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**Presented by MORSLI Lynda**

**Title:**

**Of Cultural Literacy in First- and Second-Generation Algerian**  
**Middle School Textbooks**

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*To my son Ilyas, my husband Mohamed, my parents and sisters!*

## **Abstract**

This thesis probes into a comparative study of the cultural literacies in the First and Second-generation Algerian EFL textbooks for middle schools. The First-generation textbooks consist of a series of four books entitled *Spotlight on English 1* (2003), *Spotlight on English 2* (2004), *Spotlight on English 3* (2005) and *On the Move* (2006). The Second-generation textbook series consists of four textbooks entitled *My Book of English* (2016, 2017, 2018, 2019). Inspired by culture and post-colonial theories, we undertake a macro and micro-levels textbook evaluation of the two textbook series focusing on issues related to cultural literacy, national ideologies and identity. We are particularly interested in knowing the extent to which the textbooks conform to new theoretical findings in teaching that “silent” language called culture. A substantial cultural literacy is crucial as it fosters both national identity, understanding of the other and international citizenship. The textbook evaluation draws on the Social Semiotic Multimodal approach, analyzing both texts and images within the teaching materials. The findings reveal that the two textbook series have different views and choices of culture, and proceed from quite different ideological standpoints. Purposes of teaching culture vary within the textbooks reflecting different cultural literacies associated with different attitudes towards nationalism, culture “imperialism” and national identity. The cultural literacy provided in the first-generation textbooks targets the British and American societies representing the target culture. The Second-generation, on the other hand, favors national culture and strives to promote national pride in the Algerian and Muslim heritage. The findings reveal that both textbook series adopt a national approach to culture that is characterized by native-speakerism and banal nationalism for the First-generation textbook series, while the second-generation carries elements of banal nationalism and reflects what Halliday calls “exotica of difference”. Besides, the complex nature of culture is totally overlooked, as both Algerian and British/American societies are depicted as homogeneous societies with a predominantly middle-class student population.

**Key words:** Cultural literacy, Banal Nationalism, native-speakerism, exotica of difference.

## ملخص

تبحث هذه الأطروحة في دراسة في الكتب المدرسية للجيل الأول والثاني المعرفة الثقافية للتلميذ في طور التعليم المتوسط تتكون كتب الجيل الأول من سلسلة من أربعة كتب بعنوان اللغة الإنجليزية كلغة أجنبية

Spotlight on English 1 و (2003) Spotlight on English 2 و (2004) Spotlight on English 3 و (2005) On the Move و (2006)

. تتكون سلسلة الكتب المدرسية من الجيل الثاني من أربعة كتب مدرسية بعنوان

My Book of English،

نجري تقييمًا للكتاب المدرسي

على المستويين الكلي والجزئي لسلسلة الكتب المدرسية التي تركز على القضايا المتعلقة بمحو الأمية الثقافية .  
والأيديولوجيات الوطنية والهوية نحن مهتمون بشكل خاص بمعرفة مدى توافق الكتب المدرسية مع النتائج النظرية الجديدة في تعليم تلك اللغة "الصامتة" المسماة الثقافة. يعد محو الأمية الثقافية أمرًا بالغ الأهمية لأنه يعزز الهوية الوطنية وفهم الآخر والمواطنة الدولية. يعتمد تقييم الكتاب المدرسي على النهج الاجتماعي السيميوتي متعدد الوسائط ، وتحليل كل من النصوص والصور داخل المواد التعليمية.

## Resumé :

Cette thèse de recherche s'intéresse à la littératie culturelle dans deux générations de manuels scolaires d'anglais en Algérie. Ces manuels scolaires sont destinés aux élèves de Cem. La première génération des manuels scolaire est intitulée « *Spotlight on English* » et « *On the Move* » et a été utilisée dans les Cem Algériens à partir de 2003. Ces manuels sont maintenant remplacés par une deuxième génération qui est intitulée « *My Book of English* » qui ont commencé à être utilisés à partir de 2016.

La comparaison des littératies culturelles de ces deux générations de manuels révèle différentes idéologies et attitudes envers la culture, le nationalisme, l'identité et l'hégémonie. On se base sur des théories culturelles et postcolonial pour analyser au niveau macro et micro le contenu culturel de ces manuels. L'évaluation des manuels adopte une approche socio-sémiotique et multimodale qui s'intéresse aux textes et aux images comme contenu culturels. Une bonne littératie culturelle est cruciale car elle permet de développer une identité nationale, compréhension de l'autrui et une citoyenneté internationale.

Les littératies culturelles dans ces manuels scolaires varient. *Spotlight on English* et *On the Move* se focalisent sur les cultures Américaine et Britannique comme représentant la culture anglophone limitant le monde anglophone à deux états qui sont d'important membre, mais pas les seules. Les manuels de première génération, donc, favorisent le « native-speakerism » donnant l'impression que le 'inner-circle' n'appartient qu'aux anglais et Américains.

La deuxième génération, par contre, montre d'une façon très claire qu'elle vise une identité nationale et à promouvoir un bon citoyen Algérien. Tout d'abord, 'My Book of English' favorise la culture Algérienne à d'autres cultures. Donc, les littératies culturelles sont majoritairement locales. L'histoire est également primordialement Algérienne et caractérisée d'une vision postcolonial.



## ملخص

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## List of abbreviations

EFL : English as a Foreign Language

ELF: English as a Lingua Franca.

ESL: English as a Second Language

ELT: English Language Teaching

ELT English as a Lingua Franca

L1 culture: the native culture

L2 culture: the culture of the target language

CBA: Competency Based Approach

CLT: Communicative Language Teaching

CC: the Communicative Competence

ICC: the Intercultural Communicative Competence



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GENERAL

INTRODUCTION

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## **General Introduction**

### **Statement of the problem:**

Culture is part and parcel of language teaching. A mastery of a foreign language entails a rich cultural literacy, a communicative competence and an intercultural communicative competency. Without a rich cultural literacy, language users would fail to understand each other, or fully comprehend authentic texts. Users of the language transmit a number of idioms, proverbs, communicative norms and discuss some concepts, events and places that are taken as common sense and are expected to be known by everyone. Ignoring these cultural literacies would hinder communication and understanding. Therefore, the cultural literacies that are transmitted through textbooks should be carefully selected so as to help learners understand and perform target language and its cultures. However, the choice of cultural elements in teaching materials is often limited as textbooks tend to be affected by some ideologies that impact the choice of the cultural literacies.

As it is commonly stated, language and culture are two faces of the same coin and culture is rightly considered as the “silent language”. By now, it has become clear that it is impossible to teach a foreign language separate from its culture. In other words, in the language classroom EFL students encounter and receive linguistic as well as cultural input. Therefore, it is important that textbook designers pay paramount attention to the cultural contents and the way they incorporate them in the textbooks.

There is a consensus that textbooks are rich sources of linguistic and cultural information. In fact, in the Algerian context, textbooks are the main teaching material. Teachers draw heavily on textbooks and seem to be too dependent on them. Students, in their turn, see textbooks as one book that deserves consideration for learning English. Indeed, textbooks are the primary source (in addition to Internet) of cultural background knowledge enabling pupils to encounter other cultures. Students read texts in the target language and are indirectly socialized into the target language culture, their norms, values, religion and forms of politeness. In other words, textbooks



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can be regarded as mediators. This mediation between cultures and languages can be successful or a failure depending on how it is undertaken.

A mastery of a language at a school level implies developing the four different skills: reading, writing, listening and speaking. This skills approach to learning a foreign language has recently been supplemented by a cultural based content. It has now become a commonplace that we cannot engage in a conversation without understanding the culture of our interlocutor and the culturally appropriate way to express our thoughts. Therefore, Algerian textbooks aim at making students culturally and linguistically competent, helping them acquire a cultural as well as a linguistic literacy. As advanced by E. D., Hirsch, sensitizing learners to culture improves their linguistic repertoire and enables them to communicate effectively in different situations<sup>1</sup>. Textbooks, in this case have turned into “passeurs de cultures”, what matters in foreign language learning is whether the students are enabled to cross cultures successfully in their communication with the target language. Before, going into the history of how cultural literacy came to assume an important place in textbooks within a brief history of textbooks used in Algeria, it is important to place the debate in context.

In fact, there is a consensus that to be fluent and proficient in a language, students need to be taught more than grammar and vocabulary. They need to be acquainted with the culturally appropriate ways of saying things. Cultural literacy, then, moves from mere content to practice. Therefore, teachers need to use teaching materials that provide a rich linguistic, grammatical and cultural input, which may enable learners to practice culture. As Douglass Brown explains,

It is apparent that culture as an ingrained set of behaviors and modes of perception, becomes highly important in the learning of a second language. A language is part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the

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<sup>1</sup> E. D., Hirsch., and others, *The New Dictionary of Cultural Literacy* (Boston: Houghton Millfine, 2002), 22.

## General Introduction

significance of either language or culture. The acquisition of a second language is [...] the acquisition of a second culture<sup>2</sup>.

As all colonized countries, the arising of the Algerian textbooks goes back to the colonial period. Naturally, the textbooks inherited were foreign lead with colonial ideology and followed the Grammar Translation Method. It would be wrong to claim that these books were not hegemonic instruments. A closer look at the texts they include as mostly classical and classic European literature shows as Edward Said has amply argued in *Culture and Imperialism* are highly ideological in the sense that they serve the interests of the colonizing powers. There is even worse in the French case whose colonial policy was directed towards assimilation. So, it can be claimed that if there is culture or literature taught in the bequeathed English textbooks before the independence, its purpose is not to enable people to communicate effectively but to assimilate people to a colonial mode of thought.

The second phase in textbook writing was not Algerian. The textbooks inherited from the colonial power were replaced by English textbooks partly in an attempt to decolonize the mind and partly because these books follow the audio and structuralist method that came in the work of educational research and cognitive psychology most characterized by behaviorism. The least that can be said about these books is that they make a short shrift of culture. Yet, what matters the most is the learning of structures of language in complete disregard of the culture.

The third stage in writing textbooks in Algeria started from 1980's with the shift from the Audiolingual and Structural method to the development of the communicative method of teaching, which brought out the advances in linguistic and education research. It happened also as a result of change in the ideological climate in Algeria with a liberalization to some extent of the country. The textbook writers are Algerian and their attempt to produce "authentic" textbooks was motivated ideologically by making the books sound and read as Algerian in terms of their contexts.

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<sup>2</sup> Douglass Brown, *Principles of Language Teaching and Learning*, 2<sup>nd</sup> ed. (New York: Longman, 2007), 189.

## **General Introduction**

This is what Ngugi Wathiango calls the decolonization of the mind by making writers write about native materials. The shift in paradigm, however, has led to the extreme of authenticity that borders on chauvinism, since even the names of characters in the books are names of trades such as “Nedjar”, which is the Arabic translation of “carpenter”.

To make short, their attempt to “decolonize the mind” as the part of textbook designers still carry with it the seeds of overreaction to colonialism and a hankering back to the Structural method. The Communicative Approach that was the fashion in the 1980’s and 1990’s everywhere in the world was reduced to a diluted weak version that makes a short case of the importance of the dialogue of cultures or literacy in language communication.

The real shift in paradigm in syllabus design and textbook writing in Algeria took place in the 2000’s with the large-scale reform of education that laid down new curricular and syllabuses. In conformity with the advances in language education, psychology and linguistic research. The words “competence”, “task”, “skills” and “culture” and so forth become key words in the educational circles in a very short time. The Communicative Approach to Language Teaching is refurbished to include the dimension of culture as a second vital though “silent language” as called by Hall. With the recognition of the “silent language”, effective communication is elevated to a second degree level. Without learning to listen, read and write it effectively, language becomes the tower of Babel. This emphasis on culture comes as a result of the global tendency in word communication, where localism assumes sense only and only if it is called to the glocal. So, on the whole, it is as a consequence of the advances in research and the world order based on globalization than the teaching of culture and culture literacy, the fact of being able to speak that “silent language” sustaining English, became primordial for effective communication.

Naturally, textbook writers have jumped on the band wagon of glocalism. Continuing to write in the old vein has no sense in a world demanding the placement of culture and cultures at

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the context of communication even in matters of doing business and entertaining social relations at the local and global levels.

So for their trends to write textbooks with culture at the center has produced two generations of English textbooks for middle schools in Algeria. The first generation textbooks for middle school includes a series of four books entitled *Spotlight on English MS1*, *Spotlight on English MS 2*, *Spotlight on English MS3* and *On the Move MS4*. The textbooks were commissioned by the Ministry of National Education and used from 2003 to 2015. They cover the four-years of schooling in middle school and were based on curriculum and syllabus design the watchword of which is “competence”, an approach composed of a blend of socio-cognitivism and mastering learning and culture theories. The life span of textbooks is short particularly in our fast-pace world. So, the new curriculum and syllabi has been changed after a number of years after evaluation in order to accommodate it to new findings in research and naturally to adjust what goes amiss in the old previous curriculum and syllabus. The term second-generation curriculum is used by the Ministry of National Education justifying the small scale reform and it is purposely employed in the research to reflect the need to reevaluate the textbooks that issued from the two reforms with emphasis on what we call cultural literacy.

In the Algerian middle schools, teachers are exclusively Algerian. Most of these teachers have never visited an English-speaking country. Therefore, their cultural background knowledge is taken from textbooks, literary works, TV and the limited cultural contact they have with foreigners via social media. At the same time, there is a growing need for interculturally competent and culturally literate citizenship. As English is becoming a Lingua Franca, people with limited linguistic and cultural background have little chance to stand and survive in today’s world. Similarly, with the technological innovations, Algerians start to get open to the world. They create virtual and actual contact with people from overseas through Internet, trade and tourism, which

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justifies the need of textbooks rich with a cultural literacy that would enable a successful functioning at home or abroad and fostering an intercultural awareness.

Intercultural awareness and positive attitudes towards one's own and foreign culture promote effective language learning. Students who are not aware or understand only one of the two cultures fall in dissonance, which prevents learners from enjoying what the world and its cultures are offering. As Byram advances, "to acquire and use a foreign language is to enter another way of life, another rationality, another mode of behavior, however similar it may appear to that of the learner". Every language has its own specificities, and embodies a unique reality and a unique culture. Culture is at the same time embodied and part of the language. A language mirrors the culture of its speaker. Additionally, it is through language that individuals exercise and manifest their culture.

With the adoption of the intercultural approach, there is a shift of emphasis from a merely linguistic competence, cultural competence to an intercultural competence. The language classroom has become a place in which students are put into contact and encultured into foreign cultures providing a third space that combines their world with the world of foreigners. There are four main approaches to teaching culture according to Risager,

- a. The foreign culture approach, which focusses on the target language culture such as the British culture, or American; the culture of English speaking countries.
- b. The Intercultural approach: is an approach in which we find both target and native cultures. The two are compared and help students better understand and learn about the two cultures. They reinforce their understanding of their own culture, at the same time, they build on things they know to understand the target culture.
- c. The multi-cultural approach: it focusses on cultural diversities. It enables learners to use English with people from different linguistic and cultural backgrounds.

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d. Trans-cultural approach: due to globalization, cultures are interwoven. It enables learners to use English as a Lingua Franca, meaning they would use English to communicate with people from different backgrounds and cultures, who are not necessary native speakers.

Whatever the approach textbook authors select, it is important to avoid ethnocentrism and welcome the foreign world enabling learners to generate a “third space” and move from one world to another following on the cultural context.

Culture in textbooks is incorporated and used differently. Some textbooks focus on the native culture. In these textbooks the places, characters, food and dress are typically local. Students are expected to use English with people of their own society. This approach emphasizes the local culture and identity. The second type of textbooks focusses on the target culture. Contrary to the first, these textbooks use British or American names, places, food, dress, and encourage students to communicate with British and American pupils for instance. Finally, there are textbooks that aim at international target cultures. Here students are confronted to world cultures, the culture of different societies that use English not just as native language. Students are well aware of cultural differences. This approach enables them to better understand their own culture, at the same time prevents them from culture shock, negative attitudes and stereotypes.

### **Aims and Significance of the Study**

To empower today's students, helping them have a rich cultural literacy is crucial. For Joseph F. Kett, cultural literacy is shared by everyone. It enables individuals to understand their literary and non-literary production such as newspapers and jokes. He asserts “Cultural literacy is the context of what we say and read”<sup>3</sup>. However, cultural literacy is not mere knowledge of current events and facts as Kett presents it. It involves practice. It is knowing [and being able to use] things

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<sup>3</sup> Ibid, 11

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that have “found a place in our collective memory or it has the promise of finding such a place”.<sup>4</sup> Indeed, with the rise of English as an international language, it becomes necessary for citizens to be linguistically competent and culturally literate. Some scholars show a deep concern about how culture is used and depicted in textbooks designed for middle schools. What kind of culture do these textbooks target? Does it help develop a rich cultural literacy?

Textbook designers need to give special attention to the cultural content of their textbooks and need to transcend the view of culture as content and adopt a more complex view which links culture to performance. For, it is true that language learners need a linguistic competence which enables them to produce discourse. Yet, more importantly, they need to be culturally literate, which gives them a complete understanding of their own and other cultures empowering them with the skill of effectively functioning in different linguistic and cultural contexts. This enables them “to choose the language that suits the occasion, the topic and the person with whom one is speaking”<sup>5</sup>. Without a cultural literacy, the Intercultural Communicative Competence or even cultural awareness cannot be achieved.

The attention of scholars belonging to different fields of research such as Risager, Savić, Merryfield, Hirsch, Le Roux, and others is directed towards the cultural literacies. For example, Vera Savić claims that the lack of cultural literacy in both foreign, target and native cultures results in poor EFL learning outcomes<sup>6</sup>. Cultural literacy is of paramount importance in today’s teaching. Teaching should be directed towards developing “new attitudes, skills and new critical

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<sup>4</sup> Ibid, 12.

<sup>5</sup> Michael Byram , *From Foreign Language Education to Education for Intercultural Citizenship* (Toronto: Multilingual Matters, 2008),79.

<sup>6</sup> Vera Savić, “*Developing Intercultural Literacy in the Young Learner Classroom*”. Integrating Culture and Language Teaching in TEYL, (2019), 37.

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awareness”<sup>7</sup> which help learners actively act in their local community and abroad. EFL teachers should encourage curiosity, openness and awareness towards local and foreign cultures. In fact, as Johann Le Roux puts it, multicultural settings dominate the world (96%), which reinforces the need to prepare students to join this multicultural world<sup>8</sup>. However, if scholars agree on the crucial role that culture plays in the learning process, not all of them have reached a consensus on what type of culture to integrate into language learning, the amount or load of culture that has to be included in the textbooks, or how to incorporate that culture in order to make it acceptable to the students.

Opponents to cultural literacy such as Fahsi, claim that the primary concern of material designers is to promote the cultural identity learners are born to. They explain that learners need to be first exposed and acquire their own cultural identity before being exposed to foreign cultures. However, this claim is misleading in many ways. First, it is impossible to teach them English without exposing them to its cultures. Second, students are better able to understand their cultural identity when they are engaged in active comparison with foreign cultures.

In this globalized and digital worlds, our views to things have changed. Illiteracy, for instance, used to be viewed as related to the lack of ability to read and write. With the current advances in technology and mass-communication, reading and writing are no longer sufficient. New tools of reading and writing are introduced and students are turning into what Mark Prensky calls “digital natives”. Moreover, the facility of communication enables learners to communicate with people from different parts of the global village, which suggests an urgent need of cultural literacy. Without an adequate cultural literacy, effective communication would not take place.

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<sup>7</sup> Ibid, 39.

<sup>8</sup> Johann Le Roux, “*Effective Schooling is Being Culturally Responsive*”, Intercultural Education, (2001): 48.



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Indeed, the shift from literacy to cultural literacy resulted in a shift from communicative competence to an intercultural communicative competence.

However, textbooks are not neutral teaching materials as they reflect a “hidden curriculum” and follow the ideologies of policy makers and designers. Therefore, the choice of culture is most often affected by some nationalist and ideological orientations that aim at some particular identities. Following some ideologies, textbook designers are sometimes “forced” to select or “freely” favor some cultural literacies over others, not on the basis of students’ needs, but rather based on some ideological agendas.

### Review of the Literature:

Over the last few years, textbooks have become the site of contestation over the place and role of culture in its different varieties. Indeed, for Michael Byram, culture in Language teaching is often misperceived. Whether in Algeria or abroad, textbooks are scrutinized for their inclusion of youth culture, gender, age, ideology and so and so forth. Evaluating textbooks is necessary especially that these teaching materials are perceived as the curriculum for teachers. Indeed, In her study, Messerhi Mahbouba reveals that Algerian teachers rely exclusively on textbooks to teach culture. It seems that teachers are dependent on textbooks and use no other material<sup>9</sup>. She explains that culture is taught as mere information and that the focus is on Culture, while no opportunities are found to teach little culture. She concludes saying that teachers are not satisfied with the textbook’s (*Getting Through*) cultural content, which offers little opportunities for classroom discussion.

In her evaluation of *On the Move* Algerian textbook, Boukhatem Nadera asserts that an evaluation of textbooks’ cultural content is lacking and necessary in Algeria because some

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<sup>9</sup> Mahbouba Messerhi, “*The Teaching of English Culture in Algerian Secondary Schools: The Case of Second Year Classes*,”

Arab World English Journal (2014): 170.

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textbook designers do not give special attention to culture.<sup>10</sup> She claims that culture is introduced as a fifth macro skill, added to listening, speaking, reading and writing. Therefore, culture is most often taught separately. She finally concludes that the textbooks teach manifold culture focusing on foreign ones which are compared to the Algerian culture. However, it is worth-noting that culture in *On the Move* is not presented separately, but rather is integrated in the different textbook sequences since there is no rubric which is devoted specifically to culture as in the rest of the textbooks.

Chettouane Madjid assesses the activities and goals of the first-generation middle school textbooks. He stresses the teaching of culture as culture is piece and parcel of the language as helps promote language skills, attitudes and awareness. He insists that teaching language in isolation from culture is inaccurate and concludes that *Spotlight On English* MS1, 2, and to some extend MS3 teach culture as an isolated part while *On the Move* rightly integrates culture within language. He adds that the typology of the textbooks' activities help promote intercultural skills<sup>11</sup>.

Soryana Yassine offers a Social Semiotic Multimodal Approach to evaluate the cultural contents in three Algerian EFL textbooks, *Think it Over* (1989), *Comet* (2001) and *New Prospects* (2007). Her research reveals that the textbooks reproduce the Native-speakerist discourse. The British and American cultures are viewed as representatives of the target language and culture, excluding other cultures<sup>12</sup>.

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<sup>10</sup> Nadera Boukhatem, "Integrating Cultural Activities in the Algerian Language Classroom: *On The Move* Textbook," *Advances in Language and Literary Studies* (2018): 65.

<sup>11</sup> Madjid Chettouane, "Teaching Culture in the Algerian Middle School English Textbooks: An Assessment of the activities and goals", Magister diss., (Tizi Ousou: University of Mouloud Mammeri, 2011).

<sup>12</sup> Souryana Yassine, "Culture Issues, Ideology and Otherness in EFL Textbooks: A Social Semiotic Multimodal Approach" PhD diss., (Tizi Ouzou: University of Mouloud Mammeri, 2012). III.

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Culture seems to be subject of scholarly attention, while cultural literacy is scarcely researched. Internationally, various scholars are interested and have investigated the cultural literacies of the textbooks. Yet, at the local level, it seems that this field of research is fresh and requires some scholarly attention as no previous research, so far, has undertaken this task. Þórdís Þórðardóttir examined the cultural literacy of four and five year pre-school children. She found that 70% of these students have good knowledge of children's literature and popular culture.<sup>13</sup> She concludes that the more varied their access was (television, DVDs, children's books and computers), the deeper their knowledge was.<sup>14</sup> Classical children's literature teaches them values, while Icelandic folktales teach them nationality. It is also noted that these children are able to discuss topics such as personal rights, customs, wealth and poverty.

However, like Algerian researches, the main problem that is researched by foreign scholars abroad has no relation with the cultural literacy as such but with the vaguely defined notion of culture. It is quite evident that it is impossible for a learner to know the whole culture of a people but those elements of it that can make him/her functional in Anglophone environments. And yet, this factor of cultural information and its load have not yet been taken into account.

Merry Merryfield compared the textbooks' cultural literacy of four African nations. She asserts that African states have undertaken strong educational reforms after their independence mainly in fields such as history, geography and civic courses that reflect "perspectives and concerns of new, independent states"<sup>15</sup>. These nations faced many problems in dealing with contemporary issues and history, in addition to the debate over which culture to teach; local or foreign. Her research reveals different cultural literacies following different ideological priorities. The author finds out that African nations differ considerably in the national cultural literacy they

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<sup>13</sup> Þórdís Þórðardóttir, *Cultural Literacy in Early Childhood*, (Haskoli Islands, 2012), 7.

<sup>14</sup> Ibid,

<sup>15</sup> Merry Merryfield, M, "Cultural Literacy and African Education," *African Studies Association*. (1989), 1.

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aim to establish among their school children. Each of the four African countries has its specific ideologies, cultural literacies and thereby purposes.

Meryfield concludes with a set of questions that are left unanswered. Should African nations teach their children national identity, or problem-solving skills? Actually, answering this is not an easy task. For, many African countries, among them Algeria, are trapped in the long-lasting effects of colonization and decolonization. Everything foreign may be seen as a “threat” to the nation. Acculturation to the target language culture is seen as a “hegemonic” threat to the national culture and identity. Moreover, most African nations try to establish a unified national identity, values and attitudes, marginalizing the minorities and “flagging” the culture of the dominant group.

It is widely accepted that teaching culture is necessary. However, there is no consensus regarding whose culture to be taught. One wonders to which extent is Adaskou’s, et al, argument strong. They maintain that cultural elements help students understand better their own culture, motivate learners and ease future visits to the target language country. Yet, they assert that there is no need for focusing on foreign culture in Moroccan schools. They insist on giving students contexts which are culturally relevant to students’ lives<sup>16</sup>. Besides, as Merryfield points it out, is there a correlation between the political realities of a country and the choice of type of cultural literacy?

Indeed, the national paradigm is omnipresent within the textbooks with varying emphasis that reflect the ideologies of the designers. Risager examines the national paradigm in language textbooks under the heading of national studies. According to her, national studies refer to a part of cultural studies that discusses “national stereotypes, identities and discourses”<sup>17</sup>. Some

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<sup>16</sup> K. Adaskou, D. Britten, B. Fahsi, “Design decisions on the cultural content of a secondary English course for Morocco,” *ELT Journal*, (1990). 4.

<sup>17</sup> Karen Risager, *Representations of the World in Language Textbooks*, (Bristol: Multilingual Matters, 2018), 60.

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textbooks present the national as natural, fulfilling what Michael Billig calls banal nationalism, which is far from being harmless. National languages are, thus, part of banal nationalism and serve to keep people loyal to a nation state that shares a common language.

It is commonly agreed that evaluating textbooks is necessary to improve the quality of language and culture teaching. Consequently, there is a plethora of textbook evaluation models that are designed to investigate cultural elements. Cunningsworth for instance, is concerned with the acceptability of cultural settings. He also investigates learners' perception of social situations they find themselves in. He emphasizes cultural skills and cultural knowledge. Skiero and Snow elaborate on Cunningsworth's cultural knowledge showing that students may recognize cultural behavior without necessarily imitating them<sup>18</sup>.

And as Karen Risager and Carole Chapelle put it, "only a little work in applied linguistics has explored issues concerning the choice of cultural content for textbooks"<sup>19</sup>. In the Algerian context, however, there has been numerous works that are published in the last few years investigating culture in Algerian middle and secondary school textbooks. The choices of culture, as put by Risager and Chapelle, are most often shaped by some ideologies. Indeed, it is obvious that the EFL textbook is an ideological tool that serves to "flag" some nationalist and ideological ideals. Yet, little research, so far, has undertaken to task of examining this "hidden curriculum" in the Algerian context. This present research aims at filling this gap in the literature.

The present study endeavors to examine the cultural literacy and ideologies in the First and Second-Generation textbook series, *Spotlight on English*, *On the Move* series and *My Book of*

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<sup>18</sup> Cortazzi and Jin, Cultural Mirrors: Materials and Methods in the EFL Classroom, in *Culture in Second Language Teaching and Learning*, ed. Eli Hinkel, (Cambridge: Cambridge University Press, 1999), 202.

<sup>19</sup> Karen Risager, Carole Chapelle, Culture in Textbook Analysis and Evaluation , in *The Encyclopedia of Applied Linguistics*, (IOWA: IOWA State University, 2013) 205.

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*English.* We are mainly interested in the choice of cultural contents that would serve to promote cultural literacy of Algerian middle school pupils and their pedagogical and ideological implications in their approach to culture. It is worth noting here that we take cultural literacy as entailing both cultural contents and practices.

Despite the growing interest in the cultural elements incorporated in Algerian textbooks, no previous research has undertaken the task of examining cultural literacy in Algerian textbooks. Indeed, as stated by Yassine, evaluating the cultural contents within the textbooks remains necessary in the Algerian context<sup>20</sup>. Moreover, the previously referred to literature review reveals that culture as practice has been overlooked. Most of the textbook evaluations undertaken so far, tend to focus on some particular cultural elements without accounting for the whole cultural literacies.

### Context:

This research continues the previous research with the integration of culture into textbook writing. However, instead of using the general term culture that is so far developed by other researchers, we shall emphasize cultural literacy, that is in the information, whether factual, imaginative, folkloric of both local and foreign cultures that learners have to know in order to behave in a verbally or non-verbally appropriate way. The skills approach adopted in the textbooks has made a shift of this dimension as if language learning is a sole question of coding or decoding verbal and nonverbal messages without paying attention to the contents, that is to say the elements of culture that make the encoding and decoding of message possible. It is true that previous culture studies of the Algerian textbooks have focused on the way for example of incorporating culture with teaching. Yet, to date these analyses have not relied on the cultural vocabulary that a literate

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<sup>20</sup> Soryana Yassine, "Culture Issues, Ideology and Otherness in EFL Textbooks: A Social Semiotic Multimodal Approach", PhD diss., (Tizi Ouzou: University of Mouloud Mammeri, 2012), 3.

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American, British, or let us say the Australian have to master to function normally in their respective societies. How for example, the textbook writers are inspired by their cultural vocabularies to know which English words and works of culture to be included or excluded in the textbooks, which words are to be taken for granted because they are commonplace in our modern world, and which ones must be explained so that the students become really culturally literate? Such are the questions that will be addressed in the following research. Unless this problem of cultural literacy is addressed, the communicative purpose for which we teach English can be jeopardized.

The second problem in the research about the incorporation of culture in the previous research is closely related to the first. It concerns the overlooking of the way that culture teaching is integrated or incorporated in the textbooks. It is all good that the textbook writers have thought to instill cultural elements in the textbooks, but what is important in matters of integrated culture in language teaching to bridge the cultural gap, is not just a matter of content or its choice. It is above all things else a matter of verbal and non-verbal performance, and when we speak about cultural performance, an ideal way is to take into account the problem solving technique.

It is worth reminding the reader here that if the Ministry of National Education has thought in the first place in revising the curriculum and syllabi, it is most due to the fact that it considered that the first-generation syllabi does not give enough importance to “integration” and “problem solving”. But problem solving, as far as the problematic of this research is concerned, is not solely centered on the integration of linguistic knowledge but also the cultural knowledge as well. More importantly, if the problem solving in the first-generation textbooks has to be reinvestigated it is this cultural literacy, that is to say the ability to perform effectively in the target culture by being presented with cultural incidents, that should be discussed. It is these cultural incidents that the textbook designers and researchers on the textbook have so far neglected. It is implied here that until a learner has got the skill to deal appropriately and effectively in cultural literacies in various

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contexts, we can by no means assert that the learner had bridged the cultural gap in language learning.

To address the problems raised above, this research will take its bearings from culture studies such as the ones developed by Joyce Merrill Valdes (1986), Craig Storti (1990), Robert Gibson (2016), Michael Billig (1999) and Karen Risager (2012), (2020). Our choice of the cultural categories developed by these scholars fit in well with the emphasis on the literate cultural literacy and cultural incidents that we wish to give to the probing into the first generation English texts and the second generation.

Hopefully in analyzing the cultural literacy and cultural problem solving in these two textbooks, we shall be able to see to what extent these two generation of texts have really bridged the cultural gap in English language learning and teaching. We move to the discussion of the problems raised here, the explication of the theoretical notion, guiding our research is a necessary stage to follow our argument in the next chapters.

### **Research Questions and Hypothesis:**

The present study aims at answering the following questions related to the cultural literacies of *Spotlight on English*, *On the Move* and *My Book of English*.

1. What are the cultural literacies targeted in the two generation textbooks?
2. Is the choice of culture affected by some ideologies?

These research questions lead us to the following hypotheses.

Hypothesis 1: The two textbooks target different cultural literacies

Hypothesis 2: Textbook designers' perception of culture stimulates the choice of cultural elements within the textbook.



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Hypothesis 3: Both textbooks are full of banal national cultural elements that “flag” different nations.

Hypothesis 4: EFL textbooks in Algeria have a national approach to culture.

Hypothesis 5: Textbook designer’s and authority makers’ ideological orientations determine the textbooks’ approaches to culture.

## **Research Outline**

The present research is divided into three parts. The first part is theoretical and summarizes the different theories and variables related to language and culture, culture in textbooks, cultural literacy, textbook use and evaluation, in addition to discussing the interrelationship between language/culture and ideology, linguistic and cultural identities and finally discusses the Algerian EFL textbook. Chapter one is entitled Language and Culture. It reviews the major approaches to culture highlighting different cultural theories related to language and culture. Chapter two is called Language, Culture and Ideology and discusses the major ideologies that affect the EFL classroom, while chapter three is mainly interested in the issue of identity and reviews concepts related to third space, ICC, dissonance and acculturation.

Part two is devoted to empirical research, in which we present the results of the textbook evaluations. The results that are presented under macro and micro levels and account for the occurrences and frequency of the linguistic and visual cultural elements and topics in addition to their potential in promoting effective performance of language and cultures. Images are meaningful and carry with them culture, therefore the evaluation considers both text and image. Part three, on the other hand, discusses the findings and is divided into three chapters that are set following our results. The first chapter of the discussion part aims at discussing Cultural literacy in both first and second-generation textbooks through analyzing the linguistic, historical,

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geographical, health and artistic literacies of the two textbook series. The findings in the cultural literacies of the textbooks lead us to consider the factors affecting the choice of these literacies. The first factor turned out to be related to the national approach to culture and national ideologies that are characterized by “banal” nationalism, as both textbooks “flag” some banal national elements. The second factor is related to the targeted identities. The findings make it clear that identity is perceived differently within the two textbooks. Consequently, concepts such as linguistic/culture imperialism, hegemony, ICC, acculturation and assimilation are viewed and sometimes aimed at (or not) differently.

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PART ONE :  
THEORETICAL CONSIDERATIONS

CHAPTER ONE :  
LANGUAGE AND CULTURE

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## **Part 1. Theoretical Considerations and Methodology**

### **Introduction**

Language, culture and ideology are major parts of the language classroom today. We cannot dissociate culture from language, as we cannot separate ideology from the language/culture teaching process. A mastery of a foreign language involves a certain cultural literacy, a communicative competence, cultural awareness and the Intercultural Communicative Competence (ICC). All these variables are tied to some ideologies, as national textbooks are ideological tools that “flag” their designers’ (and policy makers’) ideologies.

To account for the cultural literacies in both first and second-generation textbooks, it is necessary to discuss the relationship between language, culture and ideology. Therefore, it is of utmost importance to situate the Algerian EFL textbook in its postcolonial context, as it is clear that the Algerian classroom and teaching materials are still trapped in the effects of colonization and decolonization. The issue of language/culture is still receiving considerable attention in both the academic and political fields.

It is worth noting that language and culture have received considerable scholarly attention in the Algerian context while the concept of ideology remains relatively under-researched particularly the relationship between language/culture and ideology. Besides, cultural literacy as both content and performance is, so far, overlooked. The current research therefore aims at evaluating the cultural literacies in the two generations of EFL textbooks and investigate the issue of ideology as a major factor determining the choice of cultural literacies.

### **1. Language and Culture.**

Language is a complex and multifaceted phenomenon. It is bound to culture, which in its turn, is complex and subject to much controversy. Scholars tend to agree on the interrelationship between language and culture, yet no actual consensus is really established when it comes to the definitions culture. Despite the various definitions in the literature from

## **Part 1. Theoretical Considerations and Methodology**

different fields such as anthropology, social psychology, ethnography and linguistics, culture remains not fully comprehended. A homogeneous definition is lacking<sup>1</sup> and it is clear that both language and culture are concepts which remain difficult to define and handle.

### **1.1. Views to culture**

There are various views of culture stemming from different fields. Anthropologists, for instance, present a cognitive view of culture as they consider culture as a body of knowledge that an individual needs to have. Another trend is the post-structural which views culture as a system of social practices and values that Yassine associates to Bourdieu's concept of 'habitus'. In this light, culture is viewed in the same light as language, since both language and culture are subject to symbolic power and are socio-politically defined. The third conception of culture is socio-semantic which associates culture to communication and discourse. Yassine explains that the semiotic theory of culture holds that culture is,

a semiotic network constructed by a social group and historically transmitted within it. This semiotic network provides the members of the social group means by which they communicate and perpetuate their knowledge, beliefs, and attitudes about the world. It allows them to construct their specific discourses<sup>2</sup>.

Liddicoat rightly asserts that to better understand language and culture we need to define language teaching in its intercultural context. We need to view language as dynamic, complex, open and a constantly evolving social practice. For him, "Language is not a thing to be studied but a way of seeing, understanding, and communicating about the world and each language

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<sup>1</sup> Soryana Yassine, "Culture Issues, Ideology and Otherness in EFL Textbooks: A Social Semiotic Multimodal Approach", PhD diss., (Tizi Ouzou: University of Mouloud Mammeri, 2012), 62.

<sup>2</sup> Soryana Yassine, "Culture Issues, Ideology and Otherness in EFL Textbooks: A Social Semiotic Multimodal Approach", PhD diss., (Tizi Ouzou: University of Mouloud Mammeri, 2012), 66.

## **Part 1. Theoretical Considerations and Methodology**

user uses his or her language(s) differently”<sup>3</sup>. In saying this Liddicoat fully exposes the Sapir-Whorf hypothesis. However, in this research we transcend the anthropological view of culture sharing Risager’s definition of culture as complex and multidimensional.

### **1.2. Transnational Culture**

Risager insists on breaking with what she describes as a traditional view of culture which tends to define language and culture as inseparable whole. Indeed, this “traditional” definition overlooks the complex and multidimensional nature of culture and that “linguistic practice and other cultural practices are parts of more or less comprehensive processes – also transnational and potentially global processes”<sup>4</sup>. Therefore, culture should be understood from a transnational perspective. Thus, contrary to the previously conducted research in the local context (review of literature section), my research does not merely intend to discuss the teaching of culture as inevitable and piece and parcel of the foreign language teaching. Influenced by Risager, I view culture as complex and multidimensional, this makes it necessary to transcend the national paradigm, offering a more transnational view of culture. Hence, I am interested in finding out whether the evaluated textbooks mirror the complex and multidimensional nature of language and culture or restrict the two concepts to the territorially defined (national) view.

Karen Risager refers to *linguaculture* to describe what relates (or not) language and culture, criticizing the national paradigm and advocating a transnational one. Indeed, the national paradigm, as previously stated, takes the relationship between language and culture as territorially defined for granted and holds that every nation-state has its own distinguishing language and culture. *Linguaculture* in a transnational perspective allows individuals to shift

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<sup>3</sup> Anthony J. Liddicoat, Angela Scarino, *Intercultural Language Teaching and Learning*. (West Sussex: Willey-Blackwell, 2013), 15.

<sup>4</sup> Karen Risager, *Language and Culture Pedagogy* (Cleveland: Multilingual Matters, 2007), 2.

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cultures and identities adapting to the cultural context they find themselves in. Risager emphasizes the subjective nature of linguaculture as individuals (subjects) develop and change their own different linguacultures<sup>5</sup>.

As advanced earlier, language teaching undoubtedly involves culture teaching. Despite the wide consensus concerning the interrelationship between language and culture, no clear or comprehensive definition of both language and culture have so far been advanced. As we shall see in the course of this research, the confusion between cultural identity and individual identity has made many textbook writers over-generalize the description of the cultural behavior or performance of the people belonging to the target culture.

No one can deny that language is a complex phenomenon and that it is closely related to culture, background and the identity of its users. Liddicoat for instance asserts that when language users communicate, they do not just transmit information. They creatively enact their identity and engage in cultural acts. However, communication as a dynamic and complex process of self-assertion, has always been overlooked by language and communication specialists who fall in the trap of prejudice while trying to explore them. Even the communicative language teaching has failed to consider all the variables that are related to language and communication, limiting communication to comprehensible messages<sup>6</sup>. To have a comprehensive view of language, we need to go beyond the linguistic (and cultural) aspects of language use to its intercultural practice.

In this regard, Risager emphasizes that language (all languages) is a transnational phenomenon that “flow across different cultural contexts in the world, mainly because of mobility and migration”<sup>7</sup>. She adds, “linguistic practice is not seen as territorially bound” as

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<sup>5</sup> Karen Risager, *Representations of the World in Language Textbooks*, (Bristol: Multilingual Matters, 2018), 134.

<sup>6</sup> Anthony J. Liddicoat, Angela Scarino, *Intercultural Language Teaching and Learning*. (West Sussex: Willey-Blackwell, 2013), 13.

<sup>7</sup> Karen Risager, *Representations of the World in Language Textbooks*, (Bristol: Multilingual Matters, 2018), 188.

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people move and use language in different parts of the world<sup>8</sup>. A common example of language as a transnational phenomenon is English, which turns to be used in all different parts of the world surpassing ethnic, cultural and national borders. It is this act of crossing cultures that has become the hallmark of textbook writing. The ideal textbook writer is above all a “passeur de culture”, a cultural mediator.

### **1.3. Risager's Culture Pedagogy**

Risager goes further to describe culture pedagogy as multidisciplinary and individualistic at the same time transnational. She urges considering the relationship between language, culture, society and the individual identities,

apart from dealing with the complex relation between language and culture, it also deals with the social organisation of language and culture in a broad sense: national and transnational social structures and processes, national and international political relations, etc. It is thus also interested in national and ethnic issues, not only in the sense of national and ethnic communities, identities and discourses but also the societal and political structures that form frameworks and conditions for identity constructions. It places the national and the ethnic in a larger global perspective, and deals with the multilingual and multicultural subject as a world citizen<sup>9</sup>.

Indeed, it is this “world citizen” who has the ability to transcend the national and ethnic barriers and engage in intercultural communications across cultures. This world citizen is able to face and prevent what Craig Storti calls critical incidents. The latter take place whenever there is an unsuccessful cross-cultural encounter resulting in confusion, offendedness, culture shock and frustration. These cross-cultural incidents fall into two types; type 1 happens when the behavior of people from the host community confuses or shocks the foreigner to this

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<sup>8</sup> Ibid, 189.

<sup>9</sup> Karen Risager, *Language and Culture Pedagogy*, (Cleveland: Multilingual Matters, 2007), 3.



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community and type 2 takes place when the behavior of the foreigner is perceived as different, confusing and may be shocking by the members of that host community<sup>10</sup>. In both cases, not only communication is ineffective, but, the impact of these critical incidents can extend to prejudices, stereotypes, negative attitudes and ethnocentrism.

Critical incidents are obviously caused by differences in cultures; values, beliefs and behaviors. Yet, it is certain that people share some universal values and beliefs that ease communication and minimize critical incidents<sup>11</sup>. However, these universal values have a subjective dimension, as people tend to see things from their own “world” and expect others to behave in conformity to this world they are used to and it is difficult for them to accept other ways of doing things. Besides, Storti explains that it is the ethnocentric impulse, i.e., the belief that others are just like us, that results in critical incidents. People are “culturally conditioned” to perceive the world in an ethnocentric way<sup>12</sup>.

From the other end of the spectrum, it is possible that an individual gets culturally shocked by his own culture. Indeed, Storti only deals with critical incidents that involve encounters between foreigners and overlooks critical incidents that may occur between people from the same community. A third type of critical incidents should be added to the list as some language learners receive another form of cultural conditioning. They learn some values and get deeply affected by the L2 culture (or universal culture) leading them to experience ambivalence and question practices from their own sociocultural group.

It is therefore crucial to carefully consider the cultural literacies our textbooks need to account for. Wang has distinguished six components of culture that we will call cultural literacy,

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<sup>10</sup> Craig Storti, *The Art of Crossing Cultures*, (London: Intercultural Press, 2001), 26-27.

<sup>11</sup> Ibid, 28.

<sup>12</sup> Ibid, 66.

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They are materials or tangible substances, social principles and organization, science and art, language and other communicative systems, customs and models of behaviour and, lastly value systems, world views, racial features and thinking models<sup>13</sup>.

Wang is to the point in debating the components of what he sees is culture but he has neglected to list the cultural vocabulary that can constitute the substance that has been incorporated in textbooks.

The definitions and the attention granted to the concept of culture differ through time. Between the 1950's and the early 1990's culture was perceived as factual information about mainly national (local or foreign) groups. As early as the 1960's culture pedagogy appeared and got rid of the one-sided linguistic focus highlighting the link between linguistic and cultural elements of a language. However, despite the new interest in culture, culture teaching that took place in this period was emphasizing the surface culture, i.e., the tangible and visible culture. Textbooks that rely on this kind of cultural representation provide a tourist view. They enable learners to know much about the distinguishing features of a particular social group. Yet, fail to look at the literate cultural vocabulary and concordances as to the choice of cultural codes and norms for effective communication and mutual understanding, in addition to contexts of cultural incidents, research in semiotics and sciences of language in the sense that it does not rely on what constitutes cultural literacy in the target groups.

Risager explains that culture teaching went through three different phases. In the first place, there is the encyclopaedic teaching of culture, which was the predominant form of teaching before the 19<sup>th</sup> century. Culture that was taught at that time was limited to geography, economy, art and history. In the second place, there is the national culture, which is associated

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<sup>13</sup> Bo Jiang, "The Role of College English Textbooks in the Teaching of Culture in China", PhD diss., (University of York, 2010),

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to a group of people living in a particular country and sharing the same values, traditions, life styles, attitudes and artistic production and so on and so forth. Culture in the national paradigm can be local or foreign. The local depicts and mirrors students' native culture with local characters, places, and lifestyle, while the foreign culture may target a particular nation-state such as Great Britain and USA as the target language community. Finally, today's education is oriented towards the teaching of a transnational culture, a trend set out by culture pedagogy specialists such as Risager, Kramsch and Byram. A transnational culture depicts world cultures and is essential in making students interculturally competent and culturally literate. However, it seems that it is common practice today, that textbooks claim to follow a transnational paradigm, while in reality they follow a national paradigm. A paradigm that is criticised for promoting ethnocentrism, native speakerism and banal nationalism. It is therefore plain that culture is determined by ideology, in the humanism, nationalism and internationalism or globalism. It is worth observing that "culture" as Said argues is closely related to ideology. It follows that the cultural literacy that textbook writers have to pay heed to should be selected to find a way as to not reproduce cultural stereotypes.

The concept of 'culture' in language teaching changed in the last decade of the 20th century "from emphasis on literature, the arts and philosophy to culture as a shared way of life".<sup>14</sup> For Douglas Brown, culture "is a way of life. It is the context within which we exist, think, feel, and relate to others. It is the "glue" that binds a group of people together"<sup>15</sup>,

It guides community and is incubated in family life. It governs our behavior in groups, makes us sensitive to matters of status, and helps us know what others expect of us and what will happen if we do not

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<sup>14</sup> Vera Savić, "Developing Intercultural Literacy in the Young Learner Classroom", Integrating Culture and Language Teaching in TEYL (2012): 37.

<sup>15</sup> Douglass Brown, *Principles of Language Teaching and Learning*, 2nd ed. (New York: Longman, 2007), 188.

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live up to their expectations, know how far we can go as individuals and what our personality is to the group.<sup>16</sup>

The Communicative Language Teaching (CLT) has revolutionized language and culture pedagogy. With CLT, and now Competency Based Approach (CBA), culture is no longer limited to realia presenting different information about the target language geography, economy and art. Many CLT proponents such as Halliday and Hymes emphasize culture and maintain that language is a cultural tool. Hymes asserts that the Communicative Competence cannot be achieved without considering culture through the four points he advances as feasibility, appropriateness, possibility and what it entails. A language user, thus, needs to make sure that what he/she says or writes is formally possible, feasible, appropriate and consider what it entails signaling the importance of culture in intercultural contexts. What is feasible, appropriate, possible in a cultural context may sound inappropriate in another culture and lead to critical incidents. Today, culture associated to language teaching is taken in a more holistic and comprehensive view. In fact, there is a wide consensus that to communicate effectively, language learners need to develop an Intercultural Communicative Competence (ICC). Nevertheless, without a selection of the appropriate cultural vocabulary, the skills approach is bound to fail.

However, the communicative language teaching is criticized for its holistic and functional view of culture<sup>17</sup> as this view which dates back to the 1980's does not take into account the intercultural communication and the interactional nature of the relationship between language/culture and identity, society, ideology and so forth. Surprisingly, Crawford Lange discussing the Communicative Competence stresses that culture is a 'process' and

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<sup>16</sup> Ibid,

<sup>17</sup> Karen Risager, *Language and Culture Pedagogy*, 74.

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should be ‘taught as a process’, yet without highlighting the interactional nature of this process.

Following Risager and Chapelle, we can distinguish three cultural dimensions of language teaching and learning; the contents, context and poetic dimensions. The content dimension is related to the thematic content of culture and society in texts and movies and the images students get about the target language cultures. The context dimension of culture is related to the use of language appropriate to the cultural social situations. Finally, the poetic dimension is related to culture as an aesthetic production of language<sup>18</sup>. It is these three dimensions that constitute the cultural literacy that will be discussed in this research on middle school textbooks of the first and second-generations.

Besides, Williams distinguishes three categories of culture. The ideal, the documentary, and the social culture. The textbooks should not be limited to the documentary view of culture. The social dimension of culture is as important as the ideal and the documentary and yet it tends to be relatively overlooked by teachers. It allows learners to operate appropriately in the target community. Indeed, in textbook writing overlooking one aspect of culture makes the textbook less functional. As Williams underlines, the most important aspect of communication is to meet the expectations of the interlocutor. And then expectations can be met only if the cultural literacy comprising the three models of cultures debated by Williams are more or less mastered. It is the mastery of the cultural literacy of the three models that can make the literate speakers of the target cultures perform well in their cultures.

There is no single definition of culture in EFL materials. Culture can be seen as literary and artistic cultural products, while it is conceived by others as a list of facts about history,

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<sup>18</sup> Carole Chapelle and Karen Risager, *Culture in Textbook Analysis and Evaluation*, (Iowa State University, 2013), 8.

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geography and different aspects of the target language that would serve as information background. Wang, for instance, has presented six components of culture,

They are materials or tangible substances, social principles and organization, science and art, language and other communicative systems, customs and models of behaviour and, lastly value systems, world views, racial features and thinking models<sup>19</sup>.

Cortazzi and Jin, on the other hand describe culture as entailing “behaviors and attitudes and the social knowledge that people use to interpret experience”<sup>20</sup>. This interpretation, involves interpreting communication and social norms as well as literary works, which suggest a need for both little and big culture. Besides, as we already suggested above, for us culture is best defined by Edward Hall as “silent language” and as having a “hidden dimension”. Furthermore, it follows that any textbook has at least two dimensions and the hidden dimension as “silent language”. Both of these languages are systems of verbal and non-verbal communication.

Practitioners often divide culture into big C and little c cultures. The first is mainly related to the works of art and aesthetic production including the canonical literary and artistic works that Matthew Arnold and Harold Bloom consider as the “best that has been written or thought”, which is harshly criticized by Stuart Hall and others emphasizing the fact that art cannot be limited to the canons. Thus, textbooks should reflect Culture through both classical works and popular Culture, or feminist and black literature (art). The little c culture, on the other hand, is described by Adaskou as falling into three forms. First, the sociological culture which involves everything related to life in society such as norms and values, second, the

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<sup>19</sup> Cited in Bo Jiang, “*The Role of College English Textbooks in the Teaching of Culture in China*”, PhD diss., (University of York, 2010), 22.

<sup>20</sup> Cortazzi and Jin, “Cultural Mirrors: Materials and Methods in the EFL Classroom”, in *Culture in Second Language Teaching and Learning*, ed., Eli Hinkel (Cambridge: Cambridge University Press, 1999), 197.

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semantic sense which are conceptual systems embodied in the language and which according to Whorf and Sapir condition our perception and thought. Lastly, the pragmatic culture which enables people to effectively act in society using linguistic, cultural and paralinguistic skills, in addition to the mastery of language code. In this research, we hold that culture is complex, it cannot be categorized and different forms of culture, whether big c or little c, pragmatic, sociocultural or semantic are necessary for a substantial cultural literacy. Besides, the shape of textbooks are determined by the way we conceive culture, the place we allot to the national and target cultures as well as the project of the society that is inserted in the curriculum.

Other scholars such as Nostrand classify culture as belonging either to “high” or “low” culture. The high culture emerged from the humanities and is related to what we call the “top of the iceberg” referring to the visible elements of culture such as architecture, art and literary productions. The low culture, highlighted mainly by the social sciences, is related to way of life, world-views, social norms and values, behaviors and attitudes. This research quantitatively accounts for high and low cultural elements to examine the textbook authors’ perception of culture as it seems that most material designers favor “high” culture at the expense of “low” culture, while we surely need both cultures.

Today’s language teaching targets competencies. An effective language learning signifies developing linguistic and cultural competencies. Additionally, the teaching now is mainly oriented towards a transnational culture. The latter, entails not just knowing about world cultures, but also adopting the appropriate attitudes towards these cultures. In this light, the Algerian language learners need to get acculturated to the transnational culture and become interculturally competent. Acculturation and ICC cannot take place without cultural literacy. It follows that the textbook designers need to help learners develop their cultural literacy in putting them in cultural problem situations or culture incidents.

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### 1.4. Byram's Savoirs

To acquire a target language and communicate effectively, students need to develop an intercultural competence which is the result of solving cultural problems in particular situations. Byram holds that students need a number of *savoirs* to communicate with people from different cultures and backgrounds. These *savoirs* as he calls them are,

a. *Savoir*, which is the knowledge a language user needs of his/her own and his/her interlocutor's culture; social practices and aesthetic productions. It enables students to know how to function in a particular social and cultural context. This is part of what in this research we call cultural literacy.

b. *Savoir comprendre*, which is for Byram the ability to understand and interpret a document or event from one culture and compare it to one's culture. Byram overlooks to underline the fact that without the first component knowledge the interlocutors would not be able to assume what they share in order to communicate successfully. Expectation of shared knowledge conduces to economy of language and successful communication.

c. *Savoir apprendre/faire*, which is the ability to get to know a particular culture and cultural practices and using them, in addition to the appropriate skills and attitudes in interaction. The skills approach to learning as debated by Byram is surely to the point but again without knowledge being theoretical or abstract, no learning can take place.

d. *Savoir s'engager*, is the critical cultural awareness or political education. It enables learner to evaluate local and foreign practices and products. It is this component of communication that Byram gives an ax by omitting to mention the place of cultural incidents in learning languages.



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e. *Savoir-etre*, are related to attitudes towards one's own and other cultures<sup>21</sup>. In this respect we have to mention that if the learner has no awareness of culture incidents and what they are due to he/she will never really develop the attitudes of understanding other cultures and criticizing his/her own.

Likewise, Risager identifies three purposes of teaching culture. First, developing students' cultural literacy about the different groups that use English language, developing students' linguistic and cultural skills to promote effective communication and lastly, targetting students' attitudes towards foreign cultures and languages. These three objectives are covered in this research through the three different chapters we advance. First, we investigate our textbooks' cultural literacies, then; we analyze the effects of their effects on promoting or hindering communicative competence, ICC and attitudes, identity and culture shock through investigating textbooks' nationalist and ideological orientations. Indeed, everything centers around cultural literacy. We cannot reach linguistic and cultural or intercultural competences, required attitudes without a good cultural literacy. Indeed, knowing different cultural aspects should not be the ultimate goal of EFL teaching. Educationalists should target culture as performance, "global cultural consciousness" and "intercultural citizenship"<sup>22</sup>.

So far, we have focused on the concept of culture and to what extent it is bound to language by referring to several critics in the domain of language education. It goes without saying that the domain of culture studies is so vast that the short space of the research won't allow even a brief discussion of culture in sociology, culture in anthropology, in psychology

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<sup>21</sup> Michael Byram, *Teaching and Assessing Intercultural Communicative Competence*, (Clevedon: Multilingual Matters, 1997), 88.

<sup>22</sup> Naser Rashidi & Hussein Meihami, "*Hidden curriculum: An analysis of cultural content of the ELT textbooks in inner, outer, and expanding circle countries*", Cogent Education, (2016), 2.

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and so and so forth. We have chosen instead to join on the problem of culture in textbooks which constitutes the core of this research.

### **1.1. Culture in Textbooks**

As put previously, language and culture are so bound that it is difficult to extricate them. So naturally, textbooks are loaded with both linguistic and cultural items. In fact, language is itself part of culture and the reverse is true. Jane and Michael Clark assert, language is constructed and constructs the world view of its users<sup>23</sup>. That is why it is difficult for textbook designers to make two cultures co-exist and dialogue in their books, and yet, it is their function to undertake such a venture to honor their roles as “passeurs de cultures” or cultural mediators. On their parts, when those cultural mediators who are the textbook writers set before them a certain number of cultural incidents, it is for them to make the students guess where the incidents occur, what exactly happened? What did the interlocutors feel at the time? How far they think the incident is caused by a cultural factor and how their behavior change or result is reflected? Such are the questions that should be posed in the textbooks and such are the questions that should be answered in the classroom context to solve the problem of cultural incidents. Before debating the questions we shall first give a concise expose of the place culture in textbooks according to scholars who have studied the question.

It is important that textbooks embody values and worldviews of both native and target culture and why not international cultures. After all, the Algerian textbook designers are Algerian and share the same worldviews and norms as Algerian students and common Algerian see they are conditioned by the same society. They are also EFL teachers and of course, they acquired another world-view, another reality, which may or may not collide with

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<sup>23</sup> Jane and Michael Ckarke, “Stereotyping in TESOL Material,” in *Culture and the Language Classroom*, ed. Brian Harrisson (Hong Kong: Modern English Publications and the British Council, 1990), 33.

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the native one. Both textbook designers and learners need to develop an ability that allows them to “mediate” between the two imagined communities they belong to. “Thus it would be neither possible nor desirable to write or use a textbook which did not embody some of the perceived values and behaviour patterns of the target speech community and/or the learner group”<sup>24</sup>.

As textbooks are the main source of input for many EFL learners, it is necessary to include unbiased cultural activities and in this way, emphasize the importance of today’s multicultural societies<sup>25</sup>. Moreover, unbiased contents help learners get rid of racism, stereotypes and negative attitudes. Indeed, well-designed textbooks develop students’ cultural literacy leading to a good understanding of local and foreign cultures. This promotes tolerance and acceptance of the Other. However, how this should be done has remained a moot question.

Martin Cortazzi and Lixian Jin distinguish cultural content from cultural medium in EFL and ESL textbooks. For them, it is important that textbook evaluation checklists investigate culture as content as well as process. They assert that even the learning process is part of culture and should have its equal share of attention. The textbook and the language classroom themselves are part of culture learning process. In fact, the culture of learning differs from one place to another and students are socialized into this culture. The type of interaction expected in one learning culture may differ from another. And yet, it is this aspect of the performative nature of culture that textbook writers in Algeria have overlooked.

Traditionally, Second Language Acquisition (SLA) and English as a Foreign Language (EFL) were perceived as depending on the individual students’ cognition, motivation, attitudes and efforts, while the role of society, culture, beliefs, social groups and identity were

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<sup>24</sup> Ibid,

<sup>25</sup> Ibid,

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neglected. Currently, there is a growing interest in psychological and social variables that affect language learning, such as culture and identity and the Algerian context is no exception. There is a similar interest in the issue of cultural literacy and students' identity among policy makers and textbook authors. As put by Arabski, "Undoubtedly, language learning is in fact a social-psychological process, in which the role of a wider sociocultural context should not be marginalized"<sup>26</sup>. What Arabski has forgotten to mention is that wider sociocultural context is composed of a whole range of different types of cultures: Corporate culture (for example the culture of school), professional culture, gender culture (the different cultures of men and women), the age (the different cultures of youth, middle-aged and old people), religious culture, regional cultures, and class culture. These different cultures are going to be evaluated and discussed in the next chapters.

In some cases, the cultures may play a more significant part than national culture in binding people together but what scholars like Arabski overlook is that it is impossible to teach all of them at the same time. Textbook writers have to treat the path of caution by choosing the cultural literacy that allows the people of the country to function effectively. The vocabulary of this cultural literacy is available in dichotomies designed especially for the purpose. In this research, we propose a post-national (or post-ethnic) approach to culture so as to avoid what Risager terms as 'ethnic and national entities' and allow a dissonance-free performance of language and culture.

Culture in textbooks is seen by some as referring to cultural products. So, authors overload the textbooks with literary and artistic works of either source, target or transnational cultures. Others, see culture as background information, so they provide different facts about

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<sup>26</sup> Janusz Arabski, Adam Wojtaszek ed., *Aspects of Culture in Second Language Acquisition and Foreign Language Learning*, (London; Springer, 2011), 2.

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history or geography. However, according to Cortazzi and Jin, culture is more than products or background information. It also entails

behavior, attitudes and the social knowledge that people use to interpret experience [...] culture can be seen as the framework of assumptions, ideas and beliefs that are used to interpret other people's actions, words and patterns of thinking. This framework is necessarily subjective and is commonly taken for granted. However, it is crucial that foreign language learners should become aware of differing cultural frameworks, both their own and those of others; otherwise, they will use their own cultural system to interpret target language messages whose intended meaning may well be predicated on quite different cultural assumptions<sup>27</sup>.

Therefore, to learn a language and culture effectively, we need to adopt the frameworks that fit with it. In this respect, the language learner needs to mediate between his/her source culture framework and target culture framework. What Cortazzi and Jinn have missed in their definition of what constitutes culture is the expectation that a shared cultural literacy raises in its interlocutor. It is when these expectations are not met that cultural incidents occur. At this stage, it is important to remark that cultural incidents can lead either to withdrawal of the learner from the language or his/her adjustments and therefore, their progress in learning the language. The values, beliefs and so on may differ, but when the textbook users are given opportunities to reflect on their attitudes towards the foreign cultures and to differentiate between the individual and the culture, they would learn to make a small case of these cultural differences by focusing on the human across the cultures, that of the learners and the one proposed for them in the textbooks.

Undoubtedly, textbook authors aim at helping students develop Communicative Competence (C.C.). The latter entails grammatical, sociolinguistic, discourse, strategic

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<sup>27</sup> Ibid.

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competencies, and intercultural competence. Interculturally competent learners are able to achieve instrumental and functional goals (they are socially effective) and communicate appropriately in a particular culture<sup>28</sup> because they have managed to adjust to the culture without losing their own identities.

For Cortazzi and Jin a textbook can be “a teacher”, “a map”, “a resource”, “a trainer”, “an authority”, a “de-skinner”, “an ideology”<sup>29</sup>. The textbook is a map to the language, culture and the world, it needs to reflect its diversity and richness and we need to find many national symbols representing different nationalities. But we have to emphasize that such a description for a “map” as Roland Barthes so well puts it “is not the territory”. No matter the material included, it cannot represent the whole, as it is just a selection. The textbook is a teacher as its material instruct students. It is a material which we use and from which we take a variety of activities and texts. It trains teachers and remains an authority in the classroom as it is reliable, and may become a de-skinner if teachers are too dependent on it<sup>30</sup>. As far as this research is concerned, a textbook can pretend to be the “book” the one in front of which teachers and students have to bow. It can provide guidelines as how to teach and what to teach in terms of culture, but it does not constitute a canonized text.

There is a seemingly perpetual controversy over the choice of culture. Some view that textbooks ought to depict local culture(s), as it is relevant to students, motivating and more comfortable to teachers. Others, however, believe that the focus on L1 may “spoil the authenticity and originality of the materials”<sup>31</sup> as it fails to prepare them for “academic

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<sup>28</sup> Ibid.

<sup>29</sup> Ibid, 199.

<sup>30</sup> Ibid.

<sup>31</sup> Zia Tajeddin & Shohreh Teimournezhad, “*Exploring the hidden agenda in the representation of culture in international and localised ELT textbooks*”, The Language Learning Journal, (2015): 188-189.

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attainment and international communication”. Authenticity has long used to be the watchword in describing textbooks but to date what is important are not the roots of the culture proposed for teaching but rather the capability to move between cultures. The capacity to tread the different cultural paths without forgetting where you are from while where you are driving at is the one competence which makes the ideal learner of language.

Traditionally, language teaching was emphasizing techniques more than content, while today, as E. D. Hirsch sustains, practitioners are focusing on skills at the expense of content. Content was/is marginalized and yet, neither good techniques nor skills can be achieved without a rich content. Brian Harrison calls language teaching a subject which is in search of a subject matter. This subject matter should be culture, not merely the 'high' culture of literature, but, as expressed above, “the views of a people, its variety and its essence”<sup>32</sup>. We would suggest that what has to be taught is the shared cultural literacy prevailing in the target and international cultures.

The concept of culture in language teaching changed in the last decade of the 20<sup>th</sup> century “from emphasis on literature, the arts and philosophy to culture as a shared way of life”<sup>33</sup>. For Douglas Brown, culture is “a way of life. It is the context within which we exist, think, feel, and relate to others. It is the “glue” that binds a group of people together”<sup>34</sup>. The two concepts of culture above have given rise to two distinct sorts of textbooks. The concept of culture as an appendence of literature gave birth to textbooks which look like edited abstracts of the “best thought and written”. As for the concept of literature as everyday life, it

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<sup>32</sup> Brian Harrison, ed., *Culture and the Language Classroom* (Hong Kong: Modern English Publications in association and The British Council 1990), 1.

<sup>33</sup> Vera Savic, “Developing Intercultural Literacy in the Young Learner Classroom”, *Integrating Culture and Language Teaching in TEYL* (2012): 37.

<sup>34</sup> Douglas Brown, *Principles of Language Teaching and Learning*, 2<sup>nd</sup> ed. (New York: Longman, 20017), 188.

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took shape in textbooks that read as “do it yourself” manual and know-how. In both cases, sight is lost of the shared cultural literacy that make society, politics and economy possible in the target culture.

The traditional view of culture used to be dominant in textbooks. Culture was viewed as stable. Then, globalization and Internet allowed cultural contact between different cultures. Consequently, textbook designers found themselves under the necessity of adapting their views of culture to the current era taking into account its elemental, dynamic, heterogeneous, multilayered and individualistic qualities that should be accounted for in second/foreign language learning and teaching contexts. This new conceptualization of culture also means that questions pertaining to what and how to teach culture from these perspectives need to be addressed<sup>35</sup>. Algerian textbook authors, indeed, are facing challenges so as to prepare this “digital generation” of learners to this fast-pace and interconnected global world. Questions related to which culture to favor (local, target or international) for a better preparation of learners for effective functioning abroad are left unanswered.

### **1.2. Target vs. native culture**

It is quite impossible to find a language textbook which is deprived of culture, norms and values. Indeed, whether done consciously or not, most textbooks reflect the culture of its designers, and the culture of the target language. Naturally, material designers are products of their own societies, and by the language teaching enterprise, they joined another social group, which is that of EFL teachers. Therefore, they share both native and foreign cultural norms and values, which they transmit directly or indirectly to the EFL learners. Robin Barrow,

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<sup>35</sup> Janusz Arabski, Adam Wojtaszek ed., *Aspects of Culture in Second Language Acquisition and Foreign Language Learning*, (London; Springer, 2011), 25



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explains that transmitting values and norms in the EFL learning context is inevitable, and “is not something about which we should feel guilty”<sup>36</sup>.

Textbooks therefore, represent two cultural categories; in-group and out-group. The latter is the group of foreigners, whose language and culture is portrayed in textbooks, while the in-group is the society in which the textbook is designed. Therefore, the in-group culture is shared by textbook designers, policy makers, teachers and learners as well. Both groups are broadly depicted in textbooks and it is of paramount importance that the depiction is fully representative of the culture (youth, gender, urban, rural etc.) to avoid prejudices or stereotypes against one or both groups. For stereotypes would hinder the personal and general educational growth of students, as well as their language acquisition leading to prejudices towards any culture.<sup>37</sup>

A broad consensus has gradually been established that textbooks need to represent both local and foreign (target and transnational) cultures. As advanced by Risager, “Modern language studies therefore have to break with the traditional national paradigm and start to define a transnational paradigm that places language teaching in a transnational and global context”<sup>38</sup>. She adds, “Language teaching has admittedly always had a cultural dimension in terms of content, either universal/ encyclopedic or national”<sup>39</sup>. Theoretically speaking, most scholars and practitioners urge for a transnational culture. Yet, the field of the language

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<sup>36</sup> Robin Barrow, “Culture, Values and the Language Classroom”, *Culture and the Language Classroom*, ed., Brian Harrison (Hong Kong: Modern English Publications in association with The British Council, 1990),3.

<sup>37</sup> Jane and Michael Clarks, “Stereotyping in TESOL Materials” in *Culture and the Language Classroom*, ed., Brian Harrison (Hong Kong: Modern English Publications in association with The British Council, 1990), 31.

