

**People's Democratic Republic of Algeria**  
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*Department of Letters and English Language*

# **The Effects of a Critical Approach on Algerian University Learners of English Cross-cultural Awareness**

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the degree of 'the Es-sciences Doctorate' in Applied Linguistics

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# Dedication

To my loving mother 'Zhour', whose overwhelming love, fine taste, and intelligence untamed by formal education have cultivated in me an earnest esteem of the 'self' and a sincere respect for the deserving 'other'.

To my dear father who unfortunately did not live long enough to witness this achievement.

To my dear husband, Mohammed Boukezzoula, for his support, patience, help and altruism during my tedious doctorate journey.

To my lovely children Ahmed, Malek and Youcef

To my sisters, Sabrina and Imen.

To my brothers, their wives, and children.

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## Abstract

The present thesis attempted to evaluate the culture content of seven in-use Algerian EFL textbooks at both the secondary school and middle school levels from the vintage point of an imbrication of two of the most outstanding critical approaches in applied linguistics, critical pedagogy and English as a lingua franca movement (ELF). Critical Pedagogy (CP) conceives educational action as a social process the aim of which is to liberate the individual by means of a method of 'conscientization' based on dialogue. In a clear departure from the concept of nativity, the new conception of English as a lingua franca in English language teaching English as lingua franca is based on the argument that the increasingly global role that English has come to play in the modern world has been possible thanks to the concept of internationality, it is used by an ever-expanding number of people who do not share a first language. Hence, English language teaching should abandon the traditional native-speakers norms in favor of a new orientation the aim of which is to teach English as a communicative tool across languages and cultures. Against the backdrop of an imbrication of these two perspectives, the culture content of four in-use Middle school textbooks (My Book of English One, My Book of English Two, My Book of English Three, and My Book of English Four) and three in-use secondary school textbooks (, At the Crossroads Getting Through, and New Prospects) have been evaluated with reference to two major research questions: (1) - Does the culture component of the Algerian middle and secondary school textbooks equip learners with an adequate level of critical awareness that would enable them to develop as whole citizens capable of challenging the status quo and acting positively upon their social reality to improve it ? and (2) - Does the culture component of the Algerian middle and secondary school textbooks foster in learners an adequate level of cross-cultural awareness that would enable them to develop as multicultural individuals capable of mediating between their mother tongue culture and other cultures? In order to answer these questions, a checklist was designed following the perspectives in question and implemented to the analysis of the seven textbooks. Moreover, the results of the checklist-based analysis were cross-compared to a student and two teachers questionnaires. The students' questionnaire was designed and implemented to thirty six first year university students of English at Mohammed Seddik Benyahia University, Jijel who received instruction based on the textbooks in question. As for the teachers' questionnaire, it was designed and administered to 50 middle school teachers and 78 secondary school teachers in the province of Jijel, Algeria. The checklist-based analysis has revealed that although the textbooks are, on one hand, biased towards the values of an urban, middle class culture and, on the other, entrenched in native speakers' norms with regard to the development of linguistic competence, these locally designed textbooks, which are are not underpinned by any 'hidden' or overt system for the organization of cultural content, appear to be less equipped to have the necessary potential even to assimilate pupils to those criticized values and norms. Moreover, the themes and topics lack the critical attitude, the dialogic design, the content intensity, the socio-cultural relevance to and engagement with pupils' real lives, the conceptual depth, the cognitive gradual growth in complexity, and the English as a lingua franca norms that would enable them to foster in pupils the level of 'conscientization' and 'savoirs' that are susceptible to allow them to emerge as intercultural speakers capable 'to think globally and act locally' to reverse the status quo. Furthermore, the themes and topics of these in-use textbooks do not tap into the underlying dynamics of either the mother tongue or the target language culture which they both erroneously depict as monolithic and culturally neutral. Nor do they allow for a cross-cultural comparison between them. Even more, what is intended to be culture teaching is no more than another version of the notional functional teaching where culture content is organized and graded to allow 'a synthetic' presentation of the linguistic elements. However, the relative contrast between the findings of the checklist-based analysis and the those of the teachers and university students' questionnaires betray a lack of sufficient consciousness about the modern orientations in the teaching of cross-cultural awareness. This is most probably due to the influence of the discourse on the competency-based approach, especially in the case of the teachers, and the ignorance of the real scope of the critical approach to intercultural competence, especially in the case of the students. A reform of the university English curriculum and teacher training program in line with the proposed two-pronged perspective is, therefore, required as a first step towards designing and implementing more up-to-date and effective syllabi and textbooks to teach English as a school subject in the Algerian context.

## **List of Abbreviations**

C1: The Native Culture

C2: The Target Culture

CBA: Competency Based Approach

CC: Communicative Competence

CP :Critical Pedagogy

DMIS: Developmental Model of Intercultural Sensitivity

EFL: English as a Foreign Language

ELF: English as a Lingua Franca

ESP : English for Specific Purposes

FL: Foreign Language

FLE: Foreign Language Education

FLT: Foreign Language Teaching

IC: Intercultural Competence

ICC: Intercultural Communicative Competence

L2: Second Language

MS :Middle School

SS :Secondary School

Q: Question

SL: Second Language.

SLA: Second Language Acquisition.

TESOL: Teaching English to Students of Other Languages.

TL: Target Language.

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# **General Introduction**

## **Introduction**

**1. Background of the Study**

**2. Statement of the Problem**

**3. Aims of the Study**

**4. Means of Research**

**5. Limitations of the Study**

**6. Structure of the thesis**

## **Introduction**

That language and culture are inextricably related and that teaching language necessarily entails the teaching of culture have become established facts in language teaching methodology since the nineteen eighties. As a result, the development of language learners' intercultural communicative competence has become a goal that the multitude of existing language teaching methodologies seek to achieve. However, as far as English language teaching is concerned, the increasingly important role that English has come to play in the globalized world we live in has raised concerns about the hegemonic role that English language teaching methodologies and materials developed in the west-or designed following western models –might play in promoting western values and ideologies that are alien and potentially harmful in developing countries' contexts.

### **1. Background of the Study**

The growing concern about the potentially hegemonic role of the culture content of language teaching material and methodology designed in the west has sparked a hot debate over issues of ideology, discourse, identity, subjectivity, difference, and power. Questions concerning these issues have been grounded in a plethora of critical approaches in the field of applied linguistics like critical pedagogy, critical literacy, critical discourse analysis, etc., that have emerged and flourished ever since. The fall of grace of 'method' as a key construct in traditional language teaching methodology and discourse supported by a bulk of evidence emanating from second language classroom research ( Prabhu 1990, Nunan 1992, Kumaravadivelu, Canagarajah 1999) has added considerably to the intensity of this still-ongoing debate. This defining shift has consequently attracted growing attention to the decisive role that contextual factors like '...cultural processes of appropriation...local material and institutional influences that mediate the use of center methods.' (Canagarajah,

1999:105). This interesting shift should be seriously taken into consideration by language-in-education policy makers in Algeria. Algeria, it should be noted, has pursued since the nineteen seventies of the last century a policy of Algerianization in the design of language teaching textbooks in a clear attempt to adopt a nationalistic agenda in this domain, but, unfortunately, without the backing of any valid or established theoretical framework. Recent developments in critical theory and practice in English language teaching provide interesting alternatives which are geared towards filling the theoretical void that the initiators of this nationalistic policy in material and curriculum design have stumbled upon. However, in adapting these critical theoretical frameworks, ample consideration should be allotted to the contextual factors that are susceptible to play a decisive role in the success of any pedagogic innovation. The present thesis argues that two key contextual factors need to be given primary importance when making this selection: language teachers 'attitudes and a realistic consideration of language learners' background, motivation, and scope of achievement within the different linguistic and social constraints of the context in which they live. The two-pronged approach that has been adopted in the present study has been selected to address precisely and respectively these two major concerns.

Worldwide, curriculum reform is a recurring practice in education dictated by the continuous necessity to keep pace with the national and international situation as well as with the new developments in educational theory and research. On the eve of the second decade of the twenty first century, Algeria is witnessing a decisive political and social conjuncture aiming at establishing a more democratic and egalitarian society through a thorough and radical reform. These political, social, and economic developments render reforming the educational system opportune. More specifically, the role that English has come to play as a lingua franca in today's rapidly globalized world puts again the reform of the teaching of this language in the Algerian context on the agenda. The reinforcement and

the improvement of the role and place of English as the language of modernization have been subject to a hot national debate since the beginning of this movement. In addition to the favorable political and social situation, the fact that foreign languages are reportedly the subjects where Algerian students perform the worst in official examinations renders reform even more timely.

Although the political and social events that have been referred to here have occurred around the time I embarked on the practical part of the present study, they have, nevertheless, strengthened my convictions about the necessity for change and brought to maturation the initial thoughts that I have had concerning the way the aspired-for change is to be implemented.

At the personal level, the years that I have spent teaching English at the secondary school have enabled to experience firsthand the realities of teaching English in our context. Then, my first experience in conducting research on teachers' retrospective evaluation of the cultural component of the English curriculum offered at the teachers' training school has, in addition to providing me with background knowledge about critical pedagogy and language-in-education policy and planning, raised my awareness of a considerable contradiction with regard to English language teaching in our context: on the one hand, the great potential in terms of professional knowledge and expertise that teachers do have, and, on the other, their complete marginalization when it comes to policies and decisions that have a direct bearing on their daily practice of their profession. This situation has fostered in me the deep conviction about the need for a change and that if a pedagogic change or innovation is to succeed, then, that change should be invested, first and foremost, in the teachers themselves. If we take learner centeredness as but one example to illustrate the ineffectiveness of previous reforms that have been invested in the teaching method before

anything else. This defining concept in modern communicative language teaching methodology is still difficult to implement adequately because of some unfavorable conditions in our context, chief among which is teachers' attitudes. Hence, teachers' attitudes should be the first target of change if this and other innovations are to succeed. In this regard, critical pedagogy, the present thesis argues, can play a decisive role in inculcating the right attitude in the way teachers treat their pupils in the daily practice of their profession.

## **2.Statement of the problem**

The current situation compels us to make an effort to evaluate the competency-based approach which has served for almost two decades as the underlying theoretical framework for the design of Algerian English language teaching curricula and textbooks currently in use. The overarching goal which motivated the introduction of the competency-based approach in the Algerian English as a foreign language context has been the development of learners as whole citizens through fostering a core of values such as 'openness to the world, respect for self and others... which are essential in a society which tends towards globalization (Ministry of Education, 2005 ). In order to achieve this goal, the proponents of this pedagogic innovation have focused on two main aspects in the design of the current Algerian textbooks of English : to develop students' intercultural competence through introducing elements of both the native and target language cultures and to establish a link between classroom teaching/learning and students' 'real lives' outside the classroom through mobilizing a pedagogy based on project work. However, the present paper argues that while the pursuit thus expressed is laudable, the outcome is far from being satisfactory. The serious discrepancy between the authentic aims and the unsatisfactory results is due to the flaws of the methodology deployed to achieve those aims. Such a discrepancy stands as

a major obstacle in the way of embarking on a thorough and effective reform of this alarming situation because the weaknesses of methodology are eclipsed by valid goals. For example, several years of experience in teaching English to Algerian secondary school students following this approach has raised the author's awareness to the fact that the project methodology is reduced by the overriding majority of the students to a mere downloading from the internet of different kinds of English-based documents related to the proposed theme. Hence, the project methodology which is supposed to link classroom activities to students' real life experience failed to yield the expected positive outcomes.

Gauging the adequacy of the level of intercultural competence as well as reconsidering the quality of the link between classroom activities and the real world - resulting from the students 'exposure to the textbooks currently in use- should, therefore, be the focal points of this evaluation. In this regard, the present work argues that the textbooks currently in use are flawed and their content is too shallow to be conducive to the very goals that have been targeted by the proponents of the introduction of the competency-based approach to the Algerian context. In light of this, the present work proposes to evaluate the effectiveness of the English textbooks currently in use from an imbrication of two theoretical perspectives: the social reconstructivist approach and the modern orientation to teach English as a lingua franca.

The reconstructionist curriculum has been adopted as the yardstick for measuring these textbooks because it shares with the competency-based approach its main advantage: both approaches emphasize the need to establish a tight link between classroom activities and students 'real lives. The proponents of the social reconstructivist curriculum maintain that educational systems are intrinsically political in the sense that those who wield power in any society tend to design curricula in such a way as to give advantage to their class at

the expense of other classes of society who become, consequently, marginalized. Based on the assumption that the basic human vocation is to be free, critical pedagogy maintains that learners cannot reach their full potential to be free until they become fully conscious of the inequalities and injustices of the societies in which they live. The most prominent representative of this current is known as critical pedagogy ( Richards, 2001). To free learners and allow them to contribute in building a more egalitarian society, Freire (1972), the father of critical pedagogy, devised a pedagogy of empowerment aimed at altering the status quo through exposing social problems and inequalities and taking action to redress the problematic situations. Empowerment consists of a sequence of measures: conscientization, codification, generative themes, problem-posing education, dialogical method, praxis, and humanization (Izadinia (2009).

As far as English language teaching methodology is concerned, the literature is replete with theoretical as well as empirical studies dealing with the adoption of the principles of critical pedagogy in the design and implementation of English language teaching curricula (for example, Canagarajah(1999), Akbari (2008), Izadinia (2009), Sadeghi & Ketabi (2009), Forcelini (2016)), however, most of these studies have been concerned with resisting the hegemony of the teaching methodologies emanating from the ‘inner circle’ English speaking countries in former British colonies where English is used as a second language. These contexts, therefore, differ in many important ways from the Algerian context of teaching English as a foreign language. In the Algerian context, English is perceived as a rather empowering alternative and an effective liberating tool from the hegemony of the colonial language, which still enjoys an influential status especially among the ruling elite, despite decades of official Arabization. Hence, embracing the principles of critical pedagogy in the Algerian context should seek a different theoretical justification. In this regard, the new orientation to teach English as a lingua franca appears



to be a promising perspective which is highly compatible with the principles of critical pedagogy. An imbrications of these two perspectives can thus provide language in education policy makers and syllabus designers with a strong theoretical and methodological alternative which will be conducive to more effective goals for teaching English as a lingua franca in our context.

The advocates of the most recent developments in teaching English as a lingua franca argue that fostering intercultural competence should not consist of assimilating students to native speakers' cultural norms, but rather of enabling them to acquire a third culture that would allow them to apprehend reality and express themselves from both the perspective of their native culture and the perspective of their potential international interlocutors(Cook 1999, Crystal 2003, Pennycook 1994, Seidelhofer 2005, Shakouri &Shakouri 2014). Given that only a tiny minority of learners of English have the intention and /or the means to travel and live in English speaking countries, thus, the students' 'real world' is their inner-world, their knowledge world and their future world'(Gong and Holliday ( 2013:53 ). The role that English plays as a lingua franca in the increasingly globalized world provides a solid ground for teaching it as a school subject. In the burgeoning literature on this issue, a distinction is generally made between two categories of English language teaching goals: internal and external goals (Gong and Holliday ( 2013 p.52 citing Cook (2007)).External goals refer to the ability to use the language in real life situations, whereas internal goals refer to the educational benefits that learners are supposed to gain from schooling itself such as fostering citizenship values, the development of a sophisticated and rational thinking, and raising cross-cultural awareness. A focus on the internal goals of English language teaching, that is teaching English as a schools subject, has the clear advantage of benefiting all learners, and, thus, can contribute markedly to increasing learners' motivation and investment in the learning process, which

will, consequently, foster a high level of attainment of external goals as well. Teaching English as a school subject consists of a reconceptualization of the culture component of the syllabi currently in use. As Gong and Holliday ( 2013p.50 ) put it, this alternative consists of ‘...teach[ing] socio-culture, cognitive and thinking skills through the teaching of English’ rather than ‘culture’.

Instead of attempting to instill the norms of the target language culture, the proponents of teaching English as a lingua franca argue in favor of endowing learners with a ‘hybrid’ and ‘cosmopolitan’ culture that would enable them to become ‘whole citizens’ who ‘think globally and act locally’ to effectively improve their social reality. Moreover, the acquired cross-cultural perspective fosters in them an adequate level of tolerance and empathy towards the cultural others that would entitle them to serve as mediators between the speakers of their mother tongue culture and those of the other cultures. To achieve this aim, these learners should be treated as adults and engaged in mature discussions of relevant problems, which are central to their lives and the life of the community in which they live. The relevant themes and problems of the mother language culture should serve as the starting point for drawing guided comparisons and contrasts with those of the target language cultures. The adoption and the implementation of such an approach is susceptible to disentangle ‘culture’ from its current superficial and folkloric treatment in current language curricula and textbooks to use it as a ‘moving, creative force’ that would equip learners with the necessary ‘savoir-faires’ that would enable them to live up to the challenges posed by their social reality and to live in harmony with their increasingly globalized world (Gong and Holliday, 2013, p.53).

In the Algerian English as a foreign language context, the school textbook plays a central role in the teaching/learning process. Thus, any serious attempt to evaluate the

effectiveness of English language teaching in such a context should focus first and foremost on the evaluation of the textbooks in question. Following the two perspectives that have been proactively proposed as a yardstick for analyzing the textbooks in question, the present paper seeks to answer respectively the following research questions:

- Does the culture component of the Algerian middle and secondary school in-use textbooks equip pupils with an adequate level of critical awareness that would enable them to develop as whole citizens capable of challenging the status quo and acting positively upon their social reality to improve it ?

- Does the culture component of the Algerian middle school and secondary school in-use textbooks foster in pupils an adequate level of cross-cultural awareness that would enable them to develop as multicultural individuals capable of mediating between their mother tongue culture and other cultures?

### **3.Aims of the Study**

The aim of the present thesis is two-fold. First, to gauge the level of adequacy of the middle and secondary school textbooks currently in use to raise a level of critical awareness which enables pupils to uncover the inequalities and contradictions that exist in their social lives and act to improve it. Second, to find out about the extent to which the culture component fosters a level of cross-cultural awareness which is conducive to the development of students as multicultural individuals capable of mediating between their mother tongue culture and other cultures. The over-arching goal of this evaluation is to provide research-based insights and suggestions for the selection, presentation, and sequencing of culture content that would be more conducive to the fostering in Algerian learners of English a critical awareness that would enable them to act upon their reality to improve it and a cross-cultural competence that would enable them to emerge as

multicultural individuals capable of mediating between their mother tongue culture and other cultures. Evaluation studies of this type might also raise awareness of the positive contribution that language teachers are susceptible to bring to decisions concerning language-in-education policy and planning.

#### **4.Means of Research**

To answer the research questions stated above, a checklist was designed and implemented to gauge the extent to which the middle and secondary school English textbooks currently in use are conducive to the goals of a critical approach to teaching English as a lingua Franca. The results of the check-list analysis have been cross-compared to the findings of a students' and a teachers' questionnaire, which were designed and implemented for the same aim. It should be noted that both the students' and teachers' questionnaires offer respondents choices to express degrees of agreement or disagreement with a particular statement varying on a range of five point Likert scale (strongly agree, agree, neutral, disagree, strongly disagree ). The students' questionnaire was distributed to a sample of thirty six (36) first year university students of English. The choice of this level was motivated by the fact that these students have just finished their secondary school education, and, thus, in a good position to provide a valid and reliable retrospective evaluation of the textbooks under study. As for the teachers' questionnaire, it was distributed to fifty (50) middle school teachers and seventy eight (78) secondary school teachers at the province of Jijel to evaluate the effectiveness of the same textbooks vis-a-vis the same issues described above.

#### **5.Limitations of the Study**

One of the main limitation of the present study is the fact that data generated by the check-list and three questionnaires have not been corroborated by classroom observation as

this tool would have provided you with firsthand accounts of the way the textbooks are implemented in the classroom, and, hence, would have increased the validity and reliability of the checklist as well as the items of the questionnaires. Also, the exclusive use of closed items in the three questionnaires must have deprived the respondents from voicing some relevant concerns and viewpoints..Similarly, Interviews with inspectors would have provided a more comprehensive picture about the implementation of the culture content of the textbooks and the training that teachers might have received in this regard.The implementation of the teachers' and students' questionnaires were limited to one site, the province of Jijel and the university of Jijel respectively; this reduces to some extent the scope of the generalizability of the results of the present study to other contexts.

## **6.Structure of the Thesis**

Based on the above, it is worth noting that the title which appears on the cover page was just the working title that was proposed in the initial doctorate project. However, the development and maturation of the present piece of research has rendered this title rather obsolete. Hence, the following title looks more appropriate for the final version of the thesis—**“A Cross-perspective Evaluation of the Culture Component of Algerian Middle and Secondary School Textbooks: Critical Pedagogy and English as a Lingua Franca.**

This thesis is organised into six chapters. It starts with an overview of the the status of the English language in general as the world's lingua franca and the teaching situation of the English language in Algeria in particular.

The first chapter provides a conceptual framework of critical pedagogy starting by examining its historical background, the various definitions of critical pedagogy, and its underlying principles so as to provide the necessary conceptual background for

appreciating the potential of this pedagogy in EFL classes. The chapter closes up by exploring the literature related to critical pedagogy as an approach around which teacher training and the English university curriculum might be articulated.

The second chapter explores the various definitions of the notion of competence and its origins, communicative competence, intercultural competence and the different models of teaching and assessing intercultural communicative competence. Central to the argument in this chapter is the modern notion of the intercultural speaker and the implications that it should have for the teaching, assessment, and design of the cultural component of English as a foreign language textbooks.

The third chapter provides a background for understanding the concept and role of textbook evaluation with a specific reference to the role of evaluation checklists. Then, it reviews some of the most prominent checklist models proposed for the evaluation of the culture component in English language teaching textbooks. The main aim of this review is to foreground the need for evaluating the in-use textbooks in the Algerian context from the imbricated perspectives of critical pedagogy and English as a lingua franca.

The fourth chapter provides a qualitative checklist-based evaluation of the cultural component of seven in-use middle and secondary textbooks of English from the imbricated perspectives of critical pedagogy and English as a lingua franca.

The fifth chapter offers a detailed analysis of the results generated by middle school and secondary school teachers' questionnaires as well as a university students' questionnaire. The aim of this analysis is to cross-compare the results of the checklist-based analysis to both teachers' and university students' evaluations.

The sixth chapter provides some pedagogical recommendations addressing the following issues: a systemic reform in the Algerian educational system, teacher training,

English language learners as an intercultural speaker and the Algerian English as foreign language textbooks.

# **Chapter One: Introducing Critical Pedagogy in the Algerian Context: Implications for Teacher Education Reform**

## **Introduction**

### **1.1.Origins of Critical Pedagogy**

### **1.2.Definition of Critical Pedagogy**

### **1.3.Goals of Critical Pedagogy**

### **1.4.Principles of Critical Pedagogy**

#### **1.4.1.The Student's Role**

#### **1.4.2.The Teacher's Role**

#### **1.4.3.Teacher as Transformative Intellectuals**

#### **1.4.4.Conscientization**

##### **1.4.4.1.Codification**

##### **1.4.4.2.Generative Themes**

##### **1.4.4.3.Problem –Posing Education**

#### **1.4.5.Dialogism**

#### **1.4.6.Praxis**

#### **1.4.7.Humanization**

### **1.5.Critical Pedagogy in EFL Classes**

#### **1.5.1.Critical Pedagogy and Learning Objectives**

#### **1.5.2.Critical Pedagogy and The Textbook**

### **1.6.Recent Reforms in the Algerian Educational System**

### **1.7.Introducing Critical Pedagogy in Teacher Education Reforms in Algeria**

### **1.8.Critiques of Critical Pedagogy**

## **Conclusion**



## **Introduction**

Assuming that the basic human vocation is to be free, Critical Pedagogy (CP) is an educational philosophy which proposes a set of pedagogic tools aimed at rendering school systems more egalitarian. This philosophy has gained increasing attention among applied linguists and English language teaching professionals since the late nineteen eighties as a reaction to the growing concerns over the hegemonic role that English language teaching methodology and curricula developed in the West might play in the creation and perpetuation of inequalities between developed and developing countries through a subtle instrumentalization and manipulation of the culture content. Along with other critical trends in applied linguistics, which have appeared in the same period, the proponents of the introduction of CP in the design of local language teaching methodology and material have been striving to resist the promotion and transmission of a 'hidden curriculum' embedded in the methodology and material developed in the West and aimed at shaping the world following a cultural model geared towards preserving Western dominance. What distinguishes CP from the other critical trends, however, is the plethora of practical alternative pedagogic tools it proposes to achieve its liberatory agenda on the basis of a well-articulated conceptual framework. The present chapter reviews the history, the principles, and the tools of critical pedagogy so as to lay the necessary conceptual ground for exploring its potential in implementing an empowering and liberating cultural component in EFL classes, in general, and in the Algerian EFL context, in particular. Based on the argument defended in the present thesis, and which stipulates that for any innovation to be effective, it should, first and foremost, be introduced at the teacher training stage, the benefits of incorporating critical pedagogy in the English university curriculum, in general, and, in teacher training, in particular, will be showcased. Finally,

the perceived shortcomings of critical pedagogy are exposed so as to lay ground for the need to corroborate it with another perspective, namely that of English as a lingua franca.

### **1.1.Origins of Critical Pedagogy**

Based on the assumption that power relations in the classroom are mere reflections of the prevailing power relations in the larger societal context in which education takes place, CP sets as its major goal the salvation from the oppression and manipulation of those who wield power and seek to instrumentalise education discourse to ensure their continuous domination through engaging learners in a systematic process of action and reflection. This can be achieved only through a systematic exposure to the contradictions of their social reality and a thorough consideration of the measures which are necessary to change it. Studying and exposing the social inequalities circulated by dominant discourses has also been the realm of critical theory, with which CP shares historical and contextual origins.

According to Abraham (2014), before critical theory was developed as one major theoretical field, critical thinking as a way of viewing reality was exercised among intellectuals of different generations. The relevance and the acts of critical thinking were subjects for discussion among the Greek philosophers, among the renaissance scholars and among the intellectuals of the 19th and 20th century. Critical theory, which is a source for critical pedagogy, has its roots in Hegel's work, Kant's critical philosophy, which was introduced in his book *Critique of Pure Reason* in 1781, and Karl Marx's and Fredrik Engels *Communist Manifest* from 1848, Abraham (2014 p.2).

Critical theory is mainly associated with the Frankfurt School's works and the neo-Marxian literature (Stanley 1992). The formative roots of Frankfurt school had been interconnected with special events like the emergence of Fascism and Stalinism in Europe, the annihilation of the working class in the culture of the capitalist ideology, the stagnation

of labor movements, and the government's domination over economy. These are the main conditions that have contributed to the development and maturation of critical thinking (Babaei et al 2014 p.1). For Horkheimer (1972), "critical theory" should be contrasted with "traditional theory". While the latter was concerned only with mere description and analysis of a problem or phenomenon, critical theory has attempted to examine carefully and provide explanations and normative evaluations of what made the object of investigation problematic. Critical theorists of the Frankfurt school were the first to draw attention to the negative role that schooling systems play in stifling learners' critical thinking. According to them, schools encourage dependency, a hierarchical understanding of authority, and provide a distorted view of history and other "taken-for-granted truths". The synergy of these factors result in undermining the kind of social consciousness needed to bring about change and social transformation' (Eisner, 2002).

Freire, the father of critical pedagogy, was greatly influenced by the ideas of John Dewey and the critical theorists of the Frankfurt school. But while drawing from Dewey's educational theory, he developed original ideas with regard to the role of schools in the democratisation of public life. In this regard, Freire represents a more advanced phase of the evolution of education in the twentieth century. This evolution has culminated in the recognition of schools as being the main cultural and political agencies that act as a basis for the future of democratic societies. (Guilherme 2000 p.54).

## **1.2. Definition of Critical Pedagogy**

According to Keesing-Styles (2003), the word 'pedagogy' itself has only recently integrated the English language literature on education. Emphasizing the tight relationship between 'the practice of pedagogy' and 'the production of knowledge', Keesing-Styles (2003) points out that

‘...in examining pedagogy, questions must be asked about the goals of education and the practices of the classroom or other learning context. If knowledge is to be produced, the pedagogue must systematically reflect on the role of the teacher in relation to the learners and must also examine such critical aspects as the social milieu that influences and is influenced by the learning experience.’

In other words, pedagogy is a comprehensive model to education which, instead of focusing on individual constituents of the learning experience like the teacher, the learner, learning, or context, proposes to study ‘the dynamic inter-relationship between all the players in the learning context and the various influences on their learning’ (Keesing-Styles, 2003). As for the adjective ‘critical’, Keesing-Styles (2003) points out to key points which distinguish critical pedagogy from critical thinking: 1-an emphasis on the interconnection between the analysis of the oppressive situation and the social action to change it, and 2- a more emphasis on fostering collective action on the basis of establishing an intimate relationship between individual criticality and social criticality.

Critical pedagogy is, therefore, a post-method philosophy to education which is gaining increasing momentum in English language teaching literature. Based on the assumption that power relations in the classroom are mere reflections of the prevailing power relations in the larger societal context in which education takes place, Freire (1973) developed the foundational principles of this pedagogy in reaction to what he called the traditional banking model of education. According to him, the banking system model is characterized by a serious power imbalance between the teacher and the learners. In this model, the teacher treats learners as empty recipients whom he fills with the knowledge that he monopolizes. This agency granted to teachers at the expense of learners, who are

treated as objects, as well as the static representation of reality reflected in the teaching practices of this model betrays a hidden agenda aimed at transmission and perpetuation of the social inequalities prevailing society. To reverse this oppressive situation, Freire (1973) proposed a critical model based on the teachings of the Frankfurt school of philosophy which advocates the establishment of a just society where all citizens enjoy control over the political, economic, and cultural aspects of their lives. To achieve this aim, the father of Critical Pedagogy introduced a series of measures susceptible to raise both the teacher and the learner to subjective positions with regard to the learning process. Instead of learning by oneself or learning exclusively from the other, learners learn from the teacher and the teacher learns from the learners. These measures work vigorously to expose the social contradictions and inequalities that prevail in students' lives and to empower them so that they take action to improve the oppressive situation. In this section a brief presentation of the most important aspects of this pedagogy will be presented.

Shor (1992) suggests that critical pedagogy is about

‘Habits of thought, reading, writing, and speaking which go beneath surface meaning, first impressions, dominant myths, official pronouncements, traditional cliches, received wisdom, and mere opinions, to understand the deep meaning, root causes, social context, ideology, and personal consequences of any action, event, object, process, organization, experience, text, subject matter, policy, mass media, or discourse’’. (p.129).

Wink's (2005) offers a definition of critical pedagogy which establishes a relationship between the teacher, the learner, the curriculum and the larger community : “ it is to see deeply what is below the surface - think, critique, or analyze. Pedagogy does not only mean how a teacher teaches. It is about the visible and hidden human interactions between

a teacher and a learner, whether they are in a classroom or in the larger community. Critical pedagogy looks for the why that leads to action” (p.1). In the same vein Babaei et al (2014 ) further suggest that :’in such an approach, students are given the chance to challenge others’ accepted hypotheses and also to explore the relationship between their society and the content of their educational environment. Through these opportunities students can comprehend their position in the society and they can take positive steps to amend their society and ultimately eliminate problems, inequities and oppressions in their future life. Critical pedagogy helps students be empowered with and capable of achieving self-awareness and self-actualization to transform their inappropriate conditions into a better one’, (p.86)’. Hence, Critical pedagogy is about giving students the opportunity to share responsibility of their education while posing problems based on their own experiences in the world around them. (Thelin 2005pp. 117-118).

### **1.3.Goals of Critical Pedagogy**

A key distinction between critical pedagogy and other approaches to English language teaching is the critical attitude that it fosters equally among the teachers and students so that they assume active roles to repair social injustices and contradictions. According to Douglas (2000 P.1), the primary goal of Critical pedagogy is to ‘ empower citizens and students to become sensitive to the politics of representations of race, ethnicity, gender, class, and other cultural differences in order to empower individuals and promote. Similarly, Burbules & Berk (1999:47) suggest that the major goal of critical pedagogy is to tackle ‘ social injustice and how to transform inequitable, undemocratic, or oppressive institutions and social relations’. In the same vein, Giroux (1988) suggests that:

First, the purpose of schooling can be defined through a democratic public philosophy based on an ethical discourse that is critically attentive to the issues

of public responsibility, personal freedom, and democratic tolerance, as well as to the necessity of rejecting norms and practices that embody and extend the interests of domination, human suffering and exploitation. On the basis of such a public philosophy, teachers can defend the curriculum choices they make through a discourse that aims at developing an educated, empowered, and critical citizenry. Second, such a public philosophy provides the guidelines for carefully mediating between the imperative to teach and defend a particular selection and view of knowledge and the necessity of avoiding a pedagogy that silences the voices of students'

(107-108). Thus, critical pedagogy, devises a pedagogy of empowerment aimed at altering the status quo through exposing social problems and inequalities and taking action to redress the problematic situations.

#### **1.4.Principles of Critical Pedagogy**

Instead of the project methodology employed by CBA, CP uses dialogism as the main tool for establishing the link between the classroom activities and students 'real life problems. It is through dialogue that the teacher accomplishes his mission of 'transoformative intellectual' whose main concern is to foster in the students –whom he treats as equals- the capacity to question the prevailing power status quo and to take a reflective action to establish a more egalitarian social order. This approach finds some of its most potent epistemological roots in the writings of the theoretician of the Algerian revolution and the influential figure in post-colonial studies, Franz Fanon (1925-1961), whom Paulo Freire (1973 p.44 ) quotes and gets inspiration from:

'The colonial man will first manifest this aggressiveness which has been deposited in his bones against his own people.This is the period when the

niggers beat each other up, and the police and magistrates do not know which way to turn when faced with the astonishing waves of crime in North Africa...While the settler or policeman has the right the livelong day to strike the native, to insult him and to make him crawl to them, you will see the native reaching for his knife at the slightest hostile or aggressive glance cast on him by another native, for the last resort of the native is to defend his personality vis-à-vis his own brother.' Fanon (1968) (as cited in Freire ( 1973 p.44 )

This quote represents a powerful depiction of the disastrous repercussions of self-denigration instilled in the minds of the colonized by their oppressor. Similar self-denigrations can be instilled in the minds of the new generations in the postcolonial era through the 'hidden agendas' cunningly embedded in the cultural components of foreign language teaching materials developed in the West. Moreover, Fanon's theoretical influence on the leading figure of CP provides yet another evidence about the universal scope of our national struggle and, thus, further strengthens the argument of introducing the principles of this liberatory and empowering pedagogy in the Algerian context. The lives of hundreds of thousands of our heroines and heroes during the revolution till with exceptional stories and narratives that can be exploited in our educational systems to illustrate the effectiveness of this pedagogy. Indeed, a study of the lives of some outstanding examples who managed to develop a cross-cultural awareness through benefiting from both the traditional largely informal education and the colonial education aimed primarily at subjugating them to the oppressive colonial system. Despite the hideous attempts at manipulation, our heroines and heroes have managed to develop a high level of awareness of the self and the other that enabled them ultimately to overthrow the oppressor and to set themselves and their nation as role models for all the oppressed. Although some of these texts have already found their way to the textbooks (for example, the fourth year



middle school textbook), important aspects of these texts need highlighting following the principles of CP.

### **1.4.1. The Student's Role**

CP is a student-centred pedagogy, but, as opposed to other learner-centered approaches which have become fashionable with the advent of communicative language teaching, this model does not stop at the level of giving students initiative during classes and making them assume the responsibility of their own learning. Matter of factly, CP has a much deeper goal in that it intends “to challenge traditional notions of those who have authority in and on education” (Cook-Sather 2002, 4). This pedagogy puts the lives of the learners as full human beings as the focal point of the educational process. The themes upon which feed the dialogues -which constitute the main educational activity-are generated by the participants on the basis of their relevance to students ‘ lives. According to Paulo Freire (1970), students with the help of the teachers are encouraged to act as active agents in their own education through developing their critical consciousness and thus enabling them to evaluate the validity, justice, and authority in their educational settings. This pedagogy uses dialogue to change students ‘beliefs and values. Changing students ‘beliefs leads to the adoption of a new set of behaviors that would ultimately alter students ‘social realities for the better. In this regard, Forcelini ( 2016 p.5) maintains that this pedagogy strives to create a favorable environment that would allow the ‘ construction of the self within or against mainstream conceptual views’. Such self-construction, Forcelini (2016) adds, ‘...is secured through critical pedagogic practices to build up tolerance towards distinct cultural views, to develop social and political awareness, and to cultivate moral practices that are aligned with social and political integrity’(p.5).

### **1.4.2.The Teacher's Role**

As regards the role of the teacher, the proponents of CP consider that the starting point of the aspired for change is, no doubt, addressing the manifest contradiction between the teacher and students' roles which marks the banking system model. According to Freire (1998:53), "Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students.'

### **1.4.3.Teacher as Transformative Intellectuals**

To solve this contradiction, the teacher should assume the role of a 'transformative intellectual' reminiscent of the Greek philosopher Socrates. The realm of action of this transformative intellectual is the students' identities. However, to succeed in the identities and, hence, the social roles of the students, first and for most, the teacher himself should experience change. In this vein, Sedeghi and Ketab (2009 p.9) advocate that educators should 'tak[e] a critical inquiry toward their own theory and practice, [and] become active in shaping the school policy and curriculum'. To achieve social change, Sedeghi and Ketab (2009 p.9) add, '...Transformation begins in the classroom or public sphere, when the teacher consciously interrogate manipulative or subjugative process, and gradually affects students' lives outside of classroom'. Engaging students' identities, on the other hand, should result in a higher level of students' motivation and investment in the learning process. The driving force that pushes learners to action is conscientization. Crawford (cited in Crookes 2012 P.4) derived principles for language critical pedagogy from Freire's work, and these illustrate core values in critical pedagogy as well as alerting teachers to some of the challenges of implementing it. They include :

'a) the purpose of education is to develop critical thinking by presenting

[students'] situation to them as a problem so that they can perceive, reflect and act on it.

- b) the content of curriculum derives from the life situation of the learners as expressed in the themes of their reality
- c) the learners produce their own learning materials
- d) the task of planning is first to organize generative themes and second to organize subject matter as it relates to those themes
- e) the teacher participates as a learner among learners
- f) the teacher contributes his/her ideas, experiences, opinions, and perceptions to the dialogical process [of the course]
- g) the teacher's function is one of posing problems
- h) the students possess the right to and power of decision making'.

#### **1.4.4. Conscientization**

Simply put, conscientization is the process whereby "... men [and women], not as recipients, but as knowing subjects, achieve a deepening awareness both of the socio-cultural reality which shapes their lives and their capacity to transform that reality" (Freire, 1972 p.51). Izadina (2009) lists a set of pedagogic paraphernalia mobilized by critical pedagogy to achieve conscientization : codifications, generative themes, and problem-posing education.

##### **1.4.4.1. Codification**

Codification is symbolic representation of aspects of reality. This representation aims at giving learners the opportunity to take a distance with a familiar situation through making it unfamiliar to them. Such a distance is crucial for fostering in them a critical attitude. Although Freire (1973) argued in favor of a visual codification, a range of other

forms like drama and music offer valid alternatives. The only criterion for deciding upon the validity of a codification tool is the extent to which this representation triggers in students a critical attitude towards a lived situation -a situation they inhabit but rarely question critically (Monchinski, 2008 p.13).

Shor (1987:38) defined an effective code as having the following factors:

- ‘ - It should represent a familiar problem situation immediately recognized by the group.
- It should be presented as a problem with many sides or contradictions to avoid conveying a good or bad point of view.
- It should focus on one concern at a time, but not in a fragmented way; the historical, cultural, and social connections in students’ lives should be suggested.
- It should be open-ended and not provide solutions; any resolution or strategies should emerge from the group discussion.
- The problem should not be overwhelming, but should offer possibilities for group affirmation and small actions towards change.’

Wallerstein (1987, pp. 39-40) provides a five-question strategy designed to move the discussion of the codified issue from the concrete to the analytical:

- ‘1. Learners describe what they observe, who and what they see in the artifact.
2. Define the problem(s). What’s really happening? What’s wrong?
3. Share similar experiences. Has some thing like this happened to any of us? Have any of us been involved with this issue or a similar issue?
4. Question why the problem exists. Get down to root causes. Who benefits from the status quo? How do our personal stories fit into the larger socio-

economic, political context? Ask “But why?” A string of answers to this question, starting with a statement of the apparent problem situation, can help uncover root causes.

5. Learners strategize what they can do about the problem. What are others doing about it? What has worked with similar issues?’

#### **1.4.4.2. Generative Themes**

The fulcrum of the teacher-students discussions is generative themes. Generative themes are “provocative themes discovered as unresolved social problems in the community that are good for generating discussion in class on the relation of personal life to larger issues” (Shor; 1992p.47). For Freire (1973), basing education on generative themes is the only insurance that the educational program and the ensuing political action program reflect the identity and the aspiration of learners’ culture and, thus, free from any cultural invasion or oppressive agendas.

#### **1.4.4.3. Problem –Posing Education**

According to Freire(1973), emancipation from the oppression of those who wield power and seek to instrumentalise education discourse to ensure their continuous domination can happen only through the adoption of the problem-solving model.

#### **Banking Education**

Freire (1974:75) depicts the manipulative process deployed by banking education to force the assimilation of learners to the agenda of the dominant elite so as to keep them under control as follows:

‘...by accepting their passive role in the learning process, learners encourage more manipulation to be practiced upon them. Freire further states that “in the banking concept

of education, knowledge is a gift bestowed by those who consider themselves knowledgeable upon those whom they consider to know nothing.”

According to Freire (1999:5), due to the banking model’s inclination to dichotomize, the action of the educator following this model is divided into two stages:

‘...during the first he cognizes a cognizable object while he prepares his lessons in his study or his laboratory; during the second, he expounds to his students about that object. The students are not called upon to know, but to memorize the contents narrated by the teacher. Nor do the students practice any act of cognition, since the object towards which that act should be directed is the property of the teacher rather than a medium evoking the critical reflection of both teacher and students. Hence in the name of the "preservation of and knowledge" we have a system which achieves neither true knowledge nor true culture.’

In the same vein, Freire (1973:73) adds that banking education is marked by the following characteristics:

- ‘(a) the teacher teaches and the students are taught;
- (b) the teacher knows everything and the students know nothing;
- (c) the teacher thinks and the students are thought about;
- (d) the teacher talks and the students listen—meekly;
- (e) the teacher disciplines and the students are disciplined;
- (f) the teacher chooses and enforces his choice, and the students comply;
- (g) the teacher acts and the students have the illusion of acting through the action of the teacher;
- (h) the teacher chooses the program content, and the students (who were not consulted) adapt to it;

(i) the teacher confuses the authority of knowledge with his or her own professional authority, which she and he sets in opposition to the freedom of the students;

(j) the teacher is the Subject of the learning process, while the pupils are mere Objects.’

According to Freire and Shor (1987), a plethora of factors are responsible for the prevalence of traditional pedagogical methods promoted by the banking model. The factors include: ‘resistance from all stakeholders including educators and teachers, a perceived lack of rigor and structure, educators afraid of the repercussions for adopting dialogic pedagogy, the desire for teachers to feel as if they are an expert in their content area, worry from educators that control will be lost or students will lose respect, and the fear of educators to push against mainstream politics’ (Brown, 2013:57/58)

### **The Problem-Posing Model**

According to Freire(1973), salvation from the oppression and manipulation of those wield power and seek to instrumentalise education discourse to ensure their continuous domination can happen only through the adoption of the problem-solving model. Instead of bringing up passive learners who can easily yield themselves to the domination and control of a fraction of those whose main aim is to maintain their privileges, CP proposes a problem-posing model whereby learners undergo the necessary change that would lead them to freedom. Connecting the word to the world can only be achieved through a model that would allow learners to analyze their experiences, feelings and knowledge of the world around them as a stepping stone towards transforming their realities (Mclaren, 2000).

In Freirean critical classrooms, teachers reject the methods which make students passive and anti intellectual. They do not lecture students into sleepy silence. They do not prepare students for a life of political alienation in society. Rather, Freirean educators pose critical problems to students, treat them as complicated, substantial human beings, and encourage curiosity and activism about knowledge and the world. (Shor, 1993, pp. 25 /26)

Auerbach (1992) (cited in Naiditch2010:p.5) has elaborated on five steps for learners to go through within the problem-posing approach. According to him, observing these steps would enable teachers to guide students to develop their critical thinking skills: ‘1. describe the content, ...2. define the problem, ...3. personalize the problem, ...4. discuss the problem, 5. discuss alternatives to the problem.’

#### **1.4.5.Dialogism**

To enable learners to engage in activities which are susceptible to result in a social action that would enable them to change their ways of being in the world and their social realities, CP relies on dialogic tasks. Dialogue, according to Freire (1970:69), “is the encounter between men, mediated by the world in order to name the world”. Through dialogue which requires critical thinking, learners generate critical thinking that would enable them to articulate the link between the classroom and their social reality. The systematic exposure of the contradictions of their social reality and a thorough consideration of the measures which are necessary to change it constitutes the fulcrum of the dialogic tasks. These tasks are the effective means through which learners’ identities reach the level of maturation and acquire the skills that would enable them to find their potential as agents of change in their social milieu.

In this vein Huang Shih1(2018:4) suggests that in order to enhance dialogism implications can be illustrated as follows:



- ‘1) By practicing love-based teaching, true dialogue will be developed between teachers and students.
- 2) We must develop humility-based teaching, teachers and students who lack humility (or have lost it) cannot come forward, and cannot be partners in naming the world.
- 3) We must nourish hope-centered teaching, if students have no hope then they have any inspiration, and they do not struggle.
- 4) We must enrich humor-based teaching, we must know that humor is richer and more demanding than joking. Humor helps make the learning moment “real.”
- 5) We must develop silence-based teaching, because silence makes it possible for teachers and students who are really committed to the experience of communication.
- 6) Teachers should promote students’ critical thinking ability in their teaching, and they are encouraged or required to develop students’ critical thinking.
- 7) Teachers should deeply believe that their students will achieve a better vocation, and will become more fully human.’

#### **1.4.6. Praxis**

In order to endow learners with an adequate level of awareness and capacity to take action, the proponents of CP reject the exclusive use of intellectual reflection. To be able to become positive agents of change, learners should learn to engage in a systematic process of action and reflection. Reflection about a problem and action to solve it in the world are inextricably related. This authentic connection between action and reflection is called praxis. Praxis, according to Aliakbari and Faraji (2011:6), is a ‘critical reflection and action

the purpose of which is to implement a range of educational practices and processes with the goal of creating not only a better learning environment but also a better world’.

According to Rajesh (2014:125) the concept of praxis is at the core of Freire’s critical pedagogy, which is the process by which teachers and students commit to education that engaging a cycle of action and reflection consisting of five stages:’1. identify a problem, 2. analyze the problem, 3. create a plan of action to address the problem, 4. implement the plan of action, 5. analyze and evaluate the action.’

### **1.4.7.Humanization**

The overarching goal of education is enable human beings to live up to their basic vocation: to be free. Any pedagogic endeavour that does not contribute to reaching this noble goal cannot be but considered dehumanizing. The pursuit of humanization has been the central goal of all man throughout history. This pursuit has been continuously affirmed by ‘...the yearning of the oppressed for freedom and justice, and by their struggle to recover their lost humanity.’(Freire and Macedo (2000 :45).

## **1.5.Critical Pedagogy in EFL Classes**

### **1.5.1.Critical Pedagogy and Learning Objectives**

In EFL classes, the most imporant learning objectives underlying critical pedagogy are provided by (Crookes and Lehner, 1998; Crookes, 2010)(cited in Nurhayati binte 2015:p.3).

- ‘1. to develop critical thinking by presenting [students'] situation to them as a problem so that they can perceive, reflect and act on it
2. dialogue forms the content of the educational situation

3. the students produce their own learning materials
4. the content of curriculum derives from the life situation of the students as expressed in the themes of their reality
5. the task of planning is first to organize generative themes and second to organize subject matter as it relates to those themes
6. the organization of curriculum recognizes the class as a social entity and resource
7. the teacher participates as a learner among learners
8. the teacher contributes his/her ideas, experiences, opinions, and perceptions to the dialogical process
9. the teacher's function is one of posing problems
10. the students possess the power and right to make decisions.'

### **1.5.2.Critical Pedagogy and The Textbook**

According to Riasati and Mollaei(2012), critical pedagogy does not ignore nor replace well-developed teaching methods. Instead, it adds critical quality to the existing textbooks and everyday instruction. (p.2). Moreover, school textbooks should be concerned first and foremost with equipping learners with an adequate level of critical awareness that would enable them to develop as whole citizens capable of challenging the status quo and acting positively upon their social reality to improve it. Thus students are encouraged to challenge what Bourke(2008) called the : “rule of text: the perception that a text is authoritative and final, and an underlying belief that suppresses the reader’s license to challenge, question, deconstruct or rewrite the assumptions, beliefs, ideologies, concepts embedded, implicitly or not, within the perspective of the text” (p. 309)

Ooiwa-Yoshizawa (2012) proposes a genuine way to implement critical pedagogy and be fully involved in critical dialogues with the students : ‘which is developing one’s own material : Instead of using a course book for an advanced discussion course, students and I select social/global issues that concern us, read an article on the topics, and discuss the societal power relations. With step-by-step explanations and multiple examples, it is possible to raise an issue, critically analyze the power relations embedded in society, discuss how that power is reflected and reproduced in our community, pose problems, and come up with at least one realistic and doable action that the student can take’ (p.3).

### **1.6.Recent Reforms in the Algerian Educational System**

Worldwide, curriculum reform is a recurring practice in education dictated by the continuous necessity to keep pace with the national and international situation as well as with the new developments in educational theory and research. On the eve of the second decade of the twenty first century, Algeria has witnessed a decisive political and social conjuncture aiming at establishing a more democratic and egalitarian society through a thorough and radical reform.

In 2000 the Algerian government appointed a National Commission for the Reform of Education (CNRE), to evaluate the the educational system in order to provide the appropriate reforms that correspond with with the country’s new philosophy of democracy, reconciliation and economic development (Bellam 2008p.17). In 2001, the report stressed the emergency to introduce immediate reforms to the educational system which suffered from :’a) a decline in the number of students who pass their national examinations, b) an increase in the proportion of students who re-take their levels, and

c) a considerable proportion of students who drop-out from school before the age of 16.’ (Tawil, 2006 as cited in Bellalem 2008 p.18).The reforms were, according to Bellalem (2008 :18), concerned mainly with three platforms:

- Platform 1: Reforming the school structure which involved:

- a) introducing a pre-school level for 5 year old pupils,

- b) restructuring the duration of primary school from 6 to 5 years, and middle school from 3 to 4 years,

- c) restructuring the post-compulsory education in secondary school (lycée) into three streams: general, technical, and vocational.

- Platform 2: Reforming teacher training which involved:

- a) improving the knowledge and skills of teachers and inspectors,

- b) coordinating and evaluating teacher training and development.

- Platform 3: Reforming teaching syllabuses and textbooks which involved:

- a) elaborating and introducing new teaching programmes for all school levels,

- b) providing and evaluating new teaching resources and materials,

- c) introducing new teaching methodologies to meet the programmes’ objectives,

- d) setting up systems for information and communication technology in schools.’

The new Algerian education system is divided into three levels: primary, middle, and secondary education. The Ministry of Education is responsible for the organization and management of the primary, middle and secondary schools. Primary education starts with pre-school at the age of five. After five years of instruction, pupils, who succeed in their primary school examination in the fifth grade pass to middle school for further instruction. The period of instruction lasts four years. Once in the fourth year, pupils are to pass a national examination known as the “Basic Education Certificate examination” (BEM),

which allow them to pass to secondary school. Those who pass the middle school examination move to the secondary school to study a one year foundation course (called 'tronc commun). The Algeria educational system makes available the following streams:

'- Literary streams, which fundamentally encompass studies in Humanities and the Social Sciences;- Scientific streams, which encompass studies in Mathematics, Physics and Chemistry, and Biology;- Technological streams, where pupils study Applied Technology.'

(Hamzaoui 2017 p.124).

Hence, a new curriculum was based on the Competency Based Approach, which has been developed in the broader field of education and, therefore, it was not specifically developed to tackle the issues of language learning. It is based on a combination of two theoretical perspectives on human learning :Piaget's cognitive constructivism and Vygotsky's social constructivism. Instead of the notion of Behavioural objectives which characterized the traditional approaches, learning following this approach is organized and evaluated on the basis of competencies. A competency is defined as a set of savoirs (savoir, savoir faire, savoir être) which enable an individual to become effective in solving problems. The introduction of this approach in the field of education has been justified by the aim of establishing a strong link between the classroom tasks and the roles and tasks that students are supposed to perform in their real lives. The methodological tool that has been selected to mediate between the classroom and the students' real world is 'the project work'. The project is the pedagogic tool whereby the set of learned competencies are integrated and given sense. According to the accompanying official document(2005), this project pedagogy aims at revolutionizing educational practices through articulating learning around a process of 'research-demonstration-creation' carried out by the student under the guidance of the teacher. This process is supposed to render the set of savoirs functional and emotional and, hence, results in higher levels of autonomy and motivation

among students. The accompanying official document proposes a number of criteria for the selection of the projects' themes; interesting and relevant to the students, capable of capturing students interests during the whole period of the project, challenging but within the zone of the development of the student, the information required to finish the project should be accessible. It should be noted, here, that the last criterion in the list, i.e., accessibility is the Achilles hills of the implementation of this approach in the Algerian context. As has been mentioned above, for most students and in most subject matters-not just English-project work consists only in asking the cybercafé operator to download material in relation to the proposed theme. Following the competency-based approach, the role of the teacher should evolve throughout the learning process. In the initial stages, the teacher monopolizes the imparting of knowledge but a gradual autonomy is granted to learners. From time to time, the teacher is supposed to act as a co-learner.

### **1.7.Introducing Critical Pedagogy in Teacher Education Reforms in Algeria**

Access to higher education is open to holders of the baccalaureate. In addition to passing the baccalauréat, students must also meet requirements set annually by the Ministry of Higher Education and Scientific Research based on the following considerations: ' student choice, field of study in the baccalaureate, average score in specific fields on the baccalaureate, the number of available seats in each field and jurisdiction.' (Clark 2006).

According to Meziane and Mahi(2009), higher education scene can generally be summarized into four periods :from 1962 to 1971; from 1971 to 1999; from 1999 to 2004 and LMD Reform period from 2004 to present day.

During the post colonial period, the Ministry of Higher Education and Scientific Research was established. The higher education system preserved the French organization of the sector. It was divided into three cycles: The first is a three-year, post-baccalaureate (high school diploma) cycle. The second cycle is one year long or more leading students to a Diplôme d'Études approfondies. The third stage, through which students can obtain ' a Doctorat de Troisième Cycle 'and then ' a Doctorat D'État' (Meziane and Mahi 2009 p.269).

This phase (from 1962 to 1971) was characterized by Algeria's quest to democratization, arabization, algerianisation of higher education, in order to achieve these objectives :

- Ridding curricula from colonial ideas, especially programs of social sciences, human sciences and law which were full of colonial ideas offensive to Algerian society.
- Abolishing French educational administration and replacing it with Algerian educational administration.
- Making education a right for every citizen (Meziane and Mahi 2009 p.269).

The following period (from 1971 to 1999) was characterised by the following reforms:

- a. The progressive process of adapting curricula, especially in the social sciences, to Arab and Algerian cultures through Arabization and "Algerianization".
- b. Training individuals capable of being integrated directly into the labor market.
- c. Diversifying training paths so as to provide for the needs of economic, social and service sectors.
- d. Training the maximum number of individuals at the lower cost.
- e. Combining theoretical and applied training by opening of the university onto its economic and social environments.



f. Abolishing the Certificate system and introducing a four-year Bachelor system, as well as the Master's and the Doctorat d'Etat.

g. Introducing the system of semesters and modules.

h. Changing faculties into institutes (Meziane and Mahi 2009 p.270).

In the decades that follow (from 1999 to 2004) : the country has witnessed a revolutionary change in higher education in. A growing mismatch between the market and the social needs and demands and what the universities produced; followed by a succession of problems led to a gradual decadence of the teaching and learning quality at university level. This alarming situation revealed the malfunctioning of the Algerian higher education system. This system, often referred to as, the classical system, was composed of four years bachelor, two years magister - four years doctorate system, proved to be ineffecient vis –a – vis to main economic, social and political challenges imposed by the changing situation in Algeria, Sarnou et al (2012).

The last phase from 2004 to present day, the Ministry of Higher Education and Scientific research adopted the Bologna process which organized the higher education in what is called; LMD, which stands for License/Master/Doctorate with an aim to make Algerian Higher Education more compatible, more competitive and more attractive for Algerians and for students and scholars from other countries( Benouar 2013 p.2).It is worth noting here that nowadays all teachers at both the middle and secondary school levels are recruited on the basis of a graduation from general English university courses following an LMD architecture or special English teachers training courses offered in teacher training schools to a meticulously selected population of baccalaureate holders.

Given the crucial role that teacher training plays in the outcome of any pedagogic innovation, the adoption of CP in any context requires first and foremost providing a

quality preservice /inservice teacher training geared towards providing teachers with the necessary background in operating with this demanding educational approach.

Arguing in favor of introducing CP in the Qatari context, Romanowski and Amatullah (2016) advance a scathing criticism of neoliberal educational reforms for their overemphasis on standards-based technical aspects of teaching thus stifling learners' potential to construct their own knowledge— a criticism which appears also to fit teacher training in our context:

‘ ...in neoliberal educational reforms, ...there is an intense focus on passing standardized tests based on curriculum standards in order to provide accountability. Administrators, teachers, parents and students become so concerned with students acquiring predetermined knowledge that there is little time spent on developing students' skills in constructing their own knowledge.’  
(Romanowski and Amatullah, 2016, p.81)

In the Algerian context, however, the shareholders in the educational enterprise are faced with the challenging tasks of pursuing both the coaching of learners' skills against a matrix of curriculum standards and—the same time—fostering in learners a critical consciousness that would enable them to construct a type of knowledge which is customized to their own needs. An effective adoption of CP requires, according to Romanowski and Amatullah (2016), a deep and well-reflected reconsideration of the common practice in educational planning:

‘Educational reform cannot be a top-down activity but that it must circulate throughout the school, communities, and society. Reformers and all stakeholders must scrutinize taken-for-granted ideas and practices. There is a need to engage in cultural reflection, develop a language of possibility and

develop schools that they believe are effective and appropriate for their particular context and not defer to outsiders who sell their educational products.’ Romanowski and Amatullah (2016, P.91)

Romanowski and Amatullah (2016, p.91) further add that a reform informed by the principles of CP should be guided by the following set of fundamental questions:

‘1-What is the role of ...society[‘s] culture and traditions in educational reform?

2-What is the purpose of education and what does it mean as a process of social self-formation ?

3-Are all stakeholders represented in the educational system?

4-Are leaders, teachers, parents, and stakeholders aware of the influence of society on educational practices?

5-Is there an emphasis in schools on the development of responsible active citizens? How Does the ...educational system define and develop responsible active citizens?

6-Do schools develop students who embrace human rights?’

One of the key element of teacher training programs that necessitates urgent reform if these programs are to embrace the principles of CP is without doubt the issue of assessment. In this regard, Keesing-Styles (2003: ) rightly suggests that

‘...that our approaches to assessment are an effective indicator of what we value as an institution, then it is my belief that I must be at the forefront of promoting assessment reconstruction alongside pedagogical reconstruction to achieve the goals of critical pedagogy.’

To put assessment in teacher training programs in line with the principles of CP, Keesing-Styles (2003) recommends the enhancement of the role of the following measures across the curriculum:

- ‘- Student generated assessment criteria...
- Student generated assessment tasks..
- Removal of learning outcomes..
- Peer-review and self-assessment...’

As far as the first recommendation is concerned, granting teachers in training the chance to suggest assessment criteria based on their reflections on their experiences and the realities of their own contexts is susceptible to foster in these would-be teachers high levels of confidence in their capacities, makes them feel that they own those criteria, and, more importantly, allows them to acquire the qualities of good teachers from the vantage point of critical pedagogy, i.e., teachers who are capable to take action to find and implement self-designed solutions appropriate to the demands of their local context. Students’generated assessment criteria should include all the tasks that constitute their training program like teaching practicums, essays, reports, etc.As regards the second recommendation, training would-be teachers to design their standards-based assessment tasks, once they have acquired experience in proposing assessment criteria, is geared towards enabling them to implement a pedagogy which is more responsive to the specific needs of their contexts and, therefore, capable of exposing oppressive situations and reversing the social and cultural status quo.Moreover, these would be teachers will attain higher levels of self-efficacy and sense of ownership of the nuts and bolts of their profession.Regarding the third recommendation, it is aimed at freeing teachers in training from the conformism resulting from the prevailing overemphasis on outcome-based assessment criteria.Instead, Keesing-Styles(2016) proposed to ‘assess [would-be teachers]

against the aim of the course rather than against each of the particular learning outcomes.' This proposal is an alternative that bears the potential of prevent teachers in training from reducing the bulk of instruction to solely performing well in the exams and assessment tasks. Finally, the last recommendation is aimed at training would-be teachers to treat their students as equals, a prerequisite skill that determines the success of the dialogic pedagogy promoted by the proponents of CP. Acquiring such an attitude and its related personality and communication skills is the only guarantee for establishing learner-centeredness as a fundamental principle in the language classroom.

### **1.8. Critiques of Critical Pedagogy**

Freire's (1973) philosophy of 'reading the word and reading the world', which should result in a social action based on critical reflection, has been since its inception subject to a wide range of interpretations. The first impediment to implementing this pedagogy in the classroom is that Freire himself opposed the reduction of his educational philosophy to 'a handbook of classroom strategies' (Keesing-Styles, 2003). Following this view, critical pedagogy does not provide teachers with a recipe of classroom practices that should be followed rigidly in the same way in all contexts. Instead, it rather provides teachers and educational practitioners with a flexible, yet comprehensive philosophical framework that would enable them to critically evaluate and adequately respond to the potential inequalities and contradictions which feature in the specific context of their practice.

However, the flexibility with which the principles of this pedagogy has been couched has resulted in the emergence of an ever-increasing number of interpretations. As a result, the literature on CP witnessed a surge in terms denoting varieties of the interpretations in question like 'engaged pedagogy', 'pedagogy of possibility', 'anti-colonial pedagogy', 'critical literacy', etc. As far as these interpretations are concerned, Gore (1993) (Cited by

Keesing-styles 2003) distinguishes between two major strands within critical pedagogy: critical educational theory and critical pedagogical practice. The former orientation is criticized for being entirely devoted to the development of ‘a pedagogical project’ on the basis of forging a theoretical political framework for education, but, neglects the realities and the practices of the everyday classroom. Discussions within this orientation –the most outstanding figures are Giroux and McLaren- are limited to ‘the conceptual dimension’ (Akbari, 2008, p.276). This strand of critical pedagogy has been specifically criticized for its failure to develop a clear vision capable of informing action for social change based on critical deliberation. Consequently, the second strand has been lauded for being more practical in nature in that it aims at providing a ‘...contextualized guidance for teachers’ (Keesing-Styles, 2003).

As far as the teaching of culture of the target language is concerned, Akbari (2008:278) points out that,

‘Culture has always been treated as an indispensable part of any language teaching / learning situation and in fact it has been used as a source of content for many language teaching coursebooks. Most cultural content, however, has been from the target language, since the justification has been that those who want to learn a new language want to communicate with the users of that language, and successful communication would be impossible without familiarity with the cultural norms of the society with whose speakers the learner is trying to forge bonds.

Akbari (2008), however, maintains that CP rejects the prevailing dominance of the target language culture in language teaching coursebooks for several reasons:

- The authors of the language teaching course books in question wrongly assume that pupils learn English in order to be able to migrate to English-speaking countries especially the U.K. and the U.S.
- English in today's world has risen to the status of a lingua franca used for communication between million of people whose first language is not English.As a result English has underwent essential changes that enabled it to transcend the specific national cultures that produced it in the first place.
- The overriding majority of English language use in everyday communication is performed by non-native speakers, which makes knowledge of British or American culture irrelevant.
- In any communication event, participants are naturally inclined to exhibit mother tongue identity, values, and culture instead of those pertaining to the target language culture.Hence, from a CP perspective, priority should be given to enabling English language users to speak about and communicate the culture and values of their mother tongue culture.
- Overreliance on the presentation of the positive aspects of the target language culture in language teaching coursebooks is susceptible to foster in learners a sense of inferiority towards this culture.Thus, giving priority to developing learners'competence to talk about their culture is the only guarantee to guard against this danger.
- The recognition of learners'first language and culture in the English language classroom is a prerequisite for empowering these learners and fostering in them the motivation and capacity to create more just social conditions where they live.

- CP emphasizes the importance of the 'local' as starting point for bringing about significant and positive social change. As far as English language teaching is concerned, 'the local' involves the mother tongue culture as well as all variables related to their social lives and aspirations.

Regarding the last element, Akbari (2008: 280) points out that CP does not accept a one-fits-all approach to syllabus design in English language teaching:

'...in a critically inspired pedagogy, rural students' needs are different from those of urban centers, minorities have needs which diverge from those of the majority, and haves and have-nots need different types of instructional material and approaches. Commercially produced coursebooks, which form the backbone of instruction in many mainstream language teaching contexts, lack the required sensitivity to be able to address such concerns.'

In reaction to Akbari's (2008) plea in favor of the adoption of CP in the English language teaching settings, and while accepting Akbari's arguments about the need to recognize learners' mother tongue culture as well as their local needs, Sowden (2008) attacks this position on the basis of some worthwhile arguments:

-Pursuing broader social goals might divert English teachers from their primary task: the development of learners' language skills.

-CP as an approach to general education has no specific views about the process of language learning.

-Most of CP literature has been developed in English as a second language settings which specifically geared towards criticizing 'Anglophone hegemony', thus occluding the



pioneering role that this cultural sphere of the West has played in promoting criticism, democracy, and individual and collective rights.

As far as Sowden (2008) criticism of the introduction in English language teaching is concerned, the present thesis argues that the Algerian context holds generally a favorable view towards English evidenced by the increasing number of those who chose to learn this language at their own expenses. Moreover, the recurring calls to adopt this language as a language of instruction in Algerian institutions of higher education (see the report 2019) is evidence that a considerable proportion of the Algerian public considers this language to be an effective tool for a national emancipation from the hegemonic role of the colonial language, namely French. As regards Sowden's justified concerns about CP's lack of specific views about language learning processes, the present theses argues that because of this shortcoming in particular, CP should be adopted in conjunction with a compatible movement in English language teaching which is gaining increasing momentum, namely the English as a Lingua Franca movement (ELF). This issue will be elaborated further in the upcoming chapter.

## **Conclusion**

Critical pedagogy is an ambitious philosophy of education that does not content itself with fostering learners' critical thinking but goes as far as aspiring to bringing about social change and establishing an egalitarian society. The means it deploys to achieve this aim is through prompting teachers –trained to assume the roles of transformative intellectuals—to engage learners into dialogues among equals to tackle themes that are susceptible to inspire them to take action geared towards reversing the status quo and improving their conditions. In other words, dialogue is perceived as the sole the tool whereby learners construct the type of knowledge which triggers transformative action. The present chapter

presented the historical background and the basic tenets of critical pedagogy. Moreover, it explored the applicability of critical pedagogy within the realities of the Algerian EFL context with a specific focus on the issue of teacher training, being a crucial yet neglected factor in educational reform in Algeria. The chapter closed with a critique of critical pedagogy to emphasize the need to supplement this pedagogy pertaining the field of general education with an approach emanating from the domain of English language teaching that the present thesis considers to be complementary, namely the English as a lingua franca movement. The combination of these approach appears to be a promising alternative in the way of developing effectively learners' critical consciousness and cross-cultural awareness.

# **Chapter Two: Developing EFL learners' Cross-cultural Competence : Exploring the Potential of Teaching English as a Lingua Franca in the Algerian Context**

## **Introduction**

### **2.1.An Overview of Developments in Defining the Notion of Communicative Competence**

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#### **2.5.4.Implications for the design the culture component of EFL Textbooks**

## **Conclusion**

## **Introduction**

The development of learners' intercultural competence has long been established as one of the major goals of language teaching materials and methodology. However, a number of critical approaches in the field of applied linguistics have been developed to expose the potentially hegemonic culture content of methodologies and materials developed in the west or designed following western models through which native speakerists intend to change the culture of non-native speakers and teachers. An important example of these critical approaches is the English as a Lingua Franca movement (ELF). Teaching English as a lingua franca is a term coined by Jenkins (1996) to refer to a new conception of English language teaching based on the idea that English is increasingly used as an effective tool of communication and thus become a language for communication per excellence. This approach, which has been gaining increasing momentum since its inception in the last decade of the twentieth century, is based on the argument that English has risen to the status of a lingua franca in order to allow people who do not share a common language to overcome linguistic and even cultural barriers without resorting to translation. To assume this unprecedented functional status, English has undergone certain changes, thus become an ownership of anybody who uses it. In other words, in addition to making communication possible, the use of English a lingua franca has also the advantage of granting equal status to interlocutors and frees them from the native/non-native power disadvantage common in situations where languages which do not have this status are used. To integrate this new conception in the English language teaching methodology and material design, native-speakerism norms and cultures that have shaped the design of language material and curricula for a long time should give way to a new conception of intercultural communicative competence geared towards training ESL/EFL

learners as intercultural speakers who are not only capable of communicating in English with those with whom they do not share a common language, but also of liaising and conciliating between the mother tongue culture and foreign language cultures. Even more, these intercultural speakers are supposed to be able to enact the different 'savoirs' they have acquired in the process of developing their cross-cultural competence to live up to challenges and solve problems they encounter in their every day lives. In other words, the role of an intercultural speakers endows them with the capacity 'to think globally and act locally' to improve their conditions.

Based on the above and following up on the discussion initiated in the previous chapter, the present chapter tracks the evolution of the construct of communicative competence in modern language teaching literature with specific reference to the concept of intercultural communicative competence (ICC). The main aim of this review is to showcase the importance of new conception of foreign language users as intercultural speakers, a conception that should occupy a center stage in the design, teaching, and assessment of English as a lingua franca. Then, the chapter deals with the implications of ICC to teaching and assessment of learners' language skills. The chapter closes with suggestions for a more effective design of the culture component of EFL textbooks. It is worth noting that one of the important issues that are herein evoked concerns the impact of the activation of the strategic competence in intercultural communication over the other components of ICC; this aspect in particular is another proof of the compatibility between ELF and CP, which yields further support to the validity of the two-pronged perspective proposed in the present thesis

## **2.1.An Overview of Developments in Defining the Notion of Communicative Competence**

### **2.1.1.Chomsky's Notion of Competence.**

The concept of linguistic competence was first coined by Chomsky in his influential book titled 'Aspects of Theory of Syntax', where he made his famous distinction between competence and performance. Parallel to Saussure's (2016) *langue* and *parole*, Chomsky (1965) drew a fundamental distinction between a person's knowledge of the rules underlying the language 'competence' and the actual use of that language in real situations 'performance'. To define in concrete terms what he meant by the concept of 'competence', Chomsky points out that,

'Linguistic theory is concerned primarily with an ideal speaker listener, in a completely homogeneous speech-community, who knows its language perfectly and is unaffected by such grammatically irrelevant conditions as memory limitations, distractions, shifts of attention and interest, and errors (random or characteristic) in applying his knowledge of the language in actual performance. 'Chomsky (1965 p.3).

Thus, Chomsky's contribution establishes a clear distinction between a theory of competence and a theory of performance: competence is concerned with the linguistic rules, mostly the knowledge of grammar and of other aspects of language that can generate and describe the sentences of a language, and stands in contrast with the concept of performance, a construct consisting of the interaction between the theory of grammar and the set of non-grammatical psychological factors bearing on language use such as the actual use of language in concrete situations (Lussier (2011, p.6).

Chomsky's notion of linguistic competence, however, was criticized for being too ideal and unreal because it detaches the speakers' knowledge far away from the context in which the language is used, learnt, and acquired by children in natural settings. Chomsky is also blamed by some applied linguists for –perhaps inadvertently—introducing and perpetuating the cult of the native speaker into modern language pedagogy. For example, Canagarajah (1999: 127) points out that

‘...Chomskyan linguistics denigrated the influence of L1 in SLA. By upholding native-speaker competence as the norm for linguistic communication, it failed to consider the ways in which the learners' first language can contribute to the uniqueness of his or her second language, or co-exist with L2.’

### **2.1.2. Hymes's Model of Communicative Competence**

Hence, in reaction to Chomsky's formalistic, context-free grammatical competence, which focused mainly on the production of well formed sentences and did not give importance to the ability to produce and comprehend utterances which are appropriate to the context in which they are made, Hymes (1972) proposed the notion of ‘communicative competence’. If Chomsky's speaker is caught in the street, Hymes (1971) maintains, he will be considered ‘a social monster’. According to Hymes (1971), communicative competence should not only involve linguistic knowledge, but also the ability to use this linguistic knowledge in a variety of communicative situations.

Hymes suggests that communicative competence consists of four types of knowledge (and abilities) :

1. “Whether (and to what degree) something is formally possible.

2. Whether (and to what degree) something is feasible in virtue of the means of implementation available.
3. Whether (and to what degree) something is appropriate (adequate, happy, successful) in relation to a context in which it is used and evaluated.
4. Whether (and to what degree) something is in fact done, actually performed, and what its doing entails' Hymes (1972, p.12).

The concept of communicative competence includes both linguistic competence, i.e., implicit and explicit knowledge of grammar, and contextual knowledge, i.e., the rules governing language use. Hymes insisted on the idea that the possession of one without the other will be useless in any communicative setting. He states: '...there are rules of use without which the rules of grammar will be useless. Just as rules of syntax can control aspects of phonology, and just as rules of semantics perhaps control aspects of syntax, so rules of speech acts enter as a controlling factor for linguistic form as a whole', Hymes(1979 p. 19).

Wolfson (1989) (as cited in Riley,1996, p. 115) supports Hymes position's about the interrelatedness of grammatical competence and communicative competence : 'Communicative competence is what enables the person to perform appropriately in speech events. It includes not only grammatical competence, which allows a person to judge to what degree something is formally possible, but also the competence to judge feasibility, appropriateness, and to what degree something is in fact done' .

Hymes (1972) insisted on the idea that in order to be judged as a competent language user one does not only need to have accurate linguistic knowledge, but more importantly how to use these knowledge appropriately in real communicative settings.In a similar context Larson et al. (1978:16) define communicative competence as "the ability of an



individual to demonstrate knowledge of the appropriate communicative behaviour in a given situation”

### **2.1.3. Canale and Swain's (1980) Model**

Influenced by Hymes 1972; Savignon, 1972; 1976; Widdowson, 1978, 1979; Wilkins, 1976; Morrow, 1977; Candlin; 1978; Mumby, 1978, Canale and Swain (1980) define communicative competence as : ‘one in which there is a synthesis of knowledge of basic grammatical principles, knowledge of how language is used in social contexts to perform communicative functions, and knowledge of how utterances and communicative functions can be combined according to the principles of discourse’(p. 20). Canale and Swain’s (1980) most significant contribution is that their model provided an operational definition of communicative competence to the field of second language teaching and testing.

Canale and Swain (1980) (cited in Sarwade 2010 p.13) have proposed six general assumptions about the nature of communication and of a theory of Communicative Competence:

- ‘1. Communication is based in socio-cultural, interpersonal interaction, to involve unpredictability and creativity, to take place in a discourse and socio-cultural context, to be purposive behaviour, to be carried out under performance constraints, to involve use of authentic (as opposed to textbook-contrived) language, and to be judged as a successful or not on the basis of behavioural outcomes.
2. The relationship between a proposition (or the literal meaning of an utterance) and its social meaning is variable across different sociocultural and discourse contexts, and that communication involves the continuous evaluation and negotiation of social meaning on the part of the participants.

3. Genuine communication involves the ‘reduction of uncertainty’ on the part of the participants; for example, a speaker asking a question will not know the answer in advance, but this uncertainty will be reduced when the answer is provided.
4. Communication involves verbal and non-verbal symbols, oral and written modes, and production and comprehension skills.
5. A theory of Communicative Competence interacts with a theory of human action and with other systems of human knowledge.
6. Communicative Competence, or more precisely its interaction with other systems of knowledge, is observable indirectly in actual Communicative Performance.’

Canale and Swain (1980) break communicative competence into three interrelated competencies; grammatical competence, sociolinguistic competence and strategic competence.

The influential Canale and Swain (1983) model has inspired others to propose their models. However, Celce Murcia (2007) acknowledges the contribution of Canale and Swain (1983) model to both language teaching and testing, but considers that the other models are relevant only to language assessment.

#### **2.1.4. Celce Murcia (2007) Model**

To compensate for the lacunae in Canale and Swain (1983) model, Celce-Murcia, Dörnyei, and Thurrell (1995) proposed a model of communicative competence. This model breaks sociolinguistic competence into two components: sociocultural competence and actional competence. These two components are added to linguistic, discourse, and strategic competences. Celce-Murcia (2007) proposed a revised model for Celce Murcia et

al (1995) model. In the last version, she suggests six types of competences, namely sociolinguistic competence, linguistic competence, formulaic competence, interactional competence, discourse competence and strategic competence. The revised model is socially oriented where the importance of communicative, sociolinguistic and interactive factors are highlighted. The proponents of the notion of the intercultural competence assign a central role to one of the components of communicative competence articulated in Celce Murcia's model, namely strategic competence

### **Strategic Competence**

According to Celce Murcia (2007:50), there are three important learning strategies for developing strategic competence:

‘- Cognitive: these strategies make use of logic and analysis to help oneself learn a new language through outlining, summarizing, notetaking, organizing and reviewing material, etc.

- Metacognitive: these strategies involve planning one's learning by making time for homework or for preparation, and engaging in selfevaluation of one's success on a given task or on one's overall progress. This is achieved in part by monitoring and noting one's errors, learning from teacher and peer feedback, etc. Compensating for missing or partial knowledge by guessing the meanings of words from context or the grammatical function of words from formal clues are also aspect of metacognition.

- Memory-related: these are strategies that help learners recall or retrieve words through the use of acronyms, images, sounds (rhymes), or other clues’

The other crucial strategies, which are the ones highlighted in Celce- Murcia et al. (1995:26-29), are communication strategies which include the following:

- ‘- Achievement: strategies of approximation, circumlocution, codeswitching, miming, etc.
- Stalling or time gaining: using phrases like Where was I? Could you repeat that?
- Self-monitoring: using phrases that allow for self repair like I mean....
- Interacting: these are strategies that include appeals for help/clarification, that involve meaning negotiation, or that involve comprehension and confirmation checks, etc.
- Social: these strategies involve seeking out native speakers to practice with, actively looking for opportunities to use the target language’.

## **2.2.The Role of Strategic competence in Developing Itercultural Communicative Competence**

Contra Sowden (2008) argument-mentioned in the last section of chapter one- which considers CP as an approach to general education which lacks specific views about the process of language learning, the last component of communicative competence in Celce-Mercia’s (2007) model appears to provide a sound justification for the use of dialogic tasks to discuss socially relevant themes with pupils who do not seem to have developed the ‘prerequisite’ linguistic means to tackle those issues.In making a case for dethroning linguistic competence based on native speakers’ norms from being the organizing framework of existing language teaching syllabi, House (2007:15) asserts that

‘Being a learner, as one role a person can assume, has hitherto been all too frequently over-emphasized such that non-native speakers use was exclusively viewed with an eye to native speaker-norms...So...intercultural actants [should be viewed ] as active agents organizing and managing their discourse creatively and independently,as far as possible,and if they so wish,from where they come from,and where they want to go.’

In order to showcase and depict the creative dimension and crucial role that actants' strategic competence plays in intercultural communication, House (2007:15) remarks that,

'in conceptualizing 'the intercultural', particular attention has been paid to actants' strategic competence—it is their fully developed and accessible strategic competence that enables intercultural actants to engage in negotiations of meaning, or in communication expressively designed to improve their intercultural competence and performance.'

To do justice to this important, but occluded component of EFL learners' intercultural communicative competence, House (2007,15-16) further adds,

'Communication strategy research will be motivated by an interest in what intercultural actants actually do, it will need to focus on output strategies, on the cultural equivalents of code-switching, code-mixing and borrowing, i.e., culture-switching, culture-mixing, borrowing items from culture 1 and inserting them into culture 2 (deliberately or strategically, not necessitated by incompetence).'

Therefore, akin to the way adult foreign language users develop their intercultural communicative competence during intercultural communication events, the dialogic method—promoted by CP as a tool that would allow EFL learners to explore and make sense simultaneously of the foreign language culture, of themselves as individuals, and of their social reality—would also serve as an effective means for improving the other components of their communicative competence, including the linguistic component of this competence.

The following section reviews some critical trends in modern English language teaching pedagogy as a result of the rise of English as a lingua franca in the modern

globalized world so as to foreground the importance of the notion of the intercultural speaker.

### **2.3.Two Critical Approaches to ELT in the Periphery**

In the critical applied linguistic literature,two major critical approaches to English language teaching in the periphery can be distinguished: a macro-societal approach and a micro-societal approach (Canagarajah,1999).

The macro-societal approach has been developed by Philipson ( 1992 ). Philipson's (1992) articulate attack on the hegemonic spread of English at the global level.Philipson (1992:47) defines English linguistic imperialism as '...the dominance of English [which] is asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages.' His critical argument is based on the notion of 'linguicism',which Philipson (1992: 47) explains as 'ideologies,structures,and practices which are used to legitimate, effectuate,and reproduce an unequal division of power and resources (both material and immaterial ) between groups which are defined on the basis of language.' As a result, those who are proficient in English enjoy material and immaterial privileges in society far more than those who are not.

However, Philipson's approach has been criticized for overfocusing on the inequalities caused by big institutions at the social,economic,governmental, and cultural levels and neglecting as a result '...the individual,the local,the particular' (Canagarajah,1992,41). Canagarajah (1992,41) further adds that there is an accentuated need to know '...how linguistic hegemony is experienced in the day-to-day life of the people and communities in the periphery.In other words,there is a real need for micro-societal approach to complement Philipson's (1992) perspective.Such a micro-societal perspective is supposed

to account for the way ‘...English compete for dominance with other languages in the streets,markets,homes,schools and villages of periphery communities[.] How does English infiltrate the hearts and minds of the people there?’ (Canagarajah, 1992,41-42).Another important aspect that should be added to Canagarjah’s (1992) list is what Reagan (2010:48) describes as ‘the uniquely powerful’ role of the foreign language teacher in the language classroom.In this regard, Reagan (2010:49) (citing Craig (1995)) maintains that

‘ Traditionally, the [foreign/second language] teacher’s role has been seen as that of an authoritative expert.This view is based on the conception of knowledge as a quantifiable intellectual commodity.The teacher,as an expert in a field of inquiry or as an expert speaker of a language,has more of this knowledge than his or other students have.Because this knowledge has a separate existence outside of its knowers,it can be given,or taught to the learners by the teacher-expert...’

Although no fully-fledged critical micro-social approach to ELT in the periphery has been developed yet and was even in 2013 (Gong and Holliday,2013: 44) ‘very much still at the research stage’, Cangarajah (1999) considers Holldiday’s project to represent a serious attempt in the direction of achieving this aim.Despite the fact that project in question may be ‘commercially oriented’ in that it has been proposed primariliy to probe the cultural frictions resulting from the use of ELT material developed in the West and used in periphery countries, Canagarajah (1999) hoped that it would pave the way for the design of language teaching materials that are more accommodating of the learners’realities.In this regard, the present thesis argues that English language learners’cultures and realities will be better accommodated by locally designed curricula and materials provided that their design follow the principles of critical pedagogy in addition to those promoted by the English as a lingua franca movement.

## **2.4.English as a lingua franca in English Language Teaching**

In the modern world we live in today, English is used for commerce and communication by an ever growing number of people around the world. The unprecedented growth in transnational communication brought about by the internet and social media has raised English to an unprecedented status in the history of human languages-that of an international lingua franca. In international communication, the overriding majority of English language users are non-native speakers with no common language background. However, reinforcing the role of English in our context should be conceived as a replacement of the linguistic hegemony of the former colonizer by that of a new, more powerful one. Indeed, the ever- increasing scope of globalization provides evidence that the prospect of oppression may not just emanate from the national or the local level; any debate or communication event is fraught with the danger of a power imbalance and domination.

The increasing need for a tool for international communication and the rapid widespread of English all over the world, has risen the number of non native speakers of English to outnumber the number of its native speakers led to the emergence of English as lingua franca (ELF). Lingua franca stands for a common language used for communication between people who do not share their first language (Seidelhofer, 2005, p. 339). According to Jenkins, 2007 “[...] a lingua franca is a contact language used among people who do not share a first language, and is commonly understood to mean a second (or subsequent) language of its speakers” (p.1).

In order to examine ELF from a linguistic perspective, Kachru’s (1992)(as cited by Crystal, 2003, p. 60) proposed the three circles model of World Englishes : ‘The “Inner Circle” such as the USA, the UK or Australia; The “Outer Circle” such as India or



Singapore; and the “Expanding Circle” like China, Russia as well as the Czech Republic and many others ‘.Many ELF speakers are misled by the prevailing and often mixed ideologies of nativeness and standard language (Jenkins 2006, p. 143) because the notion of native and non-native speakers is notoriously problematic (Cook, 1999). Hence, Kachru (1985) insists that the :‘native speakers [of English] seem to have lost the exclusive prerogative to control its standardisation’ (p. 30). Thus, What makes language global is not the concept of nativity but it is rather the concept of internationality, (cited in shakouri and shakouri 2014). As Soler & Jordà (2007 p.8) put it, in the modern multilingual world, the aim of English language teaching should not be to enable learners to become native speakers, but to train them ‘ to use this language as a tool for interaction among many other languages and cultures’. The following section sketches the development of the construct of the intercultural competence so as to foreground the importance of the notion of the intercultural speaker proposed in the recent literature on teaching and assessing English as a lingua franca.

#### **2.4.1. The Construct of Intercultural Communicative Competence**

The coining of the terms intercultural communication is attributed to T.Hall, a pioneer in comparing specific aspects of different cultures like the notion of space in different cultures. However, providing a clear definition to this concept is fraught with difficulties due to the controversy about its real scope in the modern applied linguistics literature. This controversy does not only concern fundamental issues to which it is related, but, it concerns the approach to culture and the way and the way the competence be analysed, taught, and assessed (Rathje, 2007).

Byram (2008) defines intercultural competence as being “the capacity to engage with people of a cultural group and identity to which we do not belong, to understand them and

to act together with them; it is not a matter of changing identity but rather of crossing group boundaries to see their culture from within, and to see our own culture from the other perspective”. In the same vein, Sercu et al (2005:2) states that it is ‘the willingness to engage with the foreign culture, self-awareness and the ability to look upon oneself from the outside’. In other words, intercultural competence empowers individuals with the ability to communicate and interact across cultural boundaries (Byram 1997).

#### **2.4.2. The Notion of the Intercultural Speaker**

The adoption of a critical approach in the design and teaching of the cultural component of the English curriculum is supposed to enhance and accelerate the learning of the cultural aspect of the target language, enhance their critical thinking, and preserve the distinctiveness of these learners identity. Most importantly, this way of doing English language material design and teaching is supposed to foster in learners an adequate level of cross-cultural awareness that would enable future generation of learners to gain a deep understanding of the similarities and differences between the native and the target culture. This cross-cultural awareness would equip them with necessary knowledge and savoir-faires that would allow them to function effectively in the increasingly globalized world in which they live, where English plays the role of a lingua Franca. Mastery of English would not only allow them to communicate, but also to serve as agents of change who are capable to improve their lives and the lives of those who live with them.

As Communication is becoming more intercultural, the concept of communicative competence that have long been associated with native-speakers norms should be revised to accommodate this shift. In line with this view, Zhu (2013 p.209) points out that, ‘in language and culture learning pedagogy ... the goal of language learning is to become intercultural speakers, mediating between different perspectives and cultures, rather than to

replace one's native language and culture with 'target' ones.' In order to give this idea a stronger theoretical articulation, Byram and Zarate (1996) coined the term intercultural speaker in contrast with native speaker as a model for competence in culture. In the light of this orientation, Byram and Flemming (1998 p.9) depict the intercultural speaker 'as a person who has knowledge of one or, preferably, more cultures and social identities and has a capacity to discover and relate to people from new contexts, for which he/she has not been prepared'. Gong and Holliday (2013) went even further to suggest that since only a tiny minority of learners of English are likely to travel to English speaking countries, English should be taught as a school subject the aim of which is to equip learners with a set of socio-cognitive skills like critical thinking and empathy towards other cultural perspectives-skills that will facilitate their integration in the increasingly globalized world and enable them to act positively upon their reality to improve it. However, the fostering of EFL learners' 'hybrid' culture should not be perceived as an attempt to uproot the latter from the culture of their communities of origin. Quite on the contrary and as Canagarajah (1999:183) so aptly puts it,

'To be a cultural hybrid is not to be race-less or non-ethnic. Nor does it mean that one can stand free of ideological commitments... 'the "strong" or "perfect" person achieves independence and detachment by working through attachments, not by rejecting them... Being sympathetically grounded in one's primary community is not inimical to multicultural status; on the contrary, it deepens the meaning and significance of one's cosmopolitan provenance.'

As regards the norms against which the linguistic competence of these intercultural speakers should be evaluated, House (2007:17) maintains that the prevailing native-speakers' norms should be radically give way to a new matrix of norms:

‘This norm should not be the mono-cultural speaker because an intercultural speaker is by definition no mono-cultural speaker, rather s/he is a bi-tri-or multilingual speaker whose intercultural knowledge and skills are, as it were, under construction...the relatively more stable bi-, tri-, or multicultural speaker under comparable social, cultural, and historical conditions of language use, and with comparable goals for interaction in different intercultural discourse domains.’

Therefore, a research agenda is needed to determine the type of concession that should be made with regard to the aspects of English to be taught to Algerian pupils as well the criteria of evaluation of the aspects in question. The aim of such an agenda is to allow to focus only on the aspects and standards that would enable Algerian pupils to acquire a type and a level of proficiency which is good enough to engage in successful intercultural communication. In addition to that, research should shed light on the role of strategic competence in making intercultural communication felicitous despite the more or less registered deviations from native-speakers norms.

The last section of the present chapter is devoted to discussing the implications of the development of EFL learners’ intercultural competence following the notion of the intercultural speaker to the teaching, assessment, and design of English textbooks.

## **2.5. Implications of ICC to Teaching, Assessing, and Designing the Culture Component**

The complexity of the term intercultural communicative competence (icc) is reflected in the fact that there is no consent on one fixed definition of the concept. The reason why the definition of ICC is so problematic is that the construct is part of different disciplines. ABA (2015) lists the following disciplines : “education, language studies, communication

studies, cultural anthropology, social psychology, behavioural psychology and management” (2015, p 6). Wiseman (2003) states that it is mostly about ‘the knowledge, motivation, and skills to interact effectively and appropriately with members of different cultures’ (p. 192). According to Bennett and Bennett (2004), ICC refers to ‘the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts’ (p. 5). Guilherme (2004) describes it as “the ability to interact effectively with people from cultures that we recognise as being different from our own” (p. 297). Deardorff (2006) claims that defining ICC should be concerned with the following items : ‘awareness, valuing, and understanding of cultural differences, experiencing other cultures, and self-awareness of one’s own culture’ (p. 247).

Fantini (2000) presents a general characterization of ICC that involves three domains of ability:

- 1) the ability to develop and maintain relationships;
- 2) the ability to communicate effectively and appropriately with minimal loss or distortion; and
- 3) the ability to attain compliance and obtain cooperation with others’ (p. 27).

### **2.5.1. Byram’s Model of Intercultural Communicative Competence (1997)**

Byram’s (1997) model of ICC is one of the most influential models in foreign language teaching. This model is based on earlier models of intercultural competence mainly van Ek 1986; van Ek & Trim, 1991, 1996.

Byram (1997) characterizes the three fundamental features of the ICC model as follows: ‘It proposes an attainable ideal, the intercultural speaker, and rejects the notion of the native speaker as a model for foreign language learners. It is a model for the acquisition

of ICC in an educational context, and includes educational objectives. Because it has an educational dimension, it includes specifications of learning and of the roles of the teacher and learner'. (p. 70). He further states that there are three possible situations in any intercultural communication or interaction: ' between people of different languages and countries where one is a native speaker of the language used; between people of different languages and countries where the language used is a lingua franca; and between people of the same country but different languages, one of whom is a native speaker of the language used ', Byram (1997 :22).

Byram's (1997:48) conceptualized ICC in terms of linguistic competence, sociolinguistic competence, and discourse competence :

**-Linguistic competence** is "the ability to apply knowledge of the rules of a standard version of the language to produce and interpret spoken and written language"

- **Sociolinguistic competence** is "the ability to give to the language produced by an interlocutor – whether native speaker or not – meanings which are taken for granted by the interlocutor or which are negotiated and made explicit with the interlocutor.'

- **Discourse competence** is "the ability to use, discover and negotiate strategies for the production and interpretation of monologue or dialogue texts which follow the conventions of the culture of an interlocutor or are negotiated as intercultural texts for particular purposes". '

According to Byram, (2008), IC consists of five components; savoir être, savoirs, savoir comprendre, savoir apprendre/faire, and savoir s'engager. These five savoirs, according to Corbett (2003p. 31), are 'the most fully worked-out specification of

intercultural competence, which involves the kinds of knowledge and skills needed to mediate between cultures' :

**'Savoir être** involves attitudes of curiosity and openness, readiness to suspend disbelief about other cultures and beliefs about one's own.

**Savoirs** includes knowledge of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.

**Savoir comprendre** encompasses skills of interpreting and relating or an ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.

**Savoir apprendre/faire** (skills of discovery and interaction) is an ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction

**Savoir s'engager** (critical cultural awareness) is an ability to evaluate, critically and based on explicit criteria, perspectives practices and products in one's own and other cultures and countries.'

According to Larzén ( 2005), the significance of this model lies in considering the knowledge, attitudes, and skills to be learnt as being directed towards communication with members of other cultures without being restricted to the specific target culture. Thus, the matrix of savoirs which constitute the model offer a powerful operational definition of the components of intercultural communicative competence. Integrating this model in the

design of language teaching materials, textbooks, and tests is susceptible to enable language teaching to transition to an authentic teaching and assessment of intercultural competence.

## **2.5.2. Implications for the Teaching Intercultural Communicative Competence**

### **2.5.2.1. Teaching Intercultural Communicative Competence Through Reading Skills**

Kramsch (2001) suggests that in order to develop the intercultural competence in students EFL teachers should not focus on the teaching of grammar rules through non-authentic materials and start concentrating on developing the language knowledge and cultural awareness through the use of authentic materials. She further states that learners should deal with different types of reading materials ranging from conventional to literary texts because they grant learners with the chance of negotiating meaning and encountering different cultural representations.

Byram (1997) emphasized the importance of using authentic literary texts, which are essentially loaded with real language to develop EFL learners intercultural communicative competence. He maintains that not only people, but “documents” and “cultural products” are beneficial for learners to discuss thoughts, know about cultural events and national memories. A variety of activities may be used in EFL classes to develop student’s intercultural communicative competence through teaching the reading skill. Usó-Juan and Martínez-Flor (2008) suggests some activities that best serve this purpose including critical reading, cultural bump activities, activities that focus on written genres or cultural extensive reading.



**Critical reading** : ‘that is, reading to make judgments about how a text is argued, is a beneficial reflective activity type for promoting learners’ intercultural competence while practicing the reading ability. In carrying out this activity, the general framework based on pre-, during-, and post-reading instruction could be of help. For example, as a pre-reading activity learners could be asked to determine the content of the reading by strategically previewing the passage and then judge whether the identified content is representative of their own culture or of the target culture. As while-reading activity, learners could be requested to focus not only on *what* the text says (typical of close reading exercises) but also, and most important, on *how* the text portrays the given topic (i.e., author’s choices of language and structure). Finally, as post-reading activity, learners could be asked whether the content of the text would vary if it was written by another writer or read by another reader in a different cultural context,’ Usó-Juan and Martínez-Flor (2008 p.166).

**cultural bump** : ‘teachers can also make learners read situations in which there is a *cultural bump*, that is, a situation that cause people to become uncomfortable or strange given particular cultural beliefs and attitudes. Then, different written interpretations of the behavior of the people involved in the situation can follow the account in a multiple choice format to allow class discussion and subsequently, check whether learners have correctly interpreted what went wrong and why people acted as they did, which will definitively help learners become aware and understand behavior in a target culture,’ Williams 2001( as cited in Usó-Juan and Martínez-Flor 2008 p.166).

Celce-Murcia and Olshtain,( 2000) suggest a different kind of activities ‘where sentences of a cultural anecdote could be scrambled by the teacher and then learners could be requested to put the anecdote in sequence. This activity type is a useful one in order to

help learners discern organizational issues in a given text,' ( cited in Usó-Juan and Martínez-Flor 2008 p.167).

### **2.5.2.2. Teaching Intercultural Communicative Competence Through Writing Skills**

Nowadays, for guaranteeing a successful writing, linguistic knowledge alone is not enough (Atay et al, 2009). In addition to linguistic knowledge the cultural dimension is of significant importance. Thus, the teaching of writing skills that is based on intercultural learning is proposed to stimulate and increase students' writing skills through developing intercultural competences. The development of intercultural competences help students to increase their ideas and thoughts. To gain intercultural competences, teachers need to develop a particular instructional model oriented to intercultural language learning, UNESCO, 2013 (cited in Haerazi et al 2018 p.2).

Activities such as' tandem e-mail learning, designing stories and story continuation, may foster students' intercultural communicative competence through teaching the writing skill with a particular reference to the intercultural component.( Jarramillo Ante 2015 p.19).

Omaggio ( 2001) suggests that: 'Designing stories as another activity type that could be used to promote learners' cultural imagination through writing. Here the teacher collects some magazines and first selects a variety of pictures that depict people in strange situations in the target culture, and then divides the class into small groups making each group responsible for describing what is happening in a particular picture. Once the groups have had the chance to generate their own opinion about what is happening in the picture and the group leader has informed the rest of the class, learners have to retell the story

either individually or in groups, making sure the written account is coherent and cohesive,' ( cited in Usó-Juan and Martínez-Flor 2008 p.167).

According to Usó-Juan and Martínez-Flor (2008): 'learners' cultural imagination can be promoted through writing by selecting passages with cultural misunderstanding. Ideally, passages should be narrative texts with different paragraphs each leading toward the intercultural misunderstanding. Typically, the teacher covers all but the first paragraph in which the situation is presented and learners are then asked to read this first paragraph and continue the story in the way they think is most likely. In such a process, learners should be encouraged to plan, draft and revise as many times as needed before it is ready for submission' (p.168).

### **2.5.2.3. Teaching Intercultural Communicative Competence Through Listening Skills**

video-taped cultural dialogues, audio- or video-taped cultural misunderstandings and tape-recorded interviews with native speakers, are said to be the most effective listening activities to develop students' intercultural communicative competence.

**video-taped cultural misunderstandings** : Lynch and Mendelsohn, (2002) suggest providing students with a listening material where there is a cultural misunderstanding. Then, ask them to work in groups to debate and suggest explanations for that misunderstanding.

**Taped-recorded interviews with native speakers** : White (2006) suggests that 'to make students work in groups to suggest some questions for an interview with an English native speaker. The questions asked should be related to a cultural topic. After listening to the interview, the students will discuss the questions of the video. Then, students will have

to record this interview and to show the video to the class. This kind of tasks activity will provide the students with the opportunity to be exposed to natural language by listening to a native speaker'. (cited in Jarramillo Ante 2015).

**video-taped cultural dialogues** :according to Usó-Juan and Martínez-Flor( 2008):

‘the learners view a video sketch where two people of different cultures are discussing an area of a cultural topic that the project focuses on. one of them is from the learners’ own culture whereas the other is from the target culture. The teacher plans pre-, while- and post-listening questions to raise learners’ cross-cultural awareness while practicing listening. For example, a prelistening question could request learners to predict the opinion of the two persons with regard to the given topic. While-listening question could require them to confirm or reject their predictions made on the pre-listening phase. Finally, the postlistening question could ask them to critically discuss the opinion of the person from the target culture. Once discussion on content is over, learners could also be requested to identify differences (if any) among the two persons interacting in the scene with regards to pauses, changes of intonation, voice quality or periods of silence on the one hand, and with regard to non-verbal means of communication, i.e., body movement, facial expression, eye contact, etc.’ (p.163).

#### **2.5.2.4. Teaching Intercultural Communicative Competence Through Speaking Skills**

Face-to-face tandem learning, making up questions and role-playing are the most common types of activities that are highly recommended to promote students’ intercultural communicative competence.

**Face-to-face tandem learning** : according to Usó-Juan and Martínez-Flor (2008) : ‘it is a collaborative oral learning between speakers of different languages is a type of activity particularly suitable for fostering learners’ intercultural communicative competence’ (p.164). Teachers engage learners in face-to-face tandem, then learners have got to know their partners tandem sessions are arranged for them, they are required to choose a particular cultural topic and discuss it with their corresponding partners. Learners are requested to tape-record all the events and conversations and then prepare an oral report about the topics they have discussed earlier in the sessions Usó-Juan and Martínez-Flor (2008).

**Role plays** : ‘be longer or shorter (five to fifteen minutes) depending on the level, particular goals, and requirements of the class. In either case, students should be encouraged to start thinking about their culturally representative body language, gestures, facial expression, personal space and numerous other aspects of nonverbal communication. In addition, volume, pace, and tone of voice must all be culturally representative based on the particular situation the learners have created. Students should actively practice their role-play as a way to foster fluid creativity and collaborative efforts. Self direction or peer direction will also promote discussion and information exchange. Finally, the finished product, a well polished and well rehearsed role play is presented to the entire class. Naturally, the interaction between the characters, which the audience is able to observe, will allow the entire class to learn about all of the various cultures their classmates have researched and represented. In this way, the class continues to foster a positive collaborative atmosphere,’ Xu (2011 P.36).

### **2.5.2.5. Teaching Intercultural Communicative Competence through the Use of Videos**

Teaching intercultural communicative competence through the use of videos provides a logistically and financially interesting alternative to intercultural travel programs by making intercommunications with people from other cultures and countries, McCloskey (2012). According to Nunan and Miller (1995) authentic materials are those which were not originally designed or edited for language teaching. Exposure to such kind of authentic materials allows language learners to make contact with the real-life language, which can be a great motivational factor and it helps them to recognize that there is a community of users who live their lives in this other language, Reid (2014). However while selecting this materials, there are a set of criteria that must be taken into account by the teacher like students' age, their scope interest, their social, religious and cultural backgrounds, in addition to the relevance of the chosen video to the learning objectives of the lesson.

### **2.5.3. Assessing intercultural communicative competence**

Čaňková and Lázár (2007 p.22) suggest that assessing ICC is three fold; assessing intercultural knowledge/savoirs; assessing intercultural know-how/savoir-faire; and intercultural being/savoir-etre.

#### **2.5.3.1. Assessing intercultural knowledge/savoirs**

According to Čaňková and Lázár (2007) ICC was mostly limited to the teaching and assessment of "knowledge" (savoir) by means of paper and pencil testing, including multiple-choice items, short answers, association or pairing items; all aiming at measuring the acquisition of cultural facts. Most of the time, learners have to identify similar or

different cultural elements, to reorganise, regroup or compare different types of characteristics or expressions (physical, mental, moral, affective) from a text.

### **2.5.3.2. Assessing intercultural know-how/savoir-faire**

In terms of know-how/savoir-faire Čaňková and Lázár (2007) further state that the emphasis has been more on the linguistic aspects of communicative competence that reflect the degree of students' ability to function and interact in the target language. But, in ICC we need to take into account how students adjust to social and cultural environments, that is integrate experiences in the target language to use efficiently their communicative competence as intercultural speakers. It is not only a question of being able to function in a language but to interact, adjust, integrate, interpret and negotiate in different cultural contexts.

### **2.5.3.3. Assessing intercultural being/savoir-être**

So far, assessment related to all dimensions of being/savoir-etre has been left aside and teaching has focused mostly on "cultural awareness" which refers to the understanding of differences and similarities between cultures. In the European context, it is often taught in the students' mother tongue. But, this is just one sub-dimension of existential knowledge.

Nowadays, we need to teach beyond that first level of being/savoir-etre. There is a need for students to reach the level of "critical" awareness and to take into account other identities, beliefs and values in reference to their own. They may need to reshape their own values and integrate new perspectives so that they eventually become intercultural mediators when facing conflict-ridden situations, Čaňková and Lázár (2007 p.22).

In a general discussion of the recommended methods of assessment, Luisser et al.(2018 p.6) list the suggested steps in assessing ICC, basing most of their sample assessment tasks on a unit of the intercultural communication textbook ' Mirrors and windows':

**Before teaching (at the beginning of the course):**

- Self-evaluation of cultural knowledge and perceptions: culture log
- Self-evaluation on being: profile – diagram, survey to assess ICC profile
- Use of the portfolio

**During teaching**

- Use of the portfolio

**After teaching (at the end of the unit or book)**

- Assessing each dimension separately
  - a) Assessing intercultural knowledge / savoir
  - b) Assessing intercultural know-how / savoir-faire
  - c) Assessing intercultural being / savoir-être

## **2.5.4.Implications for the design the culture component of EFL**

### **Textbooks**

Before discussing the implications that the conception of English as a lingua franca should have to the design of the culture component of EFL textbooks, it is primordial to agree on a definition of culture that fits this conception.Culture is an elusive term that has been notoriously difficult to define.Thus,instead of presenting the multitude of definitions which exist in the pluridisciplinary literature related to this issue, the definition of this key concept offered by Goodenough (1984) (cited by House, 2007,9) has been adopted in the



present thesis because this definition highlights, in our point of view, the most important aspect of culture, namely the ‘organization’ of the elements constituting a given culture:

‘whatever it is one has to know or believe in order to operate in a manner acceptable to ...[a society’s] members and do so in any role that they accept for any one of themselves [...] culture is not a material phenomenon, it does not consist of things, people, behavior, or emotions. It is rather an organization of these things. It is the forms of things that people have in mind, their model of perceiving, relating, and otherwise interpreting them.’ (Goodenough (1984) (as cited by House, 2007, 9)

House (2007:10) further foregrounds the defining characteristic of culture as being a system of shared ‘representations’ as follows:

‘Within any group there exists a multitude of individual ‘mental representations’, most of which are fleeting and individual. A subset of these representations, however, can be overtly expressed in language and artefacts. They then become ‘public representations’, which are communicated to others in the social group. This communication gives rise to similar mental representations to others, which may again be communicated to different persons involving mental representations and so on. If a subset of public representations is communicated frequently enough within a particular social group, these representations may become firmly entrenched and turn into ‘cultural representations’.’

Accordingly, the design and teaching of the culture component of textbooks should focus on the presentation and analysis of the system of shared representations of both the the mother tongue culture and the target language cultures and avoid by

all means the individual or idiosyncratic aspects that do not fall within the scope of those collective representations. To develop EFL learners' ICC, textbook designers should first and foremost recognize the fact that culture is a system of organizing cultural elements rather than a repertoire of loosely related themes to be presented as a content to be learnt by students. Therefore, developing EFL learners' ICC should be based on a contrastive analysis between two cultural systems, the local culture system and the target language system(s). The prevailing practice especially in locally designed textbooks is far from reflecting this principle. For example, in their criticism of the way pupils' culture has been 'misconstructed' in Chinese EFL textbooks, Gong and Holliday (2013, 45) point out that 'in recent years, some Chinese elements have also been added, such as Chinese traditional festivals and typical Chinese food. It is believed we think mistakenly that this is intercultural communication.' This anomalous situation provides an adequate explanation for the continuous predominance of the linguistic components of EFL curricula and textbooks, which continue to be the organizing framework of the content of the textbooks in question despite the lip service which has been paid here and there for the importance of culture.

In order to make the linguistic components lose the predominant role that they have hitherto played in EFL syllabi and textbooks, Gong and Holliday (2016: 50) argue in favor of the

'...need to reconceptualize the purpose and content of culture teaching in the curriculum. First, we need to rethink the purpose of English education for schools. We propose to teach socio-culture, cognitive and thinking skills through the learning of English, rather than 'culture'. Social-cultural goals include

interpersonal relationships, ways of thinking, life styles, attitudes toward life, society, politics, and economics.’

In order to develop pupils’ ICC and to attain similar goals, Coperias-aguilar (2007: 69) warns us that ‘...what is important is not the amount of knowledge transmitted, but the attitudes, skills, and critical awareness that learners develop....’ Thus, ‘the task of the teacher’, Coperias-aguilar (2007: 69) maintains,

‘...is not to provide comprehensive information or bring the foreign society into the classroom for learners to observe and experience but to develop in students’ the competence that will make them relativise their own cultural values, beliefs, and behaviours, and investigate for themselves the otherness, what is different to their ‘norm’.

As far as the ‘big C’ and the ‘small c’ distinction which has become now common in culture teaching and evaluation jargon distinction, ‘small c’ is more conducive to behavioural change and, thus, to fostering higher levels of ICC. As Matić (2015: 143) puts it,

‘Language learners need to be aware, for example, of the culturally appropriate ways to address people, express gratitude, make requests, and agree or disagree with someone. They should know that behaviours and intonation patterns that are appropriate in their own speech community may be perceived differently by members of the target language speech community.’

In the same vein, Tomalin and Stempleski (1993) (as cited in Matić (2015: 143) points out that ‘target language culture can be learnt best through ‘behaviour culture’ which includes culturally influenced beliefs and perceptions’.

Therefore, what matters most about the design of language teaching materials and textbooks that are more conducive to the development of pupils' ICC is not the quantity, but the quality of information, and more importantly the systematic and principled way of presenting the information in question and the use of well-designed tasks to achieve that aim. In this regard, Straub (1999) provides a well-argued and well-articulated framework for the design of a cross-cultural content in textbooks, which fits perfectly the views advocated above. The crux of the matter in developing pupils' Intercultural Communicative Competence, according to Straub (1999:2), is the focus on 'the underlying dynamics of a culture in L2 communication.' Given that culture is a system, developing intercultural competence should be based on a systemic comparison between L1 and target language based on the defining elements of the two cultures. As far as this issue is concerned, Straub (1999: 3) suggests that the development of EFL learners' ICC should start with raising their awareness to the defining features of their mother tongue culture and enabling them to speak about these aspects in potential in person or online intercultural encounters:

'The first ...[part] of this course raises the participants' awareness that they are members of a particular culture. By exploring their own culture, students acquire the vocabulary with which to describe values, expectations, behaviours, traditions, customs, rituals forms of greeting, cultural signs, and identity symbols familiar to them. Once students know how to talk about their culture, they are ready to discuss the values, expectations, and traditions of others with a higher degree of intellectual objectivity.'

To raise students' awareness to the way their mother tongue culture shaped and is shaping their lives and identities, Straub (1999) recommends the articulation of the discussion of the local culture around a pre-determined three sets of sequenced core issues:

first, behaviours, second, friendship, and third, cultural symbols and rituals. As regards the target language culture, After devoting the first part to the local culture, Straub (1999) proposes to focus the second part on target language around the the following sequence of major themes: 1- nonverbal communication, 2- culture assumptions, 3- values, 4- expectations, 5- stereotypes, and 5- cultural assumptions or culture shock. An effective awareness raising to the defining features of the target language culture should involve, according to Straub (1999: 6), the study of the following aspects: ‘basic premises about time, progress, the purpose of life, human nature, God, the invisible world... [etc.,].’

The cognitive and critical skills developed by pupils through such a course is supposed to endow them ‘with both national and international visioions’ and enable thel to grow as

‘...multicultural citizens who are not only able to communicate with people about their own and other cultural realities, but also able to express their own views and opinions (Alptekin, 2010). Besides, they can think and reflect critically from both their own perspective and other perspectives and can even effectively solve problems such as misunderstandings and conflicts in communication (Alvarez, 2007).’ (Gong and Holliday, 2013, 53)

The ‘hybrid’ culture resulting from this type of instruction fosters in its holders a relativistic perspective on their reality and, above all, the capacity ‘to think globally and act locally’ to solve their problems and to live to the challenges posed by their social status and situation.

## **Conclusion**

This chapter reviewed the developments in the construct of communicative competence with specific reference to the role played by intercultural communicative

competence in foreign language learning and teaching. This review aimed to showcase the need to foster learners as intercultural speakers capable to interpret the target language culture from the perspective of their own cultural background and to facilitate intercultural interactions between people from different cultural contexts.

To achieve this goal, a shift in organizing and sequencing EFL curricula and textbooks should be made. This shift should, first and foremost, be justified and accompanied by a shift in the underlying language learning theory. In this regard, the present chapter argues that, like it does in learning foreign languages in naturalistic setting, strategic competence, a component of communicative competence, offers a plausible rationale for the way dialogic tasks focusing on relevant socio-cultural issues is susceptible to foster the development of the other components of communicative competence, notably linguistic competence.

Moreover, given that culture is, above all, a system of interrelated elements, English language teaching should, therefore shift from organizing curricula and textbooks around linguistic components to teaching English as a school subject on the basis of syllabus graded and sequenced solely on the basis of cultural content. To accommodate this shift, learners' attainment in terms of intercultural knowledge should be evaluated on the basis of the matrix of saviores suggested by Byram (1997). As regards learners' linguistic competence, it should be evaluated on the basis of research-based norms inferred from the linguistic competence of intercultural speakers with a proven record of participation in intercultural communication, who have the same sociocultural background, and who have reached a relative stability in their interlanguage. To foster learners' socio-cognitive and critical skills which are capable of endowing them with a hybrid culture that enables them to 'think globally and act locally', the culture content in question should be based on a contrastive analysis between the underlying dynamics of the two cultures.

As far as designing the culture component of EFL textbooks is concerned, including elements of the mother tongue culture along side aspects of the target language aspects is not sufficient to foster learners' intercultural competence; what is needed is a systematic way of building on learners' knowledge of their mother tongue culture in order to enable them to appropriate the system and codes of the target culture. Hence, the starting point for culture teaching should be aimed first to enable learners to talk and defend the stand point of the mother tongue culture. The acquired competency in talking about the mother tongue culture should mediate the acquisition of the competence to understand and talk about the underlying dynamics of the target culture.

# **Chapter Three: Evaluating Algerian EFL Textbooks:the Need for Critical Pedagogy and English as a Lingua Franca Perspectives**

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**3.8.The Need for an Evaluation from the Perspectives of Critical Pedagogy and English as a Lingua Franca**  
**Conclusion**

## **Introduction**

Textbooks play a crucial role in the teaching/learning of English as foreign language in the Algerian context; they provide, on one hand, an effective tool for both the coaching and assessment of pupil's learning of the target language, and on the other, they assist teachers in selecting and sequencing adequate lessons content. Thus, the in-use textbooks should be subjected to a constant and regular research-based evaluation following the most up-to-date approaches fitting the realities and needs of the local contexts so as to ascertain that these textbooks continue to serve the goals for which they have been designed. With the emergence of the teaching/learning target language culture as a key issue in modern applied linguistics, several models have been proposed to evaluate the culture component of the foreign language textbooks and their impact on the development of pupils' intercultural competence. In addition to providing a general background for appreciating the role of textbooks, the present chapter reviews different models that have been proposed to evaluate the culture component of English as a foreign language textbooks so as to foreground the relevance of the questions emanating from the two-pronged perspective proposed in the present thesis to the efforts of improving the teaching and learning of English in the Algerian context. Central to the argument in question is the need to use dialogue to establish a link between pupils' classroom tasks and their social life in conjunction with adopting the necessary teaching and assessment measures that would allow pupils to develop the 'hybrid identities' that would enable them to assert themselves as 'intercultural speakers'.

### **3.1. Definition of Textbooks**

Worldwide, textbooks are considered as an indispensable instructional material. In ESL/EFL classrooms, textbooks are even more important in that they provide both teachers

and students with a effective pedagogical tool for the preparation, presentaion and revision of the content of the course in question both inside and outside the classroom. Due to their importance, the sources that underscore their advantages abound in the literature. According to Sheldon (1988, p. 237), textbooks symbolize “the visible heart of any ELT program”. In the same vein, Nunan (1999, p. 98) states that “a textbook is the main component of any instructional program and it is difficult to imagine a class without it”. For Tomlinson (2011, p.xi), “ A textbook ...provides the core materials for a language learning course. It aims to provide as much as possible in one book and is designed so that it could serve as the only book which the learners necessarily use during a course”. Moreover, Hutchinson and Torres (1994, p. 318) consider it as:

‘a framework or guide that helps them to organize their learning both outside and inside the classroom during discussions in lessons, while doing activities and exercises, doing homework and preparing for tests. A textbook enables them to learn better, faster, clearer, easier and more’.

Abdelwahab (2013) showcase another adavantage of textbooks: providing students with the same content, and, hence, making it possible to evaluate them through the use of the same tests. Hutchinson and Torres (1994) further added that it as “an important means of satisfying the range of needs that emerge from the classroom and its wider context” (p.327). For Graves (2000: 175)” The textbook is a book used as a standard source of information for formal study of a subject and an instrument for teaching and learning’. in the same vein Tomlinson (2003), adds that “a coursebook helps provide a route map for both teachers and learners, making it possible for them to look ahead to what will be done in a lesson as well as to look back on what has been done” (p. 39). Relatedly Cortazzi and Jin (1999) state that, the textbook can be a teacher, a map, a resource, a trainer, an

authority, and an ideology. Hence, the textbook can be a major source of cultural elements besides providing linguistic and topical contents which necessarily reflect the ideology inherent in the ESL context of a particular circle.

All these sources point to the primordial role that textbooks play in teaching and learning languages especially in EFL contexts.

### **3.2.The Role of Textbooks in Foreign Language Classes**

Despite the frequent shifts in the methodological pendulum that have characterized language teaching, the textbook have preserved the fundamental role that it serves in EFL classes.This is due to its utility in simultaneously serving a variety of functions. Cunningsworth's (1995: 7) describes the variety of functions served by textbooks as follows:

- ‘– an effective resource for self-directed learning and self-study;
- a valuable resource for presentation material (written and spoken);
- a source of ideas and activities for learner practice and communicative interaction;
- a reference source for students;
- a syllabus
- a support for less experienced teachers to gain confidence and demonstrate new methodologies.’

In addition to that, textbooks are generally flexible and yield themselves easily to adaptations imposed by changes in language teaching methodology or the specific demands of a particular context.In this regard, Cunningsworth (1995: 7) points out that:

“no course book will be totally suited to a particular teaching situation.The teacher will have to find his own way of using it and adapting it if necessary.

So we should not be looking for the perfect course book which meets all our requirements, but rather for the best possible fit between what the course book offers and what we as teachers and our students need”.

Besides, textbooks have acquired new functions that enabled them to fulfill successfully the growing demands of EFL classrooms; according to Ekawati and Hamdani (2012) the role of textbooks has growingly extended to cover thoroughly the following:

- ‘1. a teacher: the textbooks contains the materials that instructs the students about the English speaking cultures.
2. a map: the textbooks give the overview of a structured program.
3. a resource: the textbooks give a set of materials and activities from which the most useful items will be chosen.
4. a trainer: the textbooks guide the an inexperienced teacher and untrained teacher accomplishes step-by step instruction.
5. an authority: the textbooks are valid and written by the expert and carry the authorization of important publishers or minister of education.
6. a de-skinner: the textbook gives the interpretation, critical approach to use the materials as the teacher isn’t trained to do.
7. an ideology: the textbooks reflect a worldview or cultural system, a social construction that maybe imposed on teachers and students and construct their perspective of a culture.’

### **3.3. Advantages and disadvantages of using textbooks**

Due to the central role that they paly and have played in different EFL classroom contexts: the added value that textbooks bring to language learning has been perceived

differently by teachers and applied linguists. The expression of positive and negative attitudes towards textbooks has enriched the literature on the advantages and disadvantages about these indispensable, yet controversial pedagogic tools.

### **3.3.1. Advantages of Using Textbooks**

Regarding the advantages of using textbooks, (Graves 2000: 175; Basturkmen 2010: 149) (cited in Dragana ) summarize them as follows:

- ‘• It provides a syllabus for the course because the authors of the syllabus have made decisions about what will be learned and in what order.
- It provides security for the students because they have a kind of a road map of the course: they know what to expect and they know what is expected from them. It provides a set of visuals, activities, readings, etc., and so saves the teacher time in finding or developing such materials.
- It provides teachers with a basis for assessing students’ learning. Some textbooks include tests or evaluation tools.
- It may include supporting materials (teacher’s guide, cd, worksheets, and video.)
- It provides consistency within a program across a given level, if all teachers use the same textbook. If textbooks follow a sequence, as within a series, it provides consistency between levels.’

In the same vein, Ur (1996) adds that the course book provides :

- ‘1. a clear frame work for both teachers and learners. Following this framework they feel progress.
2. Sometimes, it is used as a syllabus in which the content is systematically determined.

3. It provides teachers with ready-made texts and tasks of appropriate level of difficulty and save their time.
4. Large amount of information are presented with the lowest price, then economically a textbook is better than other types of materials
5. The transportation and use of a textbook is easy and it does not need extra equipment.
6. The course book can be used as guidance for inexperienced teachers and it also increase s the autonomy of the learners.’

Richards (2001) sheds light on other positive aspects related to the use of textbooks:

- ‘1. The structure and the syllabus of the program are provided by the textbook.
2. They maintain standard instruction.
3. They increase the quality of instruction because they are prepared and tested in advanced based on learning principles.
4. They bring a variety of CDs, teachers‘ guide, cassettes and other learning resources to the learning situation.
5. By using textbooks, teachers have more time for teaching rather than material preparation.
6. They can help inexperienced teachers and provide language input for the learners.’

Thanks to all the advantages stated above, textbooks have established themselves as indispensable tools for teaching languages, in general, and English, in particular, especially in EFL contexts; non-native English teachers are especially in need for well designed textbooks underpinned by viable learning theories and principles. However, like any other pedagogic tool, textbooks are prone to anomalies and weaknesses due, sometimes, to a lack of adequate competency and sufficient training among textbook designers, but, often

times, to ‘hidden agendas’ promoted by center agencies or bad practices in language-in-education policy practices motivated by aims other than the insurance of quality language teaching for the pupils’ population.

### **3.3.2. disadvantages of Using Textbooks**

Hence, in addition to the plethora of advantages associated with their use, textbooks also have many limitations, which can impact negatively the teaching /learning process. The following list outlines some disadvantages of using textbooks listed by (Graves:175; as cited in Basturkmen 2010: 149):

- The content or examples may not be relevant or appropriate to the group and they may not reflect the students’ needs since textbooks are often written for global markets and often do not reflect the interests and needs of students.
- They may contain inauthentic language, since texts, dialogues and other aspects of content tend to be specially written to incorporate teaching points and are often not representative of real language use.
- The content may not be at the right level. There may not be the right mix of activities (too much of X, too little of Y), there may be too much focus on one or more aspects of language and not enough focus on others, or it may not include everything teachers want to include.
- The sequence of units is not in accordance with the real work-related needs.
- The activities, readings, visuals, etc., may be boring.
- The timetable for completing the textbook or parts of it may be unrealistic.
- The textbook doesn’t take the students’ background knowledge into account.’

Apart from the first point which is irrelevant to our context since the Algerian in-use English textbooks have been designed to reflect the official syllabus promoted by the



ministry of national education, the other points stated above appear to be more or less fitting to the use of textbooks in the Algerian EFL situation and cautionary measures should be taken to discard or decrease the factors susceptible to weaken the effectiveness of the textbooks in question. In the same vein, Ur (1996; ) also acknowledged the existence of some disadvantages associated with the use of textbooks, which he summarized as follows:

- ‘1. Inadequacy: Every individual learner has its own need and a course book cannot satisfy all of them.
2. Irrelevant or lack of interest: All the topics and activities of a course book may not match the interests of the learners
3. Limitation: Course books establish a confining situation and stifle the creativity of the teachers.
4. Homogeneity: Every course book has its own purpose and approach and neglects the individual differences of the learners regarding the strategies and styles of learning.
5. Over-easiness Teachers may assume following of the course book is too easy.’

Thus, providing EFL teachers with a quality training and a large margin of maneuver and a high level of flexibility with regard to the use of the different tasks and texts of the textbooks appears to be the only way of fostering an adequate level teachers’ creativity that would enable them to overcome the potential constraints indicated above without the need to dispense with the use of textbooks in question.

Richards( 2001: ), in turn, points out some disadvantages regarding the use of textbooks:

- ‘1. Textbooks contain inauthentic language.
2. The contents of the textbooks are distorted in order to avoid controversial issues.
3. Texts books are not prepared based on the students‘ needs.
4. The use of textbooks limits teachers and de-skills them.
5. The price of the textbooks may be high for many learners.’

The price of textbooks in Algeria is subsidized by the state and pupils pay only a symbolic price to get them. So, apart from the last point, all the other points in Richard’s (2001) list stand as valid sources of concern as far as the use of EFL textbooks in our context is concerned. Hence, all the stakeholders of the Algerian EFL enterprise should be aware about these dangers and should, accordingly, give utmost importance to the design and selection of textbooks before putting them to use. Equally important, they should put the in-use textbooks under continuous scrutiny.

### **3.4. Criteria for Textbook Usage**

Given that the use of textbooks is fraught with a host of threats that may reduce their effectiveness, the field of applied linguistics and English language teaching has developed a set of criteria for selecting, adapting, and supplementing the use of textbooks depending on the demands of the contexts in which they are used.

#### **3.4.1. Selection**

According to Daoud and Celce-Murcia (1979), information on textbook selection is useful since it is sometimes part of the ESL/EFL teacher’s responsibility to select the textbook she/he will use in a given class. This is not a random process, such kind of decisions should be designed carefully by teachers, even in countries where the choice of the textbook does not directly involve the teacher, teachers may be asked to submit reports

on the usefulness of the textbooks they are already making use of. Several possible criteria and procedures for carrying out a sound selection of appropriate, cited in (Rahimpour, Hashemi, 2011).

### **3.4.2. Adaptation**

As McDonough (1992 p.113) points out :“The good teacher is constantly adapting and supplementing a textbook’. Masuhara (2004) states that material adaptation involves the following : ‘changing existing materials in some form so that they become suitable for specific purposes, learners, teachers or situations” ( P. 1).

Alibakhshi (2007) as cited in Amerian, and Khaivar, (2014 p.527) suggest that the teacher or instructor is not obliged to cover all the content of the textbook. Sometimes some parts of the textbook are not appropriate for the teaching situation. He asserts that, the process of textbook adaptation is a task that must be fulfilled by language teachers. He mentioned some objectives for material adaptation:

- ‘1.To eliminate the unnecessary content,
2. To consider individual differences,
3. To provide the content based on learning strategies and cognitive styles of the learners.
4. To justify the content based on the learners’ culture and values,
5. To establish challenges for the talent learners,
6. To accomplish the learners’ interests and goals,
7. To maximize the learners’ involvement in teaching process,
8. To reduce stress and anxiety on the part of the learners.’

He further explains five useful techniques under the headline of techniques for adaptation, which are:

- ‘1. Adding: It means to add necessary materials by expanding or extending to contextualize the pattern.
2. Simplifying: It is rewording or paraphrasing the text without damaging its authenticity.
3. Deleting: Deleting refers to omission of some exercises quantitatively by answering a proportion of it or qualitatively by omitting a tedious and boring exercise.
4. Reordering: It is the change in the order or sequence of materials, so that they are more tangible and learnable for the learners.
5. Replacing: In this technique, the teacher replaces some activities and exercises in textbook with more appropriate ones.’

### **3.4.3. Supplementing**

According to Brown (1994:152), ‘the teacher needs to supplement materials to promote motivation, which is one of the key factors in learning’. Rustamova (2016) considers teaching as a creative process and it’s impossible to get away with only adapting or supplementing materials. Learners and teachers themselves always need something new, effective, fun, vibrant, tailored, catering their needs, demand and popularity for blended learning. Hence, supplementing is crucial as it helps to fill in the gaps in a course book or syllabus, make learning more fun, boost motivation, especially at exam preparation, when the activities can be pretty daunting. Why not throw some worksheets, videos or even computerized worksheets to bring in some fresh air for students or teachers themselves when lacking in motivation and feeling tired with doing the activities, which are dull or not working for learners.

### **3.5. Textbook Evaluation**

In addition to developing criteria for selecting, adapting, and supplementing the use of textbooks, applied linguistic literature witnessed the emergence and development of a research method known as textbook evaluation. Over the last decades, this method has established itself as an indispensable tool for the empirical verification of the authenticity and effectiveness of language teaching textbooks following the steps of academic research. Designing, adopting, or adapting an evaluation checklist has constituted the main tool through which textbook evaluations have been performed. However, the validity and reliability of the different checklist models have always been put into question due to the many shifts of the pendulum which have become a defining characteristic of the field; the introduction of new approaches to language teaching have, therefore, always been accompanied by the development of new checklist models which highlight new criteria for the evaluation of textbooks in line with the principles of the approach in question.

The present section reviews the development of textbook evaluation with specific reference to some of the most prominent models that have been used in this research domain. This review is aimed at showing the need for evaluating textbooks from the two-pronged perspective proposed in the present thesis.

#### **3.5.1. Definition of Textbook Evaluation**

As a result of the important roles that they have come to play in modern EFL classes, the need to ensure the quality, utility and appropriateness of these textbooks to the needs and contexts of its potential users has become a practical necessity. Thus, textbook evaluation has become a compulsory process for diagnosing the strengths and deficiencies of textbooks.

According to Brown (1989:223) textbook evaluation is 'the systematic collection and analysis of all relevant information necessary to promote the improvement of a curriculum and assess its effectiveness within the context of the particular institutions involved'. A similar definition is offered by Tomlinson (2003:15) who defined textbook evaluation as "a procedure that involves measuring the value (or potential value) of a set of learning materials'. In this respect, Cunningsworth (1995:7) states that a 'careful selection is made, and that the materials selected closely reflect [the needs of the learners and] the aims, methods and values of the teaching program". In the same vein Awasthi (2006:5) further argues that "it is through the evaluation of textbook a teacher knows the content of the book, the style in which it is written, and its strengths and weaknesses".

According to Hutchinson and Waters (1987) (Cited in Sheldon (1988 p.237), "textbook evaluation is basically a straightforward, analytical matching process: matching needs to available solution'.. This means that, textbooks must be designed according to the needs of the students, taking into account what they have already learned, what they want to learn and what they need to learn in order to enhance learning effectiveness. For McGrath ( 2002), textbook evaluation should be concerned with an array of objectives like textbook selection, lesson planning, adaptation and supplementation. Sheldon (1988) mentions two basic reasons to evaluate coursebooks. First, the evaluation will help the teacher or program developer make decisions about selecting the appropriate coursebook. Equally important, a thorough evaluation of the merits and demerits of a coursebook will familiarize the teacher with its probable weaknesses and strengths.

As regards the evaluation of the effectiveness of the language learning theories underlying the design the textbooks and language teaching materials subjected to evaluation, Cook and Seidlhofer ( 1995 ) consider language teaching as a useful resource

to understand the relation of knowledge about the language to the activities which are involved in the classroom. This framework, therefore, can provide researchers with some evidence of the effectiveness of language theories which are embedded in the language materials ( cited in el khaldi 2010). Thus, investigating the relevance and usefulness of theories and their effectiveness in practice inside the classroom can be chiefly achieved through material evaluation. In accordance with Cook and Seidlhofer ( 1995 ), Tomlinson (1996) suggests that the process of materials evaluation can be seen as a way of testing acquisition theory through real classroom pedagogic practices. It can also be seen as one way of carrying out action research to develop our understanding of the ways in which the material under study works.

### **3.5.2.Types of Textbook Evaluation**

The textbook, not only because of the mediating position it plays between teachers and students, but because of its influence on the whole teaching /learning process. However, the field of applied linguistics have become aware that there is no perfect textbook as much as there is no best method. In other words, no matter how authentic and meticulous is the design of a given textbook, the textbook in question remains prone to have strengths and weaknesses. Therefore, all textbooks should be subjected to regular and rigorous evaluation informed by the latest developments in the field.

There are several types of material evaluation. Tomlinson( 2001), for example, proposes to classify them in terms of purposes, evaluators, modality and time. Another, more recent classification, is proposed by Cunningsworth (1995) and Tomlinson (2011) who maintain that materials evaluation can fall within three types: pre-use evaluation, in-use or whilst-use evaluation, and post-use evaluation.

### **3.5.2.1.Pre-use Evaluation**

According to Rubdy (2003, p. 42), "the main aim of pre-use materials evaluation is to measure the potential of what teachers and learners can do with the material in the classroom'. To put it differently, pre-use evaluation evaluates the potential suitability of ELT textbooks to be selected and used (Cunningsworth, 1995; Tomlinson, 2003). Zhang(2017.81) further explains that "pre-use evaluation is a preliminary process as it only allows the evaluator to make impressionistic judgments of the effect of a textbook ".

The pre-use or predictive evaluation helps in defining which materials are the most suitable to the teaching objectives and learner's needs prior to their implementation, according to Gul et al.(2015:80), who further explain that, it is necessary to conduct a preliminary analysis of the context in which the material is going to be used and a survey of learners' needs prior to the analysis of textbooks. Hutchinson and Waters (1987) point out that what is meant by needs analysis here is ultimately the analysis of the target situation needs; the kind of language that the learners have to acquire to cope in the target situation. Moreover, they make a distinction between "target needs" and "learning needs". The target need refers to what the learner needs to do in the target situation and the learning need refers to what the learner needs to do in order to learn. Hutchinson and Waters (1987:54-57) further subcategorize target need into '(1) necessities; what the learner has to know in order to function effectively in the target situation, (2) lacks; the discrepancy between necessity and what the learner already knows, (3) wants; what the learner actually wants to learn or what they feel they need. The learner's "wants" may or may not conform to those perceived by the teachers or course designers. The learning need is equated to the route of learning. This concerns things such as how learners learn the language, why they learn it, what resources are available to help them learn'.



For Tomlinson, (2003: 23) this process involves making predictions about the potential value of materials for their users and can be of three types:

- ‘1) context-free, as in a review of materials for a journal,
- 2) context-influenced, as in a review of draft materials for publisher with target users in mind,
- 3) context-dependent, as when a teacher chooses a coursebook for use in his / her particular class.’

In this vein Grant (1987: 119) presents the CATALYST Test which provides some questions that determine whether the textbooks are suitable for the class or not. The eight letters in the word CATALYST represent the eight criteria by which we can decide whether a textbook/material is suitable for our classroom objectives and needs:

- ‘-Communicative? Is the textbook communicative? Will the students be able to use the language to communicate as a result of using the book?
- Aims? Does it fit in with our aims and objectives? These may be laid down by educational authorities, or devised on our own.
- Teachable? Does the course seem to be teachable? Does it seem reasonably easy to use, well organized, and easy to find your way around?
- Available add-ons? Are there any useful “adds-on”- additional materials such as teacher’s books, tapes, workbooks, etc? If so, are they available?
- Level? Does the level seem about right?
- Your impression? What is your overall impression of the course?
- Student interest? Are your students likely to find the book interesting?
- Tried and tested? Has the course been tried and tested in real classrooms? Where? By whom? What were the results? How do you know?’.

### **3.5.2.2. In-use/Whilst-use Evaluation**

According to Cunningsworth(1995: 14), this type of evaluation is used “when a newly introduced coursebook is being monitored or when a well-established but ageing coursebook is being assessed to see whether it should be considered for replacement”.For Tomlinson( 2003: 23-25), in-use evaluation or whilst-use evaluation ‘... measures the value of materials whilst using them or whilst observing them being used’. He further states that while-use evaluation concentrates on cognizance as well as defining students’ dealing with the materials (Tomlinson, 1998). Mukundan, ( 2007:82), in turn, considers it as a long-term process which takes place as long as

- i. The book that has been selected can be evaluated throughout the period it is used and re-evaluated to determine suitability. The results of the while-use evaluation can force it out of the classroom if it is found to be unsuitable.
- ii. Teachers can use the results while-use evaluation to make the book more productive and their teaching more effective by identifying parts of the textbook that need adaptation when the book is used again in another session or term or year in a new class, the teacher would be able to optimize use of the book. Unsuitable parts are deleted and new material found to substitute them. Then other processes of adaptation like simplification are also carried out’.