<sup>38</sup> Karen Risager, “Language and Culture Pedagogy, From a National to a Transnational Paradigm” in *Language for Intercultural Communication And Education* , ed. Michael Byram, (Clevedon: Alison Phipps Multilingual Matters, 2007), 1.

<sup>39</sup> Ibid, p4

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classroom, as will be discussed in the next chapters, reveals that policy makers and textbooks designers aim at “safeguarding” national culture, which is “threatened” by the transnational culture or strive to reflect the American and British cultures falling in the trap of native speakerism.

Indeed, favoring one culture (local or foreign) over another leads to an unrealistic depiction of the target language community or the language learner communities preventing cultural awareness and effective functioning both locally and abroad. This “no-flies on us” approach, as called by Jane and Michael Clarke, reinforces positive stereotypes about the covered group community (be it local or foreign) and encourages negative stereotypes and prejudices over the out-groups.

It is of paramount importance that students be acquainted with different cultures, not just local and/or British or American culture. For Arabski, by the age of globalization and English becoming a lingua Franca, English culture has known some changes,

English as the main European lingua franca has been dissociated, at least partly, from its national culture/s due to the contexts in which it is used by non-native speakers. Non-native speakers acquire and use ELF not only to communicate with native target language speakers, but also in order to communicate with speakers of different native languages.

Indeed, the English language is no longer referred to as belonging to the British (or Americans). It is used world-wide as ESL, EFL and ELF, which gives it an international character. It is used in different spheres as a language that binds peoples together and reduces linguistic and cultural differences. It serves as a bridge that connects people from different continents who have to communicate for some scientific, technological, economic, social or political needs. Thus, the native speakerist approach should be transcended and the binary definition “periphery” Vs “center” should be re-examined.

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English as an international language suggests cultural variety as the language is no longer restricted to the British or Americans, its culture should equally be viewed in a more heterogeneous way. This makes the language textbook source of two or more cultures, as it is both impossible and undesirable for textbook authors to depict only one culture. As claimed by Ghasemi, the monocultural approach that depicts only local or target culture cannot “fulfill the demands of current language teaching situations”<sup>40</sup>. The common tendency among authors is to depict local and a foreign culture, which undoubtedly, helps develop intercultural competence. The latter enables learners to compare their own culture with the target or world cultures. As Algerian pupils are making cultural encounters and exchanges on social media, it is essential that textbooks give opportunities to compare elements of local and foreign cultures. This increases cultural literacy and promotes understanding and open-mindedness. However, the choice of foreign culture is still challenging. If authors select British and American cultures they reduce English to the “center” and can be criticized for a native speakerist approach, while selecting other world cultures (international) may jeopardize learners’ ability to perform the language/culture effectively as well as raising suspicion over the authenticity of the textbooks.

There is a wide controversy, however, over the necessity and implications of confronting language learners to foreign cultures. As Cem and Alptekin explain,

the cultural norms and values of the English speaking world [...] are often considered to be ‘alien and unacceptable features’ of the target culture. [...] Indeed, being at the receiving end of a virtually one-way flow of information from Anglo-American centers, the host country runs the risk of having its

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<sup>40</sup> Ali Asghar Ghasemi, “An intercultural analysis of English language textbooks in Iran: The case of English Prospect Series”.

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own culture totally submerged, and thus imposes restrictions in educational and cultural domains to protect its way of life.<sup>41</sup>

There is, indeed, a form of skepticism to the implications of teaching foreign cultures as threatening local culture(s). To safeguard the local culture, some textbook authors restrict target and foreign culture (s) to a tourist view, which tells about the high culture of the target community concealing norms, attitudes, values and social life. The foreign culture is, therefore, restricted to monuments, art, food, clothes and so on and so forth.

This distrust, however, is challenged by the commonly accepted view that English language and culture is primordial for social, scientific, economic and political growth, an opinion shared by parents, textbook authors and policy makers in Algeria. As will be discussed in the next chapters, the Algerian society is more and more asking for the replacement of French by English as it is the language of science, tourism and mass-communication. While it is agreed on the necessity of teaching Algerian pupils English language/culture, there is no consensus over how much target or foreign cultures do they need to be exposed to.

If Algerian learners ever had occasions to use English in their future life as adults, they would have more chances to use it with English speaking people than with Algerian people. Therefore, it is essential that they acquire the cultural norms of appropriate conversation and polite forms of the “Other”. In addition, if they do use English, it is highly possible to use it in a foreign context, since the foreign language being used in the Algerian context is French. In other words, contrary to Fahsi’s views concerning foreign cultures which he deems unnecessary in Moroccan textbooks, foreign culture should be stressed in Algerian textbooks. Thus, Algerian pupils should be knowledgeable in both their culture and world cultures. This

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<sup>41</sup> Cem and Margaret Alptekin, “The question of culture: EFL teaching in non-English speaking Countries” *ELT Journal*, (1984), 38, 15.

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cultural literacy enables them to communicate effectively and socialize with people from different parts of the world.

### **1.3. Cultural Literacy**

Teaching culture is inevitable. Learners learn to communicate in English and they cannot communicate effectively if they are not culturally literate. Heyward stresses the importance of the intercultural literacy, which he defines as “the understandings, attitudes, competencies, language abilities, participation and identities which enable effective participation in a cross-cultural setting”<sup>42</sup>. He stresses a mutual relationship between culture and literacy shaped by cross-cultural engagements. Therefore, it is necessary that the targeted cultural literacies reflect cultural diversity and transcend the national approaches to culture. In this research, we advocate a rich and complex cultural literacy that overcomes the boundaries of the national approach to culture and reflects the heterogeneous nature of cultures allowing a performance of culture both locally and internationally. This cultural literacy is decisive and paves the way for an intercultural literacy, which enables to “live well in a culture other than one’s primary or ‘native’ culture”<sup>43</sup>.

Indeed, globalization, mass-communication, consumption and tourism force upon learners and language users a degree of (inter-)cultural literacy. The world today is undoubtedly deeply shaped by globalization and concepts such as “third space”, “world citizenship” and “global community” are gaining currency simultaneously nationalist and neo-nationalist voices are calling for the protection of national (local) cultures. Undoubtedly, both local and international cultures are important blocks that help construct a cultural literacy as

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<sup>42</sup> Mark Heyward, “Intercultural Literacy and the International School”, PhD diss., (Singapore: University of Tasmania, 2004), 19.

<sup>43</sup> Mark Heyward, “Intercultural Literacy and the International School”, PhD diss., (Singapore: University of Tasmania, 2004), 20.

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nobody can claim to be culturally literate without showing a set of attitudes, understandings, skills and a sense of identities related to local, target and international cultures.

Moreover, culture makes the language lesson much more interesting and effective. As claimed by Valdes, “Attention to cultural details doubles the usefulness of the lesson, not only in adding another dimension, but also in making the lesson more interesting and therefore easier to learn”<sup>44</sup>. Indeed, culture serves to attract the interests of learners, motivates them and contextualizes their learning.

As previously discussed, scholars such as Brooks and Risager identify two types of culture; big C culture and little c culture. The former represents the works of art of a given society, while the latter refers to the anthropological and sociological culture including attitudes, values, worldviews, customs, daily activities and way of thinking. Big C culture has long been the focus of traditional education such as the Grammar Translation Method. In fact, traditional EFL teaching sought to enrich students’ artistic literacy, dealing with canonical works overseeing the actual uses of the language. The rationale behind this choice is the dominant view which holds the superiority of the written word over the spoken one. The result was a generation of language learners who know about the target language literature, but were unable to effectively communicate using that language. Scholarly attention has soon shifted to little c culture, which enables learners to communicate effectively and enrich their cultural literacies.

### **Definitions to Cultural Literacy**

Cultural literacy is defined as,

the ability to read and interpret culture in its many manifestations (cultural artefacts) by applying skills and knowledge inherent to Literary and Cultural

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<sup>44</sup> Ibid, p21.

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Studies (LCS), opening up the possibility to modify such artefacts, or one's attitude towards them, to the benefit of everyone involved in a given situation<sup>45</sup>.

Merryfield defines cultural literacy as the common background knowledge, skills and values that are “a common denominator of cultural understanding of a people”<sup>46</sup>. It enables individuals to interpret the world and make sense of what they read<sup>47</sup>. Good reading comprehension is impossible without cultural literacy. Similarly, an understanding of the world and its cultures, attitudes and differences depends on the individual's cultural literacy. For Merryfield,

Cultural literacy encompasses “culture-cracking” [...] the ability to associate words with a body of remembered facts and details that provide a cultural context for comprehending new words or facts. This shared background knowledge allows the reader to go beyond literal meanings to implied meanings interpretations that words conjure up in a cultural context<sup>48</sup>.

Thus, cultural literacy as defined by scholars has much to do with a set of information, skills and attitudes. In this research we consider cultural literacy as involving more than understanding different forms of cultural production in a language/culture. It implies the ability to perform culture appropriately and handle the psychological, intellectual and cultural

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<sup>45</sup> Gabriel García Ochoa and others, “*Embedding Cultural Literacy in Higher Education: a new approach*”, Intercultural Education, 27, n 6, (2017): 548.

<sup>46</sup> Merry Merrifield, M, “*Cultural Literacy and African Education*,” *African Studies Association*. (1989),3 .

<sup>47</sup> Ibid.

<sup>48</sup> Ibid, p2-3.

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results of this literacy, i.e., identity negotiation and the ability to mediate between cultures for an effective functioning both locally and internationally.

Hirsch, a prominent scholar interested in cultural literacy, describes cultural literacy as a taken-for-granted knowledge that enables persons to understand texts and constitute a national community mirroring some shared knowledge and values. It is

meant to be shared by everyone. It is that shifting body of information that our culture has found useful, and therefore worth preserving. [...] This shared information is the foundation of our public discourse. It allows us to comprehend our daily newspapers and news reports, to understand our peers and leaders, and even to share our jokes. Cultural literacy is the context of what we say and read; it is part of what makes Americans American<sup>49</sup>.

Hirsch views cultural literacy as mere content and asserts that the focus on skills at the expense of content is a form of cheating over the pupils and parents<sup>50</sup> overlooking the fact that cultural literacy involves a sense of *savoir-faire* and *savoir-etre*. In his dictionary, he presents twenty-one sections fitting into different categories of content such as geography, history, religion, mathematics, idioms etc. and holds that by the end of the sixth grade, American pupils should know all the points referred to in the book. He asserts that the “concept of cultural literacy implies a national culture” with some contents from other cultures<sup>51</sup>. He affirms that the Americans

are bound together not just by political institutions and laws, but also by shared values and allusions and a shared language. The public understands

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<sup>49</sup> Hirsch, E.D., *The First Dictionary of Cultural Literacy: What our Children Need to Know*, (Boston: Houghton Millfin, 2002),

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<sup>50</sup> Hirsch, E. D., *What Our Children Need to Know: the First Dictionary of Cultural Literacy with Hundreds of New Entries*, (Boston: Houghton Millfin, 1996), xiii.

<sup>51</sup> Hirsch, E.D., *The First Dictionary of Cultural Literacy: What our Children Need to Know*, (Boston: Houghton Millfin, 2002),

vii.



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that in the United States, our shared language contains not just “the” and “was” but “Birmingham Jail,” “Sitting Bull,” and “pay through the nose.”<sup>52</sup>

Thus, cultural literacy contributes in making and maintaining an “imagined community”, since effective membership to the American community suggests sharing their cultural literacy. It is clear that Hirsch’s notion of culture is anthropological. Culture is a common understanding shared by people belonging to one social group. As presented by Fathman “to be literate in one’s culture assumes a shared experience and understanding of that culture and an ability to draw on and extend from that shared understanding when communicating with others of the same culture”<sup>53</sup>. Lack of cultural literacy prevents understanding language, culture and what binds the “community” together, which turns into an excluding factor. Since language learners are part of two (or more) “imagined communities”, it is necessary to empower them with cultural literacies which enable them to join, remain and effectively perform in the two communities.

Shared understanding is the basis of cultural literacy. It is due to this shared understanding that we laugh or don’t at a given joke as

jokes about public figures, sports teams, or other cultural icons make sense only to people who are familiar with those icons—people who share those cultural schema. When people living in the same society do not share cultural understanding, communication between them is limited and thereby limiting to those whose cultural knowledge is narrow and/or different from others. Cultural communication is most effective when all participants share the same knowledge and understand cultural schemas in the same or similar ways<sup>54</sup>.

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<sup>52</sup> Ibid.

<sup>53</sup> Elizabeth Fathman, “Cultural Literacy” in Academia [https://www.academia.edu/5544271/Cultural\\_Literacy](https://www.academia.edu/5544271/Cultural_Literacy)

Accessed on 20.09.2019

<sup>54</sup> Brian Harisson, Culture in the Language Classroom, (Hong Kong: Modern English Publications and the British Council, 1990),

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Hirsch asserts that cultural literacy enables full understanding of the information found in newspapers, books and magazines and which cannot be defined as they are common sense. This information is expected to be known by every American. Yet, it seems that schools fail to teach these contents and leave students unable to fully understand the texts and articles they read because they do not know what/who the old testament, Civil War, Abraham Lincoln, or Henry VI are, for instance. The lack of this common understanding prevents students from getting the gist of what they read. Despite understanding every single word of what they read/hear, they fail to understand the gist of the text because of their limited cultural literacy. However, in the context of EFL learning, agreeing on the necessary cultural literacies is not that easy as three major cultural literacies need to be covered, local, foreign and international. Besides, the textbook is limited in its scope and authors have no other choice than selecting what they deem necessary. Yet, what is necessary for someone can be viewed unnecessary by someone else. Therefore, cultural literacies should be well planned and reflected upon. Moreover, in this research we investigate cultural literacies in the two textbook generations to urge for an intercultural literacy, which according to Vera Sadic, “involves the understanding, competence, attitudes, language proficiency, participation, and identities necessary for successful living and working in a cross-cultural setting”<sup>55</sup>. It enables learners understand “how culture(s) feel, develop empathy, tolerance and respect for integrity of culture(s), and achieve language proficiencies for successful intercultural communication”<sup>56</sup>.

Indeed, cultural literacy has to transcend national boundaries and learners should be knowledgeable (*savoir*) and able (*savoir-etre, savoir-faire and savoir comprendre*) to act both locally and globally. They need to be endowed with an intercultural literacy that enables

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<sup>55</sup> Ibid,

<sup>56</sup> Ibid,

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them to be open to others and able to manage transcultural critical situations. Indeed, the “aim of Cultural Literacy is to equip students and professionals with the ability to ‘read’ and understand their ever-evolving cultural and disciplinary contexts”<sup>57</sup>.

It is worth noting that cultural literacy, as conceived by Hirsch is elitist and does not aim at skills and attitudes. Indeed, Hirsch’s cultural literacy is a list of facts providing the basic cultural knowledge to be gained at school and shows that the reader is sharing the same common understanding with the writer. In this study, our understanding of cultural literacy encompasses competencies, attitudes and identities as we share Mark Heyward’s understanding of intercultural literacies as crossing cultural boundaries<sup>58</sup>. He defines intercultural literacy as a series of intercultural competencies, understandings, attitudes and identities that make possible a successful performance in a cross-cultural or pluralist settings<sup>59</sup>.

Textbook designers and educational policy makers do not always have the same choice of the cultural literacy they want to promote among students. Algerian textbook designers tend to select contents that are politically accepted and avoid any cultural controversy or dissonance. The Education policy in Algeria has distinguished itself from the European, and mainly French at the level of culture teaching. Additionally, as discussed by Benrabe (2013), language and cultural contents have always been a matter of controversy in Algeria. On the one hand, policy makers are resisting any form of Western domination and hegemony, while on the other hand, they try to establish unity and a common national, ethnic and cultural identity emphasizing the identity of the majority. Indeed, as shared by Merryfield, school curriculum is one of African nations’ greatest tools for developing nationalism and unity.

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<sup>57</sup> Gabriel García Ochoa , and others, “*Embedding Cultural Literacy in Higher Education: a new approach*”, Intercultural Education, 27, N . 6, (2017), 548.

<sup>58</sup> Mark Heyward, “Intercultural Literacy and the International School”, PhD diss., (Singapore: University of Tasmania, 2004), 49.

<sup>59</sup> Ibid, 50.

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It is worth noting that developing cultural literacy among learners in the third world is not an easy task. Countries like Algeria lack the necessary equipment and devices that would enable students to get maximum cultural input. Field trips for instance, are non-existent. Only a tiny minority of Algerian student have the opportunity to travel to an English speaking country, while the majority's intercultural contact is undertaken through Internet. In addition, material designers are well aware of the unavailability of materials in many Algerian schools. Therefore, they resort to activities which necessitate "cheap" available materials which can be used in large classrooms and yet, are not necessarily suitable for the task-based, project-based and student-centered education.

In this research, we are interested in texts and images as related to Foucault's conception of discourse, power and knowledge. Therefore, we treat the cultural literacies (texts and images) as discourse that may be part of larger discourses that are nationally and ideologically shaped. We, in fact, argue for transcending the nationally shaped cultural literacy and call for a more transnational approach that would enable the learner to act not only in the national context but also in an international context.

### **1.4. Textbook use and Evaluation**

It is commonly accepted that textbooks are rich sources of culture, yet, they do not depict all aspects of culture. In fact, textbooks tend to focus on some cultures excluding others or some cultural elements and neglect others. Some textbooks go further in their pretention to incorporate interculturality while they just incorporate "grammars of cultures" or unfounded facts/stereotypes about the Other"<sup>60</sup>.

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<sup>60</sup> Fred Dervin, "Assessing *intercultural competence*" in *Language Learning and Teaching*: a critical review of current efforts, (2010) Accessed 02.08.2019

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Characters, for instance, are not fully representative of world cultures. Some textbooks use local characters, with local outfit, values and attitudes using the target language and describing local places. This kind of characters cannot be realistic or serving intercultural literacy. On the contrary, it only enables students to see everything through their own eyes and the eyes of their own society. This kind of representation has two dangers. On the one hand, students develop an ethnocentric view and fail to accept difference as every cultural difference is received with misunderstanding and seen as alien, inferior and unnatural. On the other hand, these students face communication challenges and failures when confronted to cultural situations that require intercultural skills.

To empower learners with intercultural skills, it is necessary to investigate the textbooks' cultural literacies to remedy for their limitations. There is actually a plethora of textbook evaluation models, each of which aims at effective culture teaching, yet with different emphasis. In his model for textbook evaluation, Byram rightly insists on including both local and foreign cultures in textbooks. He emphasizes that learners are not *tabula rasa*; they have their own culture, worldviews and language structures which are compared to foreign ones<sup>61</sup>. Therefore, textbook evaluations should account for the depiction of both local and foreign cultures. More importantly, the depiction should be realistic and avoid the common tendency to depict cultures as homogeneous and belonging to a particular ethnic group. Byram distinguishes between the communicative competence and the Intercultural Communicative Competence. The latter entails providing learners with more than a “consumer-tourist competence” and “grammars of culture”. Textbooks, thus, should modify the monocultural awareness by helping learners to transcend the ethnocentric view of culture

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<sup>61</sup> Michael Byram, *Mediating Languages and Cultures: Towards an Integrated Theory of Foreign Language Education*, (Cleveland: Multilingual Matters, 1991), 18.

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to an Intercultural awareness, which will help them see things from other perspectives<sup>62</sup>. What Byram, however, overlooks is the role of critical situations in promoting the ICC.

Byram proposes four levels of textbook analysis. First, the Micro-social level which stresses the social and geographical aspects of culture. Therefore, characters should not be ethnically or economically restricted to a particular group and excluding other sub-groups. Second, the Macro-social level has to do with the general representation of culture paying close attention to the historical background explaining the nature of socio-political and economic nature of a country and ties between different nations. The Intercultural level involves comparisons of local and target cultures to promote intercultural awareness. It helps overcome stereotypes and prejudices. Finally, the author's standpoint level which justifies the choice of culture, representations and stereotypes. The results of this present research is presented in a micro and macro level inspired by Byram and in an attempt to account for the different cultural literacies in the textbooks. We are particularly interested in evaluating cultural information as either realistic or merely subjective views of the authors and check whether the representation is limited to a tourist view of culture or presented with evaluations such as "good" or "bad", in addition to their potential capacity to promote culture as performance.

Risager suggests that textbook evaluation is a form of reading and can be done under different overlapping approaches. First, national studies which focusses on a country or more, citizenship education studies, which considers students as citizens in culturally different societies, cultural studies which focuses on cultural identities, postcolonial studies which is interested in the effects of colonization, decolonization and imperialism and transnational

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<sup>62</sup> Ibid, 19.

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studies which reflects on students' present and future mobility in the global world<sup>63</sup>. In the present research, we are chiefly interested in the national and postcolonial studies.

According to Hemsley, there exist three ways to evaluate ELT material. An intuitive evaluation, which is a formal prior-to use evaluation and a process approach. The second is a systematic close examination using checklists (as used in the present research) and questionnaires. The last form of evaluation involves three steps; predictive evaluation, choice of a material, and finally a post-use retrospective evaluation.<sup>64</sup>

Reimann presents a number of factors that should be considered in evaluating textbooks' effectiveness in presenting cultural content:

1. Goals and outcomes, do the contents make students develop cultural awareness and understanding of the target culture, or attracts their interest?
2. Presentation, i.e., the way in which cultural information is included, omitted or simplified.
3. Practicality, including general factors which determine how cultural content is balanced to account for immediate and short term concerns such as teachability, marketability and relevance<sup>65</sup>.

Textbook analysis can be quantitative if the researcher is counting words or topics and their occurrences or it can be a qualitative discourse analysis of selected passages and impressionistic readings of textbooks. In my research, I rely on both qualitative and

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<sup>63</sup> Karen Risager, *Representations of the World in Language Textbooks*, (Bristol: Multilingual Matters, 2018), 10.

<sup>64</sup> *Ibid*, 474.

<sup>65</sup> Reimann, 2009

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quantitative methods of textbook analysis. I check the occurrence of cultural topics and then resort to a more qualitative analysis.

Cortazzi and Jin distinguish cultural content from culture medium (culture of learning). They explain that analyzing cultural content in textbooks is not enough, we need to investigate the culture of learning as well<sup>66</sup>. Cortazzi and Jin reveal that most textbooks cultural contents are centered around target culture, while the representation of culture is much more complex and needs to transcend culture as content only. Textbook evaluators need to pay equal attention to culture as medium as even learning can be cultural. The way we handle a textbook, its content, teacher and students relationship etc., can be culturally shaped.

Csilla Weninger and Tamas Kiss have made it clear that analyzing teaching materials' cultural contents is not an easy task. We may undertake a critical discourse analysis, focusing on texts, or we may analyze both visual and textual elements, as we can focus on visual aspects<sup>67</sup>. Yet, one of the limitations of quantitative textbook evaluations, is its emphasis on frequency of content in that it turns culture into something objectifiable and perceives meaning as fixed within the text or image<sup>68</sup>, while culture is much more complex than that. This is why, in this research, we rely both on a qualitative and quantitative analysis of the occurrences of cultural (textual and visual) elements and discourse analysis. We therefore, adopt a social-semiotic multimodal approach as used by Yassine.

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<sup>66</sup> Cortazzi and Jin, "Cultural Mirrors: Materials and Methods in the EFL Classroom", in *Culture in Second Language Teaching and Learning*, ed., Eli Hinkel (Cambridge: Cambridge University Press, 1999), 196.

<sup>67</sup> Csilla Weninger and Tamas Kiss, "Culture in English as a Foreign Language (EFL) Textbooks: A Semiotic Approach", *TESOL Quarterly*, (2013), 5.

<sup>68</sup> *Ibid*, p6.



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## CHAPTER TWO: LANGUAGE, CULTURE and IDEOLOGY

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## **Part 1. Theoretical Considerations and Methodology**

### **Chapter 2: Language, Culture and Ideology**

#### **Introduction**

Globalization brings new challenges to educationalists and textbook designers as it is a double-edged sword that provides significant opportunities as well as it presents some considerable challenges. While communication and transport technologies promote global cooperation, lack of cultural literacy and intercultural awareness result in cultural conflicts<sup>69</sup>. Heyward asserts that globalization has turned all the communities, whether national or international into pluralist societies, which imposes upon us “new understandings, competencies, and attitudes, and a new sense of identity”<sup>70</sup>. However, new understandings, competencies and attitudes remain disputable as the (inter)cultural literacies are shaped by some ideologies.

Language, culture and ideology are strongly interwoven and cannot be dissociated. Ideology is always referred to when discussing culture<sup>71</sup> or language. Both culture and ideology are complex concepts that cannot be easily defined. Indeed, there is no consensus on the meanings of culture or ideology. The latter is defined by Yassine as describing “the ways in which what individuals say and think interacts with society”<sup>72</sup>. We believe that ideology is much more complex and understanding ideology is a prerequisite for an effective language/culture teaching.

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<sup>69</sup> Mark Heyward, “Intercultural Literacy and the International School”, PhD diss., (Singapore, University of Tasmania, 2004), 16.

<sup>70</sup> Ibid.

<sup>71</sup> Soryana Yassine, “Culture Issues, Ideology and Otherness in EFL Textbooks: A Social Semiotic Multimodal Approach”, PhD diss., (Tizi Ouzou: University of Mouloud Mammeri, 2012), 60.

<sup>72</sup> Ibid.

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Michael Byram describes language teaching as “a political activity”<sup>73</sup>. Despite the fact that language teaching consists mainly of transmitting messages, sharing information, bridging information gaps and promoting skills and communication, it is a dominant “conservative activity” that sets some aims that can be said to be political. Indeed, educational reforms are stimulated by educational, psychological, cultural, ideological and political factors.

### **2. Language, Culture and Ideology**

#### **Definitions to Ideology**

There exist a plethora of definitions of ideology which are sometimes overlapping. Michael Billig relates ideology to beliefs and practices that are considered to be common sense and remain unquestionable. Ideologies are, thus,

patterns of belief and practice, which make existing social arrangements appear ‘natural’ or inevitable [...] Thus patriarchal ideology makes it appear ‘natural’ (or in accord with the unquestioned, biological way of things) that men rule and that women serve; racist ideology made it seem ‘natural’ and ‘common sense’ to Europeans of the eighteenth and nineteenth centuries that the white man was superior in the arts of government to the ‘child-like native’. We who live in nation states, paying taxes to support the armament of our nations, do we not too have a common sense which makes this world of nation-states seem natural?<sup>74</sup>

Billig, thus, joins Benedict Anderson’s (2006) conception of ideology as reflected in our sense of belonging and “loyalty” to some “imagined communities”. As far as the language teaching/learning enterprise is concerned, a consensus is gaining control over the ideological

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<sup>73</sup> Michael Byram, “Foreign Language Teaching and Young People's Perceptions of Other Cultures” in *Culture and the Language Classroom* ed., Brian Harrison, (Hong Kong: Modern English Publications and The British Council 1990), 78.

<sup>74</sup> Michael Billig, *Banal Nationalism*, 15.

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nature of the language, and the language teaching practice. Textbooks, thus, clearly serve some political, nationalistic, religious, cultural and social ideologies<sup>75</sup>. Indeed, Curdt-Christiansen and Csilla Weninger goe further asserting,

Textbooks constitute a form of social, ideological and intellectual *control* as well as a source of potential *opportunities* for personal enrichment, development and imagination. Control is exerted not just by teachers over students by means of textbooks; what teachers themselves can do in classrooms (and, in some cases, what they can know and say about the language and culture they are teaching) is also controlled by publishers, educational authorities and others who wield influence over such matters. Textbooks typically aim to give students a sense of control over a subject (e.g., language and culture), albeit a carefully selected and constructed, even fabricated, language and culture. Indeed, far too often, textbook and curricular content is sanitized and idealized, omitting references to hardships, strife, socially marginalized ethnic minorities (whether as speakers or learners of the language) and debates, or other content that may be highly relevant to learners<sup>76</sup>.

Ideology in education, for Adrian Halliday (2011) is as a matter of unequal power relationships, distorted ideas, and the acceptance of the psychological concepts of the ‘Center and Periphery’. Ideology is thus, a

system of ideas that are systematically distorted or bent out of shape to promote the interests of a particular group of people [...] within the current historical climate, this ideology is placed very much within a

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<sup>75</sup> Xiao Lan Curdt-Christiansen and Csilla Weninger, *Language, Ideology and Education: The politics of textbooks in language Education*, (London: Routledge, 2015), xi.

<sup>76</sup> Ibid.

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global politics where the West takes center position in defining the Periphery non-West<sup>77</sup>.

Noels, Yashima and Zhang have a sociocultural perspective to language and identity in the sense that they view language as a means of fulfilling social and psychological needs and negotiating identities<sup>78</sup>. The post-structuralist perspective, on the other hand, as shared by Norton and Fairclough is influenced by Bourdieu's concept of "symbolic" and "cultural Capital". Language, thus, cannot be neutral as its value depends on its users, who are struggling to negotiate identities<sup>79</sup>.

Language textbooks undoubtedly carry a set of ideologies that can be explicit or implicit. As previously presented, the national (and sometimes even the transnational) paradigm of language and culture is affected by some ideologies that determine the choice of content, tasks, texts and images. The discourse of national textbooks tells much about the policy makers and designers' ideologies and attitudes towards the languages and cultures. Goals of education, as well as the choice of culture(s) and political opinions can be implied from these textbooks. After all, foreign language learning,

can be seen as a process of identity formation and at the same time as a process of becoming a full member of the 'community of practice' at school as well as a member of the L2 speaking community at large. In addition to this, learning a foreign language can be seen as

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<sup>77</sup> Adrian Halliday, "Culture, Communication, Context and Power", in the *Routledge Handbook of Intercultural Communication*, ed. Jane Jackson, (Cleveland: New York, 2011), 39.

<sup>78</sup> Kimberly A. Noels, Tomoko Yashima and Rhui Zhang, "Language, Identity and Intercultural Communication" in the *Routledge Handbook of Intercultural Communication*, ed. Jane Jackson, (Cleveland: New York, 2011), 54.

<sup>79</sup> Ibid, 55.

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becoming a member of a new culture. It is then a process of constructing multilingual identities<sup>80</sup>

National textbooks are effective teaching materials that teach both language, culture and citizenship. They have often promoted national identity and culture. The Algerian post-colonial textbook has long been centered around a national homogeneous culture and identity. However, identity is never static and individuals undergo different changes as a result of encountering different languages and cultures. Moreover, Algeria has paid the price of enclosure and intolerance in the 1990's with what is commonly known as the "black decade". Besides, it became plain that competing in the global market requires an openness to foreign languages, cultures, and worldviews. Today, policy makers and material designers are torn between the importance of a national identity and the necessity of embracing a transnational culture.

### **2.1. Ideology and Language/culture teaching**

Language and culture have always been a source of ideological "conflict" in post-colonial Algeria. The colonial era was a sensitive phase in the history of the Algerian nation-state that has much affected and is still affecting the Algerian society in general and the foreign language textbooks in particular. The French colonial administration fought both the linguistic and cultural identities of the Algerians. French language and culture were imposed and appreciated, whereas everything Algerian was depicted as "primitive" and "uncivilized". The use of Arabic was limited to daily life use and its teaching was prohibited. The consequences of these colonial practices are still felt today and the issue of linguistic and cultural identity are still debated.

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<sup>80</sup> Michael Byram, "Foreign Language Teaching and Young People's Perceptions of Other Cultures" in *Culture and the Language Classroom* ed., Brian Harrison, (Hong Kong: Modern English Publications and The British Council 1990), 78.

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Despite Algeria's cultural and linguistic diversity, post-colonial authorities linked language/ culture to national unity. Arabic language and culture were chosen as national and official, marginalizing Berber and French which are widely used languages in some parts of the country for the sake of promoting "national unity" and identity. Arabic and Islamic culture, which were fiercely fought by the colonizers, are now taken as symbols of the "Algerianness".

### **2.2. Issues with Language in Algeria**

The Algerian EFL textbook has received considerable attention that resulted in different reforms. The First Algerian EFL textbook was produced in the 1970's. As Hacene Hamada puts it, the educational reforms were stimulated by "nationalism, cultural identity and exchange, communication needs, and purposeful education"<sup>81</sup>.

Indeed, the Algerian culture and identity were fought under the French colonial rule as the French colonizing forces resorted into frenchification and cultural assimilation. This explains the post-colonial emphasis on national culture and identity. Schools and institutions were shut and Arabic teachers were killed, resulting in an increase in the rate of illiteracy. French schools were simultaneously introduced, imposing the French language and culture. At the beginning, French schools were restricted to the French and a minority of Algerian pupils whose parents hold senior positions in the colonial administrations; sons/daughters of Qadis, chiefs of villages, and different Algerians who helped reinforce the colonial rule. These schools were later extended to encompass people from different backgrounds as schools were built in both rural and urban areas resulting in a population of Algerians that were taught that their ancestors are "the Gauls" and that the French are "civilized" and "enlightened" whereas the native Algerians were "primitive".

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<sup>81</sup> Hacene Hamada, The Evolution of the English Language Textbooks in Postcolonial Algeria : Some cultural and educational", in Forum De L'Enseignant (2011) 12.

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After independence, the French educational system was maintained with a shift to Arabic as language was regarded as having a hegemonic power. Civic and Islamic education were introduced to reinforce national identity and culture, while French was the language of administration<sup>82</sup>. Minority languages, which are part of Berber were marginalized in favor of a sole and unified culture and language<sup>83</sup>. Arabic, then became the national and official language of the Algerian republic and institutions overlooking Algeria's linguistic and cultural diversity. School subjects such as Mathematics, Science, Geography and History started to be gradually taught in Arabic, except for foreign languages namely French, English, German and Spanish.

Despite the significant place Arabic has long occupied in the Algerian school, foreign languages were emphasized as languages of international communication, science, technology and trade. Communication in French and English were encouraged as they are allotted a utilitarian function and are perceived as languages necessary for participation and competition in the global market.

Textbooks have always reflected some national and individual ideologies that can be openly stated or implied. Culture as an issue in the Algerian context has always resulted in some polemics. Textbook designers and policy makers do not agree on the culture that should be depicted; local, target or international. Local culture is viewed as reinforcing enculturation, the target culture is often perceived as alienating the learners and leading to acculturation. The international culture, on the other hand, is perceived in more neutral terms and is associated to the instrumental role of English<sup>84</sup>. Yassine asserts that textbook designers in the Algerian

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<sup>82</sup> Ibid, 14.

<sup>83</sup> Mohamed Benrabah, *Language Conflict in Algeria: From Colonialism to Post-Independence*, 61.

<sup>84</sup> Soryana Yassine, "Culture Issues, Ideology and Otherness in EFL Textbooks: A Social Semiotic Multimodal Approach", PhD diss., (Tizi Ouzou: Mouloud Mammeri University, 2012), 2-3.



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context are forced to make “some compromises in the choice of cultural content and do often face harsh criticism whatever positions they adopt”.

### **2.3. Language and Culture Teaching in Algeria: Some ideological considerations**

The Algerian educational system has witnessed many educational reforms which started since independence as the policy makers saw the necessity of breaking off the ties with the French school and its “hegemony”. This period was characterized by an emphasis on Arabic as the language of instruction, while French was downgraded as a foreign language in addition to English, Spanish and German. The choice of Arabic was not trivial, as post-colonial authorities linked language to identity. They essentially, sought to reinforce the Algerian nationalism using Arabic as the national language, and the predominantly Muslim culture as the representative of the Algerian culture. Some minority languages such as Berber and French (which was widely used among the middle class group and the ruling elites) and others have been marginalized aiming at national unity and homogeneity.

The first Algerian textbooks date back to the early 1970’s<sup>85</sup> and were characterized by a nationalist ideology. Indeed, the policy makers saw the necessity of cutting the ties with the French school and textbooks, in addition to breaking with some previously used English textbooks that promote foreign cultures and “jeopardize” national unity . Therefore, locally designed textbooks that ‘fit’ the local context and ideologies were introduced and used.

Despite governmental emphasis on Arabic as the sole national and official language in Algeria, foreign languages were significant to the country’s prosperity and communication at the international level. From the 1970’ to the late 1980’s textbooks focused on communicative/ functional notional elements. However, students were unable to

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<sup>85</sup> Hacene Hamada, “The Evolution of the English Language Textbooks in Postcolonial Algeria : Some cultural and educational”, in Forum De L’Enseignant (2011) 16.

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communicate effectively. Therefore, syllabus designers tried to remedy with structural elements, producing textbooks that focus on grammar and syntactical elements overlooking culture.

The second major educational reform took place after the sociopolitical unrest in the 1990's. This unrest resulted from the rise of Islamist Fundamentalism, which significantly affected both society and education<sup>86</sup>. Subsequently, policy makers sought reforms that would prevent some ideologies to prevail among youngsters, accentuating more tolerant and open-minded attitudes, as well as emphasizing foreign languages as tools for scientific, economic and technological innovations. At this time, it became clear that a rich cultural literacy is needed among Algerian students. Cultural literacy, in fact, would help Algerians hold more tolerant attitudes and prevent the scenarios of the 1990's.

Likewise, the early 2000's saw subsequent reforms, which seek openness to English as a world-widely used language. This language would prepare Algerians for economic transactions and compete in the fields of technology and science. Even at the personal level, proficiency in English became necessary as today's world is characterized by mass-communication, travel and tourism which make it necessary for individual citizens to be culturally literate and able to function effectively both locally and globally.

Language and culture teaching seem to be a fundamental tool for creating human capital that is needed for the Algerian economy as well as promoting a sense of national identity and equality<sup>87</sup>. As put by Byram, English becoming a Lingua Franca (ELF) has linked language

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<sup>86</sup> Messakher Hayet, "Cultural Representations in Algerian Textbooks", *International Perspectives on Materials in EFL: International Perspectives on English Language Teaching* ed., Sue Garton and Kathleen Graves, 2014 (Palgrave: Palgrave Macmillan, 2014), 74.

<sup>87</sup> Michael Byram, *From Foreign Language Education to Education for Intercultural Citizenship* (Toronto: Multilingual Matters, 2008), 6.

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learning with economic purposes. “Education authorities readily see the importance of investing in the teaching of English for economic benefit, as do learners, and especially the parents of young learners”<sup>88</sup>.

Like most countries, English teaching in Algeria is associated with economic needs. Countries invest in EFL teaching to train citizens and prepare them to the world of commerce and trade, just as students and parents do. Indeed, it seems that policy makers in Algeria target a utilitarian EFL teaching. One of the government priorities is to shape citizens that would effectively act in the world business and trade while cultural literacy does not receive considerable attention. Official documents announce that the last educational reform aims at preparing the learner for his/her future professional career<sup>89</sup> without making any reference to cultural literacy or anything that would involve a *savoir-etre* and a *savoir-comprendre*.

What is targeted is a working knowledge of English, while what is actually needed involves more than knowledge; attitudes and skills, which cannot be achieved without cultural literacy. In addition, concepts such as acculturation, third space, and intercultural mediation, which result from cultural literacy may be negatively perceived as representing a threat to national identity and unity and promoting emotional attachments to foreign groups<sup>90</sup>.

In fact, nations are very protective of their national identity and unity. Algeria after independence, as most newly-independent states, has selected Arabic as the sole official language to establish and promote one national identity. In fact, scholars such as Benedict Anderson, Michel Billig and Michael Byram all agree on the fact that language is a symbol of imagined communities which essentially serves as a tool for promoting nationalism. Policy

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<sup>88</sup> Ibid, 27.

<sup>89</sup> Documents d’accompagnement des programmes de la 4<sup>eme</sup> Année Moyenne. 2018. 88.

<sup>90</sup> Michael Byram, *From Foreign Language Education to Education for Intercultural Citizenship* (Toronto: Multilingual Matters, 2008), 10.

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makers focused on the teaching of Arabic at the detriment of foreign languages because, “nationalism is thus inward-looking and exclusive about language”<sup>91</sup>. Consequently, Algerian citizens lacked an adequate intercultural literacy that would enable them to effectively communicate or act in foreign situations and contexts.

It is with the economic globalization that Algeria has become more open to foreign languages. Indeed, the language policy is similar to the Japanese one. The two countries have policies of globalization and seem to be disinterested in internationalization. Globalization is urging citizens to develop skills needed for economic purposes and developing human capital. These skills are mainly linguistic, without special attention to culture learning or developing positive attitudes towards the target culture. Likewise, official documents such as “documents d’accompagnements” do not make explicit reference to cultural awareness, third space or cultural literacy. Internationalization, per contra, involves assimilation and encourages vanquishing isolationism.<sup>92</sup> In its weakest form, internationalization may have the same aims as globalization, which means “facilitating interaction with people of other cultures, perhaps with a view to trading with them”<sup>93</sup>. However, the strong form of internationalization requires a strong cultural literacy, which allows questioning attitudes towards the local and target societies.

Following the government statements, communication seems to mean mere exchange of information and ideas. Algeria, as other non-Anglophone countries has understood that learning English is vital in this globalized world. Therefore, it has no other choice than preparing its citizens to effectively act in this Anglophone business world. However, language learning gives learners the potential to experience another reality and challenge what is taken

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<sup>91</sup> Ibid,

<sup>92</sup> Ibid, 29.

<sup>93</sup> Ibid, 31-32.

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for granted<sup>94</sup>. Algerian learners, thus, get socialized into the target society. Socialization for Byram,

involves the acquisition of social identities. [...] leads to the development of the repertoire of social identities individuals acquire as they become members of new social groups in a society. They acquire professional identities, social class and ethnic identities, identities as members of sports groups, and so on. Tertiary socialisation could also lead to the development of further social identities that are not constrained by language. People may acquire 'international' identities, a sense of belonging to one or more transnational social groups<sup>95</sup>.

In other words, Algerian learners acquire new identities and may question things that are taken as common sense in the social group they belong to if it coincides with beliefs and values of another group. This, of course, results in ambivalence and dissonance. Therefore, textbook designers need to carefully design activities that let students avoid dissonance. For, in today's world a singular identity should not be the norm<sup>96</sup>.

In less than two decades, Algerian authorities have introduced two last series of textbooks following two educational reforms. The first reform was on 2003 introducing *Spotlight on English* and *On the Move* series followed by 2016 reform resulting in *My Book of English* series. The Algerian minister of education, Benbouzid (a former education minister) explained the purpose of the 2003 reform as follows;

L'école algérienne a pour vocation de former un citoyen doté de repères nationaux incontestables, profondément attaché aux valeurs du peuple Algériens, capable de comprendre le monde qui l'entoure,

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<sup>94</sup> Ibid, 111.

<sup>95</sup> Ibid, 114.

<sup>96</sup> Ibid, 157.

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de s'y adapter et d'agir sur lui et en mesure de s'ouvrir sur la civilisation universelle<sup>97</sup>.

The Algerian school aims at creating citizens with indisputable national points of reference, deeply attached to Algerian values, able to understand the surrounding world, adapt, effectively act and get access to the universal culture.<sup>98</sup>

Policy makers, thus, declare that one of the purposes of the textbooks is to help learners acquire skills and competencies while the field shows that major competencies seem to be overlooked. As stated by Messerhi Mahbouba, “only linguistic competence is taken into account; culture related activities are often relegated to the end of language teaching unit, or taught implicitly”<sup>99</sup>.

We cannot deny the fact that English has a power, which tends to be described as ‘hegemonic’, over people of other languages. No one can succeed in the world market without being able to communicate in English. In fact, English is the language of science, trade, technology and politics. Consequently, people are drawn to put aside their cultures and adopt a more “global” culture, which is most often American. This may be one of the biggest reasons for resisting acculturation or ‘Americanization’. Third world countries endeavor to protect their cultures, norms and worldviews, at the same time acquiring the essential qualities that enable them to survive in today’s market and geo-political world. English, as clearly stated by Doug Holly is,

[...] not simply a language like any other language. In the contemporary world it can also act as a means of politicocultural

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<sup>97</sup> La loi d’Orientation sur l’Education Nationale (n 08-04 du 23 janvier 2008)

<sup>98</sup> Translation is mine

<sup>99</sup> MESSEREHI Mahbouba, “The Teaching of English Culture in Algerian Secondary Schools: The Case of Second Year Classes” Arab World English Journal (2014), 168.

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colonisation of the spirit, serving the interests of the most powerful concentrations of economic power the world has ever known. It is no comfort that there are other oligarchic concentrations of power in the world. [...] But if we are to take seriously everything that is involved in the learning/teaching of English to non-native speakers, we cannot, I am certain, ignore the fact of hegemony, the dominance of one over all the other socio-economic-cultural forms, nor the historical fact that English has become the 'court language', the main ideological and administrative vehicle of that hegemony<sup>100</sup>.

Holly suggests two possibilities for teachers of English as a foreign language. They can either cooperate, willingly or not, in this “colonisation of the mind” or fight it<sup>101</sup>. Indeed, the hegemonic nature of English language and culture remains the concern of policy makers and practitioners.

The controversy over the hegemonic nature of the English language results in another debate over the hegemonic nature of culture and which/how much culture should be taught. Policy makers, materials designers and EFL teachers in Algeria face challenges concerning the culture that Algerian textbooks ought to depict; locale or foreign? Is foreign culture limited to Britain and USA, or extended to transnational culture? Additionally, what are the cultural elements deemed necessary and appropriate for Algerian classrooms?

Indeed, national textbooks are different from global textbooks. They conform to the national curricular ideologies that are set by the policy makers<sup>102</sup>. Besides, the different educational reforms suggest different ideologies. Regarding the importance of textbooks as

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<sup>100</sup> Doug Holly, “The Unspoken Curriculum or how language teaching carries cultural and ideological messages”, in *Culture and the Language Classroom*, ed., Brian Harrison (Hong Kong: Modern English Publications and The British Council 1990), 19.

<sup>101</sup> Ibid.

<sup>102</sup> Soryana Yassine, “Culture Issues, Ideology and Otherness in EFL Textbooks: A Social Semiotic Multimodal Approach”, PhD diss., (Tizi Ouzou: University of Mouloud Mammeri, 2012), 73.

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primary sources of linguistic and cultural input, it is of crucial to make continuous textbook evaluations of their cultural literacies and ideologies.

As previously stated, the language classroom is a context in which two or more cultures meet. The L1 culture is, consciously or unconsciously, brought to the classroom by the textbooks, students and teachers while the L2 (target) culture is the result of the language learning enterprise. Neither of the two can be neglected or marginalized. The L1 culture facilitates the learning of the L2 culture because students draw on their knowledge of their culture to understand and compare with the L2 culture. It is essential that they build on things which are relevant to their lives, and relate it to the foreign norms and values for instance. Salutation, as a matter of fact, is different in Algeria and in Britain. In Algeria, and most Muslim countries, kisses are mainly exchanged between people of the same sex, while the salutation of opposite sex is limited to hand-shaking or simply saying hello. On the other hand, the British culture has different norms related to kisses, handshakes and greeting.

Scholars tend to distinguish between L1 and L2 culture or C1 and C2 cultures as related to local and target cultures. These conceptions need to be revisited as it is difficult to assert what C1 is. In the Algerian context, for instance, L1 and C1 are mainly associated to the Arabic language and Islamic culture excluding other forms of expressions and cultures. Besides, the L2 and C2 are most often associated to the target language culture, which I believe can never be limited to the British and Americans. Today, the target culture can be said to be the transnational culture as English is used by people from both the center and the periphery. Thus, teaching its language/culture(s) can no longer be restricted to teaching the culture of the center.

Textbook designing is subject to different factors that affect the choice of content as authors strive to include cultural elements that are appropriate for pupil's age, needs and cultural background. Textbook designers cannot overlook the target language culture which



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is offering learners “a new perspective, a challenge to the primary language of identity, and a different vision of the culture(s) in which they live and have hitherto taken for granted”<sup>103</sup>. They are, at the same token, heavily influenced by the political orientations of their nation-state, the international intellectual trends, as well as “business calculations, teachers’ judgments, and students’ reactions”<sup>104</sup>. Therefore, it can be said that in Algeria, it is relatively difficult to assemble both political and intellectual trends and orientations.

### **2.4. The National vs. Transnational Approaches to Culture**

I argued previously that the national approach to culture has long dominated culture pedagogy, while practitioners today advocate a transnational approach. In this research we call for a post-national (also called post-ethnic) approach to culture, which transcends essentialist entities and places the Algerian learner in a transnational context allowing him/her some identity negotiations as multicultural subjects. We, therefore, opt for a non-hierarchical cultural literacy that departs from culture and social sciences and Cultural Studies.

The national approach to language and culture is territorially defined so as to reflect the language/culture of the ‘nation-state’. English is, thus, represented in textbooks as the language of the British and the Americans and learned by learners having their own national culture and belonging to a territorially defined ‘nation-state’. Indeed, as suggested previously, this research is conducted to check the validity of the hypothesis which suggests that the Algerian EFL textbooks have had (first generation) and have (second generation) a national approach to language and culture.

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<sup>103</sup> Michael Byram, *From Foreign Language Education to Education for Intercultural Citizenship* (Toronto: Multilingual Matters, 2008), 2.

<sup>104</sup> Carole Chapelle, *Teaching Culture in Introductory Foreign Language Textbooks*, (New York: Palgrave Macmillan, 2016), 2

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Risager, in various publications, argues against this national paradigm and calls for a more transnational paradigm. She argues, “Modern language studies therefore have to break with the traditional national paradigm and start to define a transnational paradigm that places language teaching in a transnational and global context”<sup>105</sup>. Similarly, Adrian Halliday criticizes what he calls the “methodological nationalism” and argues that the focus on the national culture is ideologically driven and does not reflect the complexity of culture as it shades light on diversity which is a norm rather than an exception. A transnational approach to culture, on the other hand, views language and culture as complex and multidimensional suggesting a complex relationship that cannot be restricted by national boundaries as the EFL language learner is learning a universal language/culture that can no longer be territorially restricted to a national group.

There is an urgent need to transcend the national paradigm as this paradigm is, first, characterized by banal nationalism which is as harmful as the hot nationalism. It is worth noting that the national approach to culture is today less dominant and explicit than it was in the 1960's<sup>106</sup>. Yet, it has always been highly characterized by what Michael Billig labels as “banal nationalism”, a form of nationalism that is part of our everyday life and shapes our world-views and practices through ‘flagging’ different aspects of the nation-state that pass unnoticed in our institutions and literary, educational and artistic productions. Textbooks, in general, are full of symbols that “flag” nationalism and help promote some positive stereotypes about the Self and some other negative stereotypes and prejudices about the Other, which do not work in favor of a culturally literate and intercultural subject as they promote ethnocentrism. This is why investigating banal nationalism in the Algerian textbooks is of primary importance.

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<sup>105</sup> Karen Risager , *Language and Culture Pedagogy*, 2.

<sup>106</sup> Karen Risager, *Language and Culture Pedagogy*, 43.

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Second, the national paradigm promotes native speakerism and/or ethnocentrism.

Native-speakerism is described by Adrian Holliday and others as

at once a cause and a consequence, neatly captures the colonial character that continues to envelop the globalized profession of English language Teaching (ELT). It has become an all-pervading entity whose tentacles hold a vice-like grip on almost all aspects of English language learning<sup>107</sup>.

As a result to native speakerism, a dominant hierarchical view of ELT and learning practices is maintained. Everything that comes from the Native speaker world, i.e., native speaker accent, textbooks, teachers, competence and teaching methods is valued while everything which comes from the ‘periphery’ is downgraded as inferior.

### 2.5. Banal nationalism and the national paradigm.

Banal Nationalism is a concept coined by Michael Billig referring to the hegemonic and everyday use of nationalism. He claims that nation-states are the product of ideological means which make us believe that there is no alternative world to that of separate nation-states. Therefore, different aspects of life remind us of our belonging to nation-states which become common sense<sup>108</sup>. This form of nationalism is “especially difficult to confront, because it is well hidden and embedded into our daily experiences”<sup>109</sup>. It is reproduced through language and different media, literary and even educational products of daily consumption (such as “unwaved” flags in public institutions, coins, banknotes and textbooks) and practices that are all operated unconsciously. Therefore, we can argue that the language textbook is a powerful

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<sup>107</sup> Anne Swan, Pamela Aboshiha and Adrian Holliday, *(En)Countering Native-Speakerism : Global Perspectives*, (New York: Palgrave Macmillan, 2015), viii.

<sup>108</sup> Michael Bellig, *Banal Nationalism*, (London: Sage Publications, 2002), 7.

<sup>109</sup> Aleksandra Kasztalska and Aleksandra Swatek *Applied Linguistics and Language Teaching in the Neo-Nationalist Era*, ed. Kyle McIntosh (New York: Palgrave Macmillan, 2020), 193.

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means of banal nationalism as first, language has a vital role in framing ideological consciousness and nationalism. Second, these textbooks are full of symbols that ‘flag’ the nation-state and define the “Self” and the “Other”. This is why scholars such as Risager, Kasztalska and Swatek call for careful attention to the depiction of cultures and nations and transcend the national paradigm adopting a more cosmopolitan one. However, these scholars overlook a major point that should be made clear which is the fact that even the transnational paradigm can be subject to banal nationalism as it is commonly known that the global culture, which is represented as universal, is most often carrying symbols of American culture and thus, help ‘flag’ “Americanness” as a natural way of life in this globalized world.

Nationalism lies at the heart of banal nationalism. It is not easy to define nationalism, nation and nationality<sup>110</sup>. Nationalism, for Anderson is a cultural artefact that is shared by everybody in this modern world as an “imagined political community”. Despite the fact that members of a nation do not know each other, they see themselves as a community. According to Anderson, there are many strongly imagined communities such as the Muslim Ummah, which is expanding from Morocco to Sri Lanka. He rightly argues that the Arabic language and script make this community imagined<sup>111</sup>, yet he does not make reference to culture which is inseparable from language on the one hand, and a major characteristic of the Muslim Ummah and other imagined communities on the other hand.

In addition to its perception as natural and normal, Walker Connor warns that nationalism is generally viewed as equivalent to patriotism. Similarly, a nation-state is confused with society. Connor labels nationalism as an “irrational attachment to one’s people” and culture. Yet, it is worth noting that the nationalism Connor is discussing is the

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<sup>110</sup> Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism* .revised edition, (London, Verso, 1983. 2006. P 4

<sup>111</sup> Ibid, 14.

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ethnic nationalism which calls for creating nation-states following common blood origins and which is the source of separatist movements. As Billig affirms, “the notion that identity has to do with people who look the same, feel the same, call themselves the same, is nonsense”<sup>112</sup>.

Policy makers therefore, keep reminding us of what “binds us together” using different hegemonic tools such as

the flag on official buildings; the political map, where countries are clearly demarcated from each other and in different colours, expressions such as ‘Australian weather’ or ‘German birds’; the expression ‘the whole country’; the political dioxies that lies in the use of ‘us’ and ‘them’ - all these are examples of the apparently innocent things that keep alive our national conception of the world.<sup>113</sup>

As said earlier, attitudes and definitions to nationalism diverge, yet, most scholars agree on the necessity of transcending nationalism in today’s world and particularly in education. Following Bao and Phan, there exist two directions of nationalism, “constructive and destructive”<sup>114</sup>. The former builds on solidarity among people who associate themselves as belonging to a community and live in harmony and is related to patriotism. The second form, on the other hand, builds on xenophobia and encourages practices such as ethnic exclusion and separatism.

While the growing criticism to the national paradigm of teaching language and culture is taking over the academia, some scholars show skepticism towards the transnational approach to culture as it is governed by unequal relations of power as argued by Adrian Halliday. The concept of the third space has equally faced criticism as scholars such as

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<sup>112</sup> Michael Billig *Banal Nationalism*, (London: Sage Publications, 2002), 60.

<sup>113</sup> Michael Billig, *Banal Nationalism*, (London: Sage Publications, 2002), 61.

<sup>114</sup> Dat Bao and Le-Ha Phan, *Applied Linguistics and Language Teaching in the Neo-Nationalist Era*, ed. Kyle McIntosh (New York: Palgrave Macmillan, 2020), 135.

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Kumaravadivelu have criticized this “Western-made” concept that does not consider states of dissonance or ambivalence among people who share different cultures and actively participate in different linguistic/cultural communities. Indeed, most of what has been published concerning culture and identity suggest an easy displacement of the self from one culture/identity to another as if the person hangs in what Kumaravadivelu calls ‘cultural limbo’.

Following Halliday, the transnational approach displays some ‘prototypes’ of national cultures that exist in different parts of the world as neutral or universal descriptions. The problem with these prototypes is that “they are ideological instruments in that they represent a veiled demonization of the non-Western Other by an idealized Western Self, and that the collectivist attributes thus, represent cultural deficiency”<sup>115</sup>. This, consequently, results in “essentialist othering” as “what appears to be an inclusive, celebratory recognition of cultural diversity turns into an Othering of non-Western groups by a Western definition of who they are”<sup>116</sup>.

Scholars such as Billig and Risager distinguish between the political and ethnic definitions of nationalism. The politically defined nation is originated from Western Europe and is characterized by territorial definition and political domination of a territory by a dominant ethnies (with the presence of some minority ethnies). Nationalism here is created based on an imagined political, cultural, religious and linguistic community. The ethnic nationalism, on the other hand, comes mainly from Eastern and Central Europe and is characterized by defining nationalism in terms of ethnicity based on a shared heritage

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<sup>115</sup> Adrian Halliday, “Culture, Communication, Context and Power”, in the Routledge Handbooks of Language and Intercultural Communication, ed. Jane Jackson, (Cleveland: New York, 2011), 40.

<sup>116</sup> Ibid, 41.

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(common ethnic ancestry, language/culture). Despite the common and ‘natural’ sense of nationalism, the national approach to culture does not fit the global context and nature of ELT.

Bryan Meadows describes different forms of nationalism. First, holistic nationalism or ethnic nationalism which is a form of nationalism that associates the nation to ethnicity<sup>117</sup>. With holistic nationalism practices of marginalizing the “Other” and valuing the national community are common. Second, civic nationalism, which is a different form that views the nation in terms of state and is in harmony with the changing nature of societies, welcoming ethnic, religious and cultural variation<sup>118</sup>. Nationalism today resurged in a what is called “neo-nationalism” which following Esseili, is a new form of nationalism that is dominating the twenty-first century, which is associated to a fear from globalization and its effects on the national culture and identity<sup>119</sup>.

Nationalism has always been controversial. There is no consensus related to the definition of nationalism. Ronald Rogowski, for instance defines nationalism as the result of citizens struggling for “territorial autonomy, unity and independence”<sup>120</sup>. On the other hand, Antony Giddens believes that nationalism is merely psychological. It is a feeling that is shared by inhabitants of a nation state that tends to go up in time of danger. While for Bao and Phan, nationalism is based on the idea of the individual’s duties to devotedly put aside his/her personal interests for the sake of the nation-state<sup>121</sup>. The interest in the issue of nationalism

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<sup>117</sup> Bryan Meadows, *Applied Linguistics and Language Teaching in the Neo-Nationalist Era*, ed. Kyle McIntosh (New York: Palgrave Macmillan, 2020), 19.

<sup>118</sup> Fatima Esseili; 78. in *Applied Linguistics and Language Teaching in the Neo-Nationalist Era*. Ed by Kyle McIntosh

<sup>119</sup> Fatima Esseili, *Applied Linguistics and Language Teaching in the Neo-Nationalist Era*, ed. Kyle McIntosh (New York: Palgrave Macmillan, 2020), 77.

<sup>120</sup> Quoted in Billig, *Banal nationalism*, 34.

<sup>121</sup> Bao and Phan, *Applied Linguistics and Language Teaching in the Neo-Nationalist Era*, ed. Kyle McIntosh (New York: Palgrave Macmillan, 2020), 137.

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has resurged especially after Billig's *Banal Nationalism*. The latter defines nationalism as "extraordinary, politically charged and emotionally driven"<sup>122</sup>.

Nationalism is primarily a "political principle". It originated from the belief of the importance and necessity of the existence of nation-states and emerged during the French Revolution. Algeria, as most colonized nations, adopted nationalism during revolution and after independence and followed the French model of nationalism. In today's world, nationalism and nation-states became common sense and the normal way of things. Nationalism is internalized by the state hegemonic institutions and became part of who we are. We no longer define ourselves following our ethnic, historical or religious origins. We define ourselves following the nation-state to which we belong, cherish and are ready to die for. Indeed, nation-states "are taken for granted [...] nationalism's core tenet is the belief that the nation-state, identified with a national culture and committed to its protection, is the natural political unit"<sup>123</sup>.

Under the label of nationalism, politicians define a national identity to represent a nation-state. This identity is taken for granted and is the basis for including or excluding persons. To belong to a nation-state you must fit into the identity criteria established by the state hegemonic apparatus. As put by Billig, "Nationalism is more than a feeling of identity; it is more than an interpretation, or theory, of the world; it is also a way of being within the world of nations"<sup>124</sup>. Moreover, the psychological dimension of this identity lies in the identification of individuals. Citizens seek and need to emotionally identify themselves with the nation-state and "feel themselves to be a nation"<sup>125</sup>.

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<sup>122</sup> Michael Billig, *Banal Nationalism*, 44.

<sup>123</sup> Ibid, 17.

<sup>124</sup> Michael Billig, *Banal Nationalism*, (London: Sage Publications, 2002), 64

<sup>125</sup> Ibid, 66.



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To feel yourself a member of a nation, involves adhering to its norms, values and cherishing its national symbols such as flags, national days and martyrs. This makes you part of a national group, which tends to be inclusive and exclusive and helps individuals have a “positive self-identity”. To reinforce their members’ self-identity, national groups create positive stereotypes about themselves and negative stereotypes about the Other. These flattering of the self and demeaning of the Other are widely accepted stereotypes and transmitted through media and reinforced in textbooks.

Pride as a major aspect of nationalism may be a result of stereotyping. In every nation-state there is a myth about its citizens courage, sacrifice and loyalty which distinguish them from outgroups. Identity theorists advance three stages in group identification. At first, individuals join a given group and distinguish themselves from others to define their social identity. Then, they adopt the stereotypes that define this group and distinguish them from other groups. Finally, they ascribe the group’s norms<sup>126</sup>.

Foreign languages and nationalism are often seen as rivals. As put by Yim, “languages are not just tools of communications and business but are the souls of national spirits and frames of national identity”<sup>127</sup>. Hence, when establishing nation-states, politicians seeking for national unity decide to promote one language and culture for the representation of the nation, marginalizing the minor languages and cultures. This feeling of the necessity to safeguard the national unity and identity is reinforced during the Algerian 2019 uprising against political corruption. Common people are striving for a better Algeria and a renewed interest in the Arabic language and culture is observed. As “Conflicts over language are commonplace in

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<sup>126</sup> Ibid, 66

<sup>127</sup> Sungwon Yim, “Globalization And National Identity: English Language Textbooks of Korea”, PhD diss., (New York: The Steinhardt School of Education, 2003), 43.

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the contemporary world”<sup>128</sup>, the Algerian state is no exception as it is obvious that language was and is a major source of conflict in Algeria.

Despite being widely spread, the national paradigm is harshly criticized. Risager argues that “modern language studies do not have to be nationally shaped”<sup>129</sup> as this does not allow intercultural mediation. Besides, whatever form of nationalism are textbook authors claiming, careful attention is required as the world no longer needs to be defined in terms of separate nation-states. Moreover, scholars warn that banal nationalism can be as harmful as the hot nationalism since it paves the way to racism, violence, ethnocentrism and separatist movements.

It is true that while teaching a language we cannot dissociate it from its cultural context, which is often territorially defined as a culture is often used, practiced and consumed by groups belonging to a community that is not only professional, gender, ethnic, religious but also national. Besides, disregarding the national seems to be impossible as it suggests disregarding the nature of culture itself. Therefore, it should be made explicit that when we urge for transcending the national advocating a transnational paradigm, we do not aim at disregarding the interrelationship between language/culture and society (nation-state). We believe that language/culture result in joining different imagined communities that are not merely national. Besides, we do agree with Risager’s argument that “no doubt all language teaching contains some explicit reference to the cultural whole from which the particular language is taken”<sup>130</sup>. Thus, we cannot dissociate nor restrict the English from/to the culture it alludes to (British/American), as the English language/culture can no longer be described as belonging to one (or two) national communities.

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<sup>128</sup> Miachel Bellig *Banal Nationalism*, (London: Sage Publications, 2002), 35.

<sup>129</sup> Karen Risager, *Language and Culture Pedagogy*, 3.

<sup>130</sup> Karen Risager, *Language and Culture Pedagogy*, 95.

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Nationalism as an ideology is kept alive through constantly “flagging” symbols of the nation-state. These symbols such as flags, coins, banknotes and the streets that are named after the martyrs in Algeria for instance, are part of everyday life and most often remain unnoticed or as Billig calls them “unwaved”. They are “flagging” nationalism unflaggingly in an unconscious and mindless way<sup>131</sup>. This act of flagging and reminding us daily of our national belonging serves as a habitus.

The concept of habitus is coined by the anthropologist and sociologist Pierre Bourdieu in the 1970's. Despite a lack of a clear definition, the concept of habitus has been and remains very influential.

Language and culture in textbooks can be viewed from different perspectives, the most common of which can be labelled as post-colonial and post-national. These two different conceptions of language and culture are ideologically dissimilar. While the post-colonial perspective departs from and is characterized by banal nationalism, stereotyping and ethnocentrism, post-national studies stress the pragmatic nature of languages and the changing nature of both culture and identity in the global world. In a post-colonial approach language is viewed as having imperialist power and the potential to jeopardize local languages and cultures. References to hegemony and the unbalanced power-relationship between the “Center” and the “Periphery” are frequently referred to. In the post-national studies, however, language is viewed as a neutral medium of expression and exchange inciting for glocalism, hybridity and intercultural mediation.

The post-colonial perspective stresses language conflict as a form of linguistic rivalry which is a result of languages expanding to other territories and linguistic spaces producing

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<sup>131</sup> Michael Billig, *Banal Nationalism*, 41.

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tensions and divergent opinions<sup>132</sup>. This perspective often stresses the hegemonic dimension of language/culture, which they refer to as linguistic and cultural “imperialism”. A language is therefore, a “linguicide” (language genocide) tool which is imposed upon subjugated people by colonial powers and simultaneously threatens local languages and cultures.

In addition to linguicide, scholars, textbook authors and teachers who share a post-colonial view to language and culture often make reference to “linguicism”, which is a set of ideological structures and practices that legitimate and reproduce unequal relations of power. In this research, we opt for Bourdieu’s concept of “habitus” to refer to this linguicism practice since it is much more commonly and widely used in the literature. Indeed, in the colonial era, colonial powers established linguistic hierarchies as a form of oppression and forcing the natives to adopt colonial languages which were represented as “superior”, while the native languages were stigmatized as “inferior” and “primitive”.

Today, the unequal relationships of power between what Roberts Philipson calls “Center” and “Periphery” are still visible. The “hegemonic” nature of the English language/culture made it “natural” that the (ex-)colonized subject adopts and sometimes assimilates to the colonial language to have (unequal) chances in the job market that has for so long been Western-shaped.

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<sup>132</sup> Mohamed Benrabah, *Language Conflict in Algeria: From Colonialism to Post-Independence*, (Bristol: Multilingual Matters, 2012), 2.

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## CHAPTER THREE:

# LANGUAGE, CULTURE and IDEOLOGY

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## **Part 1. Theoretical Considerations and Methodology**

### **Chapter 3: Language/Culture and Identity.**

#### **Introduction**

As stated previously, language and culture learning has always resulted in identity negotiation or change<sup>133</sup>. When language learners learn a language, they learn other cultures, world-views and perceptions and in doing so, they don't only perform their identities but also forge new identities that fit the social context they find themselves in. indeed, as suggested by Noels et al. , “the languages we learn and use open up possibilities for new identities, while at the same time our identities can have implications for engagement in language learning and use”<sup>134</sup> Thus, language learners undergo an identity change as their identities alter to correlate with the group they have joined. Indeed, to be welcomed in a social group, the language user adopts the values and norms that are shared by the group, otherwise, he/she is excluded from the group. Therefore, identity negotiation and mediation is a norm rather than an exception especially in a world that requires an intercultural literacy since culture is undoubtedly “not a limiting construct, but a field of choice and creativity”<sup>135</sup>.

#### **Definitions of identity**

Just like language and culture, there is no agreement on a definitive definition of identity is to be found as it is “seldom clear what an identity is”<sup>136</sup>. There is in fact, an ambiguity

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<sup>133</sup> Gaudet and Clement, “Forging an Identity As A Linguistic Minority: Intra- and Intergroup Aspects of Language, Communication and Identity in Western Canada”. *International Journal of Intercultural Relations*, (2013), 276.

<sup>134</sup> Kimberly Noels, Tomoko Yashima and Rui Zhang, “Language, Identity and Intercultural Communication”, the *Routledge Handbook of Intercultural Communication*, ed. Jane Jackson, (Routledge: New York, 2011), 52.

<sup>135</sup> Mark Heyward, “Intercultural Literacy and the International School”. PhD thess., (Singapore: University of Tasmania, 2004), 17.

<sup>136</sup> Michale Billig, *Banal Nationalism*, 7.

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surrounding this concept, especially that it is used and viewed differently in some fields such as psychology, sociology, education and anthropology. A second ambiguity lies in its nature; simple, complex, static, volatile etc. It is commonly viewed as something individuals “have or search for” and embodied in habits of daily life such as those of thinking and language use<sup>137</sup> without consensus on its manifestations and evaluation tools. More importantly, it is clearly linked to culture. The latter is now defined as more than just a way of life; it is rather “the information and identities available from the global cultural supermarket”<sup>138</sup>. An identity is often defined in terms of national belongings which involve “being situated physically, legally, socially as well as emotionally” within a homeland which is defined as a nation-state<sup>139</sup>.