According to Ellis (1997:37), in-use evaluation aims at determining ”... whether it is worthwhile using the materials again, which activities work and which do not, and how to modify the materials to make them more effective for future use”. In the same vein Mukunan, ( 2007: 82) argues that while in-use evaluation could serve many purposes, the two of these purposes are the most important:

'i) Teachers working on the retrospective evaluation project will be discovering through empirical analysis, the strengths and weaknesses of the text textbook in the teaching situation. They will then be actively involved in research and professional development.

ii) The findings of the textbook evaluation exercise will allow teachers teaching the same level to collaborate in joint research and be involved in discussion about the project which will increase the level of knowledge of these teachers and enhance their potential for critical enquiry and thinking'.

In a nutshell, in-use evaluation aims at evaluating the material, currently in use to gauge the extent to which it was effective in achieving the stated objectives of the course as well as to identify the weak points so as to provide an adequate remedy.

### **3.5.2.3. Post-use Textbook Evaluation**

Despite the primordial role that it can play in taking research-informed educational decisions, post- use evaluations has remained an under-researched area ( Ellis, 1997). Tomlinson (2003) considers this stage as the most valuable one in the process of evaluation because it involves measuring the effects of the materials on their users post the period of their implementation. In this regard, Ellis (1997:37) suggests that 'a retrospective evaluation serves as a means of testing the validity of a predictive evaluation and, what is more, it may point to ways in which the predictive instruments can be improved for future use'. In the same vein, McGrath(2002) adds that the purpose behind conducting post-use textbook evaluation is to determine the effectiveness of the textbook in order to decide whether it needs to be substituted, supplemented, adapted, or retained without any change.

Ellis (1997) proposed a set of techniques that are most suitable for post-use evaluation, or, as some researchers may call it, 'retrospective evaluation'. For example, analysis of the task, classroom observation, language tests and teachers' questionnaires, etc. Tomlinson (2009) also proposes different ways to evaluate the effects of post-use material evaluation. The list he proposed included the following elements: Tests of what the students can do, examinations, Interviews, Tests of what has been 'taught' by the materials, Questionnaires, Criterion-referenced evaluation by the users, Post-course diaries, Post-course, 'shadowing' of the learners, etc. Moreover, Tomlinson (2003) suggested a systematic and manageable way of conducting a retrospective evaluation which involves a specific focus on learners. In this regard, he maintains that such a type of evaluation can be conducted mainly through examinations, interviews or questionnaires focusing on the following elements: learners' prior knowledge and expectations, their acquired level of preparedness for examinations and post-course use of the target language, and the levels of self-confidence, autonomy and motivation they have developed as a result of exposure to the course.

It should be noted here that, as far as the types of evaluation are concerned, the present thesis aimed at conducting an in-use evaluation of the EFL textbooks used in our context in order to gauge their level of adequacy from the viewpoint of two modern orientations in modern EFL pedagogy, namely critical pedagogy and English as a lingua franca.

### **3.6. Types of Textbooks**

Cortazzi and Jin (1999: 204/210) divided EFL textbooks into three categories depending on their focus on culture:

### **3.6.1. Textbooks Based on the Source Culture**

Regarding the textbooks that are produced at a national level for a particular country, learners are taught how to talk about their own culture to visitors to their country rather than be prepared to encounter other cultures. Although such textbooks help students to become aware of their own cultural identity, they do not develop students' intercultural awareness. In the case of English language teaching and given the international status that this language has gained in modern science and communication, the present thesis argues that it would be naïve, to say the least, to restrict the scope of culture teaching to this narrow purpose.

### **3.6.2. Textbooks Based on the Target Culture**

This type of textbooks usually focus on one or two target cultures like those of the United Kingdom and United States. However, in spite of their wide international scope, this focus is often criticized for being commercially motivated and geared only for satisfying publishers' promotional purposes.

### **3.6.3. Textbooks Aimed at the International Target Culture**

The final category refers to books that include a wide variety of cultures set in English speaking countries or in countries where is used as an international language.

## **3.7. The Checklist as an Evaluative Tool**

### **3.7.1. The Evaluation Checklist: a Definition**

An evaluation checklist is an instrument that provides the evaluator with a list of features that are supposed to characterize effective learning/teaching materials. These criteria are supposed to enable evaluators like teachers, researchers as well as students to

rate the quality of the material in question ( Mukundan et al (2011)).According to Nazeer et al (2015), the checklist is the most popular tool for textbook evaluation, which is supposed to comprise a list of features to be taken into consideration when evaluating a textbook. In the same vein, Mukundan et al. (2011 ) point out that a checklist is an instrument that helps language teaching evaluate language teaching materials, like textbooks.The main advantage in using a checklist as an evaluation tool is that it allows a more sophisticated evaluation of the textbook with reference to a set of generalizable evaluative criteria.

There are two types of checklists : quantitative or qualitative. Quantitative scales use Lickert scales rating scales to conduct an objective evaluation of textbooks.A good example of checklists following a quantitative design is offered by Skierso (1991). Regarding qualitative checklists, they consist of open-ended questions to elicit subjective information on the quality of textbooks.A good example of this type of checklists is illustrated by Richards (2001). The merit of qualitative checklists lies in their capacity to yield an in-depth evaluation of textbooks (Mukundan et al (2011)).Hence, the present thesis opted for an evaluation checklist designed following qualitative principles to obtain an in-depth evaluation of EFL textbooks used in the Algerian context.

As a result of their utility and practicality, an ever-growing number of checklist models have been introduced to the field of applied linguistics and English language teaching (Chastain, 1971; Tucker, 1975; Daoud and Celce-Murcia, 1979; Candlin and Breen, 1979; Sheldon, 1988 and Cunningsworth, 1995).The following section reviews some of the most prominent checklist models for evaluating the culture component of EFL textbooks in the applied linguistic literature so as to showcase the need for an evaluation checklist designed following the two-pronged perspective proposed in the present thesis.

### **3.7.2.Models of Checklists Evaluating the Cultural Component in EFL**

#### **Textbooks**

As a direct consequence of the advent of the communicative approach in the nineteen seventies of the last century, culture has been gaining increasing terrain in the field of English language teaching. Consequently, an ever-increasing number of checklist models have been introduced in the field to help teachers to choose most suitable textbooks and teaching materials for teaching this important, but complex and multi-faceted aspect. Each model for evaluating the culture component reflects the view to culture underlying the language teaching orthodoxy to which the checklist author or authors adhere to. What follows is a presentation of some models which have gained a considerable level of visibility in the literature related to this issue due to their perceived validity.

#### **3.7.2.1.Kilickaya(2004) Model**

According to Kilickaya (2004), the following factors must be involved in the design of cultural content in textbooks and language teaching materials: learners' needs, teachers' role, hidden curriculum, stereotypes, and generalization. To perform an evaluation of culture content on the basis of these factors, Kilickaya(2004:1-2) provides a set of guidelines in the form of questions aimed at assisting teachers in evaluating the level of validity of the intercultural dimension in textbooks.:

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?

**Figure 3.1: Kilickaya(2004) Checklist Model based on (Kilickaya, 2004, 1-2)**



Although the checklist in question addressed relevant issues with regard to evaluating the culture component such as hidden curriculum, stereotypes, pupils' needs, etc., a quick look at the question reveal certain shortcomings. For example, the checklist does not address the status of English as a lingua franca. Nor does it encourage the critical evaluation of the relationship between culture content and pupils' lives. Moreover, the checklist does not address the relationship between pupils' intercultural competence and the other components of their communicative competence. In the same vein, the checklist is mute about the teaching/learning methodology and learning theory that should underpin culture teaching. Another noticeable shortcoming is the absence of any indication about the purpose of culture education or the role of both the mother tongue and target language cultures. Assessment of cultural knowledge is also not addresses.

### **3.7.2.2. Moran Model (2001)**

Moran (2001) (cited in 'Farzaneh et al.(2014) proposes a Framework composed of four knowings to develop and enrich students' cultural experience:

- ‘ - Knowing about which comprises collecting information and acquiring knowledge about the products, practices, and perspectives of a culture;
- Knowing how refers to gaining the ability to behave in a culturally appropriate manner;
- Knowing why includes developing an understanding of the underlying aspects of a culture which include the perceptions, beliefs, and attitudes about that culture. This process involves analysing one's cultural experiences and comparing them with the perspectives of the target culture.

- Knowing oneself is related to understanding how one's own culture influences their beliefs, views, values, and reactions towards their experiences in a new cultural context. Understanding oneself as a cultural being helps learners comprehend, adapt, and integrate into another culture.'

The criticism advanced against Kilickaya's model (2004) holds also true for this checklist. Moreover, the checklist treats cultural knowledge as content and does not address the transforming process which is susceptible to foster an authentic cross-cultural awareness among pupils.

### **3.7.2.3. Secru's Model (1998)**

Secru (1998:271-272) proposes a model to assess the cultural component of EFL textbooks from four dimensions: '1-representativeness and realism, 2-characters depiction, 3- linguistic content:, 4- type of cultural content.' An effective evaluation of the culture component, according to Secru 1998:271-272, should address the following questions:

1. What image is presented: a royal or a realist one?
2. Does the textbook only present a tourist point of view?
3. Are negative and problematic aspects of the foreign culture touched upon?
4. Does the textbook offer an authentic reflection of the multicultural character of the foreign society?
5. Do situations occur in which someone with a good mastery of the foreign language is not understood because of differences in culture-specific reference frames?
6. Are teachers and learners encouraged to consult additional material on the topics dealt with?

7. Do the textbooks include materials/texts written by members of the different nationalities living in the foreign country or do they mainly present the white male point of view?
8. Are mentality, values, ideas, dealt with?
9. Is a historical perspective presented and used to explain certain present-day features of mentality or national character?
10. Is the information on the foreign culture integrated in the course or is it added at the end of every chapter or even in presented in a separate chapter at the end of the book?'

In addition to the criticism advanced above, which is also valid for this model, this model treats cultural content as a product rather than a primarily transformative process. Although the points raised in the model are valid for evaluating the culture content, these criteria do not refer to the way culture learning is related to the development of the other components of the target language competence. Moreover, the role of learners' mother tongue language and culture and the way this knowledge might mediate the learning of the target language and culture is completely eclipsed. Needless to say that the international role of English in modern communication and the implications of this role to culture teaching are not indicated. Equally important, the criteria for assessing attainment in terms of cultural knowledge are not apparent in the questions raised by the model. Similarly, the overall aim of teaching the cultural component is not stated. The issue of social diversity, power, equity, oppression are not also mentioned in the questions raised by the model and so are the importance of tapping into the underlying dynamics of both the mother tongue and target languages cultures.

### 3.7.2.4. Cunningsworth's Model (1995)

Cunningsworth(1995:92) proposed the following questions to evaluate the effectiveness of teaching the culture component of textbooks:

- ‘- Are the social and cultural contexts in the coursebook comprehensible to the learner?
- Can learners interpret the relationships, behaviours, intentions etc. of the characters portrayed in the book?
- Are women given equal prominence to men in all aspects of the coursebook?
- What physical and character attributes are women given?
- What professional and social positions are women shown as occupying?
- What do we learn about the inner lives of the characters?
- To what extent is the language of feeling depicted?
- Do the coursebook characters exist in some kind of social setting, within a social network?
- Are social relationships portrayed realistically?’

The same criticism addressed above holds also valid for this model. In spite of the fact that the model comprises many positive elements compared to the preceding ones in terms of the depth and comprehensiveness with which some intricate elements of culture are treated. An outstanding positive aspect of this model is without doubt its insistence on the importance of ensuring a comprehensive coverage of culture. Although it did not specify whether the mother tongue culture is also concerned by this requirement, this criterion corroborates the views arguing in favor of analyzing and teaching culture as a holistic system rather than a host of loosely related themes and topics.

It goes without saying that this model also treats culture as a product to be presented and neglects the transformative vocation of culture teaching. Nor does it evoke the role that mother tongue culture might play in the process. In the same vein, the criteria of assessment and the overall aim of developing pupils' intercultural competence are not indicated.

### **3.7.2.5. Byram et al. Model (1994)**

Byram et al. (1994, p. 51-52) proposed nine criteria for analyzing and evaluating the cultural content in EFL textbooks :

1. Social identity and social groups: groups within the nation-state, including social class, regional identity, ethnic minority and professional identity. These criteria are the basis for other than national identity and they illustrate the complexity of individual's social identities.
2. Social interaction: conventions of verbal and non-verbal behavior in social interaction.
3. Belief and behavior: routine and taken-for-granted actions within a social group (either national or sub-national). The moral and religious beliefs as well as the routines from daily life belong to this section.
4. Socio-political institutions: institutions of the state (e.g. health-care) and their meanings and values. How do they characterize the state and its citizens? meanings and values. How do they characterize the state and its citizens?
5. Socialization and the life-cycle: Institutions of socialization, e.g. families, schools, employment offices, religion and military service. What are the expectations and shared interpretations in these cases?
6. National history: periods and events, both historical and contemporary. What is their significance in the material and for the learning process?

7. National geography: geographic factors. Which of them are significant for the members of the culture and which are important for outsiders in intercultural communication?
8. National cultural heritage: the cultural artefacts, which are known to the members of the nation, such as Shakespeare in Britain.
9. Stereotypes and national identity: what is typical for the target culture (both historical and contemporary)? Symbols of national identities, e.g. famous monuments and people.'

Compared to the previous models, Byram's et al.(1994) model offers a more comprehensive framework for the analysis of the cultural content in textbooks. The nine criteria proposed in this model are also praiseworthy because they included aspects of both small 'c' and big 'C' cultures. Although Byram has proposed elsewhere a set of savoirs as the criteria against which to evaluate attainment in terms of culture attainment, the model above does not include criteria for assessing culture learning nor does it provide any indication about the overall aim of culture teaching within the EFL classroom. Also, the model does not address specifically a given language and the status of English as a lingua franca is completely absent in the model. In addition to that, culture learning as a transformative process is not addressed as well as the relationship between culture competence and the other components of learners' communicative competence. No mention is also made of a language theory which is compatible with the approach underlying the design of the criteria mentioned above.

#### **3.7.2.4. Risager Model (1991)**

Risager (1991:182-183, 188) advances the following set of criteria for evaluating the cultural component in EFL textbooks :

- ‘1. The micro level – phenomena of social and cultural anthropology: the social and geographical characters, situations of interaction, interaction and the subjectivity of characters: feelings, attitudes, values and perceived problems.
2. The macro level – social, political and historical matters: broad social facts about contemporary society, sociopolitical problems, e.g. unemployment and pollution.
3. International and intercultural issues: comparisons between the target culture and the pupil’s own country, mutual representations, images, stereotypes, relations, cultural power and dominance, co-operation and conflict.
4. Point of view and style of the textbook author(s): expressions of attitudes (positive, negative, critical) towards the country and the people.’

In spite of the pithy style in which it has been crafted, Risager’s model provides in an organized way a detailed list of the aspects to be taken into consideration when in the evaluation of the culture content of textbooks. One of the most important aspects that this checklist highlights in contrast with the previously mentioned models is criterion three, namely the need to contrast pupils’ mother tongue culture with that of the target language with specific reference to the underlying dynamics of each culture.

However, like the other models above, this model neglects important aspects such as the implications of the international scope of English, the transformative aspects of culture learning, the relationship between pupils’ cultural competence and other components of their communicative competence, and the grading of cultural content in textbooks.

### **3.8. The Need for an Evaluation from the Perspectives of Critical Pedagogy and English as a Lingua Franca**

The above brief review of some of the most prominent models in textbook evaluation literature show that each model highlights different aspects of culture depending on the approach to culture which underpins the model in question. These models developed by center experts have not been developed to cater specifically to the local needs of English language learners in periphery contexts like ours. Although some of these models seem attractive and comprehensive, the implementation of these models to the evaluation of EFL textbooks may provide decision makers and practitioners with an erroneous impression of their degree of effectiveness in culture teaching. To guard against such a threat, the design of checklists that better reflect our pupils' needs by local experts should be encouraged. Equally important, this type of checklists should be implemented to select and evaluate the locally designed textbooks so as to encourage the design of more effective textbooks as far as the teaching of culture is concerned.

Moreover, a comprehensive framework is needed for the design of checklists that are more responsive to local needs. This framework, we believe, should be based on an inbrication of the two perspectives proposed in the present thesis a model. So, instead of adopting an existing evaluation checklist to evaluate the in-use English textbooks in the Algerian context, the present thesis proposes to evaluate the textbooks in question using a checklist consisting of questions raised from the prism of the suggested two-pronged perspective. Moreover, against the stance advanced by Holliday (1999) that the presentation of the content of one culture against the pther culture leads to a dualism, the present thesis argues that each culture should be presented following a holistic approach which treats each culture as a system of interrelated elements. Moreover, the design of each



textbook should ensure a gradual and smooth move from the presentation of the mother language to the target language. Moreover, while focusing on the underlying dynamics of each culture, the presentation and sequencing should be based on a sound contrastive analysis of the cultural systems of the mother tongue and target language cultures. In the same vein, following the principles of the intricate perspectives herein proposed would allow pupils to construct a third space a hybrid culture that would enable them to 'think globally and act locally' to solve their problems. Moreover, this 'hybrid' culture would enable them to develop a relativism and empathy with the 'other'. Besides, the goals of development of intercultural competence should not be confined to the classroom. Training in intercultural competence should enable learners to make a contribution to both the immediate social milieu and the broader intercultural world outside the classroom. It should be noted that the design of sections related to critical pedagogy in the checklist and questionnaires implemented in the present study has been partly inspired by the model suggested by Shahab(2014).

## **Conclusion**

To increase the effectiveness of EFL textbooks in responding to the specific needs of pupils in English as a foreign language contexts, a research-based evaluation of these textbooks should become a compulsory and regular practice. Continuous evaluation allows English language teaching in our context to keep pace with the national and international situation as well as with the new developments in educational theory and research. In this regard, the present chapter reviewed the literature related to textbook evaluation so as to provide the necessary background for appreciating the role of this method in improving the quality of language teaching, in general, and culture teaching, in particular. Moreover, given the central role that checklists play in textbook evaluation, the present chapter

reviewed some of the most prominent evaluation models of the culture component in textbooks so as to showcase the need for a checklist model designed following the principles of the two-pronged proposed in the present study.

# **Chapter Four: A Checklist-based Evaluation of Algerian Middle and Secondary Schools Textbooks from the Perspectives of Critical Pedagogy and English as a Lingua Franca**

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**4.6.2.2. Conscientization**

**4.6.2.3. Authentic Materials**

**4.6.2.5. socio-political, cultural concerns**

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**4.7. An Overall Checklist-based Analysis of “My Book of English Three”**

**4.8. My Book of English Book Four**

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**4.8.2. The Results of the Checklist-based Analysis of “My book of English Four”**

**4.8.2.1. Problem-posing Education**

**4.8.2.2. Conscientization**

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**Conclusion**

## **Introduction**

In the light of the theoretical framework developed in the previous three chapters, a checklist has been designed and implemented to the evaluation of the four Middle school English textbooks books ( My book of English One, My book of English Two, My Book of English Three, and my book of English Four) and three secondary school English textbooks (Getting through, At the Cross-roads, New Prospects) currently in use in the Algerian context of English as a foreign language. The main aim of this evaluation is to determine the extent to which the culture component of seven English textbooks under study is conducive to the attainment of two major goals: the development of a critical awareness as whole citizens and a cross-cultural awareness as intercultural speakers.

### **4.1.Description of the Checklist**

As has been stated in the general introduction, the present thesis aims at addressing two major questions:

- Does the culture component of the Algerian secondary school textbooks equip learners with an adequate level of critical awareness that would enable them to develop as whole citizens capable of challenging the status quo and acting positively upon their social reality to improve it?

- Does the culture component of the Algerian secondary school textbooks foster in learners an adequate level of cross-cultural awareness that would enable them to develop as multicultural individuals capable of mediating between their mother tongue culture and other cultures?

A content analysis of the seven textbooks currently in use at the middle and secondary school levels have been conducted to gauge the extent to which these textbooks meet the

expectations highlighted in the above questions. In the line with the conceptual framework adopted in the present thesis and in the light of afore-mentioned questions, a checklist consisting of seven sections was designed and implemented to the evaluation of the textbooks in question. These sections were divided as follows:

**Section one** starts from question one to question six investigated teachers' awareness about the goals of the curriculum.

**Section two** starts from question seven to question ten explored the principles of problem-posing Education.

**Section three** starts from question eleven to question thirteen probed one of the most important principles of critical pedagogy which is conscientization.

**Section four** starts from question fourteen to question twenty one investigated the relationship between critical pedagogy and authentic material.

**Section five** starts from question twenty two to question twenty five explored the relationship between critical pedagogy and dialogism.

**Section six** starts from question twenty six to question twenty eight explored the relationship between critical pedagogy and socio-political, cultural concerns.

An important remark is in order here: the exemplification of the aspects subjected to the checklist-based evaluation is selective and is by no means exhaustive due to the sheer volume of the textbooks under study. Only the most illustrative examples and texts, from our point of view, are evoked in the analysis.

## **4.2.The Check-list based Evaluation of “My book of English One**

### **4.2.1.General information on “My Book of English One”**

Like all in-use English textbooks in the Algerian E.F.L. context, My Book of English One has been designed and edited by Algerian professors of English and published under the supervision of the Algerian Ministry of Education as shown below:

- a) Title : My Book of English One
- b) Authors : Tamrabet Lounis, Chenni Abdelfetah, Samara Abdelhakim, Boukri Nabila
- c) Publisher : ONPS (Office National des Publication scolaire 2017).
- d) Level of proficiency : Middle School year one.

Like in all in-use textbooks, no information is provided about the biography, the training, or previous research work of the authors of the textbook. Such information is necessary and crucial to evaluate the profile, the academic legitimacy, and their didactic orientation that must have weaved into the discourse of the textbook.

It should be noted that each textbook is accompanied by a teacher’s manual aimed at providing teachers with practical guidelines in implementing the and key solutions of the tasks. For example, as far as the characteristics of the learners’ population targeted by the designers of the textbook in question is concerned, Tamrabet et al (2017) included in the introduction to the teachers’ book a depiction of the psychological profile of the 11-year old learner. According to the authors, this learner manifests the following psychological characteristics:

- ‘ - is talkative, outgoing and friendly
- is self-assertive, although he/she may be called “rude and difficult”
- experiences wide range of moods and emotions.



- can be loud and exuberant
- has a talent for laughter
- interrupts insistently
- is impulsive
- is highly curious
- is still emotionally immature and unaware of how others see him
- wiggles a lot
- is increasingly hungry – has appetite for experience as well as food
- fatigues readily
- exhibits best behavior when away from home
- quarrels with siblings
- rebels against parents; finds fault, argues, calls names, talks back
- resists imposed tasks’ (Tamrabret. et. al, p.17)

Obviously, these characteristics correspond to the description of the traits of adolescents based on the findings of psychology research carried out in Western, urban, and industrialized societies and are presented here as being universal laws applicable to human population at the same age in all contexts.No studies on Algerian adolescents are particularly referred to in the textbooks, and, more importantly, no cultural, ethnic, or regional specificities are highlighted in order to reflect the diversity of the Algerian society as a whole.

Moreover, the teachers’book presented a set of principles that should guide the implementation of the textbook.These guiding principles are reflective of the tenets of the competency-based approach:

‘Principle 1: English facilitates two-way communication with the world...

Principle 2: Communicative competence is the aim of language learning...

Principle 3: Successful learning depends on supported and purposeful development...

Principle 4: Active learners are successful learners...

Principle 5: Meaningful activities and tasks support and encourage learning...

Principle 6: Learning is an active and evolving process...

Principle 7: Ongoing assessments of learning are tools to measure progress...

Principle 8: Teachers are facilitators of learning...'

(Tamrabret et al pp.33-37)

An examination of these principles raises some expectations about the content of the textbooks, which, as will be demonstrated through the analysis, have failed to meet the expectations of even the adopted competency-based approach-especially with regard to the culture content. The first principle, for example, underscores the priority of the culture content through stressing the importance that English plays in the globalized world we live in. More specifically, the principle communication with the world using English should bi-directional. In consequence to this principle, an ability to understand and to speak about both the mother tongue culture and the target language culture becomes a legitimate expectation. In addition to that, a legitimate expectation would have been that the development of the socio-cognitive abilities of the learners so to enable them to perform successfully in international communication settings is supposed, as a result of the first principle and second principles, to have been given precedence over the linguistic aspects in the selection, sequencing, and presentation of the content of the textbook. As far as the third, fourth, and fifth principles are concerned, when applied to culture content, the texts and tasks in the textbook are supposed to build on students' background knowledge,

address topics and themes which are relevant to students' lives, and establish a link between classroom activities and students' lives outside schools. The checklist-based analysis will evaluate to extent to which these expectations have truly materialized in the culture content of the textbook. Last but not least, the role of facilitator that the teachers is supposed to assume in a learner-centered pedagogy is, from my personal experience in teaching in the secondary school and from anecdotal evidence gathered here and there from colleagues, the most problematic concept in the implementation of the in-use innovation. The content of the textbook have not provided English language teachers with the adequate tools that would have enabled them to mediate the transfer of this pivotal concept from the conceptual level to the practical one. The following analysis will tackle in more detail with reference to the cultural content of the textbook under study. It should be noted that the analysis of each textbook includes a table presenting the categories and types of culture, a brief description of the culture content of in the textbook, and an analysis based on the criteria set by the checklist designed from the two-pronged perspective proposed in the present thesis.

#### **4.2.2. The Results of the Checklist-based Evaluation of “My Book of English One”**

	Types of Culture	Culture themes	Target Culture		Source culture		International Culture	
			F	%	F	%	F	%
Sequence one : Me and My Friends (Book one MS)	Big 'C' culture							
		Social norms						
		politics						
		economy						
		history						
		Geography/environment/ astronomy						
		Literature/art						
		music						
		education						
architecture								

	Small 'C' Culture	food						
		holiday						
		lifestyles	1	2, 50%	3	7, 50%		
		customs						
		Cultural values						
		Hobbies						
Sequence Two : Me and Family (book one MS)	Big 'C' culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy						
		history						
		Geography/environment/ astronomy						
		Literature/art						
		music						
		education						
		architecture						
	Small 'C' Culture	food						
		holiday						
		lifestyles			4	10, 00%	3	7, 50%
		customs			1	2, 50%		
		Cultural values						
		Hobbies						
Sequence Three : Me and My Daily Activities	Big 'C' culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy						
		history						
		Geography/environment/ astronomy						
		Literature/art						
		music						
		education						
		architecture						
	Small 'C' Culture	food						
		holiday						
		lifestyles	2	5, 00%	5	12, 50%		
		customs						

		Cultural values						
		hobbies						
Sequence Four : Me and My School ( book one MS)	Big 'C' culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy						
		history						
		Geography/environment/ astronomy						
		Literature/art						
		music						
		education			10	25,00%		
		architecture						
	Small 'C' Culture	food						
		holiday						
		lifestyles						
		customs						
		Cultural values						
	hobbies							
Sequence Five : Me, My Country and the world (book one MS)	Big 'C' culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy						
		history						
		Geography/environment/ astronomy			2	5,00%		
		Literature/art						
		music						
		education						
		architecture	2	5,00%	2	5,00%		
	Small 'C' Culture	food	F	%	F	%	F	%
		holiday						
		lifestyles	1	2,50%	2	5,00%	2	5,00%
		customs						
		Cultural values						

	Hobbies						
<b>Total</b>		6	15, 00%	29	72, 50%	5	12, 50%

**Table 4.1:** Categories and Types of Culture in “My Book of English One”

As shown in the table above, ‘My Book of English One’ consists of five sequences: sequence one (Me and My Friends), sequence two (Me and My Family ), sequence three (Me and My Daily Activities), Sequence four (Me and My School ), Sequence five (Me, My Country and the world ).

As far as sequence one is concerned, the texts and tasks revolve solely around small ‘c’ culture items, notably lifestyles. In the ‘I read and do’ rubric on page 41, two e-mail messages are presented, one from an Algerian school girl, Razan, who introduces herself to her keypal, Suzan, from Great Britain, who, in turn, replies through introducing herself. On page 42, in the ‘I learn to integrate’ rubric, pupils are asked to introduce themselves to members of their school blog group using the skills that they have integrated throughout the unit. On page 43, another task related to interpersonal interaction and socio-cultural activities is introduced where pupils are asked to fill in their ID cards before introducing themselves to their school English language club.

Regarding sequence two, akin to sequence one, all the culture related items are small ‘c’ tasks and texts. The sequence opens on page 49 with portraying an Algerian school boy, Omar, who describes his life to his British guest, Peter. Later on page 53, task 8 presents how Omar and his family greet their grandparents as a cultural norm in the Algerian family. On page 57, another aspect of small ‘c’ mother tongue culture is introduced through an e-mail message written by Omar to his British key-pal, Margaret, where he introduced himself and his family. Also, on page 61, Omar receives an e-mail message from Margaret who sends him a picture of her family tree and asks him to send her his along with the occupation and age of each member of his family. In the ‘I learn to integrate’ rubric on

page 61, pupils are provided with an outline to help them draw their family trees. By the end of the sequence on page 70, the second term project is introduced, where pupils are required to make a presentation of their school using the skills that they have acquired so far. The only non-native culture element in this sequence appears under the 'lifestyle' rubric; on page 59, where Jack Smith, a blogger from Canada introduces himself and 'talks' about his class and his hobbies. Pupils are asked to read the blog and complete the profile. On the next page, Aidaku from Nigeria sends an e-mail message to her Algerian key-pal, Razan, where she introduces herself. After reading this e-mail, pupils are asked to answer some questions related to Aidaku's e-mail message. In the 'I think and write' rubric, pupils from all over the world introduce themselves on an international friendship blog. Pupils are asked to post their information to make new friends and practice their English.

In sequence three 'Me and my daily activities', all the cultural items presented in the 'lifestyles' rubric. The 'lifestyle' theme was presented by giving the daily routine of Algerian pupils on pages 80, 84, 88, 89 and 90. As regards the target culture, on page 85, similar topics are presented introducing the daily routine and life styles of the British school girl, Margaret.

As regards the culture content in sequence four, big 'C' mother tongue culture contents, particularly 'education', appears to be the only culture aspect under discussion. The sequence opens up with a 'listening passage' on page 100 stating pupils rights and duties in the school environment. On pages 101, 102, 103, and 104, pupils are introduced school responsibilities, rules, and rights. On page 115, pupils are asked to prepare for a competition to celebrate the day of knowledge which coincides with the 16<sup>th</sup> of April each year in remembrance of the great Algerian scholar and thinker Abdelhamid

Ibnu Badis. In the 'I read and do' rubric on page 116, the reading text my ideal school states the characteristics of the perfect ideal school environment. In the 'I learn to integrate' rubric on pages 116-119, pupils are asked to use what they have learnt throughout the sequence to discuss their school regulations and, by the end of the sequence, they are required to suggest a charter for new school rights.

Finally, in sequence five 'Me, my country, and the world', the small 'c' theme 'lifestyles' ranked the highest in terms of frequency as far as the source culture is concerned. It was introduced by topics like 'introducing a passage', 'tackling issues like the country's currency', 'national dishes', 'national celebration days', and 'religious days' on page 130. Similar passages are presented to introduce Nigerian, Chinese and American corresponding themes. Another instance is offered on page 143 where pupils are asked to make a leaflet to attract tourists from all over the world including information about national dishes, national currency, famous people, national and religious celebration days.

The big 'C' theme 'architecture', was also observed at high frequency for the mother culture and the target culture. For example, on page 129, Margret, the British school girl introduces famous monuments in Great Britain like 'the big Ben', 'the Edinburgh national monument', the Cardiff castle, etc. On page 141, the American school girl, Kathleen, writes an e-mail message to her Algerian key-pal, Houda, introducing famous monuments and places in the U.S. like the statue of liberty in New York, the Lincoln Memorial in Washington, D.C., and the Golden Gate bridge in San Francisco. On pages 128, 138, 139, and 140 interesting information about famous natural and historical sites in Algeria are provided.

As shown in both the table and presentation above, the culture component is clearly lacking both quantitatively and qualitatively. This is due to the predominance of the linguistic



dimension over the cultural dimension in the design of the textbook under study. It should be noted again that small or little ‘c’ culture are arguably more conducive to fostering intercultural communicative competence among pupils than knowledge of or memorization of elements of big c culture. In this regard, although the table shows that small ‘c’ cultural aspects, especially lifestyles, have received slightly more focus than big ‘C’ cultural aspects, all the aspects and themes of culture remain largely underrepresented in the textbook.

#### **4.2.2.1. Problem-posing Education**

1. Do the problem solving tasks revolve around controversial social issues and cultural issues related to the everyday life of the pupils?

Although principle five indicated in the teacher’s manual highlights the importance of relating the classroom context to the social realities of the students, the texts and tasks introduced throughout the book do not cover any problematic or thought provoking issues related to the everyday life of the students.

2. Are learners encouraged to analyze real life problems, invoke their personal experiences and contribute to finding creative solutions?

Unfortunately, there is no analysis of real life problems invoked in the book in question. A possible explanation for such a lack is that the selection of the texts and tasks took into consideration that pupils are absolute beginners and, thus, are linguistically unable to grasp cultural content and are unable to perform in tasks where cultural issues are the focus. However, the argument that providing pupils with opportunities to discuss relevant social themes and problems should be relegated to the advanced phases when pupils have acquired the necessary linguistic tools betrays an approach to syllabus design

which is still entrenched in the structural tradition. This approach views the teaching/learning of culture and the development of I.C.C as accessory to the teaching/learning of foreign languages enterprise.

3. Does the textbook enable learners to establish a link between their individual problems and the broader social context?

Unfortunately, the themes covered throughout the book do not evoke any kind of controversial issues; all the topics are, to say the least, neutral vis-à-vis the social issues, e.g., introducing themselves, introducing their families, describing their daily activities, etc. the nature of the topics does not help learners in any way to establish a link between their individual problems and the broader social context.

4. Does the textbook encourage learners to compare between their culture and the target culture with regard to the issue under discussion so as to reach a better understanding of themselves and their society ?

Throughout the book, there is no serious attempt at a systematic comparison between the native culture and the target language culture. This deprives learners of discussions and opportunities that would lead to opportunities for developing a critical cultural awareness towards their own and the alien culture. Although, a timid and flawed attempt has been made in the second sequence between daily activities of the Algerian pupil and a British one on page 80, this attempt is both insufficient and flawed.

The two texts in question portray the daily life of two pupils, Younes who obviously represents the local culture and Margret who represents the target culture. An examination of the daily activities and, therefore, the lifestyles of these two individuals reveals that both of them have an urban area, middle-class background. However, a legitimate question should be raised here: to what extent are the texts in the textbooks taken together are

contributing to making the Algerian learner of English showing ‘greater receptivity to ...the values of urban, professional, middle-class groups through ...[a] drive for success, goal orientation, personal discipline, routinized lifestyle, and delayed gratification. These are the typical values of a society based on competition and individualism.’ Canagarajah (1999:22). A close look at the two texts reveals that even this timid attempt carries a number of prejudices against the mother tongue culture. The comparison shows that Margaret’s life style is more relaxed in that, for example, she starts her school daily routine with chatting with friends and her weekends are more animated full of meaningful activities and family activities. Strangely enough, the activities of rearing pets like cats and dogs as well as watering trees are confined to the country side, which gives wrong information about the difference between rural and urban lives. Even the country side featured in the text is a place where one can only water trees and feed cats and dogs which evokes only the country side in only one region of a vast geographically and culturally diverse country.

But, without doubt, the most striking difference between Younes’s school daily routine and that of Margaret is that Younes has to ‘...arrive early to clean the whiteboard and to arrange the chairs and tables of ...[his] classroom’. These instances illustrate the author’s intention to hint at the superiority of the lifestyle of the native speaker and to denigrate the local culture in an attempt to inculcate the values of the target society.

5. Does the textbook encourage students to take action to change problematic aspects in their everyday lives based on the reflective solutions they have reached in the problem-solving tasks?

Unfortunately, this aspect is also lacking in the textbook; perhaps, the only task that fits this function is offered in sequence 4 ‘Me and My School’. In this sequence, and, more specifically, in the ‘I Learn to Integrate’ task on page 118, pupils are asked to work with

their partners to write a charter suggesting regulations for their school. In the same unit, in ‘I Think and I Write ‘ on page120, pupils were assigned the following task : ‘I have duties and rights at school. I want to add more rights about : exams, break, homework, class council, school website’, etc. By doing so, students are encouraged to challenge their school realities through suggesting genuine solutions to their current situations. Moreover, this type of tasks can also be considered as instance of mobilizing universal culture to fix local solutions. But, again, the textbook under study is terribly lacking regarding this aspect as much as it is with regard to the other aspects of the culture content.

6. Does the textbook follow a clear and logical sequence that fosters in pupils the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions?

Unfortunately, no clear framework for selecting, organizing, and sequencing the texts and tasks making up the culture component of the textbook can be inferred from the analysis of the aspects in question. This deficiency renders the textbook ineffective in fostering the socio-cognitive skills that would enable pupils to learn to take action to respond positively to the problems and challenges they face in their lives outside the classroom.

#### **4.2.2.2. Conscientization**

7. Does The textbook enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development ?

An examination of the texts and tasks in the textbook shows that the seemingly cultural orientation of some tasks is used just as a pretext to reinforce grammar teaching.

For example, in the first sequence in 'I Learn to Integrate ' on page 42. In this sequence, pupils as new members of their school blog group are asked to introduce themselves to their new friends. However, rather than providing pupils with '...opinion gaps, information gaps, and reasoning gaps which call for students participation and collaboration' (Canagarajah, 1999, 111), the bulk of the tasks is focused on the linguistic component where pupils are required to go through some stages throughout the sequence to develop some linguistic aspects of their competence like to be able to use the present simple, to be able to use personal pronouns, to be able to use possessive adjectives, to be able to use numbers, to be able to use appropriate greetings. Another example can be found in the second sequence 'Me and My Family ' in ' I Learn to Integrate ' on page 62. In this sequence, pupils are required to respond to Marget's e-mail to introduce their family members in order to be able to do so students are supposed to acquire the following skills; to be able use greeting forms appropriately, to be able to introduce their relatives, to be able to use the present simple, to be able to use the auxiliary to be in the present. The aim in both tasks is seemingly cultural, but, a close examination of its components demonstrate that the focus is purely teaching and reinforcing grammar on the basis of native-speakers' norms.

8. Do the problem-solving tasks in the textbook enable learners to move from a purely naïve knowledge of reality to a higher level, one which enables them to perceive the causes of reality?

Unfortunately, this shift from one thinking level to the higher next level, is not perceived in the book in question; the overriding majority of the tasks are of low thinking level all over the book. The erroneous excuse for such a deficiency may again be the pretext that the pupils are absolute beginners.

### **4.2.2.3.Authentic Materials**

9.Do the topics and themes allow a great deal of dialogue between the teacher and the learners and among learners themselves ?

All the dialogues in the book are guided student –student dialogues for which the answer is predetermined and consist only of a true or false statement. Besides, there are no teacher - student dialogues throughout the book.

10.Do the themes of the materials reflect accurately learners ‘everyday life, society and mother language culture ?

The texts and tasks in the textbook do not reflect adequately learners ‘everyday life, society and mother language culture. Besides the insufficient culture content both in terms of small ‘c’ and big ‘C’ aspects, the elements included in the textbook are far from satisfying this criterion.Even in the second sequence entitled ‘Me and my Daily Activities’, which is supposed to mirror accurately learners’ everyday life, society and culture, the texts and tasks do not reflect authentically Algerian pupils’ everyday life because, in addition to the criticism advanced above, the textbook gives a the false sense of homogeneity of both the target and local culture and society.

11.Do the texts and tasks grow in complexity in tandem with learners’ linguistic and intellectual growth?

As has been pointed out earlier, the textbook reflects an organization based on grammatical structures presented under the guise of culture teaching.To give but one example, in the third term project ‘My Country Profile /Tourist Brochure ‘ students are required to present a project to their classmates about their country in the form of brochures, pictures, diagrams, figures, photos, posters, or leaflets, etc. The pupils are

supposed to learn skills like to locate places on a map, describe places, ask and answer questions about famous places, ask and answer questions about dishes, currencies, and celebration days. A close examination of the tasks in question reveals that the authors' main concern is not to present pupils with a cultural content that grows in complexity as they advance in the textbook, but rather to use the cultural aspects as a vehicle for teaching structural elements like the use of *an, ian, ese, sh, ch*, to write adjectives of nationalities, use of possessive adjectives, use of adjectives to describe a place.

It is, therefore, legitimate at this point to raise questions about the effectiveness of the language learning theory underlying the design of the textbook under study. In spite of being seemingly organized around a syllabus which is intercultural in orientation, the textbook is, matter of factly, a synthetic syllabus graded on the basis of the structural components of the linguistic competence. In this regard, it shares the same weaknesses advanced against Wilkins' (1976) notional-functional syllabus, which is in spite of aspiring to being analytic, i.e. based on 'Exposure to raw language and subsequent induction of forms', has been found to be synthetic, i.e. based on 'exposure to graded language and gradual gradation of forms' Raine (2010:08). Fostering the role of the actant's strategic competence in dialogic tasks, as proposed in the present thesis, entails the adoption of a truly analytic syllabus.

12. Does the textbook evoke real life problems that are relevant to learners' lives so as to enable them to objectify their reality and take action to improve it?

The texts and tasks in the textbook are also far from satisfying this criterion. One of the rare instances that seems to meet this criterion is offered in sequence 4 'Me and My School' in the 'I Read and Do' rubric on page 116. In this rubric, a reading text entitled 'My Ideal School' was introduced to students to raise their awareness about their rights,

e.g., the right for free education and care, the right to live in a peaceful atmosphere, the right to select their class representatives and the right to express their opinions freely; and their duties such as, to listen and respect teachers and classmates, keep the school clean, etc. This kind of texts aims at sensitizing students about the rights, responsibilities and duties as students at the school and prepares them for their roles as future responsible and conscious citizens. Although the text represent a non-context specific or universal culture, but it still represent an attempt to enable learners to respond to a real life situation through mobilizing knowledge that they have acquired in the EFL classroom.

13. Do the themes of the textbook focus on problematic and controversial issues in the first language culture?

The themes covered throughout the book do not evoke any controversial or thought-provoking issues in the first language culture; the issues discussed throughout the book include only neutral and factual socio-cultural topics.

14. Do the themes of the textbook focus on problematic and controversial issues in the target language culture?

The themes covered in the book do not tackle any controversial or problematic issue in the target language culture.

15. Are the themes of the textbook non-culture specific, i.e., not referring to any particular culture ?

The themes of the textbook are culture specific i.e., about the native culture, the target language culture or international culture.

16. Have the themes and the tasks in the textbook have been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and



those which are relevant to pupils from urban areas culture so that pupils from both types of areas have equal chances to participate in classroom discussions?

One of the major principles of the book is the fact that English is considered as a tool for communication that enables learners to communicate information about themselves, their community, and their country to others as stated in the principle above. Unfortunately this is not the case for all pupils from different regional and social backgrounds because there is no balance between topics and themes which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture, the latter's voices are silenced and their experiences and lifestyle are invisible in the book.

17. Does the textbook depict the 'native speaker' as being the only social model for learners?

No, the textbook in hand does not depict the 'native speaker' as being the only social model for learners. Despite the fact that most texts are not authentic and have been written by the textbook authors for pedagogic purposes, the texts and tasks valorize the native speaker as being the model to follow as far as the linguistic and cultural competence is concerned. Moreover, the bulk of the textbook is devoted to developing pupils' linguistic competence following native-speakers' norms.

18. Does the textbook include complex and transformational elements of the TL culture like women's emancipation, individualism, and freedom of speech ?

It is worth mentioning, that all the texts throughout the book tackle only neutral cultural and social issues. This does not help students to engage in the process of reflection, critical thinking and the development of their intercultural communicative competence.

#### 4.2.2.4.Dialogism

19.Does the textbook material engages students in the cycle of reflection and action by involving dialogical problem solving tasks?

All the dialogic tasks provided in the book do not encourage pupils to think critically, because these tasks do not engage higher order thinking processes. Pupils are merely required to listen and complete, listen and act out and read and answer the questions like, for example, task 5 on page 36, task 1 on page 84, and task 1 on page 138.

Although talking about pets does not necessarily tap into the underlying dynamics of mother tongue and target language culture, in task one on page 164, Younes tells Margaret that the animal that represent Algeria is the fennec whereas Margaret tells him that the animal that represent Britain is the lion.This comparison may result in a denigration of ‘the self’ and an exaggeration of the worth of ‘the other’.To avoid falling in this trap, the discussion might have involved a talk about the Atlas lion being an indigenious species of lions in Northern Africa.In the same vein, the ability to name historical and touristic sites is necessary but not sufficient to develop pupils’I.C.C. Evoking Roman ruins could have led to an interesting cross-cultural discussion about the different trajectories that Algeria and Britan and the West, in general, have taken vis-à-vis the legacy of the Roman empire, due chiefly to the influence of religion and the advent of Islam in the seventh century.

20.Is the textbook organized around dialogic situations that use learners’ knowledge of their culture and the target language culture serves as input?

The texts and dialogic situations throughout the book do not encourage pupils to compare and contrast between aspects of their native culture to aspects of the target language culture.

21. Do the dialogic orientation of the textbook aims at raising learners' awareness to issues of equity and power relations?

Unfortunately, it is not the case for the book in question; throughout the book there is no reference to issues of equity, social justice or power relations.

#### **4.2.2.5. Socio-Political, Cultural Concerns**

22. Does the textbook encourage learners to use both the mother and target language cultures perspectives to tackle the political problems relevant to their lives?

Throughout the book there is no reference to political issues from the target language cultures perspectives. Again, one of the justifications that can be offered here is that the age and the linguistic abilities of the students are considered as a stumbling blocks.

23. Does the textbook raise learners' awareness to their social roles?

In spite the fact that in principle four as cited above learners are supposed to 'acquire and retain language best when the topics meet their interests and when they are active participants in their learning: finding personal meaning, learning cooperatively with peers, and making connections to life outside of class', there are no attempts to raise learners' awareness to their social roles outside the walls of the classroom.

24. Is Challenging the social status quo both inside the classroom and in the wider community clearly a major goal of the dialogic tasks of the textbook?

Canagarajah (1999: 24) offers a 'simplified explanation of reproduction theory':

'...the school is able to reward students unequally, and to preserve the division of labor and status hierarchy in a way that is equally acceptable to the powerful and powerless. It therefore plays an important function in enforcing these social distinctions and legitimising inequalities... In other short, through the different

rewards for...[the privileged ] and ...[the underprivileged] the school reproduces the dominant ideologies and status quo.’

To illustrate the subtle reproductive function of schooling, Canagarajah (1999:23-24) gives the examples of two students, one from a middle class urban background and the other from a rural peasant background. According to Canagarajah (1999:23-24), the discourse promoted by the school curriculum is perceived differently by these individuals. The school textbooks promote models that represent ‘the values of urban, professional, middle-class groups through...[a] drive for success, goal orientation, personal discipline, routinized lifestyle, and delayed gratification’ (Canagarajah, 1999:22).

In reaction to these models, the pupil who is a member of an urban, middle-class family is naturally inclined to endorse the values ‘he holds and profits by’ (Canagarajah, 1999, 23), while the one from a rural, farming background is less motivated to embrace the values promoted by the curriculum and is predisposed to oppose, at least, ‘part of its messages, and, hence, he is likely to fail and ‘...thrust[ed] ...into a farming life—which he comes from, and seems to prefer anyway.’ Thus, the curriculum reproduces the social disparities through compelling both types of pupils to accept their ‘fates’ and uphold the status quo.

An examination of the texts and tasks of the book under study, however, reveal that it has failed to display the orientation indicated in the question above. Even though the culture component of the textbook under study is too weak to assimilate pupils even to the values of the urban, middle class groups indicated above, its failure to challenge the status quo is in itself a proof of its reproductive quality.

#### **4.2.2.6.the Role of Teacher and Student**

25.Does The textbook allow the teacher and learners to feel that they are the subjects rather than the objects of a culturally transforming action?

This option is not articulated in the textbook's objectives (see my book map);most of the tasks assigned to the students do not require students to consider or challenge their social and cultural realities. Therefore, neither teachers nor learners are encouraged and supported to become subjects of a culturally transforming action.

26.Does the textbook gradually develop students' knowledge of English to enable them to defend the stand point of the target language culture?

Throughout the whole textbook there are no problematic situations or problem-solving tasks which urge students to take a stance or defend an argument.The overriding majority of, if not all, tasks engage only low order cognitive processes and activities.

27.Does The textbook allow teachers to adopt a critical stance towards social inequalities both from the vintage point of the mother language culture and the target language cultures?

Teachers are not granted the opportunity to express their points of view about issues related to social injustices neither from the vintage point of the mother language culture nor from the target language culture.This type of issues were not a subject of discussion in the textbook in the first place,

28.Does the material aim at enabling learners to think and reflect critically from both their own perspective and other perspectives and can even effectively solve problems such as misunderstandings and conflicts in communication?

The texts and tasks provided in the book do not encourage students to think critically in order to understand, analyze, evaluate and suggest solutions to critical situations neither from their own perspective nor from the 'other' perspective.

### **4.3.Overall Analysis of “My book of English One”**

Based on the above analysis of the culture content of 'My Book of English One' from the vintage point of an imbrication of critical pedagogy and English as a lingua franca has demonstrated that the textbook under study does not fulfill the criteria that would entitle it to construct pupils' socio-cognitive skills that are susceptible to conscientize them and enable them to act positively on their reality to improve it. The textbook also does not enable pupils to cultivate a cross-culture perspective susceptible to enable them to 'think globally and act locally'.

As far as the first research question is concerned, on the whole, the textbook does not provide the pupils with opportunities to establish a link between classroom tasks and activities and their socio-cultural context.

As far as dialogism is concerned, few tasks and texts in the textbook under study are dialogic and the few dialogues in the book are guided student –student dialogues for which the answer is predetermined and consist only of a true or false statement. Besides, there are no teacher - student dialogues throughout the book. Moreover, the dialogic tasks provided in the book do not encourage pupils to think critically, because these tasks do not engage higher order thinking processes. Most often than not, pupils are just required to listen and complete, listen and act out and read and answer the questions

Besides the insufficient culture content both in terms of small 'c' and big 'C' aspects, the elements included in the textbook do not raise learners' awareness to their social roles

outside the walls of the classroom. Regarding the themes covered throughout the textbook, they do not evoke any controversial or thought-provoking issues in the first language culture; the issues discussed throughout the book include only neutral and factual socio-cultural topics. The texts and tasks introduced throughout the book do not cover any problematic or thought-provoking issues related to the everyday life of the students. The topics and themes are neutral vis-à-vis the cultural and social issues; examples of these topics have been restricted to enabling pupils to introduce themselves, introduce their families, describe their daily activities, etc. This type of topics does not help learners in any way to establish a link between their individual problems and the broader social context.

In addition to that, the overriding majority of the tasks are of low thinking level all over the book. The erroneous excuse for such a deficiency may again be the pretext that the pupils are absolute beginners. It is worth mentioning, that all the texts throughout the book tackle only neutral cultural and social issues. This does not help students to engage in the process of reflection, critical thinking and the development of their intercultural communicative competence. The themes, texts, and tasks in the textbook under study make no reference to issues of equity, social justice or power relations. The texts and tasks in the textbook do not reflect adequately learners' 'everyday life, society and mother language culture. The textbook also did not include any serious attempt geared towards enabling learners to respond to a real life situation through mobilizing knowledge that they have acquired in the EFL classroom.

The analysis of the cultural component of the textbook has shown the absence of a framework for selecting, organizing, and sequencing the themes, texts and tasks making up this component. This deficiency renders the textbook ineffective in fostering the socio-cognitive skills that would enable pupils to learn to take action to respond positively to the

problems and challenges they face in their lives outside the classroom. As has been pointed out earlier, the textbook reflects an organization based on grammatical structures presented under the guise of culture teaching. The close examination of the tasks in question has revealed that the authors' main concern is not to present pupils with a cultural content that grows in complexity as they advance in the textbook, but rather to use the cultural aspects as a vehicle for teaching. Thus, the textbook follows a synthetic syllabus graded on the basis of the structural components of the linguistic competence instead of an analytic orientation based on exposure to natural language followed by an inductive awareness raising to form. The alternative defended in the present thesis and aimed at fostering the role of the actant's strategic competence in dialogic tasks favors the adoption of a truly analytic syllabus. It should also be noted that the bulk of the textbook content is devoted to the development of linguistic competence following a structural orientation and based on native-speakers norms. The textbook, for example, did not include any texts by English-speaking Algerians living in the target language contexts or participating in international events such as conferences was included in the textbooks.

As far as the second research question is concerned, the analysis has revealed that despite their low intensity, flawed presentation and organization, the culture content is clearly biased towards the promotion of urban middle class culture. Although small 'c' cultural aspects, especially lifestyles, have received slightly more focus than big 'C' cultural aspects, all the aspects and themes of culture remain largely underrepresented in the textbook. Hence, this locally designed textbook does not neither a coherent overt or hidden agenda targetting the development of cultural awareness. Moreover, because few and flawed attempts to establish cross-cultural comparisons between the mother tongue culture and the target language culture are included, the textbook have been found to be lacking the potential to provide an adequate context for fostering a cross-cultural



awareness and the development of 'thirdness'. Furthermore, culture content of both the mother tongue culture and target language culture is presented in an intermittent, incoherent fashion. Besides, the textbook is predominantly structural in orientation where the native speaker serves not only as the norm at the linguistic level but at the cultural level as well.

Throughout the book, there is no serious attempt at a systematic comparison between the native culture and the target language culture. This deprives learners of discussions and opportunities that would lead to opportunities for developing a critical cultural awareness towards their own and the alien culture. Although few attempts have been made like in the second sequence where the daily activities of the Algerian pupil have compared to those of a British pupils on page 80, this attempt is both insufficient and flawed. In addition to the lack of an adequate cultural content in the textbook, it is very difficult to infer an overt or hidden cultural curriculum in the proper sense of the word. When we examine the excerpts about Younes through the book we find that the narrative is largely incoherent and lacks the systematicity that would entitle it to carry a hidden curriculum and, here, perhaps, lies the major difference between locally designed textbooks and those designed in the center.

One of the major principles on which the design of the textbook under study is based, as stated in the introduction, is that English is considered as a tool for communication that enables learners to communicate information about themselves, their community and their country to others as stated in principle one above. However, the themes covered throughout the book do not evoke any controversial or thought-provoking issues in the first language culture; the issues discussed throughout the book include only neutral and factual socio-cultural topics. The themes covered in the book do not tackle any controversial or problematic issue in the target language culture. Although the themes of the textbook are

culture specific i.e., about the native culture, the target language culture or international culture, each culture is presented as being monolithic. Consequently, there is no balance between topics and themes which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture, the latter's voices are silenced and their experiences and lifestyle are invisible in the book. Despite the fact that most texts are not authentic and have been written by the textbook authors for pedagogic purposes, the texts and tasks valorize the native speaker as being the model to follow as far as the linguistic and cultural competence is concerned. Moreover, the bulk of the textbook is devoted to developing pupils' linguistic competence following native-speakers' norms.

The texts throughout the book do not encourage pupils to compare and contrast between aspects of their native culture to aspects of the target language culture. In addition, throughout the book there is no reference to political issues from the target language cultures perspectives. The argument that pupils at this stage are absolute beginners and thus linguistically incapable of tackling socio-cultural issues does not also hold here. If teaching the simple present through, for example, talking about someone's daily activities is capable of vehicling a 'hidden agenda' in the following quote, then development of sophisticated socio-cognitive skills and intercultural competence through the teaching of a carefully graded cultural content should not wait until pupils have developed the supposedly 'right' level of linguistic competence. According to Canagarajah (1999:23).

'In presenting...[a] set of values through its curriculum and pedagogy, the school is making a statement on the communities and cultures it considers as normative. It aligns itself with the dominant culture (based in this instance on urban, technocratic, middle-class values) and disassociates itself from others. Since the school claims to deal only with value-free facts and practices, students...may not suspect the biased nature of these values. Their

legitimacy and superiority would therefore seem entirely ‘natural’ to students-they are, after all, the course’s hidden curriculum, presented under the guise of teaching the simple present tense.’

#### 4.4.The Check-list based Evaluation of “My book of English Two”

##### 4.4.1.General information of the Textbook :

- a) Title : My Book of English year two
- b) Authors : Tamrabet Lounis, Chenni Abdelfetah, Samara Abdelhakim, Boukri Nabila
- c) Publisher : ONPS (Office National des Publication Scolaire 2017).
- d) Level : second year middle school

##### 4.4.2.The Results of the Checklist-based Evaluation of “My Book of English Book Two”

	Types of Culture	Culture themes	Target Culture		Source culture		International Culture	
			F	%	F	%	F	%
Sequence One : Me, My Friends and My Family (book two MS)	Big ‘C’ culture	Social norms						
		politics						
		economy						
		history						
		Geography/environment/ astronomy						
		Literature/art						
		music						
		education						
		architecture						
	Small ‘C’ Culture	food						
		holiday						
		lifestyles	1	2, 33%	4	9, 30%	1	2, 33%
		customs						
		Cultural values						
		Hobbies						

Sequence Two : Me and My Shopping (book two MS)	Big 'C' culture		F	%	F	%	F	%	
		Social norms							
		politics							
		economy	1	2, 33%					
		history							
		Geography/environment/ astronomy							
		Literature/art							
		music	1	2, 33%					
		education							
		architecture	1	2, 33%					
		Small 'C' Culture							
		food	3	6, 98%	1	2, 33%			
		holiday							
		lifestyles	2	4, 65%	2	4, 65%			
		customs							
	Cultural values								
	Hobbies								
Sequence Three : Me and My Health (book two MS)	Big 'C' culture		F	%	F	%	F	%	
		Social norms							
		politics							
		economy							
		history							
		Geography/environment/ astronomy							
		Literature/art	1	2, 33%					
		music			1	2, 33%			
		education							
		architecture							
		Small 'C' Culture		F	%	F	%	F	%
		food	2	4, 65%	1	2, 33%	1	2, 33%	
		holiday							
		lifestyles			2	4, 65%			
		customs							
	Cultural values								

		hobbies						
Sequence Four : Me and My Travels (book two MS)	Big ‘C’ culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy						
		history			1	2, 33%		
		Geography/environment/ astronomy			2	4, 65%		
		Literature/art						
		music						
		education						
		architecture			1	2, 33%	2	4, 65%
	Small ‘C’ Culture	food						
		holiday			10	23, 26%		
		lifestyles						
		customs			2	4, 65%		
		Cultural values						
	Hobbies							
	<b>Total</b>		12	27, 91%	27	62, 79%	4	9, 30%

**Table 4.2:** Categories and Types of Culture in “My Book of English Two”

“My book of English Two” consists of four sequences: sequence one (me, my friends, and my family), sequence two (Me and My shopping), sequence three (Me and My health), and sequence four (Me and My travels).

In sequence one (Me, My Friends, and My family), the only theme covered in this unit is ‘lifestyles’ which falls within the category of small ‘c’ culture. The theme in question is addressed from the vintage point of mother tongue culture. The theme consists of topics like ‘talking about daily routine activities’ (on page 34), where pupils are asked to make a report about their partners’ daily activities. Another instance of the theme is provided on page 37 : a reading text about a twelve years old pupil, Mohammed Islam, who is introducing himself on his blog page. In the ‘I learn to integrate ‘ rubric, the lifestyles theme was again evoked in task one on page 39, pupils were asked to enter a national

competition organized by the Algerian ministry of national education for middle school pupils who were asked to choose the best personal profile. Another instance of lifestyles theme is provided in the 'I think and write' rubric where pupils are required to send an e-mail presenting a detailed description of the place where they live, their homes, their bedrooms, etc.

The only reference to the target culture in this sequence is offered in the listening passage at the beginning of the sequence. The passage is about a British school girl, Liz, describing her family members to her Algerian friend, Razan.

By the end of the sequence, in the 'I read for pleasure' rubric on page 44 provides an example of 'lifestyles' belonging to international culture.

In Sequence two (Me and My Shopping), as far as small 'c' themes are concerned, 'food and holidays' are observed at a high frequency addressing the target culture, specifically British culture. It is featured on pages 62, 63, 64, evoking food, shopping lists, restaurant bills and vegetables, etc. Concerning the source culture, at the beginning of the sequence, the listening passage about Couscous provides a good example of the small 'c' theme 'food' in the native culture. Lifestyles theme is also featured on pages 48 and 54 portraying the target culture. It is mainly about clothes, sizes, colours and shopping lists. As regards the mother tongue culture, the lifestyles theme was evoked in the 'I learn to integrate' rubric on page 69 where pupils are asked to write an e-mail to Sandra, a British school girl providing her with information about shopping malls, supermarkets, street markets and traditional craft shops in the places where they live. Another instance is provided on page 71 in the 'I think and write' rubric, where pupils are asked to write a report about shopping places in the place where they have spent their holidays.

As far as big 'C' themes are concerned, economy, music, and architecture were observed to occur through just one instance in the target culture. In I read for pleasure, the reading text 'how parents can help teenagers manage their money' is an instance of the theme 'economy'. The theme 'music' was evoked through a song titled 'lets go shopping' by Caroline Figiel and Danny Jones. Regarding the theme 'architecture' is evoked on page 50 through describing famous sites in London.

In sequence three 'Me and My health', it is observed that the theme 'food' which falls within the scope of the small 'c' category scored the highest rate of frequency of occurrence. The theme was first explored through a listening passage on page 78 the passage is about, Amy, a fourteen years old British school girl who visited a dietician because of her concerns related to her weight. In the 'I read and do' rubric on page 98, Amy shares her typical daily menu prescribed by her dietician to Algerian Keypal, Nadia, who complains about a similar health concern. On page 94 task 17, pupils are asked to classify foods provided in the reading text and state the reasons why the types of foods and drinks present potential dangers to human health. Always evoking 'food' as a theme, a list of recommendations about 'keys to safer food', is offered by the World Health Organization (WHO) on page 105.

The theme related to mother tongue culture which ranked second in terms of frequency of occurrence was the small 'c' theme 'lifestyles'. In I learn to integrate on page 100, Nasser, a tunisian key pal, who is overweight seeks the advice of Nadia's dietician about his overreight concerns. On page 102 on the 'I think and write' rubric, pupils are asked to make a poster, put it up in their school and post in their school website as well in their blog to advice teenagers about the best way to preserve their health. Regarding the big

‘C’ theme music, the lyrics of a song titled ‘the healthy habits’ song for kids is featured along with a set of English proverbs addressing the same issue.

In sequence four ‘Me and My travels’ it is strikingly noticeable that the culture related themes no reference to the target culture. The majority of the themes are small ‘c’ mother culture themes the most frequently occurring theme is holiday presenting different places in Algeria touristic sites to spend holidays in Algiers Tizi ouzou in the listening passage on page 106 and the comprehension tasks following it on page 108.

Tikjda National Park on 128 In the ‘I read and do’ rubric.

On pages 132-136, a group of English middle school pupils are invited to take a tour to the Algerian South and a description of the itinerary they would take is described In I learn to integrate on page 1038, pupils are asked to organize a three day tour for the benefit of an Australian friend. On pages 124 and 126 the cultural items presented evoke the small c theme customs talking about traditional Algerian crafts

The themes ‘history’ and ‘geography’ where presented exclusively through source cultural items on pages 112 and 114 where pupils listen to a BBC radion program describing the geographical features of the Jurjura National Park This passage followed by some listening comprehension activities. on page 144 two texts describing the Tassili National Park through the use of two pictures about the iconic landmarks of the region the theme architecture is featured thrice once presenting the source culture on page 111 presenting the Casba as a uniesco world heritage and twice in presenting the international culture on page 143 through the reading text Chines Tulou traditional communal house

On page 145 there is a presentation a pho album depicting famous human dwellings and religious places.



As shown in both the table and presentation above, the culture component in this textbook is also lacking both quantitatively and qualitatively. This is due, again, to the predominance of the linguistic dimension over the cultural dimension in the design of the textbook under study.

#### **4.4.2.1. Problem-Posing Education**

1. Do the problem solving tasks revolve around controversial social issues and cultural issues related to the everyday life of the pupils?

Few tasks in the textbook seem to put into practice this principle. For example, in the first sequence entitled 'Me and my shopping', the second listening text is a phone conversation between Rayan and her British friend Liz, throughout the conversation Liz provided a detailed description of her relatives, the description is somehow offensive; making all the time reference to weight in a sarcastic way, e.g.,

Liz: .....aunt Carla is the slim one. Aunt Suzan is the fat one

Liz: Well the thin boy on the third photo is my little nephew....he is thin because he doesn't eat much. You can see his belt he is too long for his trousers, and his trousers are too big for him. He weighs 40 kilos; he is skinny.

Overweight is certainly a sensitive issue of public health which is increasingly attracting attention in our context as much it has done in other contexts. However, the way this issue has been treated in the textbook lets the door open to negative interpretations and reactions. The texts in question also may lead to self-denigration, bullying, and stigma especially that the pupils are teenagers and, thus, prone to such problems.

2. Are learners encouraged to analyze real life problems, invoke their personal experiences and contribute to finding creative solutions?

When classifying tasks according to Bloom's taxonomy of educational objectives; it is strikingly noticeable that all the activities in this book are of "low order thinking levels", i.e., analyzing situations is not an option in the whole book, students are mainly required to, e. g., listen and say whether the statements are true or false, matching words with definitions, filling in the blanks, etc. Relying on Bloom's taxonomy one can say that the tasks designed in this book are mainly of three first types knowledge, comprehension and application. Examples of this type are offered in tasks 10, 11, 12, 13, 14, 15, 16, and 17 on page 49.

3. Does the textbook enable learners to establish a link between their individual problems and the broader social context?

There is no attempt to make learners reflect upon their social realities; which in fact is an alarming situation because simply one cannot change what he cannot see.

4. Does the textbook encourage learners to compare between their culture and the target culture with regard to the issue under discussion so as to reach a better understanding of themselves and their society ?

There is no such a comparison between the native culture and the target language culture throughout the textbook under study.

5. Does the textbook encourage pupils to take action to change problematic aspects in their everyday lives based on the reflective solutions they have reached in the problem solving tasks?

Pennycook, (1990:23) suggests that 'consciousness is the first step towards emancipation'. Thus, promoting the use of controversial topics to encourage teaching "beyond the safe and comfortable terrain of abstract ideas, definitions and testable facts"

(Bench 2010 pp.114-115) is a necessity in modern efl classes through adopting what Pennycook (2001) called a “postmodern problematizing stance”. Pennycook (2001) (as cited by Kubota & Miller (2017:132) argues in favor of ‘ problematizing naturalized and normalized assumptions and practices; questioning power and inequality; focusing on broader social, ideological, and colonial milieus; problematizing gender, race, class, and sexuality; transcending fixed knowledge and seeking visions for change; and practicing self-reflexivity and praxis’.

Few tasks in the textbook incarnate this criterion. Two examples are worth considering as far as this aspect is concerned. In the second sequence ‘Me and my Shopping’, the first listening text is about a ‘couscous’ shopping list; the text does not make reference to what this traditional dish symbolizes to the Algerian society like family unity, solidarity and family gathering. In addition to that, the notion of healthy food qualifying the Mediterranean diet, made up of ingredients like vegetables, meat, chicken and wheat, to the culture of which couscous belongs was not considered by the authors; the text is quite superficial, shallow, and void of cultural messages. The second listening passage is about a British young lady who is shopping with her parents in a London mall; similar to the first listening text, this one is also lacking any cultural messages: the entire text revolves around asking about prices and sizes in a purely British context. The tasks that follow the listening texts are unidimensional where students are required to fulfill simple tasks, for example., task 4 on p.47, task 5 on p.47, task 6 on p.47, task 13 on p.48, and task 15 on p.49.

Another example is also found in the third sequence entitled ‘Me and my health ‘. In the ‘I Think and I Write’ rubric on p.102, pupils are required to make a poster to publish it in their school websites and their blogs to help teenagers stay healthy. This task encourages pupils to be active members in their societies through enlightening their peers and raising

their awareness to dietary and health issues, which have become major concerns of modern society.

6.Does the textbook follow a clear and logical sequence that fosters in students the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions?

Few tasks in the textbook seem to meet the criterion advanced in this item. In the first sequence in the 'I Learn to Integrate' rubric on p.39, pupils are required to write their profiles for 'the best personal profile competition'; in order to be able to do so, pupils are required to put into practice the knowledge and skills that they have acquired throughout the sequence. This is also in line with the principles of the competency-based approach. But, the problem remains the same: few tasks and texts seem to live up to this kind of criteria. Moreover, the textbook under study is predominantly structural and follows a synthetic pattern in the sequencing of its content around the different aspects of linguistic competence. Hence, the textbook lacks the potential to achieve the gradual development of pupils' abilities to act upon their reality to improve it.

#### **4.4.2.2. Conscientization**

7.Does the textbook enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development?

The content of the textbooks is clearly lacking in terms of depicting the everyday life, beliefs and cultural values of both the mother language culture and Anglo-American cultures. In addition to that there is no serious and systematic attempts at establishing

comparisons between the two cultures, which deprives pupils from getting developing an adequate level of intercultural competence.

8. Do the Problem-solving tasks enable learners to move from a purely naïve knowledge of reality to a higher level, one which enables them to perceive the causes of reality?

The only instance that can be provided is in the second sequence in 'I Read for Pleasure' rubric on p.74. In the text entitled 'How Parents can Help Teenagers Manage their Money ? ', the author provided pieces of advice for parents to help their children recognize the value of money; mainly through sharing responsibilities with them, helping them develop saving habits and encouraging them to earn their own money. The text is followed by 'reading notes ' where pupils are asked some critical questions like :

- Why is it important for teenagers to understand the value of money?
- How do you spend the pocket money your parents give ?
- Do you save up money ? What do you do with it ?
- Can an Algerian teenager find a part time job ?

This kind of questions help students to be self reflective which is the first path towards what Freire referred to as 'self discovery'. In the same vein, Griffin's (2017:6) suggests that 'discovering one's self is the initial phase of lifelong cyclic process which involves understanding values and abilities, recognizing how those values influence life, and then reflecting on those experiences that structure who we are '. Moreover, the issue of money management is one of the issues that are susceptible to introduce learners to economic education and the principles of market economy. This type of education is primordial to their success to thrive in the neo-liberal economy. However, this theme has been evoked only once in the textbook.

### 4.4.2.3. Authentic Materials

9. Do the topics and themes allow a great deal of dialogue between the teacher and the learners and among learners themselves ?

All the dialogues in the book are student –student, there are no teacher - student dialogues. However, what is striking about these dialogues is that the overriding majority are guided; in the sense that students are not free to direct the dialogues the they want; they are rather asked fixed questions to which the answer is known and can be judged as true or false. According to Bakhtin (1986) : ‘ if an answer does not give rise to a new question from itself, it falls out of the dialogue ‘. In these tasks the notion of dialogism is lost, because there is no creativity, no problems to solve and no real discussions; it is a kind of a mechanic process free from any criticality, creativity or authenticity, e.g., task 10 p.13, task 13 p.14, task 4 p.47, task 5 p. 47, task 11 p. 111, task 13 p. 111, task 28 P. 116, task 9 p. 127

According to Alexander (2008), dialogic teaching is not just any talk. It is as distinct from the question-answer and listen-tell routines of traditional teaching as it is different from the casual conversation of informal discussion. It requires:

- ‘interactions which encourage students to think, and to think in different ways
- questions which invite much more than simple recall
- answers which are justified, followed up and built upon rather than merely received
- feedback which informs and leads thinking forward as well as encourages
- contributions which are extended rather than fragmented
- exchanges which chain together into coherent and deepening lines of enquiry

- discussion and argumentation which probe and challenge rather than unquestioningly accept
- professional engagement with subject matter which liberates classroom discourse from the safe and conventional
- classroom organisation, climate and relationships which make all this possible.’

10. Do the themes of the materials reflect accurately learners ‘everyday life, society and language culture ?

Few texts and tasks in the textbook meet this criterion. One of these few examples is offered in the second listening text (there is neither title for the text nor reference) in the first sequence. A conversation between two school boys in a Sunday morning break was presented. In this conversation, Sami and Rachid talk about ways in which they pass their weekends and the kinds of sports they practice. Although this attempt is salutary, but swimming in swimmingpools is reserved for urban areas:

‘Sami : well, I like swimming. I go to the swimming pool every Saturday afternoon, but I spent this weekend at home doing nothing interesting because there is a problem with hot water at the pool ...’

Another example is offered in the second sequence ‘Me and My Shopping ‘, the first listening text is about a couscous shopping list (there is neither title nor reference for the text). In the text, a conversation is taking place between a mother and her son. This conversation revolves around a list of ingredients that the mother needs for her Friday couscous; the list contains meat, chicken, fruits and vegetables that are necessary ingredients of the Mediterranean diet that symbolizes the everyday life of the students. By the end of the text, the mother mentions abruptly that she is waiting for guests to share the

Friday couscous. It is worth noting that the text does not state the importance of this traditional, iconic food as part of pupils' identity, way of life, family celebrations, religious holidays, etc.

11. Do the texts and tasks grow in complexity in tandem with learners' linguistic and intellectual growth?

Unfortunately, the texts and tasks making up the cultural component of the textbook under study do not grow in complexity in tandem with learners' linguistic and intellectual growth. Like in 'My Book of English One', the textbook under study follows a synthetic syllabus graded on the basis of the presentation of structurally graded language and the gradual gradation of linguistic forms. The cultural texts and tasks are used as merely a context for developing pupils' linguistic competence following native-speakers' norms. For example, in the second sequence, in the 'I learn to integrate' rubric on p. 69, pupils are required to write an e-mail to an English friend called Sandra to give her information about local shops, shopping malls, traditional crafts shops, bazzars, souks, street markets and local products, as well as a glimpse of the lifestyle of Algerian teenagers. Attached to the e-mail, a street map is provided to show the amenities in the neighbourhood. In order to be able to fulfill this task, students must be able to describe shopping items (sizes, shapes, weights, colours and prices); expressing quantity; asking for information about (sizes, shapes weights, colours and prices); devising a street map; locating and showing the way to amenities. Again, the main focus of this type of tasks is to teach aspects of linguistic competence.

12. Does the textbook evoke real-life problems that are relevant to learners' lives so as to enable them to objectify their reality and take action to improve it?



Only few texts and tasks seem to reflect this criterion. One of these few examples is offered in sequence two, in the 'I read and do' rubric on p.98, where Nadia, an Algerian teenager who is growing anxious about her weight but afraid of consulting a doctor, writes an e-mail to her friend Amy who has already consulted a dietitian to fix her weight problem, to send her a copy of her weekly diet plan. In response to Nadia's e-mail, Amy provided her with a detailed description of her diet the fact that may threaten her life.

13. Do the themes of the textbook focus on problematic and controversial issues in the first language culture?

The themes covered throughout the book do not evoke any controversial or problematic issues in the first language culture; the issues discussed throughout the book include only socially and culturally neutral topics geared towards preserving the status quo in society. The mode of designing textbooks contradicts with the standards of modern education, in general, and the principles of critical pedagogy, in particular. Education is by definition transformational: "an act of teaching (should be) designed to change the learner academically, socially, and spiritually" (Rosebrough and Leverett 2011, p.16). Thus, the aim behind teaching is to make pupils' problems visible in order to enable them to act upon these problems through challenging and questioning their realities, attitudes, values and beliefs responsible for the emergence and reproduction of socially and culturally oppressive situations.

14. Do the themes of the textbook focus on problematic and controversial issues in the target language culture?

The themes covered throughout the book do not evoke any controversial or problematic issues in the target language culture.

15. Do the themes of the textbook are non-culture specific, i.e., not referring to any particular culture ?

The few themes of the textbook which are cultural in orientation are also culture – specific in that they either reflect the mother tongue culture or the target language culture.

16. Have the themes and the tasks in the textbook been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture so that pupils from both types of areas have equal chances to participate in classroom discussions.

Unfortunately this is not the case for the book in question, there is no representation of the rurals in the book they are completely invisible and their voices are silenced. The themes and tasks in any syllabus should take the heterogeneity of the sociocultural situation of the pupils into consideration. Hence, the choice of the texts and tasks should strike a balance between the lives of pupils from rural areas and that of pupils from urban areas so as to give them equal chances to succeed because the role of education is to overcome injustices through giving voices to the poor, the oppressed minorities, and the disabled, etc. According to Robert (2014:2), ‘ an important role of teaching is to help students find a place for themselves in the curriculum’.

17. Does the textbook depict the ‘native-speaker’ as being the only social model for learners.

By failing to engage pupils into a critical analysis of relevant issues of the target culture, the few tasks and texts in the textbook deliberately or undeliberately push pupils to perceive the ‘native speaker’ as being the only social model for learners. This likelihood is reinforced by the use of native-speakers’ norms as the only criteria against which the different aspects of pupils’ competence is developed and measured.

18. Does the textbook include complex and transformational elements of the TL culture like women's emancipation, individualism, freedom of speech, etc.

In this regard, Simsek (2012) states that 'transformational learning is the process of deep, constructive, and meaningful learning that goes beyond simple knowledge acquisition and supports critical ways in which learners consciously make meaning of their lives. It is the kind of learning that results in a fundamental change in our worldview as a consequence of shifting from mindless or unquestioning acceptance of available information to reflective and conscious learning experiences that bring about true emancipation'.

Unfortunately, throughout the book there is no reference to complex or problematic issues in the target culture. The fact certainly hinders raising pupils' intercultural awareness and fails in preparing them to become intercultural speakers in this increasingly globalized era. It is worth mentioning also that all the texts and tasks in the textbook under study deal almost exclusively with culturally neutral issues, thus depriving learners from engaging in the process of reflection, critical thinking and the developing of their intercultural communicative competence.

#### **4.4.2.4. Dialogism**

19. Does the textbook material engage pupils in the cycle of reflection and action by involving dialogical problem solving tasks?

This criterion is also not fulfilled in the texts and tasks of the textbook under study; all the dialogues are designed in the form of listen and act out, listen and repeat, fill in the blanks, etc. There are no problematic situations that provoke students' critical thinking or arouse their intellectual curiosity. For example in sequence one : task 9 on p. 13, task on

p.17 and p. 16; also, In sequence two, examples are offered in task on p. 47, task17 p. 49, and task 18 on p. 67. As regards sequence three, examples are found in task 2 on p.77, task3 on p.77, task 4 p.77, and task 11 on p.79. In sequence four, examples are contained in task11 on p.111, task13 on p.111, task26 on p.115, and task 28 p.116. All these dialogues are reduced to a type of mechanical exercises, which do not require pupils to react in a critical or creative ways to delve deeply into socially and culturally relevant issues.

20. Is the textbook organized around dialogic situations that use learners' knowledge of their culture and the target language culture serves as input?

Although developing students' cross cultural awareness is considered as one of the most important objectives of the core curriculum, the texts, tasks and dialogic situations throughout the textbook under study do not encourage pupils to compare and contrast between aspects of the native culture to aspects of the target culture. This comparative approach is considered as the first path towards developing students' cross cultural awareness. In this regard, Planet and Byram (1999: ) suggest that '... comparison makes the strange, the other, familiar and makes the familiar, the self strange and therefore easier to reconsider'.

22. Does the dialogic orientation of the textbook aim at raising learners' awareness to issues of equity and power relations?

Textbooks are powerful cultural tools which can be designed to to fight hatred, stereotypes and to raise pupils' awareness to sensitive issues like equity and power relations. Equally important, texts, and tasks which promote gender bias, regional and/or class discrimination, marginalization of ethnic minorities, etc., should be eradicated from textbooks. As far as the textbook under study is concerned, even the few texts and tasks which have a cultural orientation appear to be biased towards the values of urban, middle

class fraction of society. For example, in the first sequence, on page 37, the reading text 'Me and my Magic Cube' presents a twelve years old boy called Islam describing himself, his hobbies and his family. While describing his family Walid mentions that his father is a journalist and his mother is a teacher, later in page 44 in 'I read for pleasure' rubrique, the text 'My Best Friend' is about a boy called Ernesto whose father is a school principal and his mother is a teacher. It evident that the social class that is depicted in both texts is the urban middle class and throughout the book good students are associated to this class. By doing so, the educational system is reinforcing social injustices through instilling a sense of inferiority in poor, marginalized classes which are completely invisible.

In the second sequence, men and women are represented in a gender-biased way. For example in the listening text 'Friday Couscous', the mother is portrayed in association with the kitchen and domestic tasks, while the father and the son are in the supermarket to buy the ingredients for the couscous that she is going to prepare. Here, the woman is represented in a fixed domestic sphere; such texts inculcate in learners' minds the idea that women's role is by definition domestic and, hence, they are prone to be assimilated to these stereotypes presented as an accepted and unquestioned reality. The only guard against this threat is—ironically- the low level of cultural content and the intermittent and unsystematic way in which it is presented in the textbook.

#### **4.4.2.5.socio-political, cultural concerns**

23. Does the textbook encourage learners to use both the mother and target language cultures perspectives to tackle the political problems relevant to their lives?

There is no reference to political issues either from the perspective of the mother tongue culture or the target language culture.

24. Does the textbook raise learners' awareness to their social roles?

Throughout the book, no reference is made to students' roles as real players in their societies.

25. Is Challenging the social status quo both inside the classroom and in the wider community clearly a major goal of the dialogic tasks of the textbook?

Unfortunately, all the tasks in the textbook failed to display this orientation. A glance at the overall objectives of the textbook under study book in the 'my book map' section is sufficient to reveal that this orientation is totally absent.

#### **4.4.2.6. the Role of Teacher and Student**

26. Does the textbook allow the teacher and learners to feel that they are the subjects rather than the objects of a culturally transforming action?

Unfortunately, the overriding majority of the texts and tasks in the textbook are far from fulfilling this criterion; in most tasks students are required to perform low order cognitive tasks like order, reorder, fill in the blanks, listen and complete, read and answer straight forward wh. questions.

27. Does the textbook gradually develop students' knowledge of English to enable them to defend the stand point of the target language culture?

Throughout the whole textbook there are no tasks which engage students to take a stance, defend an argument or provide a creative solution to a problem.

28. Does the textbook allow teachers to adopt a critical stance towards social inequalities both from the vantage point of the mother language culture and the target language cultures?

Teachers are not given the opportunity to take a stance, defend a position or even just discuss issues related to social injustices like racism, stereotypes, domestic violence, patriarchal society, etc.

29. Does the material aim at enabling learners to think and reflect critically from both their own perspective and other perspectives and can even effectively solve problems such as misunderstandings and conflicts in communication?

The texts and tasks provided in the textbook do not raise students' awareness towards potential communicative problems and cultural misunderstandings. Moreover, these texts and tasks do not encourage students to think critically in order to understand, analyze and suggest solutions to critical situations. To sum up, the issues discussed in the book deal only with socially and culturally neutral issues.

#### **4.5. An Over Checklist-based Analysis of “My Book of English Two”**

The textbook reproduces the same deficiencies observed in the study of the first textbook and, thus, fails to achieve the two major goals set by critical pedagogy and English as a lingua franca.

As far as dialogism is concerned, few tasks and texts in the textbook under study are dialogic, the few dialogues in the book are guided student –student dialogues for which the answer is predetermined and consist only of a true or false statement. Besides, there are no teacher - student dialogues throughout the book. Moreover, with few exceptions, the dialogic tasks provided in the book do not tap into higher order thinking process and, thus, do not foster pupils critical thinking

In addition to that, both small ‘c’ and big ‘C’ culture are underrepresented, the few texts and tasks in the textbook which are cultural in orientation do not prepare pupils to

assume real-life social roles. Moreover, few themes covered throughout the textbook touch upon sensitive, relevant, and cognitively-demanding issues. The issues discussed throughout the book are mostly neutral socio-cultural topics; examples of these topics have been restricted to enabling pupils to introduce themselves, introduce their families, describe their daily activities, etc. This type of topics does not help learners in any way to establish a link between their individual problems and the broader social context.

Equity, social justice or power relations did not fall within the scope of the textbook under study. Themes like 'lifestyles' and 'food' which formed the focus of culture content have not been developed adequately to reflect learners' everyday life, society and mother language culture. Few tasks required learners to respond to a real life situation through mobilizing knowledge that they have acquired in the EFL classroom.

Although the sequences titles are seemingly cultural in orientation, the syllabus reflected in the textbook was predominantly structural and the culture content was used as a context to teach aspects of linguistic competence following a synthetic presentation.

Concerning the second research question, the analysis has revealed that the few cultural themes presented in the textbook under study are clearly biased towards an urban; middle class lifestyle. Although small 'c' cultural aspects, especially food and lifestyles, have received slightly more focus than big 'C' cultural aspects, all the aspects and themes of culture remain largely underrepresented. Also, this locally designed textbook did not exploit adequately the themes of food and lifestyles to enable learners to speak about their mother tongue culture in a discourse which is attractive to a potential intercultural audience. The textbook does not cultivate in pupils an intercultural perspective through establishing systematic cross-cultural comparisons between the mother tongue culture and the target language culture. Furthermore, culture content of both the mother tongue culture



and target language culture is presented in an unsystematic way. In addition to that, the textbook which is predominantly structural in orientation failed to develop in learners a critical attitude towards the target language culture and, thus, implicitly, strengthened the position of the native speaker both at the cultural and linguistic.

Finally, discussion of relevant political issues was completely discarded from both the perspective of both cultures.

#### 4.6. The Check-list based Evaluation of “My book of English Three”

##### 4.6.1. A general Description of “ My Book of English Book Three”

General information of the textook :

- a) Title : My Book of English Year Three
- b) Authors : Tamrabet Lounis, Chenni Abdelfetah, Samara Abdelhakim, Boukri Nabila
- c) Publisher : ONPS (Office National des Publication scolaire 2017).
- d) Level of proficiency :third year middle school.

##### 4.6.2. The Results of the Checklist-based Analysis of “My Book of English Three”

	Types of Culture	Culture themes	Target Culture		Source culture		International Culture	
			F	%	F	%	F	%
Sequence One : Me, My Abilities, Interests and	Big ‘C’ culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy						
		history						
		Geography/environment/ astronomy					1	1, 61%
		Literature/art	1	1, 61%				
		music			8	12, 90%		
		education			4	6, 45%	1	1, 61%
architecture								

	Small 'C' Culture	food							
		holiday							
		lifestyles					4	6, 45%	
		customs							
		Cultural values							
		hobbies							
Sequence Two : Me and Lifestyles (book three MS)	Big 'C' culture		F	%	F	%	F	%	
		Social norms							
	politics			1	1, 61%				
	economy								
	history			4	6, 45%				
	Geography/environment/ astronomy								
	Literature/art			1	1, 61%				
	music								
	education								
	architecture								
	Small 'C' Culture	food			2	3, 23%			
		holiday							
		lifestyles	6	9, 68%	4	6, 45%			
		customs							
Cultural values									
Hobbies									
Sequence Three : Me and the Scientific World (book three MS)	Big 'C' culture		F	%	F	%	F	%	
		Social norms							
	politics								
	economy								
	history			5	8, 06%				
	Geography/environment/ astronomy								
	Literature/art								
	music								
	education			4	6, 45%	2	3, 23%		
	architecture								
	Small 'C' Culture	food							
		holiday							
		lifestyles							
		customs							

		Cultural values						
Sequence Four : Me and My Environment (book three)	Big ‘C’ culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy						
		history						
		Geography/environment/ astronomy	4	6, 45%	7	11, 29%		
		Literature/art						
		music	1	1, 61%				
		education	1	1, 61%	1	1, 61%		
		architecture						
	Small ‘C’ Culture	food						
		holiday						
		lifestyles						
		customs						
		Cultural values						
	Hobbies							
	<b>Total</b>		13	20, 97%	41	66, 13%	8	12, 90%

**Table 4.3:** Categories and Types of Culture in “My Book of English Three”

My book of English three consists of four sequences: sequence one (Me, My Abilities, My Interests and My Personality), sequence two (Me and lifestyles), sequence three (Me and the Scientific World), and sequence four ( Me and My environment).

In sequence one, the big ‘C’ theme music in the mother tongue culture is the most frequently featured theme. On page 24, pupils are given a map of Algeria demonstrating the geographical location of different musical instruments. On page 26, pupils are asked to link the name of a musician to the corresponding instruments as mentioned earlier on page 24. Later on pages 34, 35, 36, 40, and 44, texts and tasks about the Imzed, a traditional musical instruments, are introduced to raise pupils’ awareness about the importance of saving this national cultural heritage. The big ‘C’ theme education (mother tongue culture) was featured on pages 30, 31, and 37 when referring to the 2016 winner of the Arab

reading challenge an Algerian pupil, Mohammed Farah Djelloud. Another instance illustrating education in the mother tongue culture occurred on Page 45; a reading passage about a seventy three years old Algerian woman who decided to challenge her fate and defeat ignorance. Regarding education in international culture, a single occurrence is registered on page 43 quotes of famous international figures underscoring the importance of education in human life. On the same page, a single occurrence of education in the target culture by introducing a short poem of the famous noble price winner british poet Rudyard Kipling (if). Another big 'C' theme Geography (international culture) occurred only (on page 27) once through an email written by Maria from Peru describing a historical monument and the superb nature where she lives.

Small 'c' cultural items were introduced solely through lifestyles theme on pages 11, 13, 14, and 15 through listening to BBC radio interviews introducing profiles of three pupils, Enzo from Japan, Adamou from Niger and Maria from Peru.

Sequence two (Me and lifestyles) In this sequence all Big 'C' cultural themes represent mother tongue culture History as the most frequently occurring theme under this category is featured on page 66 a short reading passage describes one of the greatest roman cities Djemila. On page 73 a reading text outlines some historical events that took place in Setif this text was adapted from a text by C.S.Vereker titled 'scenes of the sunny south' published in 1871. On page 77, pupils are asked to organize a photo and postcard exhibition with accompanying captions and short descriptive narrative texts comparing life in some Algerian cities about a hundred years ago and today another big C culture theme featured in this sequence is art. In the 'I read for pleasure' rubric on page 82, a short biography of the Franco-Algerian artist Nessreddine Diné is presented along with some of images of his famous paintings.

As far as small 'c' is concerned, the majority of topics revolve around the theme of 'lifestyles' which occurred 6 times featuring the target culture (mainly British culture) on page 48 a listening passage about Jenny a fourteen years old British school girl who interviews her grand mother about a school project about life in the old days. This listening passage is followed by comprehension tasks on pages 49 50 51 54 55 these tasks involve comparison a life the past and the present (food clothes play education leisure times). The same theme lifestyles occurred four times presenting the mother tongue culture on page 52 task 52 pupils are asked to talk about their childhood games. On page 54 pupils are asked to compare between what boys and girls wear in different occasions (dialogic situations)

On page 69 traditional Algerian clothes (traditional middle class clothes).

In 'I learn to integrate' rubric on page 75 pupils are asked to interview one of their grandparents about life styles in the past and the present times

Another element of small 'c' elements is food which is represented exclusively in the source culture on pages 71, 72 where pupils are presented with pictures and descriptions dealing some famous Algerian traditional dishes.

Sequence three 'Me and the Scientific World' It is noticeable that all the culture themes presented in this sequence belong to the big 'C' category. Education is the most frequently occurring theme As regards education from the perspective of the mother tongue culture it featured on pages 84 85 where a listening passage introduces the ID card of an Algerian scientist named Dr. Bourouis this listening passage is followed by some comprehension tasks. Later on page 89 another famous Algerian scientist and inventor, Pr. Haba, advise Algerian students on how to develop study skills. In the 'I learn to integrate ' on page 103 a competition about writing the best biography of Dr. Bourouis is organized among pupils as part of the celebration of national inventors day pupils are asked

to participate and the winner will be awarded a prize. Education in international culture is featured twice on pages 98, 99 where a short bio of international scientific figures were presented (Albert Einstein), Elkhourizmi, and Ladislao Biro Ibn Sina Ibn El heithem.

The big 'c' theme history scored the highest frequency of occurrence 89-90. A listening passage by Ibn Khaldoun followed by comprehension tasks. On page 106 on the 'I think and write' rubric pupils are required to write a brochure about Islamic scientific and cultural heritage. In the 'I play and enjoy' rubric on page 109, a reading text titled innovating ideas : past and present' illustrate that some modern inventions originate from past science and research during the heyday of Islamic civilization. In the 'I read for pleasure' on page 110, two reading passages evoke a similar idea.

In sequence four 'Me and My Environment', the theme geography scored the highest frequency of occurrence for both the mother tongue and target language cultures. Target culture geography and environment figured out on pages 120-123 through a listening tasks following a listening passage representing a BBC interview of the U.K school representative on how the protect the environment. As regards the mother tongue culture, the big 'C' theme geography and environment was presented on pages 113, 115 and 117 through listening passage where students listen to the UNIESCO representative speaking on BBC radion about biodiversity in Algeria the major theme here is the fourteen national parks making up the Algerian scene. Later on page 137, pupils discuss the dangers facing Algerian fauna and flora. On page 143 in the 'I think and write' rubric the school is organizing an eco-poster display at the local cultural center in the wilaya where students live to celebrate earth day. On page 146 in the 'I read for pleasure' a reading text titled Algeria: environmental issues discusses the Algerian efforts to deal with environmental issues and threats to the environment. As regards geography and environment from the

perspective of international culture it is featured twice. On page 136, an activity about the use of since and for the examples evoke wild life and endangered animals. Another instance occurred on page 145 two short passages about two international organizations. The big C theme music occurred once featuring the target culture on page 145 a song by Lewis Armstrong titled what a wonderful world depicting the beauty of nature. The big 'C' theme education occurred was featured twice once in the target culture on page 139 Scottish pupils and their relationship with their environment and the problem of litter in their schools and the wider community the second reference to education from the perspective of the mother tongue culture occurred in the 'I learn to integrate' on page 141 pupils are asked to write a list of eco principles that should be discussed with the class and included in their school eco charter.

As shown in both the table and presentation above, the culture component is clearly lacking both quantitatively and qualitatively.

#### **4.6.2.1. Problem-posing Education**

1. Do the problem-solving tasks revolve around controversial social issues and cultural issues related to the everyday life of the students?

The texts and tasks in the textbook under study do not cover any problematic or thought provoking issues. The issues discussed in the book bear little or no impact on the process of making students aware about issues that are relevant to their social lives. These texts and tasks do expose pupils to or involve them in criticisms or analysis of their everyday life situations

2. Are learners encouraged to analyze real life problems, invoke their personal experiences and contribute to finding creative solutions?

Analysis as a thinking level, as suggested by Bloom in his famous taxonomy of educational objectives, is totally absent in the textbook under study. This situation contradicts with what is suggested in the teachers' guide : 'inferring complex word or text meanings requires competences working at much higher cognitive level than mere comprehension; it goes further beyond to reach the analysis level and this is exactly what we want our learners to be to do, i.e., analyze, i.e., think.'(2005:10-11).

3.Does the textbook enable learners to establish a link between their individual problems and the broader social context?

The only instance that seem to put into practice this principle is in 'My Third Term Project ' on p.112, where pupils are asked to make a survey about their school environment litter. To perform this task, pupils are required to interview their schoolmates to know about the causes of litter in their school and the neighbourhood; the aim behind such an activity is to raise their classmates' awareness about the causes and the measures that should be taken to face this threatening danger.

4.Does the textbook encourage learners to compare between their culture and the target culture with regard to the issue under discussion so as to reach a better understanding of themselves and their society ?

Throughout the book, there is attempts at establishing comparisons between the native culture and the target language, sometimes, despite the existence of favorable contexts to do so. For example, establishing such a comparison was possible in the 'I Learn to Integrate ' rubric on page 75.In this rubric, pupilss were asked to make an interview with their grandmothers or grandfathers; the questions suggested for the interview are the same questions that the British young girl Jenny asked her grandmother in task 28 on p.55.Thus,



the comparison would have been appropriate here to highlight the similarities and differences between the two cultures.

5. Does the textbook encourage pupils to take action to change problematic aspects in their everyday lives based on the reflective solutions they have reached in the problem-solving tasks?

The only instance that seem to fullfull this criterion in this textbook is offered on p.141, in task 1, where pupils are to write a list consisting of ten eco-principles that should be discussed with the class and included in the 'school eco-charter in order to apply to a membership of the international eco-school programme. This programme aims at clearing the environment from litter and protecting endangered animal and plant species in their country.

6. Does the textbook follow a clear and logical sequence that fosters in students the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions?

The textbook does not follow any clear or logical sequence to improve pupils' cognitive abilities and to empower them to challenge their social conditions.

#### **4.6.2.2. Conscientization**

7. Does the textbook enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development?

The only tasks that seem to put into practice this principle is offered on in the 'I Learn to Integrate' rubric on p.75. Pupils were asked to make an interview with their

grandmothers or grandfathers about life in the old days using the same questions that the British young girl Jenny asked her grandmother in task 28 on p.55.

8. Do the Problem-solving task enable learners to move from a purely naïve knowledge of reality to a higher level, one which enables them to perceive the causes of reality.

Unfortunately, this transition from one thinking level to a higher one is not reflected in the textbook under study.

#### **4.6.2.3. Authentic Materials**

9. Do the topics and themes allow a great deal of dialogue between the teacher and the learners and among learners themselves?

There are no teacher - student dialogues; all the dialogues are guided student –student ones, where students answers are predetermined and consisted only of providing true or false responses.

10. Do the themes of the textbook reflect accurately learners ‘everyday life, society and language culture ?

Unfortunately this is not also the case. Even, for example, in the second sequence entitled ‘Me and my Lifestyles’, which is supposed to reflect accurately learners’ everyday life, society and culture, the texts and tasks do not mirror in any way students’ everyday lives.

11. Do the texts and tasks grow in complexity in tandem with their learners’ linguistic and intellectual growth?

Also, the texts and tasks do not appear to put into practice this principle. For example, in the ‘ I Learn to Integrate’ rubric on p.75, pupils are assigned the following task : ‘It is

grandparents day in Algeria. To celebrate the event, I am going to make a video interview of my grandfather or grandmother. I will then post the video on the school website and my personal blog to share it with other people around the world'. In order to be able to perform this task, pupils are supposed to be prepared from previous tasks and texts to narrate past past events, experiences and childhood memories; describe life and lifestyle; comparing lifestyles (past and present); selecting interview questions; conducting an interview, using adverbs of frequency, using semi modal 'used to ', using the past tense. This is another proof that the tasks that are cultural in orientation are used just as a context for teaching language form following a synthetic syllabus where language forms are taught as "building blocks which have to be carefully accumulated" where there was "careful linguistic control of the learning environment"(Raine, 2010, 5).'

Another instance can be found in the 'I Learn to Integrate' rubric on p.141, where pupils are asked to write a list of ten eco-principles that should be discussed by my classmates to be included in their school eco-charter. In order to be able to do so students are supposed to acquire the following skills from previous tasks and lessons; expressing obligation, expressing prohibition, making recommendations, comparing and evaluating, the use of the imperative mode.

12.Does the textbook evoke real-life problems that are relevant to learners' lives so as to enable them to objectify their reality and take action to improve it?

The book in question do not mirror real life problems that are relevant to learners' lives because the overwhelming majority of the topics discussed are socially and culturally neutral themes that neither objectify students' reality nor urge them to take action to improve it.

13. Do the themes of the textbook focus on problematic and controversial issues in the first language culture?

The themes covered throughout the textbook do not evoke any controversial or problematic issues in the first language culture.

14. Do the themes of the textbook focus on problematic and controversial issues in the target language culture?

The themes covered throughout the book do not evoke any kind of controversial issues in the target language culture all the topics are socially and culturally neutral.

15. Are the themes of the textbook non culture specific, i.e., not referring to any particular culture?

The themes of the textbook are culture specific; they are either about the native culture or the target language culture be it British, American or international culture.

16. Have the themes and the tasks in the textbook been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture so that pupils from both types of areas have equal chances to participate in classroom discussions?

According to Hodkinson (2016:5), 'over the last few years great emphasis has been placed on the importance of inclusive curricula, in an attempt to increase the visibility of so called minority groups ...textbooks have importance to inclusive practice because they enable children to identify with the social world in which they live'.

In spite of the fact that, the representation of the world in EFL textbooks plays a major role in forging learners' identity and sense of belonging within their communities, the choice of the themes and tasks of the book in question did not take into consideration the

voices of pupils from rural areas. Unfortunately, the inclusive practice advocated above is not reflected in this textbook. Thus, the textbook failed to offer pupils from rural areas equal chances in educational discourse.

17. Does the textbook depict the 'native speaker' as being the only social model for learners.

Some texts in the textbook tend to valorize the social model associated with the native speaker at the expense of local culture. However, it is rather the absence of critical cross-cultural comparisons and the prevalence of native-speakers norms in the teaching and assessment of pupils' linguistic competence that infantilizes the pupils and inculcate in them the superiority of the native-speaker social and cultural model.

18. Does the textbook include complex and transformational elements of the TL culture like women's emancipation, individualism, freedom of speech, etc. ?

The major aim of modern classrooms is transforming pupils' lives and building progressive societies. This can be achieved mainly through providing learners with appropriate frameworks and opportunities to analyze the target language culture in addition to their own culture. Unfortunately, throughout the book there is no reference to complex or controversial issues in the target culture; all the texts provided in the textbook tackle cultural items in a neutral way, which does not encourage pupils to think critically or urge them to act upon their social realities to improve them.

#### **4.6.2.4. Dialogism**

19. Does the textbook material engage pupils in a cycle of reflection and action by involving dialogical problem solving tasks?

According to Phillipson and Wegerif (2016:1-2),

‘Being better at dialogue means learning how to ask better questions, how to listen better, hearing not only the words but also the implicit meanings, how to be open to new possibilities and new perspectives, while of course learning how to think critically about new perspectives through comparing different points of view. More than all these specific skills... to be more dialogic means to be more open to learning.’

Although the textbook under evaluation contained some dialogues, pair work, group work and problem solving activities, the dialogues provided in the book are designed in the form of question answer, listen and repeat, fill in the blanks, etc. There are no controversial situations that provoke students’ reflective thinking. Examples of the dialogues included in the textbook are task 8 on p.12, task18 on p.16, task 7 on p.26; and in sequence two, task 5 on p.49, task 15 on p.52, task 24 on p.54, and task 5 p.68; in sequence three, task 4 on p.85, task22 on p.90, and task 4 on p.96; in sequence four, task 20 on p.118, and task41 on p.123.

20. Is the textbook organized around dialogic situations that use learners’ knowledge of their culture and the target language culture serves as input?

The texts, tasks and dialogic situations throughout the book do not encourage in any way pupils to compare and contrast between the aspects of their native culture to aspects of the target language culture.

21. Do the dialogic orientation of the textbook aim at raising learners’ awareness to issues of equity and power relations?

The issue of equity and power was evoked only once and in a negative way in the ‘I read for pleasure’ rubric text 3 on p. 45, a text titled ‘Am I a Gifted Child ?’ is presented; after reading the text a checklist was offered for students to check whether they are gifted or not. One of the potential negative effects of such an activity is that it affects negatively students’ potential to succeed as well as their emotional well being. Such a practice is

counterproductive because if pupils get a low score, they would develop a sense of inferiority, frustration and oppression.

#### **4.6.2.5.socio-political, cultural concerns**

22.Does the textbook encourage learners to use both the mother and target language cultures perspectives to tackle the political problems relevant to their lives?

According to Shahab (2014:484), 'the heart of critical pedagogy lies in the idea that politics and power should be incorporated in teaching and education. In this way, education can lead to transformation and liberation on the part of the learners.'

Unfortunately topics dealing with politics, power and ideology are not present in the textbook under study.A simple look at 'My Book Map ' at the beginning of the book is sufficient to demonstrate that no attempt to raising pupils' awareness to political or ideological issues has been made?

23.Does the textbook raise learners' awareness to their social roles?

Few texts and tasks in the textbook under study encourage pupils to perform activities that are susceptible to prepare them to assume social roles.An example of these few tasks is offered in My First Term Project on p.11.The project deals with the intangible cultural heritage of humanity, where pupils are asked to write a short article and send it to the press to raise people's awareness about the importance to preserve the old musical genre and traditional crafts that are about to disappear in he region where they live. Another example is offered in the 'My Third Term Project ' on p.112. Pupils are asked to make a survey about their school environment litter.As part of the requirements of this task, pupils are required to interview their schoolmates to know about the causes of litter in their school

and the adjacent streets and neighborhood, and the actions and measures that should be taken by all the pupils to solve this problem.

24. Is challenging the social status quo both inside the classroom and in the wider community is clearly a major goal of the dialogic tasks of the textbook?

The tasks and texts in the textbook under evaluation failed also to display this orientation.

#### **4.6.2.6. the Role of Teacher and Student**

25. Does the textbook allow the teacher and learners to feel that they are the subjects rather than the objects of a culturally transforming action?

Unfortunately such an option is not articulated in the textbook. Most of the tasks assigned to the pupils do not require critical thinking or high cognitive reasoning. Therefore, neither teachers nor learners are subject of a culturally transforming action.

26. Does the textbook gradually develop pupils' knowledge of English to enable them to defend the stand point of the target language culture?

Throughout the book there are no situations which help in developing students' abilities to argue or defend the stand point of the target language.

27. Does the textbook allow teachers to adopt a critical stance towards social inequalities both from the vantage point of the mother language culture and the target language cultures.

Teachers are not given a voice to take a stance, or to discuss issues related to social injustices neither from the vantage point of the mother language culture nor from the target language culture.



28. Does the material aim at enabling learners to think and reflect critically from both their own perspective and other perspectives and can even effectively solve problems such as misunderstandings and conflicts in communications?

This option is not articulated in the objectives of textbook. Thus, most of the tasks assigned to the students do not require critical or high cognitive reasoning to solve problems such as misunderstandings and conflicts in communications.

#### **4.7. An Overall Checklist-based Analysis of “My Book of English Three”**

Based on the above, the textbook under study is clearly lacking and reproduces the same patterns observed in the analysis of the previous two textbooks. Thus, the textbook under evaluation lacks the potential to deliver on the two major objectives promoted by critical pedagogy, on hand, and English as a lingua franca, from the other.

As far as the first major research question is concerned, on the whole, the themes, texts, and tasks in the textbook under evaluation do not prepare pupils to respond to real life situations.

Few tasks are dialogic and the few that seem to reflect this design require predetermined yes or no answers. These tasks also require only the deployment of low level thinking processes. Moreover, the textbook does not include any teacher-pupils dialogue. The provided dialogues do not require pupils to respond critically to socially and culturally relevant issues.

In addition to the underrepresentation of both small ‘c’ and big ‘C’ cultures in the textbook, few themes in the textbook are related to pupils’ social lives; the themes in the textbook are mostly neutral to sensitive or thought-provoking social and cultural issues. Only two themes in the textbooks appeared to deviate from this pattern.

The analysis of the culture content in the textbook under evaluation has also shown that the textbook is not organized around cultural content despite what the titles of the sequences suggest. Instead, the textbook under study follows a synthetic syllabus in the presentation and sequencing of language forms and uses the few cultural themes only as a guise to develop pupils' linguistic competence. Needless to say that the norms for teaching and assessing the latter are native (speakers' norms).

As far as the second major research question is concerned, the culture content of this textbook is also underrepresented both in terms of small 'c' and big 'C' culture and lacks an underlying system of organization. In addition to that, it is clearly biased to an urban, middle class culture. Besides, few tasks reflected attempts to allow cross-cultural comparisons between the mother tongue culture and the target language cultures. Moreover, both cultures are presented in a monolithic fashion. Furthermore, the native speaker stands as the only linguistic and social norms in this predominantly structural textbook. Also, most texts and tasks in the textbook under evaluation failed to provide learners with thought-provoking or controversial cross-cultural themes susceptible to favor the emergence of thirdness.

## **4.8. My Book of English Book Four**

### **4.8.1. General information of the Textbook**

- a) Title : My Book of English year Four
- b) Authors : Tamrabet Lounis, Chenni Abdelfetah, Samara Abdelhakim, Boukri Nabila
- c) Publisher : ONPS (Office National des Publications Scolaires 2019).
- d) Level : Fourth year middle school

#### 4.8.2. The Results of the Checklist-based Analysis of “My book of English Four”

	Types of Culture	Culture themes	Target Culture		Source culture		International Culture	
			F	%	F	%	F	%
Sequence One : Me, Universal Landmarks and Outstanding Figures in History, Literature and Culture	Big ‘C’ culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy						
		history						
		Geography/environment/ astronomy						
		Literature/art	2	3, 13%	6	9, 38%		
		music					3	4, 69%
		education						
	architecture	1	1, 56%	3	4, 69%	3	4, 69%	
	Small ‘C’ Culture	food						
		holiday	2	3, 13%	2	3, 13%	3	4, 69%
		lifestyles						
		customs						
Cultural values								
Hobbies								
Sequence Two : Me, My Personality and Life Experience (book four MS)	Big ‘C’ culture		F	%	F	%	F	%
		Social norms						
		politics	1	1, 56%				
		economy						
		history			5	7, 81%		
		Geography/environment/ astronomy						
		Literature/art	2	3, 13%	7	10, 94%		
		music						
		education						
	architecture							
	Small ‘C’ Culture	food						
		holiday						
		lifestyles	2	3, 13%	3	4, 69%	1	1, 56%
		customs						
		Cultural values						
Hobbies								
Sequence	Big ‘C’		F	%	F	%	F	%

	culture							
	Social norms							
	politics							
	economy							
	history			3	4, 69%	3	4, 69%	
	Geography/environment/ astronomy							
	Literature/art							
	music							
	education	1	1, 56%	1	1, 56%			
	architecture							
Small 'C' Culture	food							
	holiday							
	lifestyles			3	4, 69%	1	1, 56%	
	customs							
	Cultural values			5	7, 81%	1	1, 56%	
	hobbies							
	<b>Total</b>			11	17, 19%	38	59, 38%	15 23, 44%

**Table 4.4:** Categories and Types of Culture in “My Book of English Four”

My book of English four consists of three sequences: sequence one (Me, Universal Landmarks and Outstanding figures in History, Literature, and Arts), sequence two (Me, My Personality and Life Experiences), and sequence three (Me, My Community and Citizenship).

In sequence one big ‘C’ culture themes addressed literature, architecture, and art. As far as literature from the perspective of target culture is concerned, on page 13 where pupils are asked to listen to a passage and complete the ID card of the famous literary figure, William Shakespeare. Later on page 50 in the ‘I read for pleasure’, a poem by William Shakespeare titled ‘this royal throne of kings’ is offered. As regards literature from the perspective of mother tongue culture, it occurred six times. The first occurrence is featured in a small paragraph presenting the Algerian writer, Mouloud Feraoun, on page 38 as a practice about the use of chronological markers. In the ‘I read and do’ on page 49, a

passage about the most outstanding literary works of the Algerian writer, Mohammed Dib. In the 'I think and write' on page 44-45, a bio card of the Algerian writer, Kateb Yacine, is featured. On the following page, pupils are asked to write an e-mail to a British keypal, Richard, to discuss the contribution of Kateb Yacine. On page 50, in the 'I read for pleasure' rubric, excerpts of a poem titled 'the long march' by Malek Haddad' was introduced. On page 51, a reading text about Malek Haddad is again presented evoking his life and memories. The big 'C' theme art occurred three times from the perspective of international culture. On page 17, a listening passage about the famous Spanish painter, Pablo Picasso, is presented and followed by comprehension activities. On page 20-21, a listening passage about Leonardo Davinci followed by comprehension activities. As regards architecture, it occurred only once, precisely on page 12, featuring Big Ben. Regarding the same theme architecture from the perspective of mother tongue culture, it occurred three times. On page 41, a reading text about the great mosque of Telemcen is featured as an architectural masterpiece dating back to the era of the Almoravids dynasty. On page 46, pupils are asked to write a short description of Timgad as a UNESCO world heritage site. On page 49, descriptions of Sidi Msid hanging bridge in Constantine are presented. As regards architecture from the perspective of international culture, it is featured three times. On page 17, a description of the famous Moorish castle in Spain, Alhambra, is presented. On page 23, pupils are asked to compare Alhambra Palace to the Topkapi Byzantine palace in turkey. On page 22, a listening passage presents the famous Ottoman architect, Mimar Sinan. As far small 'c' culture in this sequence is concerned, holiday is the only theme featured. As far as the target culture is concerned, on page 11, a listening passage featuring the activities a group of Algerian middle school pupils on a visit to Londong describes the famous sites and monuments in the city. On page 14, pupils are asked to write a summary of this visit. As regards the presentation of the same theme from

the vintage point of the mother tongue culture, it occurred twice in the 'I learn to integrate' on pages 42-43. In this rubric, pupils are asked to post on their facebook pages a report about the richness and the cultural diversity of Algeria. As regards international culture, the theme 'holidays' occurred three times on pages 16, 18, 19 describing Nabila's cruise in the Mediterranean which took her to Spain, Italy, and Istanbul.

In sequence two, the majority of themes are big 'C', literature featured as the most occurring theme. As regards the presentation of this theme from the mother tongue culture, on page 62 a listening passage dealing with an interview with Kateb Yacine by French TV journalist is presented. This passage is followed by comprehension activities on pages 62-66. On page 87, in the 'I think and write' rubric, pupils are asked to write a letter to the famous Algerian freedom fighter, Zohra Drif, to ask her about details related to her childhood and life during the colonial period. On page 91, pupils are asked to compare the English translation of a poem titled 'the official anthem' of the Algerian students' union with its original version in Arabic. Concerning the same theme, literature, from the perspective of the target culture, only a single occurrence is registered; on page 59 an interview with J.K. Rowling, the author of the best seller Harry Potter is presented. As far as the big 'C' theme History it was observed only in the source culture. On pages 82-84, a reading text titled 'inside the battle of Algiers: memoir of a woman freedom fighter'. The text exposes life memories of the Algerian freedom fighter 'Zohra Drif'. This text is followed by comprehension tasks. I learn to integrate on page 85 pupils are asked to do an internet search so as to write a comparison between Zohra Drif and Kateb Yacine with a specific focus on the impact that the childhood, school, memories and experiences of these figures has had on their personalities, their awareness of national identity, and their decision to take part in the fight against the French. On page 93, memories of Ahmed Taleb El Ibrahimi evoking his life and activism alongside his father, El Bachir, during the

colonial period. As regard the theme politics, it occurred only once and from the vintage point of the target culture where the forty fourth president of the US Barrak Obama is presented in a short paragraph on page 92. On the same page, the big 'C' theme art is featured through a short paragraph presenting the famous American Actor Brad Pitt. As regard small 'c' culture, it is presented only through the theme 'lifestyles'. Regarding the presentation of the theme in question from the target culture, it was presented twice. On pages 55-56, in a listening passage about Rosemarry, a fifty years onld American woman talks about her memories. This passage is followed by comprehension activities. The same theme was observed three times in the source culture. The first instance of theme occurred in the project work section at the beginning of the sequence: our dream careers video survey. In this task, pupils are asked to design a set of interview questions in order to conduct a video survey about their classmates dream careers and the reasons which motivated their choices. On page 58, pupils are asked to give a short oral presentation about themselves and their dream careers. On page 89, in the 'I think and write' rubric, pupils are required to describe their personality, interest, childhood school memories and their dream job. Concerning the presentation of the same theme from the perspective of international culture, a single occurrence is registered on page 56 in the form of a listening passage about, Dewi, a poor Indian pupil.

In sequence three, the big 'c' theme history was presented three times from the perspective of the source culture on pages 104, 105, and 106 evoking the memories of Zohra Drif. From the perspective of international culture the theme history was presented three times on pages 97, 100, and 103 where Milada Horakota evokes her prison experience in Germany as well her fight for freedom and justice. The big 'C' term education, occurred only once depicting the target culture through an excerpt from a letter by the sixteenth American president, Abraham Lincoln, to his sons' school teacher. The

same theme occurred once in the source culture --on page 102- where pupils are asked to give oral presentation before their classmates about the importance of studying foreign languages. The small 'c' theme 'lifestyles' was observed three times in the source culture. On pages 104 and 105, the Algerian freedom fighter, Zohra Drif, described the differences in eating manners between her, her family, and her European school mates. In page 128, in the 'I read for pleasure' rubric, a reading text titled 'Algerian cuisine table manners and hospitality: a colourful blend of various cultures' was introduced. The themes life styles depicting international culture occurred only once on page 118 through a reading text titled 'globalization as a threat to national identity'. The small 'c' theme, cultural values occurred five times depicting the source culture. An instance was offered on page 120 through a reading text titles an Algerian charity group that raises hope. Another instance on page 122, in the 'I learn to integrate' rubric, pupils are asked to write an open letter to the Algerian youth the pros and cons of globalization. On page 124 and 125, another instance was offered on the 'I think and write' rubric where pupils are asked to write an article arguing in favor of the importance of charity works in scoeity. The last instance was offered on page 127 in the 'I play and enjoy' rubric where pupils are asked to match each of their rights with the corresponding duty inside the school. The same theme cultural values occurred only once depicting international culture on page 129 through introducing a short passage about local versus global charities

As shown in both the table and presentation above, the culture component in this textbook as well is also clearly lacking both quantitatively and qualitatively.

#### **4.8.2.1. Poble-m-posing Education**

1. Do the problem -olving tasks revolve around controversial social issues and cultural issues related to the everyday life of the pupils?



Few instances in the textbook under study seem to satisfy this criterion. One of these few examples is offered in the second sequence entitled 'Me My Personality and Life Experiences'. Moreover, there is a limited number of problem-solving activities, which revolve around controversial social and cultural issues related to the everyday life of the pupils. One of the rare instances in this respect is offered in task 12 on p.56 where pupils are required to prepare 3 or 4 interview questions for their classmates about their primary or middle school teachers, who taught them new, important or special things that have affected their dreams, lives and personalities.

In task 25 p.58 students are asked to make an oral presentation about their dream career explaining the reasons behind choosing this career and the people who have influenced their choice; another example is provided in unit three entitled 'Me, My Community and Citizenship; in the 'I Listen and Do', a listening text in the form a letter written by Milada Horáková a Czech politician, who was a victim of judicial murder committed by the communist party on fabricated charges of conspiracy and treason (wikipedia) to her 16 years daughter Jana, where she offered her golden pieces of advice, the most important among which is 'fight and die for your opinion'.

In task 29 p.100, the teacher is asked to organize a debate over this question to explore students' views and arguments about the issue in question.

2. Are learners encouraged to analyze real life problems, invoke their personal experiences and contribute to finding creative solutions?

Again, few instances in the textbook seem to fulfill this criterion. One of these few examples is offered in the third sequence, in the 'I read and do' the second reading text, entitled 'An Algerian Charity Group that Raises Hope' on p.120. This text discusses the importance of charity works and charity groups in the Algerian society with a particular

reference to 'Nass El Khir' charity group. Following the reading text students are asked to fulfill some tasks to analyze real life situations invoking their personal experiences to contribute in finding creative solutions to this problem. Task 6 p.121 require pupils to choose the charity activities appeal to each of them most and to state the reasons for their choice.

3. Does the textbook enable learners to establish a link between their individual problems and the broader social context?

The only task in the textbook that seems to meet the criterion advanced in item 3 is in the third term project p.96, where pupils are required to launch a school charity project with the collaboration of their partners, they are asked to design a flyer to promote the launching of their first school charity project. The flyer requires them to perform the following activities : 1-explain the reasons why their school should create a charity. 2- State the goals of this charity. 3-Call for sponsors willing to fund the charity (PTA, Ministry of National Education, private businesses, celebrities, etc.). 4-Call for a student meeting to designate a committee or a board who will be in charge of the various duties of charity. French and Arabic translations of the flyer will be distributed to the public and potential sponsors, and an English copy will be posted on the school billboard.

4. Does the textbook encourage learners to compare between their culture and the target culture with regard to the issue under discussion so as to reach a better understanding of themselves and their society ?

Few tasks in the textbook seem to meet the criterion advanced in item 4. One of these few instances is offered in the second sequence where pupils are asked to listen to the following passage :

Kateb Yacine: In my childhood there were... let's say... the French schoolteacher and my mother, in endless conflict with each other, because they represented two opposite worlds. My mother represented Algeria, walking barefoot at home, with her long dress, speaking a different language, whereas my French school teacher walked with high-heel shoes...20th century... dominating, prestigious country... France... Well, this was a superior world to me (Tamrabet et al 2019 p.112).

Then in task 47 on p.63, pupils are assigned the following task : listen to part one and complete the table with the following words and phrases from the interview to find out more about the differences opposing the two worlds which affected Kateb Yacine's childhood : 20<sup>th</sup> century, Algeria, prestigious, walking barefoot at home, dominating country, with her long dress, walked with her high heel shoes, speaking a different language, France, a superior world.

Another example is also provided in sequence three, in the 'I Listen and I Do' rubric where pupils are asked to listen to this part of an interview with Mrs. Zohra Drif, the famous Algerian freedom fighter :

Mrs Drif: It was the first time I left my home region, Tissemsilt–Tiaret, the first time I took a train, and the first time I discovered my country's capital, Algiers. It was also the first time I dined in a restaurant. I didn't even know what a restaurant was! Accustomed to our traditional mattresses or carpets on the floor, and brass trays on low round tables with one common plate for all the family, I found myself sitting on a chair at a high table with a tablecloth, plates, and silverware. My father explained to me how to use a knife and fork, then suggested that I just imitate him. I discovered that the difference between us and the Europeans did not stop at food and recipes—it extended to our very way of eating (Tamrabet et al, 2019 :120).

Later in task 60 on p.104, pupils are assigned the following task :listen to part one of Mrs Drif's interview and complete the table (Algerian way of eating versus French way of eating) with the following words and phrases : fork, traditional mattresses, a tablecloth, brass trays, low round tables, a chair, carpets, a high table, plates, silverware, one common plate for all family, knife.

Both listening passages encourage learners to compare between their native culture and colonial culture during the era of colonization so as to reach a better understanding of this oppressive situation and to raise their awareness to potential inequalities that may feature in their present lives and society.

5.Does the textbook encourage pupils to take action to change problematic aspects in their everyday lives based on the reflective solutions they have reached in the problem solving tasks?

Few tasks and texts seem to meet this criterion as well.One of these few instances has already been mentioned in question 2 above. In the second reading text in unit three, ' An Algerian Charity Group that Raises Hope' p.120, which sheds light at 'Nass El Khir' charity group and its active and positive participation in their community; this text raises students' awareness about problematic aspects in their society and encourage them to be part of the equation through engaging them actively in finding creative solutions. For example, in the ' I Think and Write' rubric on p.124, pupils are required to read again the interview about 'Nass El Khir' and search in the internet for more information about youth charities in Algeria and other countries, then they are asked to write an article for their school magazine to sensitize their schoolmates to the need for volunteer charity work, and recommend an original list of humanitarian and environmental activities that can help their community.

6.Does the textbook follow a clear and logical sequence that fosters in pupils the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions?

This criterion is also far from being well articulated in the textbook. There appears to be no clear framework for organizing and sequencing cultural content aimed at fostering in pupils the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions.

#### **4.8.2.2.Conscientization**

7.Does the textbook try to enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development?

Again, few texts and instances in the textbook under evaluation seem to live up to this challenge.In the second sequence, two famous writers are presented side by side J. K.Rowling and the outstanding Algerian poet, playwright and novelist Kateb Yacine. The English writer offers the learner her(childhood) experience with writing, showing that literature can be an effective means of communicating and exchanging with people from all countries and of all ages.Through his own childhood experiences, Kateb Yacine teaches a lesson about Algerian history, national identity and culture, and also another significant lesson about colonialism, oppression and injustice.’ (Tamrabet et al 2019 p.27).

8.Do the Problem-solving tasks enable learners to move from a purely naïve knowledge of reality to a higher level, one which enables them to perceive the causes of reality.

Allowing pupils to transition from one thinking level to the next does not also appear to be reflected in the design of the culture content of the textbook under evaluation; the overriding majority of the tasks are mainly concerned with the three first thinking levels according to Bloom's taxonomy, i.e., knowledge, comprehension, application.

#### **4.8.2.3. Authentic Materials**

9. Do the topics and themes allow a great deal of dialogue between the teacher and the learners and among learners themselves?

The overriding majority of the few dialogues provided in the textbook under evaluation are guided; in the sense that students are not free to assume an active role in the dialogues; they are rather asked fixed questions to which the answer is predetermined and consists only of deciding whether what is proposed to them is true or false. Moreover, All the dialogues in the book are student –student, there are no teacher - student dialogues.

10. Do the themes of the materials reflect accurately learners 'everyday life, society and language culture ?

Also, this criterion is not reflected in the design of the culture component of the textbook under study. One of the few exceptions to this rule is offered in sequence two opens up new vistas (not only on Algerian learners 'everyday life, society and language culture but also) on human dreams, prospects, experiences and memories lived by children in other countries: America, India, England, Palestine and Algeria.

11. Do the texts and tasks grow in complexity in tandem with learners' linguistic and intellectual growth?

Because it has not been graded on the basis of cultural content, but rather on the basis of a synthetic syllabus for exposure to language form, the textbook under evaluation has also

failed to fulfill this criterion as well. A good example which shows the way culture content has been used as a context for a synthetic presentation of linguistic form is offered in the first sequence, in the 'I Learn to Integrate' on p.42. In this sequence, pupils are assigned the following tasks : You have just come back from a trip around Algeria with a group of friends. You want to post on your facebook page the report of this trip to make people around the world aware of the cultural and historical richness of your country. Describe your itinerary and talk about the landmarks you visited and the outstanding figures in history, literature or arts that you learnt about during this trip. In order to be able to do so, pupils are supposed to acquire the following skills throughout the sequence: describing landmarks using specific information, narrating using historical information about landmarks, narrating using biographical information about outstanding figures, comparing landmarks, locating landmarks on a map, describing an itinerary, organizing discourse in chronological order.

12. Does the textbook evoke real life problems that are relevant to learners' lives so as to enable them to objectify their reality and take action to improve it?

Again, few instances in the textbook seem to satisfy this criterion. One of such few instances is offered in the third sequence, in the 'I Read and Do' rubric on p.118. The first reading text written by Dominic Cole is about the advantages of cultural globalization as a sign of progress and modernity and its dangers as being a new kind of colonialism or imperialism, which is considered as a potential threat to national identities and cultures across the world.

Later, in the 'I Learn to Integrate' rubric on p.122, pupils are asked to take action towards this situation by raising awareness towards this issue through writing an open letter to the Algerian youth in which they will weigh up the pros and cons of cultural

globalization expressing their points of view, giving advice and recommendations to their fellow citizens on how and why to protect their national identity and culture.

13. Do the themes of the textbook focus on problematic and controversial issues in the first language culture?

Few controversial issues in the first language culture that have been raised in the textbook under study. These issues are related to oppression, social injustices and colonialism through introducing the learners to life experiences of outstanding and influential national figures. According to Tamrabet et al (2019:28), 'Through his own childhood experiences, Kateb Yacine teaches a lesson about Algerian history, national identity and culture, and also another significant lesson about colonialism, oppression and injustice. Zohra Drif reminds the learners of a not so old Algerian past when Algerians – even children – were considered as “the inferior Arabs” by the European and French colonisers, despite their high intellectual capacities and successful school results ‘.

14. Do the themes of the textbook focus on problematic and controversial issues in the target language culture?

The few themes and topics which represent the target language culture in the book are culturally and socially neutral. For example, in the second sequence, the first listening passage about a fifty years old American woman narrating her memories about school. In the same sequence, another listening passage was provided about the British writer J. K. Rowling, author of the best-seller “Harry Potter” narrates her experience with writing, as an effective means of transmitting and exchanging ideas with people all over the world.

15. Do the themes of the textbook are non culture specific, i.e., not referring to any particular culture ?



Most of the cultural themes included in the textbook under evaluation are culture-specific. There are only two instances of non-culture specific themes in the textbook. First, through the the painful story of the Palestinian adolescent Yara Jouada, the first reading text in sequence two on p.80, reports dramatically the sufferings of Palestinian children, and their dreams and hopes for a better future. The second instance is the second listening passage in the second sequence, which is about Dewi a 15-year-old girl from India, who lives in a poor slum in New Delhi with her family and her dream of becoming a teacher.

16. Have the themes and the tasks in the textbook been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture so that pupils from both types of areas have equal chances to participate in classroom discussions?

Again, few instances seem to meet this criterion in the textbook under evaluation. One of the few exceptions is a significant representation of the rural and the poor in the book in question. The most striking examples are the ones of Zohra Drif when she drew a comparison between the Algerian and the French eating manners and Kateb Yacine's comparison between his barefoot mother and his French civilized teacher who represents the French colonial power. Another instance is represented through the story of the poor Indian girl Dewi.

17. Does the textbook depict the 'native speaker' as being the only social model for learners.

Because the culture theme is underrepresented, the few references to national personalities and elements of the mother tongue culture in the textbook are insufficient to challenge the supremacy of the native speaker even in these locally designed textbooks.

The native speaker's model is reinforced by the native-speaker's norms against which language forms are presented and evaluated.

18. Does the textbook include complex and transformational elements of the TL culture like women's emancipation, individualism, freedom of speech, etc?

Few elements in the textbook seem to target this aim. One of these instances is presented through the words of the mythic woman, Milada Horáková, a Czech politician 'who died defending her ideals of freedom and justice, reminding her 15-year-old daughter of the basic, fundamental values that make a true human being. Another interesting letter from a father to his son's teacher follows up the same line of thought: a letter written by Abraham Lincoln, the 16th US president (p.115).' Tamrabet et al (2019 p.30).

#### **4.8.2.4. Dialogism**

19. Does the textbook material engage pupils in the cycle of reflection and action by involving dialogical problem solving tasks?

All the dialogues in the book do not discuss any problematic or thought-provoking issues. The overriding majority of these dialogues are in the form of listen and act out, listen and repeat, fill in the blanks, etc.

20. Is the textbook organized around dialogic situations that use learners' knowledge of their culture and the target language culture serves as input?

The dialogic situations throughout the book do not encourage students to compare and contrast between aspects of their native culture to aspects of the target language culture. The comparison in this book is rather drawn between the native culture and the French colonial power mainly through Zohra Drif when she drew a comparison between the Algerian and the French eating manners act 60 p.104.

Another instance is Kateb Yacine's comparison between his barefoot mother and his French civilized teacher in act 47 on p.63.

21.Does the dialogic orientation of the textbook aim at raising learners 'awareness to issues of equity and power relations?

This is best illustrated in sequence two in the second reading text in the 'Inside the Battle of Algiers : Memories of a Woman Freedom Fighter 'p.82 'Zohra Drif reminds the learners of a not so old Algerian past when Algerians – even children – were considered as “the inferior Arabs” by the European and French colonizers, despite their high intellectual capacities and successful school results.’ Tamrabet et al 2019(p.28).

#### **4.8.2.5.socio-political, cultural concerns**

22.Does the textbook encourage learners to use both the mother and target language cultures perspectives to tackle the political problems relevant to their lives?

Throughout the textbook few references have been made to current political issues that are relevant to students' daily lives.

23.Does the textbook raise learners' awareness to their social roles?

In the ' I Think and Write' rubric on p.124, pupils are required to make a research in the internet for more information about youth charities in Algeria and other countries, then they are asked write an article for their school magazine to raise their schoolmates' awareness to the need for volunteer charity work, and recommend a list of humanitarian and environmental activities to help their community.

24.Is Challenging the social status quo both inside the classroom and in the wider community clearly a major goal of the dialogic tasks of the textbook?

This criterion also has not been met by the texts, tasks, and themes of the textbook under study. One of the few instances which seemed to address this issue though in an indirect is mainly the interview with Zohra Drif who attempts to attract learners' attention to a number of universal human values, such as, philanthropy, empathy, grace, solidarity and the importance of studying and learning she states that : “Look, you are lucky to live in a country of your own. It is yours. You have never known what it means to be humiliated by the dominating colonizers. Today, you have the opportunity to study, which is the key to your own future and that of your country.” Tamrabet et al (2019 p.122). This account about the dark colonial era in Algeria provides a source of inspiration which aims at empowering students with the courage to dare and question inequalities, humiliation, social injustices and the status quo in society.

#### **4.8.2.6.the Role of Teacher and Student**

25.Does the textbook allow the teacher and learners to feel that they are the subjects rather than the objects of a culturally transforming action?

This type of orientation is also absent in the textbook under study. One of the attempts aimed at allowing learners to feel that they are the subjects rather than the objects of a culturally transforming action is in the ' I Think and Write rubric' on p.124. In this task, pupils are required to read the interview about 'Nass El Khir' and to make an investigation about youth charities in Algeria and other countries, students are then asked write an article for their school magazine to sensitize their schoolmates to the need for volunteer charity work.

26.Does the textbook gradually develops students' knowledge of English to enable them to defend the stand point of the target language culture?

Although enabling pupils to craft an argument constitutes one of the objectives of the textbook, the tasks intended to implement this objective do not seem to have the potential to achieve the criterion stated above. Teachers are not given the opportunity to express their points of view about issues related to social injustices, neither from the vantage point of the mother language culture nor from the target language culture.

27. Does the material aim at enabling learners to think and reflect critically from both their own perspective and other perspectives and can even effectively solve problems such as misunderstandings and conflicts in communication ?

Despite the discourse advanced by the authors of the textbook concerning the importance of developing in students the ability to think and reflect critically from both their own perspective and other perspectives, the textbook under study lacks the pedagogic tasks and texts that are susceptible to achieve this end. As far as the discourse in question is concerned, Tamrabet et al (2019:27) maintains that

‘the English language as a means to reach out to “the other” and convey their own local culture, experiences and values and, in exchange, be able to access the other’s culture, experiences and values. This cultural exchange takes place in a world where globalization is making of our planet a “small village”, thanks to information technology, social networks and satellite communications. Amid this globalization, the English language is, undoubtedly, a primordial means of communication due to its status as the first international language. This two-way cultural exchange is not intended to lead to a critical, judgemental comparison between the “me” and “the other”, but rather invites a tolerant attitude towards other cultures, and learning from their experiences’.

#### **4.9. An Overall Evaluation of “My Book Four of English”**

In spite of including more references to cultural issues especially with regard to the mother tongue culture and the discourse of its authors about the need to foster pupils' intercultural awareness, this textbook also reproduced the same pattern of shortcoming from the point of view of the imbricated perspectives adopted in the present thesis.

As far as the first major research question is concerned, the textbook under study, few tasks and texts attempted to establish a link between pupils' classroom lives and their real life problems. Also, few tasks and texts are dialogic, and the few tasks with a dialogic form do not tap into pupils' higher order thinking processes that are susceptible to develop a critical social and cultural consciousness. The titles of the sequences follow the same structural pattern: a possessive pronoun in the singular form (my) followed by noun denoting a cultural item. These titles give the impression that the syllabus underlying the textbook is learner-centered and follows a cultural orientation in its organization and content. It is striking that no title expresses a speech act following the formula of I + performative verb which might have reflected the fostering of pupil' agency in undertaking actions to bring about change.

The texts and tasks in the textbook are organized and sequenced around a synthetic exposure and teaching of language form. The cultural content is used as a context for teaching form.

As far as the second major research question is concerned, the cultural content in both small 'c' and big 'C' cultures are underrepresented. Few texts and tasks tackle political issues that are relevant to pupils' lives. Moreover, the texts and tasks do not enable pupils to develop a hybrid cultural perspective upon their reality. Furthermore, the themes in the

textbook are generally socially and culturally neutral. Even more, the texts and tasks of the textbook are biased towards an urban, middle class culture and eclipse completely the diversity in both the mother tongue and target language cultures. Even Zohra Drif, Kateb Yacine, and Mohammed Dib can be qualified as belonging to more or less an urban, middle class Algerian culture in the fifties: hunger, illiteracy, and abject poverty rather than differences in food and table etiquette were the defining characteristic of mostly rural Algeria in the fifties of the last century. The comparison is made at the level of big C culture rather than small C cultures and, hence, do not involve a systematic comparison of the clashing codes of the two cultures to the detriment of enhancing ICC because such comparisons avoid discussing ‘the underlying dynamics ‘ of both cultures. Needless to say that the norms against which pupils’ linguistic competence have been taught and assessed are purely native-speakers norms, which must have strengthened the status of the native speaker as the dominant social norm.