Identity was first discussed by Lambert as he examined the ways it is affected by bilingualism. Identity, then, has turned as a major source of curiosity to researchers who strive to understand the relationship between language, culture, and the learner or learning context. Lambert asserts that the acquisition of a new cultural and linguistic identity does not always suggest a loss of one’s “national” identity. Yet, he distinguishes between what he calls subtractive bilingualism, which takes place with subordinate minority groups and results in losing the original language and identity, with the assistive bilingualism, which has no negative consequences on identity<sup>140</sup>. While Lambert distinguishes these two forms of bilingualism, the post-structuralists go further describing language as “a site of struggle where individuals negotiate identities. Identity then is not a product of an individual’s mind but

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<sup>137</sup> Ibid.

<sup>138</sup> Gordon Mathews, *Global Culture/ Individual Identity: Searching for Home in the Cultural Supermarket*, (New York, Routledge, 2000), 1.

<sup>139</sup> Michael Billig, *Banal Nationalism*, 8.

<sup>140</sup> Kimberly Noels, Tomoko Yashima and Rui Zhang, “Language, Identity and Intercultural Communication”, the *Routledge Handbook of Intercultural Communication*, ed. Jane Jackson, (Routledge: New York, 2011), 53.

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discursively co-constructed through interaction in the social sphere”<sup>141</sup>. In fact, identity struggles, or what we call in this research as ambivalence, is part of everyday life as learners find themselves between their ethnic identities, target language users’ identities as well as gendered identities<sup>142</sup>.

The post-structuralist theorizing of identity is heavily influenced by Bourdieu and his concept of cultural and symbolic capital, suggesting a symbolic imbalance in language use and more particularly, the right to speak and to be heard. Language is, thus, clearly not a neutral communication means and language use “is a site of struggle where individuals negotiate identities. Identity then, is not a product of an individual’s mind but is discursively co-constructed through interactions in the social sphere”<sup>143</sup>, a sphere governed by unequal relations of power.

Identity for Norton Pierce is related to a person’s understanding of his/her relationship to the world and considerations for future possibilities. Interested in gender identities, Norton examines identity negotiation among five immigrant women in Canada and reveals a strong relationship between culture, language, gender and identity. Jane Jackson, on the other hand, sees identity as dynamic and socially constructed,

Social identity derives from knowing in which social category one belongs and assuming the characteristics of that group. Identity becomes salient through comparisons with other groups, and this process of social comparison is influenced by a motivational desire to see one’s own group, and thus oneself in a positive light. Social identity is linked to language as a language serves as a marker of group distinctiveness. In such cases, people adjust their verbal and non-verbal styles in order

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<sup>141</sup> Kimberly Noels, Tomoko Yashima and Rui Zhang, “Language, Identity and Intercultural Communication”, the Routledge Handbook of Intercultural Communication, ed. Jane Jackson, (Routledge: New York, 2011), 55.

<sup>142</sup> Ibid.

<sup>143</sup> Ibid, 56.



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to create and maintain positive identities and to create a desired level of social distance<sup>144</sup>.

Indeed, identity is highly affected by self-perception and perceptions of the Other. However, it should be stated that these perceptions are not merely stimulated by our ethnic, social, and national identities as put by Billig, Dervin and Lambert. They can be shaped by gender, globalization and the digital technologies, as well as “the hidden curriculum” that drives the language textbooks. Examination of identity, therefore, should transcend national conception and account for the multidimensional nature of the EFL learner identity.

An identity is very often exemplified by what is taken as the “self” in contrast to the “other”. It can be viewed as something inherited as seen by Jensen, representing a sum of beliefs and behaviors that are viewed as appropriate in a social and cultural community and that are carefully transmitted from one generation to another emphasizing the uniqueness of what binds the “self” together. This view of identity has clearly much to do with banal nationalism, as it sees identity as a national trait that make “us” who we are.

Despite globalization, identity is still a sensitive issue as today we regularly hear about and use words such as “national identity, “global identity” and “world citizenship” without explicit considerations of what these entail and what is expected from these “citizens”. Castells argues that people feel they belong locally (nation-states) as the world is getting more and more global. He explains, “Territorial identity is a fundamental anchor of belonging that is not even lost in the rapid process of generalized urbanization we are now experiencing”<sup>145</sup>.

Jensen distinguishes between identity and cultural identity. The former is what characterizes an individual and reflects his/her belonging to a national group, while the latter results from the adoption of practices and beliefs of two or more cultural communities of

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<sup>144</sup> Fred Dervin, “Cultural Identity, Representations and Othering” in, *The Routledge Handbook of Intercultural Communication*, ed. Jane Jackson, (London: Routledge, 2011), 54.

<sup>145</sup> Manuel Castells, *the Power of Identity*, (New Delhy: Wiley Blackwell, 2010), xxiv.

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practice. Naturally, the cultural identity may intersect with the national identity resulting in what we refer to in this research as dissonance. Cultural identities and the resulting dissonance is a major issue today as people today are exposed to multiple communities and cultures more than ever. Individuals no longer belong, by default, to the community they are born into.

Nationalist discourse, according to Kreis, maintains the existence, homogeneity, sovereignty and superiority of a nation-state. National identity, culture and traditional values are considered elements to carefully preserve<sup>146</sup>. Often in nationalist discourse, the nation is depicted as threatened by some foreigners denoting a necessity for safeguarding the national against the foreign which is often viewed as powerful and threatening.

There is a clear relationship between language and nationalism. The national language essentially, promotes a homogeneous culture<sup>147</sup>. Language is at once part and symbolizes the nation-state. As such, both language and nationalism diverge from one country to another<sup>148</sup>. There is a clear relationship between language and banal nationalism as language is an instrument that is being used to “flag” national symbols and promote banal nationalism.

Identity is a frequently evoked issue when discussing language and culture. There is a consensus on the interrelationship between language/culture and identity, as it is clear that both languages and cultures affect one’s identity. What is not agreed on, however, is the nature of these relationships especially when it comes to the identities of the language learners learning ex-colonial languages/cultures or languages that are renowned for being “powerful”.

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<sup>146</sup> Ramona Kreis, *Applied Linguistics and Language Teaching in the Neo-Nationalist Era*, ed. Kyle McIntosh (New York: Palgrave Macmillan, 2020), 164.

<sup>147</sup> Meadows *Applied Linguistics and Language Teaching in the Neo-Nationalist Era*, ed. Kyle McIntosh (New York: Palgrave Macmillan, 2020), 20.

<sup>148</sup> Bao and Phan, in *Applied Linguistics and Language Teaching in the Neo-Nationalist Era* Ed by Kyle McIntosh. Palgrave Macmillan 2020, p 152.

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Of course, the language learner is not a tabula rasa, thus, his/her background affects deeply his/her identity as he/she transfers his/her values and world views to the language context at the same time he/she is acquiring new values and world views. Indeed, scholars such as Byram, Risager, Riley, Lindholm and Joseph concur with each other on the changing nature of identity as a result of language learning. Similarly, they agree that the local and foreign cultures have to be considered while discussing identity.

Foreign languages have always been subject of attention to scholars interested in issues of identity. As suggested previously, most foreign languages have a colonial past which entails the practice of linguisticide and attempts to assimilate/acculturate the colonized subjects. Therefore, colonial authorities such as the French and the British imposed some identities to subjugate the natives leading to different attitudes on the part of the colonized. Some of the colonial subjects openly challenged the imposed languages and cultures, others accommodated the languages and cultures, while another group resisted by welcoming the colonial languages and keeping their native languages/cultures<sup>149</sup>. Benrabah asserts that it is possible to hold positive attitudes and accommodate colonial languages while resisting the colonial hegemony as “, identity is not a unitary phenomenon, and people have ‘multiple identities’. This implies that individuals have a ‘repertoire’ of identities based on their identity shifts according to context”<sup>150</sup>. What Benrabah overlooks, however, is the dissonance among these colonial subjects, as resistance and having simultaneously positive attitudes towards colonial languages/cultures cannot be immune to some psychological discomforts.

In this age of globalization and mass-communication, scholarly attention shifts from “linguistic imperialism” which characterizes post-colonial rhetoric, to what Roland Robertson

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<sup>149</sup> Mohamed Benrabah, *Language Conflict in Algeria: From Colonialism to Post-Independence*, (Bristol: Multilingual Matters, 2013), 16.

<sup>150</sup> Ibid.

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calls “glocalization”. Linguistic and cultural influence is no longer perceived as a form of “hegemonic” domination as the world now is valuing “hybridity” and multiculturalism. Benrabah asserts that youngsters, today, have multiple identities as they are flexible and adopt linguistic and cultural forms from their society or “virtual world”. He argues, “youngsters intermingle ‘fragments, bits and pieces from here and there, [and] the acceptance of different, as well as simultaneous identities and selves is fundamental <sup>151</sup>.”

It is worth-noting that attitudes to French and English are dissimilar in the Algerian context, despite the colonial past of the two languages/cultures. English is perceived in a more neutral way, especially that the English are known for being less “harsh” with their colonies’ languages and cultures and encouraged the teaching of local languages, contrary to the French who strived to rid the Algerians (and other colonial subjects) from their linguistic and cultural identity in a way to Frenchify Algeria. Besides, positive attitudes towards English are intensified as the language is being “deethnicized” as Joshua Fishman asserts. English is no longer considered as the language of the British and American powers, but a global language that binds together nations from the “center” and the “periphery”. Learning English, therefore, is considered as necessary for scientific and economic growth of the country while French is negatively associated with “assimilation” and lack of “patriotism” by a section of the population.

Despite the close relationship between language/culture and identity, identity remains scarcely researched. There are indeed, many scholars such as Adaskou, Robin, Brown, Cortazzi and Jin who are interested in language and culture without showing interest in identity. Identity in the foreign language context to Byram results in modification of

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<sup>151</sup> Mohamed Benrabah, *Language Conflict in Algeria*, (Bristol: Multilingual Matters, 2013), 17.

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monocultural awareness as learners acquire an intercultural awareness which enables them to see the world from “within a different culture and ethnic identity”<sup>152</sup>

Globalization goes along with different concepts, such as acculturation and assimilation that have received and still receive much scholarly attention. Media and popular culture are widely consumed products that are loaded with American and British cultures. They affect their consumers’ cultures, identities and worldviews. Acculturation is an identity issue that is discussed from different perspectives and different disciplines.

### **Acculturation**

Acculturation now transcends anthropology and becomes part of every single individual’s life. Acculturation, for Redfield, Linton & Herkskovits, comes as a result of continuous cultural contact resulting, as we hold in this research, multidirectional in cultural influences. Redfield identifies three constituents of acculturation; contact, reciprocal influence and change. However, it should be stated that the influence can be subject to some aspects of power, as we hold that “powerful” cultures can be more resistant to influence. What makes a culture powerful is, of course, a highly contested subject; yet, it is unrealistic or even naïve to think that cultures have equal “power”. There are, indeed, cultures that are more subject to change than others are.

On the whole, there exist two dominant views towards acculturation in the literature. The traditional view, which associates acculturation to assimilation and takes it as a threat to local culture/identity as people tend to adopt the language and culture of the dominant group. Acculturation, in this light, is defined by Gaudet and Clement as “, a process by which the

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<sup>152</sup> Michael Byram, *Mediating Languages and Cultures: Towards an Integrated Theory of Foreign Language Education*, (Cleveland: Multilingual Matters, 1991), 19.

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culture of a group is changed, either by the adoption or by the loss of cultural markers”<sup>153</sup>. It “requires the interaction of at least two cultures, describing the process by which a person learns and adopts the norms and values of a different culture”<sup>154</sup>. While other scholars such as Felix and Shumann believe that acculturation is just a form of “adaptation” to the learnt language/culture. It is a multidimensional complex process that does not necessarily involve assimilation as research has proven, it entails adaptation which allows the learner to take things from the target culture and simultaneously preserve his/her own culture.<sup>155</sup>

Acculturation as described by Brown is a long, unavoidable and necessary step towards learning a foreign language/culture. Exposure to a language/culture is the first step in this acculturation model and it is characterized by interest and Euphoria. This step is inevitably followed by some varying degrees of culture shock, which leads, then, to gradual progress and the learner starts to “accept” cultural differences and stops cultural comparisons leading to the final stage which is the stage of assimilation or adaptation with which the learner overcomes the resulting psychological discomfort which Brown overlooks. In this research, we hold that acculturation is a “natural” step towards language/culture learning which results in either adaptation or assimilation. In both cases, the language learner experiences a form of cultural discomfort, which I call here dissonance, leading to a better understanding of the Self and the Other, questioning and stereotyping the Self/Other and finally adaptation or assimilation. Both adaptation and assimilation result in identity negotiation with varying degrees and effects. Textbook authors, thus, may differ in their attitudes to acculturation impacting the choice of

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<sup>153</sup> Sophie Gaudet and Richard Clement Forging an identity as a linguistic minority: Intra- and intergroup aspects of language, communication and identity in Western Canada, *International Journal of Intercultural Relations* 33 (2009) 213–227, p213.

<sup>154</sup> Mark Cleveland , Michel Laroche Frank Pons, Acculturation and consumption: Textures of cultural adaptation,; Rony Kastoun, *International Journal of Intercultural Relations*, 197.

<sup>155</sup> Ibid

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texts, images and tasks which would encourage or discourage acculturation. In this research we use a post-colonial paradigm to find out about the authors' attitudes while we propose a post-national paradigm as the post-colonial does no longer fit this "glocal" world.

### **Citizenship and Cultural Identities**

There is a growing call for an intercultural identity and culture that is motivated by globalization. The argument encourages the promotion of flexible national identities with a more cosmopolitan orientation. However, this can imply the suppression of minor identities and cultures and keeping an international culture, which is much influenced by the West. The international culture that is advocated in the literature today favors individualism, social organization patterns, roles and values that are foreign to many societies. These societies run the risk of getting overpowered by the Western dominating culture and will lose their identity and culture in this unequal race for existence.

Every culture is different from the other and has its own characteristics. The Algerian culture is characterized by courtesy, conservatism, collectivism, humbleness, respect of the older and strong family ties. Western cultures on the other hand, are characterized by individualism, nuclear families and personal liberties. Therefore, it is critical that every culture keeps its uniqueness and accepts the difference of the others. However, scholars and policy makers disagree on the identity negotiation that results from the language learning, as they fall into two major groups, sharing either post-colonial or post-national views.

Arabski explains that EFL weakens and sometimes destructs national culture, "ELF use means a degradation of symbols, entering a supermarket of culture, where everything is cheap and for sale"<sup>156</sup>. In fact, EFL has major effects, positive and negative, on its speakers such as

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<sup>156</sup> Arabski , 9

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democratic values, personal freedom, and some cultural patterns that may sound “offensive” or inappropriate in other cultures. It, thus, affects the beliefs, values and life style of its users.

It is widely established that the individual’s cultural background affects his/her attitudes towards foreign cultures and languages and it is equally plain that the students’ culture influences their attitudes towards the language and culture they learn. Therefore, course-book authors should pay close attention to students’ readiness to engage in different linguistic and cultural possibilities, life styles and worldviews. Every language learner holds a number of affective, cognitive and behavioral attitudes that shape his/her engagement with the textbook, language and culture. Exposing learners to cultural elements they are not ready or equipped to engage with may cause resistance and culture shock.

Indeed, authors find themselves torn between the necessity of enriching learners’ cultural literacy and respecting their attitudes and sensitivity. The materials should be at once culturally engaging and appropriate to the learners. However, what is appropriate to a particular group may sound inappropriate to another. It is worth-noting that the Algerian society is rich and diverse. Differences in language, attitudes and culture can easily be noticed when traveling along the Algerian territory. Some cities are more “traditional” and “conservative” than others, while others seem to be more “modern” and “open”. This makes the work for textbook authors doubly-difficult, as they have to design textbooks for national use and appropriate to all the territory.

In addition, textbook authors face a second challenge, which lies in the individualist nature of culture. Despite sharing common values, language and history, pupils differ in their understanding, interpretation and sensitivity of/towards culture<sup>157</sup>. Language and culture learning undoubtedly affects the individual learner, his cultural consciousness and identity.

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<sup>157</sup> Ibid, 25.



## **Part 1. Theoretical Considerations and Methodology**

There exist, according to Risager, three different results of language/Culture learning; cultural assimilation, cultural pluralism and cultural hybridity<sup>158</sup>. In cultural assimilation, the learners adopt the target culture at the expense of their native culture, while, the learner maintains his/her identity with cultural pluralism. Adaptation, on the other hand, occurs with cultural hybridity, thus the learner creates a third space and transits smoothly between the two cultures/identities. Moreover, Kumaravadivelu proposes a fourth approach which is Cultural realism. The latter involves different levels that affect identity formation which are global, national, social and individual.<sup>159</sup>

With the spread of English as a world language many changes have taken place at the global level. First, English has become a major tool of communication between native speakers, non-natives with natives and non-natives with non-natives. The fact that English is now being used in contexts other than the Inner-circle (American, British, Canadian, Australian, etc.) has major effects on both the English and world language (s) and culture (s).

As said earlier, responses and attitudes to culture vary, as there is no consensus over the hegemonic (or neutral) nature of English language and culture. Therefore, in this study, we argue that the textbook authors of the two textbook series hold different and sometimes ambivalent attitudes towards the target and foreign cultures and their effects on students' identity and cultural self-identification. Thus, we will examine the notions of culture/linguistic imperialism, acculturation/assimilation, in addition to rejection and resistance in the two teaching materials.

### **Dissonance**

There exist different concepts to describe the psychological discomfort resulting from identity negotiation. Scholars such as Lambert refers to anomie, while William D. Crano refers

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<sup>158</sup> Karen Risager, *Representations of the World in Language Textbooks*, (Bristol: Multilingual Matters, 2018), 188.

<sup>159</sup> Cited in Karen Risager, *Representations of the World in Language Textbooks*, (Bristol: Multilingual Matters, 2018), 188.

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to dissonance and ambivalence. I use the term “dissonance” as it best describes this identity issue and is widely used in the literature. Indeed, language learning certainly involves some identity negotiation accompanied with some uneasiness as learners may feel “chagrin and regret mixed with the fearful anticipation of entering a new group”<sup>160</sup>. Consciously or not, learners experience dissonance while forging different identities following the cultures of the different contexts, languages and cultures they face. They then transcend them to mediate from one culture to another. Indeed, John H. Shumann insists on this changing nature of identity resulting from acculturation as a necessary step to language learning. In other words, unless learners experience some forms of culture shock, assimilation/adaptation and identity negotiation, effective language/culture learning and performance will not take place as the degree of language learning is determined by the degree of acculturation<sup>161</sup>.

Dissonance is highly affected by culture as the language classroom is a place of cultural contact, it is a context highly susceptible to cultural dissonance. The local culture and the foreign cultures embody different world-views, norms and beliefs, which put the language learner in a state of uneasiness as he/she is required to “select” the culture that is consistent with the context. Indeed, as explained by Smith and Hogg, “culture determines which thoughts and beliefs are consistent and which are not”<sup>162</sup>. Yet, being part of two different cultures, or more, makes it challenging to judge what is consistent and what is not.

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<sup>160</sup> Douglas Brown, *Principles of the Language Learning and Teaching*, 195

<sup>161</sup> John H. Schumann, “Research on Acculturation Model for Second Language Acquisition”, *TESL/Applied Linguistics, Journal of Multilingual and Multicultural Development*. Vol. 7, No 5. (1986): 379.

<sup>162</sup> Joanne R. Smith and Michael A. Hogg, “Social Identity and Attitudes”, in *Attitudes and attitude change*, ed. William D. Crano and Radmila Prislin (New York: Taylor and Francis, 2008), 337.

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According to Robin Martin, dissonance results in a mismatch between the different affective, cognitive and conative attitudes of an individual<sup>163</sup>. However, it certainly cannot be limited to individual attitudes as Martin pretends, as the language learner is a member of two or more communities of practice and it is commonly known that communities impose upon adherents a certain conformity to its norms and world-views as Claire Kramsch rightly puts it, languages and cultures are processes that “both include and exclude”<sup>164</sup>. When the communities’ “values” collide with each other dissonance is inevitable pushing the individual learner to seek some sort of equilibrium between the two “worlds”.

It is worth noting that identity negotiation may differ from one learner to another even when these learners belong to the same communities of practice. Algerian pupils for instance belong to, at least, two social groups; the Algerian community and the EFL community. Both communities have different cultures resulting in unavoidable identity negotiation, yet the latter differs from one student to another as some other variables affect this identity forging. Some learners associate themselves with the local community, while others may assimilate to the foreign community while another group is able to effectively mediate between the two cultures, thus one wonders about the reason behind this variation in identities. Following Juliane House, culture shapes the learner at four different levels, first the general human level, which distinguishes the human being from the animal. Then, the societal national level with which people associate themselves as belonging to the same nation-state sharing a similar religion and history. This leads to some social and natural subgroups which consists of geographically, historically, religiously, professionally, sexually and socially grouping people and finally the

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<sup>163</sup> Robin Martin, et al., “Persuasion from Majority and Minority Groups”, in *Attitudes and Attitude Change*, ed. Willian D. Crano and Radmila Prislin (New York: Taylor and Francis, 2008), 363.

<sup>164</sup> Claire Kramsch, *Language and Culture*, (Oxford: Oxford University Press, 2014), 8.

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individual level which is determined by the individual attitudes and perceptions<sup>165</sup>. This sheds light on the complex nature of identity which tends to be disregarded in the literature.

Ajzen identifies two types of dissonance, affective and cognitive as individuals sometimes hold some conflicting feelings and/or beliefs about some attitudinal objects resulting in dissonance as learners feel uncomfortable with these differences and aim at acceptance in the different communities of practice they belong to. To overcome this dissonance, learners need to be prepared with some intercultural skills that would help them mediate between the two worlds. It is, thus, necessary that authors of textbook anticipate instances of dissonance among the learners and design tasks that would help them achieve a “third space”.

Exposure to foreign cultures certainly results in intercultural awareness. Learners get to better know and understand their own culture and the culture of the “Other”. Intercultural awareness is defined as aiming “mainly at increasing international and cross-cultural understanding”<sup>166</sup> or as Nunez et al. describe it, it is a number of abstract and invisible basic assumptions that are learned unconsciously, affecting our perceptions of the world and adjustment<sup>167</sup>. To foster intercultural awareness, it is necessary to depart from learners’ culture to foreign cultures. This provides learners with basis on which to compare the two cultures and worldviews so that learners experience the world from a different perspective and then have a clearer idea about their (local) worldviews<sup>168</sup>.

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<sup>165</sup> House, “What Is an ‘Intercultural Speaker?’”, in *Intercultural Language Use and Language Learning*, ed. Eva AlcónSoler and Maria Pilar, (SafontJordà: Springer, 2007), 9.

<sup>166</sup> Soryana Yassine, “Culture Issues, Ideology and Otherness in EFL Textbooks: A Social Semiotic Multimodal Approach”, PhD diss., (Tizi Ouzou: University of Mouloud Mammeri, 2012), 84.

<sup>167</sup> Carlos Nunez, Raya Nunez Mahdi, Laura Pompa, *Intercultural Sensitivity : From Denial to Intercultural Competence*, (Assens : Van Gorcum, 2007), 3

<sup>168</sup> Soryana Yassine, “Culture Issues, Ideology and Otherness in EFL Textbooks: A Social Semiotic Multimodal Approach”, PhD diss., (Tizi Ouzou: University of Mouloud Mammeri, 2012), 84.

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### **Cultural/intercultural and Language Awareness**

Rose describes Intercultural awareness as a competence that is shaped by different abilities. First, she cites the ability to observe, identify, and record. Second is the ability to compare, contrast, and negotiate meaning, then, the ability and attitudes of dealing with and tolerating ambiguity, effectively interpreting messages, avoiding misinterpretation. Final in the list is the ability to defend one's point of view and simultaneously respecting the other and accepting difference.

It is clear that focusing only on local culture or target culture does not promote intercultural awareness. Therefore, national textbooks should get rid of the tendency to favor one culture over another for some ideological reasons. Learners need to face different cultures, mindsets and worldviews. Byram explains that language learning results in expanding one's understanding of the world as a result of primary and secondary socialization. The learners, thus, modify their schemata to be able to understand and deal with new phenomena, some of which can be dealt with through inadequate schemata if they are not prepared to perform culture and experience it from within<sup>169</sup>.

Moreover, language is highly linked to social and individual perceptions and identities. Indeed, language use and language learning define and redefine identities. As presented previously, users of a language constitute a social group that share a social identity, culture, perceptions and world-views. On the other hand, an individual has psychological, functional, attitudinal factors that result in developing a second identity that may be entirely different from the identity of the social group he/she is born to. It is important, therefore, to differentiate

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<sup>169</sup> Michael Byram, *Mediating Languages and Cultures: Towards an Integrated Theory of Foreign Language Education*, (Cleveland: Multilingual Matters, 1991), 18

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between the cultural identity that a person inherits from culture and the individual imprints that each of us give to that identity because of our different ideologies and psychologies.

Mark Cleveland et al., categorize people into four categories depending on their process of culture negotiation. First, some individuals who identify themselves with their native culture and adopt some norms and behaviors from the host culture are identified as endorsing integration. Second, the group that rejects the host culture and keep defending their target culture as separatists. The individuals who give up their target culture adopting the host culture are labelled as assimilationists. Finally, a group of people who reject both their target and host cultures are known as marginalized or decultured<sup>170</sup>.

It is possible that an individual's national and global identities differ, which puts the individual in a state of ambivalence, or dissonance. The latter is a psychological discomfort that results from a mismatch between an individual's affective and cognitive attitude for instance. The individual finds himself/herself torn between the values he/she is raised upon and the newly adopted values. As put out by Yim, "Often times, new global models of fashion, style, sexuality, and image-making are confronted by national, regional, and traditional models in many parts of the world"<sup>171</sup>. To avoid this dissonance, the individual produces hybrid identities, selecting elements from both local and global cultures.

### **Linguaculture**

Linguaculture is a concept that is advocated by Karen Risager, but originated from an eighteenth century German cultural movement that sees language as exclusively related to a nation-state. Risager builds on the Sapir-Whorf hypothesis, which advocates a link between linguistic categories and thought. Yet, she sustains that culture cannot be limited to its

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<sup>170</sup> Ibid,

<sup>171</sup> Yim, p73.

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psychological and cognitive conceptions as it is also interactional and dynamic<sup>172</sup>. Risager defines linguaculture as,

Both structurally constrained and socially and personally variable. It is a bridge between the structure of a language and a socially constituted personal idiolect. When I speak English I draw on the meaning structures and conventions of the English language, shared by others, and at the same time embody my personal connotations and life experiences in my speech<sup>173</sup>.

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<sup>172</sup> Karen Risager, "Linguaculture and Transnationality: the cultural dimensions of language", in *the Routledge Handbook of Intercultural Communication*, ed Jane Jackson, (Cleveland: New York, 2011), 102.

<sup>173</sup> Ibid, 109.

## **Part 1. Theoretical Considerations and Methodology**

### **Methodology:**

In this research, we hold that evaluating cultural contents in textbooks is not sufficient to get a clear overview of the cultural literacies in the Algerian middle schools as culture in textbooks affects and is affected by a number of other points. Therefore, it is necessary to cover all the cultural variables in our textbooks. To do so, we propose a content analysis of the cultural elements and cultural literacies of the textbooks as a first step to answer our research questions. Then, we analyze the ideologies behind cultural representations and choices, as well as textbook authors' attitudes and ideological orientations.

Our textbook evaluation/analysis toolkit builds on Byram and Escarte-Sarries' Model, Sercu's Model, Cortazzi and Jin's Model and Yassine's Model. Through the toolkit, we endeavor to analyze the textbooks on a micro and macro level discussing different variables that are related to social, economic, historical, geographical and political realities, interculturality, authors' standpoint, characters depiction, linguistic content and types of cultural content. We are thus, interested in a better understanding of the textbooks' approach to culture, the extent to which the textbooks provide a realistic depiction of the transnational, target and local cultures in addition to the geopolitical and historical nature of the relationship between the different social groups (nation-states). Are societies described as homogeneous or heterogeneous communities? Do identities reflect the social, cultural, gender and professional realities or are limited to the national understanding of identities? Is the cultural information concerning language, society, history and geography restricted to the consumer and tourist relationships?

In this research, which aims at investigating cultural literacy and the relevant issues of the national/transnational conception of culture, post-colonial and post-national ideologies and the issue of identity in two generations of middle school textbooks in Algeria, we adapt four different toolkits as there is no available toolkits that comprehensively analyses cultural literacy.



## **Part 1. Theoretical Considerations and Methodology**

Therefore, it is necessary to adjust and combine these toolkits to be able to answer our research questions.

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## CHAPTER FOUR: RESULTS

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### Chapter three: Results

In order to answer the research questions, the present thesis relies on macro as well as micro analysis of the first and second-generation textbooks' cultural literacies. The rationale behind choosing both macro and micro analysis is to account for the different cultural contents (images and texts) and culture literacies of the course-books. Moreover, we compare and contrast the choice of cultural literacies and their designers' ideologies. Our analysis of the textbooks is inspired by Cortazzi and Jin, Yassine, Sercu, Byram and Escarte-Sarries as there is no toolkit that enables to evaluate cultural literacies in a comprehensive way, we combined and adjusted the four textbook evaluation toolkits.

The two generation of middle school textbooks under investigation are textbooks that are designed and used in the Algerian context, designed by Algerian textbook writers with a commission from the Algerian Ministry of National Education. These textbooks flesh out the official syllabus and reflect changes in the curriculum and teaching paradigms.

#### Description of the First-generation Textbooks

The First-generation textbooks are four textbooks that are entitled *Spotlight on English* MS1, MS2, MS3 and *On the Move* MS4. They are launched starting from 2003, following educational reforms and are written by university teachers and have adopted a Competence-based Approach to EFL teaching. *Spotlight On English 1* (see image 1) is a 189 pages book, whose cover is red and blue, with the title written in white, which can be said to reflect the British and US flags. At the bottom and top of the cover page we find Arabic transcript, which refer to “the People’s Democratic Republic of Algeria”, “Ministry of National Education”, “Middle school year 1”.

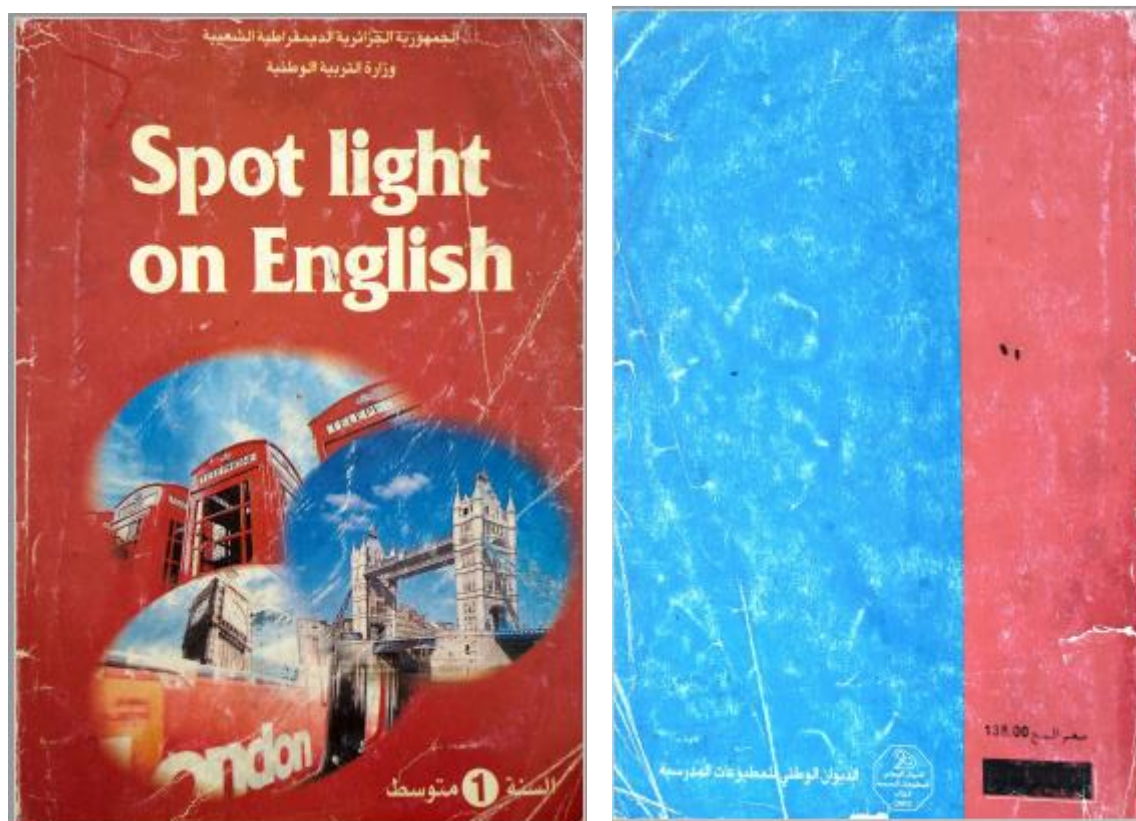


Image 1 *Spotlight on English* MS1 Front cover and back Cover.

A foreword is then addressed to the pupils in Arabic urging them to work on their own and explaining the contents of the textbooks (see image 2). The cultural contents of the textbook are presented on pages 9-12 in a content table including,

- Monuments and places: Big Ben, Maqam Eshahid.
- The British Royal Family.
- Countries/currency/ flags
- Greetings: Formal/ informal.
- Celebrations.
- Sports and Countries
- National games
- Time zone map
- The English school.
- Animals.
- The Chinese horoscope.
- Breakfast around the world
- Countries and their dishes.

- Celebrations and dishes.
- Cultural quiz.
- Old sayings.
- Origins of sports.
- Environment.
- International organizations.
- Sites in Algeria and around the world.
- The international days.

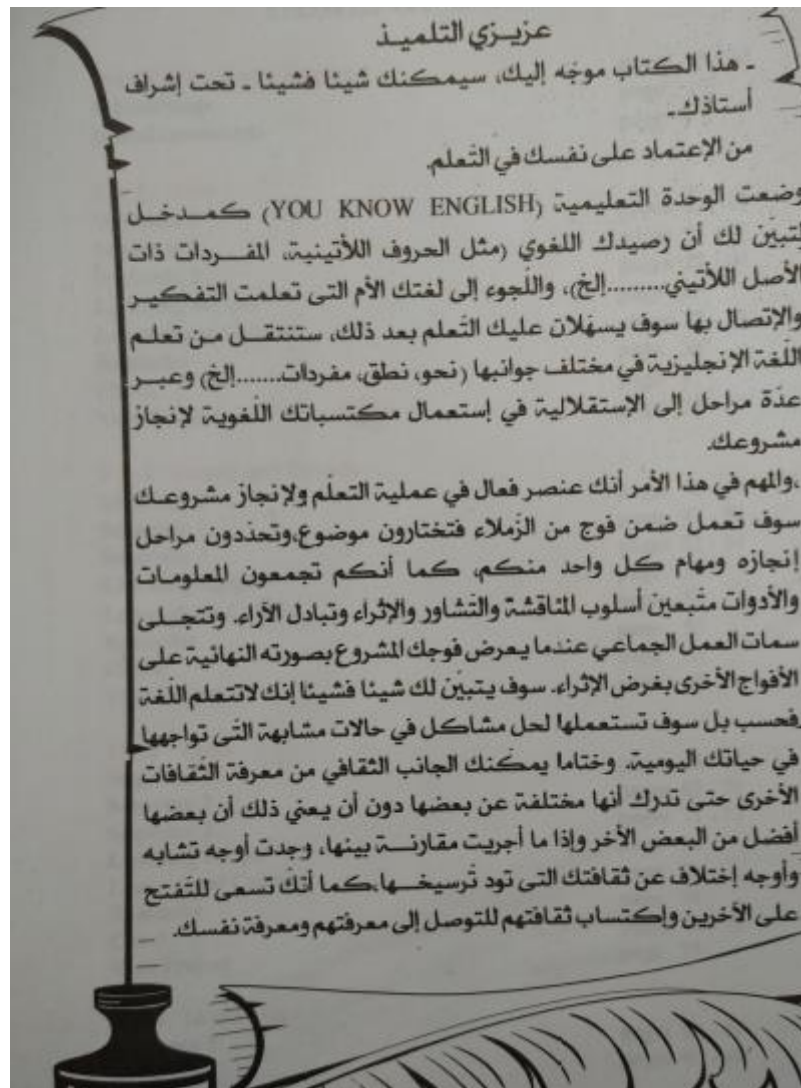


Image 2. Spotlight On English 1. Foreword to pupils.

At the end of the textbook students are provided with a two-column glossary (page 165-189) of English words and their equivalents in Arabic (see appendices). The back Cover is colored in blue and red with some Arabic transcripts reading the National Office

of School Publications (Office National des Publications Scolaires) and the price of the textbook in Algerian dinar.

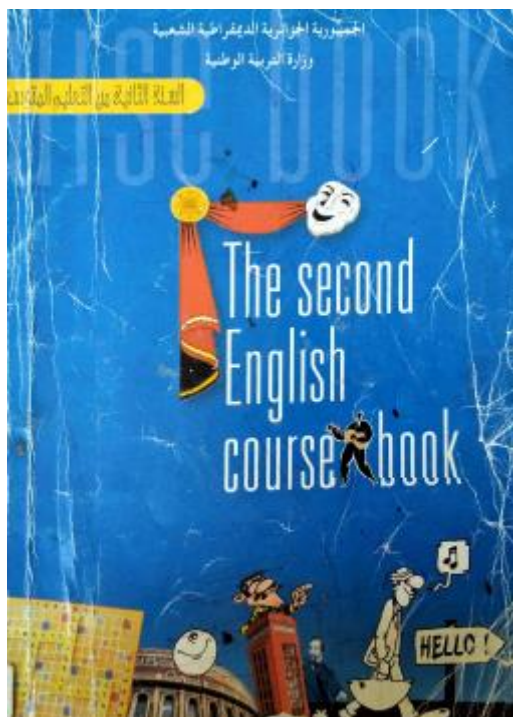


Image 3. *Spotlight on English 2*. Cover page.

Similarly, *Spotlight on English* year 2 is mainly blue, red and white, with a heading in Arabic writing “People’s Democratic Republic of Algeria”, “the Ministry of National Education” and “Middle school year two” and drawings of Lucky Luke, “Bouzid”, Charles Dickens, the British red telephone booth, Scrabble and a Roman theatre (see image 3). It is followed with foreword in Arabic addressed to pupils (see appendices). The book is 125 pages and is made of three sequences all of which include sections for “Pronunciation and Spelling”, “Listen and Speak”, “Practise”[sic], “Get Forward”, “Discover the Language”, “Listening Scripts”, “Reminder” and “Learn about Culture”. The Learn about Culture sections discuss music (such as Chaabi, RAP, Classical music and Hip Hop), the origin of the crosswords, Grandmothers’ remedies for some illnesses such as flu and cough, C Cartoons/Comic, (providing information about some cartoons such as Lucky Luke, Bouzid, TinTin, Superman, Zig et Puce etc.), theatrical genres



(Comedy and farce, Tragedy, light comedy etc.,) . The textbook ends with a section aimed at teaching contractions, spelling and verb forms in different tenses.

*Spotlight on English 3* is a 175 page book with no foreword to pupils. Its cover is picturing two main monuments, the Algerian Mauritanian Mausoleum and the British Tower Bridge (see image 4). It is divided into four files in which we find “Snapshots on Culture” sections discussing aspects of British culture namely the British Life Guards, the Loch Ness, the British Comprehensive Schools, and finally, English in the World.

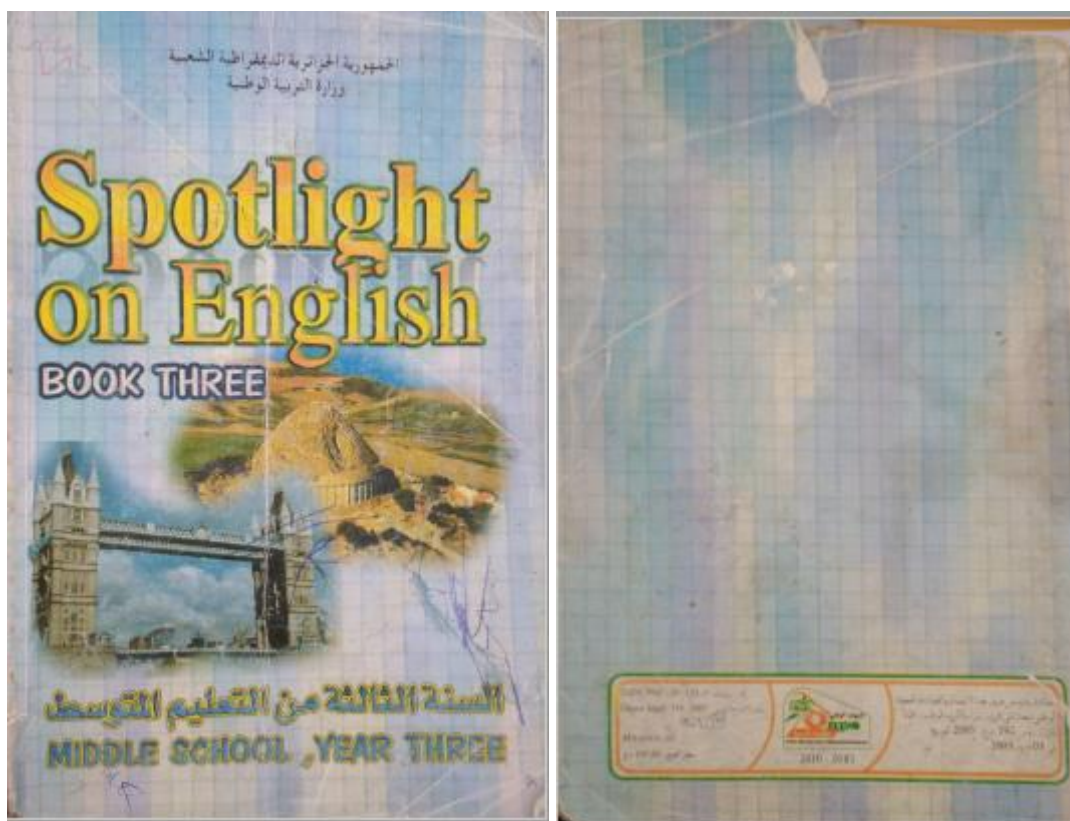


Image 4. *Spotlight On English MS3*. Cover page and Back Cover.

The textbook provides a four-column table under the heading of “Electronic Messaging” informing students about the possible abbreviations they may use while writing text messages and chat room messages. The table is divided into four columns that present “Items” (such as Today), “Abbreviations” (2day), “Emotions” (☺) and “Feelings” (happy). As their names suggest, these columns aim at raising students’ cultural literacy about messaging in this digitalized world. This section is followed with “Phonetic

Symbols”, “Pronunciation Rules for Final -ed and -s”, “Irregular Verbs” and “Spelling Rules”.

*On the Move* is the book addressed to the fourth year pupils. Its’ cover page pictures the British London Eye. Colors of the cover page are red, white, blue and green (see image 5). Contrary to the previous course-books, *On the Move* does not include separate sections discussing specifically culture; culture is integrated throughout the entire textbook.



Image 5. *On the Move* MS4. Cover Page and Back Cover.

The textbook addresses the learners in English instead of Arabic and comprises six teaching files that are followed with a 15 pages “Grammar Reference” section and a “Phonetic Symbols” section.

### Teaching Files

The first-generation textbook series comprises different teaching files that are thematically organized. As shown in table 1 each textbook comprises a different organization and discusses different topics. See the appendices for more details.



<b>File</b>	<b>Spotlight On English MS1</b>	<b>Spotlight On English MS2</b>	<b>Spotlight ON English MS3</b>	<b>On the Move MS4</b>
Pre- file	<b>You Know English!</b>  Schoolthings  School commands			
1	<b>Hello!</b>  Sequence 1  Sequence 2  Sequence 3  Listening Scripts  Learn about Culture  Reminder  Check  Your Project	<b>A Person's Profile</b>  Sequence 1  Sequence 2  Sequence 3  Functions- Notions  Language Forms  Pronunciation  Learn about Culture  Strategies	<b>Communication</b>  Sequence 1  Sequence 2  Sequence 3  Snapshots of Culture  Activate your English  Where Do we Stand  Now?	<b>It's My Treat</b>  Language Learning  -Listen and Consider  - Read and Consider  -Words and Sounds  Take a break  Skills building  -Research and report  -Listening and speak  -Reading and writing  Project round-up  Where do we stand n  Time for
2	<b>Family and Friends</b>  Sequence 1  Sequence 2  Sequence 3  Listening scripts  Learn about Culture  Reminder	<b>Language Games</b>  Sequence 1  Sequence 2  Sequence 3  Functions- Notions  Language Forms  Pronunciation	<b>Travel</b>  Sequence 1  Sequence 2  Sequence 3  Snapshots of Culture  Activate your English  Where Do we Stand	<b>You Can Do it</b>  Language Learning  -Listen and Consider  - Read and Consider  -Words and Sounds  Take a break  Skills building

	Check Your Project	Learn about Culture Strategies	Now?	-Research and report -Listening and speak -Reading and writing Project round-up Where do we stand n Time for
3	<b>Sport</b> Sequence 1 Sequence 2 Sequence 3 Listening Scripts Learn about Culture Reminder Check Your Project	<b>Health</b> Sequence 1 Sequence 2 Sequence 3 Functions- Notions Language Forms Pronunciation Learn about Culture Strategies	<b>Work and Play</b> Sequence 1 Sequence 2 Sequence 3 Snapshots of Culture Activate your English Where Do we Stand Now?	<b>Great Expectations</b> Language Learning -Listen and Consider - Read and Consider -Words and Sounds Take a break Skills building -Research and report -Listening and speak -Reading and writing Project round-up Where do we stand n Time for
4	<b>In and Out</b> Sequence 1 Sequence 2 Sequence 3 Listening Scripts Learn about Culture	<b>Cartoon/s</b> Sequence 1 Sequence 2 Sequence 3 Functions- Notions Language Forms	<b>Around the World</b> Sequence 1 Sequence 2 Sequence 3 Snapshots of Culture Activate your English	<b>Then and Now</b> Language Learning -Listen and Consider - Read and Consider -Words and Sounds Take a break

	Reminder Check Your Project	Pronunciation Learn about Culture Strategies	Where Do we Stand Now?	Skills building -Research and report -Listening and speak -Reading and writing Project round-up Where do we stand n Time for
5	<b>Food</b> Sequence 1 Sequence 2 Sequence 3 Listening Scripts Lean about Culture Reminder Check Your Project	<b>Theatre</b> Sequence 1 Sequence 2 Sequence 3 Functions- Notions Language Forms Pronunciation Learn about Culture Strategies		<b>Dreams, Dreams</b> Language Learning -Listen and Consider - Read and Consider -Words and Sounds Take a break Skills building -Research and report -Listening and speak -Reading and writing Project round-up Where do we stand n Time for
6	<b>Inventions and Discoveries</b> Sequence 1 Sequence 2 Sequence 3			<b>Fact and Fiction</b> Language Learning -Listen and Consider - Read and Consider -Words and Sounds

	Listening Scripts Lean about Culture Reminder Check Your Project			Take a break Skills building -Research and report -Listening and speak -Reading and writing Project round-up Where do we stand n Time for Scripts Grammar Reference Phonetic symbols acknowledgements
7	<b>Environment</b> Sequence 1 Sequence 2 Sequence 3 Listening Scripts Lean about Culture Reminder Check Your Project			

**Table 1.** Contents of the first-generation textbook series.

It is worth noting that *On the Move* has been updated and revisited as well as slimmed down in 2018. The textbook that used to consist of six educational files that are thematically organized under headings such as “it’s My Treat” or “Great Expectations” is, in the temporary version that was used for the school year 2018-2019 divided into four sequences that are organized using action verbs and following Bloom’s taxonomy. The reasons for this revision is a national strike that lasted several months and the policy makers and educational specialist’ attempt to make *On the Move* “fit the second-generation curriculum as well as the suggested planning learning<sup>1</sup>. The textbook is, thus, used following the theoretical frameworks of CBA. The teacher guide explains that

the suggested topics primarily aim at expending learners’ knowledge about culture, science, history and the like and inculcating values of national and international citizenship, solidarity, eating ethics, tables manners, among others [...] the main topics depict;

- a. The learner’s personal life (his personality features, his embarrassing and enriching experiences, his ambitions, his dreams, his projects)
- b. His/her personal environment (family advice, commitment with charity clubs, and respect, healthy food and table manners, hobbies);
- c. Her/his enlarged environment (forums and discussion network on food and dishes around the world, landmarks and monuments, national and universal landmarks, outstanding figures in history, literature and art and the world)

*On the Move* has, thus, been re-evaluated and adapted as it was scrutinized by a team of inspectors who decided to keep only the topics, contents and activities that meet their targeted competencies. 30% of *On the Move*’s content is consequently changed and deemed irrelevant. Supplementary texts have been provided that help remedy for the

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<sup>1</sup> Teachers’ Guide Middle School Stage 3/year Four, (Boumerdes, April 2018), 3.

previously proposed “mechanical’ activities<sup>2</sup>. Moreover, the slimmed down version selects topics that are deemed necessary to meet the learners’ dreams and wishes and reflect their surrounding (home and school) life and areas of interest<sup>3</sup>. It likewise makes reference to some targeted international values, international membership and solidarity.

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<sup>2</sup> Ibid, 6.

<sup>3</sup> Ibid 4.

### Description of The Second-generation textbooks

The Second-generation textbooks, on the other hand, is a selection of four books that are all entitled *My Book of English* and designed by middle school teachers and inspectors. *My Book of English* MS1 is a 190 page course-book whose cover page pictures twelve female and male teenagers from different ethnicities and a physically impaired individual. They are all holding hands around a globe representing the different continents with the Algerian map and flag at the center (see image 6). At the top of the cover page we read in Arabic transcript “People’s Democratic Republic of Algeria”, “Ministry of National Education” and “Middle school learning year one”. A foreword to pupils is presented in Arabic as pictured in image 7. The book ends with “Pronunciation Recap”, “Grammar Recap” and “My Trilingual Glossary” sections.

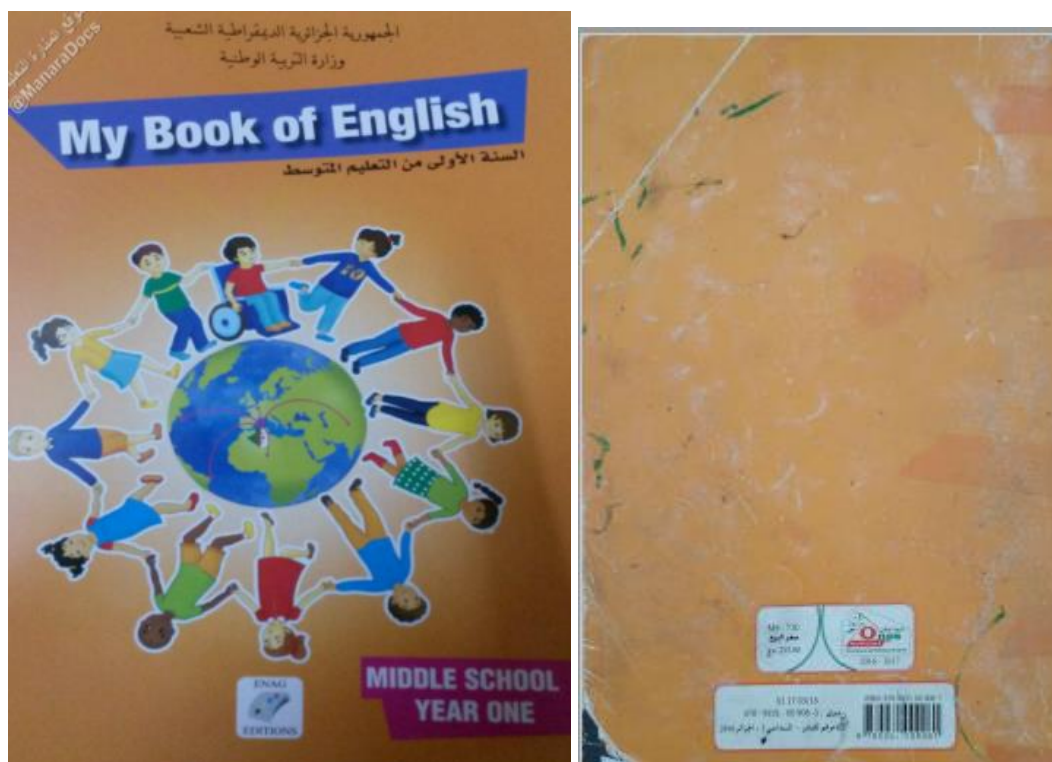


Image 6: *My Book of English* 1. Cover page.

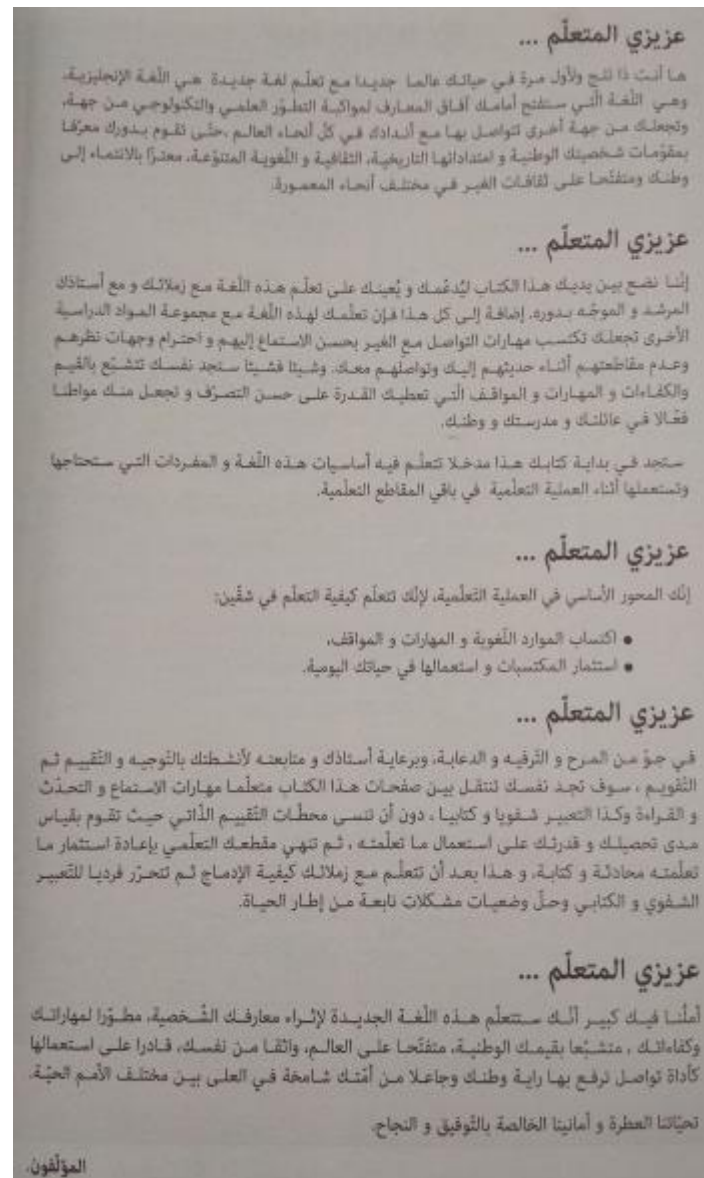


Image 7 foreword to pupils

*My Book of English 2* is 159 page with a cover featuring the Algerian flag, a compass, the Hoggar and in a single image the British Tower Bridge, the American Golden Gate Bridge and The Algerian Suspended Bridge of Sidi M'Cid in Constantine. The textbook does not present a foreword to students.



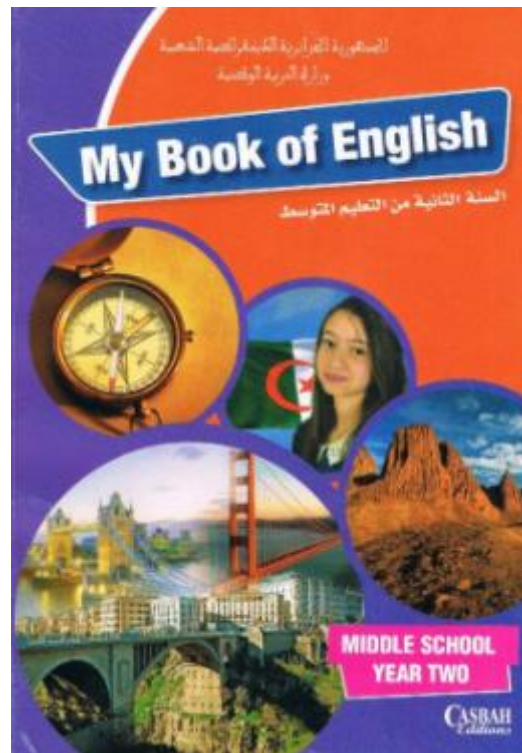


Image 8. My Book of English 2. Cover Page.

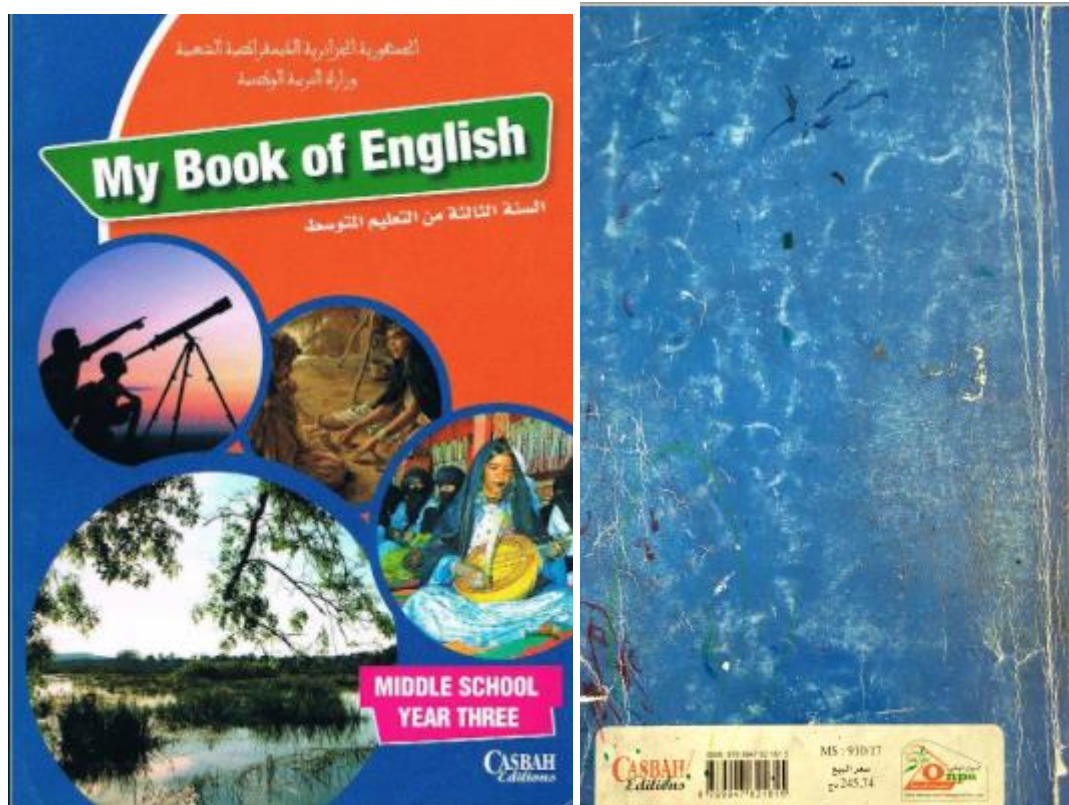


Image 9. My Book of English 3. Cover Page and Back Cover.

*My Book of English 3* runs for 159 and has a cover page that depicts different aspects of life in Algeria (see image 7). It presents a foreword to students in Arabic and is divided into four sequences. Besides, the textbooks ends with a list of irregular verbs and 12 pages trilingual glossary. Culture is presented within the textbooks, not in separate sections as in the First-Generation textbooks. *My Book of English 4* (see image 8) is 143 pages and pictures the Algerian author Mohamed Dib, the Alhambra Palace, the local Charity association Ness Elkheir and the Birmingham Palace.

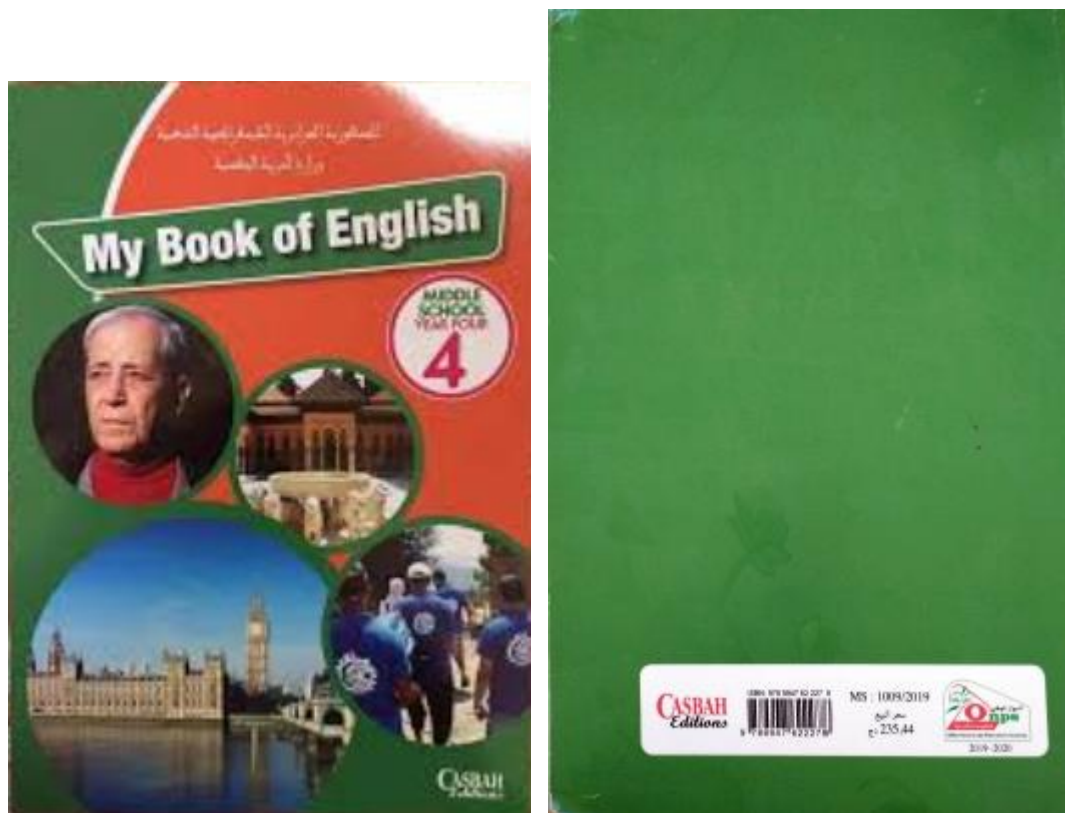


Image 10. *My Book of English* MS4. Cover Page and Back Cover.

### Teaching Files

The second-generation textbook draws on a functional and project-based syllabuses. As shown in table 2 functions are at the heart of the textbooks, which are contextualized to meet real life needs of the learners. The latter are meant to solve problems, actively engage in tasks and present projects at the end of each sequence.

Sequence	My Book Of English	My Book of English	My Book of English	My Book of English
	1	2	3	4
	My Charter of Good Conduct.  Pre-sequence: we have English now!			
1	<b>Me and My Friends.</b>  I listen and do.  I pronounce.  My grammar tools.  I practise. [sic]  I read and do.  I learn to integrate.  I think and write.  Now I can.  I play.  I enjoy.  My Pictionary.	<b>Me, My Friends and My Family.</b>  I listen and do.  I pronounce.  I practise.[sic]  I learn to integrate.  I think and write.  Now, I can.  I play and enjoy.  I read for pleasure.	<b>Me, My Abilities, My Interests and My Personality</b>  I listen and do.  I pronounce.  My grammar tools.  I practice.  I read and do.  I learn to integrate.  I think and write.  Now, I can.  I play and enjoy.  I read for pleasure	<b>Me, Universal Landmarks and Outstanding Figures in History, Literature and Arts.</b>  I listen and do.  My pronunciation tools.  I pronounce.  My grammar tools.  I practise[ sic].  I read and do.  I learn to integrate.  I think and write.  Now, I can.  I play and enjoy.  I read for pleasure.

				I get ready for my BEM exam.
2	<b>Me and My Family.</b> I listen and do. I pronounce. My grammar tools. I practise. [sic] I read and do. I learn to integrate. I think and write. Now I can. I play. I enjoy. My Pictionary.	<b>Me and My Shopping.</b> I listen and do. I pronounce. I practice. I learn to integrate. I think and write. Now, I can. I play and enjoy. I read for pleasure.	<b>Me and Lifestyles</b> I listen and do. I pronounce. My grammar tools. I practice. I read and do. I learn to integrate. I think and write. Now, I can. I play and enjoy. I read for pleasure.	<b>Me, My Personality and Life Experience.</b> I listen and do. My pronunciation tools. I pronounce. My grammar tools. I practise[ sic]. I read and do. I learn to integrate. I think and write. Now, I can. I play and enjoy. I read for pleasure. I get ready for my BEM exam.
3	<b>Me and My Daily Activities.</b> I listen and do. I pronounce. My grammar tools. I practise. [sic]	<b>Me and My Health</b> I listen and do. I pronounce. I practice. I learn to integrate. I think and write.	<b>Me and the Scientific World.</b> I listen and do. I pronounce. My grammar tools. I practice.	<b>Me, My Community and Citizenship.</b> I listen and do. My pronunciation tools.

	<p>I read and do.</p> <p>I learn to integrate.</p> <p>I think and write.</p> <p>Now I can.</p> <p>I play.</p> <p>I enjoy.</p> <p>My Pictionary.</p>	<p>Now, I can.</p> <p>I play and enjoy.</p> <p>I read for pleasure.</p>	<p>I read and do.</p> <p>I learn to integrate.</p> <p>I think and write.</p> <p>Now, I can.</p> <p>I play and enjoy.</p> <p>I read for pleasure.</p>	<p>I pronounce.</p> <p>My grammar tools.</p> <p>I practise[ sic].</p> <p>I read and do.</p> <p>I learn to integrate.</p> <p>I think and write.</p> <p>Now, I can.</p> <p>I play and enjoy.</p> <p>I read for pleasure.</p> <p>I get ready for my BEM exam.</p>
4	<p><b>Me and My School.</b></p> <p>I listen and do.</p> <p>I pronounce.</p> <p>My grammar tools.</p> <p>I practise. [sic]</p> <p>I read and do.</p> <p>I learn to integrate.</p> <p>I think and write.</p> <p>Now I can.</p> <p>I play.</p> <p>I enjoy.</p> <p>My Pictionary.</p>	<p><b>Me and My Travels.</b></p> <p>I listen and do.</p> <p>I pronounce.</p> <p>I practice.</p> <p>I learn to integrate.</p> <p>I think and write.</p> <p>Now, I can.</p> <p>I play and enjoy.</p> <p>I read for pleasure.</p>	<p><b>Me and My Environment.</b></p> <p>I listen and do.</p> <p>I pronounce.</p> <p>My grammar tools.</p> <p>I practice.</p> <p>I read and do.</p> <p>I learn to integrate.</p> <p>I think and write.</p> <p>Now, I can.</p> <p>I play and enjoy.</p> <p>I read for pleasure.</p>	
5	<p>Me, My Country and the World.</p>			

	I listen and do. I pronounce. My grammar tools. I practise. [sic] I read and do. I learn to integrate. I think and write. Now I can. I play. I enjoy. My Pictionary.			
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**Table 2.** Second-generation textbooks' functional contents.

### A. Macro Level Cultural Contents in the First-Generation Textbooks :

In this section, we elaborate a toolkit following Byram, Sercu and others for the purpose of evaluating the cultural literacies of the two textbook series at both macro and micro levels. The choice of this toolkit and its items is motivated by the need for an evaluation of the types of the targeted cultural literacies, the choice of content in regard to the local, target and transnational cultures, in addition to the presence of elements of banal nationalism.