However, the references made to the mother tongue culture especially through the texts dealing with Zohra Drif, Kateb Yacine, and Mohammed Dib are salutary, but are far from being enough to foster pupils’ ability to understand and defend the stand points of their mother tongue culture. The personalities in question through their lives and contributions to putting Algerian name’s not only on the geographic map, but also on the world’s cultural map provide, indeed, powerful role models for future generations as far as the development of a hybrid culture susceptible to enable them to improve their lives and the lives of those who live with them. These iconic figures stand as a strong proof that Algeria’s emancipation from its long colonial nightmare has been achieved thanks to a generation who has, among other qualities, the merit of achieving an impressive level of understanding ‘the self’ and ‘the other’. Matter factly, these figures incarnate—among thousands of other heroes- the ideals that the imbricated perspectives proposed in this

thesis aspire to achieve. The textbook under study, however, lacked the adequate pedagogic methodology and design to exploit the biographies of these intercultural speakers to foster the goals highlighted herein. The same hold true concerning the target language culture models evoked in the textbook.

#### **4.10. The First Year Secondary School Textbook “At the Crossroads”**

##### **4.10.1. General Presentation of the Textbook**

a) Name of textbook: “ At the Crossroads”

b) level of the learners : first year secondary school.

c) Author(s):

Mr. B. Riche

Mr. H. Ameziane

Mr. H. Hami

Mr. S. A. Arab

d) Publisher : The National Authority for School Publications O.N.P.S

e) Year / place of publication : 2012/2013 Algeria

f) Number of pages: 207



#### 4.10.2.Results of the Checklist-based Analysis of “At the Cross-roads”

	Types of Culture	Culture themes	Target Culture		Source culture		International Culture	
			F	%	F	%	F	%
Unit One : Getting Through (At the Crossroads )	Big ‘C’ culture		F	%	F	%	F	%
		Social norms	2	3, 33%				
		politics						
		economy						
		history						
		Geography/environment/astronomy						
		Literature/art						
		music						
		education			3	5, 00%		
	architecture	1	1, 67%					
	Small ‘C’ Culture	food						
		holiday						
		lifestyles	3	5, 00%	4	6, 67%		
customs								
Cultural values								
Hobbies								
Unit Two : Once Upon Time ( At the	Big ‘C’ culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy						
		history						
		Geography/environment/astronomy						
		Literature/art	6	10, 00%	2	3, 33%	2	3, 33%
		music						
		education						
	architecture							
	Small ‘C’ Culture	food						
		holiday						

		lifestyles								
		customs								
		Cultural values								
		Hobbies								
Unit Three : Our Findings Show (At the Crossroads)	Big 'C' culture		F	%	F	%	F	%		
		Social norms			1	1, 67%				
		politics								
		economy			1	1, 67%				
		history								
		Geography/environment/astronomy								
		Literature/art								
		music								
		education								
		architecture								
		Small 'C' Culture	food	1	1, 67%					
			holiday							
			lifestyles			4	6, 67%			
			customs							
		Cultural values	3	5, 00%	2	3, 33%				
		Hobbies								
Unit Four : Eureka (At the Crossroads)	Big 'C' Culture		F	%	F	%	F	%		
		Social norms								
		politics								
		economy								
		history								
		Geography/environment/astronomy					3	5, 00%		
		Literature/art								
		music								
		education	1	1, 67%	1	1, 67%				
		architecture								
		Small 'C' Culture	food	1	1, 67%			1	1, 67%	
		holiday								

		lifestyles			3	5, 00%	2	3, 33%
		customs						
		Cultural values						
		Hobbies						
Unit Five : Back to Nature (At the Crossroads)	Big 'C' culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy	1	1, 67%	1	1, 67%		
		history						
		Geography/environment/astronomy	3	5, 00%	4	6, 67%	4	6, 67%
		Literature/art						
		music						
		education						
		architecture						
	Small 'C' Culture	food						
		holiday						
		lifestyles						
		customs						
		Cultural values						
	hobbies							
	<b>Total</b>		22	36, 67%	26	43, 33%	12	20, 00%

**Table 4.5:** Categories and Types of Culture in “At the Cross-roads”

At the Crossroads id divided into five units : ‘Getting Through’, ‘Once Upon a Time’, ‘Our Findings Show’, and ‘Eureka and Back to Nature’.

As far as unit one in ‘Getting Through’ is concerned, the ‘big c’ theme education features only once depicting the mother tongue culture on page 19 in ‘Say it in Writing’ ‘pupils are asked to write a short speech about the usefulnesss of the internet and its hidden dangers. Another instance is provided on page 31, where pupils are asked to write some rules for the class and the school focusing on issues like; punctuality, politeness, homework, etc. The ‘big c’ theme architecture was observed only once targeting the target culture on page 33 where students discover the tower of London. The ‘big c’ theme social norms from the vintage point of view of the target culture was observed twice. First on

page 25, where a summary of phone tactics is provided (somehow old fashioned ). The second instance is on page 28, where pupils are asked to write a reply to a letter of complaint. As far as the 'smallc' category, theme was observed four times depicting the target culture three times. On page 21 an e-mail from the Finnish school girl Kirsi to her Algerian keypal Amel describing herself, her family, hobbies and lifestyle. In the 'Write it out' rubric on page 35, an application letter of an American school girl introducing herself and herself her qualities and qualifications. Another instance is provided in 'Work it out ' rubric on page 37, where pupils are given a set of dialogues each containing a problem and pupils are asked to identify the problem and correct it. The same theme 'lifestyles' was observed four times from the vantage point of view of the mother tongue culture. On page 17, pupils are asked to write a short paragraph explaining what type of communication they prefer, snail mail or e-mail. On page 32, a reply from the Algerian school girl Amel to her Finnish keypal Kirsi, describing herself, her family, her country and her daily routine. The project workshop rubric in page 39 is another instance, where pupils are asked to make a project about : 'Making an Internet Users's Guide for Beginners'. On page 43, in 'Check your Progress' rubric, pupils are asked to write a letter to a pen friend introducing themselves, their daily activities, their hobbies, lifestyles and dreams.

As regards Unit Two ' Once upon a Time', all the culture items presented in this unit are 'big c' categories evoking the literature and education and politics themes. The 'big c' theme literature was observed twice in the mother tongue culture. On page 48, pupils are given a set of pictures and they are asked to guess which tale of the Arabian Nights these pictures depict. On page 49, a listening passage about 'Sinbad' is introduced to the pupils. This passage is followed by comprehension activities. The same theme 'literature ' was introduced four times presenting the target culture. On page 59 -60, a reading passage adapted from Lewis Carroll's Alice's adventures in wonderland is provided to students.

This passage is followed by some comprehension activities. On page 57, a reading passage adapted from Charles Dickens's 'Hard Times'. This passage is followed by some comprehension activities on the next page. In 'Write it out' rubric on page 65, a short passage about the British famous playwright William Shakespeare is provided. On page 69, a short poem titled: 'My Country' by Dorothea Mackellar is introduced to the learners. The same theme 'literature' from the vintage point of view of the international culture occurred three times. On page 52 –53 a reading passage adapted from Chinua Achebe's famous novel Things Fall Apart is introduced. This passage is followed by some comprehension activities on the next page. On page 68, an excerpt from 'The Oak Tree and the Reeds' fable adapted from Jean de la Fontaine's fables is introduced to the pupils. The 'big c' theme 'art' is introduced twice depicting the target culture. On page 51 pupils are asked to write a review of a book or a film of their choice. On page 72 pupils are asked to write a short biography about Charlie Chaplin. The 'big c' theme 'politics' from the vintage point of view of international culture is observed only once on page 70 through introducing a short biography about Ghandi.

Concerning Unit Three 'Our Findings Show', the 'big c' theme 'social norms' was observed once in the target culture depicting the target culture on page 90 through a poem titled: Grown-ups Say Things Like by Micheal Rosen. The poem is about the orders that parents always give to their children. The 'big c' theme 'economy' occurred once presenting the mother tongue culture on page 101 through reading text about sugar production in America. As far as the 'small c' category, the theme 'cultural values' was observed twice depicting the mother tongue culture. On page 88 a reading text about the benefits of kindness on oneself and on others. On page 100 pupils are asked to conduct a survey about: People's newspaper reading habits, Tv viewers and Tv programmes, and the different uses of the computer. The same theme 'cultural values' from the vintage point of

view of the target culture was observed twice. On page 78 and 79 some pictures of foreigners reading books and newspapers on the bus and pupils are asked to comment on the pictures and compare it to their local context. On page 83 a report published in the 'The Times' newspaper providing statistics about young people and the use of computers. The 'small c' theme 'food' scored a single occurrence from the vintage point of view of the target culture on page 98, through a graph depicting changes in food consumption in Great Britain. The 'small c' theme 'lifestyles' depicting the source culture was observed in four instances. On page 85, pupils are asked to read the results of a questionnaire titled 'How Sporty are our Teenagers?' and complete the report that follows. Next, on pages 86 and 87, pupils are asked to make a survey about teenagers leisure time activities. Then, on page 91, a psychologist gives advice to students to overcome their panic in exam times.

As far as unit Four 'Eureka' is concerned, the 'big c' theme 'geography' depicting the international culture was observed three times. On page 132, a reading passage offering a historical overview of astronomy since the Greek ages is provided. The reading passage is followed by comprehension activities on the next page. On page 134, a reading passage about planet Mars along with some comprehension activities. The 'big c' theme 'education' scored a single occurrence from the vintage point of view of the target culture on page 127 through a reading text titled: 'The making of a scientist'. The text is about the American slave George Washington Carver, who became an outstanding scientist. As far as the 'small c' category the 'small c' theme 'lifestyles' depicting the source culture was observed three times. On page 110 a picture portraying women in the countryside washing their clothes using a washboard. On page 120 a letter to the editor discusses the role of technology in modern times. Later on page 121 pupils are asked to discuss the role of TV on peoples' lives. The 'small c' theme 'food' scored a single occurrence from the vintage point

of view of the international culture on page 129, where pupils are asked to write a short letter of opinion taking sides for or against cloning and genetically modified foods.

Concerning 'Unit Five : Back to Nature', the 'big c' theme 'geography' depicting the source culture was observed four times.. On page 149, pupils are asked to prepare a dialogue about an environmental issue that their town or country faces. On page 160, pupils are asked to write a memo to inform the authorities about the dangers resulting from pollution in their country. On page 151, pupils are asked to write a green advert about the use of cloth bag instead of the nylon bag. On page 153 pupils are asked to state the measures that they would take if they had the power to make change. The same theme 'geography' was observed three times depicting the target culture. In the 'I Read and Check' rubric' on page 145 where a reading text titled 'Chemicals at War against man '. On page 148, a discussion between Peter Roscoe, a British energy and climate change activist, and three young people discussing the issue of how to overcome the problem of pollution caused by cars and traffic. On page 160 a letter of complaint titled : 'Pollution in the New Plastic Factory' against Wilcox International. The same theme 'geography' was observed three times depicting the international culture. On pages 140 a listening passage about the world climate change and the greenhouse effect. The passage is followed by some comprehension activities. Later a reading text about renewable energy is provided on page 156.

The 'big c' theme 'geography' depicting the international culture was observed three times. On page 157 pupils are asked to work in groups to suggest solutions to the problem of energy in Algeria. On page 159 pupils are asked to suggest solutions to the problem of rubbish. Finally in the project workshop on page 161 pupils are asked to design a consumer guide for a product of their choice. The 'big c' theme 'economy' scored a single

occurrence from the vintage point of view of the target culture on page 150 through an advert of a cleaning product. The same theme 'economy' occurred only once from the vintage point of view of the international culture on page 162 through a reading text about energy resources in the world.

The table above shows that culture content is underrepresented in the textbook under study.

#### **4.10.2.1. Problem-posing Education**

1. Do the problem-solving tasks revolve around controversial social issues and cultural issues related to the everyday life of the pupils?

Despite the discourse promoted by its authors about the adoption of a problem-solving methodology related to pupils' lives, the textbook under study has also been found to be lacking with regard to this issue. According to Riche et al. (2006:12),

'At the Crossroads complies with the Competency-Based Approach as defined in the syllabus. This approach is characterised by being a problem-solving approach in that it places learners in situations that test/check their capacity to overcome obstacles and problems. Languages are learned most effectively and lastingly when they are used to solve problems through hypothesis testing. Problems make the learners think and they learn by thinking. They word their thinking in English while solving the problems'.

However, throughout the textbook, few tasks seem to meet the criterion advanced above. One of these few tasks is offered by the end of the fifth unit 'Back to Nature', after being exposed to dangers of pollution, pupils are assigned the following task as a problem solving activity : Tell the class what you would do for the environment if you were prime minister (task 2 on p.153). Another problem solving activity is found in the same unit on



p.157, the task is entitled 'A Problem to Solve'. The problem is as follows : Energy specialists predict that Algeria will run out of oil in about 40 years, students are asked to work out in groups to suggest solutions to this problem.

2.Are learners encouraged to analyze real life problems, invoke their personal experiences and contribute to finding creative solutions?

There are few tasks that seem to put into practice this principle.Three of these few tasks are worthy of mentions.In unit three, task 4 on p.91, pupils are given a problem that is very close to their school life as they are asked to imagine themselves as being psychologists and they are required to give pieces of advice to students who are suffering from anxiety and panic in exams (taking the reading text in the same page as a model).

Another example can be found in tasks 4 and 5 on p.149, where pupils are asked to work in groups to prepare a dialogue about an environmental problem that their town /country faces, suggesting solutions to overcome the issue in question.

3.Does the textbook enable learners to establish a link between their individual problems and the broader social context?

Critical pedagogy intersects with the principles of CBA on being both **action-oriented** 'in that (CBA) regards learning as occurring through social interaction with other people. In other words, learning is not conceived of as the transmission of predetermined knowledge and know-how to be reproduced **in-vitro** (i.e., only within the pages of the copybook or the walls of the classroom), but as a creative use of newly-constructed knowledge through the process of social interaction with other learners' Riche et al. (2006:12). However, in spite the fact that the textbook in hand is supposedly action oriented as claimed above, there are few tasks that require pupils to establish a link between their individual problems and the broader social context.An example of these few

tasks is offered on p.159 where pupils are assigned the following task (6) :Suppose you were a friend of the earth. What solutions would you suggest to solve the problem of household and industrial wastes ? Another example can be found in task 3 on p.160, where pupils are asked to imagine that they are inspectors from the department of environment, then they are required to write a memo to inform the authorities about the dangers resulting from pollution in their area.

4.Does the textbook encourage learners to compare between their culture and the target culture with regard to the issue under discussion so as to reach a better understanding of themselves and their society?

Throughout the book, there are few instances where students are encouraged to compare between their culture and the target culture with regard to the issue under discussion so as to reach a better understanding of themselves and their society.One of such few instances is offered in task 1 on p.68 where pupils are asked to discuss the following sayings in the class and to find their equivalents in their own culture :

a-One good turn deserves another.

b-Necessity is the mother of invention.

c-It is easier to make a suggestion than to carry it out.

d-It is better to bend than to break.

Another example can be found in the same page in task 4, where students are provided with some folktales from the target culture, then they are asked to write equivalent folktales from their own cultures.

5.Does the textbook encourage pupils to take action to change problematic aspects in their everyday lives based on the reflective solutions they have reached in the problem solving tasks?

This is also not well articulated in the book in question as a limited number of instances reflecting this criterion can be found in the textbook under study. For example, in task 2 on p.129, where pupils are required to write a short letter of opinion taking sides for or against cloning and genetically modified foods. Another instance is provided on page 151, where pupils are given a homework where they are asked to write a green advert about the use of cloth bags.

6. Does the textbook follow a clear and logical sequence that fosters in students the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions?

The textbook does not follow any clear or logical sequence to improve students' cognitive abilities to empower them to challenge their social conditions.

#### **4.10.2.2. Conscientization**

7. Does the textbook enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development?

The textbook in hand does not provide pupils with the opportunity to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures or to compare between the two cultures, the fact that hinders the development of students' cross cultural awareness.

8. Do Problem solving enable learners to move from a purely naïve knowledge of reality to a higher level, one which enables them to perceive the causes of reality?

The transition from a purely naïve knowledge of reality to a higher level is not evident in the book in hand; the majority of the tasks are of low cognitive level, i.e., knowledge, comprehension, application (according to Bloom's taxonomy).

#### **4.10.2.3. Authentic Materials**

9. Do the topics and themes allow a great deal of dialogue between the teacher and the learners and among learners themselves ?.

Few texts and tasks are dialogic and the few that are designed as student –student; there are no teacher - student dialogue. Moreover, the vast majority are guided; in the sense that students cannot direct the dialogues, they are rather asked fixed questions to which the answer can be predicted and can be judged either true or false.

10. Do the themes of the materials reflect accurately learners 'everyday life, society and language culture?

The themes of the material which reflect learners 'everyday life, society and language culture are scarce. One of the few tasks that seem to fulfil this principle is offered In task 1 on p.23, where pupils are asked to write a short reply to Krisis' e-mail from Finland following the plan :-introduce themselves, their regular activities, their family and their country. This action would lead pupils to compare and contrast the Algerian culture with the Finnish one to raise their cross cultural awareness.

11. Do the texts and tasks grow in complexity in tandem with learners' linguistic and intellectual growth?

The majority of the tasks are of low cognitive level and transition from one thinking level to the next level is restricted to the three first levels, knowledge, comprehension, application (according to Bloom's taxonomy). Moreover, the syllabus follow a synthetic

orientation as far exposure to language form is concerned. Needless to say that the cultural content is used merely as a context for teaching form.

12. Does the textbook evoke real life problems that are relevant to learners' lives so as to enable them to objectify their reality and take action to improve it?

The book in question does not address real life problems that are relevant to learners' lives. Even when it seems to do, the tasks and texts appear to be obsolete. For example, in the first unit on p.16, the listening text gives pupils instruction about how to switch on computers and how to send e-mails, tackling these issues is an out of date activity that the overriding majority of our students can do without instruction for our students nowadays.

13. Do the themes of the textbook focus on problematic and controversial issues in the first language culture?

The themes covered throughout the textbook do not evoke any controversial or thought provoking issues in the first language culture.

14. Do the themes of the textbook focus on problematic and controversial issues in the target language culture?

The themes covered throughout the book do not evoke any controversial or problematic issues in the target language culture.

15. Are the themes of the textbook non-culture specific, i.e., not referring to any particular culture?

The only instance that seem to meet this description is in the last unit 'Back to Nature' which does not refer to any particular culture; this unit aims at raising learners' awareness about the ecological dangers that are threatening our planet along with the best solutions to protect it.

16. Have the themes and the tasks in the textbook have been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture so that pupils from both types of areas have equal chances to participate in classroom discussions?

The selection of the texts and tasks should balance between pupils from rural areas and those from urban areas, to give them equal chance to succeed in education. However, the themes and tasks in this textbook do not take into consideration the heterogeneity of pupils' sociocultural context; the voices of the rurals, the poor, the oppressed minorities, the disabled, etc. are not taken into consideration.

17. Does the textbook depict the 'native speaker' as being the only social model for learners.

By failing to foster a critical consciousness towards 'the other' and through adopting native-speakers' norms as the only criteria for teaching and assessing target language form the status of the native-speaker as the sole social norm is reinforced.

18. Does the textbook include complex and transformational elements of the TL culture like women's emancipation, individualism, freedom of speech, etc?

The texts and tasks throughout the book tackle mostly 'Big c' culture items, and thus fail to provide pupils with sufficient opportunities to engage in the process of reflection and critical thinking.

#### **4.10.2.4. Dialogism**

19. Does the textbook material engage pupils in the cycle of reflection and action by involving dialogical problem solving tasks?

Dialogism in the book in question is not well articulated; there is a very limited number of dialogues. Moreover, the few texts and tasks which are guided, where pupils are only required to ask a set of questions to which the answer is known and can be expressed in terms of laconic true or false statements. One of the few exceptions is offered in tasks 4 and 5 on p.149, where pupils are asked to work in groups to prepare a dialogue about an environmental problem that their town /country faces, suggesting solutions to this alarming situation.

20. Is the textbook organized around dialogic situations that use learners' knowledge of their culture and the target language culture serves as input?

The texts, tasks and dialogic situations throughout the book do not establish a link in any way between the aspects of their native culture to aspects of the target language culture.

21. The dialogic orientation of the textbook aims at raising learners' awareness to issues of equity and power relations.

Throughout the book there is no reference to issues of equity, social justice or power relations. Moreover, the dialogic orientation is not well articulated in this book.

#### **4.10.2.5. socio-political, cultural concerns**

22. Does the textbook encourage learners to use both the mother and target language cultures perspectives to tackle the political problems relevant to their lives?

Throughout the book there is no reference to current political issues that are relevant to students' lives in both the mother and target language cultures that.

23. Does the textbook raise learners' awareness to their social roles?

Throughout the book, there almost no attempts to prepare pupils to assume social roles as real players in their societies.

24. Is Challenging the social status quo both inside the classroom and in the wider community clearly a major goal of the dialogic tasks of the textbook?

This orientation is totally disregarded (see my book map).

#### **4.10.2.6. the Role of Teacher and Student**

25. Does the textbook allow the teacher and learners to feel that they are the subjects rather than the objects of a culturally transforming action?

Neither teachers nor learners are treated as subjects of a culturally transforming action. The majority of the texts and tasks in the textbook are superficial; in most tasks pupils are required to perform low order cognitive tasks.

26. Does the textbook gradually develop pupils' knowledge of English to enable them to defend the stand point of the target language culture?

Throughout the whole textbook there are almost no tasks which train pupils to take a stance, defend an argument or provide a creative solution to a problem. One of the few exceptions is offered above in task 5 on p.149, where pupils are asked to work in groups to prepare a dialogue about an environmental problem that their town /country faces, suggesting solutions to this alarming situation.

27. Does the textbook allow teachers to adopt a critical stance towards social inequalities both from the vintage point of the mother language culture and the target language cultures?



Teachers are given almost no opportunity to take a stance or discuss thought provoking issues that are related to social injustices like; racism, stereotypes, domestic violence, etc.

28. Does the material aim at enabling learners to think and reflect critically from both their own perspective and other perspectives and can even effectively solve problems such as misunderstandings and conflicts in communication?

The texts and tasks provided in the book do not offer pupils the chance to analyze, evaluate and suggest solutions to critical situations neither from their own perspective nor from the 'other' perspective.

#### **4.11. An Overall Evaluation of the First Year Secondary School Textbook “At the Crossroads”**

The analysis above of the first year secondary school textbook “At the Crossroads” show that the textbook under study did not divert from the pattern observed in the analysis of middle school textbooks.

As far as the first major research question is concerned, the texts and tasks failed to establish a link between the classroom and real life problems. Few tasks were dialogic and the few which were required only of pupils-pupils interactions. Moreover, the requirements of the few dialogic tasks tapped only in lower thinking processes. Furthermore, the texts and tasks lacked the cultural transforming potential and the potential to prepare pupils and even teachers to assume transforming social roles.

As far as the sequencing of the texts and tasks in the textbook are concerned, the syllabus was synthetic in the presentation of language norms; the culture component served only as the context for teaching form.

The themes of the textbook were socially and culturally neutral and avoid engaging the discussion of political issues.

As far as the second major research question is concerned, the culture content was underrepresented and comparisons with the target culture when they are scarcely made addressed mostly big 'C' culture issues. The texts and tasks of the textbook under study also did not tap into the underlying dynamics of either the mother tongue culture and the target language cultures. Moreover, the themes, texts, and tasks were biased to an urban, middle class culture. Furthermore, the textbook treats both the mother tongue culture and target language cultures as being homogenous. Hence, clearly the texts, tasks, and themes lack the potential to enable pupils to develop a hybrid culture.

## **4.12. The Second Year Secondary School Textbook “Getting Through”**

### **4.12.1. General Presentation of the Textbook**

a) Name of textbook: “Getting Through”

b) level of the learners : second year secondary school.

c) Author(s):

Mr. B. Riche

Mr. H. Ameziane

Mr. H. Hami

Mr. S. A. Arab

Mr. M. Bensemmane

d) Publisher : The National Authority for School Publications O.N.P.S

e) Year / place of publication : 2012/2013 Algeria

f) Number of pages: 207

#### 4.12.2.The Results of the Checklist-based Evaluation of “Getting Through”

	Types of Culture	Culture themes	Target Culture		Source culture		International Culture	
			F	%	F	%	F	%
Unit One : Signs of the Times (Getting Through)	Big ‘C’ culture		F	%	F	%	F	%
		Social norms						
		politics			1	0, 50%		
		economy						
		history						
		Geography/environment/ astronomy						
		Literature/art						
		music						
		education						
	architecture							
	Small ‘C’ Culture	food			1	0, 50%		
holiday						2	1, 00%	
lifestyles		1	0, 50%	5	2, 50%	2	1, 00%	
customs								
Cultural values								
Hobbies								
Unit Two : Make Peace (Getting Through)	Big ‘C’ culture		F	%	F	%	F	%
		Social norms						
		politics	1	0, 50%	4	2, 00%	3	1, 50%
		economy						
		history						
		Geography/environment/ astronomy						
		Literature/art	1	0, 50%	1	0, 50%		
		music						
		education	2	1, 00%				
	architecture							
	Small ‘C’ Culture	food						
holiday								
lifestyles								
customs								
Cultural values		1	0, 50%					
Hobbies								

Unit Three : Waste not Want not (Getting Through)	Big 'C' culture		F	%	F	%	F	%	
		Social norms							
		politics							
		economy							
		history							
		Geography/environment/ astronomy	3	1, 50%	2	1, 00%	3	1, 50%	
		Literature/art							
		music							
		education							
	architecture								
	Small 'C' Culture	food							
		holiday							
		lifestyles							
		customs							
		Cultural values	1	0, 50%					
hobbies									
Unit Four : Budding Scientists (Getting Through)	Big 'C' culture		F	%	F	%	F	%	
		Social norms							
		politics							
		economy							
		history							
		Geography/environment/ astronomy							
		Literature/art							
		music							
		education	1	0, 50%	6	3, 00%	1	0, 50%	
	architecture								
	Small 'C' Culture	food							
		holiday							
		lifestyles	1	0, 50%	1	0, 50%			
		customs							
		Cultural values							
hobbies									
Unit Five : News And Tales (Getting Through)	Big 'C' culture		F	%	F	%	F	%	
		Social norms							
		politics							
		economy							
		history							
		Geography/environment/ astronomy			1	0, 50%	1	0, 50%	
		Literature/art	1	0, 50%	3	1, 50%	4	2, 00%	
		music							
		education							
	architecture								
	Small 'C' Culture	food							
		holiday							
		lifestyles							

	Culture	customs						
		Cultural values						
		hobbies						
Unit Six : No Man is an Island (Getting Through)	Big 'C' culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy					1	0, 50%
		history						
		Geography/environment/ astronomy			1	0, 50%	1	0, 50%
	Small 'C' Culture	Literature/art						
		music						
		education						
		architecture						
		food						
		holiday						
Unit Seven : Science or Fiction (Getting Through)	Big 'C' culture	lifestyles						
		customs						
		Cultural values	3	1, 50%	3	1, 50%	1	0, 50%
		hobbies						
			F	%	F	%	F	%
		Social norms						
	Small 'C' Culture	politics						
		economy						
		history			1	0, 50%		
		Geography/environment/ astronomy	1	0, 50%				
		Literature/art	2	1, 00%				
		music						
Unit Eight : Business is Business (Getting Through)	Big 'C' culture	education	1	0, 50%	1	0, 50%		
		architecture						
		food						
		holiday						
		lifestyles			1	0, 50%		
		customs						
	Big 'C' culture	Cultural values						
		hobbies						
			F	%	F	%	F	%
		Social norms			1	0, 50%		
		politics						
		economy	1	0, 50%	3	1, 50%		
history								
Geography/environment/ astronomy								
Literature/art								
music								
education								
architecture								

Small 'C' Culture	food						
	holiday						
	lifestyles						
	customs						
	Cultural values	1	0, 50%			1	0, 50%
	hobbies						
<b>Total</b>		22	28, 21%	36	46, 15%	20	25, 64%

**Table 4.6:** Categories and Types of Culture in “Getting Through”

As far as Unit One ‘ Signs of the Time’ is concerned, the ‘big c’ theme ‘p politics’ occurred only once from the vintage point of view of the target culture in ‘ Write it Right ‘ rubric on page 19, where students are asked to write a policy statement for their election compaign. The ‘big c’ theme ‘art’ was depicted only once depicting the target culture through a small reading passage about Joseph Mallord William Turner. The ‘smalle’ theme ‘lifestyles’ was observed at a high frequency targeting the source culture. On page 16 a reading text, about uncle Hassan and his lifestyles in the past as a farmer living close to nature taking care of his farm and animals and his lifestyle in the present after moving to the city to work in a tomato paste factory. On page 18 in the ‘Practice’ rubric a short passage about how family lifestyles has changed through time. On page 23 pupils are asked to write a dialogue predicting what might happen in the future in the different domains of life.. Another instance is provided on page 27 through a short newspaper article titled : ‘what do people wear ? On page 30 in the project work by the end of the unit pupils are asked to make a profile about the lifestyles of the people in the past and modern times concerning food, clothes and entertainment in Algeria and abroad. The theme ‘lifestyles’ was observed twice from the vintage point of the international culture. On the page 32 a reading text : ‘Traditional Manners and Changing Manners’ in Italy. On page 34 a reading text titled : ‘Do it in Style ‘ discusses the differnt clothes that people all over the the world used to wear. The small theme ‘food ’ was observed once from the vintage point of the native culture. On the page 24 a reading text : ‘What People Eat’ about Algerian eating

habits between the past and the present. The small theme 'holiday' was observed twice from the vintage point of the international culture. On the page 28 a reading text about a group of Bulgarian pupils visiting Algeria in the exchange program of twin cities. On page 29 in 'Write it out' rubric pupils are asked to write an e-mail to an English penfriend on the different landmarks that can be visited in Algeria.

**Regarding unit Two 'Make Peace'**, the 'big c' theme 'education' was observed twice depicting the source culture. On page 46 pupils are asked to write a list of school regulations. On page 47 pupils are asked to write a class charter about their rights and duties. Another 'big c' theme 'literature' was observed three times from the vintage point of view of the source culture. On page 41 in 'I Write it Right', pupils are asked to write a poem against prejudice for a UNESCO competition.

The same theme 'literature' was observed twice depicting the target culture. On page 55 a poem by Ralph Waldo Emerson titled : ' A Nation's Strength'. On page 57 a poem by Julia Stein titled : 'American Friends'. The 'big c' theme 'politics' was observed only once depicting the native culture. On page 50 pupils are asked to make a speech about young peoples' deprived rights because of age limits. The same theme 'politics' was observed only once from the vintage point of view of the target culture. through a reading text about the : 'Man of Peace' Martin Luther King on page 48. The 'big c' theme 'politics' was observed three times depicting the international culture. On page 38 a reading text about 'The United Nations' and its role to settle disputes all over the world. In 'Say it 'Loud and Clear' on page 42 an interview with Mohamed el Baradai, the head of International Atomic Energy Agency. On page 56 a simplified version of the convention of human rights. The 'big c' theme 'environment' was observed only once depicting the target culture. On page 54 a reading text about pollution titled : 'Daddy, what did you do in the war against

pollution?’ The ‘big c’ theme ‘music’ was observed only once depicting the target culture through Mariah Carey’s song ‘Hero’ on page 54. The ‘small c’ theme values from the vintage point of view of the native culture occurred only once on page 44 through a listening passage about apologising for wrong deeds.

**Regarding Unit Three, ‘Waste Not Want Not’,** the ‘big c’ theme ‘geography’ scored the highest frequency of occurrence in this unit. This theme was twice depicting the native culture. In ‘Think it over’ at the beginning of the unit on page 59 a number of stamps representing the beauty of nature in Algeria. On page 72 pupils are asked to write a conservation plan synthesizing the main conservation measures that have already been taken by the Algerian government. The same theme ‘geography’ was observed three times from the vintage point of view of the target culture. On page 63 pupils are asked to summarize the press release made by the owner of the shipping company responsible for the Exxon Valdez catastrophe. On page 69 a reading text about types of pollution and its effects on human life. On page 74 a reading text, in ‘Exploring Matters Further’ rubric, titled: ‘A world without oil’ is introduced to the pupils discussing the ways petroleum is used in our life. On page 75 under the same rubric another reading text titled: ‘Energy consumption in modern times’. The same theme was introduced twice depicting the international culture. On page 77 a reading text, in ‘Exploring Matters Further’ rubric, titled: ‘The world’s water supply’. On page 60 a reading text about the Amazon forest is introduced. The ‘small c’ theme ‘cultural values’ occurred only once depicting the target culture is introduced through a reading text titled: ‘The conservation of human resources’ on page 76.

**Concerning Unit Four, ‘Budding Scientist’,** the ‘big c’ theme ‘education’ from the vintage point of view of source culture is observed six times. In ‘Think it over’ at the



beginning of the unit some pictures of some ancient Arab Muslim scientists on page 79. On page 82 pupils are asked to discuss their future plans if they pass their exam. On page 86 an advertisement about : 'University College Open Day'. On page 87 pupils are asked to give an advice to a friend in troubles in their studies. On page 91 pupils are asked to write a letter giving advice to their classmates to help them overcome anxiety during exams. On page 88 are asked to write letter to an 'agony aunt' expressing their attitudes towards an issue (related to education) they are concerned about. In exploring matters further on page 96 a reading text : 'Arab science' is introduced. The same theme 'education' was observed once depicting the target culture through a reading text : 'A bag tricks' which talks about arithmetic as a game on page 95.

**As far as unit Five, ' News and Tales', is concerned,** the 'big c' theme 'literature' was introduced three times in the mother tongue culture. On page 108 pupils are asked to write a folktale from their folklore. On page 112 in the project work pupils are asked to write a collection of stories. On page 115 in exploring matters further rubric an excerpt adapted from Taous Amrouche 's novel 'The story of the chest'.The same theme 'literature' was noticed only once in the target culture in Think it over rubric on page 99 through pictures of covers of novels like James Joyce's Dubliners, Charles and Marry Lamb's tales from Shakespeare and Jonathan Swift's Gulliver's Travels.The 'big c' theme 'literature' was introduced four times from the vintage point of view of the international culture. On page 104 a short passage about little red riding hood is introduced. On page 106 a listening adapted from Grimm's fairy tale 'Four Friends'. In Exploring Matters Further rubric on page 114 and 116 some adapted excerpts from international fables are introduced, e.g., James Thurber's 'The little girl and the wolf', Grimms' 'The Grateful Friends' and Aesop's 'Learning the hard way'.The 'big c' theme 'geography was observed once depicting the source culture once on page 103 where pupils are asked to write a story

about a natural disaster they have experienced. On page 100 a reading text about tsunami is introduced.

**Regarding Unit Six, 'No Man is an Island'**, the 'big c' theme 'geography' was noticed once depicting the source culture on page 132 in the project work where pupils are asked to make a survey about people's readiness to face disasters. The same theme occurred once from the vintage point of view of the international culture through a reading text titled: 'Solidarity in natural disasters'. The 'big c' theme 'economy' occurred only once depicting the international culture on page 131, where pupils are asked to develop an argument against one of the following arguments: -We can reduce poverty in Africa by giving more food aid. -Food aid is not the solution to starvation. The 'small c' theme 'cultural values' was observed three times depicting the source culture. On page 120 a reading text titled: 'How charitable are our youth?' explores the deep involvement of Algerian youth in charity work. On page 128 pupils are asked to write a short announcement advertising the precautions that people should take before, during and after an earthquake. On page 129 a reading text about Boumerdes earthquake and the solidarity that people show during this natural disaster. The 'small c' theme 'cultural values' was observed three times depicting the target culture. On page 122 an interview with Bill Gates about his charity foundation is introduced. The interview is followed by some activities on the next page. In Exploring matters further rubric a reading passage about charity work is introduced on page 136. The same theme 'cultural values' occurred only in Exploring matters further rubric a reading passage about the fundamental principles of the red crescent and the red cross is introduced on page 135.

**Concerning Unit Seven 'Science or Fiction'**, the 'big c' theme 'education' occurred only once depicting the source culture on page 150 where pupils are asked to write a short

commentary about the inventions that happened by accident. The same theme education was again observed once depicting the target culture on page 151, where pupils are asked to write a short biography about Michael Faraday implying that his career furnishes a classical example of a poor boy who succeeded to be a great scientist. The same theme 'education' was observed only once depicting the international culture on page 149 through a reading text about discoveries that happened by accident. The 'big c' theme 'history' was observed only once depicting the source culture on page 142, where pupils are asked to write a short newspaper article speculating how things would have been different if some important events, e.g., the anti colonialist struggle, did not take place. The 'big c' theme 'geography' was observed only once depicting the target culture' on page 157 through a reading text titled : 'Will volcanoes end the world ?' The 'big c' theme 'literature' occurred twice from the vintage point of view of the target culture. On page 140 a reading text about science fiction as a genre of fiction. On page 155 a reading text about Mary Shelley's famous character Frankenstein. The 'small c' theme 'lifestyles' was mentioned once in the source culture on page 147, where pupils are asked to express the things they regret in their childhood.

**As regards Unit Eight 'Business is Business',** the 'big c' theme 'economy' was observed three times from the vintage point of view of the source culture. On page 163 are asked to send a fascimile to the Algerian consulate to ask about investment in Algeria. On the same page pupils are asked to reply to this enquiry. On page 174, in the project work pupils are asked to make a business portfolio. The same theme 'economy' occurred only once depicting the target culture on Exploring matters further on page 178 through a reading text titled : 'Economic Freedom'. The 'big c' theme 'social norms' featured only once from the vintage point of view of the target culture discussing ways of expressing; congratulation, apology, enquiry, etc. The 'small c' theme 'cultural values' occurred only once depicting

the target culture on page 170 through a reading text titled : 'American women at work'. The same theme 'cultural values' depicting the vintage point of view of international culture occurred only once on page 176 through a reading text titled : 'The good society'.

It is also clear that culture content is underrepresented.

#### **4.12.2.1. Problem-posing Education**

1. Do the problem-solving tasks revolve around controversial social issues and cultural issues related to the everyday life of the students?

Rashidi and Safari (2011:252) maintains that 'critical students and teachers are planned to bring their actual life experiences and needs to the classroom to demystify power implications in pedagogical activity and struggle to alter the means and ends of learning in order to form more ethical, educational, and social environment'. Unfortunately, the tasks and texts in the textbook do not cover any problematic or thought provoking issues which involve pupils in criticizing or analyzing their real social conditions and everyday life situations.

2. Are learners encouraged to analyze real life problems, invoke their personal experiences and contribute to finding creative solutions?

In the textbook under study, the learning environment is neither supportive nor productive. The texts provided are deliberately geared towards tapping mostly into low order cognitive processes. Hence, the texts, tasks, and themes of the textbook under study precludes pupils from understanding of their own community and society. For example, the reading text in p.16. which provides a detailed description of the sweeping changes in Uncle Hassan's lifestyle, daily activities and eating habits from a farmer in the countryside to a factory worker in the town. Moreover, the tasks following these texts (reading and

listening texts) are superficial and do not encourage students to analyze their real life problems, question their social realities, contribute to finding creative solutions to their problems. This inculcates in them a false and straightjacketing sense of normality which prevents them from developing an awareness of the contradictions that exist in their social lives. Such an awareness is a prerequisite for all action aimed at challenging the societal status quo.

3. Does the textbook enable learners to establish a link between their individual problems and the broader social context?

Unfortunately this option as well is not articulated in this book. Throughout the book there is no reference to pupils' individual problems.

4. Does the textbook encourage learners to compare between their culture and the target culture with regard to the issue under discussion so as to reach a better understanding of themselves and their society ?

There are few instances where students are asked to compare between their culture and the target culture with regard to the issue under discussion. The only instance that can be provided in this context is in ' Write it Wright' rubric on p.27 task 2, where pupils are asked to compare between the types of clothes that people in Muslim countries wear when going to wedding feast in contrast to what American people wear when going to ceremonial occasions.

5. Does the textbook encourage pupils to take action to change problematic aspects in their everyday lives based on the reflective solutions they have reached in the problem solving tasks?

Throughout the textbook, the only instance where pupils are encouraged to take action to change problematic aspects in their everyday lives is offered in task 3 on p.47, where pupils are asked to distinguish between their rights and duties at school, discuss and add other items they consider relevant, then write the final draft of the school charter following the model provided in the same page.

6.Does the textbook follow a clear and logical sequence that fosters in students the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions?

Also, this option is not articulated in the textbook.The cultural content does not follow a clear sequence that fosters in pupils the confidence an the cognitive abilities that will eventually enable them to improve their social conditions.

#### **4.12.2.2.Conscientization**

7.Does the textbook try to enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development ?

The comparisons and contrasts between learners' native cultural background and the target language culture helps in developing a better understanding of the 'self' and the 'other', thus, fostering the development of pupils' cross cultural awareness. Unfortunately, it is not the case for this textbook, which does not provide the conditions for pupils to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures or to compare between the two cultures.

8. Do problem-solving tasks enable learners to move from a purely naïve knowledge of reality to a higher level, one which enables them to perceive the causes of reality?

It is worth noting that the textbook included only a limited number of problem-solving activities; the overriding majority of the tasks in the book under evaluation engage only low thinking levels. Moreover, the transition from one thinking level to the next more complicated one is not evident in the book in question.

#### **4.12.2.3. Authentic Materials**

9. Do the topics and themes allow a great deal of dialogue between the teacher and the learners and among learners themselves?

The few dialogues in the textbook are student – student: the textbook is void of any teacher – student dialogues.

10. Do the themes of the materials reflect accurately learners' 'everyday life, society and language culture'?

The themes of the material in question do not reflect accurately learners' everyday life, society and language culture, even when evoking topics like 'what people eat' (see the reading text on p.24). In addition to that, the issues evoked in this text are factual and shallow; it revolves around comparing between old eating habits and modern eating habits. Besides that, the text in question (no reference is provided) lacks cognitive depth, e.g., mentioning the names of some traditional dishes like couscous without stressing its symbolic social and cultural representation in society.

11. Do the texts and tasks grow in complexity in tandem with learners' linguistic and intellectual growth?

Similar to the previous textbook 'At the Cross Roads', the majority of the tasks are of low cognitive level and transition from one thinking level to the next level is restricted to the first three levels, knowledge, comprehension, application (according to Bloom's

taxonomy). More importantly, the textbook follows a synthetic syllabus in presenting language form instead of content graded on the basis of culture content.

12. Does the textbook evoke real-life problems that are relevant to learners' lives so as to enable them to objectify their reality and take action to improve it?

Few tasks in the textbook seem to meet the criterion advanced in the item above. For example, in the sixth unit 'No Man is an island' the first reading text entitled 'How Charitable are our Youth? On 'p.120 provides a report about youth and charity work; the data gathered show that young people are more thoughtful, involved and concerned about charity than they were thought to be by their parents. In the same vein, the second reading text p.129 (no title and no reference) illustrates the role that youth have played in Boumerdes earthquake in helping their neighbours who had lost their homes. Another example is in the eighth unit in 'Write it Right' rubric task 1p.88, students are asked to play the role of a person in a dilemma and asking for advice. Another example is provided in task 2 on p.88, which is a pair work where learners are asked to play the role of an 'agony aunt' suggesting solutions for their partners' problems.

13. Do the themes of the textbook focus on problematic and controversial issues in the first language culture?

The themes covered in the textbook do not evoke any controversial or problematic issues in the first language culture; the themes discussed throughout the book include only socially and culturally neutral, thus contributing to the maintenance of the status quo in society.

14. Do the themes of the textbook focus on problematic and controversial issues in the target language culture?



The themes covered in the textbook do not evoke any controversial or problematic issue in the target language culture.

15. Are the themes of the textbook non culture specific, i.e., not referring to any particular culture.

The themes of the textbook are either about the native culture, the target language culture or international culture.

16. Have the themes and the tasks in the textbook been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture so that pupils from both types of areas have equal chances to participate in classroom discussions?

In spite the fact that, the representation of the world in EFL textbooks plays a major role in forging learners' identity and sense of belonging within their communities, the choice of the themes and tasks of the textbook in question did not take into consideration the voices of pupils from rural areas.

17. Does the textbook depict the 'native speaker' as being the only social model for learners?

No, the textbook in hand does not depict the 'native speaker' as being the only social model for learners. According to Djerfi (2013:62), 'This textbook introduces the pupils to famous native and TL figures such as the Algerian artist Mohammed Racim (p.15), the British landscape painter William Turner (p.33), the head of the international atomic energy agency Mohamed EL-Baradai (p.42), Mariah Carey (p.53), Al-Kawarizmi (p. 96), Shakespeare (p.99), Moufdi Zakaria (p.112), Bill Gates (p.122), and so on'. However, these models have been depicted in a very shallow manner, in the sense that the depiction

of the model lacks the intellectual and cultural depth that reflects their symbolic contribution in their societies.

18. Does the textbook includes complex and transformational elements of the TL culture like women's emancipation, individualism, freedom of speech, etc?

As far as this issue is concerned, only two texts and one task meet this criteria. The texts in question figure out in units two and eight and concern respectively the reading text on pages.48/49 about Martin Luther King's fight against racism.As regards the task, it is the writing task in the next page in 'Write it out ' rubric, where students are asked to make a speech about the drawbacks of age limits. Later in unit eight on p.170, the reading text 'American Women at Work depicts the important role that American women played in building their country and developing its economy. This demonstrates the poverty of the content of the textbook regarding this issue as well.

#### **4.12.2.4.Dialogism**

19.Does the textbook material engage students in the cycle of reflection and action by involving dialogical problem solving tasks?

The book suffers from a remarkable deficit in terms of dialogic and problem-solving tasks. Even more, the few tasks which seem to fall within this category do not present pupils with either challenging situations or with real life problems that are capable of fostering the required level of competence that would enable them later to transfer the acquired skills to similar real life situations.

20.Is the textbook organized around dialogic situations that use learners' knowledge of their culture and the target language culture serves as input?

The texts, tasks and dialogic situations in the textbook under study do not encourage in any way pupils to compare and contrast between the aspects of their native culture to aspects of the target language culture. The book is clearly biased towards the target language culture when it comes to the literary texts covered in the textbook, for example, texts in Grimms' fairy tales on p.106, fables of Aesop on p.114 and Grimms' fairy tales on p.116. This coverage, thus, can by no means lead to the development of the aspired-for intercultural awareness. This type of awareness cannot be developed without achieving an adequate level of equity in content and cross comparison between literary texts from both cultures.

21. Does the dialogic orientation of the textbook aim at raising learners' awareness to issues of equity and power relations?

The textbook, unfortunately, is almost void of any reference to issues of equity, social justice or power relations. The exception perhaps is the text about Martin Luther King. All the provided dialogues are guided ones, where pupils are asked to listen and repeat, listen and fill in the blanks, listen and put the stress in the appropriate place, etc. Thus, these dialogues are free from any cultural load.

#### **4.12.2.5. Socio-political, cultural concerns**

22. Does the textbook encourage learners to use both the mother and target language cultures perspectives to tackle the political problems relevant to their lives?

Throughout the book there is no reference to current political issues in both the mother and target language cultures that are relevant to students' daily lives.

23. Does The textbook raise learners' awareness to their social roles?

Throughout the book, there is no reference to pupils' roles as real players in their societies.

24. Is Challenging the social status quo both inside the classroom and in the wider community clearly a major goal of the dialogic tasks of the textbook?

The tasks provided in the textbook failed to display the orientation of challenging the social status quo both inside the classroom and in the wider community.

#### **4.12.2.6. the Role of Teacher and Student**

25. Does the textbook allow the teacher and learners to feel that they are the subjects rather than the objects of a culturally transforming action?

Unfortunately such an option is not articulated in the textbook. Most of the tasks assigned to the pupils do not require critical thinking or high cognitive reasoning. Therefore, neither teachers nor learners are subject of a culturally transforming action.

26. Does the textbook gradually develop pupils' knowledge of English to enable them to defend the stand point of the target language culture?

Throughout the textbook there are no situations which help in developing pupils' abilities to argue or defend the stand point of the target language in the sense that the provided activities are guided, where pupils are just supposed to arrange the already given arguments in a certain manner. This is best illustrated in the 'Write it out' rubric in task 2 on p.131. In this task pupils are asked to argue against the following statement: 'We can reduce poverty in Africa by giving more food aid'.

27. Does the textbook allow teachers to adopt a critical stance towards social inequalities both from the vantage point of the mother language culture and the target language cultures?

Teachers are not given a voice to discuss issues related to social injustices neither from the vintage point of the mother language culture nor from the target language culture.

28. Does the material aim at enabling learners to think and reflect critically from both their own perspective and other perspectives and can even effectively solve problems such as misunderstandings and conflicts in communications?

This option is not articulated in the book under evaluation. Thus, most of the tasks assigned to the pupils do not require critical or high critical thinking or intellectual reasoning to solve problems such as misunderstandings and conflicts in communications.

#### **4.13. An Overall Evaluation of the Second Year School Textbook “Getting Through”**

This textbook also reproduced the same pattern of weaknesses as has been shown by the checklist-based analysis provided above.

As far as the first research question is concerned, the analysis has shown that the texts, tasks, and themes in the textbook do not establish a link between classroom tasks and real life situations. Few tasks were dialogic. Moreover, the few which were dialogic were solely student-student tasks. Moreover, the texts and tasks did address controversial and socially relevant issues. Even more, the dialogic tasks tapped only into lower order cognitive processes. The political issues and issues of social justice and equity were completely eclipsed as were the issues reflecting social diversity. As a result, the texts, tasks, and themes in the textbook were biased towards an urban, middle class representation of society. In the same vein, the teachers were not given the chance to have a voice with regard to politically and socially relevant issues.

Reaffirming the sequencing of the elements of the textbooks, the content was graded on the basis of synthetic presentation of language form to the detriment of cultural content.

As far as the second research question is concerned, it is clear from the above analysis that the textbook does not provide the necessary conditions for the emergence of thirdness. The cultural content was represented both in terms of big 'C' and small 'c' cultures. Such under-representation was coupled with a bias towards the target culture mostly in its big 'C' form. The native speaker represented the norm both in linguistic and social aspects. In addition to that, pupils were given opportunities to discuss controversial issues in the target language nor to defend the stance of their culture vis-à-vis the culture of the target culture.

#### **4.14. New Prospect**

##### **4.14.1. General Presentation of the Textbook**

a) Name of the textbook: New Prospects

b) Date of Publication: 2007

c) Authors:

S. A. ARAB

B. Riche

M. Bensemmane

d) Publisher: The National Authority for School Publications

e) Level: Third year secondary school learners

f) Number of pages: 270

#### 4.14.2.Results of the Checklist-based Analysis of “New Prospects”

	Types of Culture	Culture themes	Target Culture		Source culture		International Culture	
			F	%	F	%	F	%
Unit One :Exploring the Past (New Prospect )	Big ‘C’ culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy						
		history	2	2, 30%	4	4, 60%	9	10, 34%
		Geography/environment/astronomy	1	1, 15%				
		Literature/art						
		music						
		education						
	Architecture							
	Small ‘C’ Culture	food						
		holiday						
		lifestyles						
		customs						
Cultural values								
Hobbies								
Unit Two : Ill Gotten Gains Never Prosper (New Prospect)	Big ‘C’ culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy			4	4, 60%	2	2, 30%
		history						
		Geography/environment/astronomy						
		Literature/art					1	1, 15%
		music						
		education						
	Architecture							
	Small ‘C’ Culture	food						
		holiday						
		lifestyles						
		customs						
Cultural values		1	1, 15%	6	6, 90%			
hobbies								

Unit Three : Schools : Different and Alike (New Prospect )	Big 'C' culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy						
		history						
		Geography/environment/astronomy						
		Literature/art	1	1, 15%				
		music						
		education	7	8, 05%	7	8, 05%	2	2, 30%
	architecture							
	Small 'C' Culture	food						
		holiday						
		lifestyles						
		customs						
Cultural values								
hobbies								
Unit Four : Safety First (New Prospect)	Big 'C' culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy	3	3, 45%	4	4, 60%	1	1, 15%
		history						
		Geography/environment/astronomy	1	1, 15%				
		Literature/art	1	1, 15%				
		music						
		education						
	architecture							
	Small 'C' Culture	food	1	1, 15%	1	1, 15%	2	2, 30%
		holiday						
		lifestyles			1	1, 15%	1	1, 15%
		customs						
Cultural values								
Hobbies								
Unit Five : Are we Alone ? (New Prospect)	Big 'C' culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy						
		history						
		Geography/environment/astronomy	3	3, 45%	2	2, 30%	7	8, 05%
		Literature/art						
		music						
		education						
Architecture								



	Small 'C' Culture	food						
		holiday						
		lifestyles						
		customs						
		Cultural values						
		Hobbies						
Unit Six : We are a Family (New Prospect)	Big 'C' culture		F	%	F	%	F	%
		Social norms						
		politics						
		economy						
		history	1	1, 15%				
		Geography/environment/astronomy						
		Literature/art			1	1, 15%		
		music						
		education						
	architecture							
	Small 'C' Culture	food						
		holiday						
		lifestyles	2	2, 30%	6	6, 90%		
		customs						
		Cultural values	1	1, 15%	1	1, 15%		
hobbies								
<b>Total</b>		25	28, 74%	37	42, 53%	25	28, 74%	

**Table 4.7:** Categories and Types of Culture in “Getting Through”

New prospect consisted of six units: Unit One ‘ Exploring the Past’, ‘Unit Two ‘ Ill Gotten Gains never Prosper ‘, Unit Three ‘Schools : Different and Alike’, Unit Four ‘Safety First’, Unit Five ‘Are we Alone ?’, Unit Six ‘We are a Family’.

As far as Unit One is concerned, the ‘big c’ theme ‘history’ was observed four times depicting the native culture. On page 22 this theme was explored through a reading text titled : ‘Algeria at the Crossroads of Civilizations’. On page 24 a small passage about trade and commerce during the Carthaginian period. On page 25 in the ‘Grammar explorer’ rubric pupils are asked to combine pairs of sentences with the appropriate conjunctions; the the examples given in this activity about Andalusia and the famous speech of Tarik Ibn Ziad. On page 31 pupils are asked to discuss the achievements of Islamic Civilization. The same theme ‘history’ was noticed twice in the target culture. On page 27 a short passage

about Easter island is introduced to practise a grammatical structure. On page 34 pupils are asked to prepare a short historical account of the development of western civilization. The 'big c' theme history was observed nine times portraying the international culture. On page 15 a map illustrating ancient civilizations is introduced. In the next page a listening passage about Greek, Summarian, Egyptian civilizations is introduced. On page 19 a short passage about the Maya civilization is introduced. On page 26 a short passage about how the human cultural heritage is handed down from one civilization to another. On page 28 a passage about ancient Egyptian civilization is given to the learners to read, highlight and correct the mistakes in this passage. On pages 37 and 38 a reading passage about ancient Egyptian civilization. On page 40 pupils are asked to write their own version of the ancient Greek myth Ulysses. On page 42 in the project work pupils are asked to make a profile of an ancient civilization. The 'big c' theme 'geography' was noticed only once depicting the target culture. On page 29 pupils are asked to write an expository essay talking the dangers and challenges faced by modern civilization, e.g. climate change, pollution, etc.

Regarding Unit Two, The 'big c' theme 'economy' was observed four times depicting the native culture. On pages 61 and 63 the issue ethics in business is discussed. On page 68, where pupils are given a set of jumbled sentences to order ending up with a paragraph about business in Algeria. On page 69 pupils are asked to write policy statement of an ethical investment fund. The same theme 'economy' was observed twice in the international culture through two reading texts; 'Imitating Property is a theft' on page 54 and the reading text about social auditing on page 66. The 'big c' theme 'music' occurred only once depicting the international culture through the song : Money, money, money by Abba. The 'small c' theme 'cultural values' was observed six times depicting the native culture. On page 46, some pictures illustrating 'under table payment'. On page 52 pupils are asked to write a short public statement about the measures that should be taken to fight

corruption. On page 58 pupils are asked to write an opinion article discussing the issue of counterfeiting. On page 64 there is a discussion on whether businessmen should apply their own personal ethical standards when doing business. On page 71 in the project work, pupils are asked to write a charter of ethics. The same theme 'cultural values' occurred only once depicting the target culture. On page 60 pupils are asked to compare the severity of the punishments for fraud in America, Algeria and Britain.

**As far as Unit Three is concerned,** the 'big c' theme 'education' was observed seven times in the source culture. On page 81 pupils are asked to write a checklist of recommendations for the Baccalaureat examination. On page 85 pupils are asked to write a paragraph comparing primary or middle schools with secondary schools in Algeria. On page 89 pupils are asked to write a letter to a friend describing their school or classroom. On page 92 pupils are asked to design a homepage for their lycee taking into consideration items like; regulations, exams, discipline, sports, extra-curricular activities, etc. On page 101 pupils are asked to write an expository article about the causes and effects of school examination stress on students. On page 103 pupils are asked to design an educational prospectus. On page 95 pupils are asked to state the characteristics of the ideal school. The same theme 'education' was depicted seven times from the vantage point of view of the target culture. On page 76 a listening passage titled : 'A School Child's Parent in the Headmaster's Office', in this passage the headmaster tries to convince a parent to give his son the freedom to decide about his future career. On pages 83 and 84 a reading text titled : 'Education in Britain', the text is followed by some comprehension activities. On page 97 a diagram depicting education in the USA. On pages 98 and 99 a reading text about education in the USA is introduced to the pupils. The 'big c' theme 'education' was observed twice dealing with international culture. On page a listening passage about Marie Curie is introduced. On page 95 a short passage about education in India is introduced. The

'big c' theme 'music' depicting the target culture was introduced once through Tom Paxton's song : 'What did you learn in school today ?'

**Concerning Unit Four**, the 'big c' theme 'economy' was observed four times depicting the source culture. On page 125 pupils are asked to prepare a short dialogue asking for and giving opinion about advertising. On page 127 pupils are asked to prepare an argumative speech stating their opinion about advertising. On page 130 pupils are asked to write an advert for their local agency. On page 132 pupils are asked to make a survey on the impact of advertising on their society. The same theme 'economy' was observed three times depicting the target culture. On page 123 there is an advertisement of a watch by Cindy Crawford. On page 124 a listening passage about the advantages and the disadvantages of advertising. On page 129 a short passage advertising a cooktop by Toshiba. The theme 'economy' from the vintage point of view of the international culture was observed only once through a short passage titled : ' Without advertising, you couldn't afford a football match ticket' on page 129. The 'big c' theme 'geography' depicting the target culture occurred only once on page 107 where pupils discuss some environmental issues. The 'big c' theme 'music' depicting the target culture occurred only once on page 137 through a song advertising a product titled : 'Dad, joe and the match'. The 'smallc' culture theme 'food' was observed only once depicting the native culture on page 122, where pupils are asked to choose three brands of processed food they consume the most, then compare their ingredients, additives, etc. The 'smallc' culture theme 'food' was observed twice depicting the international culture. On pages 114 and 115 a reading text titled : 'How is your energy balance ? This reading text is followed by comprehension activities exploring the text. The same theme 'food' was observed only once depicting the target culture through a listening text about genetically modified food on page 108. The 'smallc' culture theme 'lifestyles' was observed only once depicting the native culture on

page 112, where pupils are asked to prepare a short speech about possible changes that are likely to happen in our lifestyle. The same theme 'lifestyles' was observed only once depicting international culture through a short passage about health on page 112.

**Regarding culture content in Unit Five,** the 'big c' theme 'geography' was observed twice in the source culture. On page 155 pupils are asked to make a short speech in defence of the usefulness of astronomy. In the project work on page 162 pupils are asked to design an astronomy booklet. The same theme 'geography' was observed twice depicting the target culture. On page 137 a listening passage titled : 'International Satellite Telecommunication' was provided. On page 157 a reading text about astronomy is provided. The 'big c' theme 'geography' was observed eight times from the vintage point of view of the international culture. On page 140 a short passage about astronomy in ancient times is introduced. On page 141 pupils are asked to make a class presentation about the moon. On page 144 a reading text titled : 'The Solar System' is provided. On page 148 a short passage about the theory of the creation of the world is presented to the students. On page 151 pupils are asked to carry out a research into solar and lunar eclipses for a classroom presentation.. On page 160 pupils are asked to write an article refuting the idea that the budget devoted to space exploration is wasted money. The 'big c' theme 'music' as observed only once depicting the target culture through Pink Floyd's song : 'Astronomy Domine' on page 164.

**As far as the culture component in Unit Six is concerned,** the 'big c' theme 'cultural values' occurred once depicting the native culture. On page 187 pupils are asked to make a speech about the need to eradicate violence in sports. The same 'theme 'cultural values' occurred once depicting the target culture through a reading text titled : 'What I have lived for?' by Bertrand Russell on page 186. The 'big c' theme 'art' occurred once

depicting the native culture on page 166 through a photo of Algerian comedians. The 'big c' theme 'literature' occurred twice depicting international culture. On pages 189 and 190 a reading text adapted from James Thurber's 'Fables of our Time', titled: 'The Unicorn in the Garden' is offered to the pupils. The 'big c' theme 'history' occurred once depicting the target culture through a reading text about princess Diana on page 179. The 'small c' theme 'lifestyles' was observed five times from the vintage point of view of the source culture. On page 168 a short text titled: 'Keys to Happiness' is introduced to help the pupils to prepare a dialogue about how to be happy. On page 172 pupils are asked to play the role of an agony aunt to write a reply to a person who is complaining about the stress he feels as the final examination is approaching. On page 176 in a pair work, pupils are asked to prepare a short dialogue asking each other about their likes and dislikes. On page 180 pupils are asked to write a short newspaper article describing the feelings and emotions of Algerian men and women in different situations. On page 174 a reading passage titled: 'Feelings' discussing how America and British express their feelings. On page 183 a listening passage about friendship in the different cultures.

The culture content is also underrepresented in this textbook.

#### **4.14.2.1. Problem-posing Education**

1. Do the problem-solving tasks revolve around controversial social issues and cultural issues related to the everyday life of the students?

There is a small number of tasks in the textbook which seem to meet the criterion advanced in item one. For example, first reading text in the second unit 'Imitating Property is Theft' on p.54 discusses the negative effects of counterfeiting and its dangers on the social side, the economic side and the health of the people. Later in the 'Think, Pair, Share'

rubric on p.58, pupils are asked to write an opinion article developing arguments either for or against counterfeiting.

In the same unit in ‘Research and Report ‘ rubric on p.60, pupils are asked to choose two or three of the practices listed below and to document themselves on the ethical issues they have raised, for example, plastic surgery, genetic engineering, transplant, cloning.

2.Are learners encouraged to analyze real life problems, invoke their personal experiences and contribute to finding creative solutions?

There are few instances that can be meet this criterion.For example, in the third unit on p.81 which is about education, pupils are asked to write a checklist of recommendations for the Baccalaureat examination, reminding each other of the things they ought /ought not do.

In the same unit in on p.92, pupils are asked to design a home page for their lycee including information like; location, curriculum, regulations, exams, discipline, sport, extracurricular activities, staff, parent –teacher association. Later on p.101, pupils are required to write an expository article for a school magazine analyzing the causes and the effects of examination stress on pupils.

3.Does the textbook enable learners to establish a link between their individual problems and the broader social context?

This option is not articulated in this book as there is no attempt to enable learners to reflect upon their individual problems so as to establish a link between these problems and the broader social context as a first step towards recognizing and challenging their social realities.

4.Does the textbook encourage learners to compare between their culture and the target culture with regard to the issue under discussion so as to reach a better understanding of themselves and their society ?

There are few instances in the textbook which encourage learners to compare between their culture and the target culture with regard to the issues under discussion. In the last unit, the reading text entitled 'Feeling' on p.174, which is adopted from ' Oxford Guide to British and American Culture 'compares between the ways in which the British and Americans express their feelings in different situations. After reading the text, pupils are asked to compare the extent to which Algerian attitudes to feelings are similar to or different from the British and American attitudes as described in the text.

In the same unit, a listening passage about degrees of friendship in the British culture is presented to the students. After listening to this passage, they are asked to compare between the degrees of friendship in their own culture and the British culture.

5.Does the textbook encourage pupils to take action to change problematic aspects in their everyday lives based on the reflective solutions they have reached in the problem solving tasks?

This option is not well articulated in the textbook either. The examples below are the only instances that can be found in the textbook in question as far as this criterion is concerned. In the last unit on p.187, pupils are asked to imagine that they are the chairman of a young people's fair play association. Then, they are asked to make a speech about the need to eradicate violence in sports. By the end of this unit pupils are required to make a project about, writing a booklet of tips for coping with strong emotions, like love, hate, anger, jealousy, etc.



6. Does the textbook follow a clear and logical sequence that fosters in students the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions?

The textbook does not follow a clear or logical sequence geared towards developing pupils' cognitive abilities to empower them to challenge their social conditions.

### **Conscientization**

7. Does the textbook enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development?

There are few instances in the textbook which seem to meet the criterion advanced in item seven. One of the few examples is offered in the third unit 'Schools : Different and Alike'; in the 'Read and Consider ' rubric; the first reading text 'Education in Britain' on p.83 discusses the importance of education for the British, steps of education, types of education and types of curricula. In p.84, task 2, pupils are asked to explain the ways in which the current British educational system is similar to and different from the Algerian educational system. The second example in this regard was offered in text about the American educational system; the text raises issues like the school system, points of conflict, the government and education, types of education and the quality of education (p.98). After reading the text pupils are asked to illustrate the similarities and differences between the British and American systems. By the end of this unit pupils are required to use what they have acquired throughout the unit to carry out research about the British and the Algerian educational systems. Students are asked to choose a level (preferably secondary education or higher education) and find information about aspects such as:

- Organization,
- Curriculum,
- School year/Holidays,
- Types of exams and qualifications.

Then, they are asked to compare the two educational systems (web sites are provided). Later, pupils are asked to draw diagrams (using statistics) to illustrate the information. By the end, they are required to synthesize the information in a prospectus and give an oral presentation of about three or four minutes comparing and contrasting the two systems (p.103).

8. Do problem-solving tasks enable learners to move from a purely naïve knowledge of reality to a higher level, one which enables them to perceive the causes of reality?

The transition from one thinking level to the next is not evident in the book in hand; the overriding majority of the tasks are mainly concerned with low cognitive levels mainly the three first thinking levels (according to Bloom's taxonomy).

#### **4.14.2.3. Authentic Materials**

9. Do the topics and themes allow a great deal of dialogue between the teacher and the learners and among learners themselves?

There are no teacher - student dialogues; all the dialogues are guided where students' answers are predetermined and consisted of providing true or false answers.

10. Do the themes of the materials reflect accurately learners' everyday life, society and language culture ?

Few themes addressed issues that reflect accurately learners' everyday life, society and language culture. One of the few examples was offered in the reading text 'How is your

Energy Balance?’(p.114/115). This text discusses issues that reflect accurately learners ‘everyday life like the loss of energy balance, obesity, eating habits, etc. Making a project about (in booklet form) tips for coping with strong emotions (p.193) is another instance of tasks that deals with issues that are close to students’ social and cultural life. Another example can be found in (p.187), where pupils are asked to make a speech about the need to eradicate violence in sports.

11.Do the texts and tasks grow in complexity in tandem with learners’ linguistic and intellectual growth?

There is no clear-cut and smooth transition from a low to a higher level of linguistic and cognitive complexity articulated in textbook tasks and texts. More importantly, the syllabus is predominantly structural and follows a synthetic presentation of language form instead of a grading system based on cultural content.

12.Does the textbook evoke real-life problems that are relevant to learners’ lives so as to enable them to objectify their reality and take action to improve it?

The themes and the tasks in the textbook are manifestly lacking the intellectual anchorage in students’ lives and the realities of the social milieu in which they live.

13.Do the themes of the textbook focus on problematic and controversial issues in the first language culture?

The themes covered in the textbook under study are mostly too trivial and shallow to foster an adequate level of understanding of their own culture. The themes covered neglected totally the linguistic, social and cultural background of the students.

14.Do the themes of the textbook focus on problematic and controversial issues in the target language culture?

Similarly, the way the target culture is depicted in the textbook tasks is not far from having the potential to foster an adequate level of understanding of the native speakers' perspectives on relevant cultural issues among the students.