Type of culture	Year 1	Year 2	Year 3	Year 4
Do textbooks consider learners' culture?	yes	yes	yes	yes
Is target language culture specific to British and American cultures?	yes	yes	No	yes
Do textbooks represent a reality about the target culture or present the authors' view?	reality	reality	both	reality
Do textbooks only present a tourist point of view?	yes	yes	yes	no
Is culture used purely as a source of facts to learn about?	no	yes	no	No
Are there any topics that might not be culturally suitable for the learners?	no	no	no	no
Is information on foreign culture integrated in separate sections?	yes	yes	yes	no

<b>Representation and Stereotypes</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>
Do textbooks offer an unbiased perspective of culture?	yes	yes	yes	yes
Is culture presented with comments such as this is good/bad?	no	no	no	no
Are negative and problematic aspects of foreign culture touched upon?	no	no	no	no
Do textbooks reinforce stereotypes?	no	no	no	no
Are women given equal prominence to men in all aspects of the textbooks?	no	no	Yes/no	No

<b>Cultural Literacy</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>
Is material presented objectively?	yes	yes	yes	yes
Do textbooks give any information on how cultural contents may be handled?	no	no	no	no
Is information up-to-date?	no	no	no	no
Is information realistic?	no	no	no	no
Are students encouraged to compare their own culture with the other ones?	yes	yes	yes	yes



Are students encouraged to consult additional materials on the topics dealt with?	yes	yes	no	yes
Do situations in which someone with a good mastery of the foreign language is not understood because of differences in culture-specific reference frames?	no	yes	yes	yes

### B. Macro Level Cultural Contents in the Second Generation Textbooks :

Type of Culture	Year 1	Year 2	Year 3	Year 4
Do textbooks consider learners' culture?	Yes	yes	yes	yes
Is target language culture specific to British and American cultures?	No	no	no	no
Do textbooks represent a reality about the target culture or present the authors' view?	reality	both	reality	reality
Do textbooks only present a tourist point of view?	yes	yes	Yes	yes
Is culture used purely as a source of facts to learn about?	yes	yes	Yes	yes
Are there any topics that might not be culturally suitable for the learners?	no	no	No	no
Is information on foreign culture integrated in separate sections?	no	No	no	no

<b>Representation and Stereotypes</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>
Do textbooks offer an unbiased perspective of culture?	yes	yes	Yes	yes
Is culture presented with comments such as this is good/bad?	no	no	No	no
Are negative and problematic aspects of foreign culture touched upon?	no	no	No	no
Do textbooks reinforce stereotypes?	no	no	No	no
Are women given equal prominence to men in all aspects of the textbooks?	no	no	no	no

<b>Cultural Literacy</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>
Is material presented objectively?	no	no	no	no
Do textbooks give any information on how cultural contents may be handled?	no	no	No	no
Is information up-to-date?	yes	yes	Yes	yes
Is information realistic?	no	no	no	no
Are students encouraged to compare their own culture with the other ones?	yes	no	no	no

Are students encouraged to consult additional materials on the topics dealt with?	no	no	yes	yes
Do situations in which someone with a good mastery of the foreign language is not understood because of differences in culture-specific reference frames?	no	no	no	no

### C. Micro level, cultural literacy in the First Generation Textbooks

National culture elements (banal nationalism)	Year 1	Year 2	Year 3	Year 4	total
Algerian flag or national symbol	2	0	3	0	5
Flags and symbols from the Muslim/Arab world	0	0	8	0	8
British and American flags and national symbols	7	0	18	2	27
Flags and national symbols from all over the world	1	0	13	1	15
Algerian Figures, heroes and leaders	0	0	0	4	4
British and American figures, heroes and leaders	7	0	2	9	18
Arab or muslim figures, heroes and leaders	1	0	0	2	3
Foreign national figures, heroes, inventors and leaders	0	7	3	3	13
Algerian political speech	0	0	0	0	0
British and American political speech	0	0	0	2	2

Speeches from different parts of the world	0	0	0	0	0
Algerian independence, national and religious days	1	0	1	3	5
British/American, national and religious days	3	0	1	1	5
New Years Eve, Christmas, Women's days, mothers' day, birthdays ....	2	1	2	3	8
Algerian cities and places	21	14	35	10	80
American and British cities and places	22	21	50	26	119
Arab nation-states, cities and places	3	1	12	1	17
World countries, cities and places.	43	12	41	5	101
Algerian Currency	3	2	1	0	6
British and American currency	5	1	2	2	10
Arab currency	1	0	0	0	1
Currency from all over the world	3	0	0	0	3

<b>Language and culture (linguistic literacy)</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>	<b>Total</b>
collocations	0	0	1	0	1
Idioms and expressions	1	0	5	29	35
Riddles and brainteasers	0	4	0	2	6
Jokes	0	10	1	3	14

comics	0	2	5	4	11
Songs and Poems	1	2	2	8	13
Extracts from literary and artistic works	1	0	2	5	8
Functions of language	0	6	29	6	41

<b>Social norms and values</b>	<b>Year 1</b>	<b>Year 2</b>	<b>year 3</b>	<b>Year 4</b>	<b>Total</b>
Algerian values	0	2	0	0	2
Muslim values	0	0	0	0	0
Foreign values	0	0	0	0	0
Universal norms and values	0	0	0	2	2
Algerian communicative values and politeness	0	0	0	1	1
American, British communicative values and politeness	0	0	0	1	1
Foreign communicative values and politeness	0	0	0	0	0
Universal communicative values and politeness	0	0	0	0	1
Algerian life style	0	0	2	4	6
British and American life style	1	4	4	6	15
Transnational life styles	0	0	0	1	1

<b>Algerian Artistic and scientific production</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>	<b>total</b>
plays	0	0	0	0	0

songs	1	0	2	0	3
Games , sport and leisure activities	0	0	0	0	0
Music	0	2	5	0	7
Movies and TV shows	0	2	3	0	5
novels, short stories	0	2	0	0	2
Newspapers and articles	0	1	0	0	1
Tv and radio channels	0	0	0	0	0
Poems	0	0	0	1	1
Painting	0	1	0	0	0
Folktales and myth	0	1	1	2	4
Diaries	0	0	0	0	0
Cartoons/ comics	0	1	0	1	2
Inventions	0	0	0	0	0
Discoveries	0	0	0	0	0

<b>American and British artistic and scientific production</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>	<b>total</b>
Plays	0	7	0	0	7
songs	1	0	2	4	7
music	6	14	2	1	23
Games, sport, leisure activities	3	15	3	2	23
Movies and TV shows	1	2	16	1	20
Novels, short stories or adaptations	1	12	2	1	16
Newspapers and articles	0	1	5	7	13
Tv and radio channels	0	0	7	0	7

Poems	0	0	0	0	00
Paintings	0	0	0	0	0
Folktales, myth	0	0	1	0	0
Diaries	0	1	0	0	1
Cartoons/comics	0	16	4	1	21
inventions	3	2	2	0	7
discoveries	0	1	0	2	3

<b>World artistic and scientific production</b>	<b>Year</b>	<b>Year</b>	<b>Year</b>	<b>Year</b>	<b>total</b>
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	
Plays, theatre and cinema	0	5	4	0	9
Songs	0	0	0	0	0
music	0	3	1	0	4
Games/ sport and leisure activities	0	17	11	3	31
Movies , tv shows	0	0	1	2	3
Novels, short stories or adaptations	0	1	0	0	1
Newspaper and articles	0	1	0	0	1
Poems	0	0	0	0	0
Paintings	0	3	0	0	3
Folktales	0	0	0	0	0
Diaries	0	0	0	0	0
Cartoon/ comics	0	4	0	0	4
Inventions	10	4	4	1	19
discoveries	0	5	0	0	5

scientists	0	5	0	2	7
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<b>Arab/ muslim world artistic and scientific production</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>	<b>total</b>
Folktales	0	0	0	1	1
Novels, short stories	0	0	0	1	1
Cartoons, comics	0	0	0	0	0
scientists	0	0	0	4	4
inventions	3	0	0	0	3
discoveries	0	0	0	0	0

<b>Algerian Surface culture</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>	
Food and drinks	0	1	3	14	17
Dishes, meal times and eating habits	0	0	1	1	2
Celebrations and partying	0	0	0	1	1
clothes	0	0	1	1	2
Architecture	1	0	0	0	1
maps	1	0	1	0	2
names	16	9	48	22	95
Stars, authors and literary figures	5	15	0	5	25
Fauna and flora	0	1	0	2	3



<b>American and British surface culture</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>	<b>total</b>
Food and drinks	1	2	1	12	16
Dishes, meal time and eating habits	1	1	2	3	7
Celebrations and partying	2	0	3	2	7
clothes	0	0	1	1	2
architecture	1	9	1	1	12
maps	2	0	4	3	9
names	44	53	26	27	150
Stars, authors and literary figures	1	23	11	12	47
Fauna and flora	0	0	0	0	0

<b>Global surface culture</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>	<b>total</b>
Food and drinks	0	3	7	19	29
Dishes and eating habits	0	0	0	1	1
clothes	0	2	3	1	6
architecture	0	0	0	1	1
maps	5	0	1	2	8
names	21	12	3	2	38
Stars, authors and literary figures	1	7	1	1	10
Fauna and flora	0	0	3	7	10

<b>history</b>	<b>Year</b>	<b>Year</b>	<b>Year</b>	<b>Year</b>	<b>total</b>
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	
Algerian history	0	0	0	1	1
Muslim and Arab history	1	0	0	2	3
British and American history	1	1	3	4	9
World history	1	0	1	2	4
Algerian monuments and historical sites	1	0	2	4	7
American, British monuments and historical sites	7	2	8	0	17
Arab world historical sites	1	0	2	0	3
World monuments and historical sites	2	0	6	2	10

#### **D. Micro Level, Cultural Literacy in Second Generation Textbooks**

<b>National culture elements</b>	<b>Year</b>	<b>Year</b>	<b>Year</b>	<b>Year</b>	<b>total</b>
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	
Algerian flag or national symbol	53	5	13	1	72
Flags and symbols from the Muslim world	13	0	1	0	14
British and American flags and national symbols	17	2	2	3	24
Flags and national symbols from all over the world	50	2	0	1	53
Algerian nationalist Figures, heroes and leaders	8	0	4	16	28
British and American figures, heroes and leaders	2	0	2	3	7
Arab or Muslim figures, heroes and leaders	0	0	5	9	14
Foreign national figures, heroes, inventors and leaders	1	1	1	0	3

Algerian nationalist rhetoric and discourse	5	0	0	10	15
British and American speech	0	0	0	0	0
Arab Islamic countries' nationalist rhetoric	0	0	0	3	3
Algerian independence, national and religious days	3	0	0	11	14
British/American, national and religious days	3	0	0	0	3
New Years Eve, Christmas, Women's days, mothers' and Grandmothers' day , Chinese New Year, Earth Day....	1	0	3	0	4
Algerian cities and places	42	2	63	22	129
American and British cities and places	7	4	5	20	36
Arab/Muslim nation-states, cities and places	0	2	39	12	53
World countries, cities and places.	2	7	19	34	61
Algerian banknotes and Currency	1	0	0	0	1
British and American banknotes and currency	5	4	3	0	12
Arab banknotes and currency	2	0	0	0	2
Currency and banknotes from all over the world	7	0	0	0	7

Language and culture	Year 1	Year 2	Year 3	Year 4	Total
collocations	0	0	0	0	0

Idioms and expressions	0	13	1	1	15
Riddles and brainteasers	0	1	1	0	2
Jokes	0	0	0	0	0
comics	1	0	0	0	1
Songs and Poems	8	1	2	3	14
Extracts from literary and artistic and media works	0	0	5	3	8
Functions of language	0	5	2	3	10

<b>Social norms and values</b>	<b>Year 1</b>	<b>Year 2</b>	<b>year 3</b>	<b>Year 4</b>	<b>Total</b>
Algerian values	13	0	0	7	20
Muslim values	0	0	0	1	1
American and British values	0	0	2	2	4
Universal norms and values	23	2	1	10	36
Algerian communicative values, politeness	4	0	0	0	4
American, British communicative values and politeness	0	1	0	0	1
Foreign communicative values and politeness	0	0	0	0	0
Universal communicative values and politeness	0	0	0	0	0
Algerian life style	1	3	5	3	12
British and American life style	1	2	4	1	8

Transnational life styles	0	0	0	1	1
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<b>Algerian Artistic and scientific production</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>	<b>total</b>
plays	0	0	0	5	5
songs	0	0	0	0	0
Games , sport and leisure activities	1	0	6	0	7
Musical genre and musical instruments	1	1	17	1	20
Movies and TV shows	0	0	1	3	4
novels, poems, short stories, or adapted versions	0	0	0	17	17
Newspapers, magazines and articles	0	0	6	1	7
Tv and radio channels	0	0	0	0	0
Poems	0	1	1	3	5
Painting	0	2	0	1	3
Folktales, superstition and myth	0	0	0	1	1
Diaries, biographies	0	2	0	8	10
Cartoons/ comics	0	0	0	0	0
Inventions	0	0	4	0	4
Discoveries	0	0	0	0	0

<b>American and British artistic and scientific production</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>	<b>total</b>
Plays	00	0	0	0	0
songs	0	0	1	2	3
music	0	0	1	0	1

Games, sport, leisure activities	0	0	6	0	6
Movies and TV shows	0	0	0	2	2
Novels, short stories or adaptations	0	0	5	2	7
Newspapers and articles	0	0	0	1	1
Tv and radio channels	0	0	0	0	0
Poems	0	0	1	1	2
Paintings	0	0	0	0	0
Folktales, myth	0	0	0	0	0
Diaries , biographies	0	0	0	1	1
Cartoons/comics	0	0	0	0	0
inventions	0	0	02	0	2
discoveries	0	0	0	0	0

<b>World artistic and scientific production</b>	<b>Year</b>	<b>Year</b>	<b>Year</b>	<b>Year</b>	<b>total</b>
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	
Plays, theatre and cinema	0	0	0	0	0
Songs	0	0	0	0	0
Music genre and musical instruments	0	0	7	0	7
Games/ sport and leisure activities	7	18	13	3	41
Movies , tv shows	0	0	1	0	1
Novels, short stories or adaptations	0	0	0	0	0
Newspaper and articles	0	0	5	0	5
Poems	0	0	0	0	0
Paintings	3	0	0	10	13

Folktales	0	0	0	0	0
Diaries	0	0	0	0	0
Cartoon/ comics	0	0	0	0	0
Inventions	0	0	4	0	4
Muslim figures, scientists	0	0	3	0	3
discoveries	0	0	1	0	1
scientists	0	0	0	0	0

<b>Arab/ Muslim world artistic and scientific production</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>	<b>total</b>
Folktales	0	0	0	0	0
Novels, short stories and scientific production	0	0	4	0	4
Muslim figures	0	0	10	2	12
Cartoons, comics	0	0	0	0	0
Diaries, biographies	0	0	0	1	0
scientists	0	0	10	0	10
inventions	0	0	27	0	27
discoveries	0	0	3	0	3

<b>Algerian Surface culture</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>	<b>total</b>
Food and drinks	3	0	12	2	17
Dishes, meal times and eating habits	1	0	0	3	4
Celebrations and partying	4	0	0	2	6

Clothes and uniforms	7	0	7	0	14
Institutions and Architecture , monuments	26	0	2	0	28
maps	4	11	4	0	19
names	52	13	5	9	79
Stars, authors, scientists and literary figures	1	0	7	16	24
Fauna and flora	9	0	20	0	29

<b>American and British surface culture</b>	<b>Year</b>	<b>Year</b>	<b>Year</b>	<b>Year</b>	<b>total</b>
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	
Food and drinks	8	0	6	1	15
Dishes, meal time and eating habits	0	0	3	0	3
Celebrations and partying	3	0	0	0	3
clothes	0	0	5	0	5
Architecture, institutions and monuments	11	0	1	4	15
maps	5	1	0	0	6
names	15	10	3	12	40
Stars, authors and literary figures	0	0	2	9	11
Fauna and flora	7	0	2	0	9

<b>Global surface culture</b>	<b>Year</b>	<b>Year</b>	<b>Year</b>	<b>Year</b>	
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>	
Food and drinks	3	0	1	3	7
Dishes and eating habits	0	0	0	2	2
clothes	2	0	17	0	19



Architecture, institutions and monuments	0	0	0	3	3
maps	9	0	3	1	14
names	7	4	5	2	18
Stars, authors, artists, scientists and literary figures	0	0	7	20	27
Fauna and flora that are foreign	16	0	13	0	29

<b>History and tourism</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>	<b>total</b>
Algerian history	1	0	4	15	20
Muslim and Arab history	0	0	5	5	10
British and American history	0	0	2	4	6
World history	0	0	0	1	1
Algerian monuments and historical sites	2	1	3	10	16
American, British monuments and historical sites	0	0	0	21	21
Arab world monuments historical sites	0	0	0	11	11
World monuments and historical sites	0	0	0	14	14

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PART THREE.

CHAPTER FIVE:

THE CULTURAL LITERACIES OF THE

TEXTBOOKS

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## Chapter 5 : The Cultural Literacies of the Two Textbooks

### Introduction

As stated previously, language teaching in Algeria went through different phases and has been affected by different social, cultural and political events. In the early 2000's, it became clear that a reform in education is required. Policy makers understood that an opening to world languages and cultures would favor economic, social, intellectual and political prosperity and help overcome the tragic effects of the 1990s political and social unrest. In fact, most educational reforms in Algeria are stimulated by social, economic and political factors. A rich cultural literacy is, therefore, targeted, yet not always met.

Since 2000s two textbook series have been designed. Both are locally produced. The first Generation-Textbooks textbook series entitled *Spotlight on English* and *On the Move*, are designed by university teachers. The second Generation textbooks, on the other hand, are entitled *My Book of English* and are designed by educational inspectors and middle school teachers. Both series were commissioned by the Ministry of Education.

One of the biggest criticisms addressed to textbooks, in general, is that they are commercially oriented and are there to serve what Freire calls “the banking system of education”. In other words, they prepare learners to fit into global markets and help them acquire skills and competencies that fit into this market. Brumfit, for instance, describes textbooks as “masses of rubbish that are skillfully marketed”<sup>1</sup>. Much of these skills and competencies are related to functional abilities that help learners secure a job in the future, while the promotion of students' cultural literacy seems to be disregarded.

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<sup>1</sup> Quoted in Cortazzi and Jin, “Cultural Mirrors: Materials and Methods in the EFL Classroom”, in *Culture in Second Language Teaching and Learning*, ed., Eli Hinkel (Cambridge: Cambridge University Press, 1999), 207.

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As advanced earlier, cultural literacy is, according to Risager, one of the three purposes of teaching culture. In fact, it is the corner-stone for the development of effective communication and positive attitudes. One of the biggest challenges for textbook designers is to provide cultural elements that enrich students' literacy for years and enable learner to effectively perform culture. However, the cultural content of textbooks may lose its value through time<sup>2</sup> as what is relevant as cultural literacy in 2020 may no longer be interesting and relevant to 2030 students.

### 1.1.Linguistic Literacy

Undoubtedly, language learning entails acquiring a linguistic literacy that would enable learners to understand and communicate via written and spoken messages. In fact, linguistic literacy is the primary concern of teachers and education specialists, as it is commonly known that “linguistic elements embody cultural features”<sup>3</sup>. Thus, when language elements are taught, students are endowed with cultural/linguistic literacy and the sociocultural uses of the language, which foster intercultural awareness. Without an adequate linguistic literacy, no effective communication would occur, nor would the learner develop appropriate attitudes and competencies.

Language awareness should be frequently updated and language use contextualized to meet students' changing needs. As put by Bao and Phan,

knowledge about the language is constantly renewed. This includes language awareness, such as the knowledge of grammar rules and

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<sup>2</sup> Hayet Messakher, “Cultural Representations in Algerian Textbooks”, *International Perspectives on Materials in EFL : International Perspectives on English Language Teaching* ed., Sue Garton and Kathleen Graves, 2014 (Palgrave: Palgrave Macmillan, 2014), 76.

<sup>3</sup> Zia Tajeddin and Shohreh Teimournezhad, “*Exploring the hidden agenda in the representation of culture in international and localised ELT textbooks*”, *The Language Learning Journal*, (2015) 43, n2, 189.

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lexical roots, recognition of borrowed words, and an understanding of the origins of the language and the constituents that make it unique<sup>4</sup>

what Bao and Phan sustain in the citation is particularly true with regard to the youth, who are the most inventive in terms of language. That is why in their words, it

is important to involve learners more in discovery rather than training in linguistic information. Educators may wish to have learners explore language by themselves in terms of developing their own policies, sharing their views on language, and participating as owners of the language, not as recipients of rules and knowledge<sup>5</sup>.

The linguistic literacy is often associated to the Language Competence (see figure 1) or the Communicative Competence (CC) as coined by Hymes and promoted by the Communicative Language Teaching. To communicate in a foreign language, thus, involves a myriad of structural, cognitive, social, cultural and pragmatic skills that enable us to convey meaning and transmit messages within a specific context.

Communication is, thus, functional and is a purposeful act of sharing meaning with the use of speech acts to fulfill some purposes. It is not “merely an event, something that happens, it is functional, purposive and designed to bring about some effects, some change –however subtle or unobservable –on the environment of the hearer or speaker”<sup>6</sup> and has, as Austen adds, an elocutionary force.

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<sup>4</sup> Dat Bao and Le-Ha Phan, “The Voices of Vietnamese Nationalism and Informal Discourse in Language Policy” in *Applied Linguistics and Language Teaching in the Neo-Nationalist Era*, ed., Kyle McIntosh. (New York: Palgrave Macmillan, 2020), 156-7.

<sup>5</sup> Ibid, 158.

<sup>6</sup> Douglass Brown, *Principles of Language Learning and Teaching*: fifth edition, (New York: Longman, 2007). 336.

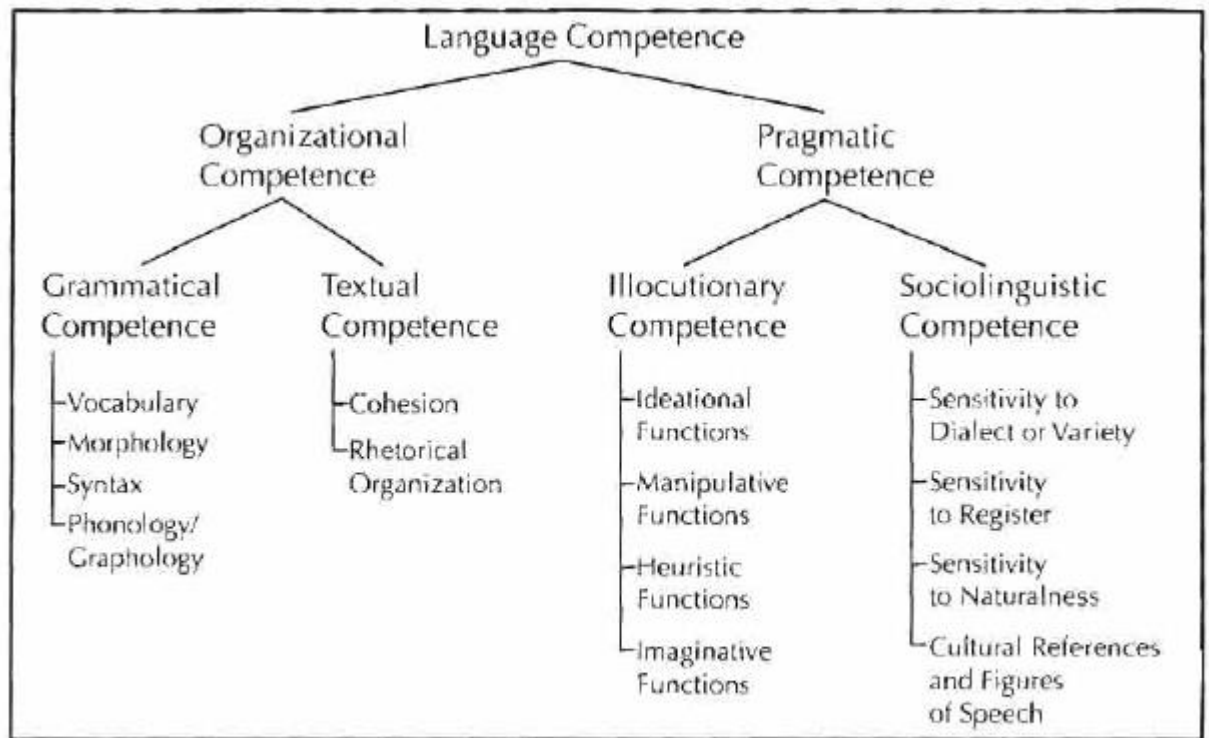


Figure 8.1. Components of language competence (Bachman, 1990, p. 87)

Figure 1. the Language Competence, Douglass Brown.

The CC involves four main competences. First, a grammatical competence, which involves the linguistic code of a language at the sentence level. It is a literacy and knowledge in lexical items and rules of morphology, syntax, sentence-grammar, semantics and phonology. Second, the discourse competence, which is the ability to connect sentences to construct meaningful utterances out of stretches of discourse. It is interested in the language use at the discourse (inter-sentences) level encompassing for simple or complex and sophisticated uses of the language. Next is the sociolinguistic competence, which involves an understanding of the sociocultural context.

Canal and Swain advance a model of sociolinguistic competence and divide it into two pragmatic categories; functional aspects of language which is the illocutionary competence relating to sending and receiving meaningful messages and sociolinguistic aspects which

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consider aspects of politeness, formality and register. Finally, the strategic competence, which is a competence that enables learners to compensate for communicative breakdowns. It helps us cope with our imperfect knowledge of the language and its rules through circumlocution, repetition, hesitation, avoidance and guessing as well as shifts in register and style. The strategic competence is a decisive competence that is not limited to compensatory strategies, it is “an ability to select an effective means of performing a communicative act that enables the listener/the reader to identify the intended referent [...] and manipulate the language to meet communicative goals”<sup>7</sup>.

In Bachman’s model of language Competence, functions of language is at the heart of the illocutionary competence, while Canal and Swain consider it as a discourse and sociolinguistic competence. Functions of language are “the purposes that we accomplish with language”<sup>8</sup> such as agreeing, stating, requesting, apologizing, parting, etc., that are accomplished with forms of language. Douglass Brown insists on the fact that functions are the realization of language forms such as morphemes, words and grammar rules that manifest a language.

Halliday presents a well-renowned model of functions of language, known as Halliday’s Seven Functions of language. He highlights seven different functions. First, **the instrumental function**, which consists of the language used to manipulate the environment and bring about change as the utterance carries with it a perlocutionary force and serve an instrumental function. Second is **the regulatory function** of language. Used to control, it can be confused with the instrumental function, yet the regulatory function is more about regulating encounters, approvals, settings laws and restrictions. **The representational**

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<sup>7</sup> Douglass Brown, *Principles of Language Learning and Teaching*, 220.

<sup>8</sup> Ibid, 235.

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**function** is the use of language to represent perceived reality such as statements, explaining points and transmitting knowledge. **The interactional function** is the language used to maintain social relationships and involves drawing on linguistic (jargon, jokes, etc.) and cultural skills (politeness, formality, social distance etc.,) that would make communication effective. Next is **the personal function**, which involves expressing feelings and emotions which reflect the personal nature of language characterized by the interaction of language, affect and culture. Language is also used to get knowledge and inquire about the environment which results in **the heuristic function**. Finally, **the imaginative function** involves the creation of imaginary and fictional worlds and ideas that transcend the real world such as fairy tales, jokes, tongue twisters, etc. Douglass Brown, emphasizes that these functions are not mutually exclusive, as it is possible that one utterance carries different functions<sup>9</sup>. Despite the shift to CBA, functions of language still constitute a major part of the syllabus. Textbooks today list a number of communicative functions that have to be covered. **First Generation Textbooks**

Idioms, for example, are crucial linguistic and cultural elements that need to be incorporated in textbooks to promote linguistic and cultural competencies. The first Generation textbooks series is rich of linguistic elements that enrich students' language literacy and promote the communicative competence. Indeed, the content analysis of the textbook series shows adequate use of grammar elements, idioms, riddles, authentic texts, jokes, collocations and functions of language. Indeed, the textbook designers of the first-generation textbooks seem to agree with Jiang who asserts,

Grammar is rich of cultural representations. Within grammar, "we find cultural values and ideas, we find clues about the social structures which

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<sup>9</sup> Douglass Brown, *Principles of Language Learning and Teaching*, 226.



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speakers maintain, we find evidence, both historically relevant and otherwise, or the social organization of speech communities”<sup>10</sup>.

As table 1 illustrates, *Spotlight on English* and *On the Move* provide a rich variety of grammar and cultural elements that would serve develop students’ communicative competence.

Linguistic elements	Year	Year	Year	Year	total
	1	2	3	4	
collocations	0	0	1	0	1
Idioms and proverbs	1	0	5	29	35
Riddles and brainteasers	0	4	0	2	6
jokes	0	10	1	3	14
Comics	0	2	5	4	11
Songs and poems	1	2	2	8	13
Extracts from literary works	1	0	2	5	8
Functions of language	0	6	29	6	41

Table 7: linguistic cultural elements in the First Generation textbooks

The textbook series is full of idioms and proverbs that are presented in different contexts matching with the theme of the sequences. The sequence presenting different Algerian and foreign food presents idioms related to food such as,

### A: Idioms

She is as sweet as sugar,

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<sup>10</sup> Bo Jiang, p23.

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She is as cool as cucumber,  
This exercise is a piece of cake  
Time will tell

### **B: expressions**

Don't cry over spilt milk  
Don't pull all your eggs in one basket,  
Time and tide wait for no man  
There is no time like the present  
Time is a great healer

A variety of proverbs is presented. A proverb is “an old familiar saying that has been handed down over many years. Thus, when we hear a proverb, it is as if we were hearing the advice of our ancestors”<sup>11</sup>. Moreover, proverbs are culturally loaded and tell much about daily life and sociocultural norms of a culture. In this regard, Hirsch writes what follows,

Proverbs are short, pithy sayings that reflect the accumulated wisdom, prejudices, and superstitions of the human race. In general, the particular phrasing of the proverbs, not their ideas, is what belongs to the cultural literacy of each nation and language. The ideas they express are often common to many nations<sup>12</sup>.

Idioms, on the other hand have a number of special characteristics of language use that make every language unique to a given group and meaningless to others. Besides, “Knowing the *literal* meaning of idioms won't enable you to understand them unless you also know

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<sup>11</sup> E. D., Hirsch, *What Our Children Need to Know: A First Dictionary of Cultural Literacy with Hundreds of new Entries*, (Boston: Houghton Mifflin, 1996), 1.

<sup>12</sup> E. D., Hirsch and others, *The New Dictionary of Cultural Literacy: What Every American Needs to Know*, (Boston: Houghton Mifflin, 2002), 68.

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what they allude to”<sup>13</sup>. Idioms are full of metaphors making the utterance more interesting and the user sound like a native speaker.

*Spotlight on English* and *On the Move* are very rich sources of proverbs and idioms, which have become part of native speakers’ “cultural vocabulary”<sup>14</sup>. Examples of proverbs and idioms within the textbooks are numerous. We also find some riddles such as: what goes up but never comes down? And What fruit do History teachers like?

Other idioms and proverbs that are useful in daily life are included such as “the leopard cannot change its spots”, “he that cannot obey cannot command”, “the remedy may be worse than the disease”, “you cannot sell the cow and drink the milk”, and “sticks and stones may break my bones, but words will never hurt me”. Many of these proverbs and expressions are similar to Algerian ones. Therefore, these teaching units would be much more interesting if students were led through appropriate tasks or projects to compare these cultural elements to compare with Algerian ones.

Idiomatic expressions such as “don’t be so ticklish” and “why don’t we go and have something. It’s my treat” prepare students for foreign linguistic and cultural patterns. In fact, in the Algerian culture, invitations are direct and are undertaken using the imperative. A typical Algerian person would invite you saying “come for dinner!” or “let’s have dinner together!” Moreover, the textbooks make sure that idiomatic expressions that would be misunderstood are explained in a number of activities that encourage pupils to understand the real meaning of a given expression on their own. Such expressions, if translated literally may confuse the pupils, such as “I’m afraid, I can’t”. If the textbook does not draw students’

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<sup>13</sup> Hirsch. *The New Dictionary of cultural Literacy*, 59.

<sup>14</sup> Ibid,

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attention to the real meaning of this expression, pupils would understand it as “I am scared, I am not able...”. Ignoring the proverbs and idioms, according to Hirsch makes communication unsuccessful and excludes individuals from the language community<sup>15</sup>. Indeed, people nowadays, use parts of the proverbs in daily communication. An effective communication would be hindered by lack of such a cultural literacy.

Language functions are omnipresent in the textbooks as the textbook series draws on the C L T, language forms that are taught are very often presented in relation to functions. *Spotlight on English* MS1, MS2, MS3 and *On the Move* MS4 include different lessons and activities tackling functions and notions. As shown in table 2 and 3, learners are helped construct the C.C. as language use, forms and activities are purposeful, meaningful and take place in a context. The sentence “are you ready to order, sir?”<sup>16</sup> for instance, is a language form that is functioning as a question, yet, it involves more than the desire to know whether the customer is ready to order or not. The sentence is certainly, uttered by a waiter expecting to be told what to serve.

files	Functions/Notions in MS1	Functions/Notions in MS2.
File 1:	Greetings: hello/ hi nice/glad to meet you.  Asking for information: where is .../what is ....  Making phone calls.  Talking about nationalities	Describing a person (physical appearance).  Talking about someone’s life.  Writing biographies.  Asking and answering about possession.

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<sup>15</sup> E. D., Hirsch and others, *The New Dictionary of Cultural Literacy: What Every American Needs to Know*, (Boston: Houghton Mifflin, 2002), 47.

<sup>16</sup> *On the Move*, p29.

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File 2:	<p>Introducing people.</p> <p>Asking and giving information about people: age, height, job, occupation.</p> <p>Talking about family members.</p> <p>Describing people's physical appearance.</p>	<p>Expressing possibility.</p> <p>Expressing capacity.</p> <p>Expressing permission.</p> <p>Talking about prices.</p> <p>Defining.</p> <p>Talking about health.</p> <p>Suggestion.</p> <p>Asking politely.</p> <p>Locating.</p> <p>Describing a place.</p>
File 3:	<p>Describing a place.</p> <p>Locating a place.</p> <p>Naming a sport /sportswear / equipment.</p> <p>Talking about sport activities.</p> <p>Talking about daily activities /hobbies.</p>	<p>Describing illnesses.</p> <p>Enquiring about someone's health.</p> <p>Suggestions.</p> <p>Expressing permission.</p> <p>Expressing prohibition.</p> <p>Enquiring about someone's activities.</p> <p>Talking about someone's regular activities.</p> <p>Talking about discoveries.</p> <p>Talking about remedies.</p>
File 4:	<p>Talking about present and everyday activities.</p> <p>Giving information about animals.</p> <p>Telling the time.</p>	<p>Inviting.</p> <p>Enquiring about someone's likes.</p> <p>Expressing intentions.</p> <p>Playing activities.</p>

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		<p>Enquiring about someone's future activities.</p> <p>Making choices.</p> <p>Enquiring about prices.</p>
File 5:	<p>Asking about prices.</p> <p>Saying quantities.</p> <p>Ordering a meal.</p> <p>Describing a process.</p> <p>Instructing.</p> <p>Discriminating between goods.</p> <p>Talking about aliments</p>	<p>Talking about distances.</p> <p>Talking about duration.</p> <p>Enquiring about someone's career.</p> <p>Interviewing.</p> <p>Talking about likes and dislikes.</p> <p>Enquiring about someone's preferences.</p> <p>Enquiring about someone's past activities.</p> <p>Talking about past activities.</p>
File 6:	<p>Talking about past events.</p> <p>Asking and giving information about inventions.</p> <p>Talking about people's lives.</p> <p>Giving people's biographies.</p>	
File 7:	<p>Talking about the weather.</p> <p>Naming and describing animals.</p> <p>Expressing intentions.</p> <p>Talking about rights and duties.</p>	

**Table 8.** Functions and Notions in *Spotlight on English* MS1 and MS2.

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File	Functions in MS3	Functions in MS4.
File 1	<p>Greetings.</p> <p>Introducing someone.</p> <p>Parting.</p> <p>Describing personality.</p> <p>Describing physical appearance (order of adjectives)</p> <p>Making and answering requests.</p> <p>Asking for clarification.</p> <p>Making apologies and giving explanations.</p> <p>Making and responding to offers.</p> <p>Responding to advertisement.</p> <p>Writing a thank-you note.</p> <p>Talking about likes and dislikes.</p> <p>Expressing emotions.</p> <p>Expressing preferences.</p> <p>Inviting and accepting/ declining invitations.</p> <p>Talking/writing about points and periods of time.</p>	<p>Making suppositions.</p> <p>Seeking agreement.</p> <p>Giving instructions.</p> <p>Carrying out a procedure.</p> <p>Asking for and giving information.</p>
File 2	<p>Talking about arrangements for the near future.</p> <p>Offering help.</p>	<p>Expressing ability.</p> <p>Expressing possibility.</p> <p>Asking for and giving permission.</p>

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	<p>Using <b>from ... to ...</b></p> <p>Making, accepting, and declining requests.</p> <p>Making and responding to offers.</p> <p>Talking / writing about intentions for the future.</p> <p>Talking / writing about timetables (present simple).</p> <p>Asking for and giving directions.</p> <p>Asking about distance and travelling time.</p> <p>Locating amenities.</p> <p>Predicting.</p> <p>Talking about arrangements for the near future.</p> <p>Checking understanding and correcting misunderstanding.</p> <p>Making, accepting and declining suggestions.</p>	<p>Expressing certainty.</p> <p>Making requests.</p> <p>Expressing agreement and disagreement.</p>
File 3	<p>Describing regular activities.</p> <p>Frequency adverbs.</p> <p>Describing actions that started in the past and affect the present.</p> <p><b>Since</b> and <b>for</b> with the present perfect.</p>	<p>Predicting.</p> <p>Giving instructions.</p> <p>Expressing condition.</p> <p>Expressing satisfaction and dissatisfaction.</p>



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	<p>Expressing cause and effect.</p> <p>Talking about what you did/didn't do.</p> <p>Talking about what you have/haven't done.</p> <p>Expressing obligation, absence of obligation and prohibition.</p> <p>Asking for and giving advice.</p> <p>Talking about life experiences.</p> <p>Talking about recent events</p> <p>Describing a continuous action in the past.</p> <p>Using the past continuous and present simple in narration.</p> <p>Comforting someone.</p> <p>Asking for and giving advice with should and ought to.</p> <p>Reporting on where, when and how something happened.</p>	<p>Making suggestions, requests, offers, promises using if.</p> <p>Locating places.</p>
File 4	<p>Locating and describing countries.</p> <p>Comparing countries.</p> <p>Talking about distances.</p> <p>Talking about time from now back to...</p> <p>Locating and describing towns.</p>	<p>Remembering.</p> <p>Expressing surprise and interest.</p> <p>Asking for and giving information.</p> <p>Describing people.</p>

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	<p>Talking about measurements.</p> <p>Comparing tourist sights and attractions.</p> <p>Agreeing and disagreeing.</p> <p>Using exclamations to express feelings and emotions.</p> <p>Asking for and giving opinion.</p>	
File 5		<p>Expressing uncertainty.</p> <p>Expressing remote possibility.</p> <p>Seeking and giving advice.</p> <p>Asking for and giving recommendations.</p> <p>Making suggestions.</p> <p>Giving warnings.</p> <p>Stating possible options</p>
File 6		<p>Narrating.</p> <p>Reporting.</p> <p>Expressing interest and surprise.</p> <p>Comforting and re-assuring.</p>

**Table 9:** functions in Spotlight on English MS3 and On the Move MS4.

Bern sustains that covering functions does not necessarily lead to CC as it is possible that functions are dealt with inadequately or just included as items to teach without interaction. She, therefore, stresses the significance of context, which she believes, makes

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form and function meaningful. The first-generation textbook series seems to agree with Bern as context is considered. What is important is that the functions are dealt with separately, but they are integrated in a larger context the projects involve the students in cultural act where the functions are put in practice. Sentences such as “how time flies”, and “I am double parked” from *On the Move* cannot be fully understood or analyzed without considering their context. Communication is, thus, social, contextualized and pragmatic, leading us to discourse analysis which tackles the relationship between form and function . Indeed, discourse is described as “language beyond the sentence”<sup>17</sup>.

Sentences like:

A. (1) At 1 a.m. yesterday, I was flying in a balloon over Southern Algeria.

B. What did you say you were doing?<sup>18</sup>.

A. (2). Do you like watching serials?<sup>19</sup>

A. (3) I’d like to have a soda<sup>20</sup>.

B. I’ll get one for you in a moment.

A. (4) This suitcase is heavy. I can’t carry it<sup>21</sup>.

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<sup>17</sup> Douglass Brown, *Principles of Language Learning and Teaching*, 226.

<sup>18</sup> *On the Move*, MS4. 160.

<sup>19</sup> *Spotlight on English*. 33.

<sup>20</sup> *Ibid*, 46.

<sup>21</sup> *Ibid*, 54.

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### B. I'll help you.

These sentences entail more than what the sentence level structure expresses, as there are messages that are not explicitly stated. “what did you say you were doing?” for instance, is entailing an expression of surprise, while “do you like watching serials?” is an invitation to watch a serial, and “I’d like to have a soda” is a request or an order depending on the context. The utterance “this suitcase is heavy, I can’t carry it” is not a statement concerning the heaviness of the suitcase, but rather a request of help. These examples reflect the nature of everyday conversation, in which sentences’ structure do not necessarily reflect the intended meaning. In a conversation, the interlocutors draw on their linguistic, cultural and social competencies to understand the meaning of an utterance in association to the context.

*Spotlight on English MS3* carefully teaches the –ing morpheme. The use of this morpheme is not limited to the present continuous and past continuous tenses. Indeed, Wagner-Gough criticizes the common practice of the –ing morpheme teaching which restricts it to the continuous tenses without accounting for the different functions of the morpheme. The textbook prepares students to use –ing for both present and past continuous, as well as with verbs such as like, enjoy, love etc. and expressions such as “would you mind...”. We therefore, find sentences such as varied in their functions as “what film *are* Jack and Jill *talking* about?”, “do you like watching comedies?”, “would you mind turning your phone off, please?”, “what were you doing at 8 p.m. yesterday?”.

The textbook series relies heavily on conversations, which reflect the purposeful, social and interactive nature of communication. Students are helped acquire a linguistic literacy that is necessary for effective language use locally and globally and yet, this literacy

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has for so long been marginalized by researchers and practitioners<sup>22</sup>. The textbooks under study (first generation) seek to remedy for the lack of actual (inter-cultural)-communication and endows learners with some communicative strategies such as cultural rules governing conversation, getting the interlocutor's attention, initiating topics, avoiding topics, interrupting, showing interest, showing surprise or seeking clarification.

*On the Move* puts at the service of the students a number of conversation strategies such as greetings, expressing satisfaction and dissatisfaction, giving instructions, making suggestions, requests, offers and promises, locating places, expressing surprise and interest, asking for and giving information, describing people, narrating, reporting and comforting people, and the list goes on. Some of these strategies serve to attract attention, which, according to Brown, should be "carefully assimilated by the learner"<sup>23</sup>. Students who are unfamiliar with the appropriate verbal and non-verbal attention grabbing strategies may be inhibited and reluctant to participate in conversations or "they may become obnoxious in securing attention in ways that turn off their hearer's attention to the topic they wish to discuss"<sup>24</sup>. Another conversation strategy is topic nomination. Learners are helped to select appropriate and contextualized verbal and non-verbal cues to nominate a topic and then rely on topic development strategies such as turn-taking, interrupting, interest or surprise showing, acceptance and refusal which are all culturally shaped that require careful consideration to succeed the communicative act. While developing topic development strategies, students are drawn to use the heuristic function of language as they are brought to clarify, discuss and discover things through their conversations.

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<sup>22</sup> Douglass Brown, *Principles of English Language Teaching*, 227.

<sup>23</sup> Douglass Brown, 228.

<sup>24</sup> Ibid.

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More importantly, the first generation textbook series endows learners with what Canal and Swain call strategic competence. The latter allows the language user to repair and remedy for communication break downs and errors. The example that follows aims at different strategies, among which we can cite request for clarification and repair of pronunciation errors,

**Waiter:** are you ready to order, sir?

**Customer:** sorry?

**Waiter:** I said, are you ready to order, sir?

**Customer:** ah, yes. I would like to have an Algerian salad, please.

**Waiter:** I beg your pardon?

**Customer:** an Algerian salad, please.

**Waiter:** I see, an Algerian salad. What about the main course?

**Customer:** pardon?

**Waiter:** the main course, sir<sup>25</sup>.

Conversations in the textbooks fall into two categories, simple and complex. Some of these conversations are straight forward, while others require some pragmatic considerations to fully understand them. Conversation (1) is a conversation that draws on heuristic, instrumental and representational functions, while conversation (2) has an instrumental function, yet this conversation is not as simple as it seems. Sentences like “can I speak to John, please?” and “can you tell him I’m not feeling well” in this context are not questions that require a yes-no answer or any form of open-ended answers. They are rather requests to inform John that Pedro is calling and ask him to answer the phone, and inform him that the appointment is cancelled because Pedro is not feeling well.

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<sup>25</sup> Spotlight on English, MS3. 27.

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(1) **Olga:** What are you reading?

**Aminata:** Oliver Twist.

**Olga:** Oliver Twist? Oh, yes. The famous strip cartoon!

**Aminata:** No, it's the famous novel by Charles Dickens. He wrote it a long time ago. He described the life of a poor boy who lived in London during the Victorian period.

**Olga:** Is Charles Dickens still alive?

**Aminata:** Oh, no. he died a long time ago, in 1870.

**Olga:** I'd like to read this book. Could you lend it to me?

**Aminata:** Sorry, it's Indira's book. Ask her<sup>26</sup>.

(2) **Pedro:** Hello, is this 3589419?

**Liz:** Yes, who is it?

**Pedro:** It's Pedro. Can I speak to John, please?

**Liz:** I'm afraid John's out. Can I take a message?

**Pedro:** Yes, please. Can you tell him I'm not feeling well, so I can't meet him at the swimming-pool, I'm very sorry<sup>27</sup>.

The textbook series, in general, can be said to follow Grice's four conversational maxims. Thus, learners are made aware that they need to respect **quantity** and say only what is necessary. They also have to consider **the quality** of their message and its correctness, in addition to **the relevance** as they have to be succinct and say only what is relevant avoiding

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<sup>26</sup> Spotlight on English, MS2, 20.

<sup>27</sup> Spotlight On English, MS2. 44.

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any form of divergence. Finally, they have to pay attention to **the manner** and do their best to be clear.

However, what is lacking in the textbooks is topic termination, which Brown describes as an art that is sometimes lacking even among native speakers<sup>28</sup>. Signals of terminating conversation differ from one language/culture to another. Therefore, it would be more beneficial to the learners if the textbook provided some terminating strategies to be used locally and internationally. For sure, the way Algerians terminate a conversation is different from the way Americans do. While the Americans rely on different interactional functions such as looking at the watch or simply saying, “well, I have to go”, the Algerians can be said to be more flexible and less demanding when it comes to the verbal signs of terminating conversation. The body language and leave-taking expressions such as “see you!” or “salam!” may be sufficient.

There are some grammatical items being taught which are similar to local grammar use. Tag questions for instance, are patterns which are commonly used by Algerians. There would be no problem for students to use English tag questions, as all they have to do is to build on their mastery of this grammar pattern in their local culture and use it in English.

Middle school pupils are encouraged to undertake intercultural communication. There are, indeed, several communicative tasks that stress a two-way communication that put learners in different real life contexts such as interviewing, writing formal letters and so on and so forth. In addition, the textbooks provide numerous instances in which a mastery of linguistic elements does not guarantee effective communication and understanding. Critical incidents are, therefore, presented to sensitize learners to issues in culture and communication.

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<sup>28</sup> Douglass Brown, *Principles of Language Teaching and Learning* 230.



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*Spotlight on English* year 3, like all the three other textbooks, is clearly directed towards the communicative approach. It starts with file 1 under the heading of “Communications”. The different sequences of the textbook present different functions of language; Hello Again!, who’s Calling Please, Welcome on Board! And Goodbye Sailor! If these sections are designed and taught effectively, this has the potential of teaching our pupils deep culture, things related to politeness, appropriateness and consequently norms and values of other cultures.

Students are taught to introduce friends, say good night, apologize, offer and invite. The book is full of good tips which carry cultural values and norms of communication. They attract learners’ attention to the necessity of a cultural background in addition to a linguistic one. Mere linguistic mastery is not sufficient and would lead to understanding problems, such as,

it’s important to choose our words when we make requests i.e., when we want to ask people to do things for us. For example: “could you shut the window?” is more polite than “Shut the Window”.

Intonation is also important. Your voice should start quite high, rise and then go down on the last important word.

In Algerian culture, it is possible to make requests using the directive tone or imperative. Therefore, students may be misled by their native culture to consider “shut the window” a polite request. Students’ attention is attracted to differences between native and target cultures speaking norms in various similar instances. Expressions such as “I’m afraid, I cannot” which is used for apologies may be misunderstood by learners, as in the Algerian culture apologies are expressed with words equivalent to “excuse me”. If translated literally, “I’m afraid” would be understood as expressing fear not apologies.

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Moreover, apologizing is merely a cultural practice that goes with the social norms. British people, for example, are known for saying sorry in different situations that do not necessarily require apologizing in the Algerian culture. Declining an invitation in the Algerian culture does not require any form of apologizing, despite some Algerians use the French “désolé” which stands for “sorry”. The textbook indirectly draws students’ attention to common problems of communication and differences between the Algerian and target cultures.

Many similar expressions are found in the textbooks such as,

- I beg your pardon.
- A close friend of mine.
- Help yourself to some sugar.
- It’s my treat
- Don’t be so ticklish

### **Critical incidents**

Instances of miscommunication despite linguistic mastery are covered. One of the major problems faced by learners when communicating is using the appropriate linguistic and cultural schemata to avoid misunderstanding. Contrary to *My Book of English* which lacks such instances, the first generation textbooks aim at enabling learners to communicate effectively by helping them introducing critical situations where the sole use of linguistic schemata does not guarantee successful communication.

In a restaurant, there were two customers sitting on the table. A water comes, yet the waiter is “too” direct in his speech, reflecting the Algerian culture:

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Waiter: Are you ready *to eat*?

Customer A: yes we are. I'd like a kouskous, please.

Waiter: *No kouskous on Friday!*

Customer A: Ok, I'll try the soup of the day then.

Waiter: *Anything else?*

Customer A: Yes, I'll have a cup of mint tea and a glass of water.

Waiter: (to customer B) *And you?*

Customer A: Just the Chef's salad for me, please.

Customer A: (to customer B) The waiter was unfriendly, wasn't he?

Customer B: No, he was not unfriendly. He was rude!<sup>29</sup>

Much of what the waiter says is part of Algerian culture. It seems the waiter thinks in Algerian and translates into English, for in Algerian culture "eat" equals "order". Expressions "I'm sorry", or "I'm afraid we don't serve couscous on Fridays" are not thought to be important for the waiter. In fact, Algerian culture is direct, people do not say "sorry" unless they are really apologizing. People using French in their daily communication use "*desolé*", yet this belongs mainly to the French culture, despite its common use in Algeria. After taking the order of the first customer, the Algerian waiter did not thank the client. Politeness is not necessarily associated with thanking for politeness. An Algerian thanks someone when he/she feels grateful after a service for example. However, the clients, which apparently share a different culture, felt the waiter was unfriendly and rude. This dialogue highlights Hymes' feasibility, appropriateness and entailment as characteristics of C. C. and

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<sup>29</sup>Arab. S. A., Riche B., *On the Move*. (Algiers, Offices National des Publications Scolaires 2006), 31.

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promotes *savoir*, *savoir-etre* and *savoir-faire*, attracting students' attention to cultural norms, politeness and discourse in general.

Similar critical communication instances are covered within the textbooks. An activity that highlights cultural differences is presented. Students are helped to develop cultural awareness and ICC. They are put in tourist situations and are asked to select the most appropriate statement. For example,

- A. A tourist guide wants to express his **dissatisfaction** because one of the tourists keeps arriving late. He will say ...”
  - a. My God, he is always late! (Algerian discourse)
  - b. He is late again (correct)
  - c. Next time, don't arrive late!
- B. A tourist guide expresses his **satisfaction** because the tourist has arrived at last. He will say...
  - a. Its' quite alright now (correct)
  - b. I'm satisfied that you are here
  - c. Better late than never<sup>30</sup>.

Some of the propositions are what a typical Algerian would say. In fact, the Algerian culture and discourse are different from English and American discourses and learners need to be aware of this. If not, they would become what we call “fluent fools”. Another way to increase linguistic literacy is the incorporation of authentic texts.

Language learning, as explained in the teachers' guide, is undertaken for the sake of communication. Policy makers, thus, invest in education in order to have future citizens that are able to communicate effectively nationally and internationally and mitigate the occurrence of critical incidents. Communication in the local context is not problematic. However, even locally, students (future citizens) need a certain cultural literacy about local cultures and communication norms. Despite the fact that Algerians, in this case,

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<sup>30</sup> reference

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communicate with their fellow citizens who share a similar communicative culture, cultural literacy helps promote mutual understanding and tolerance. Students who are used to different communicative cultures are highly susceptible to accept opposing views.

Indeed, as argued by Moha Ennaji, Algeria, just like Morocco, is a multicultural country<sup>31</sup>. Thus, raising students' awareness to cultural differences at the local and national levels would promote not only effective communication, but also, cultural awareness, tolerance and cooperation. Moreover, communication takes place in a context. Consequently, students need to adhere to the norms of communication, which are never culture-free<sup>32</sup>. Appropriateness for example, differs from one culture to another. Therefore, Algerian future citizens should be prepared to communicate effectively and appropriately with both Algerians and foreigners.

### Authentic texts

One way to raise students' linguistic literacy is the use of literary and authentic texts. Literature is a good way to teach the language syntax, different styles and registers. It helps supplement the limited input provided in the classroom. It is full of metaphors, similes, assonances, alliterations, poeticisms and unusual syntactic patterns<sup>33</sup>. More importantly, it teaches language in context, which enables learners to grasp the sociocultural aspects of the language. Gillian Lazar identifies a series of benefits of using literary texts namely

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<sup>31</sup> Moha Ennaji. *Multilingualism, Cultural Identity, and Education in Morocco*, (Washington: Springer, 2005), 9.

<sup>32</sup> Cortazzi and Jin, "Cultural Mirrors: Materials and Methods in the EFL Classroom", in *Culture in Second Language Teaching and Learning*, ed., Eli Hinkel, (Cambridge: Cambridge University Press, 1999), 197.

<sup>33</sup> Gillian Lazar, *Literature and Language Teaching: A guide for teachers and trainers*, (Cambridge: Cambridge University Press, 2009), 7.

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promoting literary competence, motivation, a sense of achievement, complex thought and uses of language, powerful emotional responses and giving access to culture of different peoples<sup>34</sup>.

Moreover, Anglophone literature is written by different authors from all over the world. Thus, it reflects the richness and diversity of the world<sup>35</sup>. It reflects the culture of its different authors (British, Canadian, Australian, Indian, Nigerian, etc.). Indeed, “by exposing our students to literature written in English for people with different cultures, the students is placed in contexts that show him/her that there are different Englishes which vary according to differences in cultures. it seems that we should be asking them to think about the range of cultures from which literature in English is produced”<sup>36</sup>.

The textbook series provides some authentic text, some of which are part of literary works, newspapers or some famous people’s addresses. Fourth year students, for example, are given extracts from Martin Luther King Jr.’s well-known address “I have a dream”. The text is authentic and appropriate. Ignoring Martin Luther King Jr., or his speech would be an immense gap in one’s cultural literacy. This leading figure is not only a native speaker and his address representing an authentic text, but, one of the major historical leaders that shaped today’s America.

Hence, the text enriches students’ historical, geography and political literacy. It says,

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave-owners will be able to sit down

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<sup>34</sup> Gillian Lazar, *Literature and Language Teaching: A guide for teachers and trainers*, (Cambridge: Cambridge University Press, 2009), 13-16.

<sup>35</sup> Ibid, 16.

<sup>36</sup> Ibid.

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together at the table of brotherhood [...] This is our hope. This is the faith with which I return to the South with this faith we will be able to hew out of the mountain of despair a stone of hope. With this hope we will be able to transform the jangling discords of our nation into a beautiful symphony of brotherhood. With this faith we will be able to work together, to pray together, to struggle together, [...] to stand for freedom together, knowing that we will be free one day.<sup>37</sup>

Moreover, some poems are provided to enrich students' linguistic, cultural and artistic literacy. Poems are great educational and motivating devices. They attract students' attention to some unusual uses of language and symbolism. They require some active, creative and interpretive reading strategies from learners. Thus, they are at once entertaining, challenging and provide a real sense of achievement. Besides, poems "elicit a powerful emotional response from students"<sup>38</sup>. A poem by Rudyard Kipling is used teaching not just language and culture but human virtues and values as well.

...if you can talk with crowds and keep your virtue,  
Or walk with kings and not lose the common touch,  
If neither foes nor loving friends can hurt you;  
If all men count with you, but none too much,  
If you can fill the unforgiving minute  
With sixty seconds' worth of distance run,  
Yours is the Earth and everything that's in it,  
And-which is more- you'll be a Man, my son!

(extract from *If*, Rudyard Kipling)<sup>39</sup>

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<sup>37</sup> Arab. S. A., Riche B., *On the Move*. (Alger, Offices National des Publications Scolaires 2006). 64.

<sup>38</sup> Gillian Lazar, *Literature and Language Teaching: A guide for teachers and trainers*, (New York: Cambridge University Press, 1993), 15.

<sup>39</sup> Arab. S. A., Riche B., *On the Move*. (Alger, Offices National des Publications Scolaires 2006), 89.

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Similarly, a song “What a Wonderful World” by Louis Armstrong is presented,

I see trees of green  
Red roses too  
I see them bloom for me and you  
And I think to myself,  
“What a wonderful world!”  
I see skies of blue  
And clouds of white  
The bright blessed day  
The dark sacred night  
And I think to myself  
“What a wonderful world”  
The colours of the rainbow  
So pretty in the sky  
Are also in the faces  
Of people going by  
I see friends shaking hands  
Saying how do you do?  
They’re really saying “I love you”<sup>40</sup>.

The song fits well the learners. It provides simple language which can be understood easily by the pupils as well as providing some new words such as sky, rainbow, and bloom. It transmits some universal values such as greeting, compassion and love.

However, the textbook should make it clear that literature should not be taken as a realistic portrayal of society and culture. Despite its role in teaching about real life and cultural practices in a particular society, literature can promote some prejudices and

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<sup>40</sup> Reference



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stereotypes. In fact, as Lazar puts it, the link between literature and its culture is complex and that only “few novels or poems could claim to be a purely factual documentation of their society”, as they are only fictional<sup>41</sup>. *Spotlight on English* and *On the Move* do not reproduce or reinforce any prejudices in the text they incorporate. However, students run the risk of taking the texts as fully representative of the depicted cultures and consider characters as carbon copies of the native speakers.

Furthermore, the textbook series provides a variety of texts. Yet, it does not clearly attract students’ attention to variations in writing texts. Despite the fact that students are equipped with “good” writing strategies, lexical and vocabulary items, they are not made aware of differences in texts. As Brown argues, “every language has genres of writing, and even within, say, an academic genre, disciplines vary in their views of acceptable writing”<sup>42</sup>. The only writing variation that is covered by the textbooks is related to formality and informality, while no reference is made to the cultural difference of letter writing in English and Arabic, for instance.

Authentic materials for sure have great educational potential as they depict language as social action. Besides, the textbooks use authentic materials to foster both language awareness and cultural awareness,

Read the passage below and check your answers to the last question in exercise one above. They say what the author will write about next. It was in the middle of winter. The wind was blowing and the snow was falling outside. A childless diseased queen was sewing while sitting at the ebony window of her palace. She was looking at

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<sup>41</sup> Gillian Lazar, *Literature and Language Teaching: A guide for teachers and trainers*, (Cambridge: Cambridge University Press, 2009), 16.

<sup>42</sup> Douglass Brown, *Principles of Language Teaching and Learning*, 232.

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the falling snowflakes. She picked her finger and three drops of blood fell upon the snow. She sat there for a long time. She was watching the drops of blood. She wished for a baby girl whose skin would be as white as snow, cheeks as rosy as blood, as with hair as black as ebony. Her wish was fulfilled soon: a little girl came into life and the queen called her Snow White<sup>43</sup>.

This paragraph is followed by a reorder activity that requires language as well as cultural awareness, in addition to knowledge of some canonical works (the story of Snow White). However, it should be stated that *Spotlight on English* and *On the Move* restrict the selection of authentic materials to the materials that are produced in the native speaker society excluding other forms of authentic materials from the “periphery”. In spite of this problem of selection that can be accounted for by constraints of the syllabus, these textbooks excel, compared to the second-generation at fostering cultural awareness. Indeed, contrary to the first generation textbooks, the second-generation textbook series uses texts to foster language awareness at the expense of cultural awareness. Thus, reducing the chances of learning how to perform a language/culture as cultural awareness involve non-linguistic dimension of culture that enable a shift from a monocultural to an intercultural competence<sup>44</sup>.

Advertisements are commonly used as texts to raise both language awareness and cultural awareness. The world of advertisement figures in large proportion in *Spotlight on English* series and *On the Move*. The typical example below shows that these advertisements are integrated with teenage learners.

Do you want to be a pop star?

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<sup>43</sup> On the Move, 156.

<sup>44</sup> Michael Byram, *Mediating Languages and Cultures: Towards an Integrated Theory of Foreign Language Education*, (Cleveland: Multilingual Matters, 1991), 20.

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A new TV programme needs teenagers who like singing and dancing aged 15-18.

Call Sofia at 02085582452

Email us at [teenpopstar@tvch7.com](mailto:teenpopstar@tvch7.com)

Channel 7 Television<sup>45</sup>

Another ad is presented that enables learners to get aware of cultural difference as well as perform the culture of email writing as they are asked to write an email and apply for a holiday job in Britain,

Looking For a Holiday Job in Britain? Then spend July and August picking fruits at Konny's Farm, Canterbury.

Free accommodations, one dormitory for the boys and one for the girls –with good washing and cooking facilities.

Minimum age 14. Fruit pickers are organized in 3 teams of 6.

Pay is by piecework. You are paid according to the amount of fruit you pick.

Social life- meet and work with people your own age all over the world. There is a programme for games and activities on rainy days, and there is a mini-bus for excursion and cinema trips<sup>46</sup>.

These adverts are loaded with cultural information. In classroom situations, the adverts can serve for a cultural debate. Issues such as stardoms, work ethics, the separation of the sexes, the way holidays and so and so forth are spent can be raised and discussed across cultural lines. It is clear that the two cultural groups share some similarities and differences. Among the similar cultural practices is separating girls from boys when sleeping and paying fruit pickers according to the amount of fruits they picked. However, it is uncommon to an Algerian pupil to work at an early age as 14. Unless extreme necessities, Algerian teenagers

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are economically dependent on their parents unlike Western teenagers who are encouraged to get their first holiday jobs and start to sense a relatively short economic independence.

The textbook also presents some nursery rhymes,

As I was going to St Ives,  
I met a man with seven wives.  
Each wife has seven sacks,  
Each sack has seven cats,  
Each cat has seven kits,  
Kits, cats, sacks and wives,  
How many were going to St Ives?<sup>47</sup>

Other texts engage the learner and develop his/her awareness to international issues, such as

Guards or Bear Killers?

The Life Guards are British soldiers who protect royal buildings such as Buckingham Palace, St James Palace and the Castle of Windsor. They wear uniforms which consist of scarlet tunic, black trousers, “long socks”, and hats which are called bearskins. The hats weigh 665 grams. The Guards are one of the attractions of tourists in London.

People who love wild animals hate the Guards’ hats because they are made of fur. For example, Pamela Anderson, the American actress wrote a letter to Queen Elizabeth II on November 13<sup>th</sup>, 2004. She told the Queen it was wrong and cruel to kill bears to make fur hats for the Guards. But the Queen didn’t want to change the Guards fur hats because they are part of the English tradition<sup>48</sup>.

This text is loaded with linguistic, political, geographical and ecological information.

It enriches literacy as well as engages the learner in the ecologist fight. Students get to know

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<sup>47</sup> Arab. S. A., Riche B., *On the Move*. (Alger, Offices National des Publications Scolaires 2006), 150.

<sup>48</sup> Spotlight On English, MS3.

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the role of the guards, the different touristic attractions in the UK, the Queen Elizabeth, the American actress Pamela Anderson and the environmental cause. This text inspires pupils to defend and protect the fauna and the flora. A similar text is presented in *My Book of English* (second generation), yet, students are asked to defend the Algerian Fauna and flora only. Remarkably, the text about the British Guards is followed by an exercise asking pupils to write about the Algerian Republican Guards and consequently, pupils are drawn to compare Algerian and British guards.

Algerian folktales are depicted through the story of Joha (a fictional folktale character).

In *On the Move* we read,

One day Joha borrowed a small pot from his neighbor. He didn't take it back when he finished cooking, so his neighbor visited him.

Please, may I have my small pot back? He said.

Of course, said Joha. "here you are".

Joha gave the man his small pot and another tiny one.

What's this? asked the other man.

Your small pot had a baby while it lived in my house, answered Joha.

The neighbor was surprised but he didn't say anything. He just took the small pot and the tiny pot and went home...<sup>49</sup>

La Fontaine's fable, of the Ant and the Roach, which is widely known in the Arab world and particularly in Algeria is relied on to teach the importance of hard work and future anticipation. They are an important asset to any "Arab" (from Arab/Muslim world)'s cultural literacy. The textbook encourages some cultural comparison as it urges for a comparison of these stories with that of *Snow White and the Seven Dwarfs*, a story that has turned to be

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<sup>49</sup> Ibid.

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universal and cited as an indispensable cultural literacy element in E. D. Hirsch's Cultural Literacy dictionary.

The textbook series has plenty of literary extracts and discusses many major literary productions such as *Moby Dick*, *Oliver Twist*, *Snow White* etc. As the following extract from *Snow White* indicates, the textbook becomes a literary source book giving the students tasks for reading world classics in English

It was the middle of winter. The wind was blowing and the snow was falling outside. A childless and diseased queen was sewing while sitting at the ebony window of her palace. She was looking at the falling snowflakes. She picked her finger and three drops of blood fell upon the snow. She sat there for a long time. She was watching the drops of blood. She wished for a baby girl whose skin would be as white as snow, cheeks as rosy as blood, and with hair as black as ebony. Her wish was fulfilled soon: a little girl came into life and the queen called her Snow White<sup>50</sup>.



Image 1. Snow White, On the Move.

This famous work that has been translated to many languages, constitutes a major asset in every individual's cultural literacy. Indeed, no one can pretend being culturally literate if she/he ignores the story of *Snow White and the seven Dwarfs*. As a cultural product,

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<sup>50</sup> Ibid, 157.

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it motivates the learner to learn English because they know the gist of the fairy tale in its Arabic translation.

Superstitions have their share of attention in the textbooks as they tell much about the deep culture of a group. Some superstitions from the native speaker world are advanced and students are asked to provide similar superstitions from the Algerian society.

Some superstitions to match :

Column A	Column B
1. If you walk under a ladder	you will have good luck
2. If you break a mirror	you will have seven years' bad luck
3. If you scratch left hand	You will get a lot of money
4. If you hear an owl in the night	a friend of yours will die
5. If a black cat crosses your path	you will have bad luck

### Grammar and Language

Grammar and vocabulary remain the core of the language textbooks. The first-generation textbooks present grammar in context, with some grammar rules and bilingual vocabulary (English and Arabic) lists at the end of the textbooks. *Spotlight On English* MS1 puts at the service of students a 25-pages vocabulary glossary of some English words and their equivalents in Arabic (see appendices). *Spotlight on English book* MS2 presents some pronunciation (contractions), spelling and conjugation rules (see appendices). The third year textbook presents abbreviations and emotions that may be used for informal electronic messages such as today (2day), face to face (f2f), mind your own business (MYOB) and in my humble opinion (IMHO) etc. (see image 23), in addition to some pronunciation, spelling and conjugation rules. Finally, *On the Move* presents a 16 pages Grammar Reference section (see appendices).

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Moreover, grammar and vocabulary items are not limited to the end of the textbooks. Grammar and vocabulary are incorporated all along the textbook units. Indeed the different grammatical and vocabulary items taught aim at enabling learners to communicate using different means, through face to face, letters, on phone, and electronic messages. The grammar and vocabulary needed differs following the context and the communication tool. Therefore, pupils are empowered to use different types of language depending on the context they find themselves in.

English within the textbook is both used as a first and foreign language. English as a first language is used by British and Americans (and in few occasions by Canadians) who are depicted as the sole native speakers of English excluding other nationalities. Foreign language use is undertaken by Algerians, who are mainly students. The textbook seems to stress a native-speaker-like use of the language. Native-speakerism, according to Risager, prevents students from acquiring an intercultural communicative competence and mediating between languages and cultures<sup>51</sup>. Indeed, the Native-speakersit approach to language and culture sheds light on different forms of English and ignores the transnational character of this universal language

In textbooks, we generally find two cultural perspectives; *from* (focus culture) and *on* (other world countries)<sup>52</sup>. *Spotlight on English* and *On the Move* get their cultural representations and content *from* Britain mainly and USA. The two target cultures are the primary focus of the textbooks, which depict them as the Center of the Anglophone world overlooking all the other cultures that speak English (the Periphery). This leaves room for

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<sup>51</sup> Karen Risager, *Representations of the World in Language Textbooks*, (Bristol: Multilingual Matters, 2018), 72-73.

<sup>52</sup> Ibid, 73.



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criticism as Yassine and others reproach to the first generation secondary school textbooks. Likewise, the representation of the two native-speaker countries overlooks the cultural, linguistic and ethnic diversity of the two nation-states. Britain and USA are depicted as homogeneous societies, which is far from being the case. Nothing is said about the Indians, Arabs, Chinese, and Hispanics who are active members of the two societies.

Concerning the perspective *on*, as suggested earlier, many countries are referred to such as Algeria, France and India. However, various African, Asian, European and Latin American countries remain uncited despite being part of the English speaking world. Despite accounting for the cultural use of the language and instances in which a linguistic competence does not guarantee effective communication, the textbooks do not provide any reference to the different standard varieties of English. Little reference is made to the difference between British and American English (as shown in table 9) while the Canadian and Australian Englishes, for instance are totally overlooked. English is primarily represented as the language of the British and Americans, not as a world language.

Br. English	Am. English	Br. English.	Am. English
	Spelling		
flavour	flavor	centre	center
programme	program	traveller	traveler
connexion	connection	Learnt	learned
catalogue	catalog	Got	gotten
	vocabulary		
luggage	baggage	lift	elevator
flat	apartment	queue	line

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chips	French fries	cinema	Movie theatre
lorry	truck	handbag	purse
petrol	gas	film	movie
holiday	vacation	sweets	candies

Table 10. British and American English in *On the Move*.