15. Are the themes of the textbook non culture specific, i.e., not referring to any particular culture ?

All the themes covering cultural issues are clearly related to either the native or target language culture. By target language culture is meant British and American cultures. This bias excludes not only important international contexts where English is usually used as a medium of communication, but it also excludes many African and Asian contexts where English serves a dominant role and where the everyday life problems and social realities are much closer, if not identical, to pupils' lives in the Algerian context.

16. Have the themes and the tasks in the textbook been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture so that pupils from both types of areas have equal chances to participate in classroom discussions?

The representations of life and social problems in rural areas where a considerable number of Algerians still live either in the north or in southern part is completely eclipsed in the textbook. At the same time rural life in the target language is completely absent. Thus, this aspect represents a serious flaw in the textbooks marked by an erroneous bias towards urban and mostly cosmopolitan cities contexts.

17. Does the textbook depict the 'native speaker' as being the only social model for learners.

Although, there are some timid attempts to depict aspects of the mother tongue culture alongside the predominant features of the target culture, the ‘native speaker’ remains unquestionably the dominant source of inspiration in the textbook, e.g., prominent authors like Bernard Shaw and personalities like Pierre and Marie Curie. Despite, scant mention of personalities with posture and influence in the native culture, the native speaker remains the dominant social model. This dominance is reinforced by the native-speakers’ norms against which pupils’ linguistic competence is taught and evaluated.

18. Does the textbook include complex and transformational elements of the TL culture like women’s emancipation, individualism, freedom of speech, etc?

This transformative goal can be reached only through introducing thought-provoking and socially and culturally relevant topics following a methodology geared towards putting into question learners’ postulates about issues like power, equity, women’s emancipation, individualism, freedom of speech, ethnic minorities, etc, which is not the case for the book under evaluation.

#### **4.14.2.4. Dialogism**

19. Does the textbook material engage pupils in the cycle of reflection and action by involving dialogical problem solving tasks?

The overriding majority of the dialogues provided in the book are in the form of listen and act out, listen and repeat, fill in the blanks, etc, which prevents students from engaging in the cycle of reflection and action.

20. Is the textbook organized around dialogic situations that use learners’ knowledge of their culture and the target language culture serves as input?

The texts, tasks and dialogic situations throughout the book do not encourage or link in any way between the aspects of their native culture to aspects of the target language culture.

21. Does the dialogic orientation of the textbook aim at raising learners' awareness to issues of equity and power relations?

One of the overall aims of Critical pedagogy is to enable students to learn more about their social realities, their rights and duties, to make them visible and to make their voices heard by raising their awareness to significant issues like equity and power relations. Unfortunately, this orientation is not articulated in this book.

#### **4.14.2.5. socio-political, cultural concerns**

22. Does the textbook encourage learners to use both the mother and target language cultures perspectives to tackle the political problems relevant to their lives?

This option is not articulated in this book either. There is almost no reference to current political issues that are relevant to students' daily lives.

23. Does the textbook raise learners' awareness to their social roles?

The concept of conscientization, according to Freire (1973), is different from consciousness raising, because while the latter is associated with banking education, the former refers to 'reaching new levels of awareness, the awareness of being a subject rather than an object in the world.' Izadinia (2010 :p.11-12). Raising learners' awareness to their social roles constitutes thus a major goal of critical pedagogy. Such a goal lays definitely far beyond the scope of the syllabus currently in use.

24. Does challenging the social status quo both inside the classroom and in the wider community is clearly a major goal of the dialogic tasks of the textbook?

The pedagogy and the tasks of the current textbook are too weak to be conducive to this goal. The students are not free to direct the dialogues to question or to challenge the social status quo both inside the classroom and in the wider community; dialogic tasks in the textbook are guided student-student dialogues to which the answer is predicted and consist only of providing true or false answers.

#### **4.14.2.6.the Role of Teacher and Student**

25.Does the textbook allow the teacher and learners to feel that they are the subjects rather than the objects of a culturally transforming action?

This option is also not articulated in the textbook.The themes and tasks do not allow teachers and students to feel that they are the subjects, because most of the tasks assigned to the students do not trigger their intellectual curiosity or critical thinking. Therefore, neither teachers nor learners are assigned the roles of subjects of a culturally transforming action.

26.Does the textbook gradually develop pupils' knowledge of English to enable them to defend the stand point of the target language culture?

It is apparent that content of the textbook is not only deficient with regard to its coverage of aspects of local and target language cultures, but this content is also deficient from the linguistic point of view in that it is far from equipping learners with the language and rhetorical skills that would enable learners to defend the stand point of the target culture.

27.Does the textbook allow teachers to adopt a critical stance towards social inequalities both from the vintage point of the mother language culture and the target language cultures?

The texts and tasks in the textbook under evaluation deprive teachers of asserting a voice to take a stance or to discuss issues related to social inequalities neither from the vantage point of the mother language culture nor from the target language culture.

28. Does the material aim at enabling learners to think and reflect critically from both their own perspective and other perspectives and can even effectively solve problems such as misunderstandings and conflicts in communications?

Clearly the flaws, weaknesses and shortcomings in the tasks and themes of the textbook render them completely ineffective in fostering an adequate of intercultural competence.

#### **4.15. Overall Analysis of the Third Year Secondary School Textbook “New Prospects”**

The analysis above of the textbook under evaluation generated the same pattern observed in the analysis of the other textbooks.

As far as the first question is concerned, the themes, texts, and tasks in the textbook under study do not address issues relevant to pupils lives. Few texts and tasks were dialogic and the few dialogic tasks were exclusively pupil-pupil dialogues. Moreover, the few dialogues in the textbook require pupils to engage only low order mental processes because the answer were predetermined and consist only of providing ‘yes’ or ‘no’ answers. Hence, the textbook does not allow learners to undergo an intellectually or culturally transforming process, nor does it enable them to engage in cycles of reflection and action aimed at acting upon their realities to improve them. The textbook is also biased towards an urban, middle class representation of reality thus eclipsing the diversity in the



social lives of the pupils. The tasks also do not enable teachers to tackle political issues or asserting a stance vis-à-vis socially and culturally relevant issues.

As regards, the sequencing of textbook content is manifestly structural in orientation; the textbook follows a synthetic syllabus in the presentation of language forms and, hence, the content is not sequenced on the basis of graded cultural content.

As far as the second major research question is concerned, the culture content is under represented in terms of both big 'C' and small 'c' culture. The theme, texts, and tasks in the textbook address only socially and culturally neutral issues. Moreover, the textbook is clearly biased to a native-speaker social model and this bias is reinforced by the native speakers' norms against which pupils' linguistic competence is taught and evaluated. In the same vein, pupils' mother tongue language and culture are marginalized in the content of the textbook. In addition to that, the diversity in both the mother tongue and target language cultures is totally eclipsed. Therefore, the textbook lacks the potential to foster in pupils a hybrid perspective that would enable them to emerge as intercultural speakers.

#### **4.16. An Overall Analysis of all the Textbooks**

As far as developing students' critical awareness that would enable them to develop as whole citizens capable of challenging the status quo and acting positively upon their social reality to improve it, the checklist-based analysis revealed that the potential of the English textbooks currently in use in the Algerian context is too weak to be conducive to achieving this goal. The check-list based analysis revealed that the textbooks give a deceiving impression of a learner-centered orientation. There is no margin of maneuver allowed for teachers to work on the conscientization of the students. The concept of conscientization according to Freire (1973) is different from consciousness raising, because while the latter is associated with banking education, the former refers to 'reaching new levels of

awareness, the awareness of being a subject rather than an object in the world. ' Izadinia (2010:11-12). Raising learners' awareness to their social roles constitutes, thus, a major goal of critical pedagogy. Such a goal lays definitely far beyond the scope of the syllabus and textbooks currently in use. Few texts and tasks are dialogic. Moreover, the few dialogic tasks provided in the textbooks were student-student.

Furthermore, the overriding majority of themes, texts, tasks in the textbooks under study discuss only factual and noncontroversial topics instead of controversial issues, which have been more susceptible to raise pupils 'awareness to the underlying dynamic of the mother tongue and target language cultures, and, more importantly, would have enabled learners to act upon their reality o improve it. The overriding majority of the dialogues have a predetermined outcome that most often than not consist of providing an a 'yes'/'no' answer. The choice of the topics in the few dialogic tasks is generally imposed by the textbook or the teacher. In addition, the interaction in the few dialogic tasks is guided and pupils are assigned to fixed roles. In the same vein, teachers are not given the opportunity to take a stance or discuss thought provoking issues that are related to social injustices like; racism, stereotypes, domestic violence, etc. The themes and topics in the textbook are biased to the values of an urban, middle class culture both in the mother tongue culture and target language culture. However, because of its inadequate organization and low level of intensity, the cultural content in textbooks does not have even the potential to assimilate pupils to those values. Even more, some instances in the textbook contained even denigrating remarks about the local culture. Besides, the cultural themes do not reflect the linguistic, ethnic, social, and cultural diversity of the Algerian reality. Religion, Marginalized and traditionally oppressed identities like women, the rural, Bedouin, disabled, ethnic, religious minorities are not represented in the textbooks. Women are represented in a stereotyped way confining them to doing homework. Internet. In

addition to that, with the exception of few themes like environment, the textbooks do not include repeated themes either from one sequence to the other or from one level to another, thus depriving learners from developing the topic familiarity that would have enabled them to enlarge topic-specific vocabulary and to increase the cognitive depth with which to tackle the most relevant issues in both the mother tongue and target language cultures. Generally, the tasks in the textbooks tapped only in lower order cognitive processes like knowledge comprehension, application to the detriment of higher order processes like analysis, evaluation and synthesis.

The analysis has also revealed that the cultural content is not the basis for sequencing the syllabus in the textbooks under study. Instead, the in-use textbooks are predominantly structural and the syllabi underlying them are sequenced following a synthetic approach to the exposure the language form. Needless to say that the norms against which language forms are assessed are exclusively native-speakers' norms.

The textbooks tasks do not o raise learners awareness to theirsocial realities challenging the status quo both inside the classroom or in the wider community even in the overall objectives of the books, this orientation is totally disregarded. As a result, the transition from a purely naïve knowledge of reality to a higher level is not evident in the textbooks. Hence, these in-use textbooks do not foster in pupils a level of conscientization susceptible to enable them to act upon their reality to improve it.

As far as raising students cross-cultural' awareness that would enable them to develop as multicultural individuals capable of mediating between their mother tongue culture and other cultures, the check-list based analysis revealed that the culture component of English textbooks under study does not foster in pupils a third culture reflecting an adequate understanding underlying dynamics and the the stand point of both of both cultures.

In this regard, the analysis has revealed that the culture content is underrepresented both in terms of small 'c' and big 'C' cultures. Moreover, in addition to being biased towards an urban, middle class representation of both the mother tongue and target language cultures, the textbook presents the native speaker as the dominant social model and reinforces this biased presentation through the use of native-speakers norms as the sole norms for teaching and evaluating pupils' linguistic competence. Moreover, as a consequence of not giving precedence to culture content over linguistic aspects, the themes in the textbooks under study are not relevant and involving enough to trigger the interest of the students and to push them to engage in discussions where their strategic competence would exercise a hauling effect over the other components of their communicative competence. Besides, the exclusive adherence to native-speaker's norms, especially with regard to grammar and pronunciation, are susceptible to increase pupils' anxiety and make them over-monitor users who would not engage in conversation unless they are completely confident that what they would say respects perfectly the norms.

In addition to that, the textbooks under evaluation do not provide pupils with opportunities to compare between the native culture and the target language culture. It is apparent that content of the textbook is not only deficient with regard to its coverage of aspects of local and target language cultures, but this content is also deficient from the linguistic point of view in that it is far from equipping learners with the language and rhetorical skills that would enable learners to defend the stand point of the either mother tongue culture or target language one. Clearly the flaws, weaknesses and shortcomings that the tasks and themes of the textbook suffer from -as has already been demonstrated- render them completely ineffective in attaining an adequate of intercultural competence. The far-reaching aim of fostering such intercultural competence would be to think and reflect critically from both their own perspective and other perspectives, to engage such hybrid

saviors to solve problems such as misunderstandings and conflicts in communications, and more importantly, to deploy the resulting thirdness to act upon their local context to improve it.

## **Conclusion**

In the present chapter, presented a checklist-evaluation designed following the principles of the theoretical framework adopted in the present thesis. The evaluation gauged the potential of the English textbooks currently in use to foster in Algerian learners the capacity to achieve two major goals : to develop an adequate level of conscientization which would enable them to act upon their reality to improve it, and to foster a hybrid cultural competence in understanding reality from both the perspective of their mother tongue culture and target language cultures which is susceptible to enable them to emerge as intercultural speakers capable to improve their conditions and to mediate between the two cultures

As far as the first major goal is concerned, the checklist-based analysis revealed that the culture component of the middle and secondary schools textbooks currently in use is not conducive to the level of conscientization needed to enable pupils to be able act upon their reality to improve it. The texts and tasks in the textbooks under study addressed issues that socially and culturally neutral. The overruling majority of these texts and tasks were not dialogic and the few which were did address issues that are relevant to pupils' lives. Even worse, the overriding majority of texts and tasks in these in-use textbooks were pupil-pupil dialogues which tapped only in pupils' lower order processes. In addition to that, the texts and tasks in textbooks, by excluding the tackling of socially and politically relevant issues, did not allow teachers to assume the roles of transformative intellectuals. Besides, the in-use textbooks were predominantly structural and followed a

synthetic presentation of language forms based on native-speakers' norms instead of grading and sequencing content on the basis of cultural content.

Regarding the second major goal, in contrast with the discourse promoted by their authors, the locally designed in-use textbooks lacked the potential to foster in pupils an adequate level of intercultural communicative competence susceptible to enable them to emerge as intercultural speakers capable 'to think globally and act locally' to improve their conditions. The cultural content in all the textbooks in question was underrepresented both in terms of small 'c' and big 'C' cultures and the themes and texts in the textbooks were biased towards an urban, middle class culture both in terms of the mother tongue and target language cultures, which they depict as monolithic. Needless to say that even in this underrepresented cultural content, the native speaker represented the dominant social norm and this dominant status has been reinforced by the adoption of native-speakers norms as the only norms against which pupils' competence was taught and evaluated.

**Chapter Five : A Practice-based Evaluation of the Culture  
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## **Introduction**

This chapter aims at shedding light on the practice-related evaluation of the in-use English textbooks in the Algerian context from the vintage point of the imbricated perspectives that have adopted for the present thesis. Although this evaluation touches upon roughly the same elements that have been evoked the checklist-based analysis, which has focused on a content analysis of the textbooks under study, the present chapter is practice-based in that it deals with an evaluation of the effectiveness of the implementation of the culture component of these textbooks. It should be noted that this evaluation takes into consideration, on one hand, the perceptions of the middle school and secondary school teachers who are currently implementing the English syllabi as reflected by the textbooks in question and, on the other hand, the retrospective evaluation of university students who received instruction on the basis of locally designed English textbooks.

All the items of the present questionnaire follow a five point likert scale design. According to McLeod, (2019), various kinds of rating scales have been developed to measure attitudes directly. In its final form, the Likert scale is a five (or seven) point scale which is used to allow the individual to express how much they agree or disagree with a particular statement. This questionnaire is mainly based on the theoretical part of the present research which includes a review of the literature related to critical pedagogy, critical pedagogy in EFL classes, culture and intercultural communicative competence. Prior to the administration of the questionnaire, a copy was sent to a secondary teacher another copy to a colleague at universty. They were asked first to proofread the questionnaire and make relevants comments and suggestions.

## **5.1. Description of the Middle School Teachers' and Secondary School Teachers' Questionnaire**

The present questionnaire aims at gauging middle school teachers of English perceptions of the effectiveness of the Algerian middle school English textbooks (My book of English One, My book of English two, My book of English three and My book of English four) from a critical perspective. It is divided into seven sections :

Section One: The Goals of the Curriculum

Section Two: Problem-posing Education

Section Three: Conscientization

Section Four: Critical Pedagogy and authentic Materials

Section Five: Critical Pedagogy and Dialogism

Section Six: Critical Pedagogy and socio-political, cultural concerns

Section Seven: Critical Pedagogy and the Role of Teacher and Student

## **5.2. The Samples of the Middle School Teachers' and Secondary School Teachers' Questionnaire**

The sample of the present study is composed of fifty (50) middle school teachers of English and seventy eight (78) secondary school teachers of English in the wilaya of Jijel. In addition to that a questionnaire was designed and distributed to thirty six (36) first year students of English at the university of Mohammed Seddik Ben Yahia. The questionnaires were administered in the period between 3 /3/2019 and 15/3/2019. The administration of the questionnaires took place concurrently with the Algerian protests, better known as the hirak Movement, which began on 16 February 2019. The fact that made the distribution and the collection of the questionnaires challenging; on one hand, most of the teachers

were absent because of the events, and, on the other hand, some directors of the visited middle schools and secondary schools were suspicious about the ‘real’ aims of the visit, thinking, perhaps, that the researcher had rather been sent by the ‘académie’ to monitor them.

### 5.3.The Results of the Middle School Teachers’ Questionnaire

#### 5.3.1.The Goals of the Curriculum

1. Whenever I use the textbook, I bear in mind the relationship between the material(s) I use and the core values of the curriculum.

		Strongly agree	agree	neutral	Disagree	Strongly disagree	Missing	Total
B1	Percent %	24, 2	48, 5	6, 1	6, 1	0	15, 2	100
B2	Percent %	16, 7	28, 8	10, 6	4, 5	0	39, 4	100
B3	Percent %	18, 2	30, 3	7, 6	6, 1	0	37, 9	100
B4	Percent %	13, 6	21, 2	12, 1	4, 5	1, 5	47	100

**Table 5.1:** M.S.Teachers’ Perceptions of the Relevance of the Curriculum Core Values

The above data show that (B1) more than half of the respondents (72.7%) stated that whenever they use the textbook, they bear in mind the relationship between the material they use and the core values of the curriculum, while 6.1% of them did not so.

As far as (B2) is concerned 45.5% of the respondents stated that Whenever they use the textbook, they bear in mind the relationship between the material they use and the core values of the curriculum, while 6.1% of them did not so.

As far as (B3) is concerned 48.8% of the respondents stated that Whenever they use the textbook, they bear in mind the relationship between the material they use and the core values of the curriculum, while 6.1% of them did not so.

Concerning (B4), 48.8% of the respondents stated that whenever they use the textbook, they bear in mind the relationship between the material they use and the core values of the curriculum, while 6% of them did not so.

2. “The textbook reflects adequately the core values of the curriculum.”

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	22, 7	34, 8	6, 1	16, 7	1, 5	18, 2	100
B2	Percent %	13, 6	25, 8	7, 6	13, 6	1, 5	37, 9	100
B3	Percent %	15, 2	27, 3	6, 1	15, 2	1, 5	34, 8	100
B4	Percent %	4, 5	16, 7	9, 1	13, 6	7, 6	48, 5	100

**Table 5.2:** M.S.Teachers ‘Perceptions of the Effectiveness of the Textbooks in Promoting the Curriculum Core Values.

The above data reveal that more than half of the respondents (57.7% ) stated that the textbook (B1) reflects adequately the core values of the curriculum, while 6.1% of them did not think so.

As far as (B2) is concerned, 39.4% of the respondents stated that the textbook reflects adequately the core values of the curriculum, while 15.1% of them did not think so.

As far as (B3) is concerned, 42.5% of the respondents stated that the textbook reflects adequately the core values of the curriculum, while 16.7 % of them did not think so.

Concerning (B4) 21.2% of the respondents stated that the textbook reflects adequately the core values of the curriculum, while 21.2% of them did not so.

3.The curriculum focuses on developing knowledge, skills and attitudes which would create a tolerant and peaceful world where people value diversity and care about each other, the environment, and the distribution of wealth.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	3	25, 8	21, 2	4, 5	1, 5	43, 9	100
B2	Percent %	13, 2	33, 3	13, 6	4, 5	0	34, 8	100
B3	Percent %	12, 1	39, 4	7, 6	7, 6	0	33, 3	100
B4	Percent %	3	25, 8	21, 2	4, 5	1, 5	43, 9	100

**Table 5.3:** M.S. Teachers' Perceptions of the Textbooks Potential in Promoting Humanistic Universal Values

As revealed by the above table, more than half of the respondents 69.7% of the respondents agreed that in (B1) the curriculum focuses on developing knowledge, skills and attitudes, which would create a tolerant and peaceful world where people value diversity and care about each other, the environment, and the distribution of wealth, whereas 9.1% of them disagreed.

As far as (B2) is concerned, 46.6% of the respondents agreed that the curriculum focuses on developing knowledge, skills and attitudes which would create a tolerant and peaceful world where people value diversity and care about each other, the environment, and the distribution of wealth, whereas 4.5% of them disagreed.

Concerning (B3), 51.5% of the respondents agreed that the curriculum focuses on developing knowledge, skills and attitudes which would create a tolerant and peaceful world where people value diversity and care about each other, the environment, and the distribution of wealth, whereas 7.6% of them disagreed.

As for (B4), 28.8% of the respondents agreed that the curriculum focuses on developing knowledge, skills and attitudes which would create a tolerant and peaceful world where people value diversity and care about each other, the environment, and the distribution of wealth, whereas 6% of them disagreed.

4. In addition to learning to communicate in English, the textbook(s) aim(s) at fostering students' awareness of their own personalities and social roles, responsibilities, sense of self-confidence and self-realizations.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	28, 8	40, 9	10, 6	4, 5	0	15, 2	100
B2	Percent %	19, 7	30, 3	16, 7	3	0	30, 3	100
B3	Percent %	22, 7	31, 8	9, 1	4, 5	0	31, 8	100
B4	Percent %	7, 6	24, 2	18, 2	4, 5	0	45, 5	100

**Table 5.4:** M.S. Teachers' Perceptions of the Social and Individual Aims of the Curriculum

According to the above data, more than half of middle school teachers 69.7% think that (B1) aims at fostering students' awareness of their own personalities and social roles, responsibilities, sense of self-confidence and self-realizations, while 4.5% of them disagreed.

As far as (B2) is concerned, half of the respondents 50% agreed that, in addition to learning to communicate in English, the textbook aims at fostering students' awareness of their own personalities and social roles, responsibilities, sense of self-confidence and self-realizations, whereas 5% of them disagreed.

Concerning (B3), more than half of the respondents 54.5% agreed that, in addition to learning to communicate in English, the textbook aims at fostering students' awareness of their own personalities and social roles, responsibilities, sense of self-confidence and self-realizations, whereas 4.5% of them disagreed.

The data in the above table show that 31.8% of the respondents think that (B4) aims at fostering students' awareness of their own personalities and social roles, responsibilities, sense of self-confidence and self-realizations, while 4.5% of them disagreed.

5. “The curriculum promotes native speakerism, where the goal is to enable learners to communicate with native speakers and the culture of English speaking countries is the norm”

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	9, 1	31, 8	15, 2	19, 7	7, 6	16, 7	100
B2	Percent %	3	27, 3	9, 1	22, 7	4, 5	33, 3	100
B3	Percent %	3	27, 3	13, 6	18, 2	6, 1	31, 8	100
B4	Percent %	4, 5	21, 2	15, 2	10, 6	1, 5	47	100

**Table 5.5:** M.S. Teachers’ Teachers’ Perceptions of the Predominance of Native speakerism as a Curriculum Aim

As stated by the above data (B1), 39.9% of the respondents agreed that the curriculum promotes native speakerism, where the goal is to enable learners to communicate with native speakers and the culture of English speaking countries is the norm, while 27.3% of them disagreed.

The data in the table show that (B2) 30.3% of the respondents agreed that the curriculum promotes native speakerism, where the goal is to enable learners to communicate with native speakers and the culture of English speaking countries is the norm, while 27.2 % disagreed.

As far as (B3) is concerned, 30.3% of the respondents agreed that the curriculum promotes native speakerism, where the goal is to enable learners to communicate with native speakers and the culture of English speaking countries is the norm, while 24.3% of them disagreed.

Concerning (B4), 25.7% of the respondents agreed that the curriculum promotes native-speakerism, where the goal is to enable learners to communicate with native

speakers and the culture of English speaking countries is the norm, while 12.1% of the respondents disagreed.

6.”The textbook enables learners to develop new perceptions of reality in Algerian society and the rest of the world, so that they may learn to develop a critical eye and different perspectives for seeing the world, and adapt new cultural norms and personalities.”

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	6, 1	39, 4	18, 2	16, 7	3	16, 7	100
B2	Percent %	1, 5	28, 8	24, 2	12, 1	0	33, 3	100
B3	Percent %	6, 1	34, 8	10, 6	13, 6	1, 5	33, 3	100
B4	Percent %	1, 5	19, 7	24, 2	10, 6	0	43, 9	100

**Table 5.6:** M.S. Teachers’ Perceptions of the Potential of the Textbooks in Fostering Critical Cross-cultural Awareness

As far as (B1) is concerned, 45.5% of the respondents agreed with the idea that the textbook enables learners to develop new perceptions of reality in Algerian society and the rest of the world, so that they may learn to develop a critical eye and different perspectives for seeing the world, and adapt new cultural norms and personalities, while 19.7% of them disagreed with the idea.

Concerning (B2), 30.3% of the respondents agreed with the idea that the textbook enables learners to develop new perceptions of reality in Algerian society and the rest of the world, so that they may learn to develop a critical eye and different perspectives for seeing the world, and adapt new cultural norms and personalities, while 12.1% of them disagreed with the idea.

As for (B3), 40.9 % of the respondents agreed with the idea that the textbook enables learners to develop new perceptions of reality in Algerian society and the rest of the world,



so that they may learn to develop a critical eye and different perspectives for seeing the world, and adapt new cultural norms and personalities, while 15.1% of them disagreed with the idea.

As far as (B4), 21.2 % of the respondents agreed with the idea that the textbook enables learners to develop new perceptions of reality in Algerian society and the rest of the world, so that they may learn to develop a critical eye and different perspectives for seeing the world, and adapt new cultural norms and personalities, while 10.6% of them disagreed with the idea.

The textbook analysis has proved beyond any doubt the development of cross cultural competence is far beyond the reach of the textbooks currently in use. Teachers overall satisfaction with this item is definitely another proof that they are completely unaware of the serious deficiencies in the development of this competence as far as the design of the in-use textbooks is concerned.

### 5.3.2. Problem-posing Education

7. The problem solving tasks revolve around controversial social issues and cultural issues related to the everyday life of the students

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	15, 2	37, 9	13, 6	10, 6	4, 5	18, 2	100
B2	Percent %	10, 6	25, 8	13, 6	9, 1	3	37, 9	100
B3	Percent %	9, 1	10, 3	7, 6	10, 6	4, 5	37, 9	100
B4	Percent %	10, 6	21, 2	13, 3	7, 6	1, 5	45, 5	100

**Table 5.7:** M.S. Teachers' Perceptions of the Relevance of Problem Solving Tasks to Pupils' Social Lives

As revealed by the above data, more than half of the respondents 53.1% agreed that the problem solving tasks in (B1) revolve around controversial social issues and cultural issues related to the everyday life of the students, while 15.1% disagreed with the idea.

As far as (B2) is concerned, 36.4% of the respondents agreed that the problem solving tasks revolve around controversial social issues and cultural issues related to the everyday life of the students, while 12.1% disagreed with the idea.

Concerning (B3), 19.4% % of the respondents agreed that the problem solving tasks revolve around controversial social issues and cultural issues related to the everyday life of the students, while 15.1% disagreed with the idea.

As far as (B4) is concerned, 31.8% of the respondents agreed that the problem solving tasks revolve around controversial social issues and cultural issues related to the everyday life of the students, while 9.1% disagreed with the idea.

The checklist analysis of middle school textbooks revealed that the texts and tasks introduced in the books under investigation are mostly void of problematic or thought provoking issues. The issues discussed in the books bear little or no impact on the process of making students aware about issues with local conjunction.

8.The learners are encouraged to analyze real life problems, invoke their personal experiences and contribute to finding a creative solution.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	13, 1	36, 4	9, 1	22, 7	3	15, 2	100
B2	Percent %	9, 1	33, 3	10, 6	13, 6	1, 5	31, 8	100
B3	Percent %	13, 6	28, 8	4, 5	15, 2	3	34, 8	100
B4	Percent %	7, 6	33, 3	7, 6	4, 5	1, 5	45, 5	100

**Table 5.8** : M.S. Teachers' Peceptions of the potential in engaging a cycle of reflection and action

As far as (B1) is concerned, 49.5% of the teachers agreed that the learners are encouraged to analyze real life problems invoking their personal experiences and contribute to finding a creative solution, while 25.7% of them disagreed with the idea.

As revealed by the data, (B2) 42.4% of the teachers agreed that the learners are encouraged to analyze real life problems invoking their personal experiences and contribute to finding a creative solution, while 15.1% of them disagreed.

Concerning (B3) 42.3% of the teachers agreed that the learners are encouraged to analyze real life problems invoking their personal experiences and contribute to finding a creative solution, while 18.2% of them disagreed.

As for (B4), 40.9% of the teachers agreed that the learners are encouraged to analyze real life problems invoking their personal experiences and contribute to finding a creative solution, while 6% of them disagreed.

The checklist based analysis revealed that the topics and themes are mostly socially and culturally neutral and, hence, do not help learners, in any way, to establish a link between their individual problems and the broader social context.

9.The textbook enables learners to establish a link between their individual problems and the broader social context.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	5, 2	33, 3	13, 6	18, 2	4, 5	15, 2	100
B2	Percent %	10, 6	22, 7	16, 7	12, 1	3	34, 8	100
B3	Percent %	9, 1	22, 7	12, 1	15, 2	4, 5	36, 4	100
B4	Percent %	3	18, 2	15, 2	10, 6	3	50	100

**Table 5.9:** M.S. Teachers' Perceptions of the Link between individual problems and the Broader Social Context

As suggested by the above statistical results, 38.7% of the respondents agreed that the textbook (B1) enables learners to establish a link between their individual problems and the broader social context, while 20.7% of them disagreed.

The above table revealed that 33.3% of the respondents agreed that the textbook (B2) enables learners to establish a link between their individual problems and the broader social context, while 15.1% of them disagreed.

Concerning (B3), 31.8% of the respondents agreed that the textbook enables learners to establish a link between their individual problems and the broader social context, while 19.7% of them disagreed.

As far as (B4) is concerned, 21.2% of the respondents agreed that the textbook enables learners to establish a link between their individual problems and the broader social context, while 13.6% of the respondents disagreed.

Our analysis of the textbooks in question revealed that there is no attempt to make learners reflect upon their social realities; which in fact is an alarming situation because one cannot change what he cannot see.

10. The textbook follows a clear and logical sequence that fosters in students the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	6, 1	25, 8	16, 7	30, 3	4, 5	16, 7	100
B2	Percent %	3	12, 1	21, 2	12, 1	1, 5	48, 5	100
B3	Percent %	3	16, 7	16, 7	25, 8	4, 5	33, 3	100
B4	Percent %	3	4, 5	16, 7	22, 7	4, 5	48, 5	100

**Table 5.10:** M.S. Teachers' Perceptions of the Effectiveness of the Textbook in Developing Pupil's Critical Social Consciousness

The data above reveal that 31.9% of the respondents are convinced that the textbook (B1) follows a clear and logical sequence that fosters in students the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions, whereas 34.8% disagreed with the idea.

As far as (B2) is concerned, 15.1% of the respondents are convinced that the textbook follows a clear and logical sequence that fosters in students the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions, whereas 13.6% of them disagreed.

Concerning (B3), 15.1% of the respondents are convinced that the textbook follows a clear and logical sequence that fosters in students the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions, whereas 13.6% of them disagreed.

Concerning (B4), 7.5% of the respondents are convinced that the textbook follows a clear and logical sequence that fosters in students the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions, whereas 27.2% of them disagreed.

It has been demonstrated by the checklist based analysis that there is no logical apparent criteria for the selection and sequencing of the themes. The only principle underlying the sequencing of elements is the synthetic approach to the presentation of language form.

### **5.1.3. Conscientization**

11. The textbook tries to enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in

tandem with their English language development

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	9, 1	31, 8	13, 6	24, 2	6, 1	15, 2	100
B2	Percent %	4, 5	24, 2	16, 7	13, 6	3	37, 9	100
B3	Percent %	6, 1	31, 8	13, 6	9, 1	6, 1	33, 3	100
B4	Percent %	3	30, 3	7, 6	9, 1	3	47	100

**Table 5.11:** M.S. Teachers' Perceptions of the Effectiveness of the Textbooks in Fostering a Cross-cultural Awareness

As revealed by the above table, 40.9% of the respondents agreed that the textbook (B1) tries to enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development, while 16.6% of them disagreed.

Concerning (B2), 28.7% of the respondents agreed that the textbook tries to enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development, while 19.6% of them disagreed.

As far as (B3) is concerned, 37.9% of the respondents agreed that the textbook tries to enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development, while 15.2% of them disagreed.

As far as (B4) is concerned, 33.3% of the respondents agreed that the textbook tries to enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development, while 12.1% of them disagreed.

12. The textbook fosters both the social and the language skills of the learners.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	16, 7	40, 9	15, 2	13, 6	13, 6	13, 6	100
B2	Percent %	10, 6	34, 8	12, 1	6, 1	0	36, 4	100
B3	Percent %	16, 7	31, 8	7, 6	10, 6	0	33, 3	100
B4	Percent %	6, 1	30, 3	7, 6	7, 6	0	51, 5	100

**Table 5.12:** M.S. Teachers' Perceptions of the Textbook Effectiveness in Developing Critical consciousness in tandem with Language Proficiency

As far as (B1) is concerned, more than half of the respondents 57.6% agreed that the textbook fosters both the social and the language skills of the learners, while 27.2% of the respondents did not agree.

The above table showed that 45.2% of the respondents agreed that the textbook (B2) fosters both the social and the language skills of the learners, while 6.1% of the respondents did not agree.

As shown above, 48.5% of the respondents agreed that the textbook(B3) fosters both the social and the language skills of the learners, while 10.6% of the respondents did not agree.

As far as (B4) is concerned, 36.4% of the respondents agreed that the textbook fosters both the social and the language skills of the learners, while 7.6% of the respondents did not agree.

The analysis of the textbooks in question, however, showed clearly that they are biased towards the development of linguistic abilities at the expense of the development of students' socio-cognitive skills.

13. Problem-solving enables learners to move from a purely naïve knowledge of reality to a higher level, one which enables them to perceive the causes of reality.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	15, 2	27, 3	22, 7	16, 7	3	15, 2	100
B2	Percent %	10, 6	18, 2	22, 7	13, 6	1, 5	33, 3	100
B3	Percent %	12, 1	18, 2	21, 2	10, 6	3	34, 8	100
B4	Percent %	6, 1	15, 2	21, 2	10, 6	1, 5	45, 5	100

**Table 5.13:** M.S. Teachers' Perceptions of the Potential of the Textbooks in Fostering Higher Levels of Consciousness

As indicated above, 42.5% of the respondents agreed that Problem solving in (B1) enables learners to move from a purely naïve knowledge of reality to a higher level, one which enables them to perceive the causes of reality, while 19.7% of them disagreed with the idea.

The results in the table above indicate that 38.8% of the respondents agreed that Problem solving in (B2) enables learners to move from a purely naïve knowledge of reality to a higher level, one which enables them to perceive the causes of reality, while 15.1% of them disagreed with the idea.

As shown above, 30.3% of the respondents agreed that Problem solving in (B3) enables learners to move from a purely naïve knowledge of reality to a higher level, one which enables them to perceive the causes of reality, while 13.6% of them disagreed.

As stated above, 21.3% of the respondents agreed that Problem solving in (B4) enables learners to move from a purely naïve knowledge of reality to a higher level, one which enables them to perceive the causes of reality, while 12.1% of them disagreed with the idea.

### **5.3.4.authentic Materials**

14.The topics and themes allow a great deal of dialogue between the teacher and the



learners and among learners themselves.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	18, 2	42, 4	7, 6	19, 7	1, 5	10, 6	100
B2	Percent %	12, 1	30, 3	10, 6	13, 6	0	33, 3	100
B3	Percent %	15, 2	27, 3	6, 1	16, 7	1, 5	33, 3	100
B4	Percent %	7, 6	18, 2	18, 2	10, 6	0	45, 5	100

**Table 5.14:** M.S. Teachers' Perceptions of the Level of dialogism in Textbooks tasks

As shown in the above table more than half of the teachers 60.6% agreed that the topics and themes in (B1) allow a great deal of dialogue between the teacher and the learners and among learners themselves, while 27.3% of them disagreed with the idea.

The above table revealed that 32.3% of the teachers agreed that the topics and themes in (B2) allow a great deal of dialogue between the teacher and the learners and among learners themselves, while 13.6% of them disagreed.

The data also revealed that 40.5% of the teachers agreed that the topics and themes in (B3) allow a great deal of dialogue between the teacher and the learners and among learners themselves, while 22.2% of them disagreed with the idea.

As revealed above, 25.7% of the teachers agreed that the topics and themes in (B4) allow a great deal of dialogue between the teacher and the learners and among learners themselves, while 10.6% of them disagreed with the above statement.

15. The texts and tasks grow in complexity in tandem with learners' linguistic and intellectual growth.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	7, 6	30, 3	18, 2	15, 2	7, 6	21, 2	100
B2	Percent %	1, 5	15, 2	12, 1	19, 7	9, 1	42, 4	100
B3	Percent %	4, 5	13, 6	9, 1	22, 7	10, 6	39, 4	100
B4	Percent %	0	4, 5	22, 7	12, 1	7, 6	53	100

**Table 5.15:** M.S. Teachers' Perceptions of the Effectiveness of the Sequencing of the Textbooks Linguistic and Cultural Content

As indicated in the above table, 37.9% of the teachers agreed that the texts and tasks in (B1) grow in complexity in tandem with learners' linguistic and intellectual growth, while 22.8% of them disagreed.

The above table demonstrate that 16.7% of the teachers agreed that the texts and tasks in (B2) grow in complexity in tandem with learners' linguistic and intellectual growth, while 28.1% of them disagreed.

As demonstrated in table, 18.1% of the teachers agreed that the texts and tasks in (B3) grow in complexity in tandem with learners' linguistic and intellectual growth, while 33.3% of them disagreed.

The above table demonstrate that 4.5% of the teachers agreed that the texts and tasks in (B4) grow in complexity in tandem with learners' linguistic and intellectual growth, while 21.7% of them disagreed

As stated previously, the transition from one thinking level to the next more complicated one, is not evident in the books in question.

16. The themes of the textbook focus on problematic and controversial issues in the first language culture.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	4, 5	27, 3	12, 1	28, 8	6, 1	21, 2	100
B2	Percent %	3	15, 2	13, 6	25, 8	3	39, 4	100
B3	Percent %	3	18, 2	9, 1	24, 2	6, 1	39, 4	100
B4	Percent %	3	7, 6	12, 1	19, 7	4, 5	53	100

**Table 5.16:** M.S. Teachers' Perceptions of the Textbooks Focus on First Language Themes.

The above table shows that 31.8% of the respondents agreed that the themes of the textbook (B1) focus on problematic and controversial issues in the first language culture, while 34.9% of them disagreed.

As indicated in the table above, 18.2% of the respondents agreed that the themes of the textbook (B2) focus on problematic and controversial issues in the first language culture, while 28.8% of them disagreed.

The above data reveal that 27.3% of the respondents agreed that the themes of the textbook (B3) focus on problematic and controversial issues in the first language culture, while 30.3% of them disagreed.

As shown in the table above, 9.6% of the respondents agreed that the themes of the textbook (B4) focus on problematic and controversial issues in the first language culture, while 24.2% of them disagreed.

17. The themes of the textbooks focus on problematic and controversial issues in the target language culture.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	7, 6	34, 8	16, 7	15, 2	4, 5	21, 2	100
B2	Percent %	3	27, 3	15, 2	10, 6	3	40, 9	100
B3	Percent %	3	21, 2	18, 2	12, 1	4, 5	40, 9	100
B4	Percent %	3	21, 2	15, 2	6, 1	3	51, 5	100

**Table 5.17:** M.S. Teachers' Perceptions of the Textbooks Focus on Target Language Themes.

As indicated in the table above, 42.4% of the respondents agreed that the themes of the textbook (B1) focus on problematic and controversial issues in the target language culture, while 19.7% of them disagreed.

The findings above also show that 30.3% of the respondents agreed that the themes of the textbook (B2) focus on problematic and controversial issues in the target language culture, while 13.6% of them disagreed.

The above data show that 24.2% of the respondents agreed that the themes of the textbook (B3) focus on problematic and controversial issues in the target language culture, while 1.6% of them disagreed.

As shown above, 24.2% of the respondents agreed that the themes of the textbook (B4) focus on problematic and controversial issues in the target language culture, while 1.6% of them disagreed.

These findings are in line with the findings of the checklist analysis in that the textbooks in question are definitely biased towards the target language culture.

18. The themes of the textbook are non culture-specific; i. e., not referring to any particular culture.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Percent %	4, 5	6, 1	9, 1	37, 9	27, 3	15, 2	100
B2	Percent %	1, 5	7, 6	7, 6	24, 2	21, 2	37, 9	100
B3	Percent %	0	4, 5	7, 6	33, 3	21, 2	33, 3	100
B4	Percent %	1, 5	4, 5	7, 6	22, 7	16, 7	47	100

**Table 5.18:** M.S. Teachers' Perceptions of the Non-culture Specificity of Textbooks Themes

The data above reveal that 10.6% of the respondents agreed that the themes of the textbook (B1) are non culture-specific; i. e., not referring to any particular culture, while the overriding majority 65.2% of them disagreed.

As shown above, 4.5% of the respondents agreed that the themes of the textbook (B2) are non culture-specific, while the overriding majority 45.4% of them disagreed.

As revealed above, 9.1% of the respondents agreed that the themes of the textbook (B3) are non culture-specific, while more than half of them 54.5% disagreed.

Similar results are found for (B4) where 6% of the respondents agreed that the themes of the textbook are non culture-specific, while 39.4% of the respondents disagreed.

19. The themes and the tasks in the textbook have been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture so as to offer pupils from both types of areas equal chances to participate in classroom discussions.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency							
	Percent %	4, 5	15, 2	18, 2	19, 7	27, 3	15, 2	100
B2	Frequency	1, 5	12, 1	13, 6	16, 7	21, 2	34, 8	100

	Percent %	0	7, 6	10, 6	21, 2	24, 2	36	100
B3	Frequency	0	9, 1	7, 6	15, 2	21, 2	47	100
	Percent %							
B4	Frequency							
	Percent %							

**Table 5.19:** M.S. Teachers' Perceptions of the Relevance of the Themes of the Textbooks to both Rural and Urban Areas Pupils

As revealed by the above data, 19.7% of the respondents agreed that the themes and the tasks in the textbook (B1) have been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture so as to offer pupils from both types of areas equal chances to participate in classroom discussions, while 47% of them disagreed.

As shown above, 13.6% of the respondents agreed that the themes and the tasks in the textbook (B2) have been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture so as to offer pupils from both types of areas equal chances to participate in classroom discussions, while 37.9% of them disagreed.

The above data reveal that 7.6% of the respondents agreed that the themes and the tasks in the textbook (B3) have been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture so as to offer pupils from both types of areas equal chances to participate in classroom discussions, while 45.4% of them disagreed.

The above data show that 9.1% of the respondents agreed that the themes and the tasks in the textbook (B4) have been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and those which are relevant to pupils

from urban areas culture so as to offer pupils from both types of areas equal chances to participate in classroom discussions, while 36.4.% of them disagreed.

These findings corroborate those of the checklist-based analysis, which demonstrated that the choice of the themes and tasks of the textbooks in question did not take into consideration the voices of pupils from rural areas.

20.The textbook depicts the ‘native speaker’ as being the only linguistic and social model for learners.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency							
	Percent %	4, 5	15, 2	28, 8	30, 3	3	18, 2	100
B2	Frequency	1, 5	15, 2	27, 3	19, 7	1, 5	34, 8	100
	Percent %	3	10, 6	19, 7	24, 2	4, 5	37, 9	100
B3	Frequency	1, 5	12, 1	19, 7	15, 2	0	51, 5	100
	Percent %							
B4	Frequency							
	Percent %							

**Table 5.20:** M.S. Teachers’ Perceptions of the Predominance of Native-speakerism in Textbooks

As stated above, 19.7% of the respondents agreed that the textbook (B1) depicts the ‘native speaker’ as being the only linguistic and social model for learners, while 33.3% of the respondents did not agree with the above statement.

As shown above, 16.7% of the respondents agreed that the textbook (B2) depicts the ‘native speaker’ as being the only linguistic and social model for learners, while 21.2% of the respondents did not agree with the above statement.

As shown above, 13.6% of the respondents agreed that the textbook (B3) depicts the ‘native speaker’ as being the only linguistic and social model for learners, while 28.7% of the respondents disagreed.

The data revealed that 13.6% of the respondents agreed that the textbook (B4) depicts the ‘native speaker’ as being the only linguistic and social model for learners, while 15.2% of the respondents disagreed.

21. The textbooks include complex and transformative elements of the TL culture like women’s emancipation, individualism, freedom of speech, etc.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency							
	Percent %	3	15, 2	33, 3	24, 2	9, 1	15, 2	100
B2	Frequency	0	13, 6	25, 8	18, 2	7, 6	34, 8	100
	Percent %	3	12, 1	25, 8	15, 2	10, 6	33, 3	100
B3	Frequency	0	13, 6	22, 7	10, 6	6, 1	47	100
	Percent %							
B4	Frequency							
	Percent %							

**Table 5.21** : M.S. Teachers’ Perceptions of the Transformative Potential of the Target Language Culture Themes

As indicated in the above table, 18.2% of the respondents agreed that the textbook (B1) includes complex and transformative elements of the TL culture like women’s emancipation, individualism, freedom of speech, etc., while 33.3% of them disagreed with the idea.

As shown above, 13.6% of the respondents agreed that the textbook (B2) includes complex and transformative elements of the TL culture like women’s emancipation, individualism, freedom of speech, etc., while 25.6% of them disagreed.



The data reveal that 15.1% of the respondents agreed that the textbook (B3) includes complex and transformative elements of the TL culture like women’s emancipation, individualism, freedom of speech, etc., while 25.8% of them disagreed.

As revealed above, 13.6% of the respondents agreed that the textbook (B4) includes complex and transformative elements of the TL culture like women’s emancipation, individualism, freedom of speech, etc., while 16.7% of them disagreed with the idea.

These findings are in the same line with the checklist based analysis, which asserted that there is no reference to complex or problematic issues in the target culture, the fact that hinders raising students’intercultural awareness and fails in preping them to become intercultural speakers in this growingly globalized era.

### 5.3.5.Dialogism

22.The textbook material engages students in the cycle of reflection and action by involving dialogical problem solving tasks.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency							
	Percent %	10, 6	36, 4	15, 2	18, 2	4, 5	15, 2	100
B2	Frequency	7, 5	25, 8	16, 7	12, 1	0	37, 9	100
	Percent %	10, 6	25, 8	12, 1	12, 1	3	36, 4	100
B3	Frequency	3	18, 2	19, 7	12, 1	0	47	100
	Percent %							
B4	Frequency							
	Percent %							

**Table 5.22:** M.S.Teachers’Perceptions of the Use of Dialogism as a Prompt for a Cycle of Reflection and Action

As shown in the above table, 47% of the teachers agreed that the textbook (B1) material engages students in the cycle of reflection and action by involving dialogical problem solving tasks, while 22.7% of them disagreed with the idea.

The above table show that 33.3% of the teachers agreed that the textbook (B2) material engages students in the cycle of reflection and action by involving dialogical problem solving tasks, while 12.1% of them disagreed.

The above data reveal that 36.4% of the teachers agreed that the textbook (B3) material engages students in the cycle of reflection and action by involving dialogical problem solving tasks, while 15.1% of them disagreed.

The data reveal by the above table show that 21.2% of the teachers agreed that the textbook (B4) material engages students in the cycle of reflection and action by involving dialogical problem solving tasks, while 12.1% of them disagreed.

23.The textbook is organized around dialogic situations that use learners’ knowledge of their culture and the target language culture serves as input.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency							
	Percent %	6, 1	50	13, 6	13, 6	0	16, 7	100
B2	Frequency	3	36, 4	16, 7	12, 1	0	31, 8	100
	Percent %	4, 5	36, 4	12, 1	12, 1	1, 5	33, 3	100
B3	Frequency	1, 5	24, 2	16, 7	9, 1	1, 5	47	100
	Percent %							
B4	Frequency							
	Percent %							

**Table 5.23:** M.S.Teachers’ Perceptions of the Use of first and Target Language Themes as Input in Dialogic Tasks

As revealed by the above statistical data, more than half of the respondents 56.1% agreed that the textbook (B1) is organized around dialogic situations that use learners' knowledge of their culture and the target language culture serves as input, while 13.6% of them did not agree.

As shown above, 39.4% of the respondents agreed that the textbook (B2) is organized around dialogic situations that use learners' knowledge of their culture and the target language culture serves as input, while 12.1% of them did not agree.

The above results show 40.9% of the respondents agreed that The textbook (B3) is organized around dialogic situations that use learners' knowledge of their culture and the target language culture serves as input, while 13.6% of them did not agree.

As shown above, 25.7% of the respondents agreed that the textbook (B4) is organized around dialogic situations that use learners' knowledge of their culture and the target language culture serves as input, while 10.6% disagreed.

These findings corroborate the findings of the checklist-based analysis which revealed that this aspect is completely absent in the textbooks, this means that the textbooks do neither enable learners to speak about native culture using the target culture as a prompt nor enable them to speak about aspects of the target culture using the native culture as a prompt. The fact that hinders the development of students' cross cultural awareness that would enable them to emerge as intercultural speakers.

24. The textbook gradually grants learners greater time and autonomy to express their point views.

		Strongly agree	agree	neutral	Disagree	Strongly disagree	Missing	Total
B1	Frequency							
	Percent %	10, 6	15, 2	19, 7	28, 8	10, 6	15, 2	100
B2	Frequency	3	9, 1	22, 7	21, 2	9, 1	34, 8	100
	Percent %	7, 6	10, 6	18, 2	22, 7	7, 6	33, 3	100
B3	Frequency	4, 5	9, 1	16, 7	15, 2	7, 6	47	100
	Percent %							
B4	Frequency							
	Percent %							

**Table 5.24:** M.S. Teachers' Perceptions of the potential of the textbook in fostering pupils' autonomy to express themselves

The above data show that 25.8% of the respondents agreed that the textbook(B1) gradually grants learners greater time and autonomy to express their point views, while 39.4% of them disagreed.

The above data show that 12.1% of the respondents agreed that the textbook (B2)gradually grants learners greater time and autonomy to express their point views, while 30.3% of them did not agree.

As shown above, 18.2% of the respondents agreed that the textbook (B3)gradually grants learners greater time and autonomy to express their point views, while 30.3% of them disagreed.

As shown in the above table, 13.6% of the respondents agreed that the textbook(B4) gradually grants learners greater time and autonomy to express their point views, while 22.8% of them disagreed

25.The dialogic orientation of the textbook aims at raising learners 'awareness to issues of equity and power relations.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency							
	Percent %	9, 1	28, 8	18, 2	24, 2	3	16, 7	100
B2	Frequency	3	21, 2	18, 2	19, 7	3	34, 8	100
	Percent %	6, 1	16, 7	15, 2	22, 7	4, 5	34, 8	100
B3	Frequency	4, 5	16, 7	13, 3	12, 1	6, 1	47	100
	Percent %							
B4	Frequency							
	Percent %							

**Table 5.25:** M.S.Teachers'Perceptions of Poetential of the Textbooks in Exposing Social Inequalities and Power Relations

The data in the above table show that 37.9% of the respondents agreed that the dialogic orientation of the textbook (B1) aims at raising learners 'awareness to issues of equity and power relations, while 27.2% of them disagreed.

As indicated above, 24.2% of the respondents agreed that the dialogic orientation of the textbook (B2) aims at raising learners 'awareness to issues of equity and power relations, while 22.7% of them disagreed with the idea.

As shown above, 22.8% of the respondents agreed that the dialogic orientation of the textbook (B3) aims at raising learners 'awareness to issues of equity and power relations, while 27.2% of them disagreed with the idea.

The data in the above table indicate that 21.2% of the respondents agreed that the dialogic orientation of the textbook (B4) aims at raising learners awareness to issues of equity and power relations, while 18.2% of them disagreed.

### **5.3.6.socio-political, cultural concerns**

26.The textbook encourages learners to use both the mother and target language

cultures perspectives to tackle the political problems relevant to their lives.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency							
	Percent %	7, 6	22, 7	16, 7	25, 8	13, 6	13, 6	100
B2	Frequency	3	15, 2	10, 6	21, 2	10, 6	39, 4	100
	Percent %	6, 1	13, 6	10, 6	22, 7	10, 6	36, 4	100
B3	Frequency	9, 1	9, 1	6, 1	21, 2	6, 1	48, 5	100
	Percent %							
B4	Frequency							
	Percent %							

**Table 5.26:** Teachers' Perceptions of the Potential of the Textbook in Fostering a Socially Relevant Cross-cultural Awareness

The above statistical data in the above table show that 35.3% of the respondents agreed that the textbook (B1) encourages learners to use both the mother and target language cultures perspectives to tackle the political problems relevant to their lives, while 39.4% of them did not agree.

As shown above, 18.2% of the respondents agreed that the textbook (B2) encourages learners to use both the mother and target language cultures perspectives to tackle the political problems relevant to their lives, while 31.8% of them disagreed.

The above data demonstrate that 19.7% of the respondents agreed that the textbook (B3) encourages learners to use both the mother and target language cultures perspectives to tackle the political problems relevant to their lives, while 33.3% of them disagreed.

As demonstrate above, 18.2% of the respondents agreed that the textbook (B4) encourages learners to use both the mother and target language cultures perspectives to tackle the political problems relevant to their lives, while 27.3% of them disagreed.

27. The textbook raises learners' awareness to their social roles.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency							
	Percent %	19, 7	42, 4	15, 2	6, 1	1, 5	15, 2	100
B2	Frequency	10, 6	36, 4	13, 6	6, 1	0	33, 3	100
	Percent %	15, 2	34, 8	9, 1	6, 1	1, 5	33, 3	100
B3	Frequency	7, 6	25, 8	9, 1	9, 1	0	48, 5	100
	Percent %							
B4	Frequency							
	Percent %							

**Table 5.27:** M.S.Teachers' Perceptions of the Potential of the Textbooks in Fostering Social Consciousness

As revealed by the above data, more than half of the respondents 62.1% agreed that the textbook (B1) raises learners' awareness to their social roles, while 7.6% of the teachers disagreed.

As shown above, 47% of the respondents agreed that the textbook (B2) raises learners' awareness to their social roles, while 6.1% of the teachers disagreed.

The above data demonstrate that half of the respondents 50% of the respondents agreed that the textbook (B3) raises learners' awareness to their social roles, while 7.6% of the teachers disagreed.

As illustrated above 33.4% of the respondents agreed that the textbook (B4) raises learners' awareness to their social roles, while 9.1% of the teachers disagreed..

28.Challenging the social status quo both inside the classroom and in the wider community is clearly a major goal of the dialogic tasks of the textbook.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency							
	Percent %	7, 6	25, 8	33, 3	12, 1	6, 1	15, 2	100
B2	Frequency	4, 5	19, 7	27, 3	6, 1	6, 1	36, 4	100
	Percent %	9, 1	13, 6	24, 2	9, 1	7, 6	36, 4	100
B3	Frequency	3	9, 1	25, 8	6, 1	7, 6	48, 5	100
	Percent %							
B4	Frequency							
	Percent %							

**Table 5.28:** M.S.Teachers' Perceptions of the Textbooks Potential in Challenging the Social Status Quo

The above statistical data show that 33.4% of the respondents agreed that challenging the social status quo both inside the classroom and in the wider community is clearly a major goal of the dialogic tasks of the textbook (B1), while 18.2% of them did not agree.

As shown above, 18.2% of the respondents agreed that challenging the social status quo both inside the classroom and in the wider community is clearly a major goal of the dialogic tasks of the textbook (B2), while 12.2% of them disagreed.

The above data demonstrate that 22.7% of the respondents agreed that challenging the social status quo both inside the classroom and in the wider community is clearly a major goal of the dialogic tasks of the textbook (B3), while 16.7% of them disagreed.

As demonstrate above, 12.1% of the respondents agreed that challenging the social status quo both inside the classroom and in the wider community is clearly a major goal of the dialogic tasks of the textbook (B4), while 13.7% of them disagreed.

### **5.3.7.the Role of Teacher and Student**

29.The textbook allows the teacher and learners to feel that they are the subjects rather



than the objects of a culturally transforming action.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency							
	Percent %	18, 2	36, 4	18, 2	16, 7	0	10, 6	100
B2	Frequency	10, 6	24, 2	15, 2	15, 2	0	34, 8	100
	Percent %	13, 6	24, 2	16, 7	12, 1	0	33, 3	100
B3	Frequency	6, 1	19, 7	18, 2	7, 6	0	48, 5	100
	Percent %							
B4	Frequency							
	Percent %							

**Table 5.29** : M.S.Perceptions of the Textbook's Potential to Foster Pupils' Agency in Culturally Transforming Action

As revealed by the above data, more than half of the respondents 54.6% agreed that the textbook (B1), allows the teacher and learners to feel that they are the subjects rather than the objects of a culturally transforming action while 16.7% of the teachers disagreed.

As shown above, 47% of the respondents agreed that the textbook (B2) allows the teacher and learners to feel that they are the subjects rather than the objects of a culturally transforming action, while 15.2% of the teachers disagreed.

The above data demonstrate that 37.8% of the respondents agreed that the textbook (B3) allows the teacher and learners to feel that they are the subjects rather than the objects of a culturally transforming action, while 12.1% of the teachers disagreed.

As illustrated above 25.8% of the respondents agreed that the textbook (B4) allows the teacher and learners to feel that they are the subjects rather than the objects of a culturally transforming action, while 7.6% of the teachers disagreed.

30.The textbook gradually develops students' knowledge of English to enable them to defend the stand points of their first language culture.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency							
	Percent %	12, 1	37, 9	7, 6	15, 2	6, 1	21, 2	100
B2	Frequency	3	21, 2	10, 6	16, 7	6, 1	42, 4	100
	Percent %	7, 6	24, 2	3	18, 2	4, 5	42, 4	100
B3	Frequency	3	13, 6	9, 1	15, 2	3	56, 1	100
	Percent %							
B4	Frequency							
	Percent %							

**Table 5.30:** M.S. Teachers' Perceptions of Potential in Cross cultural Awareness in the First Language

The above statistical data in the above table show that half of the respondents 50% of the agreed that the textbook (B1) textbook gradually develops students' knowledge of English to enable them to defend the stand points of their first language culture, while 21.3% of them did not agree.

As shown above, 18.2% of the respondents agreed that the textbook (B2) textbook gradually develops students' knowledge of English to enable them to, defend the stand points of their first language culture while 22.8% of them disagreed.

The above data demonstrate that 31.8% of the respondents agreed that the textbook gradually develops students' knowledge of English to enable them to defend the stand points of their first language culture (B3), while 22.7% of them disagreed.

As demonstrate above, 16.6% of the respondents agreed that the textbook gradually develops students' knowledge of English to enable them to defend the stand points of their first language culture (B4), while 18.2% of them disagreed.

31. The textbook gradually develops students' knowledge of English to enable them to defend the stand point of the target language culture.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency							
	Percent %	12, 1	37, 9	7, 6	15, 2	6, 1	21, 2	100
B2	Frequency	3	21, 2	10, 6	16, 7	6, 1	42, 4	100
	Percent %	7, 6	24, 2	3	18, 2	4, 5	42, 4	100
B3	Frequency	3	13, 6	9, 1	15, 2	3	56, 1	100
	Percent %							
B4	Frequency							
	Percent %							

**Table 5.31:** M.S. Teachers' Perceptions of the Level of Cross-cultural Awareness in the Target Language

The above statistical data in the above table show that half of the respondents 50% of the agreed that the textbook (B1) textbook gradually develops students' knowledge of English to enable them to defend the stand points of their first language culture, while 21.3% of them did not agree.

As shown above, 18.2% of the respondents agreed that the textbook (B2) textbook gradually develops students' knowledge of English to enable them to, defend the stand points of their first language culture while 22.8% of them disagreed.

The above data demonstrate that 31.8% of the respondents agreed that the textbook gradually develops students' knowledge of English to enable them to defend the stand points of their first language culture (B3), while 22.7% of them disagreed.

As demonstrate above, 16.6% of the respondents agreed that the textbook gradually develops students' knowledge of English to enable them to defend the stand points of their first language culture (B4), while 18.2% of them disagreed.

32.The textbook allows teachers to adopt a critical stance towards social inequalities both from the vintage point of the mother language culture and the target language cultures.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency							
	Percent %	10, 6	25, 8	31, 8	19, 7	0	12, 1	100
B2	Frequency							
	Percent %	4, 5	22, 7	24, 2	15, 2	0	33, 3	100
B3	Frequency							
	Percent %	4, 5	19, 7	27, 3	15, 2	0	33, 3	100
B4	Frequency							
	Percent %	6, 1	10, 6	21, 2	16, 7	0	45, 5	100

**Table 5.32:** M.S. Teachers’ Perceptions of the potential of the textbooks in fostering a cross-cultural awareness about social inequalities

As indicated in the above table 36.4% of the respondents agreed that the textbook (B1) textbook allows teachers to adopt a critical stance towards social inequalities both from the vintage point of the mother language culture and the target language cultures, while 19.7% of them disagreed with the idea.

As shown above, 27.2% of the respondents agreed that the textbook (B2) textbook allows teachers to adopt a critical stance towards social inequalities both from the vintage point of the mother language culture and the target language cultures, while 15.2% of them disagreed with the idea.

The statistical data reveal that 24.2% of the respondents agreed that the textbook (B3) textbook allows teachers to adopt a critical stance towards social inequalities both from the vintage point of the mother language culture and the target language cultures, while 15.2% of them disagreed with the idea.

As revealed above 16.7% of the respondents agreed that the textbook (B4) textbook allows teachers to adopt a critical stance towards social inequalities both from the vintage point of the mother language culture and the target language cultures, while 16.7% of them disagreed with the idea.

33.The material aims at enabling learners to think and reflect critically from both their own perspective and other perspectives and can even effectively solve problems such as misunderstandings and conflicts in communication”.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency							
	Percent %	6, 1	28, 8	18, 2	25, 8	3	18, 2	100
B2	Frequency							
	Percent %	4, 5	18, 2	16, 7	21, 2	1, 5	37, 9	100
B3	Frequency							
	Percent %	6, 1	22, 7	15, 2	16, 7	4, 5	34, 8	100
B4	Frequency							
	Percent %	3	16, 7	18, 2	10, 6	3	48, 5	100

**Table 5.33:** M.S. Teachers’ Perceptions of the Relevance of Cross-cultural To Pupils’ social Action

As indicated above, 34.9% of the respondents agreed that the material (B1) aims at enabling learners to think and reflect critically from both their own perspective and other perspectives and can even effectively solve problems such as misunderstandings and conflicts in communication, while 28.8% of them disagreed with the idea.

The results in the table above indicate that 22.7% of the respondents agreed that the material (B2) aims at enabling learners to think and reflect critically from both their own perspective and other perspectives and can even effectively solve problems such as

misunderstandings and conflicts in communication, while 22.7% of them disagreed with the idea.

As shown above, 28.8% of the respondents agreed that the material (B3) aims at enabling learners to think and reflect critically from both their own perspective and other perspectives and can even effectively solve problems such as misunderstandings and conflicts in communication, while 21.2% of them disagreed with the idea.

As stated above, 19.7% of the respondents agreed that the material (B4) aims at enabling learners to think and reflect critically from both their own perspective and other perspectives and can even effectively solve problems such as misunderstandings and conflicts in communication, while 13.6% of them disagreed with the idea.

34. In problem-solving tasks the teacher does not impose his point of view or a predetermined answer but treat learners as his equals in view of reaching a creative solution.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency							
	Percent %	27, 3	40, 9	6, 1	7, 6	1, 5	16, 7	100
B2	Frequency	9, 1	34, 8	7, 6	6, 1	3	39, 4	100
	Percent %	16, 7	36, 4	6, 1	4, 5	1, 5	34, 8	100
B3	Frequency	12, 1	24, 2	7, 6	6, 1	4, 5	45, 5	100
	Percent %							
B4	Frequency							
	Percent %							

**Table 5.34:** M.S. Teachers' Perceptions of the Level of Learner-centeredness in Dialogic Tasks

As far as (B1) is concerned, more than half of the teachers 68.2% agreed that in problem-solving tasks the teacher does not impose his point of view or a predetermined

answer but treat learners as his equals in view of reaching a creative solution, while 9.1% of them disagreed with the idea.

As revealed by the above data related to (B2), 43.9% agreed that in problem-solving tasks the teacher does not impose his point of view or a predetermined answer but treat learners as his equals in view of reaching a creative solution, while 9.1% of them disagreed with the idea.

Concerning (B3), 53.1% agreed that in problem-solving tasks the teacher does not impose his point of view or a predetermined answer but treat learners as his equals in view of reaching a creative solution, while 6% of them disagreed with the idea.

As for (B4), 36.3% agreed that in problem-solving tasks the teacher does not impose his point of view or a predetermined answer but treat learners as his equals in view of reaching a creative solution, while 10.6% of them disagreed with the idea.

The checklist based analysis revealed that textbooks give the deceiving impression that they are learner centered. However, the total eclipsing of the role of the teacher is detrimental to the learning process. Learner centeredness does not certainly mean that the learning process can do without teacher knowledge and expertise. From the vintage point of critical pedagogy, the teacher has an active role to play in the different phases of coscientization of students. Although the teacher is supposed to exchange roles with the students in the sense that every now and then the teachers become learners and learners become teachers, the teacher preserves a defining role in the process as opposed to the marginal role that the textbooks currently in use appear to assign to him/her.

### 5.3.8. Biographic Data

35. Male Female

Gender	P(%)
Male	20
Female	80
Missing	0
Total	100, 0

**Table 5.35:** Respondents' Gender

As shown above 20% of the population are male and 80% are female students.

36. Age : Less than 25 years old Between 25 years and 40 years old Above 40

Age	P(%)
Less than 25 years	10.30
Between 25 years and 40 years	35
Above 40 years	54.70
Missing	0
Total	100, 0

**Table 5.36:** Respondents' age

The above table show that 10.30% of the teachers are less than 25 years old, 3( % of them are between 25 and 40 years old and 54.70% are above 40 years.

37. Teaching Experience How long have you been teaching English at the middle school?

Option	Percentage %
Less than 5 years	24.20%
between 5-10 years	42.40%
between 10-15 years	24.20%
more than 15 years	9.10%
Total	100%

**Table 5.37:** Respondents' Years of Experience in Teaching at the Middle School Level



As indicated in the above table, 24.20% of the teachers have less than five years teaching experience, 42.40% have between five to ten years teaching experience, 24.20% of them have between ten to fifteen years experience and 9.10% have more than 15 years teaching experience.

**38.I have taught all levels in the middle school**

<b>Option</b>	<b>Percentage %</b>
<b>Yes</b>	87.90%
<b>No</b>	12.10%
<b>Total</b>	100%

**Table 5.38** : Respondents' Experience in Teaching in the Middle School

As revealed by the above statistical data the overwhelming majority 87.90% of the respondents have taught all levels in the Middle school, while only 12.10% of them did not.

**5.4.Overall analysis of the Results of the Middle School Teachers' Questionnaire**

The above analysis of the results of the present questionnaire generated the following findings:

→ The overriding majority of the middle school teachers who responded to the questionnaire were females, and, hence, were supposedly in better position to evaluate the textbooks depiction of the issue of equity. Moreover, the overriding majority of respondents were experienced teachers which adds to the reliability of results especially that the majority of them also indicated that have taught a ll levels in the middle school.

→ A relative majority indicated that they refer to the core curriculum objectives when they use the textbooks and a relative majority of them also indicated that the textbooks reflect adequately the values of the curriculum.