*Spotlight on English* addressed to first year students builds heavily on the first language of (most) learners. “you Know English” is a section that teaches vocabulary and provides images for the items taught (as illustrated in image 12). Different road signs are presented in which the destinations are wrote in Arabic and English. In addition to different ways to say Hello in different languages (see image 13). This helps learners build on their native tongue to learn as well as reduces anxiety as it reassures students that learning is an easy task if we compare with what we actually know.



Image 13. Hello! Spotlight on English 1.

A major part of literacy is digital literacy that is crucial for learners today as no one can claim to be literate without mastering the use of digital technologies and social networks

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which have become piece and parcel of everyday life practices. At both personal and professional levels, communication is undertaken using computers and smart phones. Internet and social media are nowadays overtaking the old entertainment and instructional devices revolutionizing both learning/teaching, working and entertainment. English is the “dominant language in social media”<sup>53</sup>. English, indeed, enables social media users to reach a larger audience than that they would reach using their native language<sup>54</sup>. The first generation textbook series encourages, though in a limited way, the use of the new technologies for communication and search engines to access information and make themselves independent from the teachers and textbooks. However, the textbook does not accommodate the new technologies and social media as these course-books were designed before the invention of Facebook, Twitter and Instagram.

### a. Second Generation Textbooks

Just like First-Generation textbooks, the Second-generation course-books provide some linguistic elements that would promote linguistic literacy among pupils. As table 3 illustrates, *My Book of English* provides some idioms, riddles, songs and functions of language. However, the First-generation series seems to be richer in terms of linguistic elements that promote effective use of the language.

Linguistic literacy	Year 1	Year 2	Year 3	Year 4	Total
collocations	0	0	0	0	0
Idioms and expressions	0	13	1	1	15

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<sup>53</sup> Ramona Kreis, “The Role of Language in Social Media During the European Migrant Crisis” in *Applied Linguistics and Language Teaching in the Neo-Nationalist Era*, ed., by Kyle McIntosh. (Gewerbestrasse: Palgrave Macmillan, 2020), 166.

<sup>54</sup> Ibid.

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Riddles and brainteasers	0	1	1	0	2
Jokes	0	0	0	0	0
comics	1	0	0	0	1
Songs and Poems	8	1	2	3	13
Extracts from literary and artistic and media works	0	0	5	3	8
Functions of language	0	5	2	3	10

Table 11: Linguistic elements in the Second Generation textbooks

The textbooks rely on some functions of language that are presented in action verb following Bloom's taxonomy.

sequence	Communicative objectives in MS1	Communicative objectives in MS2
1	<p>Greet people.</p> <p>Introduce myself.</p> <p>Give information/ respond to questions about me: my age, my class and my hometown.</p> <p>Ask about a new friend's name.</p>	<p>Describing physical appearance.</p> <p>Describing daily and free time activities.</p> <p>Describing and locating places.</p> <p>Reading and interpreting a house plan.</p> <p>Recording daily activities on a schedule.</p> <p>Describing family relationships.</p> <p>Expressing likes and dislikes.</p> <p>Expressing abilities and inabilities.</p> <p>Expressing a cause or reason.</p>

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2	<p>Ask and give information about one's Family (parents, brothers and sisters).</p> <p>Name different jobs.</p> <p>Express likes.</p>	<p>Describing shopping items.</p> <p>Expressing quantity.</p> <p>Asking for information about shape, size, quantity, weight, color and price.</p> <p>Devising a neighborhood street map.</p> <p>Locating and showing the way to amenities</p>
3	<p>Talk about daily and weekend activities.</p> <p>Talk about leisure activities.</p> <p>Tell the time.</p> <p>Name pets.</p>	<p>Expressing obligation.</p> <p>Expressing prohibition.</p> <p>Giving advice and recommendations.</p> <p>Planning a healthy balanced meal.</p> <p>Planning a healthy weekly diet.</p>
4	<p>Describe my school.</p> <p>Talk about rights and duties.</p> <p>Name and locate different places in my school.</p> <p>Ask and answer questions about locations</p>	<p>Narrating a trip/journey.</p> <p>Describing amenities and places of interest</p> <p>Describing environmental sites.</p> <p>Reading and interpreting a map.</p> <p>Planning and interpreting itineraries.</p>
5	<p>Locate places on a map.</p> <p>Ask and give information about my country and other countries/currency/ flag/national and religious celebrations days/ national dishes.</p> <p>Ask and answer questions about famous places and monuments.</p>	

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Sequence	Communicative objectives in MS3	Communicative objectives in MS4
1	<p>Expressing abilities and inabilities.</p> <p>Describing personal interest.</p> <p>Describing personality features.</p>	<p>Describe landmarks using specific Information.</p> <p>Narrate using historical information about landmarks.</p> <p>Narrate using biographical information About outstanding figures.</p> <p>Compare landmarks.</p> <p>Locate landmarks on a map.</p> <p>Describe an itinerary and identify its components.</p> <p>Organize discourse in chronological order.</p>
2	<p>Narrating past events, experiences and childhood memories.</p> <p>Describing life and lifestyles.</p> <p>Comparing life and lifestyles.</p> <p>Devising and selecting relevant interview questions.</p> <p>Concluding an interview.</p>	<p>Make a profile.</p> <p>Report on significant events and life experiences.</p> <p>Give information and respond to questions about me, my dreams, my projects.</p> <p>Express similarities and differences.</p> <p>Seek relevant information on the web.</p>
3	<p>Narrating.</p> <p>Describing.</p> <p>Organizing/ sequencing biographical information in chronological order.</p> <p>Selecting relevant biographical information</p>	<p>Give advice.</p> <p>Make recommendations.</p> <p>Give instructions.</p> <p>Defend opinions.</p> <p>Compare eating habits and table manners.</p>

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	from one format to another.	Express likes and dislikes.
4	Expressing obligation. Expressing prohibition. Making recommendations. Comparing and evaluating.	

### Texts, authentic?

The texts that are provided in *My Book of English* are primarily texts written by the textbook authors or adapted/translated extracts from local or foreign literature and newspapers. The following is an example of a poem written by the textbook designers, (image 14).

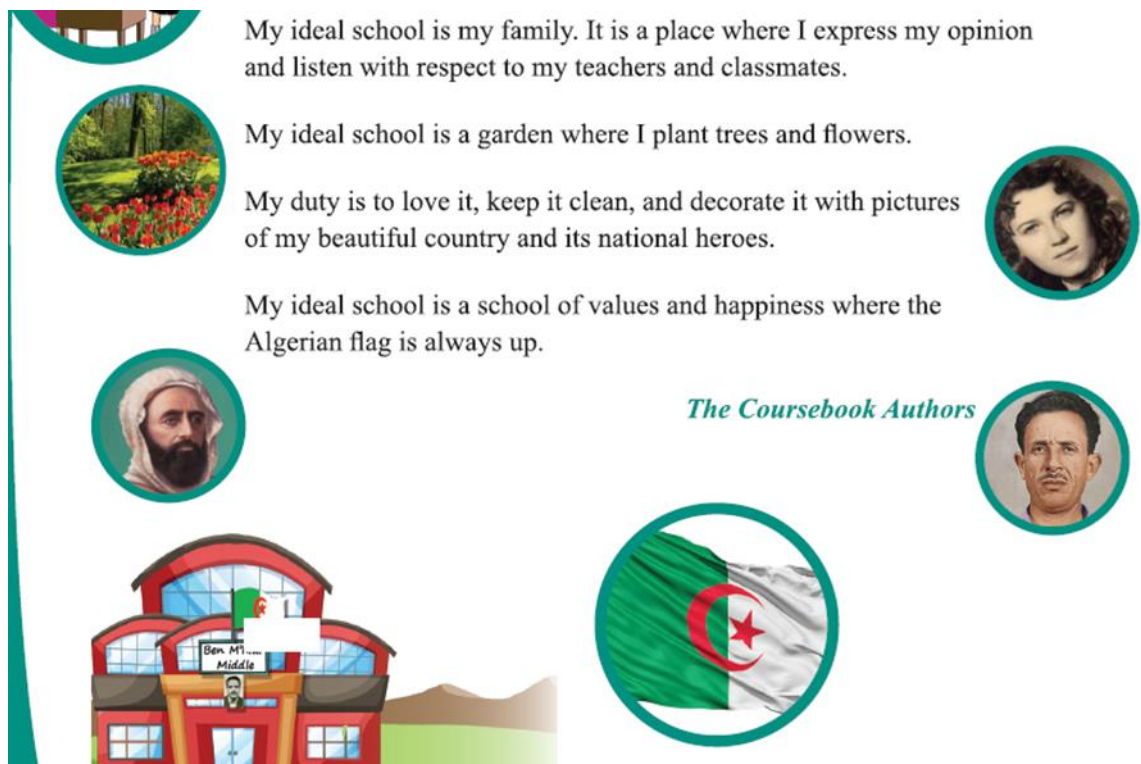


Image 14. Poems from *My Book of English* MS1.

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The poem highlights expected behaviors from pupils as both learners and future citizens. It emphasizes respecting teachers, classmates and national heroes as well as valuing the Algerian flag and national symbols. The poems also carries expressions that reflect Arabic rhetoric such as “my school is a garden where I plant my trees and flowers. The school is compared to the land that can be very generous, if taken care of appropriately.

Another poem that is similarly written by the textbook authors expressing affect towards parents. Something striking about the poem is that the authors used English as a language expressing affect through Algerian way and rhetoric. Indeed, the discourse is purely Algerian, as it compares the beloved ones to sight and light.

Language is seen as a national heritage. Under the nationalist label, people seek to transmit their language, ways of expressing, negotiating and maintaining social relationships unchanged. Just as the French, through the Academie Francaise, are protecting French from any form of foreign influence, Algerians are re-uttering the value of Arabic. *My Book of English* transmits Algerian norms of speech in a foreign language, while, the first generation textbooks strive to help learners adopt other ways of communication, teaching about collocations, idioms, functions of language and critical incidents.



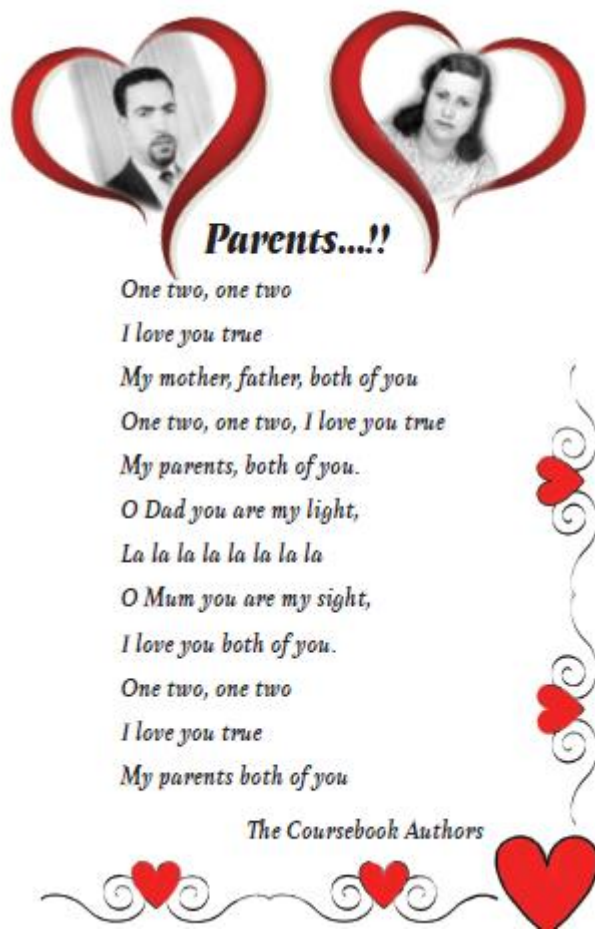


Image 15. Poem “parents” in My Book of English.

Just like *Spotlight on English* and *On the Move*, *My Book of English* textbook series presents some idioms and proverbs such as

- “prevention is better than cure”,
- - “after dinner sit a while, after super walk a mile”,
- - “couch potato”
- - “an apple a day keeps the doctor away”.

The textbooks also provide some quotes from personalities such as, “it is health that is real wealth and not pieces of gold and silver” (Mahatma Gandhi) and “health is not valued till sickness comes” (Thomas Fuller), “the roots of education are bitter, but the fruit is sweat” (Aristotle), “you cannot open a book without learning something” (Confucius), “look deep

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into nature, and then you will understand everything better” (Einstein) and “every time you eat or drink, you are either feeding disease or fighting it” (Heather Morgan, MS, NCL). Besides, the textbook presents some songs such as Healthy Habits Song For Kids, (lyrics from a YouTube song)

Go Go Go! (2)  
Food keeps you healthy ...  
Food makes you grow  
Food gives you energy  
Go Go Go (2) Go the healthy song!  
Sports keeps you healthy  
Sports makes you strong  
...  
Hygiene keeps you healthy...  
Hygiene stops decay ....<sup>55</sup>

And Caroline Figiel and Danny Jones’,

Let’s go shopping  
Big Mac, large fry, cherry coke and apple pie  
Fast food is okay  
Just don’t do it everyday!  
So let’s go shopping  
Let’s go shopping  
Baked, not fried-  
Little dressing on the side

Caroline Figiel & Danny Jones

There is a variety in texts within the first Generation Textbook series, most of which are authentic. We find extracts from newspapers, letters, poems, songs and web-articles. What distinguishes texts in the First and Second-generation textbooks is that the latest textbook series does not use much authentic texts. Most of the texts are written by the

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<sup>55</sup>Lounis Tamrabet and others., *My Book of English*, (Alger: Offices National des Publications Scolaires, 2016), 104.

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textbook authors while the few others are simplified and adapted from foreign or local sources, such as newspaper articles.

*My Book of English* MS4, nevertheless, presents an extract from Shakespeare's "This Royal Throne of Kings" which is a famous speech presented by the dying King John of Guant in the play *Richard II*,

This royal throne of kings, this scepter'd isle,  
This earth of majesty, this seat of Mars,  
This other Eden, demi-paradise,  
This fortress built by Nature for her self,  
Against infection and the hands of war,  
This happy breed of men, this little world,  
This precious stone set in a silver sea,  
Which serves it in the office of a wall,  
Or as a most defensive to a house

[...] the Plays of William Shakespeare, volume 4 edited by A. Chalmers, 1823<sup>56</sup>.

This extract is followed with the poem "the Long March" by Malek Haddad in the section I read for pleasure without any hint to what learners are expected to do with the two excerpts.

What is clearly lacking in the second-generation textbooks is authentic texts and literary extracts. Most of the texts that are included in this textbook series are written by the textbook designers. The rationale behind this choice may be related to an attempt to provide comprehensible input to learners, as authentic texts are known for being complex and require more than linguistic competence. However, providing authentic texts to students may activate the required schemata that would allow students understand different forms of texts

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<sup>56</sup> *My Book of English* MS4, 50.

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even when vocabulary items are not all understood, while the textbook authors' texts lack this challenging aspect and do not necessarily improve the receptive skills and the associated schemata.

Besides, these extracts are not motivating or entertaining and not as rich as the authentic texts in terms of language and culture literacy. Learners need to get in touch with some unusual uses of the language as well as real life uses of the language in its social and cultural context. They also need to feel a sense of achievement when deciphering meaning in an authentic extract. Literary and authentic texts, which are seen as valuable in most societies, enable learners to compare their own literature or media with that of the target language speakers. Moreover, literature is more fascinating, involving and motivating than the texts proposed in textbooks, as they propose some very interesting and complex topics<sup>57</sup>, reflecting the complex nature of human life. It is true that authentic texts are not produced for didactic purposes, yet, they have great educational potential as they serve to socialize learners into the norms and actual uses of the language.

Dialogues are very useful to introduce language in its "sociological sense"<sup>58</sup>. In dialogues, names vary from local (such as Nacera, Mariem, Karim, Nadia, Nabila, Younes, Razan, Akram and Omar) to foreign (Jack, Smith, Margaret), while the context is thoroughly Algerian. There is no dialogue which takes place in a foreign context. The dialogues inform about some aspects of life in the past and current age such as life style, eating habits, inventions and discoveries, art, places and monuments, celebrities and national figures,

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<sup>57</sup> Gillian Lazar, *Literature and Language Teaching: A guide for teachers and trainers*, (New York: Cambridge University Press, 1993), 15.

<sup>58</sup> Zia Tajeddin & Shohreh Teimournezhad, "Exploring the hidden agenda in the representation of culture in international and localised ELT textbooks", *The Language Learning Journal*, (2015) 43: n 2, 185.

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charity work and ecological work. However, the dialogues provided are unidirectional as they are all undertaken between non-native speakers (Algerian) and (non-)native speakers (Algerian or British and American). There are no dialogues undertaken by two outer or expanding circle characters. In fact, these dialogues give the false impression that students may use English with their fellow citizens or native speakers, excluding the users of English as ESL, EFL or Lingua Franca, who may have their own sociological use and norms.



Image 16. Ness El Kheir, *My Book of English*

Arabic transcript is used within the textbooks on numerous occasions (see images 18) It is used to discuss school regulations, report an old revolutionary nationalist song (see appendices) and charity work in Algeria (image 16). As will be discussed in chapter 6, it seems that every time Arabic transcript is used in the textbook, it aims to enshrine some nationalist and religious principles that would promote good citizenship values such as helping the needy persons and showing respect and loving the group and particularly the Nation state. As suggested by the Lois d'Orientation sur L'éducation Nationale,

Le peuple algerien a assimilé effectivement l'islam en tant que religion avec son systeme de valeurs morales et spirituels et en tant que modele d'orientation social don't l'objet est l'instaurtion d'une societé ou la collectivité se trouve responsable du destin de chacun, comme chacun se trouve concerné par le destin collectif <sup>59</sup>.

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<sup>59</sup> Bulletin Officiel de L'Education Nationale, Lois D'Orientation sur L'éducation Nationale N 08-04 (2008, 8)

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The Algerian people have effectively assimilated Islam as a religion with its moral and spiritual value systems as a model of social orientation with the aim of promoting a collectivist society, where the group is responsible about the fate of the individual as the individual is concerned with the collective destiny.<sup>60</sup>



Image 18: Arabic scripts in *My Book of English 1*.

In a nutshell, language is shaped by culture and vice versa and users of the same language may use it differently. The most common example is the British and American English/ culture. Though the two groups share one language, their culture, vocabulary, spelling and use differ. Yet, these are not the only existing varieties of English language and cultures. As previously advanced, English is an international language. Hence, all the cultures that use English affect it in a way or another. Today, we speak about world Englishes, as English is being used for daily communication by non-native people, creating

<sup>60</sup> Translation is mine.

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what we call Indian, Chinese, and Malaysian English, for instance. Nida argues that “Language and culture are two symbolic systems. Everything we say in language has meanings, designative or sociative, denotative or connotative”<sup>61</sup>. The meaning we allot to a given word is particularly cultural and differs from one group to another.

It is clear that the linguistic literacy targeted by the First and Second Generation textbooks is not the same. *Spotlight on English* and *On the Move* seek a complete immersion in the British and American linguistic and cultural codes of communication. *My Book of English*, on the other hand, seeks to promote the use of English at the international level and at the same time reaffirm the national and spiritual value of Arabic. Arabic is viewed as a common heritage shared by all Algerians and representing their identity.

Most of the topics that are discussed in *My Book of English* are touristic and national (colonial history, ecology and traditional craft). Thus, it is clear that English is viewed as necessary for learners who would travel in the future, while Arabic, which was once fought by the colonizers, serves as means of communication and identity affirmation at the local level.

In fact, the two textbooks series have different educational purposes. The first generation textbooks aim at helping students communicate adequately with foreigners as foreigners do, adopting their norms and ways of saying and doing things. In contrast, the second-generation textbooks aim primarily at preparing students to use English in local context, for economic and social transactions. They can get in touch with their fellow Algerians or foreigners. In this context, Algerian culture transmitted in a foreign language would be sufficient as advocated by Fahsi.

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<sup>61</sup> Quoted in Bo Jiang, 24.25.

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A big part of the English language use in the textbook is undertaken by non-native speakers. Users of the language are mainly Algerian and/or foreign such as Nigerian, Indian, Japanese, etc., in addition to the native speakers. It is worth noting that native speakers are limited to the British and Americans excluding other nationalities whose first language is English such is the case with the Canadians, Australians, Irish, New Zealanders and others.

The textbook encourages the use of technologies and social networks for cultural and intercultural exchanges. Pupils are thus, urged to have and maintain foreign e-pals and tell them about school uniforms in Algeria or about some touristic towns. In this digital era, digital literacy is a major part of literacy. Indeed, as advanced earlier, the notion of literacy has changed in the last decades. It is no longer sufficient to read and write written materials, being able to read/write and exchange or interpret different audio/visual and digital materials determines one's literacy. In fact, digital technology has a lasting impact on education as "traditional processes, agents, and materials of formal schooling no longer figure as the primary transmitting site of learning"<sup>62</sup>.

Literacy is clearly not limited to linguistic (written literacy) in the two textbook series. The first generation for instance increases students' awareness of signs and symbols on roads and airports (see image n 9). The second generation on the other hand, as pictured in image 10 and 11, provides some map icons in matching activities representing different outdoor activities (such as camping site, fishing or skiing) and world organizations (such as UNESCO and World Health Organization).

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<sup>62</sup> James V. Hoffman, Yetta Goodman, *Changing Literacies for Changing Times : An Historical Perspective on the Future of Reading Research, Public Policy, and Classroom Practices*. (New York: Routledge, 2009), 6.



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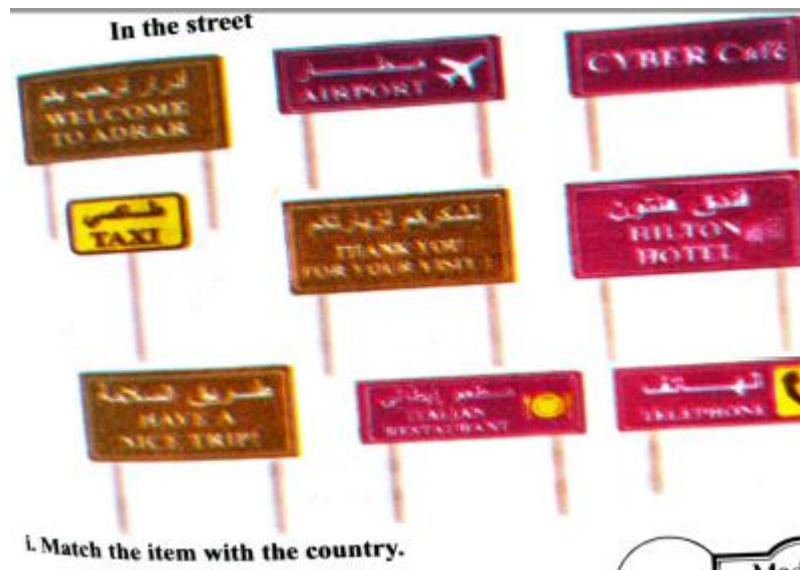


Image 19: Signs in *Spotlight on English* MS1.



Image 20. Symbols in *My Book of English* MS2.

Similarly to the first-generation series, the second-generation textbooks allot a major attention to digital literacy, which turns to be a decisive skill. Some of the activities and tasks require the use of digital technologies as learners are either asked to consult some websites or

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communicate with others using chat rooms such as Facebook or emails. The textbooks emphasize the interrelationship between digital literacy and the linguistic, cultural and intellectual prosperity of the learners. Nevertheless, the textbooks do not display a clear stance to the relationship between digital literacy and identity as stressed by Norton. Indeed, it is well established that digital technologies affect the identities of the users, yet both textbook generations oversee the identity negotiation that results from digital literacy. The first-generation shares scholars' beliefs concerning the new social spaces, linguistic and semiotic practices and identities that are shaped by digital literacy<sup>63</sup> as it stresses the influence digital literacy has over the semiotic and linguistic practices through the introduction of emojis and abbreviations used in chat rooms, which is not observed in the second-generation series. The latter resorts heavily to electronic communications without suggesting any ties to its shaping of language use or identity.

### Geographical Literacy

#### a. First-Generation Textbooks

Geography is a major part of cultural literacy. Today, cultural literacy involves knowing, distinguishing and categorizing different geographical information about one's own geographical location and others'. It also requires a thorough understanding of geopolitical relationships that bind countries, organizations and peoples together.

#### Algerian Geography

Different Algerian cities are listed or pictured in *Spotlight on English* and *On the Move*. Obviously, the most frequently cited city is Algiers. Main cities such as Oran, Constantine and Annaba are equally cited in addition to Jijel, Bejaia, Metidja, Tizi Ouzou, Yemma Gouraya, Boulimat, Aiguades, Tipaza, Cherchell, Mostaghanem, Skikda, Djanet, Boussada, Laghout, Ghardaia, . The variety of the cities that are cited is remarkable, as we find cities

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<sup>63</sup> Bonny Norton, *Identity and Language Learning*, (Bristol: Multilingual Matters, 2013), 20.

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from East, West, North and South. However most of these cities are touristic or historical cities receiving a number of visitors each year. Some other parts of Algeria are unrepresented. Besides, monuments and institutions are cited such as Agha Train Station, Timgad, Massinissa's Mausoleum, Constantine's Hanging Bridge, and Casbah.

Little is said about the nature and landscape in Algeria. The textbook makes it clear that Algeria is a North African country enjoying both sea and desert. Yet, little is said about the raw materials, fauna and flora that make the country one of the richest in the continent. Similarly, little is said about the ethnic and linguistic diversity of the population. The textbook informs the reader that the south is the Sahara, yet nothing is said about the fauna and flora, lifestyle and culture in this part of the country. Nothing is said about the camels or the nomadic life-style of some Saharan tribes for example.

Moreover, nothing is mentioned about the social, economic, cultural and political ties of the country with other African countries. The textbook does not account for the human, economic and political contact and transactions between Algeria and its neighboring countries. Algeria is described as merely a Mediterranean country overseeing the fact of its being African.

### **British and American Geography**

Through the textbook series under investigation, pupils get to know many British and American places. Examples from the UK are London, Canterbury, Liverpool, Heathrow Airport, Piccadilly Circus, Westminster, Edinburgh, Cardiff, Belfast. Moreover, some British historical monuments and institutions are cited or depicted such as Buckingham Palace, St James Palace, Castle of Windsor, Big Ben, London Eye, Trafalgar Square, Winchester Cathedral, House of Parliament, Green Park, the National Gallery, Westminster Abbey, Thames River, Loch Ness Monster Exhibition Center, Tower Bridge,

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American cities cited are Smallville, Washington, Manhattan, New York, Los Angeles, Dallas, San Francisco, Chicago, Pennsylvania, Hawaii, Potomac River, Maryland, Virginia, and Columbia. The monuments and institutions that are cited are the Castle Clinton Monument, Statue of Liberty, the Capitol, the Supreme Court, the Library of Congress, the Golden Gate Bridge, the White House, etc. However, USA remains underrepresented compared to the UK.

*Spotlight on English 3* provides a colorful and detailed map of the USA representing all the states that are part of today's USA (see picture number 12). The map is supplemented with a song by Woody Guthrie: "This Land Is Your Land", which reflects the welcoming nature of this land.

This land is your land, this land is my land  
From California to the New York Island  
From the Redwood Forest to the Gulf Stream waters  
This land was made for me and you  
...  
In the shadow of steeple I saw my people  
By the relief office I've seen my people  
As they stood there hungry, I stood there asking  
Is this land made for you and me?<sup>64</sup>

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<sup>64</sup> Arab. S. A., Riche B., *Spotlight on English*. (Algiers : Offices National des Publications Scolaires, 2010), 162.

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Image 21. US map in *Spotlight on English 3*.

Another detailed map of the state of Manhattan is presented (see appendices). In addition to a text and a photograph of Washington D. C. The photograph pictures the White House, while the text provides information about the city as being the capital of the USA and corrects the common mistake of taking New York as the capital. It also tells about its neighboring states, George Washington, and the Washington Monument.

It is worth-noting that the depiction of Britain and USA is limited to enumerating cities and monuments. No reference is made to the climate, fauna and flora in the two countries. Nothing is said about the United Kingdom and its ties with the rest of the world. Ireland, Wales and Scotland are seldom referred to. Nothing is said about the social, cultural, economic and political relationships between Britain and Europe/world. Similarly, no much

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is said about the USA and its ties with the continent and the world. Some of the overlooked information such as the Brexit, Founding Fathers, Civil Rights Movements and first colonies are necessary for a rich cultural literacy and a full understanding of today's societies.

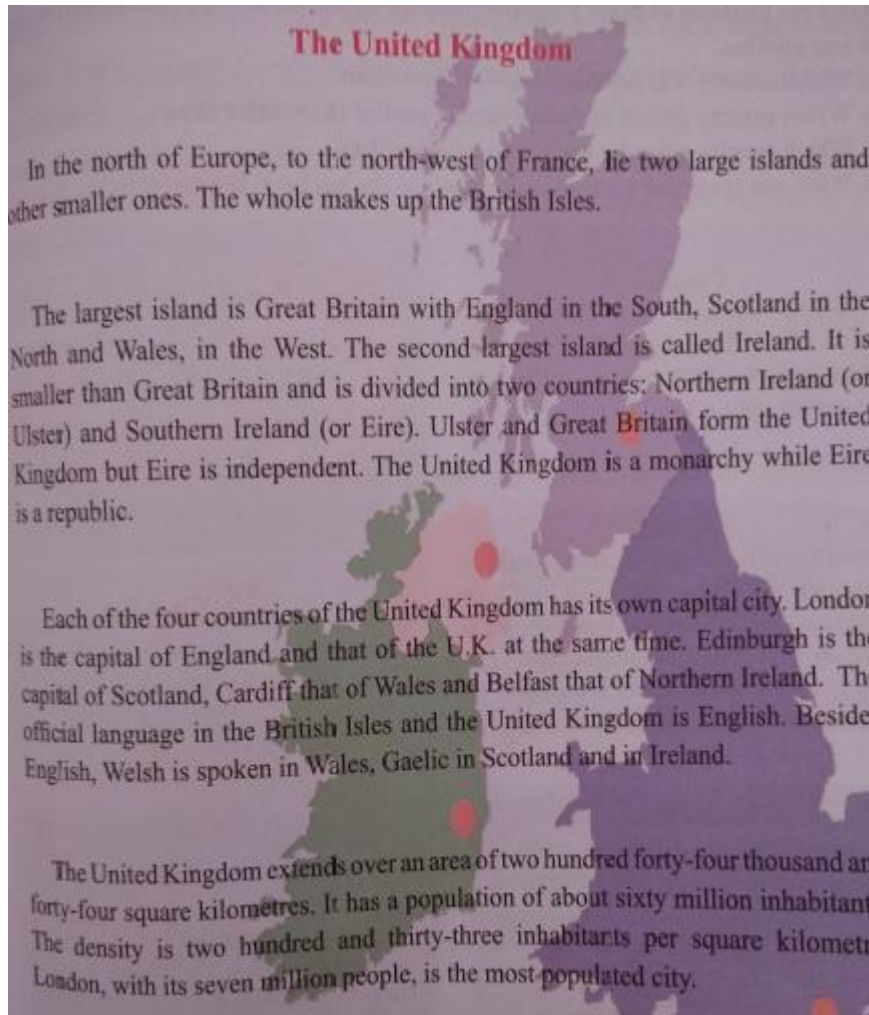


Image 22. Map and text about the UK in *Spotlight on English* year 3.

Maps of the target language countries are limited to the UK, Canada, Australia and USA. Despite the fact that the countries that form United Kingdom are rarely referred to, a map and a descriptive text of the UK (and GB) are presented in the textbook (see picture 13). However, the map and text are not accompanied with explanation of the historical and political ties that link Northern Ireland to England, for instance. More surprisingly, within the textbook series, little is said about the Commonwealth.



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Throughout the textbooks only UK, USA, Canada, Australia, New Zealand, Jamaica and Ireland are described as English speaking countries. The textbook, nevertheless, makes reference to the Commonwealth of nations. Students are asked to name the countries that are part of the Commonwealth on a world map (see image 14) and those which are missing on the map.

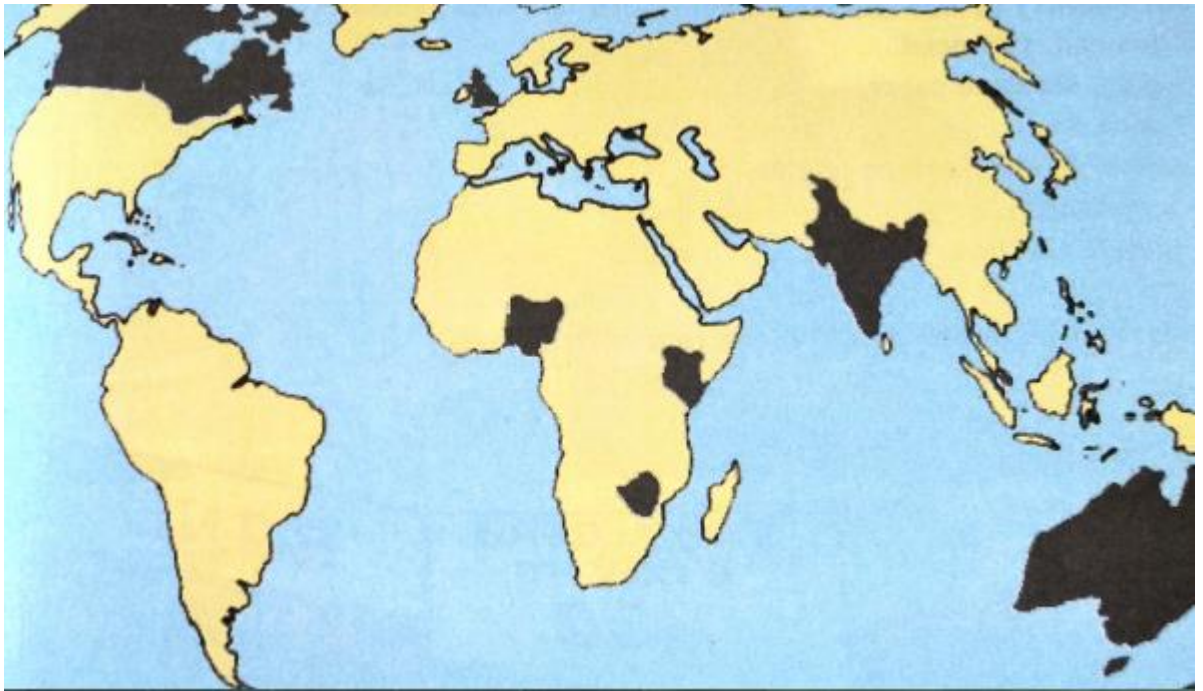


Image 23. The Commonwealth in On the Move MS4.

## World Geography

Many cities and countries are mentioned or pictured in the textbook such as Egypt, Japan, Turkey, France, Iraq, Greece, Pakistan, Canada, Australia, New Zealand, Jamaica, Trinidad, Mali, Soudan, Russia, China, Poland, Sweden, Spain, Lybia, North Corea, Malawi, and cities such as Toulouse, Marseilles, Lyon, Geneva, Baghdad, Berne, Beirut, Canberra, Cairo, Tunis, Paris, New Delhi, Bombay, Calcutta, Rome. Additionally, some world historical monuments and institutions are mentioned such as the Pyramids of Egypt, the

## Chapter 5 : The Cultural Literacies of the Two Textbooks

Hanging Gardens, the Statue of Zeus, the Temple of Artemis, Colossus of Rhodes, the Pharos, the Sphinx, Eiffel Tower, the Taj Mahal, etc.

Nationalities and countries is a very common topic in EFL textbooks, which helps learners situate themselves nationally and internationally. Textbooks also sensitize learners to their national flag, anthem, and foreign national flags and symbols. The first-generation textbook, thus, mirrors different flags from local and different parts of the world (see image 15). Yet, African, South-American and Asian countries are only superficially dealt with. The emphasis is mainly placed upon European nationalities. Latin American nationalities are totally overlooked, while Asian nationalities are limited to Chinese, Japanese and Indians and African to Algerian, Kenyan, Egyptian and Nigerian.



Image 24: Countries in the First Generation Textbooks

The textbook provides a short coverage of the Seven Wonders of the Ancient World, (pictured bellow) which remains a good asset to one's cultural literacy. These wonders are; the Pyramids of Egypt, the Hanging Gardens of Iraq, the Statue of Zeus of Greece, the Temple of Artemis of Turkey, the Mausoleum of Harlicarnassus of Turkey, Colossus of Rhodes and the Pharos of Egypt. Yet, it is a pity that nothing is said about at least some of these ancient civilizations. Nothing is said about other world monuments either, such as the Royal



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Mausoleum of Mauretania and the Madghacen Royal Mausoleum (Algeria) and the Pyramids in other parts of the world such as those in Peru and Mexico. Besides, only the old world is covered, while the New World and civilizations such as the Mayas, the Aztecs and the Incas are silenced.



Image 25. The Seven Wonders of the Ancient world in *Spotlight on English 3*.

The textbook, nevertheless, covers some of the nations that used to be marginalized in language textbooks and enriches the geographical literacy of learners towards the Republic of Malawi. We find its map and flag and are, thus, informed about its capital, physical features, administrative divisions , languages, religion and so on and so forth. However, when it comes to the history of this nation-state, little is said as we are only informed that it became the British protectorate of Nyasaland in 1891 and regained independence in 1964.

### Second Generation Textbooks

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Just like the First-Generation Textbooks, the Second-generation textbook series enriches students' geographical literacy. Geography is presented in two different ways. It is the context of the language use in some cases, as the setting changes from one geographical area to another. Second, it is offered as content and consists a major topic to discuss and learn about.

### Algerian Geography

Algeria is the major setting in *My Book of English*. Most discussions and texts are set in Algerian cities, with changes in time between colonial Algeria and independent Algeria. Some texts go back to the 11<sup>th</sup> century or even to prehistoric Algeria. Hence, the textbook series covers the changes in the geographical map of North Africa and Algeria in particular.

Similarly with *Spotlight on English* and *On the Move*, Algiers is a frequently referred to city. Then, some cities are dealt with more than others. Some of the cities that are mainly referred to here are directly tied to the colonial past, contrary to the First generation textbook series which focusses on touristic places. These cities are hometowns to some nationalist figures or places in which revolutionary actions took place for example Tlemcen, Annaba, Skikda, Tizi Ouzou, Casbah, Tipaza, Batna, Smendou, Constantine, Kherata (Bejaia), Guelma, Setif, and Tiaret.

Monuments and institutions such as Ketchaoua Mosque, the Royal Mausoleum of Mauretania, the Royal Mausoleum of Medghacen, Cidi M'Cid Hanging Bridge, Timgad, are also mentioned. Besides, environmental issues are discussed such as the extinction of some fauna and flora species. The textbook engages learners in this ecologist fight and raises their awareness towards the different Algerian species that are endangered such as the Barbary Macaque, the falcon, the Atlas Cedar, Barbary sheep, the Saharan cheetah, and the Dorcas gazelle emphasizing the necessity of preserving them. However, the environmental issues discussed are limited to the protection of the fauna and the flora in addition to fighting

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littering. The textbooks overlook other major issues such as air, water and industrial pollution. In addition, World organizations are presented such as UNESCO, UNICEF. In addition, local organizations such as Ness El Khir are also introduced and encouraged.

As suggested previously, textbooks depart from a *from* to an *on* perspective. *My Book of English* set out a *from* perspective that accounts for different regions and cultures in Algeria. However, not all the subgroups that live in the Algerian territory are represented. Little reference is made to the linguistic and culturally diverse groups such as the Berbers (Kabyles, Chaouis, Mzabs, Touaregs etc.), French, Syrians and Nigerians. Nothing is said about the nomads living in the desert. Thus, the textbook has chosen an Algerian oriented *from* perspective, yet, fails to account for the cultural diversity of the country.

The textbook presents a travel blog that uniquely reflects the cultural diversity in Algeria and describes Algeria through foreigner's eyes. Mary shares a travel blog describing her journey from London to Tassili n'Ajjer (Algerian Sahara). She mentions a number of places namely Algiers, Ghardaia, Biskra, Ben Isguen, Souf Valey, Tamanrasset, El Oued, Hoggar museum, Assekrem and Mount Tahat ( and explains that Tahat is the highest mountain in Algeria). Mary makes reference to the Berbers, Touareg (their souk, mud-brick houses, and jewelry) and M'zabs, (their Oases, food, souk, rugs and other traditional crafts). The textbook insists that the M'zab is a UNESCO world heritage site and describes Ghardaia as the "city with thousand domes". However, no clear reference is made to the ethnic and linguistic richness of the Algerian society.

Other Northern parts of the country are equally mentioned such as Beni Yenni village in Tizi Ouzou and its jewelry production, Casbah which is a UNESCO World Heritage, in addition to Mustapha Bacha hospital, the National Museum of Antiquities, and El Djazair

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Hotel. A map of Algiers is presented depicting different tourist attractions such as El Hamma Experimental Garden, Martyr's Memorial, and Agha Train Station.

Besides, Algerian fauna and flora are discussed through a fact file about Djurdjura National Park. Animals such as barbary macaques, falcons, foxes, vultures, jackals and eagles are referred to as living in the Djurdjura National park. Trees are also cited such as cedars, oak trees and pine trees, whereas, the weather is described as having heavy snow in Winter.

As previously discussed, effective citizenship, *savoir* and *savoir etre* are targeted within both first and second-generation textbook series. *My Book of English* targets effective citizenship through raising students' awareness to some ecological issues. Pupils are asked to write a report about some animals that are in danger of extinction. They are also asked, as members of World Wild Life Organization, to write a ten-rule charter to protect the animals.

### **British and American Geography**

The different British cities that are cited are London, Westminster, Stratford-upon-Avon, and Heathrow. Some monuments and institutions such as the House of Parliament, Westminster Palace, Big Ben, Buckingham Palace and Windsor Castle are mentioned, in addition to rivers such as the Thames River.

Similarly to the first generation-textbook series, the second generation discusses the countries that form the United Kingdom (see image 16). The UK is presented as an English speaking country with white middle-classed population that is dominantly Christian celebrating Christmas and Easter. Yet, just like the first-generation textbook series, the last generation does not include texts that would explain the nature of historical, cultural economic and political relations between these countries. Nothing is said about the Commonwealth of Nations either for instance.

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Picture 26. the United Kingdom in *My Book of English 1*.

The USA, on the other hand, is underrepresented. We find the US map and few known monuments and places such as the Statue of Liberty in New York, the Golden Gate Bridge in San Francisco and Lincoln Memorial in Washington. The textbook does not account for the ethnic, linguistic and cultural diversity in the USA. Besides, nothing is said about the discovery of the New World, the fauna and the flora, the American Indians, nor the economic, military and political position/role of the USA today.

### World Geography

The countries that are cited are Italy, Turkey, Spain, France, Greece, China, Palestine, Peru, and India. The cities mentioned are Mykonos, Istanbul, Granada, Barcelona, Machu Picchu, Malaga, Anchiano, Pisa, Florence, Beijing, Grenoble, Aix-en-Provence, New Delhi, Singapore, Gaza, Ashdod. Likewise, some of the buildings and institutions that are cited are Alhambra Palace, Fountain of the Lions, the Piazza de Duomo, Leonardo da Vinci's house and museum, Galileo Galilei's house museum, the Louvre Museum, the Leaning Tower, Toptapi Palace, Suleymaniye Mosque, Eiffel Tower, Burj Khalifa, Great Wall of China, and

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Sultan Ahmed Mosque. Wile, Rivers and seas that are mentioned are Marmara Sea, Mediterranean Sea,

*My Book of English* year 4 presents a holiday cruise in the Mediterranean undertaken by an Algerian school-girl named Nabila. The latter tells about major cities and countries she visited; Spain (Granada and the Alhambra Palace, Malaga the hometown of Pablo Picasso), Italy, Greece and Turkey. Nabila provides information about Pablo Picasso's life.

Istanbul and Cordova are some of the cities that are thoroughly cited. Nabila tells her friends about a trip to Istanbul,

**Nadia:** Your cruise makes me dream! Now tell me about Istanbul!

**Nabila:** it's an amazing city! It is devided into two parts by the Sea of Marmara. Half of the City is in Europe and the other half in Asia. Many of the famous landmarks and historic sites are in the European part. So, I first visited Toptapi Palace. It used to be the residence of the Ottoman Sultans between the 15<sup>th</sup> and the 19<sup>th</sup> centuries.

The textbook introduces learners to Machu Picchu, this ancient Inca city in Peru. They are informed that this city is a UNESCO World Heritage Site. The city is described as a beautiful natural (see image 24) place without any reference to the history of this place, nor the impact of the colonization of America on the American Indians in general or the Inca civilization in particular.



Image 27. Machu Picchu in *My Book of English* MS3.

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Maps and flags of the world are recurrent within the textbook and presented in mosaic forms calling for international communication, cooperation and understanding. Some of the images in the textbook reflect the world as influenced by globalization. As no nation state is an island, learners are first called to cherish their nation state and then be able to perform and interact at the international level for their own advantage and the nation's benefit. As a guide to teachers it is stated in the Lois d'Orientation that the educational objectives of the newly designed textbooks is to fit,

les aspirations des generations à la lumière des mutations extraordinaires que connaît le monde pour permettre au citoyen de vivre dans une société ouverte sur la modernité, fière de ses origines et tournée à jamais vers le rationalisme, la citoyenneté et la valorisation du travail<sup>65</sup>.

The aspirations of the new generation in the light of the extraordinary changes that the world is experiencing to allow citizens to live in a society that is open to modernity, proud of its origins and forever turned towards rationalism, citizenship and the enhancement of work<sup>66</sup>.

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<sup>65</sup> Bulletin Officiel de L'Education Nationale, Lois d'orientation sur l'éducation nationale N8 (2008, 6).

<sup>66</sup> Translation is mine.

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Image 28. Flags and maps in *My Book of English* MS1,

This image is significant and may foster the Intercultural Communicative Competence and strengthens students' cultural literacy if supplemented with appropriate activities. Teachers can take advantage of the enclosed image and teach pupils geography and different flags and encourage cultural awareness. On the other hand, the picture perfectly highlights the textbook designers' attitude towards which culture should be emphasized. It is clear that the Algerian culture is believed to be the priority since the Algerian flag is the dominant one in the image. Second, English speaking countries are represented, in addition to other flags. Therefore, the image seems to target local culture in addition to transnational culture. The choice of countries is varied, we find African countries such as Angola, Liberia and European countries such as France, Italy, Germany, Greece, United Kingdom, Ireland, in addition to some American countries, such as Argentina, Canada, Jamaica, Cuba as well as some Asian countries, as South Korea, Japan, Malaysia, Nepal and Iran.



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*My Book of English* provides a rich selection of colorful world maps. The latter are “very instructive”<sup>67</sup>. Not only do they teach about different nation states and relations of domination, cooperation and exchange between nations, they also reduce ethnocentric thinking. They clearly show that Algeria, as a nation state, is part of this wide global world and needs other nations to survive and prosper. Indeed, *My Book of English* counts 19 maps representing the Algerian territory, 6 representing the UK/USA and 14 representing different parts of the world.

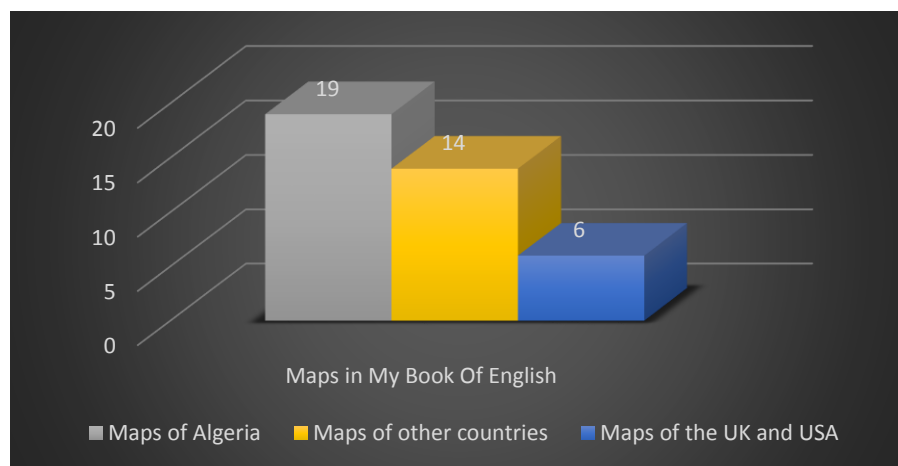


Diagram1. Maps in My Book of English.

It is worth noting that *My Book of English* year 2 includes 11 colorful maps (and roadmaps) of the Algerian territory and one map of the UK only with no other map depicted. Thus, the Algerian map constitutes 91% of the representation in the textbook. Reference is made to places worth-visiting. As depicted in the image below, the geographical diversity of the country cannot go unnoticed and remains emphasized. Thus, the map is supplemented with a number of sightseeing places and activities that can be done in some of the regions.

<sup>67</sup> Karen Risager, *Representations of the World in Language Textbooks*, (Bristol: Multilingual Matters, 2018), 173.

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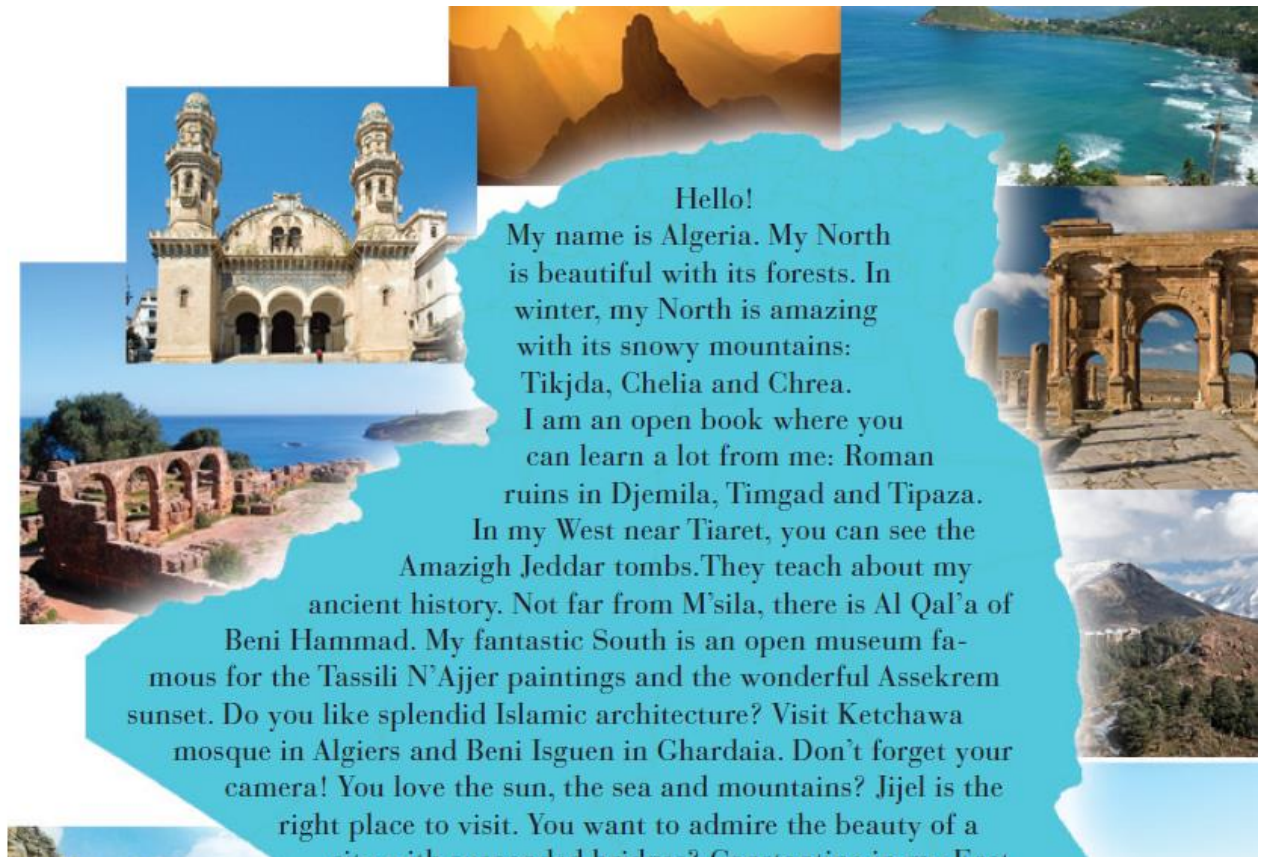


Image 29. Algerian geography in *My Book of English* MS1.

**Task 2 .** I read the text and fill in the gaps with the corresponding nationalities.

Dear classmates,

I am happy. I speak English now. I have friends from all over the world. Margaret is from Great Britain. She is British, Bonnie is from America. She is ..... Chen is from China. He is ..... Michel is from France. He is ..... Santos is from Brazil. He is ..... Annitah is from Kenya. She is ..... Harry is from Australia. He is .....

They are all middle school pupils.

Image 30. World map in *My Book of English* MS1.

Image 19 is another image that reflects the targeted geographical literacy. The image presents the globe and pictures all the continents and is supplemented by a short text. The

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text makes reference to some countries from every continent, Great Britain (Northern Europe), USA (North American), China (Asia), France (Southern Europe), Brazil (Latin America), Kenya (Africa) and finally Australia.

Similar to the first-generation textbooks, the second-generation focusses heavily on the Mediterranean countries in its *on* perspective. Countries such as Italy, Spain, Turkey, France are referred to while African countries are limited to Morocco, Tunisia, Egypt and Nigeria. Other parts of the world such as Cuba, Russia, Pakistan, Kazakhstan etc., are equally discounted.

### 1.2. Historical Literacy

#### a. First Generation Textbooks

Historical literacy is a major part in one's cultural literacy. The past shapes the present and influences the future. The textbooks cover many historical incidents, buildings and leading figures that are both local and foreign.

#### Algerian History

Obviously, a national textbook cannot exclude national history. In fact, language textbooks are effective ways to teach national history and encourage the remembering of important dates and personalities. This remembering lets individuals know more about themselves and about their countries, allowing citizens to gather under one nation-state.

As table 3 illustrates, historical literacy in *Spotlight on English* and *On the Move* is restricted to national figures, major historical events and monuments.

Algerian history	1st year	2 <sup>nd</sup> year	3 <sup>rd</sup> year	4 <sup>th</sup> year	total
Figures, heroes and leaders	0	0	0	4	4

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History	0	0	0	1	1
Monuments and historical sites	1	0	2	4	7

Table 12. Algerian History in the First-Generation Textbooks

Very little is said about the ethnic or linguistic history of Algeria. Algerian history is, thus, limited to the history of the land and the origin of the Sahara appellation as provided by Ann, a foreign school-girl visiting the Algerian Sahara. Nonetheless, some national pride is sensed when we read about Algerian places that were among the world's best cities in education and science such as Bejaia which attracted people from different countries by its science and scientists, such as “the Italian Leonardo Fibonacci (1180-1250) [who] introduced Arabic numerals to Western Europe”<sup>68</sup>.

Pupils are prompted to search for their national past. Indeed, they are encouraged to ask their grandparents to tell them about the type of food they used to eat in the past, clothes they used to wear, the means of transportation they used to travel with and the way they used to celebrate weddings and religious festivals. The past eating habits and life-styles of the pupils' grandparents used to be determined by the colonial administration and reflects the hardships grandparents endured during the colonial era. The textbook however, does not make any explicit reference to colonization, the revolutionary war and nationalist figures. It nonetheless, gives hint to some nationalist rhetoric through the song entitled “الى اللقاء يا إخواني” asking pupils to compare it with the Scottish “For Auld Lang Syne”. In addition reference is made to the movie the “Battle of Algiers”. The second-generation, however, makes explicit reference to colonization and selects some nationalist figures such as Zohra Drif to be role models for the youngsters. The Official Anthem of the Young Algerian

<sup>68</sup> Arab. S. A., Riche B., *On the Move*. (Algiers: Offices National des Publications Scolaires, 2006), 102.

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Students is likewise presented in Arabic and discussed (see image) to strengthen feelings of patriotism and pride.



### British and American histories

British and American history are important cultural aspects that would enrich the cultural literacy needed for every EFL learner. Therefore, the textbook series covers some figures that marked the English language and culture such as William Shakespeare, Neil Armstrong, Martin Luther King Jr. Queen Elizabeth II etc. Regardless to whether these personalities are from the artistic or political world, they are taken for granted as part of British and American historical heritage.

Major events and figures of American history are presented such as the discovery of the New World through the personalities of Pocahontas who belongs to the Powhattan tribe. A map of the USA populated by the Indian indirectly indicates the colonization of this land

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by the Europeans (check image 19). Similarly, Martin Luther King Jr. and his fight for racial equality are discussed. We also find a load of information about some major historical figures that shaped the US history such as Thomas Elva Edison.

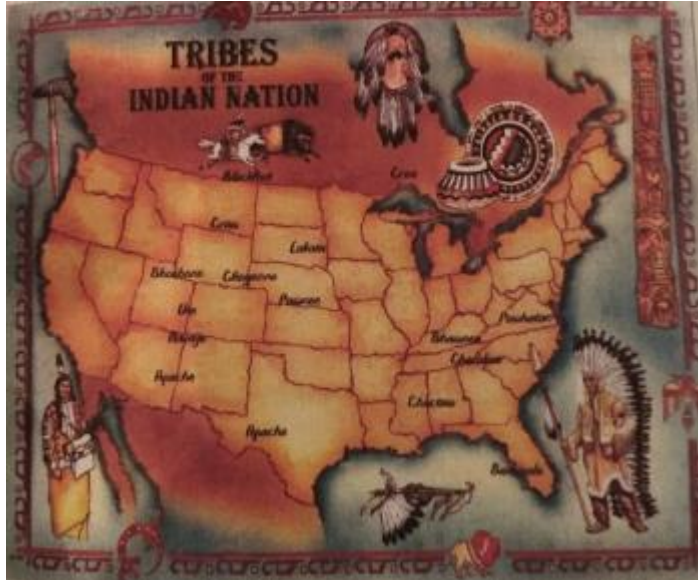


Image 31. Indian Nations in *On the Move*.

Despite the reference made to the Powhattan tribe and Martin Luther King Jr., the issues of the American Indians and the African Americans are not adequately discussed. Nothing is said about the first colonies, the Trail of Tears, the Westward Movement, slavery and the Civil Rights Movement. Civilizations such as the Aztecs, the Mayas and the Incas are not referred to at all, making the impression that the American continent did not enjoy any form of “civilization” before the establishment of the “white man”. Similarly, slavery, its abolition and its effects on both Africans and Americans is not discussed. Moreover, the British colonial past is discussed through the Indian peaceful revolutionist Mhatma Ghandi. Yet, the textbooks do not fully account for the colonial enterprise of Great Britain.

The textbook provides an overview of some English speaking countries such as Canada, Australia, New Zealand, Jamaica and Ireland. Strikingly, all these countries are part of the Commonwealth. The textbook informs us about the use of English as first/second

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language in these lands without telling us about the historical and political reasons that brought English there, nor does it explicitly reflect the geopolitical relationships that tie these nation state to Britain today.

### Global History

The Arab/ Muslim history constitutes an important part of global history. It is always referred to with pride. Big figures are reported such as Caliph Harun EL Rashid, El Khawarizmi, Alhazen of Basra and Averroes of Cordova in addition to some foreign figures that were affected by the Arabs/Muslims and their science/culture such as the Italian Leonardo Fibonacci. This history is mainly linked to scientific achievements.

*Spotlight on English* and *On the Move* do not refer to the history of other nations. They just tell about the Seven Wonders of the Ancient world (Egypt, Greece, Turkey and Irak) without accounting for the old civilizations and empires. Africa and Asia are completely silenced. We learn nothing about their past.

The African history is restricted to Malawi becoming a British protectorate in 1891 and gaining its independence in 1964. We are also provided with some historical input related to the history of Jamaica as we are told that “the English took this island from the Spaniards in 1655. It remained an English colony until 1962 when it gained its independence”<sup>69</sup>. The historical relationships that binds Algeria to the rest of the African country is not made reference to. Indeed, Algeria is described as isolated from the rest of the continent and all the historical and cultural exchanges are brought from either Europe or Middle East.

The textbook keeps enriching the learners’ historical literacy through information concerning the histories of English speaking countries such as Canada, Australia, New

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<sup>69</sup> Spotlight On English MS3, 134.



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Zealand and Ireland. As far as Canada is concerned for instance, we read “the English explorer John Cabot went there in 1497. The native Inuit people (the Eskimos) resisted the European invasions of their country until 1763”<sup>70</sup>. Thus, learners are sensitized to the English presence and the Inuit resistance without making explicit reference to these “European invasions” i.e., the French presence and the crimes committed against the natives. The Commonwealth of Nations is referred to twice, stressing some of the countries that joined in without making explicit the political and economic nature of the Commonwealth, nor the historical (colonial) factors that gave birth to this political association.

### b. Second Generation Textbooks

History remains a very important subject in our course-book series. *My book of English* provides a rich historical literacy to this new generation of student. Historical literacy varies from local, target, and global culture literacies.

#### Algerian History

Algerian history is taken as a corner-stone in the personality and identity development of the pupils. The second-generation textbook series extensively emphasizes the Algerian history, putting on the spotlight the sacrifices undertaken by revolutionary Algerian to free this nation state. The textbook authors expect from this generation of learners awareness of some major historical events such as November 1954, July, 5<sup>th</sup> 1962 and so on and so forth. It is brought to the attention of teachers the following,

L'école algérienne, que ce projet de lois entend ériger, tire ses fondements des principes fondateurs de la Nation Algérienne, principes inscrite dans la Déclaration de Novembre 1954 ainsi que la constitution et les différentes Chartes dont la Nation s'est dotée<sup>71</sup>.

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<sup>70</sup> Spotlight On English, 134.

<sup>71</sup> Bulletin Officiel de L'Education Nationale, Lois d'orientation sur l'éducation nationale n 8 (2008, 6)



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The Algerian school, which this bill aims to promote, takes its foundation from the founding principles of the Algerian nation. These principles are enshrined from the Declaration of November 1954 in addition to the constitution and the different Charters that the nation has adopted<sup>72</sup>.

They add,

L'une des missions essentielles de l'école est donc de faire prendre conscience aux élèves de leurs appartenances à une identité historique collective, commune et unique, consacrée officiellement par la nationalité Algérienne. Dans cette perspective fondatrice de la nationalité Algérienne, l'école devient non-seulement le lieu de connaissance mais aussi le creuset où se forge le respect du patrimoine historique, géographique, religieux, linguistique et culturel et de l'ensemble des symboles qui l'expriment tels que les langues nationales, l'emblème et l'hymne nationaux<sup>73</sup>.

One of the school's essential missions is therefore to sensitize learners to their belonging to an identity that is historical, collective, common and unique, officially sanctioned by the Algerian nationality. In this founding perspective of the Algerian nationality, the school becomes not only a place of knowledge, but also the place where the respect of the historical, religious, geographic, linguistic and cultural heritage gets forged and the whole symbols that express it such as the national languages, the national emblem and the national hymn<sup>74</sup>.

Similarly, the textbook authors' foreword to students keeps addressing Algerian history as something to be proud of. They write,

The content of these subjects will reinforce your previously acquired knowledge and competencies, values and attitudes [...] You will better develop your skills in reading, speaking and writing ... which gives you

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<sup>72</sup> Translation is mine.

<sup>73</sup> Ibid, 7.

<sup>74</sup> Translation is mine.

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the chance to discover the historical, cultural, literary and touristic heritage of our beloved country Algeria and deepen your pride.

Indeed, as suggested earlier, *My Book of English* is loaded with nationalist rhetoric and aims at reinforcing nationalism and pride in Algerian history and heritage. As illustrated in table 1, national figures, heroes and leaders, in addition to major events and monuments are the chief historical elements discussed within the textbooks.

element	Year 1	Year 2	Year 3	Year 4	total
Algerian history	1	0	4	15	20
Algerian nationalist Figures, heroes and leaders	8	0	4	16	28
Algerian monuments and historical sites	2	1	3	10	16

Table 13: Algerian History in *My Book of English*.

The Algerian history in the textbooks dates back from the Roman Empire to the present day. They discuss ancient Algeria under different civilizations and occupations, the Roman, Almoravids, the Ottoman Empire and the French colonization. Independent Algeria is also depicted. Despite some dialogues undertaken between pupils and their grandparents, in addition to texts describing Setif and Constantine in the colonial era and today, no explicit comparison of social life and practices between the two eras is done. Comparison is undertaken mainly to account for differences in identity and the resulted dissonance (through figures such as Zohra Drif, Taleb Bachir Ibrahimi and Kateb Ycaïne) and the economic gap that characterized the Algerians and the French under colonization.



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Image 32. Moufdi Zaraia in *My Book of English* MS3.

Indeed, colonial past is emphasized within the textbooks, especially in the fourth year textbook. Some of the texts provided re-discuss issues of identity, language and culture in colonial Algeria. Among the nationalist figures representing the Algerian history, that are depicted in textbooks are: Kateb Yacine, Mohamed Dib, Mouloud Mammeri, Moufdi Zakaria, Zohra Drif, Mouloud Feraoun (see image 20, 21 and 22) and others. Texts dealing with these figures tell us much about both the colonial and artistic past. Indeed, these are the figures that the authors made reference to in the foreword who have flagged “high our flag among other nations with their pencils”. Besides, some contemporary Algerian scientists are cited such as Dr. Bourouis and Dr. Haba.



Image 33. Zohra Drif in *My Book of English* MS3.

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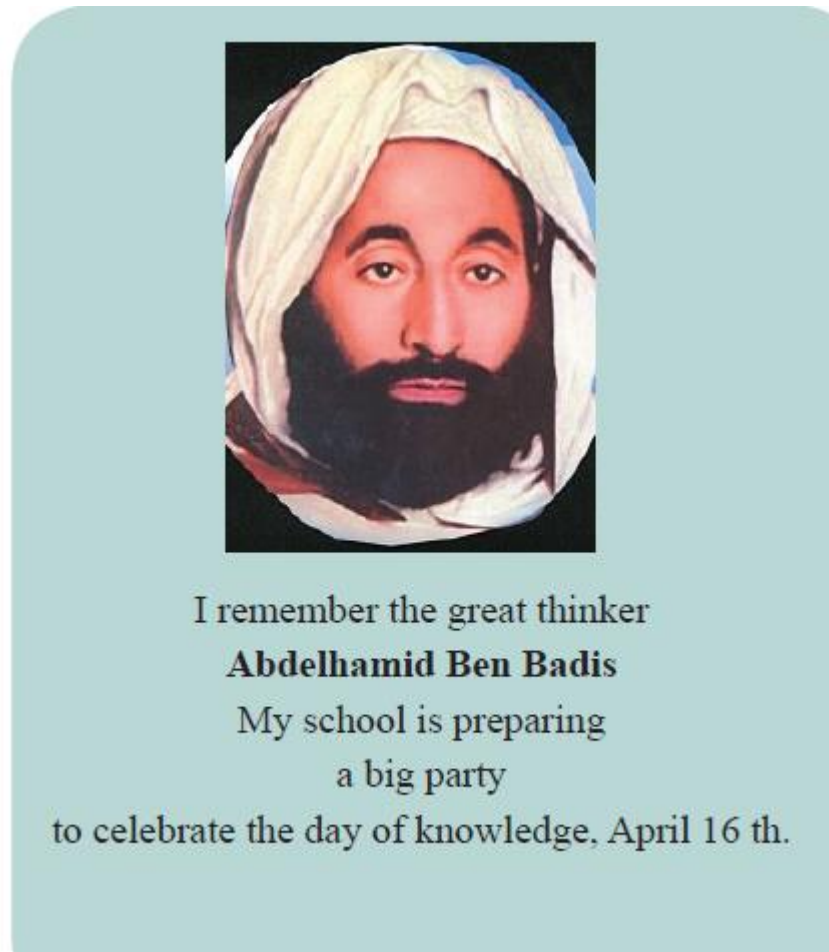


Image 34. Ben Badis in *My Book of English* MS1.

Major historical events are also kept alive in the memory of today's pupils. Among these events are the Independence Day, 1<sup>st</sup> November 1954 (the Outbreak of the Revolutionary War) and the Massacre of Setif, Guelma and Kherata. Besides, Algerian historical monuments such as Ketchaoua and Timgad are also covered by the textbooks. In a text describing the Great Mosque of Tlemcen, a phase in the Algerian history is discussed, which is the Almoravids era. they have,

established their rule on a region extending from low Senegal in Western Africa to the Mediterranean in the North, crossing later to Andalusia. The

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Almoravid expansion toward the East, into Algeria took place in the 1080's reaching as far as Algiers.<sup>75</sup>



Image 34. Al Kantra Brige and Gate, Constantine in *My Book of English* MS3.

Then, the textbook shifts to two major rulers of that time, Yusuf Ibn Tashfin, who founded the city of Tlemcen and built the main mosque, and his son Ali Ibn Tashfin, who built much of the city and the mosque bringing artisans and architects from Cordoba. The building of Ketchaoua Mosque is similarly discussed in addition to the Alkantra Bridge and Gate in Constantine providing pictures that date back to the colonial times (image 23). The building of Djemila (Roman city and UNESCO heritage) is described as follows,

Roman Emperor Nerva, who ruled from 96 to 98 AD, founded the city about two thousand years ago. The major buildings that survive today include the temple of Emperor Septimus Severus, the Grand Baths, the theatre and the Triumphal Arch. 20,000 people lived in the city in the third

<sup>75</sup> Chenni, A., and others, *My Book Of English*, (Algiers : Offices Nationale des Publications Scolaires, 2019), 41.

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century AD. During its history, the city was badly damaged by earthquakes until finally it was abandoned fifteen centuries ago<sup>76</sup>.

### British and American History

Historical literacy is not limited to local history as the histories of Britain and the United States are similarly depicted, with some varying focus and purposes. Contrary to the Algerian history, the textbooks do not promote positive stereotypes that would encourage pride. They do, nevertheless hide some historical facts that are related to the British and American colonial histories. The authors aim only at raising historical literacy (despite limited) about American and the British worlds in order to have historically conscious students.

The British history is accounted for through the dress code in older Britain and through Queen Elizabeth II. Lifestyle in traditional Britain and gender roles and family life are discussed. While the history of the United States is limited to its president Abraham Lincoln and Barack Obama in the fourth year textbook. The textbook authors aim at making students know about the history of Britain and USA through their famous buildings and castles. Buildings such as the British House of Parliament, British museum, Shakespeare's house in the small town of Stratford-upon-Avon are covered.

Most of the information provided are touristic and related to British sightseeing places and famous personalities (see pictures in the appendices). Learners are, for instance, informed that "Big Ben was named after the famous English Boxer Ben Count because:

- a. It was not very big.
- b. It was very big like the heavyweight boxer.

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<sup>76</sup> Tamrabet L. et al., *My Book of English*, (Algiers: Offices National des Publications Scolaires, 2017), 66.

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- c. Sir Benjamin Hall's name was Big Ben.
- d. Ben Count's name was Big Ben.
- e. Ben Count's nickname was Big Ben.

Obviously, most learners are familiar with Big Ben, yet, not all of them know about the origin of its name. The textbook, thus, triggers students' reflection to know more about this prominent monument. They are also introduced to information related to the names of its designers, the first time it chimed, the first world broadcast of its chimes by BBC, its weight, its height, its diameter and its hammer's weight.

A major figure that represents the English Cannons, who remains an important asset to one's cultural literacy is William Shakespeare. Indeed, it is almost impossible to find an English language textbook that does not, explicitly or implicitly, refer to Shakespeare. Learners are thus, provided with different information about this writer and playwright and are requested to write a portrait of this famous writer and are provided with a model to follow which is, "Abdelhamid Ibn Badis (Constantine 1889 – Constantine 1940)". Learners are therefore, indirectly drawn to compare this British writer to the Algerian writer who is part of the Muslim Ulamah Association, Ibn Badis. The textbook, thus, discusses the British history to shed light on the Algerian history and emphasize the revolutionary role of writing.

Very little is said about the American and British history. The course-books do not make any reference major events that have shaped the two countries such as the Industrial Revolution, the discovery of the Americas, the First colonies, Civil War, The Boston Massacre, the Revolutionary War, the WWI and WWII or the Cold War. No reference is equally made to the major figures that shaped the history of Britain and USA such as Christopher Columbus, Queen Elizabeth I, Abraham Lincoln,

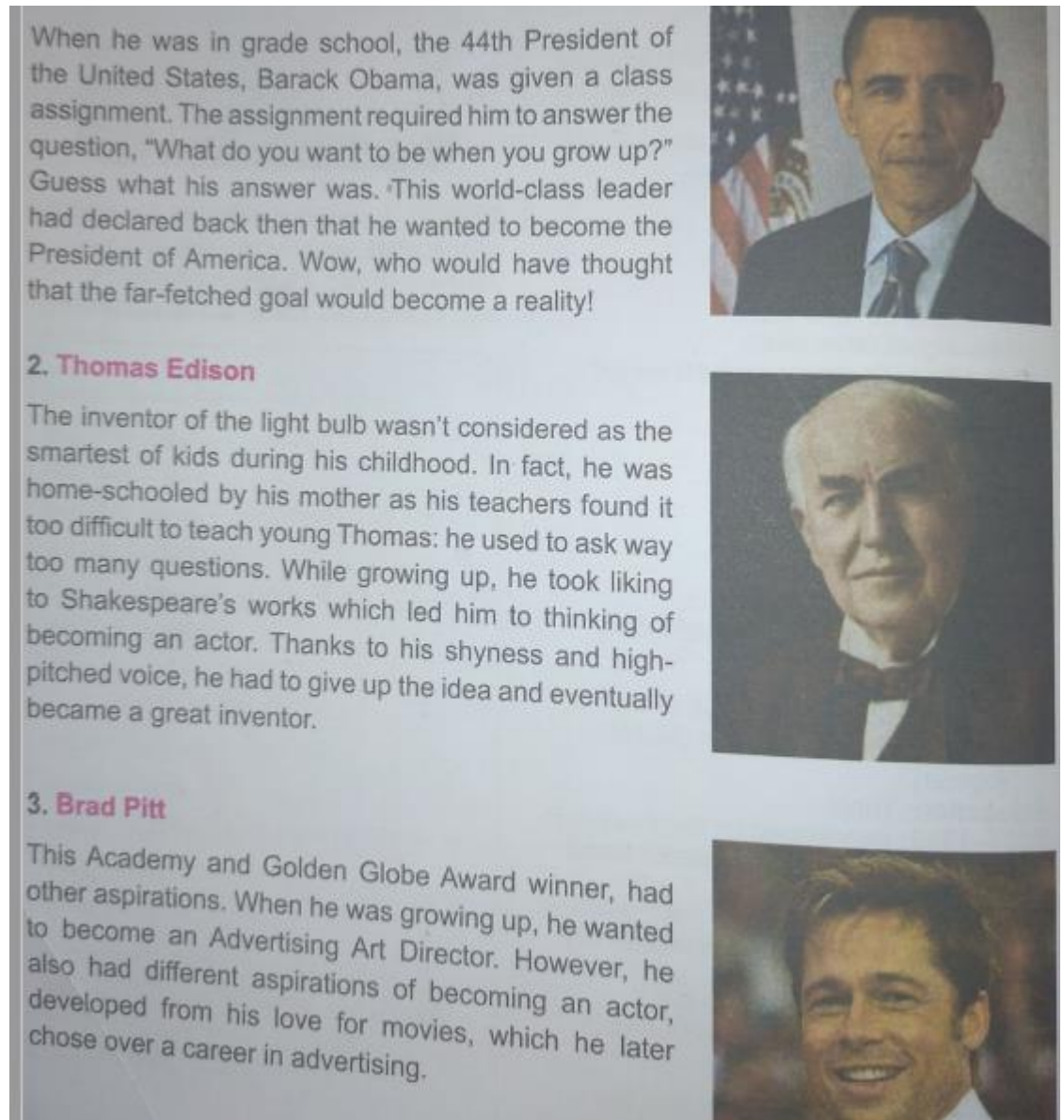


Image 35. American figures and celebrities in *My Book of English MS4*.

American national figures, for instance, are limited to Barack Obama and Thomas Edison in addition to the actor Brad Pitt. As shown in image 25, learners are informed about these personalities' childhood dream careers. The textbook reports that Obama, for instance declared to his teacher in an assignment that he wanted to become the President of America, while Edison wanted to be an actor, yet became a great inventor. Brad Pitt, on the other hand, wanted to be an Advertising Art Director as well as becoming an actor.



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### World History:

Transnational historical literacy seems to be important to our authors. The textbooks cover a variety of topics related to both global history or Arab/Islamic world history. Yet, our Macro level analysis reveals a slight difference in the representation of Arab/Islamic history and the world other nations as the Arab/Islamic history dominates.

Historical elements	Arab/Islamic world	Foreign countries
nationalist figures, heroes and leaders	14	2
History	10	1
Monuments and historical sites	11	14

**Table 6. Arab/Islamic vs. foreign histories in 2<sup>nd</sup> Generation Textbooks**

Indeed, Arab and Muslim history is largely presented within the textbooks. A sense of pride in the glorious Muslim/Arab past is being displayed. Muslim figures such as Harun Al Rachid, Ibn Sina, Ibn Battuta, Ibn Firnas, Al Khawarizmi, Alhazen of Basra, Avicenna of Bokhara, Averroes of Cordova are covered and pictured. Places which were prosperous, such as Cordova, Fez, Tlemcen, are similarly referred to with a sense of nostalgia in the Muslim “glorious” past, for example Al Qarawiyyin University is described as, “Al Qarawiyyin Mosque and University (Fez, Morocco) opened centuries before Oxford and Cambridge, and is still operating today, almost 1,200 years later. (859- today)”<sup>77</sup>

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<sup>77</sup> Lounis T et al., *My Book of English*, (Alger: Offices National des Publications Scolaires, 2017), 109.

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It seems that the authors are longing to the Arab/Islamic civilization. Cities like Grenada and Cordoba are frequently cited within the textbooks. Granada is described as one of the most famous places in the world. Students are provided with information about Alhambra Palace and the seizing of Granada by the Christians which led the Muslims to flee to North Africa. However, the textbook provides some inaccuracies concerning the dates, like “Alhamra was built in the 19<sup>th</sup> century” and “In 1942, Granada became Spanish and Christian. Muslims were obliged to leave the city and settle in North Africa”<sup>78</sup>.

Similarly, the Ottoman history is dealt with, as a pupil, narrating her Mediterranean cruise tells her friends about Toptapi Palace in Istanbul.

Many architects contributed to its building but the most outstanding of them all was Mimar Sinan, born around 1490. He designed many of the largest mosques in Istanbul such as the Suleymaniye Mosque, where he is buried next to Sultan Suleyman and his wife. He died on 17<sup>th</sup> July 1588, if my memory serves me<sup>79</sup>.

Other places and monuments from all over the world are also depicted. Much of the historical information is related to well-known historical or artistic figures or buildings and monuments. The history of Italy for example, is dealt with through descriptions of the Leaning Tower in the Pizza de Duomo, its location, height, date of construction (see image18) Indeed, some of the artistic figures the course-books cover are Pablo Picasso and his work Guernica. Figures such as Michelangelo, Leonardo da Vinci are equally covered and buildings such as Louvre Museum.

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<sup>78</sup> Lounis T et al., *My Book of English*, (Alger: Offices National des Publications Scolaires, 2018), 17.

<sup>79</sup> My Book of English year 4. P22.

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Image 36 the Leaning Tower in *My Book of English* MS4.

The textbook provides an extensive list of thinkers that vary from national (Belgacem Haba, Ibn Dadis), Arabic (Ibn Sina, Ibn Khaldoun, Khawarizmi etc.), American (Thomas Edison), and international (Aristotle, Confucius and Einstein) philosophers and scientists.



International thinkers

Muslim Thinker

Algerian Thinker

### 1.3.Health Literacy

Health literacy is a major part of cultural literacy. As stated by Hirsch, health literacy is important because it enables learners to keep healthy and enjoy life as they know things

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about their body and the way it works “You can learn to eat the right foods, exercise, and recognize the kinds of things in the body that sometimes go wrong. You can also learn how your physical condition affects your mental health”<sup>80</sup>. Health literacy is defined as “the degree to which individuals have the capacity to obtain, process, and understand basic health information and services needed to make appropriate health decisions”<sup>81</sup>.

There is a clear link between language proficiency, cultural awareness and health literacy. Research shows that good linguistic skills and understanding of health and healing cultures is necessary as “low health literacy, cultural barriers, and limited English proficiency have been coined the “triple threat” to effective health communication”<sup>82</sup>. Indeed, low language proficiency prevents appropriate medical care, while cultural differences may result in misunderstanding, confusion or even refusal of care because of divergence in culture. Cultural literacy, thus, should be first sought to pave the ground to an intercultural literacy that is highly needed in this world of mass-communication and travel. Singleton and Krause argue,

culture affects individual and collective experiences that are directly and indirectly related to health. Examples of cultural influences on patient health beliefs and behaviors can be found in patients' perceptions of locus of control, preferences, communication norms, and prioritization of needs, as well as in their understanding of physical and mental illness and of the

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<sup>80</sup> E. D. Hirsch, *A First Dictionary of Cultural Literacy: What Our Children Need to Know*, (Boston: Houghton Mifflin Company, 1996), 230.

<sup>81</sup> K., Singleton, E., Krause, "Understanding Cultural and Linguistic Barriers to Health Literacy" *OJIN: The Online Journal of Issues in Nursing*. Vol. 14, No. 3 (2009), 2.

<sup>82</sup> Singleton, K., Krause, E., "Understanding Cultural and Linguistic Barriers to Health Literacy" in *OJIN: The Online Journal of Issues in Nursing*. Vol. 14, No. 3, (2009), 1.

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roles of the individual, family, and community. We would add the acquisition and application of health literacy skills to this list<sup>83</sup>.

Health literacy has become crucial since 2019 due to the COVID 19 outbreak. People who have a significant cultural literacy are better armed to face this pandemic and other viruses. Indeed, this current sanitary crisis emphasizes the urgent need of a health literacy among pupils.

### a. Health Literacy in the First Generation Textbooks

*Spotlight on English* and *On the Move* strive to promote some health literacy among learners. They present a number of common health problems which are not serious and can be treated at home such as sun-burn, headache, stomachache, sore-throat, sprained ankle and flu. Some medicines are proposed to treat these illnesses such as aspirin, anti-itch cream, vitamin C and eye drops. As we go along, we get more information about aspirin, without delving deeper into its invention.

Aspirin for headache, muscular aches and pains, toothache, fever of colds and flu.

Directions: adults 1 to 2 tablets with a full glass of water. Repeat every 4 hours when necessary, up to 12 tablets a day.

For important directions and children's dosage, see package insert.

(Now 2<sup>nd</sup> text package insert)

Directions for children:

For relief of headache, muscular aches and pains, toothache, fever of colds and flu.

- Under 3 years consult your doctor
- 3 to under 4 years ½ tablet.
- 4 to under 6 years ¾ tablet
- 6 to under 9 years 1 tablet
- 9 to under 11 years 1 ¼ tablet
- 11 to under 12 years 1 ½ tablet

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<sup>83</sup> Ibid, 2.

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- 12 and over same as adult.

A role-play activity is proposed in which pupils are expected to play the roles of patients and doctors. The patient describes his/her symptoms and the doctor prescribes some medicines. This activity targets cultural literacy through the promotion of linguistic skills. Indeed, as it is previously stated, health literacy and language proficiency are tightly related and allow the understanding and decoding of different health messages, illnesses and common treatments.

Health problems	Must or Mustn't
<ul style="list-style-type: none"><li>- Pain in the back.</li><li>- Sore throat</li><li>- Sprained ankle</li><li>- Stomach-ache</li><li>- Diarrhea</li><li>- flu</li></ul>	<ul style="list-style-type: none"><li>- eat ice-cream</li><li>- go on diet</li><li>- see a doctor</li><li>- use an ice pack</li><li>- drink a lot of water</li><li>- carry heavy things</li><li>- wash fruit and vegetable carefully</li><li>- go out-take hot drinks</li></ul>

Different pieces of advice are presented to urge learners to maintain a healthy lifestyle such as,

To feel calm, go to bed early and get up early.

Have a good breakfast, you'll have energy for the morning.

eat fresh fruit and vegetables as often as you can. They contain fibres and help your digestion.

daily exercise (10 minutes) is important for your muscles. It preserves middle-aged people from heart attacks.

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brush your teeth for three minutes, three times a day. You'll have good and strong teeth<sup>84</sup>.

Today, health literacy requires some basic skills that vary from skills that enable to accomplish some tasks related to health, reading, listening, speaking and writing in English, numerical literacy and digital literacy as well as critical thinking and decision making<sup>85</sup>. The first-generation textbooks seem to be only concerned with linguistic skills, i.e., promoting the reading, writing, listening and speaking for medical care and advice. These skills are undoubtedly crucial as health care seekers need to read some discharge instruction, health magazines, insurance statements, medical bills, nutritional information and consent forms. They also have to write and complete intake or enrollment forms, insurance claims and appeal letters<sup>86</sup>. Auto-medication is encouraged as learners are empowered to take decisions concerning the appropriate remedies to cure some of the common and non-dangerous health problems such as headaches, insomnia, backache and an insect bite. However, learners should be warned against the side effects of some medicines, allergies to some components and health problems that require urgent specialized medical care. The textbook does, indeed, incites learners to reflect on the nature of illnesses such as headache, heart disease, AIDS, pneumonia, toothache, high blood pressure, diabetes, obesity etc. and asks them categorize these illnesses as either common illnesses or serious illnesses. Sensitizing learners to contagion risks and prevention measures in relation to illnesses such as AIDS and the potential “hereditary” nature of some other illnesses such as diabetes and others would be a great use to the health literacy and decision, prevention skills of the learners.

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<sup>84</sup>

<sup>85</sup> Ibid, 3.

<sup>86</sup> Ibid, 3-4.

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The textbook, nonetheless, promotes numerical health literacy that would allow learners to know the appropriate dose and safeguard against over or insufficient-dose. Besides, learners can, thanks to the textbook, evaluate their weight and take decisions concerning the healthy and non-healthy food that would affect their physical and mental well-being. Indeed, as put by Singleton, numeracy is a decisive health literacy skill that allows understanding and decision making concerning medication dosing, test results, interpretations of blood levels and so on and so forth<sup>87</sup>.

It should be stated that there is no reference to cultural differences in ways people seek or interpret health care services. Indeed, a successful communication between the health care seeker and health care provider depends entirely on cultural understanding. The textbook does not even allow the Algerian learner to seek medical care on his/her own if necessary, or make him/her aware of the Algerian medical care and insurance systems. No reference is made to medical jargon, which can affect the interpretive and decision making skills of these future citizens.

### b. Second Generation Textbooks

As far as health literacy is concerned, *My Book of English* sensitizes learners to the danger of unhealthy diet and fast food. The textbook series devotes a whole sequence to health in general and healthy food in particular and label it Me, and My Health (image 19). Learners are helped to distinguish between sugary, salted and fattening meals, thus, reduce their consumption,

Chocolate, sweets (or candies), cakes and pastries are fattening and sugary. Eat them with moderation, not every day...

Fast food like pizza, shawarma sandwiches, hamburgers and panini are full of cheese and meat, which in turn contain lots of salt and fat.

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<sup>87</sup> Ibid.



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Any fast food meal is usually served with chips, mayonnaise and ketchup, which are fattening because chips are oily (greasy) and salty, mayonnaise is full of fat and ketchup contains a lot of sugar. Avoid eating out at fast food restaurants. Eat at home instead, eat more salads, fruits and vegetables. Have a balanced and healthy meals on regular, daily basis<sup>88</sup>



Image 37. Healthy Food and Practices in *My Book of English MS2*.

Students are asked to classify different meals that are widely consumed among teenagers to sort out the healthy and unhealthy foods. This activity incites them to reflect upon their consumptions and adopt better eating habits.

fats	sugars	salt

<sup>88</sup> Lounis T., et al., *My Book of English*, (Alger: Offices National des Publications Scolaires, 2018), 94.

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Pizza	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....
.....	.....	.....

Healthy and safe food is emphasized within the textbook series. As illustrated by image 38, it is made clear that “the greatest wealth is health”<sup>89</sup>. The textbook raises students’ health literacy following the principle of “knowledge = prevention”<sup>90</sup> and presenting the Five Keys to Safer Food poster from World Health Organization. A rationale is provided for every step which consist of keeping clean, separating raw and cooked foods, cooking thoroughly, keeping food at safe temperatures and using safe water and raw materials. The textbook provides some arguments about some microorganisms and their danger that may prepare students to prevent and keep away from some viruses and health issues, a health literacy that is much needed in this period of COVID 19 virus outbreak;

While most microorganisms do not cause disease, *dangerous microorganisms are widely found in soil, water, animals and people. these microorganisms are carried on hands, wiping clothes and utensils,* especially cutting boards and the slightest contact can transfer them to food and cause foodborne diseases<sup>91</sup>.

The different foods, such as mashed potatoes, steak, lamb, roast chicken, prawns, olive oil and wholemeal bread that should/should not be consumed is discussed providing the reasons for its consumption or not. While the first-generation insists that there is no ideal

<sup>89</sup> Lounis T., et al., *My Book of English*, (Algiers: Offices National des Publications Scolaires, 2016), 104.

<sup>90</sup> Ibid, 105

<sup>91</sup> Ibid, emphasis is mine.

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weight and that what matters is good eating habits, the second-generation series urges pupils to use a BBC website for the BMI weight calculator to sort out whether they are underweight, overweight, obese or normal-weight. However, teachers should be careful while introducing this weight calculator to students as students may risk health issues such as anorexia if they use and interpret the calculator inappropriately. Weight calculators can have reverse effects, indeed, on middle school pupils as these students are going through a very sensitive phase that is characterized by physical (thus weight-gain) and psychological changes.

Active use of posters in school websites are encouraged through a series of activities that require pupils to exchange with their peers. To reduce obesity and the consumption of junk food, pupils are asked to share posts on their blogs and schools' websites presenting five recommendations, drawings and pictures to sensitize teenagers about the danger of obesity. Moreover, in an intercultural communicative text, Amy emails her Algerian e-pal Nadia sharing with her some medical advice that would enable her to overcome her weight issues,

... a typical daily menu should be balanced, and include a salad at lunch (tomatoes, lettuce, olive oil and lemon) and a vegetable soup at dinner. One grilled turkey escalope for lunch on Monday, Wednesday and Friday and one grilled chicken leg for lunch on Tuesday and Thursday. Grilled fish for dinner at weekends. At lunch, I can take two boiled eggs instead of meat. Two veg as side dishes every day at lunch and dinner (peas, carrots, green beans, cabbage or spinach). I have the right to eat one slice of wholemeal bread at each meal. I can drink only water or herbal teas.

... Oops! I forgot the hardest part of this diet: exercise! I have to go to the gym every afternoon explain this at the end) after school and do stretching for one hour, plus riding the stationary (exercise) bike for half an hour. At weekends, I have to go jogging in the park near my home...

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However, it is worth noting that most of what is mentioned is inaccessible to most Algerian youngsters. Most families cannot afford a varied and rich diet as well as the prices of the gym. In addition parks are available only in major cities.

Health literacy is then, extended to medicines and medication. Learners are not only warned against unhealthy eating habits, they are also sensitized about the use of some commonly used medicines (such as pills, antibiotics, injection, sunburn cream, pain relief back patches, ear drops, orthopaedic ankle brace, infusion, ophthalmic ointment, anti-spasmodic pills and cough syrup). They are also made aware about some common sicknesses such as cough, sore throat, toothache, sneezing, fever, backache, asthma, ankle sprain, stomach ache, sunburn, bleeding and conjunctivitis. Besides, students get to know some illnesses and the required specialist that cures them,

People who suffer from migraine or severe headache must consult a neurologist

Diabetic patients must consult a specialist in endocrinology

I have myopia. Must I see an ophthalmologist?<sup>92</sup>

Auto-medication is equally encouraged through sensitizing learners to different illnesses and the commonly used medicines at home and tips to treat stings and bites (see appendices, image 20 and 21). Students also get to know the appellation of some sport activities in English with definitions from Oxford or Cambridge dictionaries.

*My Book of English* series, thus, effectively promotes some critical thinking and decision-making health literacy skills. Through the different texts and activities that discuss some common illnesses, learners can take decisions concerning the health problems that require specialized medical care and which specialist care provider to seek. However, health

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<sup>92</sup> My Book of English year 2 p 84.

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literacy is culturally shaped and decision making health literacy skilled are surely affected by the socio-cultural contexts. Health care can be impeded when the care provider and care seeker belong to different cultures. Singleton asserts that notions of politeness and communication in the medical context differ from one culture to another, as there are some cultures that take interrupting, questioning, agreeing or disagreeing with a care-provider as inappropriate. She asserts, “High context cultures have a preference for indirect, non-confrontational styles of communication”<sup>93</sup>. Thus, patients “say what they believe the healthcare provider wants them to say, or voice agreement or understanding whether or not they actually agree or understand”<sup>94</sup>. Therefore, it is necessary to aim at an intercultural health literacy instead of a literacy that reflects solely the local health culture.

### 1.4. Artistic literacy

Art is a big part of culture and language teaching has often been tied to the teaching of artistic and literary productions in the target language. Teaching shifted from an Arnoldian exaggerated emphasis on the canonical works to the study of other artistic forms that Stuart Hall considers as refined as the Canons. The great literary and artistic works of Europe used to be considered as the best artistic productions ever and cornerstones of a consistent cultural literacy, while other works were disregarded and considered inferior to the canons. Cultural Studies has, therefore, shifted the attention to popular culture and the artistic productions that are produced from different parts of the world.

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<sup>93</sup> Singleton, K., Krause, E., (Sept. 30, 2009) "Understanding Cultural and Linguistic Barriers to Health Literacy" *OJIN: The Online Journal of Issues in Nursing*. Vol. 14, No. 3, Manuscript 4, 5.

<sup>94</sup> Ibid, 5.

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This shift from “high” culture to all the different forms of culture has much to do with cultural studies and the works of Stuart Hall in the 70’s. Risager distinguishes between Cultural studies with capital C and cultural studies with little c<sup>95</sup>. The latter is part of language and culture pedagogy, which takes into account culture, literature, art and popular culture in the teaching learning practices. Cultural studies (big C) is a field of study that derived from the humanities after the influential works of Stuart Hall, and Hoggart who revolted against the elitist view of culture that was dominating in Europe. Culture, thus, transcends the canons and extends to all the different forms of artistic production such as popular culture and media. Cultural studies is very much interested in discourse, identity, post-coloniality, racism, role of culture in society, the relationship between cultural practices and some relations of power<sup>96</sup>.

### a. Artistic literacy in the First-Generation Textbooks

The first generation textbook series (as illustrated below) has clearly a middle ground attitude towards culture. Culture, for the textbook authors, comprises both “high” and “low” culture. Culture is seen in the great literary/artistic works of Shakespeare, Charles Dickens, Beethoven, Pablo Picasso, Leonardo Da Vinci etc. or other big literary productions that are known worldwide such as Snow White, Tom Sawyer, Frankenstein, Peter Pan, David Copperfield, Oliver Twist, Little Red Riding Hood, etc. Popular culture is equally considered such as Harry Potter, Star Wars, Shrek, Cat-woman, Tintin, Lucky Luke, Superman, Mr Bean, The Mask in addition to songs such as the Beatles’ “Yesterday”, Bob Dylan’s “Where have all the flowers gone?”, Whoopi Goldberg and Jinny Spheeris’s “Song for a Rainy Sunday”. Local and Arab popular culture also have their share in the textbook with stories

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<sup>95</sup> Karen Risager, *Representations of the World in Language Textbooks*, (Bristol: Multilingual Matters, 2018), 130.

<sup>96</sup> Ibid, 130

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of Joha, Bouzid, and the popular story of the Ant and the Roach and literary/artistic works of Baya Mahieddine and Mouloud Feraoun (*Le Fils Du Pauvre*), Djamila Arras (*Chafika*), M'hamed Issiakhem, Mohamed Dib (*L'Incendie*), Cheb Mami, Fodil, Idir, Assia Djebar and Rachid Boudjedra. The textbook is equally interested in local culture as natural and tangible heritage (Ahaggar and Tin Hinan's tomb as illustrated in image 21).

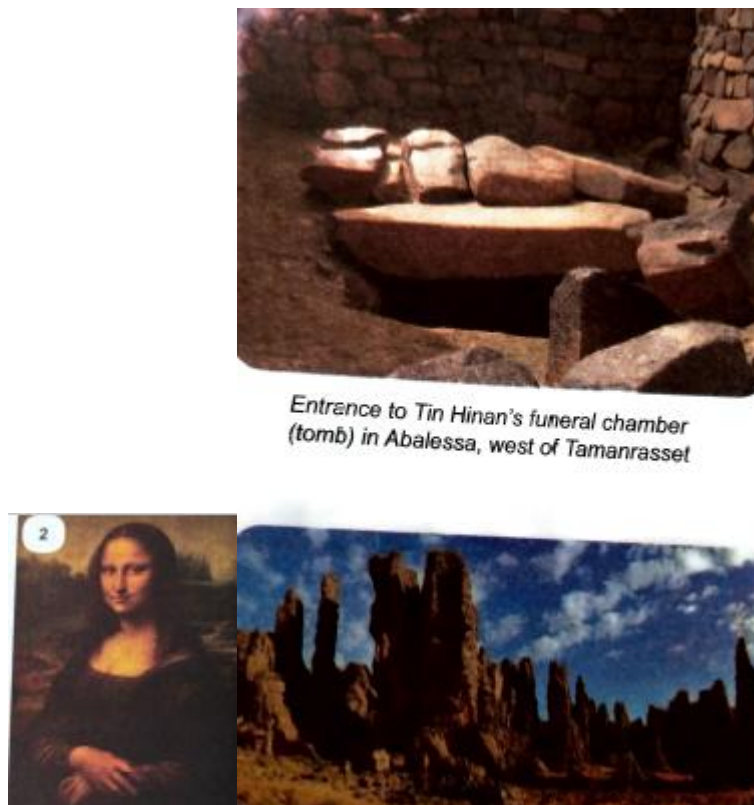


Image 38. Culture in Spotlight on English.



Image 39. Culture in Spotlight on English.

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Musical genres are not limited to classical music within the textbook as *Spotlight on English* MS two covers different musical genres starting with the classical music (Beethoven), Rhythm and Rules (R&B), Funk, Soul, Disco, Hip Hop and Rap. Algerian music also has its stake with Shaabi and Andalusian music through Mohamed El Anka and others.

*Spotlight on English* year one presents some factual cultural information under the heading of “Learn about Culture” discussing monuments and places, the British Royal family, countries, currency, flags, greetings and celebrations, sport, time zone map, the English school, the Chinese horoscope, breakfast around the world and celebrations and dishes. The Second English Course-book series includes sections entitled *Learn About Culture*. These sections specifically discuss cultural topics such as Music around the world, the origin of crosswords and games such as Chess, video games, Flippers, Monopoly and Puzzles. In addition, grandmothers’ health remedies in file three, while the last files present “Cartoons and Comics” and “theatrical genres” respectively. *Spotlight on English* Book 3 contains sections entitled Snapshots on Culture in every file. Snapshots on Culture discuss some ecological issues related to the British Guard’s bearskins and Pamela Anderson’s letter to Queen Elizabeth II. The next snapshot tells about the Loch Ness and the Scottish song entitled “Auld Lang Syne” comparing it to a similar Algerian song “إلى اللقاء يا إخواني”. The third Snapshot deals with Comprehensive Schools in Britain, while the next is entitled “English in the World” discussing the use of English around the world and comparing the British and American Englishes. Thus, book one links culture to tourism, book two presents culture as product, while book three treats culture as social life.

### b. Artistic Literacy in the Second Generation Textbooks



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The second-generation textbook series provides another selection of culture. Culture in the textbook is found primarily in daily life. It varies from games such as “jaalaila” (swing), “Kroud” (jackstones), “arayass” (rag doll), “chess” (see appendices) etc.; food such as “couscous”, “ghraief”, “taguella”, “mahjuba” (see appendices) ; clothes as “Jebba Naili”, “Katefa mahrouja”, “benouar Staifi” (image 40); and musical instruments such as Imzad, Karkabou (metal castanets), flute, tambourine, drum, bagpipe, Oud, gembri and Qanun.



Image 40. Clothes in *My Book of English*.

As far as literary and artistic production is concerned, the textbook enriches students' cultural literacy about famous local and international artists and authors such as Pablo Picasso ( and his work *Guernica*), Michelangelo, Leonardo Da Vinci, Shakespeare, J. K. Rowling ( and her work *Harry Potter*), Moufdi Zakaria ( and his *Official Anthem of the Algerian Students' Union*), Malek Haddad, Omar Racim, M'Hammed Issiakhem, Mohammed Dib ( with his *L'Incendie*), Kateb Yacine ( and his *Nedjma*), Mouloud Feraoun (and his *Le Fild du Pauvre*) and Mouloud Mammeri ( and his *L'Opium et le Baton*). Yet, Art is not limited to the literature. It is extended to prehistoric art, such as Tassili's Rock Art paintings and Engravings, traditional craft such as jewelry, carpet and utensil production.

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Image 41. Art in *My Book of English*.

It is worth-noting that movies and visual or written media are less represented within this textbook compared to the first-generation textbook which is full of different British and American newspaper headings, movies and songs. Movies in *My Book of English* are limited to the Battle of Algiers and Harry Potter. Film industries such as Hollywood and Bollywood, which are part of our daily life and which penetrated every single house world-wide, are totally overlooked.

Clearly, the two textbook generations have different views to culture. Culture as part of everyday and artistic life is consented on. Both textbooks report, with different emphasis, culture as piece and parcel of everyday routine consisting of food, clothes, values, artistic and literary production, popular culture, etc. *Spotlight on English* and *On the Move* cover culture as: food, clothes, folktales and myth, values and life style, stars-authors and literary figures, music, games, sport and leisure activities (see table 1).

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Item	Algerian	British/American	international
<b>Food</b>	18	14	30
<b>Clothes</b>	2	2	6
<b>Folktales And myth</b>	3	0	0
<b>Values and Life style</b>	8	14	3
<b>Authors and figures</b>	25	46	9
<b>Movies and TV shows</b>	5	20	3
<b>Music</b>	7	17	0
<b>Games and leisure</b>	0	0	31

Table 15. Cultural Items in the First-generation Textbooks.

Similarly, *My Book of English* presents the same cultural items with slight differences in emphasis, as depicted in table 2.

item	Algerian	British/American	International
<b>Food</b>	18	15	7
<b>Clothes</b>	14	5	19
<b>Folktales and myth</b>	1	0	0
<b>Values and Life style</b>	32	12	37

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<b>Authors and figures</b>	24	11	4
<b>Music</b>	18	7	7
<b>Movies and TV shows</b>	3	2	1
<b>Games and leisure</b>	7	6	41

Table 16. cultural items in the second-generation textbooks.

It can be said that both textbooks provide an essentialist view of culture, as both focus on culture as products, way of life and values (practices). Culture as reproduced in discourse, as emphasized by the Cultural studies, is overlooked. As put by Risager, “culture is not something that can be used to *explain* people’s norms and values, culture is what should be *explained*”<sup>97</sup>.

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<sup>97</sup> Karen Risager, *Representations of the World in Language Textbooks*, (Bristol: Multilingual Matters, 2018), 130.

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### Conclusion

It is clear that cultural literacy is essential and determines the success or failure of the language and culture teaching. Broadly speaking, the cultural literacies that are targeted in both textbook series are intercultural and reflect the cultural diversity as fashioned by globalization. Learners are thus, though in a limited way, able to perform language and culture both locally and globally.

It is equally plain that the two evaluated textbook series have different views to culture as well as ideologies and orientations. While the second-generation textbooks display a focus on national culture, the first-generation textbooks go beyond national cultural literacies emphasizing the target cultural literacies. Artistic and historical figures such as Kateb Yacine, Mouloud Feraoun and Mohamed Dib are covered by both first and second-generation textbooks. However, the coverage is totally different, as the orientations and authors' attitudes differ. The First-generation textbooks seek to enrich students' national and international cultural literacies to promote cultural awareness and intercultural communicative competence. Such content, if taught and supported appropriately, can promote cultural mediators. The second-generation textbooks, on the other hand, cover these national historical figures emphasizing their fight against the colonizer and stressing their position *vis-à-vis* the French culture and assimilation for the sake of promoting pride and good citizenship. It is clear that *My Book of English* aims at promoting nationalism and national identity.

However, it should be stated that most of the local historical, geographical and cultural elements covered in the textbooks are hardly new to Algerian pupils. The geography and national history is comprehensively covered by other textbooks in subjects such as Arabic, History, Geography and Civic education. Therefore, the second-generation EFL textbook

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ought to fill the gap in students' cultural literacy towards foreign cultures instead of reinforcing previously known information.

Moreover, most of the cultural literacy items are factual information about different cultural groups. As we have seen, both textbooks aim at enriching geographical, historical, linguistic and artistic literacies of students highlighting only national and factual elements. Culture is, thus, reduced to the observed elements of our national, target and transnational cultures.

Besides, culture is presented as static and monolithic. Yet, scholars consent on the volatile and complex nature of culture. National culture in both textbooks is portrayed as equally shared by all individuals, overlooking the fact that individual citizens differ in their identities, aspirations and engagements. Indeed, Algeria is a multilingual and multicultural country and culture cannot be limited to one homogeneous national culture. Besides, the target culture cannot be limited to the British and American cultures, which in their turn cannot be described as being homogeneous as they encompass different sub-cultures and identities. The issue of culture and identity will be discussed more thoroughly in the chapter of Cultural Literacy and ideology.

In the Textbooks we reviewed, culture is seen as mere content. It is integrated as a background knowledge carried through different texts and pictures that students need to know about. It is sometimes taught separately from language. Learners are not able to communicate effectively using appropriate conversation norms, such as polite requests because they are taught in a way that language and culture are two separate parts of the curriculum. In some instances, culture is perceived as information in geography, technology, popular culture etc. Nevertheless, culture as part of language and as carrying linguistic

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features is overlooked. In other words, culture is perceived as content not as a performed language.

These cultural sections teach much about culture as product, way of life and tourism. Such contents may be attractive and motivating to students. Culture literacy in *Spotlight on English* is presented separately and as a fifth skill added to listening, speaking, writing and reading. Despite the fact this approach to culture has been harshly criticized, it was highly dominant in education and it started to be abandoned just recently. specialists maintain that “teaching culture separately from language with no additional goals in mind does little to prepare students for the real world, where people of diverse backgrounds use English in different ways”<sup>98</sup>. The authors of the first generation textbooks cannot be blamed especially that they remediated for this is the MS 4 textbook; *On the Move*, in which culture is incorporated within the whole textbooks as content, theme and performance. The second-generation textbook series does not include sections discussing culture as does the first-generation textbooks. Culture is discussed throughout the textbooks without specifically highlighting it as content or linking it to language. Language and culture teaching could have been more effective if “material writers and publishers devoted more attention to issues such as cultural misunderstandings, cross-cultural pragmatics, stereotypes, non-verbal communication and culture shock”<sup>99</sup>. Despite presenting culture in separate sections, the first-generation textbooks prepares learners to perform culture through the use of critical incidents that reflect at ones cultural differences and culture shock.

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<sup>98</sup> Derrick Nault (2006) Going Global: Rethinking Culture Teaching in ELT Contexts, Language, Culture and Curriculum, vol19:n3, 314-328, DOI p317.

<sup>99</sup> Derrick Nault (2006) Going Global: Rethinking Culture Teaching in ELT Contexts, Language, Culture and Curriculum, vol19:n3, 314-328, DOI , 323

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Another limitation of the second-generation English textbooks is that they do not include literary texts. The latter, contrary to simplified texts or texts written by course-book designers, offer ‘foreign experiences’: other ways of living, other ways of seeing the world, other perceptions, perspectives and states of mind.

Moreover, both textbooks do not test cultural literacy. Culture is taught as a content added to the skills of language learning, i. e., writing, speaking, listening and speaking, while students are tested mainly on writing and reading. Cultural literacy, in addition to speaking and listening, are marginalized. It seems that the textbook authors overlook a major issue which lies in the difficulty of promoting productive skills without promoting cultural literacy as pupils cannot fully understand a written text without being culturally literate and writing good and correct paragraphs or essays also requires a cultural background.

Risager asserts,

The word ‘world’ has many possible denotations according to context, for instance the world of literature, the Muslim world, the old world, the fourth world, the world of animals, the world of business, the world of art, my inner world. [...], where the world, in the sense of the entire globe, is first and foremost seen as consisting of a number of different languages each with its own language area, and for some of these languages it is common to note that this language area constitutes a ‘world’ with its particular cultural identity.<sup>100</sup>

Besides, the world is not limited to one nation, language or culture. Therefore, textbooks should go beyond the national, linguistic and cultural boundaries. They should be inclusive, not exclusive. Thus, they need to account for the world’s diverse cultures, nations,

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<sup>100</sup> Karen Risager, 2018. P 2



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languages, identities, religions, life-styles, traditions, values, food, art, history and geography.

The field of language teaching is in a constant state of flux. Therefore, the textbook should reflect this flux. The texts that are provided should vary and account for the multimodal and multicultural nature of literacy. We need to transcend the simplified textbook authors' text and replace them with both authentic literary texts, and visual and auditory materials. The textbooks should adopt texts and contents from the new technologies such as TV, radio, films, novels, short stories, poems and plays. As put by Janet Evans,

As educators, we are in urgent need of a newly conceived language and literacy curriculum, in which we start where children are, in a media-filled world that is increasingly diverse and interconnected. We may begin by using children's experiences with varied media resources as bridges to a more traditional literacy curriculum. But we cannot stop there [...] we need curricula in which children and teachers use their cultural and symbolic resources to deconstruct and design texts of varied modalities, that is, curricula in which they make decisions about the symbolic tools and substance that might suit an ever-widening, evolving network of communicative practices.<sup>101</sup>

The first-generation textbook series, nevertheless, provides some communicative instances (critical situations) in which a grammatical competence does not guarantee effective communication. Thus, learners taught using the first generation textbooks can develop a communicative competence, as the textbooks is rich with activities that can promote CC.

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<sup>101</sup> Janet Evans, *Literacy Move On : Using popular culture, new technologies and critical literacy in the primary classroom*, (David Fulton Publishers: London, 2004), ix.

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Following Byrams' ICC model, we can say that both textbooks seek (in a limited way) at promoting *savoir*, as they both provide cultural information, facts about the different aspects of social life and language use. At the level of *savoir comprendre*, it seems that *Spotlight on English* and *On the Move* better prepare learners for understanding and communicating with the other, as the textbook series provides some authentic texts, limited instances of intercultural communication and favors a sort of "openness to the foreign world". *My Book of English*, on the other hand, targets good citizenship and takes for granted the Algerian "world" and "identity" impeding any form of acculturation, assimilation and identity negotiation. In fact, identity and national culture, as will be further discussed in the next two chapters, are viewed as being static and unchangeable. Therefore, *My Book of English* is centered on local texts, newspapers, crafts, traditions etc. Consequently, at the level of *savoir etre*, learners who are taught with the First Generation Textbooks may be better at ease with and "open" to foreign cultures and ICC situations than those taught with the second-generation textbooks. Besides, at the level of *savoir apprendre*, it seems that relatively both textbooks trigger the learners as they encourage them to search, learn more about others and most importantly, undertake some intercultural conversations through the use of letters, emails or social media. Finally, at the level of *savoir s'engager* (critical cultural awareness) little is done to develop critical thinking and value judgements. There are some instances in *Spotlight on English* and *On the Move* of some critical cultural situations and cultural comparisons, yet they remain insufficient to promote critical cultural awareness.

All in all, cultural literacy represents what Byram refers to as *savoir*, *savoir-faire*, *savoir-apprendre* and *savoir etre* as it entails knowledge, skills and attitudes. It is the first step towards ICC. Thus, if the cultural literacy provided is monolithic or limited to a particular world (local or foreign), does not account for some critical instances and

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stereotypes, there are few chances that learners develop ICC. In fact, without a sustainable *savoir-faire*, *savoir comprendre*, *savoir etre* and *savoir s'engager*, the Algerian classroom will be far from reaching ICC. The two textbook generations, thus, excelled at some aspects of cultural literacy, while some clear limitations are reported.

Both first generation and second generation textbooks discuss topics that are related to travel and tourism which take us back to the age of the use of realia. If these topics were not supplemented with carefully designed activities and teachers receiving necessary training, language and culture pedagogy in Algeria will never achieve policy makers' and textbook designers' planned objectives nor the requirement of this age which is not only characterized by travel, but by globalization, hybridity, digitalization and mass-communication. Therefore, learners should be introduced to language and culture as social action and performance rather than as mere content.

Both textbook generations provide a limited and sometimes unrealistic depiction of cultures, societies and life in this globalized world. Sharing a traditional national approach to culture, they both align with the German tradition that sees culture as the spirit of a nation. Culture is restricted to a territory and the nation-state, suggesting an ethnocentric, homogeneous world and silencing hybridity and diversity. The first-generation textbook series takes an *on* perspective that is characterized by native-speakerism, while the second-generation textbooks display banal nationalism. The ideologies that characterize the two textbook generations will be discussed further in the succeeding chapter.

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CHAPTER SIX:

THE NATIONAL APPROACH AND BANAL  
NATIONALISM

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### Introduction

There is a well-established consensus on the presence of a “hidden curriculum” in ELT textbooks (Chapelle, Giroux and Holly). Not everything is clearly stated within the textbooks, as these ELT materials certainly reflect “the hegemonic ideals whose ideology do not allow the outlier cultural beliefs, ideas, and values to be included in the ELT textbooks”<sup>1</sup>. Thus, following some ideologies, textbook authors chose to include or exclude some cultural elements as a result of some “political, economic, and cultural constrains”<sup>2</sup>.

Tajeddin and Teimournezhad maintain that ideology and language are related. Yet, this relation is far from being clear as it serves some “hidden agenda”<sup>3</sup>. Therefore, there is a crucial need to “re-conceptualize culture, self, national identity, and communities of practices in line with cultural diversity, intellectual flexibility, analytical reflexivity, and personal and social change”<sup>4</sup> as language learning entails “adopting an ideological perspective towards self and world” . Bouchard stresses the fact that language teaching is more than transmitting information about forms of the language, it demands “the adoption of an ideological perspective towards self and world”<sup>5</sup>.

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<sup>1</sup> Naser Rashidi & Hussein Meihamin, “Hidden curriculum: An analysis of cultural content of the ELT textbooks in inner, outer, and expanding circle countries”, Cogent Education, (2016) vol 3:1, 2.

<sup>2</sup> Ibid, p15.

<sup>3</sup> Zia Tajeddin & Shohreh Teimournezhad, “Exploring the hidden agenda in the representation of culture in international and localised ELT textbooks”, The Language Learning Journal, (2015), 43:2, 183. (2015)

<sup>4</sup> Jeremie Bouchard, *Ideology, Agency, and Intercultural Communicative Competence: A Stratified Look into EFL Education in Japan* (Hong Kong: Springer, 2017), xiii.

<sup>5</sup> Ibid.

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Moreover, the current rise of nationalism requires allotting greater attention to educational practices and theories<sup>6</sup>. Indeed, it is apparent that education and politics cannot be completely dissociated. Today, some nations are drawn into the protection of their own languages and cultures against the “hegemonic” influence of English language and culture. Thus, the textbook, like the political speeches and media, is full of idealized national representations<sup>7</sup>. Therefore, a close examination of teaching materials is of utmost importance.

### 6.1. National Culture and Banal Nationalism

Billig defines banal nationalism as an ideological tool used by nation-states to reproduce and reinforce their existence. It consists of ideological habits that are part of our daily life. Everywhere the ‘nation’ is cited and ‘flagged’<sup>8</sup>. Our daily routine reminds us, or as Billig calls it ‘flags’ nationalism. Wherever we go, we are directly or indirectly reminded of our belonging to a nation-state. Media, literary and even educational production reinforce this belonging. As stated earlier, textbooks are among the products that keep reminding us of our nationalism and belonging to a nation-state.

Banal nationalism is everywhere. Produced consciously or not, it characterizes the modern world and is taken for granted. Individuals tend to define themselves associating themselves to their nation-states, “for the world of nations is the everyday world, the familiar terrain of contemporary times”<sup>9</sup>. Yet, as explained by Billig, nationalism carries strong ideological and

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<sup>6</sup> Kyle McIntosh, *Applied Linguistics and Language Teaching in the Neo-Nationalist Era*, (New York: Palgrave Macmillan, 2020) .vii.

<sup>7</sup> Ibid, p 4.

<sup>8</sup> Ibid, p7.

<sup>9</sup> Michael Billig, *Banal Nationalism*, (London: Sage Publications, 2002), 6.

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hegemonic implications as banal nationalism can turn into hot nationalism; a form of intolerant and separatist nationalism. Indeed, Billig goes further to assert that the idea of a national language is an important ingredient in banal nationalism.

As previously advanced, language and culture teaching has long been shaped by the national paradigm. The nation-state is at the heart of language textbooks. It is represented as common sense and natural. However, in this global world, the textbook cannot be limited to the national<sup>10</sup>.

Indeed, as stated previously, in the current days, Algeria witnesses a renewed interest in nationalism. As people, with their different aspirations and ideological orientations, are calling for a “new Algeria”, nationalism is at the front and remains the concern of all groups. Language is similarly a point of struggle between ‘us’ and ‘them’. Questions related to the hegemony of the French language and culture are brought, again, to the table. Nationalism is simultaneously debated and linked to different ideologies and orientations. Benrabah, in fact, acknowledges two major ideologies that are at conflict in Algeria; the traditional orientation that sees the Arabic language and Islamic culture as markers of the Algerianness, while a progressive mainly French-speaking group is calling for an openness and sometimes assimilation to the European culture(s). The two generations of textbooks, indeed, reflect this linguistic, cultural and ideological conflict.

### The Colonial heritage

Textbooks, as materials produced for mass consumption, consist of a very powerful means of banal nationalism. They carry with them their designers’ ideological orientation which reflect the worldviews that “may be imposed on teachers and students”<sup>11</sup>. Textbooks tend to include or exclude some aspects to meet the expectations of the educational authorities. In fact, there is a

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<sup>10</sup> Ibid, 64.

<sup>11</sup> Cortazzi and Jin, 199.

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well-established consensus (Rousseau, Yim, Risager and Billig) that education is an instrument of nation building and keeping. Rousseau explains that through public education strives to create active and competent patriotic citizen that would benefit his nation-state<sup>12</sup>. Education in Algeria has always been characterized by ideological and political orientations. Indeed, Bellalem goes further to describe Algerian education as a form of political indoctrination rather than intellectual emancipation<sup>13</sup>.

In this chapter, we examine the issue of nationalism as an ideology that shapes teaching materials. We analyze the cultural contents of the first-generation and second-generation textbooks under the light of some socio-cultural theories that explain the relationship between language/culture, nationalism and ideology.

We draw on Billig, Risager, Bourdieu and Anderson to comprehend the selection of cultural elements within the two textbook series as well as the ideologies related to nationalism and globalization in the Algerian educational context. Indeed, official documents and speeches of policy makers suggest a constant apprehension about national identity, unity, language and culture which stimulate an attempt to understand the ideological rationale behind cultural depiction.

### **6.1.a. Banal Nationalism in the First-Generation Textbooks**

As advanced previously, culture has always been a delicate issue and caused much controversy. The way culture is handled differs from a textbook to another reflecting the era and place in which it is produced as well as expectations from its audience. The difference is related to

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<sup>12</sup> Cited in Yim, p56.

<sup>13</sup> Fouzi Bellalem, "Foreign Language Teachers' Beliefs about School in Algeria within a Context of Curriculum Reforms", International Journal of Innovation and Scientific Research, (2014). Vol7. N 2, 106.



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major factors, some are the result of scientific and educational orientations, while others are merely political and ideological.

It is clear that *Spotlight on English* and *On the Move*, like any other EFL textbook, have nationalist orientations. Banal national culture can be observed with varying degrees. The Micro and macro analysis of the first-generation textbook (see image 1) reveals a number of national elements that reflect the nationalist orientations of the textbook series.



Image 42. The Battle of Algiers in *My Book of English* MS3.

As stated by Yassine, images, far from being neutral, carry some ideologies that tell much about the “Self and the Other”. Textbook evaluations should not overlook images<sup>14</sup>, as both words and images are part of language and contribute to the cultural literacies. First, the Algerian national flag is present in the textbook in addition to the map and some other national symbols. National and artistic figures that are cited or pictured within the textbook such as Abdelhamid Ben Badis, Mami, Fodil, Zinedine Zidane, Djamila Arras. Some artistic figures that wrote about the colonial era namely, Mohamed Dib, Kateb Yacine and Mouloud Feraoun. These authors may differ in their political ideas. Yet, all have experienced colonialism and were active members in both Algerian and French

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<sup>14</sup> Soryana Yassine, *Culture Issues, Ideology and Otherness in EFL Textbooks: A Social Semiotic Multimodal Approach*, PhD diss., (Tizi Ouzou: Mouloud Mammeri University, 2012), 5.

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communities. They all studied in French schools and in their adult life reasserted their Algerian national identity. However, the textbooks do not see any need to discuss their fight for an “Algerian” identity.

Moreover, 5<sup>th</sup> July (Independence Day), 16<sup>th</sup> April (Knowledge Day) are represented as well as some religious celebrations such as Ramadhan and Eid. Finally, the Algerian currency and banknotes are by the same token depicted.

Banal national elements	Year	Year	Year	Year	total
	1	2	3	4	
Algerian flag or national symbols	2	0	3	0	5
Algerian national figures, heroes and leaders	0	0	0	4	4
Algerian independence day, national and religious days	1	0	1	3	5
Algerian currency	3	2	1	0	6

Table 17: banal national elements in First-Generation Textbooks

Learners’ culture is considered and the authors do not attempt to challenge the dominant local world views or provide alternative ways of seeing things. The culture provided is purely a source of facts about the local territory, the fauna and the flora, food, eating habits etc., Thus, the culture depicted is limited to the tourist view.

However, compared to foreign national elements, Algerian national culture within the first generation textbooks remains scarce. As illustrated by the pie chart, foreign national elements outstrip local ones. Thus, despite the banal national elements represented in *Spotlight on English* and *On the Move*, the textbook series, as will be discussed in the next sections, focusses on foreign cultural elements and foreign national symbols.

### Pie chart

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Cultural elements from the Algerian society are represented such as food (Shorba Frik, Dolma Batata, Tamina, Tcharek and couscous), monuments, history, art and geography. Indeed, even if this textbook series is departing from a *from* perspective (see chapter 2) which puts on the spotlight the target culture, it is essential not to discard the local culture. Specialists warn against the tendency to focus on the target culture and exclude the learners' culture and identity as this practice does not encourage intercultural competence. In this light, Byram rightly argues, "an intercultural competence and a deeper self-understanding are far from being mutually exclusive"<sup>15</sup>.

Banal nationalism in the first generation textbooks is not limited to flagging Algerian culture. In fact, as made clear by table (2) British and sometimes American cultures and national symbols are depicted more than Algerian ones. The textbooks seem to restrict English language and culture to two countries, Britain and USA as the textbooks keep flagging things that are part of British and American banal nationalism (see image 1). Besides, both countries are taken in their ethnic sense of nations. They are depicted as countries with a monolithic language, culture, ethnicity and life style. Both British and American characters are described as white (except for some American celebrities), middle aged and from the middle class.

Banal national elements	Year	Year	Year	Year	total
	1	2	3	4	
British and American flag or national symbols	7	0	18	2	27
British and American national figures, heroes and leaders	7	0	2	9	18
British and American national and religious days	3	1	1	0	3
British and American currency	5	1	2	2	10

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<sup>15</sup> Michael Byram, *Mediating Languages and Cultures: Towards an Integrated Theory of Foreign Language Education*, (Cleveland: Multilingual Matters, 1991), 25.

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Table 18. Banal National elements in the first-generation textbooks.

As it is known, nationalism builds on positive stereotypes about the self as “champions”, “courageous” and so on and so forth. Extracts from poems and anthems that display positive stereotypes and pride are numerous within the textbooks. As an example an extract from the famous song “we are the champions” by Queen, which is known world-wide and became as an anthem at sports events, is provided,

We are the champions  
We are the champions/ My friends  
And we'll keep on fighting/till the end  
We are the champions  
We are the champions  
No time for losers  
Cause we are the champions/of the world

The textbook series flags (as illustrated below) different symbols of the British nation such as the Royal family, flag, currency and monuments. However, while the textbooks use words such as “UK” and “Great Britain”, no explanation is provided regarding the geopolitical map of the UK and GB. Moreover, there is an emphasis on Britain, while the countries that form the UK are overlooked, little reference is made to Ireland and Scotland. While no reference is made to Wales. Besides, the Commonwealth is dealt with only once, despite the frequent references made to countries such as Australia and Canada.



Image 43. British and American banknotes in *Spotlight on English 1*.

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Image 44. American flag and figure in *On the Move*.



Image 45. The British Life Guards in *On the Move*.



Image 46. The British Royal Family in *Spotlight on English 1*.

Despite the absence of reference to the British colonization of different lands and slavery, revolutionary figures that are part of the English speaking world, who have marked important

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events in history such as Gandhi and Martin Luther King Jr. are frequently pictured and referred to,

Mohandas Karamchand Gandhi was an Indian nationalist leader. He was the leader of the struggle for Indian Independence. He was a pacifist. He strongly believed that non-violent cooperation could free his country from British colonial rule. He organized many hunger strikes and demonstrations of civil disobedience to make India independent. India became an independent country in 1947. A Hindu nationalist assassinated Mahatma Gandhi (the Great Soul) in 1948. He assassinated him because he thought that Gandhi betrayed his people<sup>16</sup>.

In addition,

He [Martin Luther King] never preached violence against the white people who hated the black population. He defended the right of workers and those of children. His defense of Civil Rights won him. Martin Luther King knew that there were racists who wanted to kill him, but he wasn't afraid of them. He spent his whole life teaching us lessons of love ... he lived and died for us ...<sup>17</sup>

The settlement of the USA is, however, discussed and addressed as “colonist arrival”. The Powhattan tribe and Pocahontas are mentioned very briefly without digging into details. All we get from the book is a map representing the Indian tribes that used to live in today's USA. Nothing is said about the first colonies, the religious persecution that led the British to flee to America, the impact of the White settlement on the American Indians and their cultures and way of life. Nothing is said about the forced relocation of the Indian tribes.

Most characters in the textbooks are of Algerian, British and American nationalities. Some characters are depicted as belonging to other countries such as India, Sweden, Egypt, Nigeria,

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<sup>16</sup> On the Move , p109.

<sup>17</sup> Ibid.

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China and Poland. Besides, as illustrated in table 1, the number of characters and national figures from USA or UK outnumber those from Algeria or other countries.

Algerian nationalities	British /American nationalities	Other nationalities
122	217	61

Table 19. Nationalities in the first generation textbooks.

The textbooks however, do not reflect the variety of social groups and classes. The occupational grouping of the characters mirrors predominantly the educated middle class, stars and the leaders. *Spotlight on English* year one depicts some unskilled jobs such as a builder, painter, grocer, mechanic, cook, postman, and dancer. Skilled jobs that require high educational degree are mainly journalists, teachers, doctors, dentists and engineers seem to be the main focus of the textbooks. Indeed, this choice of skilled jobs over unskilled jobs reflects the policy makers' aim to promote skilled workers that would compete locally and internationally. The textbooks, thus encourage learners to engage in careers such as doctors, teachers and so on and so forth.

Schools, the Royal Guards, the White House and the Royal Family, are however, institutions that symbolize the nation-state and remain instruments of banal nationalism. The selected images help promote the “Americanness” and the “Britishness” as distinct and sometimes more “powerful” and “prestigious” than the Algerian world. Students are indirectly drawn to establish comparisons and may passively accept (positive) stereotypes about the British and American worlds. It, therefore, should be made clear that cultural difference is a norm, instead of just celebrating the American and British worlds. Doing this, students get better culturally aware and keep safe from dissonance.

Image 47. Comprehensive schools in the UK. *Spotlight on English*

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Table 2: American school system

Confronting students to different learning cultures can be overwhelming as there are “mismatches” between local and target culture of learning. Therefore, most textbook authors favor local culture of learning to help learners understand the expected and acceptable behavior from them and their teachers, as “when there are such mismatches, it will not be a solution to include more representative elements of target cultures in texts”<sup>18</sup>. The first-generation textbook series clearly does not support this position as it shares Cortazzi and Jin’s view which says that “It is necessary to reflect on ways of using the human resources of the classroom more effectively for intercultural education”<sup>19</sup>. Discussing foreign learning cultures is undoubtedly beneficial, yet, it could be more helpful to learners if these textbooks covered and urged learners to compare the local learning culture with the foreign ones. The textbook series does not provide any examples of Algerian institutions, the culture of praise and punishment as if our institutions lack this mode of classroom management.

Elaborate using Fahsi, post-coloniality ... + ideology, the self and the other + post-coloniality vs. post-nationality.

### 1.1. Banal National Culture in Second Generation Textbooks

*My Book of English* textbooks celebrate local culture and provide a rich load of Algerian surface culture which vary from food, music, art, clothes, etc. Indeed, this textbook series, as most national textbooks, give prominence to local/national culture over foreign cultures. The choice of this culture is stimulated by interests in enabling pupils to use the foreign language in local context. In this case, students use English to communicate with Algerians or Foreigners visiting Algeria, vehiculing local cultural elements. Teaching learners local culture helps them better understand

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<sup>18</sup> Cortazzi and Jin 197

<sup>19</sup> Ibid.



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their own culture and what distinguishes them from foreigners. Cortazzi and Jin advance that this can't be, however, possible without good understanding of culture and doing some cultural comparisons.

When it comes to characters, the textbook series uses real figures and fictional characters. Fictional characters are predominantly Algerian engaged in different conversations with individuals from local or foreign cultures. Consequently, as shown in the pie chart, Algerian names (58%) outnumber American/British 29% and foreign names 12%. While in the first Generation textbooks British/American names 53% outnumber foreign 13% and local ones 33%.

### Pie chart

Females and males are described as having different characters, hobbies and personalities. While males like football, bowling, weightlifting, boxing, motorcycling, jogging, skateboarding and solving Magic Tubes, females prefer ice-skating, jogging, stretching, and shopping. The activities that are undertaken by males outnumber those exercised by women. This would give the impression that males are more active than females.

Characters age span vary from pupils (aged between 12 to 15), Youngsters (18 or slightly more) and adults (representing parents and grandparents, teachers, stars, authors etc.). Moreover, characters in *My Book of English* have different aspirations than those in *Spotlight on English* and *On the Move*. Characters in these textbook series are oriented towards nationalist fight and charitable work as well as tourism. Historical and national figures are numerous within the textbooks. There are Algerian historical figures such as Zohra Drif, Yusuf Ibn Tashfin, Abdelhamid Ben Badis, and Taleb Al Ibrahimi as well as Arab/Muslim figures such as Harun El Rashid, Sultan Ahmed and Sultan Suleyman. Foreign figures can be divided into two categories, British/American and Foreign figures. The British and American figures that are cited are

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Abraham Lincoln, Martin Luther King Jr. and Queen Elizabeth II. Foreign figures are Galileo Galilei, Mahatma Gandhi and Confucius.

In addition to historical figures, many artistic figures are cited. First, Algerian artists such as Mouloud Feraoun, Mouloud Mammeri, M'Hamed Issiakhem, Omar Racim, Malek Haddad, and Kateb Yacine. American and British artists such as William Shakespeare. Other artists from different countries are cited such as Pablo Picasso, Michelangelo, Leonardo da Vinci. Nonetheless, these artists are mainly from the West. The textbook does not make reference to Asian or African artists for instance.

Besides, characters do not engage in daily activities such as work, shopping, family gathering, celebrations, practicing sport or children playing in the playground or doing their homeworks. The use of characters is limited to short dialogues that aim at contextualizing the learned linguistic items. The textbook then, resorts to texts, most of which are adapted from newspapers and internet or written by the textbook authors. Consequently, gender roles, and social roles/topics are scarce and limited to the adapted texts.

Contrary to the First Generation textbook series which does not provide any example of local games, Games and leisure activities vary from local and foreign in the Second Generation textbooks. We find Algerian games such as swing (jaalaila), rag doll (arayass), skipping rope (lahbal) and Algerian daily activities such as going to the mosque and playing with neighbors. Characters undertake some other activities that can be described as universal such as swimming, playing football, baseball, basketball, horse-riding, going to parks, listening to music, reading books.

The textbook transmits some values of charity and voluntarism through the text covering Nass El Khir. As stated earlier, nation-states aim at a good citizen, thus, students are being prepared for the future and encouraged to help the economically needy persons, the old persons,

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and protect the environment. Learners are sensitized to ecological issues threatening Algerian and foreign fauna and flora as well.

Depicting local culture would reinforce nationalist feelings as they enable learners to know more about their nation-state and become proud of everything that defines them and distinguish them from others. Indeed, pupils need to know about their national days, history, nationalist figures, heroes and leaders as there is a strong relationship between nationalism and history. A nation-state is, after all, a community “moving steadily down (or up) history”<sup>20</sup>. Policy makers invest in textbooks to flag nationalism and prepare future citizens that know what binds them together, proud of being who they are and are ready for fight and provide sacrifices to maintain the national/cultural status quo.

National figures are described as being proud of their nation and cultural heritage. Kateb Yacine and Zohra Drif, for instance, resisted the French culture imperialism and openly treasured the Algerian culture, which they describe as simple compared to the French culture. Indeed, the Algerian nationalist figures opposed the French culture because it imposes itself on the Algerians as “better”, more “sophisticated” and “civilized”<sup>21</sup> than the Algerian culture. Therefore, the Algerians affirmed their self-identity through cherishing everything that characterize the local culture.

In nationalist rhetoric, the nation-state represents a mother to all its citizens. Likewise, in *My Book of English*, Kateb Yacine’s mother represents the colonized, deprived and dispossessed Algeria whose sons are attracted by the enlightenment of its rival, France, represented by the “prestigious” Kateb’s teacher. The mother and the teacher, depicting two different nation-states,

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<sup>20</sup> Benedict Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism*, revised edition, (London: Verso, 2006) 26.

<sup>21</sup> My Book of English MS4.

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worlds and cultures, are contrasted. One “walks barefoot at home ... with her long dress” represents the traditional and conservative nature of the Algerian culture. The French teacher, on the other hand, is described as belonging to a “superior world” in the eyes of Algerian youngsters. Kateb acknowledges, “the French schoolteacher and my mother, are in endless conflict with each other”<sup>22</sup>. He adds,

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 [...] 20<sup>th</sup> century [...] dominating, prestigious country [...] France<sup>23</sup>.

The textbook contains a listening script in which Kateb Yacine talks about a major event that took place in his hometown and which was a turning point in his life. This event occurred on 8<sup>th</sup> May, 1945 which was a massacre of Algerian civilians who were peacefully protesting against French occupation in Setif, Kherata and Guerlma. The French authorities and some settler militias killed around 20,000 civilian and arrested others. This event is marked as a national day and known as the events of 8<sup>th</sup> May. Indeed, the textbook authors cite the Events of Setif , Kherata and Guelma in addition to the Independence Day 7 times throughout the textbook devoted to fourth years students and 3 times to the first years. The Setif and Guelma event was not just a turning point in the life of Kateb Yacine who witnessed this massacre, it paved the way to the revolutionary war that took place months later (November) leading to independence in 5<sup>th</sup> July 1962.

The choice of this subject and the French journalist serves to reinforce national identity and pride in “our” revolutionary fight. Major events in the history of any nation-state would be easily forgotten and remain unknown by the future generation. Therefore, policy makers ensure that no one forgets his/her “nation-state’s” past, through flagging these events in the textbooks of school-

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<sup>22</sup> My Book of English year 4, p 62.

<sup>23</sup> My Book of English year 4, p64.

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children. This kind of event would lead future citizens hold the same attitude and nationalist (patriotic) feelings Kateb Yacine and his Algerian classmates had.

The textbook authors write “for many Algerian writers, French colonialism has been (*painful*) life experience”<sup>24</sup>. They add, “the Battle of Algiers is the most interesting film I’ve ever seen”<sup>25</sup>. *The Battle of Algiers* is a movie produced to tell about the war of Independence. These national events and symbols are important to keep the memory of this generation culturally literate and touched by nationalism. The rationale behind the choice of some historical events, as presented by the Ministry of Education, is the belief that the school is the privileged place for promoting among Algerian youngsters love towards his/her homeland and attachment to his/her civilization heritage that go many millenaries back. They state “l’école doit être l’espace privilégiée de développement chez le jeune algérien de l’amour de sa patrie et de l’attachement à son héritage civilisationnelle plusieurs fois millénaire”<sup>26</sup>

This is what Billig calls common remembering and is all-pervading in *My Book of English*, specifically MS1 and MS4.

I have never *known* my material grandfather was a freedom fighter –a Mujahid- during the Algerian Revolution. He never (said) a word about it. This is the first time he has ever (told) me about his painful experience of the war against the French army. He thinks that I have just (reached) the age to understand all the human misery and suffering that he has (endured). I think my grandfather is still suffering today and that he has never (recovered) from that terrible war experience<sup>27</sup>.

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<sup>24</sup> My Book of English year 4, 76.

<sup>25</sup> Ibid,

<sup>26</sup> Bulletin Officiel de l’Education Nationale, lois d’orientation sur l’éducation nationale n 08, (Alger, 2008), 7.

<sup>27</sup> Ibid, 77.

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*My Book of English* has a strong nationalist rhetoric. Indeed, we recorded 15 occurrences of nationalist rhetoric in the textbook series, while the Algerian flag and national symbols are depicted 73 times. In a foreword to students, the authors explain that different literary texts are used in order to enable learners “discover national iconic historical figures that made the glory of Algeria with their achievements as well as iconic literary figures that flagged our national flag among other nations with their pencils”<sup>28</sup>. They add,

We didn’t cover these honoring figures in your textbook just for the sake of entertaining you and making you proud. They are a model you need to follow in their sacrifices and success so that you, in your turn, follow this civilized path and flag the country’s flag high<sup>29</sup>.

Most of the texts in *My Book of English* are written by textbook designers or simplified and adapted from external local or foreign sources. A number of these texts glorify the nation-state and are loaded with nationalist rhetoric that promote positive stereotypes about the “Self”. As in any nationalist discourse, the homeland is described as the most cherished entity that defines the identity of its citizens and is defined by its citizens. The latter are expected to respect, safeguard their homeland against any threat and work to promote its prosperity. The following is an extract from the textbook addressed to first year students,

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<sup>28</sup> My Book of English year 4 translation is mine.