→ The overriding majority of the respondents declared their satisfaction about the proposition stating that ‘in addition to learning to communicate in English, the textbook(s) aim(s) at fostering students’ awareness of their own personalities and social roles, responsibilities, sense of self-confidence and self-realizations’.

→ A great deal of division characterized the respondents’ responses with regard to the proposition ‘The curriculum promotes native speakerism, where the goal is to enable learners to communicate with native speakers and the culture of English speaking countries is the norm.’

→ A relative majority declared their satisfaction about the proposition ‘The textbook enables learners to develop new perceptions of reality in Algerian society and the rest of the world, so that they may learn to develop a critical eye and different perspectives for seeing the world, and adapt new cultural norms and personalities.’

→ A majority of respondents declared their satisfaction that ‘The problem solving tasks revolve around controversial social issues and cultural issues related to the everyday life of the students.’

→ The majority also declared their satisfaction that ‘The learners are encouraged to analyze real life problems, invoke their personal experiences and contribute to finding a creative solution’.

→ A relative majority declared their satisfaction with ‘The textbook enables learners to establish a link between their individual problems and the broader social context.’

→ The respondents were divided over the proposition maintaining that ‘The textbook follows a clear and logical sequence that fosters in students the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions.’

→ A relative majority declared their satisfaction in response the suggestion that ‘The textbook tries to enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development’ a relative majority satisfied

→ A majority of the respondents declared their satisfaction about the suggestion ‘The textbook fosters both the social and the language skills of the learners.’

→ A relative majority agreed to the suggestion that ‘Problem-solving enables learners to move from a purely naïve knowledge of reality to a higher level, one which enables them to perceive the causes of reality.’

→ A relative majority agreed to the suggestion that ‘Problem-solving enables learners to move from a purely naïve knowledge of reality to a higher level, one which enables them to perceive the causes of reality.’

→ A relative majority agreed to the suggestion that ‘the topics and themes allow a great deal of dialogue between the teacher and the learners and among learners themselves.’

→ The respondents were divided over the issue that ‘the texts and tasks grow in complexity in tandem with learners’ linguistic and intellectual growth.’

→ The respondents were divided with regard to the suggestion that ‘the themes of the textbook focus on problematic and controversial issues in the first language culture.’

→ A relative majority declared their satisfaction that ‘the themes of the textbooks focus on problematic and controversial issues in the target language culture.’

→ The majority of the respondents rejected the suggestion that ‘the themes of the textbook are non culture-specific; i. e., not referring to any particular culture.’

→ The majority of the respondents rejected the suggestion that ‘the themes and the tasks in the textbook have been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture so as to offer pupils from both types of areas equal chances to participate in classroom discussions.’

→ Surprisingly, the respondents were divided over the suggestion that ‘the textbook depicts the ‘native speaker’ as being the only linguistic and social model for learners.’

→ A great deal of division characterized the respondents reactions to the suggestion that ‘the textbooks include complex and transformative elements of the TL culture like women’s emancipation, individualism, freedom of speech, etc.’

→ The majority of the respondents agreed that ‘the textbook material engages students in the cycle of reflection and action by involving dialogical problem solving tasks.’

→ A great deal of division agreed that ‘the textbook is organized around dialogic situations that use learners’ knowledge of their culture and the target language culture serves as input.’

→ A great deal of division also marked the respondents' reaction to the suggestion that 'the textbook gradually grants learners greater time and autonomy to express their point views.'

→ A great deal of division characterized the respondents' reactions to the proposition that 'the dialogic orientation of the textbook aims at raising learners' awareness to issues of equity and power relations.'

→ A great deal of division marked the respondents' reaction to the suggestion that 'the textbook encourages learners to use both the mother and target language cultures perspectives to tackle the political problems relevant to their lives.'

→ The majority of the respondents declared their satisfaction with regard to the suggestion that 'The textbook raises learners' awareness to their social roles.'

→ The respondents were divided with regard to the suggestion that 'challenging the social status quo both inside the classroom and in the wider community is clearly a major goal of the dialogic tasks of the textbook.'

→ A relative majority of the respondents were satisfied about the suggestion that 'the textbook allows the teacher and learners to feel that they are the subjects rather than the objects of a culturally transforming action.'

→ A great deal of division marked the respondents reaction to the proposition that 'the textbook gradually develops students' knowledge of English to enable them to defend the stand points of their first language culture.'

→ A great deal of division characterized the respondents' reactions to the suggestion that 'The textbook gradually develops students' knowledge of English to enable them to defend the stand point of the target language culture.'

→ A great deal of division characterized the respondents reactions to the suggestion that ‘the textbook allows teachers to adopt a critical stance towards social inequalities both from the vintage point of the mother language culture and the target language cultures.’

→ A great deal of division also marked the respondents’ reactions to the suggestion that ‘the material aims at enabling learners to think and reflect critically from both their own perspective and other perspectives and can even effectively solve problems such as misunderstandings and conflicts in communication.’

→ A majority declared their satisfaction in reaction to the suggestion that ‘In problem-solving tasks the teacher does not impose his point of view or a predetermined answer but treat learners as his equals in view of reaching a creative solution.’

→ The above based analysis revealed that the middle school teachers’ responses contradicted-- partly -with the findings of the checklist-based analysis.

→ As far as the first major question is concerned, a great deal of satisfaction marked the middle school teachers’ responses with regard to the degree of compatibility between the curriculum objectives and the content of the in-use textbooks. Equally surprising, the teachers’ declared their satisfaction about the textbooks potential to foster in learners an adequate level of conscientization susceptible to enable them to assume social roles. The majority of the teachers were satisfied about the the relevance of the textbook content to pupils’ lives. In the same vein, the respondents declared their satisfaction about the potential of the textbooks to foster learners social and the language skills of the learners. The respondents also demonstrated a great deal of satisfaction with regard to potential of problem-solving tasks in the textbooks to tap into pupils’ higher order processes. Also, a relative majority praised the in-use textbooks focus on on problematic and controversial issues in the target language culture. In the same vein, The majority of the respondents

agreed that the textbook material engages students in the cycle of reflection and action by involving dialogical problem solving tasks. In addition to that, a relative majority of the respondents were satisfied about the textbooks potential in fostering their roles as transformative intellectuals. Although the teachers' responses corroborated the findings of the checklist-based analysis with regard to the deficient sequencing of the textbook content, the teachers were, surprisingly divided over the dominance of native speakers' norms.

→ As far as the second major question is concerned, the middle school teachers were generally satisfied about the textbooks potential to foster an adequate level of pupils' intercultural competence. In this regard, a relative majority declared their satisfaction that 'the themes of the textbooks focus on problematic and controversial issues in the target language culture.' The majority of the respondents rejected the suggestion that 'the themes and the tasks in the textbook have been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture so as to offer pupils from both types of areas equal chances to participate in classroom discussions. The respondents were divided about the textbooks potential in enabling pupils to defend the stance of both the mother tongue and target language cultures. Surprisingly, the respondents were also divided over the dominant status of the native speaker in the textbook in question.

## **5.5. The Results of the Secondary School Teachers' Questionnaire**

### **5.5.1. The Goals of the Curriculum**

1. The textbook(s) enable(s) the teacher to assume the role of a transformative intellectual.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency	06	31	19	17	02	03	78
	Percent %	7.7	39.7	24.4	21.8	2.6	3.8	100
B2	Frequency	05	32	14	13	02	12	78
	Percent %	6.4	41	17.9	16.7	2.6	15.4	100
B3	Frequency	06	34	16	11	03	08	78
	Percent %	7.7	43.6	20.5	14.1	3.8	10.3	100

**Table 5.39** : S.Sc Teachers' Perceptions of the Textbooks Potential in Enabling Teachers to Assume the Roles of Transformative Intellectuals

As far as 'At the Cross Roads' (B1) is concerned, the answers to this question item, as shown in the above table, revealed the following : 39.7% of the respondents agreed with the fact that the textbook enables the teacher to assume the role of a transformative intellectual and 7.7% opted for strongly agree, 24.4% are neutral, while the rest ranged between 21.8% for disagree and 2.6 % opted for strongly disagree.

Concerning 'Getting Through' (B2), the answers to this question item, as shown in the above table, revealed the following : 41% of the respondents agreed with the fact that the textbook enables the teacher to assume the role of a transformative intellectual and 6.4 % choose strongly agree, while a minority disagreed with the idea 16.7 % opted for disagree and 2.6% choose strongly disagree.

As for 'New Prospect' (B3), the answers obtained revealed that, 43.6% which is the biggest rate opted for agree, 7.7% opted for strongly agree, while the rest tabged between 14.7% for dosagree, 3.1% for strongly disagree and 20.5% were neutral.

2. In addition to learning to communicate in English, the textbook(s) aim(s) at fostering students' awareness of their own personalities and social roles, responsibilities, sense of self-confidence and self-realizations.



		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency	06	35	16	17	01	03	78
	Percent %	7.7	44.9	20.5	21.8	1.3	3.8	100
B2	Frequency	06	39	10	14	01	08	78
	Percent %	7.7	50	12.8	17.9	1.3	10.3	100
B3	Frequency	08	35	13	16	01	05	78
	Percent %	10.3	44.9	16.7	20.5	1.3	6.4	100

**Table 5.40:** Secondary School Teachers' Perceptions of the Social and Individual Aims of the Curriculum

In response to this question (B1), 44.9% of the respondents agreed and 7.7% of them strongly agreed with the idea that the textbook aims at fostering students' awareness of their own personalities and social roles, responsibilities, sense of self-confidence and self-realizations. However, 20.5% disagreed and 1.3% strongly disagreed with the statement above.

Concerning (B2) half of the respondents opted for agree 50% and 7.7% opted for strongly agree, while only 17.9% and 1.3% of the respondents disagreed and strongly disagreed with the idea that the book in question aims at fostering students' awareness of their own personalities and social roles, responsibilities, sense of self-confidence and self-realizations.

As far as (B3) is concerned, 44.9% of the respondents agreed, 10.3% of them strongly agreed and 16.7 were neutral about the issue in question. However, 20.5% and 1.3% disagreed and strongly disagreed with the positive role the book plays in fostering students' awareness of their own personalities and social roles, responsibilities, sense of self-confidence and self-realizations.

Surprisingly, the results obtained from questionnaires (B1), (B2) and (B3) are in stark contradiction with the content of the three textbooks as revealed by the checklist analysis.

Although teachers seem to agree with the idea that the book in question aims at fostering students' awareness of their own personalities, social roles, responsibilities, sense of self-confidence and self-realizations, the textbook analysis revealed that the tasks and themes are too superficial to allow the achievement of this goal.

3. "The curriculum promotes native speakerism, where the goal is to enable learners to communicate with native speakers and the culture of English speaking countries is the norm.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency	04	19	19	27	05	04	78
	Percent %	5.1	24.4	24.4	34.6	6.4	5.1	100
B2	Frequency	03	20	19	22	05	09	78
	Percent %	3.8	25.6	24.4	28.2	6.4	11.5	100
B3	Frequency	05	18	18	24	06	07	78
	Percent %	6.4	23.1	23.1	30.8	7.7	09	100

**Table 5.41:** Secondary School Teachers' Perceptions of the Predominance of Native speakerism as a Curriculum Aim

As far as (B1) is concerned, the results shown in the above table reveal that 24.4% and 5.1% agreed and strongly agreed with the idea that the curriculum promotes native speakerism, while 34.6% and 6.4% disagreed and strongly disagreed with the idea. Strikingly 24.4% which is somehow a substantial rate were neutral. The statistical results are in the same wave with textbook analysis which came to the conclusion that the book in hand does not depict the 'native speaker' as being the only social model for learners.

concerning (B2) The answers generated revealed that 25.6% of the informant agreed and 3.8% of them strongly agreed that the textbook promotes native speakerism. However, 28.2% (disagree) and 6.4% (strongly disagree) of the respondents do not share the same

opinion and 24.4% were neutral. The analysis of the statistical results correlates with the analysis of this textbook, which revealed that the book in question introduced the pupils to famous native and TL figures. However, these figures have been depicted in a very superficial manner, which lacks the intellectual and cultural depth.

As illustrated in the above statistical results (B3), 23.1% agreed and 6.4% strongly agreed with the idea that the the curriculum promotes native speakerism, while 30.8% and 7.7% disagreed and strongly disagreed with the idea. Surprisingly 23.1% which is somehow a high rate were neutral. Throughout the book, there are limited attempts to represent some aspects of the native culture alongside the predominant features of the target culture, the ‘native speaker’ asserts its role as the preeminent source of inspiration in the textbook.

4.The textbook enables learners to develop new perceptions of reality in Algerian society and the rest of the world, so that they may learn to develop a critical eye and different perspectives for seeing the world, and adapt new cultural norms and personalities.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency	10	15	24	23	01	05	78
	Percent %	12.8	19.2	30.8	29.5	1.3	6.4	100
B2	Frequency	06	25	16	20	01	10	78
	Percent %	7.7	32.1	20.5	25.6	1.3	12.8	100
B3	Frequency	08	22	19	21	01	07	78
	Percent %	10.3	28.2	24.4	26.9	1.3	09	100

**Table 5.42:** Secondary School Teachers’ Perceptions of the Potential of the Textbooks in Fostering Critical Cross-cultural Awareness

As far as (B1) is concerned 12.8% of the respondents strongly agreed and 19.2% of them agreed with the idea that the textbook enables learners to develop new perceptions of

reality in Algerian society and the rest of the world, so that they develop a critical eye and different perspectives for seeing the world, and adapt new cultural norms and personalities. However, 29.5% of the informants disagreed and 1.3% of them strongly disagreed with the idea, while 30.8 % were neutral.

As for (B2) the statistical results revealed that 7.7% of the respondents strongly agreed and 32.1% of them agreed with the above statement. However, 25.6% of the informants disagreed and 1.3% of them strongly disagreed with the idea, while 20.5% were neutral.

Concerning (B3) the obtained results showed that 10.3% of the respondents strongly agreed and 28.2% of them agreed with the idea that the textbook enables learners to develop new perceptions of reality in Algerian society and the rest of the world, so that they develop a critical eye and different perspectives for seeing the world, and adapt new cultural norms and personalities. However, 26.9% of the informants disagreed and 1.3% of them strongly disagreed with the idea, while 24.4% were neutral.

The observed high rate of neutrality revealed by the statistical results evoke that the chosen sample of secondary school teachers are unaware about the importance of developing in students a critical eye for seeing the world, and adapting new cultural norms; these alarming findings reveal that teachers do not have the required level of awareness over the issue in question.

### **5.5.2. Problem-posing Education**

5. The problem solving tasks revolve around controversial social issues and cultural issues related to the everyday life of the students.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency	06	22	27	16	03	04	78
	Percent %	7.7	28.2	34.6	20.5	3.8	5.1	100
B2	Frequency	04	26	19	18	02	09	78
	Percent %	5.1	33.3	24.4	23.1	2.6	11.5	100
B3	Frequency	06	27	17	18	02	08	78
	Percent %	7.7	34.6	21.8	23.1	2.6	10.3	100

**Table 5.43:** Secondary School Teachers' Perceptions of the Relevance of Problem Solving Tasks to Pupils' Social Lives

As far as book (B1) is concerned 7.7% of the informants strongly agreed and 28.2% of them agreed with the idea that the problem solving tasks revolve around controversial social issues and cultural issues related to the everyday life of the students. However, 20.5% of the respondents disagreed and 3.8% of them strongly disagreed with the idea and 34.6%, which is a considerably high rate, of them were neutral.

Concerning book (B2) 5.1% of the informants strongly agreed and 33.3% of them agreed with the idea that the problem solving tasks are based on controversial social and cultural issues related to the everyday life of the students. However, 23.1% of the respondents disagreed and 2.6% of them strongly disagreed with the above statement and 24.4%, which is again alarmingly high rate, of them were neutral.

As far as book (B3) is concerned 7.7% of the respondents strongly agreed and 34.6% of them agreed with the above stated idea. However, 23.1% of the respondents disagreed and 2.6% of them strongly disagreed with the idea that the problem solving tasks in the book in question are based on controversial social and cultural issues related to the everyday life of the students and 21.8% of them were neutral.

The above stated statistics are not in the same wave with the results of our checklist-based analysis, which suggest that this option is not well articulated in the books in question.

6.The learners are encouraged to analyze real life problems, invoke their personal experiences and contribute to finding a creative solution.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency	08	24	23	16	02	05	78
	Percent %	10.3	30.8	29.5	20.5	2.6	6.4	100
B2	Frequency	08	33	12	14	01	10	78
	Percent %	10.3	42.3	15.4	17.9	1.3	12.8	100
B3	Frequency	07	28	16	17	02	08	78
	Percent %	09	35.9	20.5	21.8	2.6	10.3	100

**Table 5.44:** Secondary School Teachers'Peceptions of the potential in engaging a cycle of reflection and action

The results generated by this item in (B1) reveal that 10.3% of the respondents strongly agreed and 30.8% of them agreed with the idea that learners are encouraged to analyze real life problems, invoking their personal experiences to finding a creative solution, while 20.5% and 2.6% of the sample under study disagreed and strongly disagreed respectively.

As far as (B2) is concerned reveal that 10.3% of the respondents strongly agreed and 42.3% of them agreed with the idea that learners are encouraged to analyze real life problems invoking their personal experiences to finding a creative solution, while 17.9% and 1.3% of the respondents disagreed and strongly disagreed respectively.

Concerning (B3) the statistical results reveal that 9% of the respondents strongly agreed and 35.9% of them agreed with the idea that learners are encouraged to analyze real

life problems, invoking their personal experiences to finding a creative solution, while 21.8% and of the teachers disagreed and 2.6% of them strongly disagreed with the above Statement.

Surprisingly again, the results obtained from the questionnaires contradict with checklist-based analysis, which suggest that the the learning environment in the books under investigation is neither supportive nor productive. The texts and the tasks provided in the books in question are shallow, narrow and basic; the fact that deprives learners from the opportunity of analysing real life problems and contributing in finding creative solution to these problems.

7.The textbook enables learners to establish a link between their individual problems and the broader social context.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency	04	27	17	21	03	06	78
	Percent %	5.1	34.6	21.8	26.9	3.8	7.7	100
B2	Frequency	05	29	17	13	03	11	78
	Percent %	6.4	37.2	21.8	16.7	3.8	14.1	100
B3	Frequency	03	30	17	17	03	08	78
	Percent %	3.8	38.5	21.8	21.8	3.8	10.3	100

**Table 5.45:** Secondary School Teachers' Perceptions of the Link between individual problems and the Broader Social Context

The obtained results in (B1) reveal that 5.1% strongly agree and 34.6% of them strongly agreed with the statement which suggest that the textbook enables learners to establish a link between their individual problems and the broader social context, while 26.9% and 3.8% of the respondents disagreed and strongly disagreed respectively.

As far as (B2) is concerned, the statistical data reveal that 6.4% strongly agree and 37.2% of them strongly agreed with the above statement, while 16.7 % of the respondents disagreed and 3.8 % of them strongly disagreed.

The obtained results from (B3) reveal that 3.8% strongly agree and 38.5% of them strongly agreed with the statement which suggest that the textbook enables learners to establish a link between their individual problems and the broader social context, while 21.8% and 3.8% of the respondents disagreed and strongly disagreed respectively.

Once more, the above statistical results are not in the same wave with the checklist-based analysis, which suggest that the texts and tasks provided in the books in question do not help learners to develop a thorough understanding of their own community and society because of the scarce and inconsequential material that represent students' society and culture.

8.The textbook encourages learners to compare between their culture and the target culture with regard to the issue under discussion so as to reach a better understanding of themselves and their society.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency	08	25	17	19	01	08	78
	Percent %	10.3	32.1	21.8	24.4	1.3	10.3	100
B2	Frequency	08	33	14	13	01	09	78
	Percent %	10.3	42.3	17.9	16.7	1.3	11.5	100
B3	Frequency	09	26	14	19	01	09	78
	Percent %	11.5	33.3	17.9	24.4	1.3	11.5	100

**Table 5.46:** Secondary School Teachers' Peceptions of the potential in engaging a cycle of reflection and action



The obtained statistical data (B1) reveal that 10.3% of the respondents strongly agreed and 32.1% of them agreed with the idea that the textbook encourages learners to compare between their culture and the target culture with regard to the issue under discussion so as to reach a better understanding of themselves and their society, while 24.4% and 1.3% of the informants disagreed with the above statement.

As for (B2) 10.3% of the respondents strongly agreed and 42.3% of them agreed with the idea that the textbook encourages learners to compare between their culture and the target culture with regard to the issue under discussion so as to reach a better understanding of themselves and their society, while 16.7% and 1.3% of the informants disagreed with the above statement.

Concerning (B3) 11.5 % of the respondents strongly agreed and 33.3% of them agreed with the above statement, while 16.7% and 1.3% of the informants disagreed with the statement.

The checklist-based analysis revealed that this option is not well articulated in the books in question, because there is a very limited number of instances where students are asked to compare between their culture and the target culture with regard to the issue under discussion.

9.The textbook follows a clear and logical sequence that fosters in students the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency	02	22	20	26	04	04	78
	Percent %	2.6	28.2	25.6	33.3	5.1	5.1	100

B2	Frequency	02	20	18	27	02	09	78
	Percent %	2.6	25.6	23.1	34.6	2.6	11.5	100
B3	Frequency	02	19	21	26	04	06	78
	Percent %	2.6	24.4	26.9	33.3	5.1	7.7	100

**Table 5.47:**Secondary School Teachers’ Perceptions of the Effectiveness of the Textbook in Developing Pupil’s Critical Social Consciousness

Concerning (B1) the results generated by this question reveal that the number respondents who disagreed 38.4 % with the above statement slightly outnumber the respondents who agreed 30.6%.

Similarly, The results generated by this question in (B2) reveal that the number respondents who disagreed and strongly disagreed 34.6% and 2.6% with the above statement slightly outnumber the respondents who agreed 2.6% and 25.6%.

The same applies for (B3), 38.4% of the respondents disagreed with the idea that the textbook follows a clear and logical sequence that fosters in students the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions, while only 27% agreed with the idea.

These results are entirely persistent with the results of the checklist-based analysis.

### 5.5.3. Conscientization

10. The textbook tries to enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency	05	29	20	15	04	05	78
	Percent %	6.4	37.2	25.6	19.2	5.1	6.4	100

B2	Frequency	05	24	20	15	03	11	78
	Percent %	6.4	30.4	25.6	19.2	3.8	14.1	100
B3	Frequency	04	29	22	13	03	07	78
	Percent %	5.1	37.2	28.2	16.7	3.8	09	100

**Table 5.48:** Secondary School Teachers' Perceptions of the Effectiveness of the Textbooks in Fostering a Cross-cultural Awareness

As far as this question item is concerned, the number of the respondents who agreed with the idea that the textbook (B1) tries to enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development 43.6%, outnumber the respondents who disagreed with the idea 24.3%.

The statistical data for this question item reveal that, the number of the respondents who agreed with the idea that the textbook (B2) tries to enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development 36.8%, slightly outnumber the respondents who disagreed with the idea 23%.

Similarly, The results generated by this question in (B3) reveal that the number respondents who agreed with the above statement 42.3% outnumber the respondents who disagreed 20%.

Despite the fact that, comparisons and contrasts between learners' native cultural background and the target language culture help in developing a better understanding of the 'self' and the 'other' and foster the development of students' cross cultural awareness, the results of the checklist-based analysis showed clearly that this option was not adequately articulated in the books in question, which again contradicts with the above statistical data.

**11.** Problem solving enables learners to move from a purely naïve knowledge of reality to a higher level, one which enables them to perceive the causes of reality.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>Total</b>
B1	Frequency	03	22	29	17	01	06	78
	Percent %	3.8	28.2	37.2	21.8	1.3	7.7	100
B2	Frequency	03	28	24	12	01	10	78
	Percent %	3.8	35.9	30.8	15.4	1.3	12.8	100
B3	Frequency	05	27	23	14	01	08	78
	Percent %	6.4	34.6	29.5	17.9	1.3	10.3	100

**Table 5.49:** Secondary School Teachers' Perceptions of the Potential of the Textbooks in Fostering Higher Levels of Consciousness

As revealed by the above table (B1) only 32% agreed that problem solving tasks play an important role in helping learners to move from a purely naïve knowledge of reality to a higher level, which enables them to perceive the causes of reality while moving from one thinking level to the next. However 21.8% and 1.3% of these teachers disagreed with the above statement and 37.2% were neutral. The alarming high level of neutrality reveal that a considerably high rate of the respondents are completely negligent about both the importance of the issue under discussion.

As can be seen from the table above (B2) 35.9% and 3.8% of the teachers agreed with the above statement, while only 16.7% disagreed and 30.8% which is again alarmingly high rate were neutral.

Concerning (B3) is concerned half 50% of the respondents agreed with the importance of problem solving tasks and the role it plays in enabling students to perceive the causes of reality while moving from one thinking level to the next, while 19.2% of them disagreed and 29.5% were neutral.

As far as the checklist based analysis, the findings revealed that there is a limited number of problem solving activities in the three books under study and that the overriding majority of the tasks are of low thinking levels. Moreover, the transition from one thinking level to the next more complicated one, is not evident in the books in question.

#### 5.5.4. Authentic Materials

12. The topics and themes allow a great deal of dialogue between the teacher and the learners and among learners themselves.

		Strongly agree	agree	neutral	Disagree	Strongly disagree	Missing	Total
B1	Frequency	16	29	08	17	04	04	78
	Percent %	20.5	37.2	10.3	21.8	5.1	5.1	100
B2	Frequency	16	28	06	14	04	10	78
	Percent %	20.5	35.9	7.7	17.9	5.1	12.8	100
B3	Frequency	15	29	08	17	03	06	78
	Percent	19.2	37.2	10.3	21.8	3.8	7.7	100

**Table 5.50:** Secondary School Teachers' Perceptions of the Level of dialogism in Textbooks tasks

It is apparent that more than half 57.7% of the teachers agreed that the topics and themes in (B1) allow a great deal of dialogue between the teacher and the learners and among learners themselves, while only 26.9% of them disagreed and 10.3% were neutral.

Similarly in (B2) more than half of the respondents 20.5% and 35.9% agreed with the above statement, while 23% of them disagreed and 7.7% were neutral.

Close results are found in (B3) 56.4% of the teachers agreed that The topics and themes allow a great deal of dialogue between the teacher and the learners and among

learners themselves, while only 21.8% and 3.8% of them disagreed and% 10.3 were neutral.

As far as this item is concerned the checklist based analysis revealed that all the dialogues in the three books are student –student, there are no teacher - student dialogues. Moreover, the vast majority these dialogues are guided; in the sense that students cannot direct the dialogues, they are rather asked fixed questions to which the answer is predicted and can be judged either true or false.

13.The themes of the materials reflect accurately learners ‘everyday life, society and culture.

		Strongly agree	agree	neutral	Disagree	Strongly disagree	Missing	total
B1	Frequency	04	23	18	18	08	07	78
	Percent %	5.1	29.5	23.1	23.1	10.3	09	100
B2	Frequency	05	21	17	18	07	10	78
	Percent %	6.4	26.9	21.8	23.1	09	12.8	100
B3	Frequency	05	22	19	16	07	09	78
	Percent %	6.4	28.2	24.4	20.5	09	11.5	100

**Table 5.51:** Secondary school Teachers’ Perceptions of the Potential of the Textbooks in Fostering Higher Levels of Consciousness

As the results show in (B1) 34.6% of the respondents agreed that the themes of the materials reflect accurately learners ‘everyday life, society and culture. Surprisingly close results were scored for those who disagreed 33.4% and 23.1% for those who were neutral.

Similar results are found in (B2) where 6.4% and 26.9% of the respondents agreed with the above statement and 30.4% disagreed, while 23.1% of them were neutral.

Again close results are found in (B3) where 34.6% the respondents agreed with the above statement and 29.5% disagreed, while 24.4% of them were neutral.

It is strikingly noticeable, that the number of teachers who agreed with the idea that the themes of the materials reflect accurately learners ‘everyday life, society and culture is very close to the number of teachers who disagreed, which evokes that the majority of teachers do not have clear visions about what the representations of the materials in use.

The checklist based analysis revealed that the themes of the material which reflect learners ‘everyday life, society and language culture are scarce, the fact that would set students apart from their native cultures.

14.The texts grow in complexity in tandem with learners’ linguistic and intellectual growth.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>total</b>
B1	Frequency	02	24	30	11	05	06	78
	Percent %	2.6	30.8	38.5	14.1	6.4	7.7	100
B2	Frequency	01	26	24	12	05	10	78
	Percent %	1.3	33.3	30.8	15.4	6.4	12.8	100
B3	Frequency	02	22	30	10	05	09	78
	Percent %	2.6	28.2	38.5	12.8	6.4	11.5	100

**Table 5.52:** Secondary School Teachers’ Perceptions of the Effectiveness of the Sequencing of the Textbooks Linguistic and Cultural Content

The above results (B1) show that 2.6% of the respondents strongly agreed and 30.8% of them agreed that the texts grow in complexity in tandem with learners’ linguistic and intellectual growth, while 20.5% of them disagreed and 30.8%, which is the highest percentage, were neutral.

Concerning (B2) close results were scored 34.6% of the respondents agreed with the above statement, while 21.8% of them disagreed and 30.8% were neutral.

Again similar results are met in (B3) 30.6% of the respondents agreed, while 19.2% of them disagreed and 38.5% were neutral.

The fact that a considerable number of teachers remain neutral with regard to this item is a proof that teachers are not aware of the importance of this issue.

The data generated by the checklists analysis demonstrated that the overriding majority of the tasks are of low cognitive level and transition from one thinking level to the next level is most of the time restricted to the three first levels, knowledge, comprehension, application (according to Bloom's taxonomy).

15. The themes of the textbook focus on problematic and controversial issues in the first language culture.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>total</b>
B1	Frequency	05	24	16	22	07	04	78
	Percent %	6.4	30.8	20.5	28.2	09	5.1	100
B2	Frequency	04	21	15	22	07	09	78
	Percent %	5.1	26.9	19.2	28.2	09	11.5	100
B3	Frequency	05	22	17	21	06	07	78
	Percent %	6.4	28.2	21.8	26.9	7.7	09	100

**Table 5.53:** Teachers' Perceptions of the Textbooks Focus on First Language Themes.

The above statistical data suggest that 6.4% of the respondents strongly agreed and 30.8% of them agreed that the themes of the textbook focus on problematic and controversial issues in the first language culture, while 28.2% of them disagreed and 9% strongly disagreed.



As for (B2) 32% of the teachers with the above statement, while 37.2% of them disagreed.

Concerning (B3) 34.6% of the teachers agreed with the idea that that the themes of the textbook focus on problematic and controversial issues in the first language culture, while 34.6% of them disagreed.

It is strikingly noticeable, that the number of teachers who agreed with the idea that with the idea that the themes of the textbook focus on problematic and controversial issues in the first language culture is very close to the number of teachers who disagreed, which evokes that the majority of teachers do not have clear visions about what the representations of the materials in use.

The checklist based analysis demonstrated that, themes covered throughout the books do not evoke any controversial or problematic issue in the first language culture; the themes discussed throughout the book include only safe topics to promote social peace, immobility and the status quo in society.

16.The themes of the textbook focus on problematic and controversial issues in the target language culture.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>total</b>
B1	Frequency	-	28	20	19	04	07	78
	Percent %	-	35.9	25.6	24.4	5.1	09	100
B2	Frequency	03	21	19	21	04	10	78
	Percent %	3.8	26.9	24.4	26.9	5.1	12.8	100
B3	Frequency	-	24	20	22	04	08	78
	Percent %	-	30.8	25.6	28.2	5.1	10.3	100

**Table 5.54:**Secondary School Teachers' Perceptions of the Textbooks Focus on Target Language Themes.

The table above(B1) reveal that 35% of the respondents agreed with the proposition which states that the themes of the textbook focus on problematic and controversial issues in the target language culture, while 29.5% of them disagreed.

As for (B2) 30.7% of the teachers greed with the above statement, while 32% of them disagreed and 24.4% were neutral.

Concerning (B3) 30.8% of the respondents agreed that that the themes of the textbook focus on problematic and controversial issues in the target language culture, while 33.3% of them disagreed.

The checklist based analysis demonstrated that the themes covered throughout the books do not evoke any controversial or problematic issue in the target language culture

17.The themes and the tasks in the textbook are clearly biased towards themes specific to urban areas culture so that learners in rural areas have little to say about them.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>total</b>
B1	Frequency	03	16	11	32	11	05	78
	Percent %	3.8	20.5	14.1	41	14.1	6.4	100
B2	Frequency	03	13	10	31	11	10	78
	Percent %	3.8	16.7	12.8	39.7	14.1	12.8	100
B3	Frequency	06	15	09	28	12	08	78
	Percent %	7.7	19.2	11.5	35.9	15.4	10.3	100

**Table 5.55:** Secondary School Teachers' Perceptions of the Textbooks Focus on Target Language Themes.

As the results show that 24.3% of the teachers agreed that the themes and the tasks in the textbook (B1) are clearly biased towards themes specific to urban areas culture, while 55.1% of them disagreed.

The above table shows that in (B2) 20.5% of the respondents agreed with the above proposition, while 53.8% of them disagreed.

Concerning (B3) 26.9% of the teachers agreed that the themes and the tasks in the textbook are clearly biased towards themes specific to urban areas culture, while 60.3% of them disagreed.

The above results are in line with the findings of the checklist based analysis which demonstrated that the themes and tasks in this textbooks do not represent the diversity of the sociocultural context. The rural reality is invisible in the books under investigation and hence rural areas where a considerable number of Algerian still live and learn are denied any voice in the language classroom.

18. The textbooks include complex and transformative elements of the TL culture like linguistic and ethnic diversity, social mobility, women’s emancipation, individualism vs.collectivism, patriarchal society, freedom of speech, terrorism, religious radicalism, illegal immigration, social and regional inequality.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>total</b>
B1	Frequency	01	15	18	33	06	05	78
	Percent %	1.3	19.2	23.1	42.3	7.7	6.4	100
B2	Frequency	03	16	16	27	07	09	78
	Percent %	3.8	20.5	20.5	34.6	09	11.5	100
B3	Frequency	02	14	14	34	07	07	78
	Percent %	2.6	17.9	17.9	43.6	09	09	100

**Table 5.56: Secondary School Teachers’Perceptions of the Transformative potential of the target language culture themes**

The above table shows (B1) that 20.5% of the respondents agreed that the textbook includes complex and transformative elements of the TL culture, while half of them 50%

disagreed.

Concerning (B2) 24.3% of the respondents agreed with the above proposition, while 43.6% of them disagreed.

As for (B3) 20.5% of the teachers agreed that the textbooks include complex and transformative elements of the TL culture, while more than half of them 52.6 % disagreed.

The above results corroborate with the findings of the checklist based analysis which demonstrated that the textbooks under study failed to live up to an acceptable standard in terms of sociocognitive transformational content that would result in the maturation of students' awareness and their assuming of effective social roles.

### 5.5.5.Dialogism

19.The textbook material engages students in the cycle of reflection and action by involving dialogical problem solving tasks.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>total</b>
B1	Frequency	-	38	17	18	01	04	78
	Percent %	-	48.7	21.8	23.1	1.3	5.1	100
B2	Frequency	01	37	16	14	02	08	78
	Percent %	1.3	47.4	20.5	17.9	2.6	10.3	100
B3	Frequency	02	30	20	17	02	07	78
	Percent %	2.6	38.5	25.6	21.8	2.6	09	100

**Table 5.57: Secondary School Teachers'Perceptions of the Use of Dialogism as a Prompt for a Cycle of Reflection and Action**

The above table illustrates that 48.7% of the teachers agreed with the proposition which states that the textbook (B1) engages students in the cycle of reflection and action by involving dialogical problem solving tasks, while 24.4% of them disagreed.

Concerning (B2) 48.7% of the teachers agreed with the above proposition, while 20.5% of them disagreed.

As for (B3) 31.1% of the respondents teachers agreed that the textbook material engages students in the cycle of reflection and action by involving dialogical problem solving tasks, while 24.4% of them disagreed.

The checklist-based analysis findings demonstrated that dialogism in the books in question is not well enunciated, there is a limited number of dialogues in these books, most of which are guided. Students are caught in situations where they are asked a precise set of questions to which the answer is known and can be judged as true or false.

20.The textbook is organized around dialogic situations that use learners’ knowledge of their culture and the target language culture serves as input.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>total</b>
B1	Frequency	02	34	19	16	02	05	78
	Percent %	2.6	43.6	24.4	20.5	2.6	6.4	100
B2	Frequency	03	30	20	16	-	09	78
	Percent %	3.8	38.5	25.6	20.5	-	11.5	100
B3	Frequency	02	24	24	21	-	07	78
	Percent %	2.6	30.8	30.8	26.9	-	09	100

**Table 5.58:**Secondary School Teachers’ Perceptions of the use of first and target language themes as input in dialogic tasks

As far as (B1) is concerned 46.2% of the teachers agreed that the textbook is organized around dialogic situations that use learners’ knowledge of their culture and the target language culture serves as input, while 23.1% of them disagreed.

Concerning (B2) 42.3% of the respondents agreed with the above statement, while 20.5% of them disagreed.

As for (B3) 33.4% of the teachers agreed with the above statement, while 26.9% of these respondents disagreed.

The analysis of the books under investigation illustrated that the nature of dialogic situations in these books do not encourage students to link in any way between aspects of their native culture to aspects of the target language culture. This deprives them from any chance to contrast between their understanding of themselves, their identity, culture and the identity and culture of those who belong to the target language culture.

21. The textbook gradually grants learners greater time and autonomy to express their point views.

		Strongly agree	agree	neutral	Disagree	Strongly disagree	Missing	total
B1	Frequency	04	24	22	19	05	04	78
	Percent %	5.1	30.8	28.2	24.4	6.4	5.1	100
B2	Frequency	07	24	17	18	04	08	78
	Percent %	09	30.8	21.8	23.1	5.1	10.3	100
B3	Frequency	06	26	17	17	05	07	78
	Percent %	7.7	33.3	21.8	21.8	6.4	09	100

**Table 5.59:** Secondary School Teachers' Perceptions of the potential of the textbook in fostering pupils' autonomy to express themselves

From the above table (B1) shows that 35.9% of the respondents agreed that the textbook gradually grants learners greater time and autonomy to express their point views, while 30.8% of them disagreed.

The above statistical data (B2) reveal that 39.8% of the teachers agreed with the above statement, while 28.2% of them disagreed.

The table above (B3) shows that 45% of the respondents agreed with the above proposition, while 28.4% of them disagreed with it.

22.The dialogic orientation of the textbook aims at raising learners 'awareness to issues of equity and power relations.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>total</b>
B1	Frequency	03	25	24	17	02	07	78
	Percent %	3.8	32.1	30.8	21.8	2.6	09	100
B2	Frequency	04	25	23	14	02	10	78
	Percent %	5.1	32.1	29.5	17.9	2.6	12.8	100
B3	Frequency	04	27	24	14	02	07	78
	Percent %	5.1	34.6	30.8	17.9	2.6	09	100

**Table 5.60:**Secondary School Teachers'perceptions of Poetential of the textbook in Exposing Social inequalities and Power relations

As far as (B1) is concerned 35.9% of the teachers agreed with the proposition which suggest that the dialogic orientation of the textbook aims at raising learners 'awareness to issues of equity and power relations, while 24.4% of them disagreed and 30.8% were neutral.

Concerning (B2) 37.2% of the respondents agreed with the above proposition, while 20.5% of them disagreed and 29.5% were neutral.

As for (B3) 39.7% of the teachers agreed with the above statement, while 20.5% of them disagreed and 30.8 were neutral.

Throughout the book there is no reference to isues of equity, social justice or power relations.

The checklist based analysis demonstrated that the overriding majority of the dialogues are guided, where students are asked to listen and repeat, listen and fill in the

blanks, listen and put the stress in the appropriate place. The students are not allotted any margin of freedom to take control either of content or form about the issues evoked by the tasks. therefore, these tasks are completely discrepant with the dialogic model promoted by the proponents of critical pedagogy.

### 5.5.6.socio-political, cultural concerns

23.The textbook encourages learners to use both the mother and target language cultures perspectives to tackle the political problems relevant to their lives.

		Strongly agree	agree	neutral	Disagree	Strongly disagree	Missing	total
B1	Frequency	02	25	16	19	06	10	78
	Percent %	2.6	32.1	20.5	24.4	7.7	12.8	100
B2	Frequency	03	29	12	21	05	08	78
	Percent %	3.8	37.2	15.4	26.9	6.4	10.3	100
B3	Frequency	05	27	16	16	06	08	78
	Percent %	6.4	34.6	20.5	20.5	7.7	10.3	100

**Table 5.61:**Secondary School Teachers'Perceptions of the potential of the textbook in fostering a socially relevant cross-cultural Awareness

The above table (B1) shows that 34.7% of the respondents agreed that the textbook encourages learners to use both the mother and target language cultures perspectives to tackle the political problems relevant to their lives, whereas 32.1% of them disagreed.

Concerning (B2) 41% of the teachers agreed with the suggestion above, while 33.3% of them disagreed.

As far as (B3) is concerned 41% of the teachers agreed with the above suggestion, while 28.2% of them disagreed.



The above findings are in stark contradiction with the findings of the checklist based analysis, which demonstrated that the books in question do not refer to current political issues that are relevant to students' daily lives.

24. The textbook raises learners' awareness to their social roles.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>total</b>
B1	Frequency	09	30	19	13	03	04	78
	Percent %	11.5	38.5	24.4	16.7	3.8	5.1	100
B2	Frequency	11	29	14	12	02	10	78
	Percent %	14.1	37.2	17.9	15.4	2.6	12.8	100
B3	Frequency	11	30	17	11	02	07	78
	Percent %	14.1	38.5	21.8	14.1	2.6	09	100

**Table 5.62:** Secondary School Teachers' Perceptions of the potential of the textbook in fostering social consciousness

The findings in this table (B1) demonstrated that half 50% of the teachers agreed that the textbook raises learners' awareness to their social roles, whereas 20.5% of them disagreed.

As can be seen from the table above (B2) 51.3% of the respondents agreed with the above proposition, whereas 18% of them disagreed.

As far as (B3) is concerned 52.6% of the respondents agreed that textbooks play a major role in raising learners' awareness to their social roles, while 16.7% of them disagreed with the idea.

Based on the evidence emanating from the textbook analysis, such a goal lays definitely far beyond the scope of the textbooks in question.

25. Challenging the social status quo both inside the classroom and in the wider community is clearly a major goal of the dialogic tasks of the textbook.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>total</b>
B1	Frequency	02	23	24	21	01	07	78
	Percent %	2.6	29.5	30.8	26.9	1.3	09	100
B2	Frequency	02	21	25	17	01	12	78
	Percent %	2.6	26.9	32.1	21.8	1.3	15.4	100
B3	Frequency	03	20	28	17	01	09	78
	Percent %	3.8	25.6	35.9	21.8	1.3	11.5	100

**Table 5.63:** Secondary School Teachers' Perceptions of the textbook potential in challenging the social status quo

The table above indicates that 32.1% of the informants agreed that challenging the social status quo both inside the classroom and in the wider community is a major goal of the dialogic tasks of the textbook (B1), while 28.2% of them disagreed.

As far as (B2) is concerned 29.5% of the informants agreed with the above statement, whereas 23.1% of them disagreed.

Concerning (B3) 29.4% of them agreed with the statement, while 23.1% of them disagreed.

The analysis of the books in question demonstrated that the tasks of these textbooks are too weak to be conducive to this goal. The students are not free to direct the dialogues to challenge the social status quo both inside the classroom and in the wider community.

### **5.5.7. the Role of Teacher and Student**

26. The textbook allows the teacher and learners to feel that they are the subjects rather

than the objects of a culturally transforming action.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>total</b>
B1	Frequency	06	26	25	09	05	07	78
	Percent %	7.7	33.3	32.1	11.5	6.4	09	100
B2	Frequency	05	28	21	10	05	09	78
	Percent %	6.4	35.9	26.9	12.8	6.4	11.5	100
B3	Frequency	06	25	26	09	05	07	78
	Percent %	7.7	32.1	33.3	11.5	6.4	09	100

**Table 5.64:**Secondary School Teachers' Perceptions of the Textbook's Potential to Foster Pupils' Agency in Culturally Transforming Action

The above statistics (B1) demonstrate that 41% of the respondents agreed with the proposition which suggests that the textbook allows the teacher and learners to feel that they are the subjects rather than the objects of a culturally transforming action, whereas 17.9% of them disagreed.

The statistical data (B2) reveal that 42.3% of the informants agreed with the above statement, while 19.2% of them disagreed.

As for (B3) 39.8% of the informants agreed with the above statement, while 17.9% of them disagreed with the idea.

Again the above findings contradicts with the findings of the checklist based analysis which revealed that this option is not well articulated in the textbook, the themes and tasks do not allow teachers and students to feel that they are the subjects because most of the tasks assigned to the students do not trigger their intellectual curiosity or critical thinking.

27.The textbook gradually develops students' knowledge of English to enable them to defend the stand points of their first language culture.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>total</b>
B1	Frequency	05	26	19	21	02	05	78
	Percent %	6.4	33.3	24.4	26.9	2.6	6.4	100
B2	Frequency	05	31	13	15	04	10	78
	Percent %	6.4	39.7	16.7	19.2	5.1	12.8	100
B3	Frequency	06	27	20	15	04	06	78
	Percent %	7.7	34.6	25.6	19.2	5.1	7.7	100

**Table 5.65:** Secondary School Teachers' Perceptions of the Level of cross-cultural awareness in the First Language

As shown above (B1) 39.7% of the respondents agreed with the proposition which states that the textbook gradually develops students' knowledge of English to enable them to defend the stand points of their first language culture while 29.5 of them disagreed.

As demonstrated by the statistical data (B2) 46.1% of the teachers agreed with previously stated proposition while 24.3% of them disagreed.

The table above reveal (B3) that 42.3% of the informants agreed with above stated proposition while 24.3% of them disagreed.

28.The textbook gradually develops students' knowledge of English to enable them to defend the stand point of the target language culture.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>total</b>
B1	Frequency	02	23	24	22	-	07	78
	Percent %	2.6	29.5	30.8	28.2	-	09	100
B2	Frequency	02	27	21	17	-	11	78
	Percent %	2.6	34.6	26.9	21.8	-	14.1	100

B3	Frequency	02	29	21	17	-	09	78
	Percent %	2.6	37.2	26.9	21.8	-	11.5	100

**Table 5.66:** Secondary School Teachers' Perceptions of the Level of cross-cultural awareness in the Target Language

As suggested by the above table (B1) 32.1% of the informants agreed that the textbook gradually develops students' knowledge of English to enable them to defend the stand point of the target language culture, while 28.2% of them disagreed and 30.8% which is of them were neutral.

As far as (B2) is concerned 37.2% of the respondents agreed with the above statement, while 21.8% of them agreed and 26.9% were neutral.

Concerning (B3) 39.8% of the respondents agreed with the above statement, while 21.8% of them agreed and 26.9% were neutral.

It is apparent that content of the textbook is not only deficient with regard to its coverage of aspects of local and target language cultures, but this content is also deficient from the linguistic point of view in that it is far from equipping learners with the language and rhetorical skills that would enable learners to defend the stand point of the target culture

29.The textbook allows teachers to adopt a critical stance towards social inequalities both from the vintage point of the mother language culture and the target language cultures.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>total</b>
B1	Frequency	01	20	23	23	03	08	78
	Percent %	1.3	25.6	29.5	29.5	3.8	10.3	100
B2	Frequency	01	19	21	24	01	12	78

	Percent %	1.3	24.4	26.9	30.8	1.3	15.4	100
B3	Frequency	03	20	20	24	02	09	78
	Percent %	3.8	25.6	25.6	30.8	2.6	11.5	100

**Table 5.67:** Secondary School Teachers' Perceptions of the potential of the textbooks in fostering a cross cultural awareness about social inequalities

The statistical data above (B1) reveal that 26.9% of the teachers agreed that the textbook allows teachers to adopt a critical stance towards social inequalities both from the vintage point of the mother language culture and the target language cultures, while 33.3% of them disagreed.

Concerning (B2) 25.5% of the teachers agreed with the above statement 32.1% of them disagreed with the idea.

As far as (B3) is concerned 28.4% of the teachers agreed with the above statement 33.4% of them disagreed with the idea.

30. The material aims at enabling learners to think and reflect critically from both their own perspective and other perspectives and can even effectively solve problems such as misunderstandings and conflicts in communication”.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>total</b>
B1	Frequency	07	27	15	21	02	06	78
	Percent %	09	34.6	19.2	26.9	2.6	7.7	100
B2	Frequency	09	31	09	19	01	09	78
	Percent %	11.5	39.7	11.5	24.4	1.3	11.5	100
B3	Frequency	11	26	14	19	01	07	78
	Percent %	14.1	33.3	17.9	24.4	1.3	09	100

**Table 5.68:** Secondary School Teachers' Perceptions of the Relevance of Cross-cultural to Pupils' social Action

The above data (B1) reveal that 43.6% of the teachers agreed that the material aims at enabling learners to think and reflect critically from both their own perspective and other

perspectives and can even effectively solve problems such as misunderstandings and conflicts in communication, however 29.5% of them disagreed.

The above table states (B2) 51.2% of the teachers agreed with the above statement, while 25.7% of them disagreed.

As far as (B3) is concerned 51.2% of the teachers agreed with the above statement, while 25.7% of them disagreed.

Again the findings revealed by the questionnaires are in stark contradiction with the analysis of the textbooks which clearly demonstrated that the texts and tasks provided in the book do not offer students the chance to analyze, evaluate and suggest solutions to critical situations neither from their own perspective nor from the perspective of the ‘other’.

31. In problem-solving tasks the teacher does not impose his point of view or a predetermined answer but treat learners as his equals in view of reaching a creative solution.

		<b>Strongly agree</b>	<b>agree</b>	<b>neutral</b>	<b>Disagree</b>	<b>Strongly disagree</b>	<b>Missing</b>	<b>total</b>
B1	Frequency	15	39	10	06	03	05	78
	Percent %	19.2	50	12.8	7.7	3.8	6.4	100
B2	Frequency	14	41	04	06	04	09	78
	Percent %	17.9	52.6	5.1	7.7	5.1	11.5	100
B3	Frequency	16	36	09	07	03	07	78
	Percent %	20.5	46.2	11.5	09	3.8	09	100

**Table 5.69:** Secondary School Teachers’ Perceptions of the level of learner-centeredness in Dialogic tasks

The data in this table (B1) state that the overriding majority of teachers 69.2% agree that in problem-solving tasks the teacher does not impose his point of view or a predetermined answer but treat learners as his equals in view of reaching a creative solution, while only 11.5% disagreed.

As far As (B2) is concerned the majority of teachers 70.5% agreed with the above statement, while 12.8% of them disagreed.

Concerning (B3) more than half of the respondents 66.7% agreed with the above statement, while 12.8% of them disagreed.

These obtained results corroborate with the findings of checklist based analysis.

### 5.5.8. Biographic Data

32. Gender : Male  Female

Gender	P(%)
Female	78.80
Male	21.20
Missing	0
Total	100, 0

**Table 5.70:** Respondents' Gender

As shown above 78.80% of the population are male and 21.20% are female students.

33. Age : Less than 25 years old Between 25 years and 40 years old Above 40

Age	P(%)
Less than 25 years	9.10
Between 25 years and 40 years	60.60



Above 40years	30.30
Missing	0
Total	100, 0

**Table 5.71:** Respondents' Age

The above table shows that 9.10 % of the teachers are less than 25 years old, 60.60 % of them are between 25 and 40 years old and 30.30% are above 40 years.

34. Teaching Experience:

.....years

<b>Option</b>	<b>Percentage %</b>
<b>Less than 5 years</b>	19.40%
<b>between 5-10 years</b>	47.20%
<b>between 10-15 years</b>	27.20%
<b>more than 15 years</b>	6.20%
<b>Total</b>	100%

**Table 5.72:** Respondents' Years of Teaching Experience in the Secondary School

As indicated in the above table 19.40% of the teachers have less than five years teaching experience, 47.20% have between five to ten years teaching experience, 27.20% of them have between ten to fifteen years experience and 6.2 0% have more than 15 years teaching experience.

35.I have taught all levels in the secondary school.

<b>Option</b>	<b>Percentage %</b>
<b>Yes</b>	92.10 %
<b>No</b>	7.9 0%
<b>Total</b>	100%

**Table 5.73:** Respondents' Experience in Teaching in the Secondary School

As revealed by the above statistical data the overwhelming majority 92.10% of the respondents have taught all levels in the secondary school.

## **5.6.Overall Analysis of the Secondary School Teachers'Questionnaire**

The analysis of the results of the secondary school teachers'questionnaire generated the following findings:

The respondents were mostly females.The respondents were also most experienced or midcareer teachers and the majority of them have taught all the levels and, hence, are familiar with the textbooks under study which adds to the validity of their responses.

The respondents were devided with regard to the textbook(s) potential in enabling ) the teacher to assume the role of a transformative intellectual.

→ The majority of the respondents declared their satisfaction that 'The textbook(s) enable(s) the teacher to assume the role of a transformative intellectual'.

→ A relative majority of the respondents agreed that 'In addition to learning to communicate in English, the textbook(s) aim(s) at fostering students' awareness of their own personalities and social roles, responsibilities, sense of self-confidence and self-realizations'.

→ A relative majority of the respondents rejected the suggestion that"the curriculum promotes native speakerism, where the goal is to enable learners to communicate with native speakers and the culture of English speaking countries is the norm'

→ The respondents were devided over the suggestion that 'The textbook enables learners to develop new perceptions of reality in Algerian society and the rest of the world, so that they may learn to develop a critical eye and different perspectives for seeing the world, and adapt new cultural norms and personalities.

→ The majority of the respondents declared their satisfaction with regard to the suggestion that 'The problem solving tasks revolve around controversial social issues and cultural issues related to the everyday life of the students'

→ A relative majority agreed to the suggestion that 'The learners are encouraged to analyze real life problems, invoke their personal experiences and contribute to finding a creative solution'.

→ The majority declared their satisfaction that 'The textbook enables learners to establish a link between their individual problems and the broader social context'.

→ The overriding majority also declared their satisfaction that 'The textbook encourages learners to compare between their culture and the target culture with regard to the issue under discussion so as to reach a better understanding of themselves and their society'.

→ A relative majority agreed to the suggestion that 'The textbook follows a clear and logical sequence that fosters in students the confidence and the cognitive abilities that will eventually enable them to act upon and improve their social conditions'.

→ A relative majority declared their satisfaction that 'The textbook tries to enable learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development'.

→ The respondents were divided with regard to the suggestion that 'Problem solving enables learners to move from a purely naïve knowledge of reality to a higher level, one which enables them to perceive the causes of reality'.

→ The overriding majority also declared their satisfaction that 'The topics and themes allow a great deal of dialogue between the teacher and the learners and among learners themselves'.

→ The respondents were divided over the suggestion that ‘The themes of the materials reflect accurately learners’ everyday life, society and culture’

→ The majority of the respondents rejected the suggestion that ‘The texts grow in complexity in tandem with learners’ linguistic and intellectual growth’.

→ The respondents were also divided over the suggestion that ‘The themes of the textbook focus on problematic and controversial issues in the first language culture’.

→ The overriding majority of the respondents rejected the suggestion that ‘The themes of the textbook focus on problematic and controversial issues in the target language culture.

→ The overriding majority of the respondents rejected also the suggestion that ‘The themes and the tasks in the textbook are clearly biased towards themes specific to urban areas culture so that learners in rural areas have little to say about them’.

→ The majority of the respondents rejected the suggestion that ‘The textbooks include complex and transformative elements of the TL culture like linguistic and ethnic diversity, social mobility, women’s emancipation, individualism vs. collectivism, patriarchal society, freedom of speech, terrorism, religious radicalism, illegal immigration, social and regional inequality’.

→ A relative majority of the respondents were satisfied about the suggestion that ‘The textbook material engages students in the cycle of reflection and action by involving dialogical problem solving tasks’.

→ A majority declared their satisfaction in reaction to the suggestion that ‘The textbook is organized around dialogic situations that use learners’ knowledge of their culture and the target language culture serves as input’.

→ A relative majority of the respondents were satisfied about the suggestion that ‘The textbook gradually grants learners greater time and autonomy to express their point views’.

→ The majority of the respondents were satisfied about the suggestion that ‘The dialogic orientation of the textbook aims at raising learners’ awareness to issues of equity and power relations’.

→ A relative majority of the respondents declared their satisfaction with regard to the suggestion that ‘The textbook encourages learners to use both the mother and target language cultures perspectives to tackle the political problems relevant to their lives’.

→ The overriding majority of the respondents were satisfied about the suggestion that ‘The textbook raises learners’ awareness to their social roles’.

→ A relative majority of the respondents were satisfied about the suggestion that ‘Challenging the social status quo both inside the classroom and in the wider community is

→ The overriding majority of the respondents were satisfied about the suggestion that ‘The textbook allows the teacher and learners to feel that they are the subjects rather than the objects of a culturally transforming action’.

→ The vast majority of the respondents declared their satisfaction in reaction to the suggestion that ‘The textbook gradually develops students’ knowledge of English to enable them to defend the stand points of their first language culture’.

→ A relative majority of the respondents were satisfied about the suggestion that ‘The textbook gradually develops students’ knowledge of English to enable them to defend the stand point of the target language culture’.

→ A great deal of division characterized the respondents’ reactions to the proposition that ‘The textbook allows teachers to adopt a critical stance towards social inequalities both from the vintage point of the mother language culture and the target language cultures’.

→ The vast majority of the respondents declared their satisfaction in reaction to the suggestion that ‘The material aims at enabling learners to think and reflect critically from

both their own perspective and other perspectives and can even effectively solve problems such as misunderstandings and conflicts in communication”.

→ The overriding majority declared their satisfaction to the proposition that ‘problem-solving tasks the teacher does not impose his point of view or a predetermined answer but treat learners as his equals in view of reaching a creative solution’

Therefore,roughly speaking,the secondary school teachers declared a relative satisfaction with the potential of the textbooks under study to equip learners with an adequate level of conscientization which is susceptible to enable them to reverse the status quo and to respond positively and actively to the problems and contradictions characterizing their social lives.The responds also declared a relative satisfaction with the potential of the textbooks under study to foster in language learners an adequate level of intercultural communicative competence susceptibe to enable them to emerge as native speakers.

## **5.7.The University Students’questionnaire**

The present questionnaire aims at gauging first year university students of English at Mohammed seddik Benyahia, jijel perceptions of the effectiveness of the Algerian middle and secondary school English textbooks from a critical perspective. Students’questionnaire is divided into eight sections.

### **5.7.1.Description of the University Students’Questionnaire**

**Section one** starts from question one to question six investigated students’ awareness about the goals of learning English.

**Section two** starts from question seven to question twelve explored the principles of poble-posing Education.

**Section three** is composed of one question which aimed at investigating an important principles of critical pedagogy which is conscientization.

**Section four** starts from question fourteen to question twenty one explored the relationship between critical pedagogy and authentic material.

**Section five** starts from question twenty two to question twenty five explored the relationship between critical pedagogy and dialogism.

**Section six** which is consisted of questions twenty six and question twenty seven probed the relationship between critical pedagogy and socio-political, cultural concerns.

**Section seven** starts from question twenty eight to question thirty two explored the role of the teachers and students in critical classes.

**Section eight** is mainly concerned with biographic data.

## 5.7.2. The Results of the University Students' Questionnaire

### 5.7.2.1. The Goals of Learning English

1. I am learning English because it would enable me to interact with people from different cultures and to acquire a universal culture.

option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	13	36, 1	9	25, 0
Agree	10	27, 8	4	11, 1
Neutral	0	0, 0	0	0, 0
Disagree	1	2, 8	0	0, 0
Strongly disagree	1	2, 8	0	0, 0
Missing	11	30, 6	23	63 9

Total	36	100, 0	36	100, 0
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**Table 5.74: University Students Perceptions of the Scope of English as a lingua franca**

As illustrated by the above statistical data (MS) show that 63.9% of the respondents agreed and strongly disagreed that they are learning English because it would enable them to interact with people from different cultures and to acquire a universal culture, while 2% of them disagreed and strongly disagreed with the idea.

The statistical data (SS) illustrate that 36.1% of the respondents agreed and strongly agreed that they are learning English because it would enable them to interact with people from different cultures and to acquire a universal culture, while none of them disagreed.

2. I am learning English so that I will be able to live in an English-speaking country.

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	11	30, 6	8	22, 2
Agree	9	25, 0	2	5, 6
Neutral	3	8, 3	1	2, 8
Disagree	3	8, 3	0	0, 0
Strongly disagree	0	0, 0	0	0, 0
Missing	10	27, 8	25	69, 4
Total	36	100, 0	36	100, 0

**Table 5.75: Immigration to Native Speaker Countries as a Goal**

The above table (MS) shows that 55.6% of the respondents agreed and strongly agreed that they are learning English so that they will be able to live in an English-speaking country, while 3% of them disagreed and strongly disagreed.



The above data(SS) shows that 25.8% of the respondents agreed and strongly agreed that they are learning English so that they will be able to live in an English-speaking country, while none of them disagreed and strongly disagreed.

3. learning English would enable me to communicate with people from different nationalities, even those for whom English is not a mother tongue.

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	15	41, 7	6	16, 7
Agree	6	16, 7	5	13, 9
Neutral	1	2, 8	1	2, 8
Disagree	1	2, 8	0	0, 0
Strongly disagree	1	2, 8	1	2, 8
Missing	12	33, 3	23	63, 9
Total	36	100, 0	36	100, 0

**Table 5.76:** Potential of English as a Lingua franca

As indicated by the above data (MS) 58.4 % of the respondents agreed and strongly agreed that the major aim behind learning English is to enable them to communicate with people from different nationalities, and only 5.6% of these respondents disagreed and strongly disagreed with idea.

The above data (SS) 13.9% of the respondents agreed and 16.7% of them strongly disagreed that the major aim behind learning English is to enable them to communicate with people from different nationalities, while only 2.8% of these respondents strongly disagreed and strongly disagreed with idea.

4. Learning English allows me to learn about other cultures which would enables me to grow as a person and to have a more active role in improving my life and the lives of those with whom I live.

option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	9	25, 0	6	16, 7
Agree	8	22, 2	3	8, 3
Neutral	3	8, 3	3	8, 3
Disagree	3	8, 3	0	0, 0
Strongly disagree	2	5, 6	0	0, 0
Missing	11	30, 6	24	66, 7
Total	36	100, 0	36	100, 0

**Table 5.77:** Relevance of the Textbooks to Pupils Goals

The data above (MS) reveal that 47.2% of the informant agreed and strongly agreed that Learning English allows them to learn about other cultures which would enable them to grow as a person and to have a more active role in improving my life and the lives of those with whom I live, while 13.9% of them disagreed and strongly disagreed.

The above results (SS) reveal that 25% of the informant agreed and strongly agreed that Learning English allows them to learn about other cultures which would enable them to grow as a person and to have a more active role in improving my life and the lives of those with whom I live, while none of them disagreed and strongly disagreed.

5. I am learning English so that I will be able to think and behave like Americans and/or British.

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	2	5, 6	3	8, 3
Agree	1	2, 8	2	5, 6
Neutral	8	22, 2	2	5, 6
Disagree	10	27, 8	1	2, 8
Strongly disagree	7	19, 4	1	2, 8
Missing	8	22, 2	27	75, 0
Total	36	100, 0	36	100, 0

**Table 5.78:** Native Speakerism

As indicated in the table (MS) 5.6% of the respondents strongly agreed and 2.8% of them agreed that they are learning English so that they will be able to think and behave like Americans and/ or British, while 47.2% of them disagreed and strongly disagreed with the idea.

The statistical data in the table above (SS) indicate that 5.6% of the respondents agreed and 8.3% of them strongly agreed that they are learning English so that they will be able to think and behave like Americans and/ or British, while 5.6% of them disagreed and strongly disagreed with the idea.

6. Learning English would enable me to view my society and the world differently, and to change my way of life through adapting new cultural norms.

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	4	11, 1	4	11, 1

Agree	6	16, 7	6	16, 7
Neutral	5	13, 9	0	0, 0
Disagree	5	13, 9	0	0, 0
Strongly disagree	2	5, 6	4	11, 1
Missing	14	38, 9	22	61, 1
Total	36	100, 0	36	100, 0

**Table 5.79:** Perceptions of the Role of Textbooks in Fostering Cross-cultural Awareness

The statistical data in this table (MS ) reveal that 27.8% of the respondents agreed and strongly agreed that learning English would enable them to view their society and the world differently, and to change my way of life through adapting new cultural norms, while 19.5% of them disagreed and strongly disagreed with above proposition.

As for (SS) 17.8% of the respondents agreed and strongly agreed that learning English would enable them to view their society and the world differently, and to change my way of life through adapting new cultural norms, while 11.1% of them disagreed and strongly disagreed with above proposition.

### 5.7.2.2.Problem-posing Education

7.The English textbooks consisted mainly of problem solving tasks revolving around controversial social issues and cultural issues related to the everyday life of the students.

option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	2	5, 6	7	19, 4
Agree	6	16, 7	9	25, 0
Neutral	11	30, 6	9	25, 0

Disagree	9	25, 0	6	16, 7
Strongly disagree	1	2, 8	0	0, 0
Missing	7	19, 4	5	13, 9
Total	36	100, 0	36	100, 0

**Table 5.80:** Relevance of the Tasks in the Textbook to Pupils Social and Cultural Issues

In response to question item 16.7% of the respondents agreed and 5.6% of them strongly disagreed that the English textbooks consisted mainly of problem solving tasks revolving around controversial social issues and cultural issues related to the everyday life of the students, while 27.8% of them disagreed and strongly disagreed. These findings correlates with the findings in the checklist based analysis.

In response to the same question students' response as far as secondary school textbooks are quite the opposite 25% of the respondents agreed and 19.4% of them strongly disagreed that the English textbooks consisted mainly of problem solving tasks revolving around controversial social issues and cultural issues related to the everyday life of the students, while 16.7% of them disagreed.

8. As learners, we were encouraged to analyze real life problems, invoke our personal experiences and contribute to finding creative solutions to our daily life problems.

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	4	11, 1	11	30, 6
Agree	11	30, 6	13	36, 1
Neutral	7	19, 4	4	11, 1
Disagree	6	16, 7	5	13, 9

Strongly disagree	3	8, 3	1	2, 8
Missing	5	13, 9	2	5, 6
Total	36	100, 0	36	100, 0

**Table 5.81:** Perceptions of the Potential of the Textbooks in Promoting Social Change

As shown above 30.6% of the students agreed and 11.1% of them strongly disagreed that as learners, they were encouraged to analyze real life problems, invoke our personal experiences and contribute to finding creative solutions to our daily life problems, while 16.7% of them disagreed and 8.3% of them strongly disagreed with the idea. These findings are contradicts with the findings of the checklist based analysis.

As revealed by the above more than half of the respondents 66.7 % agreed and strongly disagreed that as learners, they were encouraged to analyze real life problems, invoke our personal experiences and contribute to finding creative solutions to our daily life problems, while 16.7% of them disagreed and strongly disagreed. Again these findings are in contradiction with the checklist based analysis.

9. the textbook enabled me to establish a link between my individual problems and the broader social context.

option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	3	8, 3	1	2, 8
Agree	5	13, 9	14	38, 9
Neutral	9	25, 0	12	33, 3
Disagree	12	33, 3	6	16, 7
Strongly disagree	3	8, 3	2	5, 6

Missing	4	11, 1	1	2, 8
Total	36	100, 0	36	100, 0

**Table 5.82:** Perceptions of the Potential in Enabling Learners to Establish a Link between their Individual Lives and the Broader Social Context

As indicated above (MS) 13.9% of the respondents agreed and 8.3% of them strongly disagreed that the textbook enabled them to establish a link between their individual problems and the broader social context, while 41.6% of them disagreed and strongly disagreed. It is worth noting here, that these students hold opposing views to middle school teachers, who strongly agreed with the above stated proposition.

From the above table (SS) we can see that 41.7% of the respondents agreed and strongly agreed that the textbook enabled them to establish a link between their individual problems and the broader social context, while 21.3% of them disagreed and strongly disagreed with the idea, which goes in the same line with secondary school teachers views about this issue.

10 The textbook allowed me to compare between my culture and the target culture, and to reach a better understanding of myself and my society.

option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	3	8, 3	9	25, 0
Agree	13	36, 1	17	47, 2
Neutral	8	22, 2	4	11, 1
Disagree	6	16, 7	1	2, 8
Strongly disagree	2	5, 6	3	8, 3
Missing	4	11, 1	2	5, 6

Total	36	100, 0	36	100, 0
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**Table 5.83:** Perception of the Textbooks to Foster Cross-cultural Awareness

The above statistical data show that 44.4% of the respondents agreed and strongly agreed that the textbook allowed them to compare between their culture and the target culture, and to reach a better understanding of themselves and their society, while 22.3% disagreed and strongly disagreed with the idea. These findings are in the same wave with middle school teachers' views, but in stark contradiction with the findings of the checklist based analysis, which clearly demonstrated that this option is not well articulated in the books under study.

As demonstrated above the overriding majority of students 72.2% respondents agreed and strongly agreed that the textbook allowed them to compare between their culture and the target culture, and to reach a better understanding of themselves and their society, while 2.8% of them disagreed and 8.3% strongly disagreed. Again the above findings corroborate with secondary school teachers' views and are in stark contradiction with the findings of the checklist based analysis.

11. The textbook encouraged me to take action to change problematic aspects in my everyday life based on the reflective solutions we have reached in the problem solving tasks.

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	2	5, 6	6	16, 7
Agree	6	16, 7	13	36, 1
Neutral	13	36, 1	6	16, 7



Disagree	7	19, 4	5	13, 9
Strongly disagree	4	11, 1	4	11, 1
Missing	4	11, 1	2	5, 6
Total	36	100, 0	36	100, 0

**Table 5.84:** Relevance of Problem Solving Tasks to Students' Lives

As revealed by the above table 16.7% of the students agreed and 5.6% of them strongly agreed that the textbook encouraged them to take action to change problematic aspects in their everyday lives based on the reflective solutions they have reached in the problem solving tasks, while 30.5% of them disagreed and strongly disagreed, which confirms the findings of the checklist based analysis. However, these results are contradictory to what has been suggested by middle school teachers.

As revealed by the above table more than half of the students 52.8 % agreed and strongly agreed that the textbook encouraged them to take action to change problematic aspects in their everyday lives based on the reflective solutions they have reached in the problem solving tasks, while 25% of them disagreed and strongly disagreed, which corroborates with the views of secondary school teachers and at the same time contradicts with the findings of the checklist based analysis.

12. The themes and the debates promoted by the textbook made me feel confident that I have the required abilities to take action to improve my social condition.

option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	4	11, 1	10	27, 8
Agree	12	33, 3	11	30, 6

Neutral	8	22, 2	4	11, 1
Disagree	4	11, 1	5	13, 9
Strongly disagree	4	11, 1	4	11, 1
Missing	4	11, 1	2	5, 6
Total	36	100, 0	36	100, 0

**Table 5.85:** Perceptions of the Relevance of the Themes and Dialogues of the Textbook to Promoting Social Action

The above results demonstrate that 33.3% of the students agreed and 11.1% of them strongly agreed that the themes and the debates promoted by the textbook made them feel confident that they have the required abilities to take action to improve their social condition, while 22.2% of them disagreed and strongly disagreed. These findings are in stark contradiction with the checklist based analysis.

The results show that more than half of the respondents 30.6% of the students agreed and 27.8% strongly agreed that the themes and the debates promoted by the textbook made them feel confident that they have the required abilities to take action to improve their social condition, while 25.1% of them disagreed and strongly disagreed. Similarly, these findings are in stark contradiction with the checklist based analysis.

### **5.7.2.3. Conscientization**

13. The textbook did not only enable me to improve my English, but also to view my life and the world around me from both the perspective of my mother culture and Anglo-American cultures.

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	6	16, 7	9	25, 0
Agree	11	30, 6	13	36, 1
Neutral	9	25, 0	6	16, 7
Disagree	4	11, 1	3	8, 3
Strongly disagree	2	5, 6	4	11, 1
Missing	4	11, 1	1	2, 8
Total	36	100, 0	36	100, 0

**Table 5.86:** The textbooks Potential in Fostering Thirdness

As indicated above 30.6% of the students agreed and 16.7% of them strongly agreed, like middle school teachers, that the textbook did not only enable them to improve their English, but also to view their lives and the world around them from both the perspective of their mother culture and Anglo-American cultures, while 16.7% of them disagreed and strongly disagreed, which is in absolute contradiction with the findings of the checklist based analysis.

Having similar views with secondary school teachers, more than half of the students 61.1%, agreed and strongly agreed that the textbook did not only enable them to improve their English, but also to view their lives and the world around them from both the perspective of their mother culture and Anglo-American cultures, while 19.4% of them disagreed and strongly disagreed. The students and teachers overall satisfaction with the effectiveness of the textbooks in fostering the aspects of intercultural competence which are promoted by the proponents of the social reconstructionist curriculum and the advocates of the new orientation in teaching English as a lingua franca is completely

discrepant with the findings of the checklist analysis. This discrepancy is a strong proof that the respondents' satisfaction emanates from the influence of the discourse on the CBA especially in the case of the teachers and the total ignorance of the real scope of the critical approach to intercultural competence especially in the case of the students. This deceiving feeling of satisfaction poses a real obstacle to any potential effort to reform the curriculum currently in use. As far as teachers are concerned the first step to reform the curriculum currently in use, is the introduction of the social reconstructionist curriculum and the articulation of the critical vision about intercultural competence in teacher training programs and English university curriculum. In other words, the first step in the reform should consist of raising awareness about the shortcomings revealed by the checklist analysis through the adoption of a critical attitude nurtured by the principles of critical pedagogy and those of the new orientation in teaching intercultural competence. Moreover, would be teachers should be equipped with the theoretical knowledge about the approach and more importantly with a practical training in the implementation of these promising innovations. Previous problems and failures in introducing teaching innovations in the Algerian context should also inform the design and implementation of the proposed innovation so as to avoid repeating the mistakes of the past. Ignorance about the critical view towards intercultural competence and its teaching stifles teachers' potential to disentangle themselves from the shrines of the official syllabus and make them incapable of departing from the flawed practices even if they are given a margin of freedom to do so.

#### **5.7.2.4. Authentic Materials**

14 The topics and themes allow a great deal of dialogue between the teacher and the learners and among learners themselves.

option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	5	13, 9	11	30, 6
Agree	19	52, 8	13	36, 1
Neutral	5	13, 9	8	22, 2
Disagree	4	11, 1	2	5, 6
Strongly disagree	0	0, 0	0	0, 0
Missing	3	8, 3	2	5, 6
Total	36	100, 0	36	100, 0

**Table 5.87:** Perception of the Potential of the Textbooks in Fostering Dialogue

The table shows that more than half of the respondents 52.8% agreed and 13.9% strongly agreed that the topics and themes allow a great deal of dialogue between the teacher and the learners and among learners themselves, while 11.1% of them disagreed. These views are in the same line with middle school teachers' views over the above stated proposition.

The findings reveal that more than half of the respondents 66.7% agreed and strongly agreed that the topics and themes allow a great deal of dialogue between the teacher and the learners and among learners themselves, while 5.6% of them disagreed. Again these views are in the same line with secondary school teachers' views over the above stated proposition.

15. The materials in the textbooks are based on the social and cultural problems and contradictions of our local culture.

option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	6	16, 7	7	19, 4
Agree	10	27, 8	13	36, 1
Neutral	15	41, 7	12	33, 3
Disagree	3	8, 3	1	2, 8
Strongly disagree	1	2, 8	2	5, 6
Missing	1	2, 8	1	2, 8
Total	36	100, 0	36	100, 0

**Table 5.88:** The Relevance of Textbooks to Controversial Issues in Students' Lives

As suggested by the statistical data 27.8% of the respondents agreed and 16.7% of them strongly agreed that the materials in the textbooks are based on the social and cultural problems and contradictions of our local culture, while 11.1% disagreed and strongly disagreed.

The above data state that 55.5% of the respondents agreed and strongly agreed that the materials in the textbooks are based on the social and cultural problems and contradictions of our local culture, while 8.4% disagreed and strongly disagreed.

16.The texts and tasks grow in complexity in tandem with my linguistic and intellectual growth.

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	6	16, 7	8	22, 2
Agree	11	30, 6	7	19, 4

Neutral	10	27, 8	12	33, 3
Disagree	3	8, 3	5	13, 9
Strongly disagree	2	5, 6	2	5, 6
Missing	4	11, 1	2	5, 6
Total	36	100, 0	36	100, 0

**Table 5.89:** Effectiveness of the Sequencing of the Textbooks Content

As indicated above 30.6% of the respondents agreed and 16.7% strongly agreed that the texts and tasks grow in complexity in tandem with my linguistic and intellectual growth, while 13.9% of them disagreed and strongly disagreed. These findings corroborate with the findings in middle school teachers' questionnaire and once more in stark contradiction with the checklist analysis.

As indicated above 19.4% of the respondents agreed and 22.2% strongly agreed that the texts and tasks grow in complexity in tandem with my linguistic and intellectual growth, while 19.5% of them disagreed and strongly disagreed. These findings corroborate with the findings of secondary school teachers' questionnaire and contradicts with the checklist analysis, which clearly demonstrated that the overriding majority of text and tasks are superficial and shallow as they do not engage students profusely in the process of reflection and critical thinking.

17. The themes of the textbook focus on problematic and controversial issues in the first language culture

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	1	2, 8	2	5, 6

Agree	6	16,7	10	27,8
Neutral	11	30,6	10	27,8
Disagree	11	30,6	9	25,0
Strongly disagree	5	13,9	4	11,1
Missing	2	5,6	1	2,8
Total	36	100,0	36	100,0

**Table 5.90: The themes of the textbook focus on problematic and controversial issues in the first language culture.**

As illustrated in the above table 16.7% of the students agreed and 2.8% strongly agreed that the themes of the textbook focus on problematic and controversial issues in the first language culture, while 44.5% of them disagreed and strongly disagreed. These findings corroborate with the checklist based analysis.

The above table reveal that 27.8 % of the students agreed and 5.6% strongly agreed that the themes of the textbook focus on problematic and controversial issues in the first language culture, while 36.1% of them disagreed and strongly disagreed. The findings above corroborate with the checklist based analysis.

18. The themes of the textbook focus on problematic and controversial issues in the target language culture.

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	4	11,1	2	5,6
Agree	10	27,8	10	27,8
Neutral	15	41,7	14	38,9
Disagree	2	5,6	5	13,9



Strongly disagree	1	2, 8	1	2, 8
Missing	4	11, 1	4	11, 1
Total	36	100, 0	36	100, 0

**Table 5.91:** The Degree of Focus on Problematic and Controversial Issues of the Target Culture

The table above reveal that 27.8% the students agreed and 11.1% strongly agreed that themes of the textbook focus on problematic and controversy issues in the target language culture, while 8.4% of them disagreed and strongly agreed.

As illustrated in the table 27.8 % of the students agreed and 5.6 % strongly agreed that the themes of the textbook focus on problematic and controversy issues in the target language culture, while 15.7% of them disagreed and strongly disagreed.

These findings corroborate with the findings of the checklist based analysis, which demonstrated clearly that the books under investigation are clearly biased towards the target language culture.

19. The themes and the tasks in the textbook have been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture so as to offer pupils from both types of areas equal chances to participate in classroom discussions.

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	4	11, 1	8	22, 2
Agree	7	19, 4	8	22, 2
Neutral	13	36, 1	10	27, 8

Disagree	5	13, 9	8	22, 2
Strongly disagree	3	8, 3	2	5, 6
Missing	4	11, 1	0	0, 0
Total	36	100, 0	36	100, 0

**Table 5.92:** Perceptions of the Level of Equality in Including Themes Relevant to Rural and Urban Areas Themes

The statistical data above indicate that 30.5% of the students agreed that the themes and the tasks in the textbook have been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture so as to offer pupils from both types of areas equal chances to participate in classroom discussions, while 22.2% of them disagreed.

The above table shows that 44.4% of the students agreed with the above statement, while 27.8% of them disagreed.

These findings contradicts with the checklist based analysis, which clearly showed that representations of life and social problems in rural areas is completely overshadowed, which is considered as a serious flaw in the textbooks in question

20. The textbook depicts the ‘native speaker’ as being the only linguistic and social model for learners.

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	3	8, 3	5	13, 9
Agree	8	22, 2	10	27, 8
Neutral	13	36, 1	10	27, 8

Disagree	7	19, 4	6	16, 7
Strongly disagree	4	11, 1	3	8, 3
Missing	1	2, 8	2	5, 6
Total	36	100, 0	36	100, 0

**Table 5.93:** The Native Speak as the Sole Model for Learners

As shown above 30.5% of the students agreed that The textbook depicts the ‘native speaker’ as being the only linguistic and social model for learners, while 30.5% disagreed.

The statistical data reveal that above half of the students agreed 50.7% agreed that the textbooks depict the ‘native speaker’ as being the only linguistic and social model for learners, while 25 % of them disagreed.

Again these findings demonstrate clearly students’ conviction that the books in question are definitely biased towards the target language culture.

21. The textbooks include complex and transformative elements of the TL culture like women’s emancipation. Individualism, freedom of speech, etc.

option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	3	8, 3	6	16, 7
Agree	12	33, 3	16	44, 4
Neutral	13	36, 1	7	19, 4
Disagree	5	13, 9	3	8, 3
Strongly disagree	2	5, 6	3	8, 3
Missing	1	2, 8	1	2, 8
Total	36	100, 0	36	100, 0

**Table 5.94:** Perceptions of the Rransformative Potential of the Target Language Elements Contained in the Textbooks

As suggested by the above table 41.6% of the students agreed that the middle school textbooks include complex and transformative elements of the TL culture, while 19.5% of them disagreed with the idea. The above findings contradicts with both middle school teachers' views and the checklist based analysis.

More than half of the students 61.4% agreed that the secondary school textbooks include complex and transformative elements of the TL culture, while 16.6% of them disagreed with the idea. These findings contradicts with both secondary school teachers' views and the checklist based analysis.

### 5.7.2.5.Dialogism

22. The textbook material engages students in the cycle of reflection and action by involving dialogical problem solving tasks.

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	5	13, 9	7	19, 4
Agree	8	22, 2	15	41, 7
Neutral	14	38, 9	8	22, 2
Disagree	2	5, 6	3	8, 3
Strongly disagree	3	8, 3	1	2, 8
Missing	4	11, 1	2	5, 6
Total	36	100, 0	36	100, 0

**Table 5.95:** Perceptions of the Potential of the Textbook Tasks in Engaging Pupils in a Cycle of Reflection and Action

The statistical data demonstrate that 36.1% of the students agreed with the proposition which states that the textbooks material engage students in the cycle of reflection and action by involving dialogical problem solving tasks, while 13.9% of them disagreed.

The table above shows that 61.1% of the students agreed with the above proposition while. % of them disagreed.

The analysis of the books in question revealed that students can reach this transformative goal only through introducing thought provoking and revolutionary texts and tasks, which is not the case for these books.

**23.** The textbook is organized around dialogic situations that use learners' knowledge of their culture and the target language culture serves as input.

option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	8	22, 2	11	30, 6
Agree	11	30, 6	7	19, 4
Neutral	8	22, 2	11	30, 6
Disagree	2	5, 6	2	5, 6
Strongly disagree	4	11, 1	3	8, 3
Missing	3	8, 3	2	5, 6
Total	36	100, 0	36	100, 0

**Table 5.96:** The Use of the Mother Tongue and Target Culture as Input in the Dialogic Tasks of the Textbooks

As suggested by the above table 52.8% of the students agreed that the textbook is organized around dialogic situations that use learners' knowledge of their culture and the target language culture serves as input, while 16.7% of them disagreed.

The above table demonstrate that 52.8% of the students agreed that the textbook is organized around dialogic situations that use learners’ knowledge of their culture and the target language culture serves as input, while 16.7% of them disagreed.

The checklist based analysis reveal that this aspect is completely absent in the textbooks, this means that the textbooks do neither enable learners to speak about native culture using the target culture a prompt nor enable them to speak about aspects of the target culture using the native culture as a prompt. Consequently, the textbooks deprive learners of the opportunity to develop cross cultural awareness that would enable them to think from both the perspective of their native culture or target language culture

24. The textbook gradually grants me as a learner a greater time and autonomy to express my point view.

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	5	13, 9	12	33, 3
Agree	10	27, 8	10	27, 8
Neutral	10	27, 8	7	19, 4
Disagree	4	11, 1	2	5, 6
Strongly disagree	4	11, 1	3	8, 3
Missing	3	8, 3	2	5, 6
Total	36	100, 0	36	100, 0

**Table 5.97:** The Textbooks Potential in Fostering Autonomy

The statistical data above reveal that 41.7% of the respondents agreed that middle school textbooks gradually grant me as a learner a greater time and autonomy to express their points of view, while 22.2% of them disagreed.

The above table reveal that 51.2%% of the respondents agreed that secondary school textbooks gradually grant me as a learner a greater time and autonomy to express their points of view, while 22.2% of them disagreed.

25. The dialogic orientation of the textbook raised my awareness to issues of equity and power relations.

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	2	5, 6	5	13, 9
Agree	11	30, 6	8	22, 2
Neutral	12	33, 3	13	36, 1
Disagree	9	25, 0	5	13, 9
Strongly disagree	1	2, 8	2	5, 6
Missing	1	2, 8	3	8, 3
Total	36	100, 0	36	100, 0

**Table 5.98:** The Role of Dialogic Orientation of the Textbooks in Raising Awareness to Issues of Equity and Power Relations.

Table Perceptions of the role of the themes in raising awareness about equity and social justice

The table above reveal that 36.2% of the students agreed that the dialogic orientation of the middle school textbooks raised their awareness to issues of equity and power relation, while 27.8% of them disagreed with the idea.

As reveal above 36.1 % of the students agreed that the dialogic orientation of the secondary school textbooks raised their awareness to issues of equity and power relation, while 19.5% of them disagreed with the idea.

Again our analysis of the books in question revealed that this option is not well articulated in the books in question

### 5.7.2.6.Socio-political, Cultural Concerns

26. The textbook encouraged me to use both the mother and target language cultures perspectives to tackle political problems relevant to my life.

option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	8	22, 2	7	19, 4
Agree	15	41, 7	13	36, 1
Neutral	4	11, 1	7	19, 4
Disagree	6	16, 7	5	13, 9
Strongly disagree	3	8, 3	4	11, 1
Missing	0	0, 0	0	0, 0
Total	36	100, 0	36	100, 0

**Table 5.99:** Perceptions of the Relevance of Political Themes to Pupils' Lives

As indicated by the table 53.9% of the respondents agreed that middle school textbooks encouraged them to use both the mother and target language cultures perspectives to tackle political problems relevant to their lives, while 25% of them disagreed.

As indicated by the table more than half of the respondents 55.5% agreed that secondary school textbooks encouraged them to use both the mother and target language cultures perspectives to tackle political problems relevant to their lives, while 25% of them disagreed.



These findings are in the same line with findings of middle and secondary school teachers questionnaires.

27. The textbooks themes and tasks fostered in me the confidence and enthusiasm to challenge the social status quo both inside the classroom as well as in the wider community.

option	Middle school Textbooks		Secondary school Textbooks	
	N	P(%)	N	P(%)
Strongly agree	2	5, 6	8	22, 2
Agree	13	36, 1	11	30, 6
Neutral	10	27, 8	9	25, 0
Disagree	5	13, 9	7	19, 4
Strongly disagree	2	5, 6	1	2, 8
Missing	4	11, 1	0	0, 0
Total	36	100, 0	36	100, 0

**Table 5.100:** The Textbooks Potential in Challenging the Status Quo

The data above reveal that 41.7% of the respondents that middle school textbooks themes and tasks fostered in them the confidence and enthusiasm to challenge the social status quo both inside the classroom as well as in the wider community, while 19.5% of them disagreed.

The above results reveal that more than half of the respondents 52.8% reported that middle school textbooks themes and tasks fostered in them the confidence and enthusiasm to challenge the social status quo both inside the classroom as well as in the wider community, while 22.2% of them disagreed. These findings are in the same wave with the findings of middle and secondary school teachers questionnaires.

The analysis of the books in question demonstrated that the tasks of these textbooks are too weak to meet this goal, the provided dialogues are guided and students are not free to direct them to question the social status quo both inside the classroom and in the wider community.

### 5.7.2.7. The Role of Teacher and Student

28. The textbook tasks made me feel that I have a complete control over the process of culture change that I have been undergoing.

option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	7	19, 4	11	30, 6
Agree	8	22, 2	9	25, 0
Neutral	10	27, 8	6	16, 7
Disagree	6	16, 7	6	16, 7
Strongly disagree	4	11, 1	3	8, 3
Missing	1	2, 8	1	2, 8
Total	36	100, 0	36	100, 0

**Table 5.101:** The Textbooks Potential in Fostering Pupils' Agency

The above data demonstrate that 41.6% of the respondents agreed that tasks in middle school textbooks made them feel that they have a complete control over the process of culture change that they have been undergoing, while 27.8% disagreed with the idea.

As demonstrated more than half of the respondents 55.6% agreed that tasks in secondary school textbooks made them feel that they have a complete control over the

process of culture change that they have been undergoing, while 25% disagreed with the idea.

29. I felt that I have been gaining more confidence and ability in my use of English to defend the stand points of my first language culture as I advanced across the tasks of the textbook.

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	5	13, 9	12	33, 3
Agree	14	38, 9	7	19, 4
Neutral	8	22, 2	8	22, 2
Disagree	3	8, 3	5	13, 9
Strongly disagree	5	13, 9	4	11, 1
Missing	1	2, 8	0	0, 0
Total	36	100, 0	36	100, 0

**Table 5.102:** The Textbooks Potential to Foster in Learners the Ability to Defend the Stance of the Mother tongue Culture

As illustrated above more than half of the students 52.8% confirmed that they have been gaining more confidence and ability in their use of English to defend the stand points of the first language culture as they advanced across the tasks of the textbook, while 22.2 % of them did not agree.

The above table show that 52.7% of the students confirmed that they have been gaining more confidence and ability in their use of English to defend the stand points of the first language culture as they advanced across the tasks of the textbook, while 25 % of them did not agree.

30. I felt that I have been gaining more confidence and ability in my use of English to defend the stand points of the target language culture as I advanced across the tasks of the textbook.

option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	1	2, 8	11	30, 6
Agree	13	36, 1	10	27, 8
Neutral	9	25, 0	7	19, 4
Disagree	6	16, 7	3	8, 3
Strongly disagree	5	13, 9	5	13, 9
Missing	2	5, 6	0	0, 0
Total	36	100, 0	36	100, 0

**Table 5.103:** The Textbooks Potential to Foster in Learners the Ability to Defend the Stance of the Target Language Culture

As illustrated above data show 38.9% of the respondents confirmed that they have been gaining more confidence and ability in their use of English to defend the stand points of the target language culture as they advanced across the tasks of the textbook, while 30.6 %of them did not agree.

As indicated above 58.4% of the respondents confirmed that they have been gaining more confidence and ability in their use of English to defend the stand points of the target language culture as they advanced across the tasks of the textbook, while 22.2%of them did not agree.

The stark opposition between the findings of the textbook analysis and the answers of the respondents in this section. This serious mismatch betrays the lack of awareness and

complete absence of critical attitude. Clearly, this is due to the combination of ignorance and a prevailing culture of acquiescence in our context. Hence the need for pedagogy that equips learners with a critical attitude along with a longitudinal instruction geared towards equipping learners with the elements of cross cultural awareness which is sought for by the proponents of teaching English as a lingua franca.

31. The textbooks allowed me to think and reflect critically from both my own perspective and other perspectives and even effectively solve problems such as misunderstandings and conflicts in communication.

Option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	1	2, 8	6	16, 7
Agree	15	41, 7	15	41, 7
Neutral	9	25, 0	7	19, 4
Disagree	6	16, 7	6	16, 7
Strongly disagree	2	5, 6	2	5, 6
Missing	3	8, 3	0	0, 0
Total	36	100, 0	36	100, 0

**Table 5.104:** The Textbooks Potential in Enbaling Students to Solve the Problems of misunderstandings and conflicts in communication.

As shown above 45.5% of the students agreed that textbooks allowed them to think and reflect critically from both their own perspective and other perspectives and even effectively solve problems such as misunderstandings and conflicts in communication, while 21.3% of them disagreed with the idea.

The above table show that more than half of the students 57.4% agreed that textbooks allowed them to think and reflect critically from both their own perspective and other perspectives and can even effectively solve problems such as misunderstandings and conflicts in communication, while 22.3% of them disagreed with the idea. These findings are in the same line with findings are in the same line with the findings of middle and secondary school teachers questionnaires.

The textbook analysis has proved beyond any doubt the development of this competence is far beyond the reach of the textbooks currently in use. Teachers and students overall satisfaction with this item is definitely another proof that they are completely unaware of the serious limitations that the development of this competence suffers from.

32. In problem-solving tasks, the teacher does not impose his point of view and treat them as his/her equals in view of reaching creative solutions to the problems under discussion.

option	Middle school		Secondary school	
	N	P(%)	N	P(%)
Strongly agree	4	11, 1	11	30, 6
Agree	10	27, 8	11	30, 6
Neutral	8	22, 2	8	22, 2
Disagree	7	19, 4	3	8, 3
Strongly disagree	5	13, 9	3	8, 3
Missing	2	5, 6	0	0, 0
Total	36	100, 0	36	100, 0

**Table 5.105:** Teachers-Pupils Equity in Dialogic Tasks

As shown above 38.9% of the students agreed that in problem-solving tasks, the teacher does not impose his point of view and treat them as his/her equals in view of reaching creative solutions to the problems under discussion, while 33.3% of them disagreed with the idea.

The above data reveal that more than half of the students 60.4% of the students agreed that in problem-solving tasks, the teacher does not impose his point of view and treat them as his/her equals in view of reaching creative solutions to the problems under discussion, while 16.6% of them did not agree with the idea.

These findings are in agreement with the checklist analysis, which showed clearly that student centeredness is well articulated in the books in question, and the findings of middle and secondary school teachers' questionnaires.

### 5.7.2.8. Biographic Data

#### 33. Gender :

Male: Female :

Gender	N	P(%)
Male	8	22, 2
Female	27	75, 0
Missing	1	2, 8
Total	36	100, 0

**Table 5.106:** Respondents' Gender

As shown above 22.2% of the population are male and 75% are female students.

#### 34. Age:

Less than 19 years

Between 19 years and 25years

Above 25years

Age	N	P(%)
Less than 19 years	9	25, 0
Between 19years and 25years	24	66, 6
Above 25years	2	5, 6
Missing	1	2, 8
Total	36	100, 0

**Table 5.107:** Respondents' Age

The above table show that 25% of the students are less than 19 years old, 66.6% of them are between 19 and 25 years old and 5.6% are above 25 years.

**35.** I have been studying English for:

Years of studying English	N	P(%)
6 years	1	2, 8
7 years	2	5, 6
8 years	17	47, 2
9 years	10	27, 8
10 years	2	5, 6
11 years	1	2, 8
13 years	1	2, 8
Missing	2	5, 6
Total	36	100, 0

**Table 5.108:** Respondents' Experience in English Language Learning



As far as the years of instruction are concerned 2.5% of the students stated that they have been studying English for 6 years, 5.6% for 7 years, 47.2% for 8 years, 27.8% for 9 years, 5.6% for 10 years, 2.8% for 11 years and 2.8% for 13 years

### **5.8.Overall Analysis of the University Students'Questionnaire**

The Analysis of the university students'questionnaire generated the following findings:

→ The respondents were mostly female students at a standard age for joining university and most of them have more than seven years of experience in studying English.Hence, the responcees are valid and reliable as far as the aim of the present study is concerned.

→ The overriding majority of the respondents declared their satisfaction about the proposition stating that 'I am learning English because it would enable me to interact with people from different cultures and to acquire a universal culture.'

→ The overriding majority of the respondents also agreed to the suggestion that 'I am learning English so that I will be able to live in an English-speaking country.'

→ The overriding majority of the respondents also ageed with the suggestion that 'learning English would enable me to communicate with people from different nationalities, even those for whom English is not a mother tongue.'

→ The overriding majority of the respondents also ageed with the suggestion that 'Learning English allows me to learn about other cultures which would enables me to grow as a person and to have a more active role in improving my life and the lives of those with whom I live.'

→ The majority of students agreed to the proposition that ‘I am learning English so that I will be able to think and behave like Americans and/ or British.’ With regard to middle school textbooks, but rejected the proposition with regard to secondary school textbooks.

→ The majority of students agreed to the proposition that ‘learning English would enable me to view my society and the world differently, and to change my way of life through adapting new cultural norms.’

→ While the majority of students were divided in reaction to the proposition that ‘the English textbooks consisted mainly of problem solving tasks revolving around controversial social issues and cultural issues related to the everyday life of the students.’ In the case of middle school textbooks, they agreed to the proposition regarding secondary school textbooks.

→ The majority of students agreed to the proposition that ‘as learners, we were encouraged to analyze real life problems, invoke our personal experiences and contribute to finding creative solutions to our daily life problems.’

→ While the respondent disagreed to the proposition that ‘the textbook enabled me to establish a link between my individual problems and the broader social context’ in the case of middle school textbooks and agreed with it with regard to secondary school textbooks.

→ The majority of students agreed to the proposition that ‘the textbook allowed me to compare between my culture and the target culture, and to reach a better understanding of myself and my society.’

→ While the respondent disagreed to the proposition that ‘the textbook encouraged me to take action to change problematic aspects in my everyday life based on the reflective

solutions we have reached in the problem solving tasks' in the case of middle school textbooks and agreed with it with regard to secondary school textbooks.

→ The majority of students agreed to the proposition that 'the themes and the debates promoted by the textbook made me feel confident that I have the required abilities to take action to improve my social condition.'

→ The majority of students strongly agreed to the proposition that the topics and themes allow a great deal of dialogue between the teacher and the learners and among learners themselves

→ The majority of students strongly agreed to the proposition that 'the textbook did not only enable me to improve my English, but also to view my life and the world around me from both the perspective of my mother culture and Anglo-American cultures.'

→ While the respondent disagreed to the proposition that 'the materials in the textbooks are based on the social and cultural problems and contradictions of our local culture'

in the case of middle school textbooks and agreed with it with regard to secondary school textbooks.

→ The majority of students strongly agreed to the suggestion that 'the materials in the textbooks are based on the social and cultural problems and contradictions of our local culture.'

→ The majority of students strongly agreed to the suggestion that 'the texts and tasks grow in complexity in tandem with my linguistic and intellectual growth.'

→ The majority of students disagreed with the suggestion that "the themes of the textbook focus on problematic and controversial issues in the first language culture.'

→ The majority of students strongly agreed to the suggestion that ‘the themes of the textbook focus on problematic and controversial issues in the target language culture’.

→ The majority of students strongly agreed to the suggestion that ‘the themes and the tasks in the textbook have been carefully selected so that there is a clear balance between those which are relevant to pupils from rural areas and those which are relevant to pupils from urban areas culture so as to offer pupils from both types of areas equal chances to participate in classroom discussions.’

→ While the respondent disagreed to the proposition that ‘the textbook depicts the ‘native speaker’ as being the only linguistic and social model for learners in the case of middle school textbooks and agreed with it with regard to secondary school textbooks.

→ The majority of students strongly agreed to the suggestion that ‘the textbooks include complex and transformative elements of the TL culture like women’s emancipation. Individualism, freedom of speech, etc.’

→ The majority of students strongly agreed to the suggestion that ‘the textbook material engages students in the cycle of reflection and action by involving dialogical problem solving tasks.’

→ The majority of students strongly agreed to the suggestion that ‘The textbook is organized around dialogic situations that use learners’ knowledge of their culture and the target language culture serves as input.’

The majority of students strongly agreed to the suggestion that ‘the textbook gradually grants me as a learner a greater time and autonomy to express my point view.’

→ The majority of students agreed to the suggestion that ‘the dialogic orientation of the textbook raised my awareness to issues of equity and power relations.’

→ The majority of students strongly agreed to the suggestion that ‘the textbook encouraged me to use both the mother and target language cultures perspectives to tackle political problems relevant to my life.

→ The majority of students strongly agreed to the suggestion that ‘the textbooks themes and tasks fostered in me the confidence and enthusiasm to challenge the social status quo both inside the classroom as well as in the wider community.’

→ The majority of students strongly agreed to the suggestion that ‘the textbook tasks made me feel that I have a complete control over the process of culture change that I have been undergoing.’

→ The majority of students strongly agreed to the suggestion that I felt that I have been gaining more confidence and ability in my use of English to defend the stand points of my first language culture as I advanced across the tasks of the textbook.’

→ The majority of students strongly agreed to the suggestion that ‘ I felt that I have been gaining more confidence and ability in my use of English to defend the stand points of the target language culture as I advanced across the tasks of the textbook.’

→ The majority of students strongly agreed to the suggestion that ‘the textbooks allowed me to think and reflect critically from both my own perspective and other perspectives and even effectively solve problems such as misunderstandings and conflicts in communication.’

→ The majority of students agreed to the suggestion that ‘ In problem-solving tasks, the teacher does not impose his point of view and treat them as his/her equals in view of reaching creative solutions to the problems under discussion.’

→ Hence, roughly speaking, the same pattern also emerged in the analysis of the university students' questionnaire. The respondents declared a relative satisfaction with the potential of the textbooks in fostering an adequate level of conscientization and its potential in fostering an adequate level of intercultural competence.

→ It should be noted here that some differences in evaluation between middle school textbooks and secondary school textbooks is may due to the time that has elapsed since their attendance of middle school education. In the same vein, the positive responses with regard to the respondents' intentions to live in an English speaking country is may be due to the fact that the respondents are university students and they are also majoring in English.

### **5.9. Overall Analysis of the Three Questionnaires**

The comparison between the results generated by the three questionnaires show that, roughly speaking, the same pattern emerged. The respondents were relatively satisfied with the in-use textbooks potential to foster an adequate level of conscientization conducive to reversing the social status quo as well as the potential of the textbooks in question to foster an adequate level of intercultural competence. The differences that have been noticed especially between the middle school and secondary school responses were generally differences in degree rather than in essence.

### **Conclusion**

In spite of the deficiencies in the culture component of the in-use textbooks demonstrated by the checklist-based analysis, the middle school and secondary school teachers as well the university students of English declared a relative satisfaction with the potential of the textbooks under study in equipping pupils with an adequate level of

conscientization which is susceptible to enable them to reverse the status quo as well the potential of the textbooks in question in fostering an adequate level of intercultural competence. While the teachers' positive evaluation may be attributed to the discourse promoted in the Algerian educational spheres about the merits of the competency-based approach around which the syllabi underlying the textbooks in question have been designed, the university students of English relative satisfaction may be due to their lack of an adequate knowledge about the scope of the scope of critical pedagogy and English as a lingua franca movement.

## **Chapter six: Pedagogical Recommendations**

### **Introduction**

#### **6.1.A Systemic Reform in the Algerian Educational System**

#### **6.2. Teacher Training: Teachers as Transformative Intellectuals**

#### **6.3. Cross-cultural Awareness: the English Language Learners as an Intercultural Speaker**

#### **6.4. Algerian English as Foreign Language Textbooks**

### **Conclusion**



## **Introduction**

Since its independence in the second half of the last century, Algeria has been grappling with the daunting task of developing an authentic economic and political model that fits its social realities. However, this relentless quest for an indigenous and appropriate development model has stumbled upon several pitfalls and hurdles and led to several crises that, at times, endangered the stability of the whole country. The political and economic crisis which materialized in the popular mobilization for change last year is a good case in point as far as the recurring crisis that marked the post-independence era are concerned. Taken into consideration the sheer size of political and fiscal corruption that caused it, this crisis, in particular, stands as an outstanding example of the country's failure to transition smoothly and sound basis to a new era of sustainable development based on a free and diversified market economy that grants equal opportunity and thus ensures a decent way of life to all citizens. Given the role that the educational system plays in the fostering and sustenance of an egalitarian modern society, the current crisis should be ceased as an exceptional opportunity to engineer a deep and structural reform of education at all levels. To be effective and sustainable, these reforms should take into consideration critical pedagogy and the status of English as a lingua franca.

The current social, political, and economic factors are, therefore, ripe for Algeria to engage in a systemic educational reform. In this regard, the present thesis argued in favor of setting the education of a new generation of citizens who are capable of 'thinking globally and acting locally' as the overall aim of the educational enterprise. Although the achievement of this aim should be the concern of all the subjects making up the curriculum, the success of the whole endeavor depends most particularly on enhancing the role of English in our educational system, which, in turn, depends on reforming and

reinforcing the culture component of English textbooks. An imbrications of two perspectives, English as a lingua franca and critical pedagogy, have been proposed in this thesis as the vehicle through which the aspired for aim can be achieved. Based on the review of the related literature and the analysis results generated by the practical part of the present study, some recommendations are laid down in view of an effective implementation of the proposed pedagogic solution.

### **6.1.A Systemic Reform in the Algerian Educational System**

A public schooling system is geared by definition towards granting equal opportunity to all citizens in order to build an egalitarian society where opportunities and privileges are earned solely on the basis of merit. However, the hegemonic advent of neoliberalism after the cold war era has increasingly aggravated inequalities worldwide threatening thus the whole 'raison d'être' behind the creation of public schooling systems in modern societies. In its relentless endeavor to grant free education at all levels to all its citizens, post-independence Algerian has set the bar high with regard to the goal of building an egalitarian modern society. Nonetheless, the great expectations of the founding fathers have stumbled upon the harsh realities of the terrain coupled with the political upheavals of a society vigorously striving to be more democratic and the difficulties of a windfall economy organically at mercy of the continuously fluctuating oil prices. Last year's popular mobilization stands as a rejection of the hastened switch to neoliberalism which was unjustly biased towards a privileged few at the expense of the rights and welfare of the majority. A deep and sustainable reform of this anomalous and massively rejected situation should unquestionably entail a systemic reform of the educational system. This reform should be geared towards equipping the new generations with a set of world-class savoirs that would enable them to act positively upon their social milieu and to bring about an

effective contribution to improve their life conditions as well the conditions of those with whom they live.

One of the defining features of Algerian educational policy has been the quest for the development of a national educational model inspired from modern theory and practice in the different fields of education. Currently, all the subjects at the primary, middle, and secondary school levels are taught by Algerian teachers using programs and textbooks designed by Algerians. However, the Algerianization of the programs and textbooks that started in the early nineteen seventies and continued to the present has been limited to content and the pragmatic and technical aspect of teaching and did not involve the development of indigenous models that are better reflective of the social and cultural realities of the Algerian context. As a result, the Algerian educational system has been caught up in permanent struggle to keep pace with the unbearably frequent swings of the pendulum in education theory and practice. This continuous effort to keep up with these shift has been so detrimental to the quality of the programs and textbooks to the point that some were immediately in need of reforms and talk about generations of textbooks following the same approach has become a common practice. Teachers' professionalization has also been badly affected by this phenomenon. While the flow of good practices in terms of the pragmatic aspects of education and teaching techniques should continue unhindered, engaging in a deeper reform has become an urgent necessity so that education becomes, as the founding fathers of the republic dreamt of it, the sophisticated tool through which equal opportunity is granted to all citizens to ascend the social ladder in a neoliberal world which is witnessing ever increasing disparities between the haves and the have-nots. Equally important, a tight relationship between pupils' school experience and their outside social life should be established and nourished on a daily basis so as to breed a new generation of citizens who are capable of smoothly mobilizing the

savoirs and world views fostered in schools to solving their social problems. This new breed of educated and socially-conscious citizens will constitute the solid rock upon which the foundations of an effective and deeply involved civil society will be built and sustained for the good of the country. To carry out such a far-reaching education reform, the plethora of concepts developed by critical pedagogy offers the elements of a critical discourse capable of enabling those who appropriate it to sift the dominant educational discourses emanating from the traditional metropolises of liberalism and to cast the field proven best practices in a national agenda devoted solely to the core values and the interests of the nation. Moreover, the aspired for educational reform should recognize the exceptional and highly influential role that English has come to play in all the strategic realms of the today's world and grant the teaching of this language the role it deserves in vehicling the most up-to-date knowledge and savoirs to the new generation of citizens who will subsequently learn to mobilize to meet their needs as well as those of others.

## **6.2. Teacher Training: Teachers as Transformative Intellectuals**

The occluded part of all the previous reforms of the educational system has been - without doubt- the role of teacher training- be it pre-service or in-service. My experience in teaching both at the secondary school and university levels has raised my awareness to the serious lacunas in this domain. In addition to that, anecdotal evidence based on teachers' testimonies and a dozen of master dissertations in the field of language teaching -which I either supervised or evaluated- all point out the disappointing role of in-service training in equipping teachers with the skills and knowledge they need to live up to the challenges of implementing pedagogic innovations. The limited number of seminars which take place once a year in the best of circumstances, the total absence of discussion and debate forums, which might allow teachers to exchange ideas and experiences, coupled with a traditional

spoon feeding mode of training provided to teachers within a short and busy schedule seminars are all factors that deprive this type of training of any chance to be effective. As for pre-service training, it is usually the last venue that the discourse of any pedagogic innovation reaches after it has been well introduced in the field. No surprise, then, that the different reforms have fallen short of yielding the expected result because their implementation was left to a community of practice which was ill-prepared and most often than not little convinced of their value.

Therefore, the starting point for any serious and systemic future reform of the educational system should be the reform of the teachers' training program itself. The success of a systemic education reform conceived following the principles of critical pedagogy depends first and foremost on the training of a critical teacher who is capable of implementing a student-centered pedagogy. This pedagogy should have as a central goal to address all sorts of social inequality and marginalization, to deconstruct all the discourses of social bias and inequality, and to educate new generations of citizens to act positively upon their social situation to improve it. According to the tenets of critical pedagogy, the would-be teacher should assume the role of a transformative intellectual. To be able to challenge the status quo, in addition to mastering the technical knowledge and standard skills, the critical teacher should approach the teaching/learning act as a reflective and rational being constantly alert to the ideologies, interests, domination, and power distribution which underpin the norms and the roles that teachers are supposed to play in the classroom. Equally important, to be able to assume such a demanding role, the teacher must undergo identity change and become a teacher-student who accepts to learn from his students. In a way, he becomes a modern day Socrates who not only avoids to impose his views on his interlocutors in dialogic situations, but who can also master enough courage to acknowledge at times, at least, his ignorance, and, thus, to accept to learn from his

students. To train such a critical teacher, the bulk of the teachers' training program should consist mainly of reflective tasks and situations where the trainees are constantly asked to reflect, share, discuss their reflections upon their teaching practices as well as that of others. In the same vein, evaluation means should be developed to gauge the degree of professional identity changes the trainees have achieved in the direction of becoming authentic transformative intellectuals. Moreover, the teachers' training program should include a critical discourse analysis component focused on the analysis of the approaches, the methods, the techniques and the standard norms that form modern education discourse. Furthermore, the training program should have the potential to equip the trainees with the sociological and anthropological knowledge that would enable them to analyze the generic themes and the complex situations that make up their future students' social lives. Immersion programs in authentic cultural and social situations where the trainees are required to be involved in the participatory observation and analysis of real cultural and social situations should also become part and parcel of the training program.

### **6.3. Cross-cultural Awareness: the English Language Learners as an Intercultural Speaker**

The unprecedented role that English has come to play in today's increasingly globalized world renders it impossible for the new generations to acquire the necessary and most up-to-date knowledge and skills in any domain without having a good command of this language. Learning any language entails also learning its culture, and English is no exception. However, the status of English as a lingua franca has made determining the content of a culture-component for teaching this language problematic. The fact that English is spoken by more non-native speakers than native speakers has made the hitherto dominant status of the native speaker in English language teaching material and discourse

subject to severe criticism. Many argued in favor of replacing the traditional notion of the native speaker with that of an intercultural speaker. As opposed to the deficient status to which non-native language learners have been assigned in the prevailing language teaching literature, the new conception of the language learner as an intercultural speaker treats someone who has embarked on the process of learning a foreign language as a mediator between two cultures-his mother tongue culture and the target language culture-from both of which he has become independent. While encouraged to assert his identity and identify with the core values of his mother tongue culture, the language user is initiated into the customs, the traditions, and the value system of a new culture without any intention of suppressing or denigrating the former. As a result, the intercultural speaker creates a third, hybrid culture. The possession and gradual maturation of this third culture frees him from all sorts of extremist ethnocentrism thus fostering in him the principle of understanding others 'culture in terms of the standards of the people who developed this culture in the first place. In this way, cultural diversity will thrive at the expense of the plague of radicalism which is insidiously infecting all societies. Consequently, the diverse human cultures will one day be considered –as they should have been- mere subcultures making up one unifying human culture. Fostering such values will certainly empower the human community and put it in better position in the face of the many challenges and threats which humanity is facing or might face in the future.

To articulate English language teaching curricula and textbooks around the innovative but demanding notion of the intercultural speaker, English language teaching should depart from both the attempt to assimilate language learners to the norms of the native speaker and the trivialization of the culture-related content through a superficial treatment of the mother tongue and target cultures themes and/ or an unprincipled selection of related themes and texts. The overall aim of a principled aim of the gradual initiation of learners

into the world of the target language culture should be to endow them with the necessary skills that would enable them to analyze ‘the underlying dynamics’ of the target language culture (Straub, 1999: 2). To achieve this aim, Straub (1999) proposes to divide the culture component of the language course into a sequence of two major phases: the first phase should be devoted entirely to the mother tongue culture and the second phase should be devoted to the target language culture. In the first phase, the intercultural course focuses on raising students’ awareness to the dynamics of their mother tongue culture itself. A principled and gradual exploration of the mother tongue culture would foster in learners both the right level of awareness and required linguistic competence to discuss ‘values, expectations, behaviors, traditions, customs, rituals, forms of greeting, cultural signs, and identity symbols familiar to them’ (Straub, 1999: 3). A main preoccupation at this phase should be to equip learners with the vocabulary they need to talk about the most important issues concerning their culture. Once the students have learned the necessary critical and linguistic skills to talk about their mother tongue culture, they can smoothly embark on learning equivalent values, themes, customs, and behaviours of the target language culture in the second phase. As far as the study of the target culture in the second phase is concerned, Straub (1999: 5) recommends to focus the course on ‘nonverbal communication, cultural assumptions, values, expectations, stereotypes, cultural adjustment or culture shock’. According to him, a focus on these themes would not only enable students to understand the code of the target culture, but also to develop empathy towards the way members of the target culture approach their reality. An even more important goal -following the theoretical framework of the present thesis- should be to develop a broader and more flexible perspective in reflecting upon and implementing solutions to the real problems they face or would face in their daily lives.



As far as the native-speakers' norms on the basis of which learners' linguistic competence is taught and measured, these should be abandoned in favor of new research-based norms. The new matrix of norms inferred from a systematic analysis of the performance of intercultural speakers who share the same linguistic and cultural background and whose competence has reached a relatively stable level which enabled them to participate effectively in English-mediated intercultural communication without necessarily observing native-speakerism norms. Teaching language form, following the proposed framework, should take the form of immediate feedback provided only when there are breaks in communication during dialogic communication and based on English as a lingua franca norms for Algerian learners of the language. In addition to that, English language teaching should integrate matrix of *savoirs* to teach and measure pupils' intake in terms of intercultural competence.

#### **6.4. Algerian English as Foreign Language Textbooks**

In a foreign language context like ours, the English Language textbook occupies a central importance because it constitutes the main tool of instruction for teachers and the main source of the target language input for learners. Accordingly, in addition to substantially increasing the time volume allotted to English language teaching and introducing English in the early years of primary school education, any reform of the English curriculum should entail necessarily to redesign all the textbooks of English at all levels to suit the two pronged perspective proposed in the present thesis. The reconceptualization of the purpose and content of the English language curriculum following the two perspectives into question should materialize- first and foremost- in giving precedence both in teaching and evaluation to socio-cultural goals over linguistic ones. The over-arching goal of which should unquestionably be the construction of a free

economy and an authentic open and democratic society within the framework of Islamic principles, where equal opportunity is granted to all citizens, and where power and interests are earned solely on the basis of true merit. As far as the construction of a free market economy is concerned, the negative aspects of neo-liberalism should not blind us to the fact that learners' awareness should be raised to the values and skills that are required in this type of economy. In a society that has long enough witnessed the limitations of socialism, getting a job in the public service should no longer be perceived as the only aspired-for outcome of successful education. In line with the status of English as a lingua franca, native-speakers norms should give way to those of an intercultural speaker. Like in linguistic exchanges in naturalistic settings involving non-native speakers, strategic competence should be allowed to exercise a hauling effect over the other components. Byram's (1997) *Savoirs* provide a useful matrix to evaluate language users' attainments of socio-cultural objectives.

All the textbooks should be designed following the two phases model described above where the first phase will be devoted to the mother tongue culture and the second part to the target language culture.

The first step in the design of the innovative textbooks in question should be the planning and conduction of a survey of the themes and topics which should be socially relevant and related to cross-culturally sensitive issues with reference to a systematic comparison between the mother tongue culture and the target language culture. To be reliable, expert anthropologists should be associated in this ardent task. Needless to say the taboo or religiously incompatible themes should be discarded. On the other hand, themes such as entrepreneurship, starting a business and/or start ups, marketing products, the construction of a CV should find their way to the textbooks.

Bearing in mind that topic familiarity has been demonstrated by sociolinguistics to play a determining role in students' fluency and mastery of vocabulary-related elements, an intensive recycling of the most important topics and themes in tandem with the gradual complexification of the linguistic aspects should constitute a defining characteristic of the new generation of English textbooks.

In relation to the carefully selected themes and topics, the content of the English textbooks should be selected, designed, and sequenced mainly around dialogic texts that provide ample input for dialogic situation the outcome of which should be left to the interlocutors themselves-the teacher and the students. The documentation and analysis of the outcomes should become part and parcel of the daily routine of the language classroom.

It should be noted that the adoption of dialogism in the design of textbooks texts and tasks should be accompanied by a shift in language learning methodology underlying the design and implementation of the textbooks in question. The aspired-for methodology should foster the role of the actants' strategic competence through the adoption of truly analytic approach to the teaching and presentation of language forms.

Using the tools of critical analysis, the content and language in the textbook should be carefully sifted from any content that may potentially lead to or bolster existing inequalities and power biases. As far as the second phase in each textbook is concerned, the potential of the internet and social media should be exploited to enrich the textbooks and to give authentic substance to the experience of exploring the themes of the target culture or the perspective of the target culture on local themes and problems tackled in the first phase. The elements of our cultural diversity and marginalized identities such as women, people with special needs, rural and Bedouin life deserve to be depicted and

articulated in the textbooks. The evaluation of the seven textbooks has raised my awareness to the fact that the representation of the disabled, Ethnic minorities, religious issues, political issues are completely absent, while the role of women is stereotyped after the traditional housewife model which assigns women to cooking and taking care of the household. The treatment of some health problems like obesity is badly represented which might have injuring effects on adolescent students who might suffer from this problem and consequently might become ostracized and stigmatized because of this bad representation. For example, sequence three in the middle school textbook ‘My book of English Two provides a good case in point. The sequence features Amy who is overweight sharing her diet plan with a friend who is having the same health problem but afraid to consult a doctor.

Instead of trivializing the culture component of English textbooks on the description of food, music and petty cultural matters-which are based on the wrong assumption that culture teaching aims at preparing students to move to live in an English speaking country at some point in the future- culture teaching should be geared towards instilling in learners a high level of awareness about the underlying dynamics of both the mother tongue and target language cultures. To this end, basic premises about defining cultural perceptions of reality such as ‘basic premises about time, progress, the purpose of life, human nature, God, the invisible world...’(Straub, 1999, 8).Moreover, the textbooks should promote core universal values which are given prominence in an open society like ‘perseverance, innovativeness, individualism, cooperation, self-motivation, loyalty, friendship, public service, and piety’ (ibid).Straub (ibid) suggests the use of biographies as an effective tool to attain this objective. Themes addressing cultural stereotyping and culture shock should constitute the bulk of the study of the underlying dynamics of the target culture. The study

of this type of themes in the textbook should be inspired from and supported by the use of films and social media.

## **Conclusion**

Thus in order to educate and train future generations of students to become effective agents of social change, the curriculum, in general, and the English curriculum in particular should equip these learners with the necessary knowledge that would enable them to ‘think globally and act locally’. Critical pedagogy and English as a lingua franca offer promising pedagogic tools to live to this challenge.

## GENERAL CONCLUSION

The present thesis argues that a systemic reform of the Algerian educational system is required so as to enable the country to live up to the economic, societal and political challenges imposed by the new century. However, this reform –if adopted– should depart from anomalous practices that marked previous reforms. To be effective, the reform in question should involve a thorough analysis of the realities of the Algerian cultural, social, and educational contexts in tandem with a close study of the best educational practices in advanced societies. As far as the teaching/learning of English is concerned, the increasingly dominant role that English has come to play in international communication should place its teaching /learning at the forefront of the suggested reform. Against this backdrop, the present thesis has set to evaluate- from a critical perspective- the culture content of Algerian EFL textbooks currently in use at both the middle and secondary school levels. To develop a clear theoretical framework for exploring the issue at hand, a review of the literature was necessary.

Our review of the literature has led us to imbricate two approaches to evaluate the culture content in question: critical pedagogy and English as a lingua franca. Critical pedagogy is a philosophy of education that uses conscientization as a means to entice learners to take action to act upon their reality to improve it. As for English as a lingua franca, considering English as a contact language has serious implications for teaching and assessing this language in such a way as to allow learners to emerge as intercultural speakers capable of mediating between the mother tongue and target language cultures and more importantly have the capacity to mobilize field proven savoirs faire to better deal with local challenges.

In this regard, chapter one reviewed the literature related to the history, principles, and basic tenets of critical pedagogy. The chapter also explored the realities of the Algerian English as a foreign language of context with specific reference to the issue of reforming teacher education, which the present thesis argued should be the starting point for any serious reform. The discussion in chapter one closed with a critique of critical pedagogy. This critique aimed at showcasing the need to supplement this approach emanating from general education with another approach, namely English as a lingua franca, so as to render the proposed reform more conducive to the attainment of the sophisticated goals highlighted in the two major research questions that guided the present study. Hence, chapter two tracked developments in the notion of communicative competence so as to showcase the contribution of the modern notion of the intercultural speaker. The need for a shift in language learning theory to accommodate the development of learners as intercultural speakers is central to the argument developed in this chapter. In this regard, the need to evaluate Algerian learners of English on the basis of the relatively stable competency achieved by intercultural speakers who share with them the same linguistic and cultural background instead of native-speakerists' norms has been foregrounded. Moreover, the use of a dialogic methodology which favors the activation of the role of learners' strategic competence has been presented as a necessary component of the shift in question. Also, in this chapter the need to adopt Byram's matrix of *savoirs* as the criteria against which to develop and assess attainment in terms of intercultural competence has been highlighted. Equally important, the best practices about the selection, the presentation, and the sequencing of the culture content which are compatible with the proposed two-pronged perspective and, hence, are more susceptible to foster the emergence of Algerian learners as intercultural speakers have been explored. This review has shown the need to approach culture as a system and, hence, the need to base the

development of intercultural awareness on a contrastive analysis of the underlying dynamics of the mother tongue and target language cultures. Chapter three reviewed the literature related to textbook evaluation with specific reference to the role, design, and some of the most important models of evaluation checklists proposed in the applied linguistic literature. The aim of that review was to demonstrate the need for an evaluation of in-use English textbooks from the vantage point of the two-pronged perspective proposed in the present thesis.

Two major research questions guided the design and analysis of the results generated by the research tools implemented in the practical part of the present thesis: (1) - Does the culture component of the Algerian secondary school textbooks equip learners with an adequate level of critical awareness that would enable them to develop as whole citizens capable of challenging the status quo and acting positively upon their social reality to improve it? and (2) - Does the culture component of the Algerian secondary school textbooks foster in learners an adequate level of cross-cultural awareness that would enable them to develop as multicultural individuals capable of mediating between their mother tongue culture and other cultures?

On the basis of an imbrications of these two perspectives, the culture content of four in-use Middle school textbooks (My Book of English One, My Book of English Two, My Book of English Three, and My Book of English Four) and three in-use secondary school textbooks (Getting Through, At the Cross Roads, and New Prospects) have been evaluated using a self-designed checklist. Moreover, the results of the checklist-based analysis were cross-compared to a student and two teachers' questionnaires, one intended for middle school teachers and the other for secondary school teachers. The students' questionnaire was designed and implemented to thirty six first year university students of English at



Mohammed Seddik Benyahia University, Jijel who received an education based on the textbooks in question. As for the teachers' questionnaire, it was designed and administered to 50 middle school teachers and 78 secondary school teachers in the province of Jijel, Algeria.

As far as the first major research question is concerned, the checklist-based analysis has revealed that the locally designed in-use textbooks did provide pupils with an adequate level of conscientization susceptible to enable them to act upon their reality to improve it. In these in-use textbooks, few texts were dialogic and the few which were allowed only pupils-pupils dialogues. Moreover, the few dialogic tasks did not require learners to address socially relevant and cognitively demanding issues; the overriding majority of the dialogic tasks tapped only into lower order cognitive processes. Most of these tasks required pupils were guided dialogues and required pupils to provide a predetermined answer consisting of 'yes' or 'no' answers. Moreover, by including only socially and culturally neutral issues and precluding teachers from addressing relevant political issues, preserved the status quo and prevented teachers from assuming the roles of transformative intellectuals.

In addition to that, the textbooks in-use followed a predominantly structural design underlined by a synthetic syllabus in the presentation and grading of language forms. Besides native-speakers' norms were the only basis against which pupils' linguistic competence was developed. In the same vein, few themes and topics were repeated, thus, depriving pupils from developing topic-specific vocabulary.

Regarding the second major research question, the in-use textbooks lacked the potential to foster in pupils an adequate level of intercultural communicative competence susceptible to enable them to emerge as intercultural speakers capable to 'think globally

and act locally' to improve their conditions. The culture content in these textbooks has been found to be underrepresented both in terms of small 'c' and big 'C' categories both in the mother tongue and target language cultures. In addition to that, the syllabus underlying the textbooks in question was not graded and sequenced on the basis of cultural content.

if the danger latent in the use of language teaching textbooks and methodology is 'the hidden agenda' aimed at converting learners' to the values of native speakers, the danger in the use of locally designed textbooks is the lack of principled and systematic framework geared towards the development of a cross cultural awareness and a critical social consciousness susceptible to enable learners 'to think globally and act locally'. The locally textbooks do not neither follow a well-articulated coherent framework for presenting the culture content throughout the different levels of the educational system nor use pupils' language and culture as a starting point for developing knowledge and mastery of the relevant cultural codes of the target culture. Worse, cross-comparisons, when they are allowed, are, sometimes, denigrating to aspects of the local culture in favor of the native speakers' culture. Moreover, despite the discourse about the importance of both the mother tongue and target language cultures, only timid attempts to integrate these in the textbooks were made and the linguistic aspects served as a basis for organizing and sequencing content in the textbooks in question. Furthermore, the themes and texts of the textbooks occluded the cultural and social diversity of both the mother tongue culture and target language culture in that they were clearly biased towards the values of an urban, middle class fraction of society in both cultures and the native speaker served as the dominant social norm. This dominant status of the native speaker was reinforced by the adoption of native speakers' norms as the sole norms for teaching and assessing language forms. Despite that, the locally designed textbooks do not seem to have the potential even to assimilate

pupils to western urban, middle class values or to enable them to acquire a native-like proficiency as far as the linguistic norms are concerned.

As regards the teachers and university students' questionnaires, the respondents declared a relative satisfaction with the potential of the in-use textbooks to equip pupils with an adequate level of conscientization as well as with the potential of the textbooks in question in fostering pupils as intercultural speakers. The relative contrast between the findings of the checklist-based analysis is probably due to the discourse about the competency-based approach promoted by the authors of the in-use textbooks. As regards the relative satisfaction about the effectiveness of the textbooks in question observed in the analysis of university students' responses, it is probably due to university students' unawareness about the existence of more effective alternatives.

Therefore, the present study concluded that the Algerian in-use middle school and secondary school textbooks are not conducive to equipping learners with an adequate level of conscientization susceptible to enable them to reverse the status quo and to act upon their reality to improve it. Nor do they enable pupils to emerge as intercultural speakers capable 'to think globally and act locally' to improve their conditions. To remedy for this anomalous situation, the culture component of EFL textbooks in the Algerian context should be designed around authentic dialogic tasks following the principles of critical pedagogy. These tasks should allow teachers to assume the roles of transformative intellectuals. To achieve this aim, the themes of the culture content should address controversial issues dealing the contradictions that characterize pupils' social and cultural lives. These themes should tap into the underlying dynamics of both the mother tongue and target language cultures. Equally important, the culture content of the textbooks in question should reflect the principles and conceptions in terms of linguistic competence which are

in line with the modern trend to teach English as a lingua franca. To achieve this goal, the syllabus underlying these textbooks should be accompanied by a shift in the learning theory as well the teaching and assessment practices. To accommodate the shift to the proposed two-pronged perspective, the implementation of the dialogic methodology should also be accompanied by a shift to an authentically analytical approach to the teaching of language forms and actant's strategic competence should be given a central role to exercise a hauling effect over the other components of pupils' communicative competence. Moreover, to foster pupils' intercultural competence and allow them to emerge as intercultural speakers, intercultural competence should be evaluated in terms of the matrix of savoirs proposed by Byram (1997) and, instead of native-speakers' norms, the linguistic competence of these pupils should be taught and evaluated on the basis of the norms inferred from the analysis of the intercultural performance of those who share with them the same socio-cultural background and who have reached a relatively stable level in their interlanguage development. The new norms should be determined on the basis of a rigorous research agenda.

An effective implementation of the two-pronged perspective presented herein requires a departure from the practices that resulted in the failure of previous reforms. Hence the starting point should be the articulation of teacher training programs around the principles of the proposed perspective.

Like any other piece of research, the present study suffered from certain limitations. Most noteworthy of these were the non-incorporation of classroom observation, the exclusive use of closed items in the questionnaires, and the implementation of the questionnaires in only one site, the district of the province of Jijel.

As suggestions for future research, ethnographic studies provide an effective tool for studying the diversity of cultures constituting the fabric of Algerian society and culture. These studies should be conducted within the framework of a national research-in-education program around the realities of schooling and the craft of teaching in the Algerian context, in general, and teaching English as a foreign language, in particular. The result of these studies should inform the design of culture teaching in teacher training programs. As for the two-pronged perspective suggested in the present thesis, all the aspects of teaching English should be submitted to rigorous empirical enquiry. Equally important, trainee teachers should not only be empowered to implement the suggested innovations but also to be able to bring about their contribution to the construction of more robust local paradigms to language teaching.

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## **APPENDICES**

**Appendix I: The Textbooks Evaluation Checklist**

**Appendix II: The Middle School Teachers' Questionnaire**

**Appendix III: The Secondary School Teachers' Questionnaire**

**Appendix IV: The First Year University Student's Questionnaire**

**Appendix V: The Authorization to Implement the Questionnaires**

**Appendix VI: Sample texts and tasks included in "My Book of English One"**

**Appendix VII: Sample texts and tasks included in "My Book of English Book Two"**

**Appendix VIII: Sample texts and tasks included in "My book of English Three"**

**Appendix IX: Sample texts and tasks included in "My book of English Four"**

**Appendix X: Sample texts and tasks included in "At the Cross-roads"**

**Appendix XI: Sample texts and tasks included in "Getting Through"**

**Appendix XII: Sample texts and tasks included in "New Prospects"**

## ملخص

هدفت هذه الدراسة إلى تقييم المكون الثقافي للكتب المدرسية الجزائرية لكتب المدرسية الجزائرية للمرحلة الثانوية من منظورين نظريين مختلفين: التربية النقدية والتوجه الحديث لتدريس اللغة الإنجليزية كلغة مشتركة. تمت مقارنة تحليل قائمة مرجعية للكتب المدرسية الثلاثة المستخدمة حاليًا مقارنة باستبيانات الطلاب والمعلمين. كشف التحليل أن مواضيع الكتب والنصوص والمهام لا تعزز الوعي النقدي لدى المتعلمين ولا تمكنهم من التطور كأفراد نقديين متعددي الثقافات قادرين على رؤية الواقع من المنظور العبر ثقافي. وعلى النقيض من ذلك أظهر الأساتذة و الطلبة المستطلعة آراؤهم رضا نسبيًا حول كفاءة الكتب تحت الدراسة في بلوغ الأهداف المذكورة أعلاه. قد يكون مرد هذا التناقض إلى الخطاب المزدوج لفاعلية المقاربة بالكفاءات في حالة الأساتذة ، و نقص الوعي حول الإتجاهات الحديثة المتمثلة في البيداغوجية النقدية و الإنجليزية كلغة تواصل في حالة الطلبة. وعليه وجب تحديث برامج تكوين الأساتذة حتى تستوعب هذه التوجهات.

**الكلمات المفتاحية:** مكون الثقافة ، التربية النقدية ، اللغة الإنجليزية كلغة مشتركة، كتب المدرسة الثانوية الجزائرية.

## Résumé

La présente étude a évalué la composante culturelle des manuels du moeyn and secondaire algériens actuellement utilisés sous deux angles théoriques imbriqués: pédagogie critique et orientation moderne de l'enseignement de l'anglais en tant que lingua franca. Plus précisément, elle a pour objectif de déterminer si la composante culturelle de ces manuels algérien est susceptible de doter les apprenants d'un niveau adéquat en conscience critique leur permettant de se développer comme citoyens autonome capables de remettre en question le statu quo et d'agir positivement sur leur réalité sociale pour l'améliorer. D'autre part, il visait à déterminer si la même composante des mêmes manuels favorisait chez les apprenants un niveau adéquat de conscience interculturelle qui leur permettrait de se développer en tant qu'individus multiculturels capables de servir de médiateurs entre leur culture de langue maternelle et d'autres cultures. Afin d'atteindre ces deux objectifs, une liste de contrôle d'évaluation a été conçue et utilisée pour analyser la composante culturelle des trois manuels d'anglais du lycée algérien, *At the Crossroads* (B1), *Getting Through* (B2) and *New Prospect* (B3), et quatre manuels d'anglais du cycle moyen algérien : *My Book of English 1*, *My Book of English 2* *My Book of English 3* and *My Book of English 4*. L'analyse basée sur la liste de contrôle a été comparée aux résultats générés par les questionnaires des étudiants et des enseignants qui ont été conçus à cet effet. Le questionnaire des étudiants a été conçu et mis en œuvre pour trente-six étudiants universitaires de première année d'anglais à l'Université Mohammed Seddik Benyahia, Jijel qui a reçu une éducation en classe sendondary basée sur les manuels en question. Quant au questionnaire destiné aux enseignants, il a été conçu et administré à 78 enseignants du secondaire de la province de Jijel, en Algérie. L'analyse basée sur la liste de L'analyse basée sur la liste de contrôle a révélé que les thèmes, les textes et les tâches que proposent les manuels aux élèves ne favorisent pas le développement d' une vraie conscience critique leur permettant d'agir sur leur réalité pour l'améliorer et, encore moins une conscience interculturelle de nature a rendre visible la réalité à la fois du point de vue de leur culture de langue maternelle et de la culture de la langue cible. Les quelques tâches, qui sont dialogiques, privilégient un résultat linguistique dont les réponses sont connues à l'avance. Cependant, le niveau de satisfaction relativement élevé enregistré dans les réponses des élèves et des enseignants en ce qui concerne le potentiel des manuels à l'étude pour favoriser les deux aspects en question est plutôt dû à l'influence du discours sur l'approche par compétences plutôt qu'à la qualité du contenu culturel des manuels elle-même. Par conséquent, le point de départ de toute initiative sérieuse de réforme de la situation anormale actuelle devrait être le programme universitaire anglais lui-même: les futurs enseignants d'anglais devraient suivre un programme articulé autour des principes des perspectives imbriquées décrits dans le présent document.

Mots-clés: volet culture, pédagogie critique, anglais en tant que lingua franca, manuels du secondaire algérien.