<sup>29</sup> Ibid,



*I sing a song about my homeland,  
A song I call « I love you true »,  
The sea, the mountain and the sand  
Algeria, the rose with the morning dew.*



*I work hard for you, I never, never stop,  
Algeria, my country, the best and the top.*



*Stand up classmates, greet her and say :  
Algeria, my country you're the sun of my day.*



Nationalism, thus, entails an image of the “Self” and the “Other”. We need to define ourselves as “us” compared to “them”. As advanced by Billig, “If nationalism is an ideology of the first person plural, which tells ‘us’ who ‘we’ are, then it is also an ideology of the third person. There can be no ‘us’ without ‘them’”<sup>30</sup>. Thus, cultural comparison is vital for self-identity. One of the biggest limitations of this series of textbooks is the lack of cultural comparison. The “them” is restricted to foreigners, mainly French and addressed in post-colonial perspective. They are “colonizers”, “criminals”, “killed our grandparents” etc. No reference is made to the minority of the French who actually joined the Algerians in their revolutionary fight, or today’s French whose relationship is “neutral” with the Algerians and others. Besides, students need to compare their world with other worlds to get a full idea of who they really are. However, one should make sure

<sup>30</sup> Billig, Banal Nationalism, 78.

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that this comparison does not reinforce stereotypes as comparing ‘us’ and ‘them’ remains indispensable to avoid ethnocentrism.

Images within the textbooks cover some successful Algerians such as Mohamed Farah (pictured in image 4), Riadh Baghdadi, Belgacem Haba and Riadh Mahrez; revolutionary figures and events such as the arrestation of Zohra Drif and Djamila Bouhired. Revolutionary anthems or poems are equally provided (see image 5). Moreover, the fennec, Algeria’s national animal is represented in addition to the Algerian flag demonstrated in different contexts, in schools, administrations, contests and so on and so forth (see image 6).

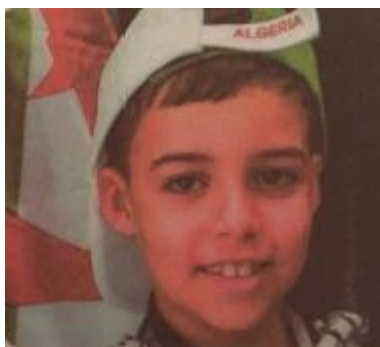
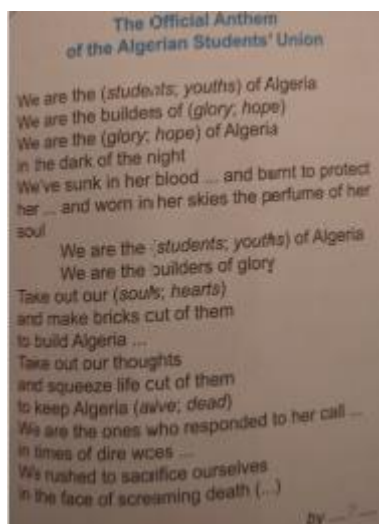


Image 48. Riadh Baghdadi in *My Book of English 3*.



make this bigger or just use the text

Image 5. The Official Anthem of the Algerian Students’ Union in *My Book of English 4*.



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Image 49. Algerian flag in educational institutions in *My Book of English*.

The textbook series is clearly targeting good citizenship. *My Book of English* MS1 highlights the duties and rights of young Algerians towards their schools which are miniatures of their nation-state. It puts on the spotlight the duties of showing respect to the flag and national anthem in return of the different services we get such as good and free education.



text here.

Besides, as shown in image 8, (no image here, but it is in the appendices, just explain what the image carries) very strong patriotic messages are carried and pupils are urged to do all their

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best and sacrifice themselves for their “beloved Algeria”. Strong messages as well as a strong poem are carried such as “I am your future man beloved country!”, “I’m here when I hear your call”, and “pleasure to love you, girl and boy”.

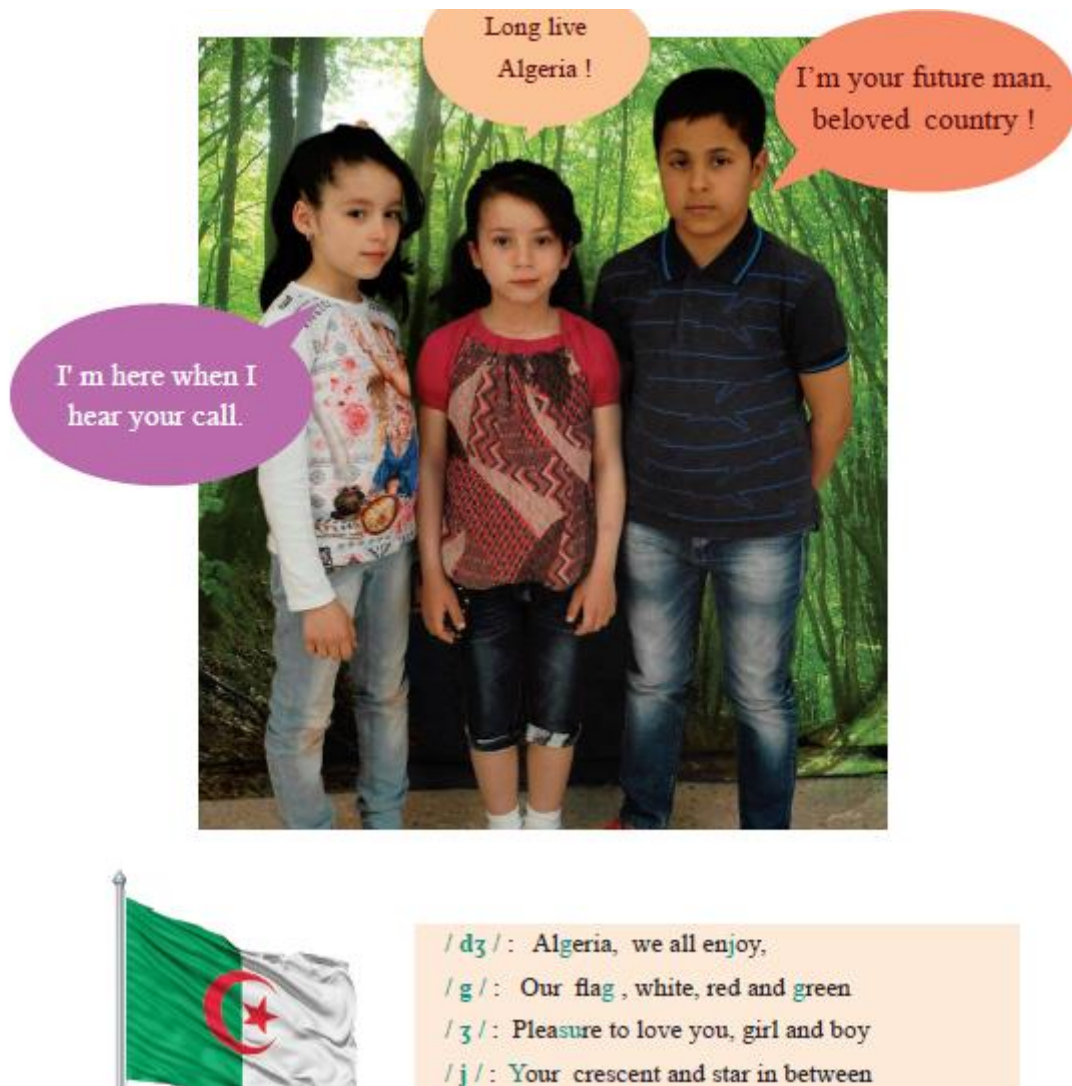


Image 50. Patriotic rhetoric in My Book of English MS1.

The choice of local culture over the foreign one may be due to the actual needs of the students. Textbook designers are well aware that most Algerian students would not use the target language to communicate with people overseas. Most of these students would learn English to get a decent job and would use English at work with their fellow Algerians. As pointed by Byram,

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teachers need “to contextualise language by reference to its use in settings pupils are most likely to meet”<sup>31</sup>.

Just like Fahsi, Faezeh Boroomand Hossein Yazdani assert that local culture should be emphasized. Boroomand and Yazdani advance, “the nation that is aware of its cultural values and appreciates them, can both preserve and promote its culture and identity”<sup>32</sup>. Indeed, they further assert that English Language teaching is being denationalized. Therefore, it is up to the textbook designers and authority makers to choose the cultural content that best suits their learners and their educational objectives.

From the other spectrum, the second-generation textbook aims at reinforcing nationalist sentiment among students, which according to Connor, is dangerous. As advanced earlier, nationalism should not be confused with patriotism. In addition, students can be drawn to exclude any one from a different background, language, or culture as being unpatriotic and unworthy belonging to this nation-state. Therefore, far from creating nationally conscious citizens, nationalism in textbooks may lead to marginalizing others and intolerance.

In the postmodern education, the emphasis on nationalism can be jeopardizing. For as stated by Billig, despite nationalism has created nation-states, in the postmodern world, its role has changed. Now, nationalism “is a force which is destroying nations”<sup>33</sup>. Indeed, both textbooks

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<sup>31</sup> Michael Byram, Esarte-Sarries, Veronica.; Taylor, Susan, Cultural Studies and Language Learning : A Research Report, (Clevedon: Multilingual Matters, 1991), 63.

<sup>32</sup> Boroomand, Faezeh and Yasdani Hossein, Iranian-Islamic Culture in ELT: Exploiting Shahnameh and Masnavi in Iranian TEFL, 2019

<https://www.academia.edu/37297104/Iranian->

[Islamic\\_Culture\\_in\\_ELT\\_Exploiting\\_Shahnameh\\_and\\_Masnavi\\_in\\_Iranian\\_TEFL?auto=download](https://www.academia.edu/37297104/Iranian-Islamic_Culture_in_ELT_Exploiting_Shahnameh_and_Masnavi_in_Iranian_TEFL?auto=download)

<sup>33</sup> Billig 139

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series have a nationalist perspective as the first-generation textbooks restricts the English speaking world to two nation-states and celebrates the Center; UK and USA, the second-generation textbooks departs and asserts an Algerian post-colonial nationalism. Both emphasis on nationalism lead to ethnocentrism, which is in absolute contradiction with the current era which is characterized by difference and hybridity. As advanced earlier, nationalism is the result of deep understanding of who ‘we’ are compared to ‘others’. Ethnocentrism and enclosure prevent us from getting in touch with or accepting ‘them’, the others, who in reality are vital parts in shaping our self-identity. In fact, Billig explains, “there is a paradox, the more that ‘hot’ nationalists commit themselves to the ideal of nationhood in the struggles to establish their own particular homelands, the more they hasten the end of nationhood”<sup>34</sup>.

The Algerian flag is not the only flag represented as the textbook series provides a plethora of flags from different parts of the world sensitizing learners to foreign flags, national figures and historical monuments. As shown by table 4 and pie chart 2, We therefore, find flags of the USA, UK, Nigeria, India, Malaysia, France, Italy, Mexico, Brazil, Canada, Australia and so on and so forth. Moreover, different national figures are discussed and pictured such as Queen Elizabeth, Milada Horáková, Abraham Lincoln, Barack Obama and others.

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<sup>34</sup> Billig, *Banal Nationalism*, 140

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Image 51. Queen Elizabeth II stamp in *My Book of English* MS1.



Image 14. The Lincoln Memorial in *My Book Of English* MS1. (put this in the appendices)

National Item	British/ American	Arab/ Islamic	Other parts of the world
flags	24	14	53
National figures, heroes and leaders	7	14	3
Speeches and national discourse	0	3	0
Independence Days, religious and national days	3	2	4

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Banknotes and currency	12	2	7
Maps	6	2	14
Historical monuments	15	16	3

Table 20. National Items in *My Book of English*.

Insert pie chart

Sequence three in *My Book of English* year 3 is entitled Me and the Scientific world. It starts with interviews with Algerian doctors and Professors. It later describes old Arabic scholars like Maghribi, Al Farabi, Al Khawarizmi, Ibn Al-Haitham, Al-Zahrawi and Ibn Sina. The textbook also deals with Albert Einstein, Ladislao Biro (Hungarian inventor of ballpoint). This sequence, similarly to the previous one, aims at reinforcing pride and nationalism. It uses historical figures and present-day scientists that were/are prominent in science and whose works have influenced today's innovations. This, in its turn gives the Algerian youngsters both confidence and pride that would encourage them to persevere and compete in this field. At the same time, it attracts the attention of pupils to technology, something necessary for young Algerians in their present and future life.

### 2. Target Culture and the National Approach.

It becomes almost a tradition in EFL textbooks to cover the British and American cultures. The double-decker bus, Big Ben, Queen Elizabeth, Martin Luther King Jr., and the Statue of Liberty are to be found in most, if not all, English language teaching textbooks. When textbook authors agree on these cultural elements as necessary cultural items to cover, they do differ in the choice of the other elements of cultural literacy they deem essential for language learning.

#### 2.1. Target Culture in First-Generation Textbooks.

Native speakers are viewed as models for language learning. The textbooks provide different information related to the English native speakers. These information vary from

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linguistic, touristic and factual ones. A number of products such as food, inventions and discoveries as illustrated by table 3, belonging to the British and American cultures are presented within the textbooks. Eating habits and meal times are among the cultural practices that characterize people who belong to different cultures. Among the different eating habits that exist around the world, the textbooks select the Algerian, British, American and French eating habits. A typical diet of a British person (Tony) is described; **Breakfast:** Cereals, milk, boiled tomatoes omelette, tea and choco-pops. **Eleveneses:** tea and wafers. **Lunch:** Fish and chips with ketchup, a soda cola and a yoghurt. **Supper:** Boiled potatoes, peas, lamb, salad. **Snacks during the day:** three cans of soda, one packet of pop-corn and three bars of chocolate.

American and British Culture	MS1	MS2	MS3	MS4	total
Music	6	14	2	1	23
Games and sport	3	15	3	2	23
Movies and TV Shows	1	2	16	1	20
Newspapers and articles	0	1	5	7	13
Novels and short stories	1	12	2	1	16
Cartoons and comics	0	16	4	1	21
Inventions	3	2	2	0	7
Discoveries	0	1	0	2	3
Food	1	2	3	12	16
Mealtimes and eating habits	1	1	2	3	7
Outfits	0	0	1	1	2

Table 21. Target surface culture in the First-generation textbooks.

The textbook authors encourage learners to write to a British friend about Algerian mealtimes, meals and what these meals are made of. This activity would increase self-awareness

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and intercultural understanding. Pupils will discover more about the characteristics of Algerian food and diet when comparing it to others.

Dialogues are set in the USA and UK between characters that hold foreign names and engage in daily communication. Some of the dialogues are intercultural, undertaken between foreigners and Algerians. If an Algerian character (Samy, Yanis, Nacera or Karim) is introduced, he/she converses with friends and e-pals holding names such as Aminata, Olga and Sally. Most conversations take place on the internet, school playground, and outside between pupils, at the supermarket, restaurant, hotel, or during sightseeing. There are, however, many occasions of dialogues between Algerian characters in the third year *Spotlight on English*. The textbook series encourages using internet to exchange with foreign e-pals and apply for different Summer jobs abroad. Working in holidays is a foreign life style, as Algerian youngsters are not expected to work until graduation, contrary to Western youngsters who are introduced to work at an age as early as 16. Thus, Western youth lifestyle is dominating as pupils are asked to apply for international summer jobs or pop music competitions.

It is sure that textbooks are full of cultural contents, yet what seems to be overlooked in EFL textbooks is the language learning culture. In fact, the learning culture itself is a striking cultural aspect, as learning culture differs from one place to another. Therefore, it is important that textbooks portray the culture of learning in target culture and drive students to compare with their own learning culture. In the first-generation textbooks MS3 ( image 13) we find concrete examples of communication between school administration and pupils or parents in the target language cultures. Punishment is, in fact, part of teaching and learning cultures and it may differ from one society to another. This deep culture gives a hint to British learning culture and what is expected from teachers and students as well as the target culture way of rewarding and punishing students. It is actually crucial to introduce learners to this, as the Algerian culture of reward and punishment



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in the teaching and learning context is different from that of the target cultures. This provides another alternative and worldview as,

Culture [...] is not only content, but also a series of dynamic processes, including those involved in learning. The medium for learning about target cultures in the classroom is therefore itself part of a culture of learning. From an early age, students (and teachers) are socialized into expectation about what kind of interaction are appropriate in class<sup>35</sup>.

### Image 13. Punishment and reward in British schools.

As in every educational institution, punishment (positive or negative) is part of the common management of students' behavior and is highly influenced by the teaching/learning culture of the teachers and students. Thus, the textbook provides examples of punishment in British institutions. One is a positive reinforcement to Jane Hotkins for her hard work and achievements in Mathematics, while the second is addressed to David Smith's father informing him about his son's misbehavior (smoking in the classroom). to account for cultural difference, therefore, it is important to provide another alternative and world-view as culture,

is not only content, but also a series of dynamic processes, including those involved in learning. The medium for learning about target cultures in the classroom is therefore itself part of a culture of learning. From an early age, students (and teachers) are socialized into expectation about what kind of interaction are appropriate in class, about how texts should be used, about how they should engage in teaching and learning processes<sup>36</sup>.

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<sup>35</sup> Martin Cortazzi and Lixian Jin, "Cultural Mirrors: Materials and Methods in the EFL Classroom", in *Culture in Second Language Teaching and Learning* Eli Hinkel, (Cambridge: Cambridge University Press, 1999), 196.

<sup>36</sup> Ibid.

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Indeed, an appropriate interaction may be different from one society to another. Engagement with texts is similarly different. Students may be misled to deal with and engage with literary texts as they would engage with scientific reports or religious texts. Moreover, in the Algerian classroom, for instance, students' engagement with texts may differ depending on the subject. Religious and literary text are dealt with totally in different manners and engagement. Therefore, to prevent all types of “mismatches between those cultures portrayed in textbooks and the cultures of learning used by teachers”<sup>37</sup>, textbooks should manage to portray target learning culture so that pupils draw comparisons with their learning cultures.

The culture of learning in the USA is discussed, as shown in table 2 as well as the culture of learning in the UK. The American pre-university education system is explained to the Algerian pupils who have a different education system. Similarly, the British comprehensive schools are covered explaining things about the school uniforms, the division of borders into competing houses (like in Harry Potter) and illustrating a typical school day (headmaster reads a poem, prayers, etc.), as in picture 27.

**Insert the table on American educational system. + image of british school**

Advertisements are loaded with cultural input. Therefore, they are frequently presented to teach target culture. Jack's Fish is an example of a British restaurant offering its services “there is no food more delicious than the one you're served at Jack's Fish and Chips Corner. A map of Piccadilly Circus region is provided allowing students to have an idea about the area and know some of the famous places in London.

It is worth noting that all the characters that are depicted as Americans or British are white and in most cases blue-eyed and fair haired. No reference is made to British and American citizens

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<sup>37</sup> Ibid

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from Asian or African origins. However, pictures in the textbooks make some references to colored-people sharing tourist or school buses with white Americans or British and black American musicians, professional boxers and actors such as M. Tyson and Will Smith.

### Image 123 Americans and British in the textbooks

The textbooks depict mainly middle-classed, healthy and young individuals. There is no reference to needy people, either poor, old or physically impaired. All the characters are aged under forty with the exception of Thomas Edison, Beethoven, EL Anka, Charles Dickens, Prince Philip and Queen Elizabeth II. Therefore, the textbooks do not help learners become aware or sympathize with the needy segments of society.

Besides, some of the foreign characters that are depicted are figures that promote historical literacy among learners. Ghandi for instance tells much about the imperial history of Britain and India's past. It teaches politics and peaceful fight for liberty and rights. Similarly, Martin Luther King Jr. is an icon whose fight has contributed in uplifting the quality of life of the black Americans under the Civil Right Movement and the fight for racial equality in the USA. Other personalities such as Pocahontas, Marko Polo, Neil Armstrong and Ferdinand Magellan are referred to. Yet, it should be stated that the textbooks do not make explicit reference to the fight for freedom and equality when dealing with Ghandi and Martin Luther King. The required cultural background is not provided as learners are reading about the two figures without knowing about the colonization of India, slavery, racism and the Civil Rights Movement in the USA. Furthermore, concerning the history of the USA and the Indian tribes, we are told,

The English colonists landed on the East Coast of the country which we know today as the United States in 1607. They came into contact with the Indian tribe which lived in the area between the Appalachian Mountains to the West and the Atlantic Ocean to the East. This area is now part of the Sate of Virginia. At the head of this tribe was a powerful chief whose name

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was Powhatan. Powhatan was about 60 years old when the English settlers founded the Jamestown colony. He was a tall dignified man with a stern face. He never forgave his enemies. But, Powhatan loved his daughter Pocahontas very much. Pocahontas was a girl of about 13 years at the time of the arrival of the English colonists. It was Princess Pocahontas who, later on, married one of the leaders of the colony, Captain Jack Smith<sup>38</sup>.

The text provides valuable historical and geographic information. Yet, it fails to reflect the nature of the relationship between the Powhatan tribe and the first colonists, was it hostile or friendly? Besides, the textbook helps reinforce some common stereotypes about the American Indians as savages with the use of expressions such as Powhatan “was a tall dignified man with a stern face. He never forgave his enemies”. The textbook carries on with an image of Pocahontas (image 7 in the appendices) in British outfits implying that this Indian girl has given away her culture and adopted the British culture.

Besides, the textbooks’ focus on British and American cultures gives the impression that the world is limited to these two English speaking countries<sup>39</sup>. It also gives the false impression that English is spoken only in these countries and oversee all the other countries that are part of the Anglophone world using English as either first, second, foreign language or Lingua Franca. Indeed, the nationalist paradigm of the textbook made English bound to the “Inner circle” excluding countries such as Canada, Australia, Nigeria and India. The national, for the first generation textbook is clearly taken in its ethnic sense.

### 2.2.Target Culture in the Second-Generation Textbooks.

*My Book of English* deals with the British and American cultures as representative of the target culture just as *Spotlight on English* and *On the Move* do. It seems that the two cultures are

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<sup>38</sup> On the Move MS4, 172.

<sup>39</sup> Risager, Karen, *Representations of the World in Language Textbooks*, ( Bristol: Multilingual Matters, 2018), 72.

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believed to be directly linked to the English language. This also suggest the national approach to culture is dominant in Algeria despite the fact that the second-generation textbook series is claiming an international approach.

The pupils are made familiar with the British school system through Margaret that shares her schooldays routine,

Hello, I am Margaret. I am 11 years old. I am a pupil at Welcome Primary School. I get up at 7:30 a.m., wash my face, get dressed and have my breakfast. School begins at 9:00 but I get there early and chat with my friends in the playground until the bell rings at 8:50. At 9:00 we all go into the hall for assembly. We then, have lessons, Maths and English, until 10:30 when we have a break. The next lesson begins at 10:50 and lunch time is from 12:15 to 1:15 p.m. Afternoon school is from 1:15 to 3:15 we have a short break in the afternoon. Two days a week, I stay afterschool for clubs. When I get home, I have tea then I do my homework on the school website. At 6:00 p.m. I watch TV before I go to bed at 9:00. On Saturday morning I attend ballet classes and in the afternoon, my family goes for a walk in the countryside.<sup>40</sup>

Both the first and second-generation textbook series believe that introducing learners to the British school culture is important. In both textbooks, we are provided with a typical day in the life of a British pupil. The first-generation, however, provides better examples and illustrations (see image 14 Comprehensive Schools in the UK in Spotlight on English MS3) and draws learners to compare between their learning culture and the foreign (British and American) learning cultures as well as provides examples of the Comprehensive School using scenes from *Harry Potter*. This artistic work has become an essential assert to one's cultural literacy and is covered in both textbooks despite the time laps between the design of the two textbook series. *My Book of English* informs learners about Joanne Rowling's long and tedious way to the publication of her best-seller

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<sup>40</sup> My Book of English MS1, 85.

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Harry Potter, while *Spotlight on English* uses images of Harry Potter in school to illustrate the British school system as “Harry Potter goes to Hogwarth. It is a comprehensive School. In Britain comprehensive schools are schools for students aged eleven to sixteen”<sup>41</sup>

British/American and other societies are described and are frequently referred to as being homogeneous societies. The British family is, thus, depicted, as in image 13, as a nuclear family sharing a typical British name and constituted of white parents and children, and pets (dogs) excluding all other British persons from different ethnic origins. We are told that ,

The Williams family has got a small brown dog.

The Johnson family is a large family. They have five children: two sons and three daughters. They have got a black and white dog.

The Taylors do not have a dog. They have a white and black cat.

The Wilsons have got two daughters and one son. They have a brown and black pet dog.<sup>42</sup>

Differences in color are thus limited to the dogs, while all the families are white skinned, blue or brown-eyed, with yellow or brown hair and are all slim and in good physical appearance.

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<sup>41</sup> Spotlight On English MS3. 111.

<sup>42</sup> My Book of English MS1, 66.



Image 52. British Family in *My Book of English MS1*.

Besides, cosmopolitan cities such as New York, Los Angeles, and London are depicted as monolithic and homogeneous. Moreover, former empires and colonial powers are not touched upon. There is nothing explaining the origin of today's powers and the "hegemonic" nature of English, for instance. Besides, the English language world encompass different countries, most of which were formally colonized by the British or Americans. As put by Risager, when teaching languages that have colonial histories such as English, textbooks need to embrace all the countries where the language is spoken instead of focusing on the central nation<sup>43</sup> (Britain and USA). Therefore, the textbooks need to depict the English speaking world as global not national.

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<sup>43</sup> Karen Risager, 2018. 65.

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Reference is made to a major historical event that has touched the whole world and affected the geopolitical landscape of many countries and helped emerged some powers, which is the WWII. Through Jenny's Grandmother Elizabeth, learners get to know about the WWII and the lifestyle of the British during this time. It provides an example of a typical British family before globalization, when values, etiquette and good table manners were significant and differ from one culture to another,

everyday meals consisted of boiled potatoes with gravy, meatballs, kidney pies and brown bread. We have homemade cookies with the afternoon tea. The family used to gather around the table in the kitchen. Mum used to serve dad first, and then us. we weren't allowed to put our elbows on the table or talk with our mouth full. We didn't have the right to leave the table before the meal was over. No such things as hamburgers or pizza on the table, of course!<sup>44</sup>

### 3. Transnational Culture, post-nationlity or post-coloniality ?

Television, mass media and internet has totally changed 'our' world, which once used to be distinct from 'others', while today there is no nation-state which is immune to the influence of globalization. Indeed, the American culture, as a major global culture, has entered every single nation. Wherever you go, you will find people wearing jeans, drinking Coka Cola, McDonald's and may be celebrating Thanksgiving and Halloween. In fact, in the recent years, we can no longer speak about national cultures as we are constantly consuming from world culture "supermarket" as called by Gorden Mathews.

Besides, with English as a foreign language or lingua Franca, it became impossible for educators and textbook authors to focus on local cultures. As put by Arabski, EFL has been

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<sup>44</sup> My Book of English MS3. 49.



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“dissociated from its national culture/s”<sup>45</sup>, as it is used internationally by non-native speakers. The fact that EFL is used by people from different backgrounds makes it adopt some cultural patterns from the cultures of its non-native speakers. It is therefore, essential that textbooks reflect transnational culture.

### 3.1. Transnational culture in the First-Generation Textbooks :

Transnational culture is omnipresent within both first and second-generation textbooks as globalization has affected today's every single society/culture. It, thus, should be reflected in textbooks. Transnational culture has helped redefine gender roles in many traditional societies. Female roles in the first-generation textbooks vary from mothers, sisters, teachers, actresses, queens, political and scientific figures and stars. The textbook series provides a relatively realistic representation of Algerian female roles in society. Indirect comparison of female roles in the past and the present day is undertaken, as well as the challenges faced by women in everyday life. The textbook indirectly attempts to redefine some gender roles by providing new models that are directed toward successful people in the world. These successful people vary from artists such as Britney Spears and scientists such as Marie Currie, stars and ecological activists such as Pamela Anderson and rulers such as Elizabeth II.

The first generation textbooks, as advanced previously, revisit traditional roles of males and females and propose a more “modern” image of Algerian families that reflect the cultural and socio-economic changes that took place in society (see picture 10). Indeed, in traditional Muslim culture, as put by Ennaji, roles were divided following gender. Women used to have domestic shores and responsibilities while men used to work outside home<sup>46</sup>.

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<sup>45</sup> Arabski, 7.

<sup>46</sup> Moha Ennaji, *Multilingualism, Cultural Identity, and Education in Morocco*, (Springer: Washington: 2005), 21.

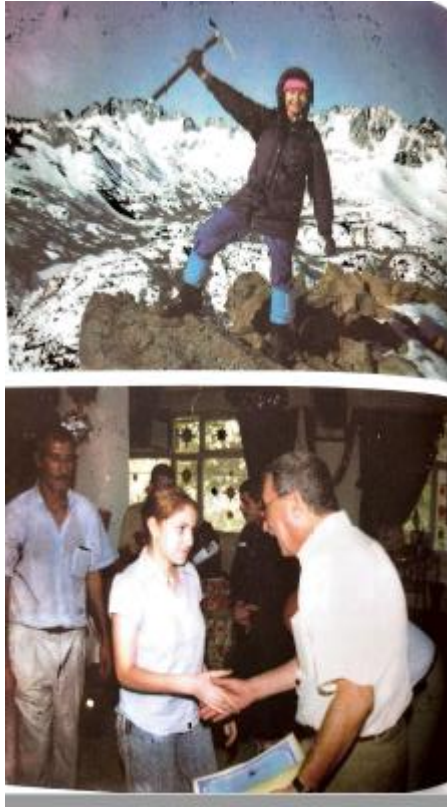


Image 53. Gender roles in *Spotlight on English* MS3.

Gender roles are equally shared between male and females in the first-generation textbooks series, which partly reflects the contemporary Algerian society. Despite teachers being always depicted as females and doctors as males and male characters and figures outnumber female ones, both male and female characters are presented as belonging to the categories of skilled and unskilled laborers. Males are doctors, managers, journalists, engineers, chiefs, and waiters. Females are teachers, nurses, dentists, tourist-guides, stars, scientists, receptionists. Therefore, it can be stated that the textbook series reinforces and challenges at the same time the actual division of labor among males and females.

However, the division of gender roles at home seem to be more conservative. Females are depicted as care-givers, ready to give up their career and education and devote themselves for the family. Nacera is a concrete example of a struggling Algerian woman.

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Nacera is unhappy both at home and at work. She has a tedious job and she doesn't earn much money. Her boss says he will perhaps give her a pay rise, but he is not sure yet. She doesn't have a car and goes to work on crowded buses every day. She can't rest when she gets home because she has to take care of her sick mother. She finds it difficult to sleep because she lives next to a noisy, busy street. She thinks she will perhaps quit her job, but she is not sure to find a better one soon.

Far from the idealistic image provided in the textbook about the sophisticated life of middle classed Americans and British characters, this extract provides a realistic portrayal of female life. Women in traditional societies are believed to be responsible over domestic shores. When they work and help support the family economically, they couldn't get rid of the traditional roles society has assigned upon them. Therefore, working-women double the efforts to combine between their professional and personal duties.

The character of Nacera tells much about the life of women in Algeria. Like any person in the world, Nacera has dreams and ambitions. She wants to go and study abroad. Yet, her duties towards her old widowed mother prevent her from fulfilling her dreams. In Algerian society, elders are considered as needy and it is the responsibility of their children to take care of them. Therefore, Nacera is torn between her duties towards her mother and her aspirations for a better education and career. A western person would simply take her mother to retirement homes. Nevertheless, an Algerian person would assume that mothers would not be fine except with their children.

The textbook presents a drawing, which represents Nacera's life (check appendices page .). A short-haired woman in high heels, weakened by a number of sentences that push her downward. The sentences say: "I can't sleep", "I am worried", "I can't concentrate", "I'm so restless", "why I am so irritable?", "My muscles ache", "I feel tense" and "I'm always tired". Nacera then decides to write a letter to aunt Hakima seeking advice. She explains,

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Indeed, if I went abroad, I'd see all my professional dreams come true. I would work in a highly efficient research laboratory under the supervision of a Nobel Prize winner. If I achieved satisfactory results I could get a job at that university. My research may interest some international pain-killer drug manufacturer. I could become rich and famous.

However, if I went abroad, my mother would remain all by herself. There would be no one to take care of her, to love her. Her health would deteriorate. Indeed, solitude may break her heart. She might even die, with no one sitting at her bedside. To my professional career, my private life would be a failure. I would feel guilty for the rest of my life.

In terms of individual characteristic, females and males are represented as having different character type, personalities and aspirations. Females are calmer, more motivated, ambitious, caring and hard-worker than males. Paul and Becky are native speaker school pupils who write about their future expectations in *Spotlight On English* MS3. Paul is planning to go to Lincoln High Scholl if he passes his final year examination. Then, he will work in a drive-in restaurant once he gets his high school diploma. Yet, he is planning to work full time if he fails to get his high school diploma and marry his girlfriend Jenny, as he is not going to the university.

Becky has completely different plans, she aims at finishing her primary school with high grades and going directly to high school (instead of Junior High School). She will then, apply for a university scholarship and go to Grossmont College. Becky is determined to go to the university even if she does not get a scholarship and get some part-time job. While Paul aims at having a diploma and/or a full time job in selling cars and marrying Jenny, Becky's plans for the future lie in graduating in Chemistry and playing soccer and singing in College Choir in her spare-time.

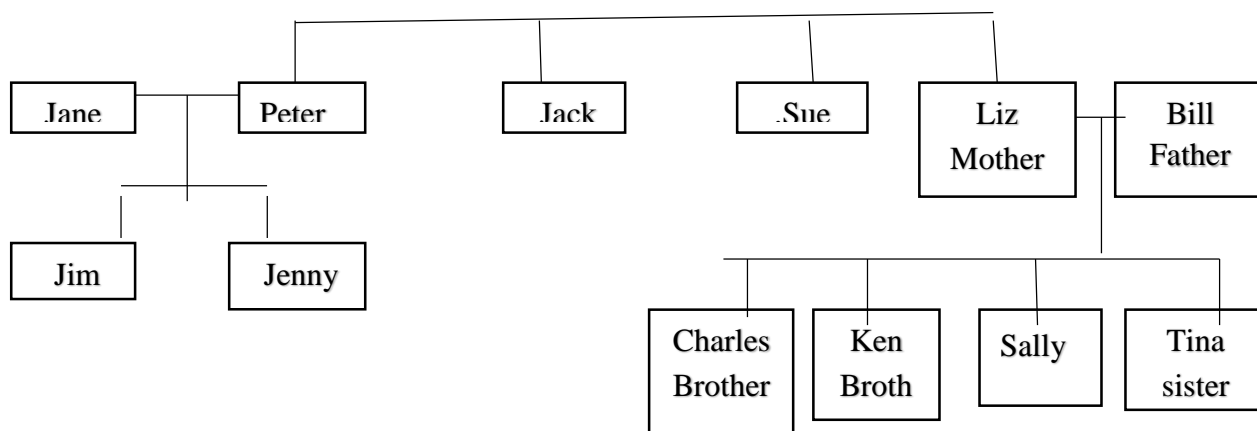
The textbook authors indirectly engage learners in gender equality issues. The textbook, nonetheless, covers only nuclear families and overlooks larger families that would face different issues. Besides, issues of child-labour, violence are unheeded. In addition, it seems that the

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designers conform to the Algerian culture and values. They avoid presenting materials in a way that would not fit the “sensitivity” of learners or threaten the established order and the nature of relationships between males and females. Two dialogues are presented to introduce the function of inviting, accepting and declining invitations. Remarkably, these invitations are undertaken between persons of the same sex. Sofiane invites Karim to come to his house and watch a serial, while Houda declines Meriem’s invitation to watch a film explaining that she has a lot of homework to do.

Moreover, family life is limited to nuclear family, which is only one part of the Algerian family structure, overseeing the larger families. Indeed, the families depicted are mainly constituted of parents, daughters and sons, without reference to the grandparents, uncles and aunts who are significant members of the Algerian family. With the effects of globalization, nuclear families are becoming more and more common. There are few instances in which grandparents, uncles, aunts, nephews and nieces are mentioned, yet, they live in different houses and sometimes different countries.

*Spotlight on English* year 1 provides an example of a foreign family,



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*On the move* starts with a number of pictures that represent its' transnational orientation. It begins with a picture of McDonald's and a group of friends from different ethnic origins sitting around dinner table. These pictures are followed with pictures of Hamburger and Chicken tandoori. All these pictures are products from the global supermarket. Despite presenting a number of local products such as Tcharek, Tamina, Shorba and Couscous, products from the international market remain the most represented items within the textbook.

It is clearly reflected within the textbooks that globalization has turned the world into a shared space. The physical interdependence of the world is reflected through tourism and consumerism as no country is an island today, which undoubtedly leads to cultural interdependence. Despite the fact that the cultural mosaic is still felt in this "shared space", global culture has clearly penetrated every single country. Finally, as a result of colonization and unequal relations of power that made the global (mainly American) culture dominate the shared space, the political interdependence is undeniable. The global village is governed by some forces that exercise a hegemony over the cultural aspects that are accepted and impose a Western life style over large populations who formerly enjoyed very different life styles. The textbook series reflects these political interdependences when discussing issues of language in the British former colonies and through the history of the American-Indian tribes, without going further to discuss current political relationships.

It should be stated that the influence of globalization is multidirectional as both Western and non-Western cultures are touched. While the world is being affected by the global culture, the America, British, French and other ex-colonial forces are shaped by the cultures of their colonial subjects. All the colonial countries now have turned into heterogeneous societies due to migration and the transportation facilities. The latter is heavily presented in the textbook without clear hints to its effects on the British and American cultures. The textbook thus, stresses a unidirectional nature

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of culture implying that the shared space is solely affected by the Western (British and American) cultures.

Besides, the textbook presents the world as if it was shaped by equal relations of power and sheds light on the polarity of the world. Indeed, the first-generation textbooks do not use words such as ‘Western’ or ‘Eastern’, ‘developed’ or ‘under-developed’ and ‘first’ and ‘third’ world. This however, cannot be a criticism to the textbook as some scholars oppose the use of these terms because they are “ambiguous, problematic and contested constructs suggesting, and perhaps reinforcing, a polarity in the global cultural and political world.”<sup>47</sup>

However, this doesn’t prevent the textbooks from mirroring cultural differences. Pupils’ awareness to cultural differences is targeted through a number of texts that help learners understand the uniqueness of each culture. Nepalese food culture is presented and explained.

People eat different food in different places [...] most people in Nepal are farmers. They grow grain, fruits, and other crops in the lowlands. The temperatures are very warm there. Rice and corn grow in terraced fields in the cooler hill regions... Nepalese raise goats, cattle and yaks for dairy produce. They eat meat only on special occasions. Religious rules affect which meats people eat in Nepal: Hindus, who make up almost 90 percent of the population do not eat beef, and Muslims do not eat pork<sup>48</sup>.

One cannot discuss transnational culture without discussing the flow of ideas and communication at the global level. The textbook attempts at some intercultural exchanges as pupils are prepared for future tourist travel. They write and respond to letters about their country and other countries. However, despite using internet, phone and letters, the communicative tools

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<sup>47</sup> Mark Heywards, “Intercultural Literacy and the International School”, PhD diss., ( Singapore: University of Tasmania, 2004),

24.

<sup>48</sup> On the Move, 37.

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remain outdated. Social media (Facebook, Skype, Twitter, Instagram etc.) as a major tool of transnational communication is not referred to at all as the textbooks were designed before the flourishing of social media as we have it today. Besides, the contact is limited to exchanging some factual information, without discussing some transnational ideas and practices such as pollution, violence and peace. The sole transnational ideas and practices that are discussed are related to gender roles and lifting at school. Moreover, mobility is limited to tourism without accounting for some other political or economic reasons that force people to relocate in other parts of the world. Thus, the issues of immigrants, refugees, exploitation, famine and war are silenced.

The textbooks give voice to persons from different ethnic, gender, professional and social groups. The disabled as sub-culture social group, however, is totally overlooked. Indeed, there is no reference made to the issue of the physically impaired persons, which are part of society and face many problems in their daily lives. The textbooks overlook this social group even when discussing health problems. The units which target health literacy limit the scope of health to different health problems endured by most people such as headache, stomachache, flu, backache and the necessary medicines to take such as vitamin C and aspirin.

The first-generation Textbook is rich of various cultural contents and representations. The textbook series depicts both big and little c cultures, person culture, product culture and perspective culture. As Messakher puts it, culture is dominant in the textbooks and is especially explicit in the sections entitled *Learn about culture* in textbook 1 and 2, and *snapshots of culture in textbook 3* and the integration of culture in every aspect of language learning in textbook 4<sup>49</sup>.

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<sup>49</sup> Messakher Hayet, Cultural Representations in Algerian English Textbooks, in International Perspectives on Materials in ELT: International Perspectives on English Language Teaching ed Sue Garton and Kathleen Graves, (New York: Palgrave Macmillan, 2014), 75.



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However, scholars reproach to the first-generation textbook the marginalization of outer-circle cultures

It seems that (use a table or diagram) the textbooks focus mainly on target culture. The British culture is the center of attention of the first-generation, then the American culture. Transnational and Arab-Islamic cultures seem to be under-represented, despite the fact that the Ministry of Education declares that these two cultures should be given special attention as one is the culture of the market and the second determines “our identity”. They state, “L’Islam qui a conféré au peuple algérien la dimension fondamentale de son identité”.<sup>50</sup> “Islam has conferred to the Algerian people the fundamental dimension of his identity”<sup>51</sup>.

They add,

Cette situation née de l’apparition de nouveaux enjeux liées au processus de mondialisation et l’affirmation de l’importance du savoir et des technologies dans le monde contemporain interpelle le système éducatif et lui impose la nécessité de répondre à une demande sociale qui exige le plus haut niveau de performance et des qualifications de plus en plus élevées.

This situation, which resulted from the appearance of new challenges linked to the process of globalization and the affirmation of the importance of literacy and technologies in this contemporary world, attracts the attention of the educational system and imposes the necessity of meeting a social demand in high-level performance and qualifications<sup>52</sup>.

Political and economic issues are relatively few and directed towards the international level within the textbooks. Politics is discussed through issues of racism and racial inequality (Civil Right Movement) in the USA through the figure of Martin Luther King Jr., and decolonization

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<sup>50</sup> Bulletin de l’Education Nationale : Lois d’Orientation de l’Education Nationale (Alger, 2008), 7.

<sup>51</sup> Translation is mine.

<sup>52</sup> Translation is mine.

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through Gandhi, overlooking similar contemporary issues of racism, sectarianism, corruption, immigration and refugee problems at both national and international levels. Social issues are similarly limited to gender roles (Nacera) in the Algerian context overlooking inequality, addiction, crimes, intolerance and violence.

Society (local or international) is described as being homogeneous. Both the Algerian and British/American and other societies are depicted as homogeneous overlooking the linguistic, ethnic, cultural and religious varieties that shape all the three societies. One of the drawbacks of the first-generation textbooks is that its' cultural content is not up-to-date. As presented previously, textbook authors cannot design textbooks that fit different generations. As society changes, textbooks need to reflect this flux in social life, technology commerce and thinking. Nevertheless, students are constantly asked to consult external materials which can help fill this gap.

International culture is frequently pictured. Learners get to know about different places and cultures and different world organizations such as UNESCO and Guinness World Record. Yet, the targeted cultural literacies seem to be mainly related to tourism and surface cultural elements as the textbooks can be said to be providing a “boutique multicultural”. We therefore, find images and texts dealing with Guinness World Record Winners, Australian rugby players and sports events without digging deeper into the deep culture level of these societies or organizations. It is worth-noting that the textbook covers only Guinness World Record and UNESCO as global organization and neglects other health, ecologists or human right organizations such as the United Nations, WHO, UNICEF, GGGI, Green Cross International, etc.

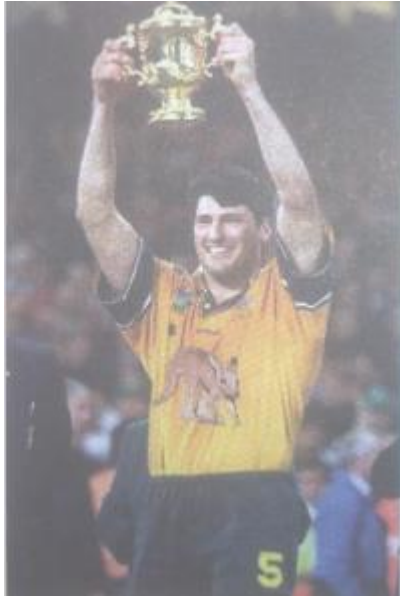


Image 54. Australian Rugby Player in *On the Move*.

International issues cannot be overlooked in a language textbooks as the textbooks aim at sensitizing learners to issues that are faced worldwide such as pollution and the danger faced by some species of fauna and flora. Indeed, discussing these issues is an essential step towards the promotion of a good citizen. Learners, through the textbook series under evaluation, are thus made aware of local and international issues related to pollution and the fauna and the flora. Locally, the textbook makes them culturally literate and aware of the dangers of littering at school or outside and helps them know some of the endangered species of animals in Algeria such as the Saharan Cheetah and gazelles.

The textbook actively engages the learner in the fight against pollution through different images, reading comprehension and writing activities. They are asked to reflect about ways to save animals and think about some dangerous practices such as polluting the sea, throwing garbage, cutting trees and throwing chemicals. They are addressed as “sons of the earth” and receive SOS messages from the earth and the panda,

Dear children,

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I'm unhappy. My seas and rivers are dirty. My forests are dying. The air is full of smoke. There are no flowers in my gardens. Cities are growing bigger and noisier and my natural parks are getting smaller. Some of my animals are in danger. What will you do?

Please help me!

With Love;

Mother Earth<sup>53</sup>.

At the international level dangerous practices such as hunting elephants for ivory, gazelles and crocodiles for their skins, panda for their fur, rhinoceroses for their horns and whales for some superstitious beliefs are discussed. The textbook tries to deeply analyze and correct some irrational behaviors that caused the extinctions and endangerment of some species such as the killing of whales in America,

In the first half of the nineteenth century, the American writer Herman Melville wrote a novel, *Moby Dick*. It tells the story of Captain Ahab's strong desire to find and kill Moby Dick, a white-whale which has devoured his leg. *Films have represented Moby Dick as a man killer*; so people have always thought that whales were dangerous to people. This is not true, Moby Dick is just a story. In fact, men have hunted whales for food and oil for hundreds of years<sup>54</sup>.

First year Learners are provided with the list of some endangered animals and are requested to write sentences about the right place where they should live,

Here are some animals in danger. Say their hopes.

Eg. The panda: we'll have the right to live in peace in our bamboo forests.

Animal	place
Panda	Bamboo forest

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<sup>53</sup> *Spotlight On English* MS1. 151.

<sup>54</sup> *Spotlight On English*, MS3, 96. Emphasis is mine.

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Elephant	Jungle
Whale	Ocean
Crocodile	Rivers
Bear	Mountains
Panther	Jungle

### 3.2. Transnational Culture in the Second-Generation Textbooks:

As advanced earlier, with its nationalist orientations, *My Book of English* gives primordial attention to local culture. The textbook keeps “flagging” the Algerian nation-state as the center of the world and other countries as the periphery (image 15). Yet, this does not prevent the authors from depicting other cultures that are neither local nor belonging to the target language groups. Indeed, transnational culture ranks second in the textbooks representation. Global and non-governmental organizations such as UNESCO, UINCEP and World Health Organization are represented reflecting the transnational nature of the world today.



Image 55. Algeria and the world in *My Book of English 1*.

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Algeria is thus, the center of the world and has historical, cultural and economic ties and transactions with other parts of the world. It is mainly described as a North-African, Arab, Mediterranean country. The textbook makes few references to the neighboring countries signaling a shared historical, cultural (linguistic and religious) heritage.

Despite focusing on local characters, many characters belonging to transnational culture are depicted as the textbook series is full of representations of foreign characters such as Indian, Chinese, Japanese etc. When it comes to British and American characterization, the depiction is far from being realistic. Just like the first-generation textbooks, Americans and British people are always white and do not reflect the heterogeneous nature of both American and British societies. No reference is made to citizens from different ethnic groups and origins. Personalities from global culture are equally represented. Among these figures, we may cite Michelangelo, Leonardo Da Vinci, Picasso, the Palestinian Yara Jouda (who is writes for the Palestinian Chronicle about the military offensives) and the Czech politician Milada Horáková ([appendices p](#)). Obviously, the Algerian figures enjoy a much thorough coverage as the textbook series emphasizes the Algerian revolutionary and artistic figures such as Ibn Badis, Kaeb Yacine, Zohra Drif, Mofdi Zakaria, Tayab Al Bachir Al Ibrahimi, Moulous Feraoun, Mouloud Mammeri, Malek Haddad, etc.

While the first-generation textbooks aim at helping students identify with foreign female figures to revisit gender roles in society, the second generation textbooks seem to be more conservative and satisfied with the status quo. Nevertheless, it provides a relatively realist depiction of the role of females in the Algerian society which vary from domestic and professional roles with an emphasis on the role of women as fighters. The textbooks describe a number of local and foreign courageous and leading women that sacrificed for the sake of their children or country. Therefore, it can be stated that the first-generation textbook is oriented towards transnational gender roles, while the second generation textbook is reinforcing the historical and nationalist roles of women.

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It is worth-noting that focusing mainly on women's fight and ignoring achievements in the scientific and artistic world would restrict achievements to men and sacrifice to women. In addition, at the family level, women are always depicted as younger than their husbands (wife 40, husband 47) and fit the traditional role expectations. Moreover, the textbook attempts to discuss some social issues such as the issue of poverty through a text discussing poverty in Indian slums and the unequal distribution of wealth. It also covers the 2000 air-crash and the death of many civilians of the airplane that flew from London to Singapore and the miraculous survival of Brenda Chow Lin.

It seems that the designers of *My Book of English* are primarily concerned with local culture and welcome Arab/Islamic cultures as they associate these cultures with a common cultural heritage. They seem to believe that the local culture and identity may be threatened by foreign ones. After all, even the global culture "has a national dimension, as the symbols of the United States appear as universal symbols"<sup>55</sup>. Indeed, the main objective of the second-generation textbooks is to,

Assurer une éducation tournée vers le développement et le progrès implique l'émergence des valeurs propres au travail, à la production qui privilégient les critères de compétences et de qualifications et permet la constitution d'un potentiel scientifique et technique crédible. Il s'agit également de changer les mentalités en adéquation avec les aspirations des générations à la lumière des mutations extraordinaires que connaît le monde pour permettre aux citoyens de vivre dans une société ouverte sur la modernité, fière de ses origines et tournée à jamais vers le rationalisme, la citoyenneté et la valorisation du travail<sup>56</sup>.

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<sup>55</sup> Billig, p11.

<sup>56</sup> Bulletin Officiel de L'Education Nationale, Lois d'Orientation sur l'éducation nationale n 08-04 Janvier 2008.



Image 56. Arab/Islamic scientific discoveries and inventions in *My Book of English 3*.

In nationalist rhetoric, some social groups are portrayed as better than others, or at least similar to “us”. In fact, this is the case of the Arabs or Muslims in *My Book of English*. This textbook series shows pride in the achievement of Arab and Muslim scientists that go back to the old days of Arab and Muslim empires and civilization. Image 56 for instance, puts on the spotlight some inventions in medicines that influenced modern medicines. Besides, we see in the picture a group of Muslim scholars undertaking a scientific experiment that uses the reflection of a mosque, an invention which gave birth to the modern camera centuries later. Muslims, in book three for instance, are depicted as if they were Algerian and the students are urged to be proud of their achievements in texts such as,



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The ancient Greeks thought our eyes emitted rays, like a laser, which enabled us to see. The first person to realise that light enters the eye, rather than leaving it, was the 10<sup>th</sup> century Muslim mathematician astronomer and physicist Ibn al-Haitham (965-1040)... his findings provided a basis for modern optics<sup>57</sup>.

As it is clear, no reference is made about the country of origin of this scientist, all is said is his Muslim faith. Indeed, as put by Anderson, Islam as a faith and Arabic transcript contributed in creating the Muslim Ummah as a strong “imagined community”<sup>58</sup>.

Similar to the first generation textbooks, *My Book of English* focusses mainly on middle-class, healthy young individuals with few reference to needy persons. Yet, contrary to the first generation series, this textbook series raises the issue of the physically impaired persons. It revisits the language used to describe the different impairments and proposes a more “appropriate” vocabulary.

As illustrated by table 11 national and transnational characters and national figures dominate over British and American

<b>Algerian characters</b>	<b>British/American characters</b>	<b>Characters from other nationalities</b>
126	58	63

Table 22. characters in the second-generation textbooks

Elements of foreign cultures in textbooks are mainly limited to surface culture elements. Despite the textbook series tries to foster ICC, the activities turn around national features that distinguish cultures and aims mainly at enabling learners to describe Algerian culture to foreigners

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<sup>57</sup> My Book of English 3. 99.

<sup>58</sup> Benedict Anderson, 13.

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such as national food, currency, national and religious celebrations. Image 16 (put it in the appendices and explain its content here) is taken from *My Book of English* year 1 and illustrates the emphasis on surface aspects of culture.



Image 16. Local and foreign cultures in *My Book of English* 1. (put in the appendices)

Problematic aspects of foreign cultures are described through two activities discussing poverty in India and Airplane crashes. The textbook covers the 2000 air crash that cost the life of 350 passengers. This accident is described as the “deadliest, but also the most miraculous crash in aviation history”<sup>59</sup>. Indeed, miraculously Breda Chow Lin (aged 5) was the only survivor to this crash. In addition to exercising learners on the use of tenses and time markers and informing them about this tragic event, the text helps learners acquire some vocabulary related to aviation, in addition to geographical literacy; Heathrow Airport, departure hall, boarding gate, Airbus A380 and flight attendant.

<sup>59</sup> *My Book of English* MS4, 78.

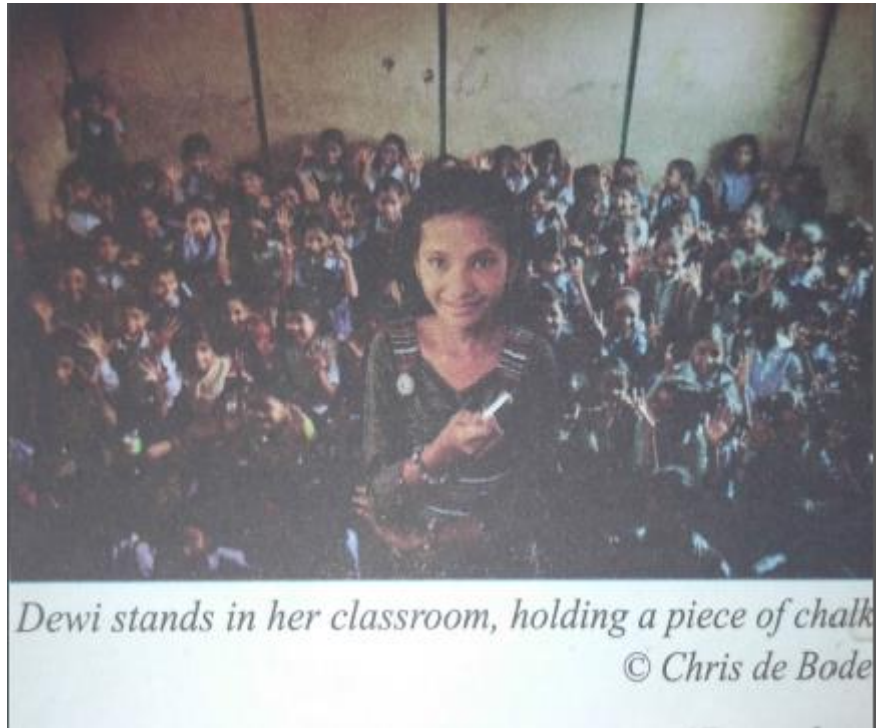


Image 12. Dewi in *My Book of English* MS4.

Poverty as an aspect of life reflects the hardships some under-privileged populations undergo and the big gap between the upper-class and the lower-class in India. The textbook depicts the slum houses in India to account for poverty as a world-wide social and economic issue and prove, through the character Dewi (pictured above), that with hard work and perseverance people can achieve what they want and overcome such problems. This listening activity also reflect the importance of literacy in changing one's life and bridging the socio-economic gaps.

Despite its nationalist orientation, values are not limited to national values as the textbook shares some universal values such as charity work and helping the economically and physically needy persons around the world. An excerpt from a British newspaper about a charity match to raise money for UNICEF is selected to reflect the charity work among celebrities and sports-men;

Some of the world greatest players head to Old Trafford stadium on Saturday afternoon for a charity match to raise money for UNICEF.

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David Beckham will captain a GB & Ireland XI against a World team that includes a highly decorated group of players. Captained by Zinedine Zidane, the World team has won eight World Cups; three European Championships, the Champion League 11 times, and has seven Ballon D'Or trophies between them – Carlo Ancelotti is the manager for the visitors. “I want a world where children can grow up safe from violence, free from poverty and protected from preventable diseases”, Beckham said in the build-up to the game. “this match gives me the perfect opportunity to raise awareness and vital funds to help reach the children who need it most. I am delighted that my friend Zizou will join me in leading the teams, full of our friends and team-mates, at the best stadium in the world.”<sup>60</sup>

The textbook also depicts a local charity group, Ness El Kheir and reports an interview with its members who discuss major points related to the way they organize themselves, their activities at the hospitals, in religious events such as Ramadhan and Aid and the way they help solve some environmental issues. The textbook includes many tasks that clearly aim at promoting good citizenship are encouraged to actively take part in charity work;

After reading the interview about Ness El Kheir, and searching the Internet for more information about youth charities in Algeria and other countries, I have decided to write an article for my school magazine to sensitize my classmates to the need for volunteer charity work, and recommend an original list of humanitarian and environmental activities that can help our community<sup>61</sup>

Students are also asked to write on their Facebook page their conception of “the Ideal Junior Citizen” and convince their peers “that true citizenship requires: 1. certain personality features, qualities and human values, and 2. The fulfillment of certain duties towards the community”<sup>62</sup>

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<sup>60</sup> My Book of English MS4, 111.

<sup>61</sup> My Book of English MS4, 124.

<sup>62</sup> My Book of English MS4 , 125.

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However, the textbook makes it clear that charity work should be local in a text entitled “Local versus Global Charities –Who do I Donate to?”

When the charity is based in your community, you can reach out and see the work they are doing. When you give locally you can literally view the impact of your gift. There are some downsides of giving locally; however. There is a risk your chosen charity will close? Small non-profit organizations are less likely to succeed than global organizations that receive support worldwide... the cost of feeding a child in the United States or Europe is significantly higher than feeding a child in less developed countries around the globe... But, it can be difficult to give globally when you see other local needs practically on your doorstep<sup>63</sup>.

Good citizenship is at the heart of this textbook series ([link to lois d'orientation](#))

ecology explain that these textbooks are better in terms of promoting good citizenship and sensitizing to ecological problems

Learners' culture remains the most considered culture in this textbook series. The textbooks also avoid controversial or “offensive” cultural elements. There are no “sensitive” elements or taboos of foreign or local culture being presented. Moreover, we get only a tourist view of culture. The textbooks are full of surface culture elements that are presented as facts and distinguish one culture from another. However, culture in the anthropological sense is overlooked. No reference to values, norms, attitudes that are culturally defined and distinguish one group of people from another. Clearly, culture for the textbook authors is restricted to the tangible and factual elements.

Negative and problematic aspects of foreign cultures are rarely covered. Except discussing poverty and the harsh life in Indian slums and the endangered fauna and flora species, the textbooks do not provide a realistic portrayal of life in local and foreign cultures. The image

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<sup>63</sup> My Book of English MS4, 129.

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provided is of an idealized world. Social political and health issues should be discussed, and learners should be exposed to child-labor, poverty, sexism, as well as political and ecologist issues such as pollution, corruption, war and armament to be ready for the future.

Just like in the First generation textbooks, stereotypes are not reinforced in these textbooks. However, textbooks are effective tools to reduce prejudices and stereotypes. *My Book of English* does not attempt at discussing some prejudices and stereotypes which may slow down the process of ICC acquisition and prevent learners from fully appreciating foreign cultures.

*My Book of English* is clearly aiming at reinforcing nationalism as a sentiment driving individual citizens to devote themselves serving the nation-state as well as deploying a sense of pride in the national heritage and what binds “us” together. Indeed, pride plays a major role in reinforcing nationalism as it entails defending the community from any criticism or influence<sup>64</sup>.

Information, compared to the first-generation, is relatively up-to-date. However, it does not reflect the change in communication, trending, fashion, and tastes. Communication is undertaken through emails or Facebook, while people in 2020 are using many other social networks. Moreover, students are rarely encouraged to consult external materials.

Cultural comparisons in textbooks are essential. For, as Billig advances, in an imagined community, people view themselves as different<sup>65</sup>. Without comparison and exposure to other perspectives, students would be enclosed to their “imagined” community. They would fail to learn other forms of expression as well as fail to accept other cultures. Both first and second-generation textbooks leave room for some cultural comparisons. Yet, without accompanying these comparisons with carefully designed activities, ICC or cultural awareness would not be achieved.

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<sup>64</sup> Bao and Phan, in *Applied Linguistics and Language Teaching in the Neo-Nationalist Era*. Ed. Kyle McIntosh, (New York: Palgrave Macmillan 2020), 147.

<sup>65</sup> Michel Billig, *Banal Nationalism*, (London: Sage Publications, 2002), 74.

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This cannot allow students to get out of their national ‘shell’ and push them to see things through the eyes of the “other”.

Unfortunately, the textbook series does not make reference to any communication problems or critical incidents in case learners lack cultural literacy. As stated previously, to communicate effectively learners need to master both language and culture. First-generation textbook attracted learners’ attention to problems in politeness and understanding through different tips and texts. We did not register any similar texts in the second-generation textbooks.

Politics and economy are limited to the colonial era in Algeria and to the settlement of North America and the decolonization of India. The colonial rule was the dominant political enterprise discussed. While, the “Algerian” politics was limited to the reign of the Muravid king Yusuf Ibn Tashfin over Tlemcen, the Revolutionary War and the sacrifice of “nationalists” martyrs, economic issues are similarly limited to the social and economic gap between the French and the Algerians exemplified by Zohra Drif and Kateb Yacine in the colonial past and poverty in India.

Society at both local or international levels is described as being homogeneous. The Algerian society is described as a homogeneous ethnic community composed of Muslim Arabic speaking citizens, whose grand-parents have long suffered from and fought colonization. Thus, the culture of the Algerian “community” is described as predominantly Arabic and Muslim, without accounting for the linguistic, ethnic and regional variations that exist in the country. The Algerian society is receiving more and more immigrants and refugees that are taking active roles at the social and economic levels. Yet, *My Book of English* does not account for this ethnic variety which makes it lack up-to-date and authentic information. Moreover, since the textbook has clearly a nationalist paradigm, it ought to account for all the ethnic and cultural varieties that exist in the “community”. Moreover, even societies which are known for their heterogeneous nature are described as homogeneous. The cosmopolitan city New Delhi is accounted for while discussing poverty and slum houses without any reference to its ethnic and cultural diversity.

### Conclusion

Textbook content should be rich and varied, “otherwise, learners will be led to see only a unified, monolithic culture”<sup>66</sup>. Indeed, depicting solely a national culture can be dangerous as learners will take their culture for granted and be drawn to culture shock or intolerance whenever they are confronted to other norms, worldviews and cultures.

It is clear that the two textbook series being evaluated differ in their choice of culture to represent. One is focusing on target (American/British) culture, while the other emphasizes national/local culture. Textbooks need to vary their representations to enrich students’ cultural literacy, communicative and Intercultural Communicative competence. Excluding other cultures would result in a big gap in students’ cultural literacy which would affect their cultural awareness, attitudes and tolerance.

The Intercultural Communicative Competence, for Sercu involves knowledge, skills and attitudes. Learners need to know about themselves and others, and need a number of skills such as interacting, relating with others, etc. while attitudes involve “relativizing self and other”<sup>67</sup>. This cannot be achieved with banal cultural representations and banal nationalist orientations of textbooks. Banal nationalism reinforces nationalist feeling by comparing the “self” and the “other”. The “self” is always valued and superior to the “other” which is necessarily “alien” or “bad”. These judgements prevent developing ICC.

Moreover, globalization is often viewed as threatening nationalist feeling and culture. Yet, there is evidence that globalization underpins nationalism. Despite globalization, nationalism

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<sup>66</sup> Cortazzi and Jin, 201.

<sup>67</sup> Bo Jiang, 44



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still exists and nationhood is still being reproduced as “it can still call for ultimate sacrifices, and daily, its symbols and assumptions are flagged<sup>68</sup>.

Transnational culture is a variety of cultures that can be part of global cultures or other local cultures. Limiting cultural representations to local/national one does not serve students and does not fit their future expectations and requirements as good and competent citizens. Restricting transnational culture to American or British cultures reinforces culture imperialism. Indeed, First Generation textbook authors show a tendency to value American and English culture. This is strengthened by the belief that to speak correctly, you need to speak like American or British people. Bo Jiang invites practitioners to adopt an international English language and culture. He asserts that it is “unnecessary to stress the nationality of the English language and the culture”<sup>69</sup> to overcome problems of effective linguistic and culture learning, as well as culture imperialism.

*Spotlight on English* and *On the Move* reflect, in a limited way, globalization and its effects on society and educational needs. Family life, gender roles, social issues that are represented in the textbooks are influenced by the global culture. We are living in nuclear families because parents are moving to big towns seeking for job opportunities, better transportation, leisure and services for them and their children. This has revisited social roles which are no longer determined by sex. Communication is both unidirectional and multidirectional. The Algerian character discusses with characters from different backgrounds, while in some other cases, conversations are set between British and American characters only. Moreover, the life style depicted in the textbooks is primarily Western (job seeking for holidays, nuclear family, consumerism, healthy food etc.). Despite discussing different social issues, the first generation textbook series does not make any reference to cultural taboos.

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<sup>68</sup> Michael Billig, *Banal Nationalism*, 8.

<sup>69</sup> Bo Jiang, 40-41.

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Indeed, textbooks aim at social change and improving the conduct of citizens by covering the desirable behaviors. Helping the poor, respecting elders, cleaning the environment, protecting the fauna and the flora, respecting the martyrs and national symbols, speaking politely etc., are values that are reinforced within *My Book of English textbook* series. Therefore, it can be said that the second-generation meets authority makers' expectations.

Because of popular culture influence, most Algerians' outfit reveal culture hybridity. Indeed, in this globalized world, clothes no longer reflect nationality and identity. Gordon Mathews makes it clear that in today's world 'there is so much diversity and interrelation within each different society that we can no longer easily speak of Japanese culture or American culture, or Chinese culture as unified, distinctive wholes, as opposed to other unified, distinctive wholes'<sup>70</sup>. In other words, social and cultural exchanges made it impossible to keep one's culture as a purely "national" one. As advanced by Mathews, "we have come to live in a world of culture as fashion, in which each of us can pick and choose cultural identities like we pick and choose clothes"<sup>71</sup>. Yet, the Second generation textbook series, compared to the first generation, does not make explicit the hybridity within the Algerian society. The described outfits are primarily local and traditional.

Moreover, it seems that for the current textbook designers, culture is limited to national culture, ethnic background, music, food, outfit and sport. Nothing is said about society, people, norms and values. Things that would enable effective and culturally valid communication are not accounted for. Culture is presented as a set of information about societies and what characterizes them as animal, climate, food etc. Culture, as a competence is not targeted at all. Besides, both

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<sup>70</sup> Mathews Gordon, *Global Culture / Individual Identity: Searching for Home in the Cultural Supermarket*. (London: Routledge, 2000), 5.

<sup>71</sup> Ibid, 4.

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textbooks overlook social international issues such as poverty, famine, child abuse, drug consumption and human rights. Consequently, they fail to raise students' international awareness.

As made clear *My Book of English* is nationally oriented. Yet, the depiction of national culture is not comprehensive. The cultural representation is not realistic and does not account for the whole Algerian state with its linguistic, ethnic and cultural diversity. Moreover, the depiction of the Algerian cultures is limited to the tourist view reflecting history, geography (towns, fauna and flora, monuments and famous buildings, etc.), clothes, food, etc. the textbook provides an idealized image of the Algerian nation-state, focusing on the colonial past and the image of Algeria as a cherished and long waited community. The Algerian community is described as existing before, while and after colonization. Its image is always positive overlooking social issues such as poverty, gender inequality, crimes and political corruption.

Both textbooks describe school environment. While the first generation stresses British and American school context, the second generation stresses the Algerian. Algerian schools are always pictured with the Algerian flag and names/images of some renowned martyrs or “mudjahids”. In *Spotlight on English* and *On the Move*, schools are named “Monte Vista School”, or “Hogwarth”, while in *My Book of English* schools are labelled as “Ben Badis School” and so forth.

Both textbooks present cultural elements without explaining how to handle these cultural contents. The First Generation textbooks series has sections devoted to culture. In these sections, different aspects of target culture that would help communicate effectively and be culturally aware of British and American cultures are presented. However, these cultural contents are presented as facts and teachers/students are not prepared to handle cultural differences. The second generation textbooks series, on the other hand, stresses national and in a limited way transnational cultures, providing a tourist view and factual information. There is no comparison of local and foreign

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cultures. Moreover, students are not aided to handle the differences between their world-views and others' perspectives and attitudes.

Real figures in *Spotlight on English* and *on the Move* are part of middle and high class sub-groups. They are successful males and females in the field of science, art, literature and politics such as Marry ad Pierre Currie, Britney Spears, William Shakespeare and Queen Elizabeth II. Figures in *My Book of English* are of nationalist, literary and historical background such as Zohra Drif, Abd El Hamid Ben Badis and Yusuf Ibn Tashfin.

The textbooks seem to respect the sensitivity of the Algerian language learner. They do not discuss in any way forms of performing culture that would “shock” or “offend” the learner. In fact, both textbooks provide materials that fit their context and maintain the “harmony” of the Algerian “traditional” world. Therefore, no taboos or stereotypes are discussed in both first and second generation textbooks.

Since language reflects the speakers' values and world views, it is essential that textbooks carry both national and foreign cultures. Algerian pupils belong to a group which shares the values and world views of the culture to which they are born and socialized. By the intercourse of language learning they are similarly socialized into other cultures and world views. Overlooking foreign cultures prevents learners from developing the intercultural communicative competence. Hence, they may experience culture shock or develop negative attitudes whenever they face a different culture. The latter is inevitable since pupils are actively engaged in the digital world and try to make friendships overseas using social networks.

Since education strives to create a good and competent citizen, it is not enough to know about different cultures. The Algerian future citizen i.e., pupil, needs to develop critical thinking, understanding, and tolerance. Especially at this age of technology and misinformation and popular culture, students need to be empowered with the appropriate tools that enable him/her to situate

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himself/herself in a world culture. Students need to be historically, politically, environmentally, economically, and ideologically conscious. Therefore, traditional language pedagogy is fruitless and students need to get exposed to a transnational culture.

The in-depth analysis of the First and Second textbooks reveal that the two course-books differ in their ideological orientations. It is clear that the first generation has an international stance to culture, depicting both local and foreign cultures despite emphasizing target culture. Contrary to the first generation, the second-generation textbooks emphasize and show pride in the local culture and history.

It is clear that the two textbooks' notion of nation is political. To the authors **o** both textbooks, a nation-state is a geographical and political entity, in which an official language is used. Ethnic and linguistic varieties are not accounted for. Identities are defined in terms of language, ethnicity and nation-states. Both the Algerian and British/American nation-states are described as homogeneous societies. *Spotlight on English* and *On the Move* limit the image of the world to the British and American worlds, while in *My Book of English* the world is primarily Algerian. These national paradigms insist on the native speaker instead of the intercultural speaker/mediator, while the academia, today, is advocating an intercultural mediator.

Controversial issues such as religion are avoided in both textbooks. Religion is limited to rituals and celebrations such as Ramadhan and Aid for Muslim and Christmas for Christians. As made clear by Ennaji, while Arabic is associated to Islam, French and English are associated to secularism and laicization<sup>72</sup>. Obviously, being part of two distinct worlds cannot take place smoothly. At a certain level, or another, Algerian pupils will experience a sense of ambivalence or dissonance. These psychological uneasiness cannot be prevented. What can be done, is preparing learners to handle this situation with a subsequent cultural literacy.

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<sup>72</sup> Moha Ennaji, *Multiculturalisms in Morocco*, 215.

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Despite its national paradigm and interest in Britain, *Spotlight on English* and *on the Move*, overlook the sociopolitical ties that bound Britain to Ireland, Scotland, Wales, USA, Canada, Australia and India, for instance. Little reference is made to the past and the discovery of the New World, no reference to the first colonies, founding fathers, American Indians (Trail of Tears), which prevents learners from grasping the cultural and linguistic similarities between the British and the Americans. Moreover, the absence of a postcolonial aspect and imperial history of Britain prevents learners from understanding what makes English a universal language and American culture (today) a global culture. In addition, the two world wars, which were turning points in the history of power, are totally unmentioned. Capitalism, Cold War, Poverty, slavery and not referred to either. Racism is, surprisingly, dealt with without any reference to the transatlantic slave trade.

The national paradigm prevents textbooks from accounting for the transnational nature of the world. As put by Risager, “Transnational studies is a particularly challenging perspective for language and culture pedagogy because of the strong tradition of the national paradigm in this field”<sup>73</sup>. The national textbook sees the world as necessarily constituted of separate nation-states. Thus, the representation juxtaposes some cultural practices and language uses overlooking what bounds these nations together. Besides, every nation state is described as homogeneous, while scholars assert that “almost every country (state) in the world is multilingual in some sense”<sup>74</sup>. In fact, in the current age, the world has turned transnational and this reality needs to be reflected in the textbooks.

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<sup>73</sup> Karen Risager, *Representations of the World in Language Textbooks*, (Bristol: Multilingual Matters 2018), 187.

<sup>74</sup> Karen Risager, “Linguaculture and Transnationality: the cultural dimensions of language”, in *the Routledge Handbook of Intercultural Communication*, ed. Jane Jackson, (New York: Cleveland, 2011), 108.

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As put by Bouchard, “The classroom is a milieu in which pupils principally learn about the world and engage in identity work”<sup>75</sup>. Therefore, we cannot limit the “world” to “local” or “Anglo-American” worlds. Identity is similarly, cannot be limited to national or linguistic identity. Language learners belong to two worlds, national and global. Besides, English is used everywhere as an international language. It has affected other languages and cultures, as it is affected by other languages and cultures. Considering English as the language of the British and Americans is not relevant and does not reflect the nature of today’s education and identity.

Further, it is insufficient to present some factual and touristic information about the local or target culture groups. Learners should be triggered to discuss issues of norms, value judgements, assumptions, stereotypes and actively engage with difference transcending national paradigms. Learners should be urged to “re-conceptualize common assumptions” of culture as an object “not necessarily contained neatly within particular national or geographical boundaries, but instead as a broader reality characterized by factors including ethnicity, age, politics, religion, social practice, and other areas of human experience”<sup>76</sup>. Thus, knowledge of both local and foreign cultures teaches students the way cultural identities are formed, promotes empathy towards the Other and reinforces intercultural communication<sup>77</sup>.

It is worth-noting that both textbooks strive (sometimes unsuccessfully) to give a “realistic” view to cultures. Consequently, stereotypes are not reinforced. Cultures are not described as “good” or “bad”, except for France in *My Book of English* which is associated with atrocities and massacres. Other colonizing forces such as the USA (occupying the lands of the American Indians)

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<sup>75</sup> Jeremie Bouchard, *Ideology, Agency, and Intercultural Communicative Competence: A Stratified Look into EFL Education in Japan*, (Hong Kong: Springer 2017). 4.

<sup>76</sup> Jeremie Bouchard, *Ideology, Agency, and Intercultural Communicative Competence: A Stratified Look into EFL Education in Japan* (Hong Kong: Springer 2017), 22.

<sup>77</sup> Ibid.

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and the UK are described as “colonizers” without delving deeper to discuss war crimes and massacres.

Despite the incomplete realistic representations of culture and the generalization of some cultural practices as universal practices, the two textbooks do not create illusions about the Self and the Other. The first-generation textbooks series selects positive aspects of life in both local and target communities. Images of strength, harmony, leisure and efficiency are carried out throughout the four textbooks without creating or strengthening equivalent negative attributes to the Other.

Besides, negative or problematic aspects of both local and foreign cultures are rarely touched upon. Both local and foreign cultures are presented in an “idealistic” way emphasizing monuments, clothes, food, art, history and so forth. Problems of pollution and the extinction of the fauna and flora are discussed, without actual call for action. Issues of alienation of refugees, minorities, in addition, to exploitation, drug consumption, wars and child labor are not touched upon.

Use this: P14. Billig emphasises that the idea of a national language is an important ingredient in banal nationalism and, while referring to B. Anderson’s conception of a nation as an ‘imagined community’ (Anderson, 1991), Billig says that ‘national languages also have to be imagined, and this lies at the root of today’s common sense belief that discrete languages “naturally” exist’ (Billig, 1995: 10). Banal nationalism treats the concept of a



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national language as an unproblematic entity, which we know it is not, and when it sees the world as equipped with a number of languages that are separate from each other, it is a small step to take to seeing it as being perfectly natural for people that speak the same language wishing to have a common national state<sup>78</sup>

Check what is used in the 2<sup>nd</sup> generation textbooks, do we use East, West (geographically and politically and historically driven)... or first and second world (economically driven)...:For these reasons, it is with some reluctance that the terms are used in this thesis. Since the alternatives, developed/developing; first-world/third-world; industrialised/non-industrialised, north/south and so on, are perhaps even more value-laden, and since there appear to be no readily understandable alternatives available, for ease of communication the terms ‘western’, and ‘Asian’ will be employed - although with some discomfort.

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<sup>78</sup> Karen Risager, *Language and Culture Pedagogy* (Cleveland: Multilingual Matters, 2007).

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**CHAPTER SEVEN:**

**CULTURAL LITERACY AND IDENTITY**

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## Chapter 7 : Identity in the Two-Generation Textbook Series

### Introduction

As advanced by Gaudet and Clement, “linguistic competencies are expected to impact an individual’s social identity”<sup>1</sup>. Thus, learning a language involves building new identities. As language learners are exposed to foreign cultures, they get new perspectives, worldviews and even identities. However, in ethnocentric societies, adopting new identities as a result of instruction can be problematic and controversial.

Identity is not “something we can decide on ourselves”<sup>2</sup> as it is affected by other people and factors. Identity and culture are tightly related. Indeed, culture “is a basis of identity, as it distinguishes between the "us" and "them", and limits the borders of national solidarity”<sup>3</sup>. Besides, Fred Dervin emphasizes the reciprocal relationship between languages and culture as the learned languages provide chances of intercultural encounters and hence new identities, while our identities “can have implications for engagement with language learning and use”<sup>4</sup>.

Besides, identity is tightly related to ideology. It has always been subject to scholarly enquiry and yet, remains not fully defined. According to Billig, identity is more than mere self-description. He asserts, “identity if it is to be understood as a way of talking, is also to be understood as a form of life”. He stresses that every aspect of

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<sup>1</sup> Sophie Gaudet and Richard Clement, Forging an identity as a linguistic minority: Intra- and intergroup aspects of language, communication and identity in Western Canada, *International Journal of Intercultural Relations* 33 (2009) 213–227

<sup>2</sup> Philip Riley, *Language, Culture and Identity ; An Ethnolinguistic Perspective*, (Cantinium : london 2007), p2.

<sup>3</sup> Moha Ennaji, 21.

<sup>4</sup> Fred Dervin, “Cultural Identity, Representation and Otehring”, in *the Routledge Handbook of Intercultural Communication*, ed. Jane Jackson, (Routledge, New York, 2011), 52.

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everyday life belongs to the form of life which constitute what could be called national identities<sup>5</sup>.

As it is well established, learning a foreign language means learning a foreign culture. Moreover, learning a foreign culture involves developing a second identity. Indeed, identity is never static and we cannot claim to have a unique, unchangeable identity. However, in the Algerian context, identity seems to cause much controversy. In fact, identity returns back as a controversial issue among Algerian commons and elites<sup>6</sup>. Therefore, finding out the textbooks' authors' attitudes towards identity would unveil much about the Algerian classroom.

### 7.1. Linguistic and cultural Identities

The immersion in a foreign language results in getting in touch with different social and cultural structures and worldviews. These representations affect the learners' identity, which undergoes changes. As put by Gaudet and Clément, in the language learning context "individual social identities" are affected<sup>7</sup>. Therefore, language learners and users develop different cultural identities. Ennaji asserts that people have multiple social and cultural identities which merge together<sup>8</sup>.

Besides, with the globalized world, American culture is taking over local cultures. Wherever we go, we find people consuming from the global market. Even the most enclosed societies are vividly consuming from the global market. Much of the American culture turned into transnational culture. Products such as Hamburger, Coka Cola, pop music and

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<sup>5</sup> Billig, *Banal Nationalism*, 60.

<sup>6</sup> Lynda Morsli and Bouteldja Riche, "Banal National Culture in Algerian EFL Textbooks: My Book of English", *Les Pratiques Langagieres*, Vol 10. 3.

<sup>7</sup> Gaudet and Clément, 214.

<sup>8</sup> Moha Ennaji, p23

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American movies have penetrated every single home in this global village regardless to the consumers' nationality or culture. Indeed, this culture is reflected in all aspects of our life, including our textbooks. Both First and Second-generation textbooks portray cultural elements from the global market.

Scholars such as Erickson and Jensen distinguish between ethnic identity and cultural identities. The latter involves choice and precedes individual identity as one needs to situate himself/herself in a cultural community first. Cultural identities today, are challenging more than ever as learners are exposed to diverse cultural communities. Thus, individuals may belong to multiple cultural communities.

### **7.1.A. Post-coloniality /post-nationality in the first-generation textbooks**

As previously made clear, the first and second-generation textbooks have different ideologies underpinning the choice of their cultural literacies. Consequently, it is clear that the two textbooks hold different attitudes towards identity. While both textbook generations aim at reinforcing a national “Self”, they differ in their understanding of this “Self”. The teacher guide to the first-generation textbooks is inciting teachers to help learners forge a national identity that is open to the world,

l'école doit, a cet effet, contribuer a perpetuer l'image de l'Algerie, terre d'islam, partie integrante du Grand Maghreb, pays musulman, arab, amazigh, mediteraneen, et africain, et etre solidement amarée a ses ancrages geographique, historiques, humain et civilisationel. Elle doit en particulier enraciner chez nos enfants le sentiments patriotique et promouvoir et developper l'attachement et la fidelité a l'Algerie, a l'unité nationale et a l'intégrité territoriale<sup>9</sup>.

The school needs, in fact, to contribute in perpetuating the image of Algeria as a land of Islam, integral part of the Maghreb, a Muslim, Arab,

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<sup>9</sup> Bulletin de l'Education Nationale, Lois d'orientation de l'éducation national (Alger, 2008), 7.

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Amazigh, Mediterranean and African country, and be strongly moored to its geographic, historic, human and civilizational anchors. The school has in particular to entrench among our children patriotic feelings and promote and develop attachment and loyalty to Algeria, national unity and territorial wholeness<sup>10</sup>.

To achieve this, the textbooks selected a plethora of texts and images that reflect the Arabic, Islamic, African and Mediterranean legacy of the Algerian identity. As illustrated in chapter five and six, *Spotlight on English* and *On the Move* enrich students' historical, geographical, artistic and linguistic literacies of the students in an attempt to make them at once culturally literate and nationally aware citizens.

Nevertheless, these textbooks seem to reflect both a post-colonial and a post-national stance as many texts, tasks and images reflect their willingness to promote transnational culture and world-citizenship. *Spotlight on English* and *On the Move* reflect this perspective as it is clear that the textbook series aim at reinforcing target and global culture among learners in addition to the national culture. Indeed, as illustrated in the preceded chapters, most of the cultural elements that are presented in the textbooks are foreign. The cultural input varies from American, British, Chinese, Australian, Indian, etc. yet, the dominant cultural representations are from the Inner Circle i.e., British and American cultures.

There is, in fact, a sense of ambivalence among the authors of these textbooks regarding their position towards identity and cultural representations as the textbooks reflect a post-national as well as post-colonial stance to culture and identity. While aiming at a transnational subject through foreign cultural literacies, the textbooks also clearly aim at a

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<sup>10</sup> Translation is mine.

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national identity that is historically defined. Instances of banal nationalism are registered in *Spotlight on English* and *On the Move* through the coverage of some historical figures, events and celebrating the national past and present. The Algerian school is described in the framework laws addressed to teachers as reborn after the independence. It managed to catch up the historical backwardness caused by the colonization<sup>11</sup>. Algeria has democratized and arabized education and made its access free and compulsory. It has consequently Algerianized mentoring at all the different levels, which enabled the country to promote its language and its culture in relation to its civilizational values<sup>12</sup>,

L'algerie a en même temps qu'elle consacrait le principe d'un accès démocratique, gratuit et obligatoire à l'éducation, conduit l'option d'arabisation des enseignements et d'algerianisation de l'encadrement a tous les niveaux, ce qui permet aux pays de récupérer et de promouvoir sa langue et sa culture en rapport avec ses valeurs civilisationnelles<sup>13</sup>.

However, it should be stated that this ambivalence should not be taken as criticism. Indeed, textbooks cannot and should not be detached from their context (local and international). Thus, adopting merely a post-national approach to language/culture would limit the scope and efficacy of the textbooks.

Culture seems to be an important and controversial topic in the Algerian educational context. National education has long sought to safeguard the local culture. Common people are tied to the culture that makes them “Algerian”. We find many complaints,

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<sup>11</sup> Bulletin Officiel de L'Education Nationale: Lois d'orientation sur l'éducation nationale (Alger, 2008), 3.

<sup>12</sup> Translation is mine.

<sup>13</sup> Bulletin Officiel de l'Education Nationale: Lois d'orientation sur l'éducation nationale (Alger, 2008), 4.

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especially from elders, about the youngsters' openness to global culture. Even teachers encourage the promotion of a national identity in the classroom<sup>14</sup>.

However, after the civil war (1990's), the ruling classes sought to get rid of "enclosure" and to get open to the world. This opening would serve to promote tolerance among citizens and revive science and commerce. Therefore, authority makers through *Spotlight on English* and *On the Move* sought to help young pupils get out of their "shell", and get in touch with foreign cultures, perspectives and world-views. The textbook thus calls for tolerance, accepting difference and openness to the world.

*Spotlight on English*, year 1, 2 and 3, in addition to *On the Move*, perfectly reflect global culture. The textbook series is full of products from the global supermarkets. As illustrated by table 1,

Products from global supermarket	Year 1	Year 2	Year 3	Year 4	total
Music	0	3	1	0	4
Movies and TV Shows	0	0	1	2	3
Literature, art and newspapers	0	17	0	0	7
Food and drinks	0	7	3	19	29
Dishes, meal time and eating habits	0	0	0	1	1
Celebrations and partying	2	0	0	1	1
clothes	0	2	3	1	6
Stars, authors and literary figures	1	7	1	1	10

Table 1. global products in the first generation textbooks

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<sup>14</sup> Lynda Morsli and Bouteldja Riche, "Banal National Culture in Algerian EFL Textbooks: My Book of English", *Les Pratiques Langagieres*, Vol 10. 3, 15.



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The analysis of the textbooks reveals that all the three cultures, local, target and transnational, are fairly covered. There are of course, some cultures being more covered and emphasized than others. This can be explained by the fact that authors are wavering between the necessity of enriching pupils' literacy and the danger of overburdening them with elements that would make them culturally shocked or resistant.

Music, stars, literature, media, clothes, eating habits and celebrations are cultural practices and products that tell much of a particular society. Food, as advanced by Cleveland et al, is not merely for sustenance. It is a "key expression of culture"<sup>15</sup>. Similarly, eating habits tell much about the norms and values, gender roles of a social group. In the teacher guide, food, music, school and historical monuments are described as essential cultural items since they are related to the learners' life and interests<sup>16</sup>. Naturally, these learners do not just appreciate Algerian music or food, for instance, they enjoy different other types of food and music from the global "supermarket".

The artistic and popular culture productions, on the other hand fall into two categories. Some artistic productions keep their unique touch and seem to be deprived of any form of external influence such as folklore, traditional food and clothes. The second category represents the cultural productions that are said to be "universal". Pop music, action movies, opera, fast food etc., are consumed/produced all over the world. They reflect individuals' different identities, for these universal products reflect its' consumers' cultural/universal identities.

Foreign food, music and popular culture are omnipresent in the textbooks. Some recipes of well-known meals/dishes such as pancakes, chocolate roses, madeleines, hamburger, cake, "oeufs surprises" and an omelette are provided. Two typical restaurant menus (Algerian and British) are presented and compared,

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<sup>15</sup> Cleveland, 198.

<sup>16</sup> Teachers' guide Middle School Key Stage 3/year Four (On the Move), (Boumerdes, 2018), 4.

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<p>British menu The Rose Restaurant</p> <p>Menu</p> <p>Starters</p> <p>Egg mayonnaise 90p Tomato salad £1.30 Soup £2.40.</p> <p>Main Courses</p> <p>(Served with chips, carrots and salad)</p> <p>Fried chicken £7.50 Spaghetti Bolognese £6.90 Steak £9.80 Cheese omelette £3.00</p> <p>Desserts</p> <p>Fresh fruit salad £2.50 Ice cream £3.50 Cheese £2.50</p> <p>Drinks</p> <p>Mineral water £80p Orange fruit juice £1.00 Coffee/tea 60</p>	<p>Algerian Meny Chez Hassan</p> <p>Menu</p> <p><b>Starters:</b></p> <p>Soup of the day Shorba frik Fish soup</p> <p><b>Fish:</b></p> <p>Fried sardines Shrimps à l'Armoricaïne Grilled salmon</p> <p><b>Meat:</b></p> <p>Dolma batata Fillet steck Chicken on embers</p> <p><b>Vegetables:</b></p> <p>Boiled potatoes French friend potatoes Courgette and chickpeas Steamed rice</p> <p><b>Desserts:</b></p> <p>Oranges Dates Oriental pastry cheese</p> <p><b>Drinks:</b></p> <p>Grapefruit juice Mineral water Soft drinks</p>
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Table 24. Menus in *Spotlight on English* year 1 and on the Move.

The textbook is full of local culture products that reflect the Algerian life, art and consumption. Much of the Algerian food has resisted fast-food influence. Yet, the last years, under the influence of globalization fast-food is becoming more and more fashionable in the eyes of youngsters. Therefore, the authors of our examined textbook insist on eating traditional and healthy food. *Spotlight on English* and in a way to safeguard the national heritage, they present some easy-to-do receipts.

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Local culture products	Year	Year	Year	Year	total
	1	2	3	4	
Music	0	2	5	0	7
Movies and TV shows	0	2	3	0	5
Literature, art and newspapers	2	6	0	3	11
Food and drinks	0	1	3	14	18
Dishes, meal time and eating habits	0	0	1	1	2
Celebrations and partying	0	0	0	1	1
Clothes	0	0	1	1	2
Stars, authors and literary figures	5	15	0	5	25

Table 25. local cultural product in the first-generation textbooks

The textbook also provides some occasions of cultural comparison. We have two different, local and foreign, meals, table dressing and eating habits. In a reordering activity students are given,

Reorder the sentences how to lay the table:

- Put the forks on the left.
- Put the plates.
- Put the tablecloth on the tables.
- Put the spoons and the knives on the right.
- Put the glasses on the right above the knives.
- Put the napkins on the plates<sup>17</sup>.

The textbook authors did not forget about the Algerian table dressing,

When I invite my friends for a couscous, we sit on a carpet around a “meida”. Mother serves the couscous with pieces of meat on the top of it in a large plate. She puts the plate on the meida and the spoons all around

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<sup>17</sup> Spotlight on English, MS1, 116.

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it. She brings a casserole of sauce and pours it with a ladle. There is a jug of water and napkins too on the meida<sup>18</sup>.

Breakfast, this very important meal, carries with it cultural heritage and influence. As shown in table 2 despite the fact that the Algerian breakfast has much to do with the French one and remains different from the British and American ones, the table is not accompanied with comments and comparisons. The table highlight differences without suggesting similarities and influences of some eating habits over others, Algerians for instance, have borrowed much from the French (and others) eating habits.

England	Algeria	North America	France
Juice	White coffee	Cornflakes	Coffee
Bacon	Biscuits	Milk	Croissant
Ham	Coffee	Juice	Juice
Sausages	Tea	Hot chocolate	Toast
Eggs	Milk	Sweet beans	Butter
Pudding	Bread		Jam
Butter	Toast		
Marmalade	Butter		
Tea	Jam		
coffee	Dates		
	Figs		
	Olive oil		

Table 26. Food in *Spotlight On English 2*.

Within the textbooks, pupils are encouraged to ask their grandparents about traditional food, clothes, travel means and celebrations. This would expose learners to cultural aspects

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<sup>18</sup> Ibid.

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that are purely local and different from those they are in touch with. Some of these may be lost due to globalization.

The evaluated textbooks, as previously discussed in chapter 6, focus on American and British English cultures as representatives of the English language. They emphasize what we call Inner Circle. Yet, it is a common practice among the textbook designers to exclude some cultures from the Inner Circle, overlooking the fact that English is an international language. The international status of English leads to what we call Englishes and changes the Inner and outer Circle. The Inner Circle, in this light, can never be limited to the British and American speakers/ cultures. Cultural groups that used to be part of the Outer Circle are now in the Inner Circle.

<b>British and American cultural products</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>	<b>total</b>
Music	6	14	2	1	23
Movies and TV shows	1	2	16	1	20
Literature, art and newspapers	1	29	12	9	51
Food and drinks	1	2	1	12	16
Dishes, meal time and eating habits	1	1	2	3	7
Celebrations and partying	2	0	3	2	7
clothes	0	1	0	1	2
Stars, authors and literary figures	5	23	11	12	47

Table 4. British and American products in the first generation textbooks.

The emphasis on American and British culture, as shown in table 4 has many implications. First, English has long been viewed as a language belonging to the British

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and Americans. Thus, the American life style and the English culture of writing dominate over foreign ones. Pupils writing emails for instance, are constantly reminded to be short, concise and straight to the point. Second, and most importantly, it is these languages that have a linguistic, political and cultural impact on the world. The English speaking movies and literature that are consumed all over the world are chiefly American and British. In addition, these countries have long exercised a political power over other nations (the colonial past of Britain and the Manifest destiny and world leading position that USA has long advocated). Therefore, at the political, economic and entertainment levels, the Americans and the British keep the first position and refuse to leave place to others. Consequently, textbook authors favor these two Englishes and cultures.

English as an international language gives opportunities to young citizens to get more access to this global supermarket. It helps learner negotiate their own identities and shift from one “self” to another depending on the context. Therefore, it is natural that in the classroom, interculturally competent students may put off the Algerian “self” putting on the target language native speaker “self” or a more international “self”. The learner is thus, encouraged to mediate between one identity to another as he/she belongs to different imagined cultural communities. Indeed, an important aspect of cultural identities is the imagined communities with whom the learner has an indirect contact through letters or digital technologies. Imagined communities as coined by Anderson and expounded by Wenger works thanks to imagination which helps the learner transcend time and space and we shall add, national barriers.

However, in the eyes of some practitioners, the national community is of utmost priority as learners are “national” subjects before being “transnational” subjects. Thus,

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more attention should be allotted to local cultures<sup>19</sup> in order to prevent the drawbacks of globalization and safeguard these vulnerable local cultures. Throughout the four textbooks, local culture is juxtaposed to foreign cultures offering at ones some exotica of difference as well as reflecting the impact of globalization on cultures. A sense of ambivalence that reflects attitudes to “minority” cultures is touched as the textbooks reflect the inevitable cultural influence and change locally and globally and at the same time, celebrates the difference of local culture.

The textbooks share a post-national view to language and culture as it aims at promoting intercultural understanding and reduce prejudices. As put by Lothar Bredella, intercultural understanding involves readjusting our views and perceptions of foreign cultures and reduce our negative stereotypes as well as updating our views of “ourselves” as “hetero- and auto stereotypes are closely connected”<sup>20</sup>. The textbook re-examines some superstitions from local and target cultures and discusses them in a way to promote intercultural understanding and reduce them.

### Citizenship and Cultural Identities

Cultural identities as reflected within *Spotlight on English* and *On the Move* are perceived to be equivalent of ethnic identities. Indeed, as previously advanced, culture in the four middle school textbooks is defined and touched following a national paradigm which stresses links between culture and national belongings. The local culture is thus, homogeneous reflecting the culture of a population that inhabits the Algerian territory. While

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<sup>19</sup> Bo Jiang, 36.

<sup>20</sup> Lothar Bredella, “Literary Texts and Intercultural Understanding” in *The Cultural Context in Foreign Language Teaching*, ed. Martin Pütz, (Frankfurt: Peter Lang, 1997), 3.

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the target culture is represented by the White people belonging to the American and British nation-states.

Learners are held to be subject to two or more cultural identities that determine the targeted cultural literacies; local and target. It is worth-noting, however, that despite its national approach to culture, the first-generation textbook series extends the local cultural identity to the Arabo-Islamic community. Therefore, three different cultural communities that imply a similar culture are presented namely, the Algerian, Maghrebin and the Arabo-Islamic cultures. Besides, learners are assumed to share a cultural identity shaped by the language they are learning and mediate between the two (or more) identities when necessary. Therefore, it can be said that the textbooks promote some intercultural identities that reflect the global community, which is part of every single individual's life today, and enable what Heyward calls the make-up of the twenty first century global citizen and safeguards from the disintegration of societies<sup>21</sup>.

The textbooks hence, support the notion of multiple cultural identities that are contingent with a number of social cultural groups that vary from national cultures to international cultures. As a matter of fact, learners are held to hold multiple cultural identities they draw on a store of cultural repertoires<sup>22</sup> that enables an effective performance of language and culture locally and globally.

It is well established that countries of the Maghreb share a similar Arabo-Islamic culture, affected by different cultures that came into contact with them (Roman,

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<sup>21</sup> Mark Heyward, "Intercultural Literacy and the International Schools", PhD diss., (Singapore: University of Tasmania, 2004), 28-29.

<sup>22</sup> Mark Heyward, "Intercultural Literacy and the International Schools", PhD diss., (Singapore: University of Tasmania, 2004) 49.



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Arab/Islamic, Moorish, Turkish, Spanish and French). *Spotlight on English* and *On the Move* broadly reflect the different civilizations and cultures that came into contact and affected the local culture(s). We therefore, learn that Algeria is a Mediterranean Arabic-speaking and Muslim country that was home to different civilizations namely, but not exclusively, the Berbers, Romans, the Arabs, the Ottomans and the French. Some images are also provided picturing the Roman Mausoleum, Ketchaoua Mosque and so on and so forth.

The Maghreb, in general, holds similar attitudes to assimilation, which is viewed as dominating and threatening national cultures<sup>23</sup>. Nevertheless, the Maghreb and Algeria in particular were influenced by the many cultures they came through and cannot be said to be immune to foreign cultural influences. Moha Ennaji explains that multilingualism in the North African context entails multiculturalism. The latter requires a re-adjustment to the learned culture<sup>24</sup>. While *My Book of English* shares Ennaji's view and perceives acculturation as taking place

when one cultural model is imposed on another through some kind of assimilation, particularly when the dominant culture, which often has a strong influence on the subordinate one, manages to introduce transformations into the subordinate social structure.

*Spotlight on English* and *On the Move* depart from a different premise. They exclude potential forms of power and share views of scholars such as Redfield, Linton and Gibson. Acculturation is thus, a 'natural' phenomenon that results from cultural contact leading to influence among the two cultural groups that come into touch.

The first and second-generation textbooks reflect conflicting views between modernists and traditionalists. Following Ennaji, it can be said that the cultural context in

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<sup>23</sup> Moha Ennaji, *Multilingualism, Cultural Identity, and Education in Morocco*, (Springer: Washington: 2005), 27.

<sup>24</sup> Moha Ennaji, *Multilingualism, Cultural Identity, and Education in Morocco*, (Springer: Washington: 2005), 1.

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North Africa is characterized by two views; traditional and modernist. It is clear that the traditional view goes along with what we previously advanced as post-colonial ideology, while the modernist view matches with the post-national ideology. The traditional view emphasizes the national and local culture over the “imported”, “Western” and “foreign” cultures. Of course, the local is viewed as harmonious and “logical” while the foreign one is threatening “our” world. The modernist view, on the other hand maintains that economic and scientific prosperity and progress are only brought by an opening and adoption to/of the world. The traditional view associates religion, values and language and to renew people’s interest in Arabic linking it to Islam and Algerian values and norms. Thus, an Algerian citizen is viewed as being Muslim, speaking Arabic (as either first or second language) and adhering to local norms and values. Accordingly, It can be stated that the first-generation textbooks, despite describing Algerians as mainly Muslim Arabic speaking citizens, has a modernist view and strives for a “modernist” society, while the second-generation textbook series reflects both the traditional and modern approaches. Indeed, as will be explained later, ambivalence is very much sensed and displayed in the second-generation textbooks.

As will be further discussed, the modernist and traditional worlds are complex and subject to individual variations. Indeed, it is clear that the linguistic and cultural context in Algeria is characterized by conflict and dissonance. This dissonance is largely influenced by the individual’s association, attitudes, linguistic proficiency and cultural awareness. *Spotlight on English* and *On the Move* nevertheless, do not account for the complex nature of culture, nor for the linguistic/cultural conflict in Algeria. Language/culture learning and identity negotiation are described as happening smoothly as if the language learners dangle in what Bhabha calls a cultural ‘limbo’.

To raise students’ awareness and reduce the ethnocentric views, *Spotlight on English* and *On the Move* discuss issues of cultural, religious and norm differences. Students are

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made aware that the population of Nepal for instance, has some eating habits and regime that are much influenced by their religious beliefs, Hindus do not eat beef, while Muslims do not eat pork<sup>25</sup>. Besides, religious and national celebrations are not limited to Eid or 5<sup>th</sup> of July but extend to Christmas, Halloween, Easter, 1<sup>st</sup> of July and so on and so forth.

The language and culture provided within the textbooks is viewed as “friendly” and enabling students to better speak and write in English<sup>26</sup>. *Spotlight on English* and *On the Move* do not refer to language or culture imperialism. Language, for them, is a tool of communication and emancipation. It enables the discovery of the self, the world and the development of skills. Cultures are described as worth-knowing about and characterizing societies. They are frequently under the spotlight, stimulating discussion and reflection.

While discussing the status of English in the world, words such as “imperialism”, “hegemony” and “domination” are not used despite explaining that English became international through colonization,

More than 360 million people in the world speak English as their first language. With 252 million people, the United States has the greatest number of English speakers. The United Kingdom comes second with a population of 57 million, Canada third with 26 million, Australia fourth with 17 million, Ireland fifth with 3.6 million, New Zealand sixth with 3.4 million, Jamaica seventh with 2.3 million, and Trinidad is in the eighth position with 1.7 million people. To all these English-speaking countries, English came on the boat of the British colonisers. In each of its new homes, it developed and became a little different from British English<sup>27</sup>.

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<sup>25</sup> On the Move MS 4. 37.

<sup>26</sup> Ibid 4

<sup>27</sup> Spotlight on English, MS3, 148.

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The status of English today is referred to as having many “new homes”. Thus, it cannot be associated to British imperialism or hegemony as it is adopted and adapted by its “new” users. The Commonwealth of Nations is similarly dealt with without associating it to any hegemonic domination.

Some reference is made to some English speaking countries that used to be alienated as the periphery. An example of this is Malawi, which is described by the textbook authors as a bilingual country with English and Chichewa as official languages. It was a British protectorate in 1891 and gained its independence in 1964<sup>28</sup>. No other details are provided about its colonial past and its effect on Malawi’s’ past and present life. The history of this African country is recited in a neutral way, without delving deeper for a postcolonial coverage that would explain the historical and geo-political relations that binds this country to the UK.

Identity has been a major source of curiosity for the post-structuralists who believe that language and culture shape our subjectivity i.e., sense of self. Yet, Norton stresses that this subjectivity is subject to relations of power and is discursively constructed. The language learner identity is thus, dynamic, changing through time and space and sometimes contradictory. It is not only socially constructed, but also negotiated<sup>29</sup>. Other post-structuralists such as Stuart Hall define identity as one of the three types of subjects; the Enlightenment subject, the sociological subject and the postmodern subject. The enlightenment subject was based on a unified, conscious individual, while the sociological subject is affected by the complex modern world he lives in. The postmodern subject, finally, has “no fixed, essential or permanent identity”<sup>30</sup> reflecting the volatile nature of identity.

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<sup>28</sup> Spotlight on English, 3, 160.

<sup>29</sup> Ibid.

<sup>30</sup> Karen Risager, Representations of the World, 131.

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Identity is thus, “historically, not biologically, defined”<sup>31</sup>. The identity that is advocated by the textbook is negotiated and context-dependent as the textbooks encourage learners to mediate between their culture and the target culture to partake a successful communication and evade critical incidents and promotes a post-modern subject.

### **7.1.B. Post-coloniality or post-nationality in the second-generation textbooks**

Similarly, the second-generation textbook series sees national identity as the primal objective of education and helps promote feelings of belonging to a national imagined community. It can be stated that the textbooks promote three different cultural imagined communities; the national, the Arabo-Islamic and the global imagined communities. Imagined communities as advanced by Benedict Anderson involve imaginary ties of belongings between groups of people who are not in actual touch but associate themselves to the same community.

The textbook thus, carefully selects images and texts that would serve to reinforce national affiliations such as flags and national figures. Secnod, Algerian culture as predominantly Arab and Muslim has always been put on the table as determining the Algerian identity. In fact, after independence, policy makers saw the necessity of uniting the population together under one national, historical and religious culture that would define the “us” and “them”. Therefore, the building stones of the Algerian community are the Arabic language/culture and Islam, while the foreign culture (French mainly) was perceived as menacing the local culture. The issue of the place of local culture is accentuated during and after the 2019 Algerian uprising against President Abdel Aziz Bouteflika’s fifth election and political corruption. We sense a renewed interest in local culture, as nationalist feelings has augmented in this time. A juxtaposition of the “local”

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<sup>31</sup> Ibid.

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and “foreign”, us and “them” are common place discussions at the level of intellectual, media and popular productions.

It is worth noting that some third world countries aim at making their citizens learn culture but dread assimilation and acculturation. Culture is viewed as a hegemonic power that leads people to lose their cultures, values, and principles adopting the Western ones. Indeed, the Algerian ministry of education makes it clear that assimilation should be prevented. Moreover, students also resist culturally different values, principles and contents. In fact, students are not passive receivers of culture. They engage in a deep analysis and comparison of the cultural elements they are taught. Regrettably, they may develop negative attitudes, culture shock and resistance if the textbooks are not carefully designed.

Algeria has always been a place of cultural contact and exchange, and its inhabitants were/are affected by/assimilated to different cultures (Berber, Roman, Arab/Islamic, Moorish, Turkish and French). Yet, the cultures that have a profound and lasting impact on Algerians are the Arabic/Islamic and French cultures. Islamic culture and Arabic language have always been viewed as characterizing the Algerian society and referred to as part of national identity. However, we can never claim that it is the only dominant culture in the country. Moha Ennaji asserts,

Overall, Islamic culture has impacted the Maghreb for more than fourteen centuries, in the sense that it has marked the social behaviour of the population. [...] Thus, Islam has assimilated whole populations and their cultures. However, Islam alone cannot be the only marker of identity, as other variables, such as the local culture, nationalism, gender, and class, enter into play<sup>32</sup>.

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<sup>32</sup> Moha Ennaji, *Multilingualism, Cultural Identity, and Education in Morocco*, (Springer: Washington: 2005), 10.

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It is well established that knowledge and understanding of one's heritage reinforces self-image and national identity. *My Book of English*, consequently, makes numerous references to Arab and Islamic culture, which is associated to national identity. An adequate knowledge of Muslim history and heritage would reinforce national pride and diminish the risks of assimilation to foreign cultures. As put by Ennaji, Westernization and alienation among North African youth is chiefly due to lack of knowledge about Arab/Islamic culture<sup>33</sup>. Besides, in a foreword to pupils, the textbook authors makes it clear that learners need to be proud of their own national and Islamic historical and scientific heritage. The pupils are thus, made believe in their belongings to two imagined communities, national and religious. The textbook authors seem to share Ennaji's view that,

the Maghreb cannot attain modernity before the people are immersed profoundly in their own culture; that is, modernity presupposes first accepting one's own culture before indulging in or embracing a foreign one. As long as this idea is not fully adopted, bilingualism and biculturalism will continue to be a hot issue<sup>34</sup>.

We are constantly reminded of our belongings to an old Arab/Islamic civilization that was prosperous and contributed in many scientific discoveries and inventions with internationally renowned scholars such as Ibn Sina, Al khawarismi, Ibn Firnas and others. A timeline entitled "Islamic Scientific and Cultural Heritage" is provided reflecting different achievements of the Arab/Islamic world;

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<sup>33</sup> Moha Ennaji, *Multilingualism, Cultural Identity, and Education in Morocco*, (Springer: Washington: 2005), 35.

<sup>34</sup> Moha Ennaji, *Multilingualism, Cultural Identity, and Education in Morocco*, (Springer: Washington: 2005), 41.

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707: The first hospital was built in Damascus, Syria in 707 but the first public hospital in the modern sense opened in Baghdad during the Caliphate of Harun al-Rashid. Another one followed in Cairo in 872.

789-857. Ziryab (meaning Black Bird) came from Iraq to Cordoba, al-Andalus where he opened a beauty parlour and “cosmetology school” for women. He invented new perfumes, underarm deodorants and hairstyles, and introduced the three-meal course (starter, main course and desert) and crystal glasses (invented by Ibn Firnas) in Spain. He was also a brilliant musician who added a fifth string to the oud.

800-873. Banu Musa Brothers (they were three) wrote the “Book of Ingenious Devices” in which they described their inventions such as the valve, the automatic flute player, the gas mask, the hurricane lamp, and the self-feeding oil lamp<sup>35</sup>.

Images picturing Muslim scholars and inventions are numerous (see image 4). Some of these reflect medical inventions such as the surgical needle, physical discoveries/inventions such as the pulmonary circulation of the blood and Al-Jazari’s crank and technological inventions such as the self-feeding lamp and Abas Ibn Farnas’ Flying machine.

However, it should be made clear that the audience of these textbooks have been taught about local and Muslim cultures for more than 6 years. These pupils have other textbooks whose primary purpose is to teach them about their national and historical heritage such as History, Geography, Civic Education and Arabic. Therefore, middle school pupils have had enough national background that help make of them good “nationally sensitive” citizens. Now, they need to learn about the others to be able to better understand their culture through comparisons as knowing the “self” requires juxtaposition to and awareness of the “other”. Therefore, an orientation towards some

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<sup>35</sup> My Book of English MS3, 106.



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foreign cultures is urgent in this digital world and helps contribute in promoting good citizenship.



Image 58. Al Zahrawi and his assistants in *My Book of English* MS3.



Image 59. Algerian traditional lifestyle in *My Book of English* MS2.

*My Book of English* series, therefore, identifies national identity with Algerian and Arab/Islamic cultures. Similar to the Islamic culture, the Algerian culture is depicted and pictured providing, sometimes, an idealized image, where everything Algerian is valued stressing the importance of preserving it out of any influence. The textbooks,

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thus, provide different images of surface cultural elements that are old or untouched by globalization as illustrated the preceding images.

We find an old drawing that represents Algerian girls playing. They are barefooted, head-covered and wear a traditional dress. Image 6 and 7 on the other hand, are taken in modern Algeria Sahara and reflect a life style particular to the Algerian Sahara and the Touareg culture. They depict the unique dress of the Touareg men and women who strive to safeguard the Imzad music from vanishing. The textbook defines the Imzad as the soul of the Touaregs<sup>36</sup>. A short text describing the Imzad asserts that it is being threatened by the modern life,

Imzad is a one-string fiddle or violin played with a bow. Because of modern life the Imzad, and all the culture that goes with it, is dying. Only a few old ladies who can play this ancestral instrument are still alive. They are dreaming of transmitting their knowledge to the whole world ... the “Save Imzad” association aims at contributing to the preservation of the Imzad as an expression of culture and identity<sup>37</sup>.

It should be stated that the celebration of the national culture as illustrated in chapter 5 and 6 through festivals, rituals, food, customs etc., can be pernicious as by over-exaggerating difference these textbooks, unintentionally, reproduce and sometimes reinforce some of the colonial stereotypes about the “exotic” Algerian. This “exotica of difference” as labeled by Adrian Halliday, indeed, has characterized colonial writings and artistic representations of the Algerian culture which were far from being real. Undeniably, artists and writers such as Pierre Lotti, M. N. Rogers, and Eugene Delacroix

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<sup>36</sup> My Book of English MS 3; 34.

<sup>37</sup> My Book of English, MS3, 34.

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projected all their fantasies and imagination on the Algerian Other overstressing the difference between them and this “exotic” subject.

The newly designed textbooks series, therefore, packages the “exotica of difference” as an exciting and treasured national trait. However, far from reinforcing national pride, this representation can alienate the Algerian individuals as the textbook series gives insight into their “uniqueness” and stresses the necessity of remaining different. Besides, when the textbooks allow some room for the depiction of the Other and attempts to underline a global imagined community through the incorporation of target and transnational cultures, they fall in the trap of “boutiques multiculturels”. *My Book of English* MS1, for instance starts with a cover page that pictures pupils from different ethnic origins and nationalities holding hands in a circular way around the globe. As illustrated in image 60 the Algerian flag and map is in the middle, while a physically impaired pupil holds the hand of a female pupil, who in turn is holding a black male’s hand, who is holding hand to a white girl and so and so forth.

Despite reflecting the world diversity in terms of ethnic, physical and gender differences, this depiction is criticized for being a ritualized celebration of difference that textbooks nowadays, are offering as an exciting package. This “boutique multiculturalism”<sup>38</sup> most often has no clear educational objectives and is limited to a package of exotica of difference. Therefore, in their attempt to celebrate difference, the textbook turns into Othering. Adrain Halliday warns against this and labels it as “neo-racism” as it rationalizes race, which is hidden under attractive headings of culture<sup>39</sup>.

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<sup>38</sup> Addrian Halliday, “Culture, Communication, Context and Power” in *Routledge Handbook of Language and Intercultural Communication*, ed. Jane Jackson (London: Routledge, 2011), 41.

<sup>39</sup> Ibid.

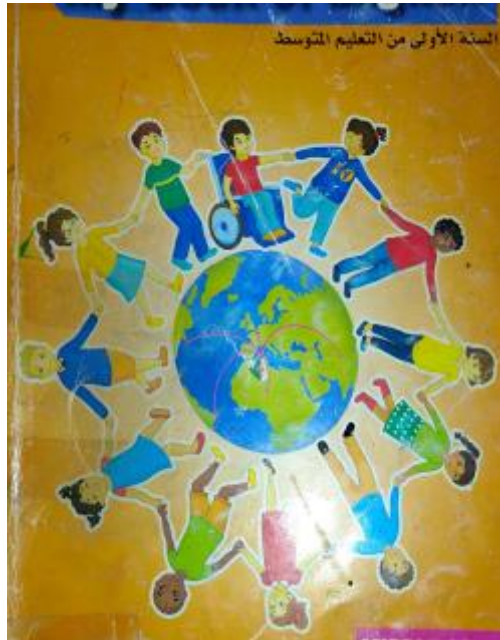


Image 60. Multicultural Boutique in *My Book of English* MS1.

The textbook series, nevertheless, provides some texts and paintings produced during colonization that provide a more realistic depiction of the Algerian culture than those produced by the exotic Orientalist travel writers. Some of these paintings and texts (see image 12) are produced by Westerners such as Lady Herbert, C. S. Vereker and Alphonse-Etienne Dinet. The textbook authors devoted three pages to Dinet, who was a French artist born in 1861 who got attracted by the Algerian culture and had decided to settle in Algeria. As a product of his own time, he was interested in the Algerian and Muslim harem as he painted some of his famous paintings such as “les Terrasses de Laghouat” and “l’Oued M’Sila apres l’orage” that had an exotic touch. He got converted into Islam in 1908 and changed his name to Nasreddine Dinet. *My Book of English* MS3 does not account for any of his early “exotic” paintings (on which he got prizes) and contents with the paintings that reflect the everyday life and Koranic schools in Algeria.



Image 62. Diné's painting Koranic School in *My Book of English* MS3.

Globalization is discussed plainly in *My Book of English* Year 4. The authors raise the issue of the place of local culture in the globalized world, as “differences between countries become less evident each year. Nowadays, all over the world people share the same fashions, advertising, brands, eating habits and TV channels”<sup>40</sup>. The controversy over globalization is discussed highlighting the pros and cons of globalization. The authors did not express their position overtly, yet we can imply their attitude towards the issue through the two texts provided and the activities that follow.

The textbook presents advantages of globalization as seen by Dominic Cole. This gives an insight into foreign worldviews.

there are two major points to make in favour of this process. The first of these is that the more we share habits, products and services, the better we understand each other and this reduces prejudice against other nations. The other point relates to modernity. It is a sign of progress in a society that people no longer are restricted to brands and products from their own society but are able to access more international goods.<sup>41</sup>

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<sup>40</sup> My Book of English, year 4 p 118.

<sup>41</sup> My Book of English, year 4, p 118.

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This, in fact, has great educational potential, as it paves the way to understanding and accepting different views. The disadvantages, as seen by Westerners are equally presented,

The first point to make is that there are some downsides to this process of cultural globalization, but these are relatively minor. The most significant of these disadvantages is that it can weaken national culture and traditions. For example, if people watch films and television programmes produced in the United States, sometimes, they will adopt the lifestyle of the American characters they see on television. Typically, however, this only affects minor details such as clothing and does not seriously threaten national identity.<sup>42</sup>

However, the textbook authors' position towards cultural globalization is clear in the nature of the questions of the follow up activities and the text that followed. Indeed, the authors indirectly stimulate students' attitudes. They ask pupils to take one position and express their point of view vis-à-vis Dominic Cole's statement that cultural globalization "*does not seriously threaten national identity*".

In another activity entitled "are you a globalist or a nationalist?" pupils are stirred to oppose cultural globalization by describing it as a form of "colonization or imperialism which represents a real threat to national identities and cultures across the world. The first victims are young people"<sup>43</sup>. Pupils are then, incited to write a letter to Algerian youth advising them to "protect national identity and culture"<sup>44</sup>.

Nevertheless, despite inciting students' attitudes towards global culture, the textbook authors provide a variety of cultural elements (as shown in table, 4, 5 and 6) from both local, target and transnational culture. After all, globalization cannot be avoided

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<sup>42</sup> My Boook of English year 4, p 118.

<sup>43</sup> My Book of English, year 4, p122.

<sup>44</sup> Ibid.

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and the global supermarket has penetrated Algeria the same way it did get into other countries. Therefore, shaming off global culture would not serve the Algerian pupils, citizen, educationalists, nor policy makers.

<b>Products from global market</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>	<b>total</b>
Music	0	0	7	0	7
Movies and TV Shows	0	1	0	1	1
Literature, art and newspapers	0	0	5	2	7
Food and drinks	3	0	1	3	7
Dishes, meal time and eating habits	0	0	0	2	2
Celebrations and partying	0	0	0	0	0
clothes	2	0	0	17	19
Stars, authors and literary figures	0	0	7	20	27

Table 13. global products in the second generation textbooks

<b>British and American cultural products</b>	<b>Year 1</b>	<b>Year 2</b>	<b>Year 3</b>	<b>Year 4</b>	<b>total</b>
Music	0	0	1	2	3
Movies and TV Shows	0	0	0	2	0
Literature, art and newspapers	0	0	5	4	9
Food and drinks	8	0	6	1	15
Dishes, meal time and eating habits	0	0	3	0	3
Celebrations and partying	3	0	0	0	3
clothes	0	0	5	0	5
Stars, authors and literary figures	0	0	2	9	11

Table 29. British and American Cultural Products in the second-generation textbooks

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Algerian cultural products	Year 1	Year 2	Year 3	Year 4	total
Music	1	1	17	1	20
Movies and TV Shows	0	0	1	3	4
Literature, art and newspapers	0	0	6	31	37
Food and drinks	3	0	12	2	17
Dishes, meal time and eating habits	1	0	0	3	4
Celebrations and partying	4	0	0	2	6
clothes	7	0	7	0	14
Stars, authors and literary figures	1	0	7	16	24

Table 29. Algerian cultural products in the second generation textbooks

Of course, the threat to national and minority cultures is undeniable. According to Bo Jiang, home culture and world cultures may be jeopardized by the Western culture<sup>45</sup>. Elements of Western culture are observed everywhere

children all over the world will be dressing as wizards or ghosts and standing in the street at night saying ‘trick or treat’ on 31st October. Western ways of thinking and behaving are affecting local culture, and this seems unfair to local culture because it seems that other cultures do not have an equally predominant position<sup>46</sup>

Young citizens are now borrowing and adopting products from the global supermarket. Wherever you go, you will find people wearing Levi’s jeans, and a t-shirt, eating pizza, listening to hip-hop music, and watching American movies. Regardless to the controversy over the “hegemonic” or “neutral” nature of the impact of globalization on local cultures and identities, the American culture has deeply affected our daily life

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<sup>45</sup> Bo Jiang, p36.

<sup>46</sup> Ibid,



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and there is no single person on the globe who does not consume/adopts at least one of their cultural products and practices. All these certainly affect the identities of the language learners/users. Therefore, it is necessary that language teaching course-books reflect diversity and encourage intercultural awareness as well as identity negotiation.

Moreover, there are some other cultures that are affecting youngsters. In the Algerian contexts, you may find girls singing Celine Dion, watching Turkish series, taking latte and a croissant for breakfast, eating Chawarma and falafel for dinner and wearing hidjab. Most commonly, individuals select what to take and leave from world cultures and this should be taken as a norm today rather than an exception. The two textbook series reflect the influences other cultures such as the Turkish and French had on the Algerian eating habits and cuisine while obscuring other aspects of cultural influence. The second-generation, for instance, discusses the influence of the Andalusian and Turkish architecture on the Algerian architecture, while the first-generation textbook restricts architecture to some monuments and touristic places in the target culture and discarding any form of intercultural influence in this field.

Besides, According to Ochoa et al., the changes taking place in the age in which we live force upon us a multicultural collaboration, which is becoming part of our lives with the technological advances. This imposes the education of “global citizens”<sup>47</sup>. Indeed, Ochoa et al. insist on developing cultural literacy as a way to promote global citizenship, as “Cultural Literacy will allow graduates to transcend both disciplinary and cultural boundaries”<sup>48</sup>. *My Book of English* attempts to encourage intercultural communication and collaboration in

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<sup>47</sup> Gabriel García Ochoa , Sarah McDonald and Nicholas Monk, “Embedding Cultural Literacy in Higher Education: a new approach”, *Intercultural Education*, 2016, VOL . 27, NO . 6, 546–559, Routledge, 2017. 546-7.

<sup>48</sup> Ibid

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matters of charity work and ecological fight without necessarily stressing global citizenship as learners are encouraged to be good national subject and prioritize donating locally rather than globally.

### Citizenship and Cultural Identities

Just like the first-generation textbooks, the second-generation presents cultural identities and ethnic identities interchangeably. The textbook takes culture as socially and ethnically “constructed, it defines groups within and between societies, it is fluid and changing, and it is learned”<sup>49</sup>. Individuals are depicted as citizens who share similar ethnic, religious, linguistic and cultural histories and belong to communities that can be extended to encompass the Arabo-Islamic world.

The Algerian cultural identity is surely the dominant identity within the textbooks as learners are seen as primarily Algerian citizens who help their nation-state prosper economically and technologically, as stated in the forewords and teachers guides. Language learning should, thus, promote and strengthen the national identity and is not expected to bring about changes in the identities of the learners. Assimilation and acculturation are hence, perceived as threatening national identity and unity.

National identities, in our age, are so common sense that it is difficult to imagine the world without nation-states and nationalities. Individuals throughout the world define themselves following their nationalities. They associate themselves with all the individuals that belong to their “community” as “us”, while others are excluded as “them”, involving “a dialectic of inwardness and outwardness”<sup>50</sup>. Moreover, national

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<sup>49</sup> Mark Heyward, “Intercultural Literacy and the International School”, PhD diss., (Singapore: University of Tasmania, 2004), 47.

<sup>50</sup> Ibid.

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identity builds on ideas of nationhood and “the naturalness of the world of nations divided into separate homelands”<sup>51</sup>.

Nevertheless, the textbooks promote a second cultural identity, which is tied to the Algerian cultural identity historically, linguistically and culturally. The pupils are, consequently, presented as Algerians belonging to a larger community, namely the Arabo-Islamic Ummah. This imagined community, as argued by Anderson, has long characterized cultural identities in the Muslim world and shaped attitudes towards languages and cultures.

*My Book of English* stresses a strong correlation between culture and identity. From the one hand, culture affects our identity and our perception of the world. On the other hand, our engagement with culture is affected by our national, historical and religious identities. While people belong to different social groups that may be professional, religious, linguistic, etc, the emphasis is put on the identities that are nationally shaped. Besides, despite depicting variety in terms of culture, as every social group has its own distinct culture, norms and perceptions of the world, the conservative Algerian, Muslim and International cultures get the lion's share. Other identities such as professional, gender, race, sexual orientations and so and so forth are absent.

*My Book of English* MS4, through the figure of Taleb Ibrahimi discusses the issue of linguistic imperialism. Ahmed Taleb Ibrahimi is an Algerian doctor and author who fiercely defended the Algerian identity and culture. He is deeply influenced by his father's, Mohamed Bachir Ibrahimi's (a renowned scholar and theologian) Arabic and Islamic orientations. In a short translated extract from “Memoirs of An Algerian”, Ahmed Taleb Ibrahimi tells some childhood memories.

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<sup>51</sup> Ibid, 62.

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I was born on 5 January 1932 in Setif, a town in Eastern Algeria. With Sheikh Ibn Badis and other Algerian scholars, my father, Bachir Ibrahimi, founded the association of the Muslim Ulemas a year before my birth. One day (it was probably in 1948), my father came home with an Italian typewriter, which seems today as something very usual. What was unusual at the time is the fact that you could type in Arabic! It was probably the first Arabic typewriter to be introduced in Algeria. This machine changed me into my father's secretary and confident in the years 1948-1952. Thanks to it, I spent the happiest moments in my life with my father. He dictated to me the letters he would send to friends across the world: Latin America, Asia, Europe and Middle East<sup>52</sup>.

As this short extract from the textbook suggests, Taleb Ibrahimi is a fierce supporter of Arabization and is influenced by some famous Arabo-Islamic scholars and institutions such as the Muslim Ulemas and Sheikh Ben Badis. Taleb Ibrahimi as an Education Minister in 1956 went further in advocating Arabization stating clearly his skepticism towards the success of Arabization, yet keeps determined to proceed it. He states, "This [Arabization] will not work, but we have to do it"<sup>53</sup>. Indeed, as a reaction to the Frenchification and the French authorities' linguistic and cultural war, these figures kept affirming and defending the Arabo-Islamic nature of the Algerian subject. Contrary to some Algerian Francophone intellectuals, figures such as Taleb Ibrahimi and Ben Badis were "convinced of the superiority of the Islamic civilization, which pushed them to resist all efforts toward colonial assimilation and cultural interpenetration"<sup>54</sup>.

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<sup>52</sup> My Book of English.

<sup>53</sup> Mohamed Benrabah, *Language Conflict in Algeria: From Colonialism to Post-Independence*, (Bristol: Multilingual Matters, 2013), 58.

<sup>54</sup> Mohamed Benrabah, *Language Conflict in Algeria: From Colonialism to Post-Independence*, (Bristol: Multilingual Matters, 2013), xii.

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Writing in Arabic at that time was challenging the French linguistic hegemony. French authorities imposed the French language and prohibited the teaching of Arabic. Using an Arabic typewriter would safeguard and promote the language. In fact, dealing with this issue in particular is not mere hazard, as this textbook writing (*My Book of English MS4*) coincided with the 2019 uprising that put on the spotlight, again, the issue of linguistic hegemony and the place of Arabic. Currently, the Algerian society is (re-)questioning the use of French in administrations, schools and everyday life practices.

French has long been and is still viewed as the language of the colonizers and carrying a hegemonic influence. Nowadays, the issue of the use of French in daily life and administrations resurged as a dominant controversial topic and a section of Algerian intellectuals and policy makers are calling for a complete cut with French and the adoption of English, which seemingly has less “hegemonic” implications.

The Identity crisis is obvious within the textbooks, in texts in which famous persons such as Kateb Yacine and Zohra Drif tell their experiences at school. The textbook authors make it plain that these former schoolchildren underwent an identity development, dissonance, acculturation and even culture shock. Kateb Yacine describes this culture shock and second identity negotiation comparing the Algerian and the French worlds, which he describes as “in endless conflict with each other”<sup>55</sup>. He acknowledges that he was driven towards the French culture moving away from his own culture and that he preferred school to his mother’s world. It is made clear in the textbook that this assimilation to the French culture was the result of schooling. Besides, the textbooks authors’ position towards identity negotiation and assimilation/acculturation to foreign cultures is similarly clear as the authors

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<sup>55</sup> *My Book of English*, year 4 p 62.

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explain that Kateb Yacine was too young to handle such identity issues, claiming that “Kateb Yacine didn’t understand things clearly because he was very young”<sup>56</sup>.

Indeed, as suggested by Benrabah, major Algerian Francophone intellectuals associate French language and culture with “civilization”, “superiority” and “modernity”, while the Arabophone intellectuals emphasize the Arabic (Muslim) civilization and its glorious past. However, it is worth noting that regardless to the linguistic (French or Arabic speaking) and religious (Muslim or secular) orientations of these intellectuals (Kateb Yacine, Zohra Drif, Taleb Ibrahimi, Malak Haddad, Mouloud Feraoun and so forth) that are referred to in the textbooks, they all celebrate the Algerian identity as distinct from the French and characterized by Arabic and Islam. Moreover, they all face some psychological discomforts, or as Benrabah calls it, inter-lingual conflict<sup>57</sup>, with some varying degrees. Most of these figures (and others) are driven to an “awakening” because of the socio-economic policies of the French colonial administration that reinforced their sense of national belonging.

The textbook authors describe the turning point in the life of Kateb and many schoolchildren that were taught in French schools at that time. Kateb Yacine narrates the events of 8<sup>th</sup> May 1945 that took place in Setif, Kherrata and Guelma describing it as a “massacre”. Students are then asked to guess the meaning of “massacre”. They are asked to choose between:

- a. An act of arresting a lot of people and putting them in prison.
- b. The act of torturing a lot of people.
- c. The act of killing a lot of people in a brutal (violent/cruel) way.

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<sup>56</sup> Ibid.

<sup>57</sup> Mohamed Benrabah, *Language Conflict in Algeria: From Colonialism to Post-Independence*, (Bristol: Multilingual Matters, 2013), 3.

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In this event, Kateb was arrested and spent two months in jail with his fellow citizens. This experience changed him and his vision towards the two worlds. In other words, the Setif massacre and detention awakened his “nationalist” identity after finding out “the existence of his poor Algerian people (workers, farmers, fellahs, unemployed)”. As advanced by Cortazzi and Jin “major aspects of identity are dynamic and are “framed, negotiated, modified, confirmed and challenged through communication and contact with others”<sup>58</sup>. The two months he spent in jail enabled him to interconnect with common Algerians, which resulted in his identity negotiation.

Identity crisis has always characterized French speaking Algerians. Kateb Yacine ended this psychological discomfort, which he described as “internal exile” by giving up writing in French and using vernacular Arabic in the 1970’s<sup>59</sup>. Similarly, Zohra Drif, a leading female fighter for independence, went through a similar identity negotiation. Daughter of a Qadi, Zohra Drif, noticed from her early childhood the differences between the Algerian and the French worlds. The first and most obvious example lies in the way of life and eating habits. She compares her “maqrouta, mbardja, msemna or matlou with our family’s honey”<sup>60</sup> (Algerian sweets) with her schoolmates’ “croissant, brioche, chocolate croissant or baguette with jam”. This comparison exemplifies the two different worlds economically, socially and culturally. Besides, food is considered as a cultural trait. Most of these eating habits are not a matter of choice but imposed on Algerians due to the deprivation they underwent during colonization.

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<sup>58</sup> Cortazzi and Jin 206.

<sup>59</sup> Moha Ennaji, 108.

<sup>60</sup> My Book of English year 4 , 82.

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Zohra Drif also compares the Algerian dress with the French one, just as Kateb Yacine did. She describes herself in “long braids and skirts reaching to my ankles”, while her classmates were with “short hair and their little dresses above the knee”<sup>61</sup>. The young Zohra Drif also witnessed a turning point in her life that has changed her vision to herself, the colonizer and the world. She was very young when she understood her classmates and their parents’ views to her. In fact, she understood that the Algerian is underestimated by the French and is perceived as intellectually inferior to the French or Europeans. When passing her sixth-grade entrance examination, Zohra Drif was shocked when her French friend, who failed in the exam, was wondering how to explain to her mother that Zohra the “Arab” has succeeded, while Roselyne Garcia the “French” has failed. Then, Drif responded in a self and identity reaffirming response, “well, you’ll just have to explain to your mother that it was the Arabs like Zahra who invented mathematics”<sup>62</sup>.

The textbook authors do not limit themselves in telling the stories of these national figures, they also engage the learner through nationalist rhetoric in questions that would serve to reinforce their nationalist awareness, identity and pride. They elicit attitudes towards the French settlers in questions like “how do you feel about Roselyne Garcia? Do you like her? Why?”<sup>63</sup> “how did Kateb Yacine and Zohra Drif consider the “French or European world” in their childhood?”, “What did Kateb Yacine and Zohra Drif learn from their personal experiences during the French occupation of their country? What was the important thing they both realized?”<sup>64</sup>

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<sup>61</sup> Ibid.

<sup>62</sup> My Book of English year 4, 82.

<sup>63</sup> My Book of English, year 4 ; 84.

<sup>64</sup> Ibid.



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Pupils are then encouraged to commemorate the 1<sup>st</sup> November 1954 (the outbreak of the revolutionary war) by writing a web article in their school website. They have to compare Yacine and Drif's childhood experiences "with special focus on the impact of these memories and experiences on their personalities, their awareness of their national identity and their decision to take part in the fight against the French"<sup>65</sup>. The course-book authors stress on comparing;

1. Childhood memories and experiences: I compare Kateb Yacine and Zohra Drif's attitudes towards the French when they were schoolchildren (Kateb's "French schoolmates" and Drif's best friend Roselyne Garcia).
2. Shock and sudden awareness: I explain how these childhood experiences led both Kateb Yacine and Zohra Drif to become aware of their national identity and find out the truth about the French.
3. Impact on their personalities and lives: I compare the effects of this sudden awareness on Kateb Yacine's and Drif's personalities and lives ("events of Setif"; "the Battle of Algiers"; imprisonment, writing about these experiences).

The textbooks highlight the struggle of millions of Algerian males and females to survive the hegemony of the French language and culture. They, in fact, were determined to fight for freedom, dignity, independence and national sovereignty. The textbook authors made it clear that culture shock and sudden awareness are possible when we face foreign cultures.

*My Book of English* clearly adopts a post-colonial stance and is engaged in safeguarding the "national" culture, language and identity. The choice of figures and characters is certainly not trivial. All the depicted figures (whether Algerian authors, revolutionary figures, scientists, singers or Muslim scientists and Caliphs) stimulate

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<sup>65</sup> Ibid, 85.

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pride and reinforce the feelings of belonging to a “special” community. The description of Algerians that lived in colonial and independent Algeria such as Kateb Yacine, Zohra Drif and Talib Al Ibrahimi excludes any form of assimilation among these figures that were instructed in French schools and are fluent users of French. Nevertheless, the textbooks make some reference to the ambivalence Kateb Yacine and Zohra Drif went through without suggesting any form of assimilation. Indeed, contrary to the usual effect of linguisticism, the textbook authors are suggesting that the Algerian identity and community is stronger and supreme and that the Algerian as member of the Periphery will face the Center’s agents of linguisticism.

The difference in attitudes towards local (Arabic) and foreign languages (English and French) in first and second-generation textbooks is striking. The first-generation textbooks have a post-national view of language and hold that English for instance is “deprived” from linguistic hegemony as it is the language of international communication and is not limited to one nationality while the second-generation holds a post-colonial view of language suggesting the relationships of power between the Center and Periphery’s languages.

Despite the post-colonial stance of the second-generation textbooks, it is noteworthy that attitudes towards French and English in the local context are different. Both languages are believed to be “imperialist” especially that the French and the British have a long colonial history. Yet, English seems to be viewed in a “pragmatic” way as learners are encouraged to learn English to be able to communicate and “flag the Algerian flag among nations”<sup>66</sup>, while no reference is made to the needed use of French in the local context or abroad. Besides, in *My Book of English*, French is always

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<sup>66</sup> My Book of English.

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referred to as the language of the colonizers, a powerful language that has for so long threatened the local language and culture.

The colonial enterprise of the British Empire is believed to be culturally less threatening than the French as the English adopted policies of indirect rule without directly aiming at changing their colonized subjects' cultures and languages. Indeed, contrary to the French colonial administration, the British administration encouraged its officers to learn the local languages and allowed the use of these languages in the early schooling stages. Benrabah explains “while the British respected local customs and traditions, the French disparaged indigenous traditional life and used their language to dismantle local cultures and idioms<sup>67</sup>. The French colonization was characterized by a shared belief of the superiority of their language and civilization (culture), leading them to discard any other language and culture as “primitive” and “uncivilized”. Indeed, Benrahah rightly asserts that to the Muslims and the Algerians in particular, “the British cultural aloofness was more tolerable than the French attempt to Frenchify its colonies”<sup>68</sup>.

### 7.2. National Identities in the Textbooks

As advanced earlier, cultural identity is of paramount importance and is a major drive of language teaching. Indeed, policy makers invest in textbooks that would reinforce a cultural identity. In fact, Algeria, like most African countries after independence, sought to define its own culture that would serve to strengthen nationalist feelings and cultural identity. Thus, cultural identity is seen as a national, historical, religious homogeneous culture that

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<sup>67</sup> Mohamed Benrabah, *Language Conflict in Algeria: From Colonialism to Post-Independence*, (Bristol: Multilingual Matters, 2013), 92.

<sup>68</sup> Ibid, 93.

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distinguishes the Algerian community from other communities. They, therefore, advanced locally produced textbooks that mirror source culture so as to celebrate and safeguard it.

Actually, there is an argument that is still accepted by some educationalists, that advancing foreign cultural elements to young students may be threatening. Learners need to build first their national identity and then discover other possibilities. Therefore, all what learners need is to learn a foreign language, without necessarily learning about foreign cultures. Indeed, this view seems to be shared by Algerian teachers. As shown by Morsli and Riche, some teachers opposed foreign national cultural symbols in textbooks highlighting that students are young and are not yet ready to discover foreign national cultural elements<sup>69</sup>. However, as stated by Byram, separating language and culture is not possible in any case.<sup>70</sup>

There are, indeed, many empirical evidences refuting the previously advanced argument. Lebanon, is a country, whose educational system draws heavily on foreign textbooks. These textbooks are not tailored for Lebanese, but are designed for American and some European markets. What is striking in this case, is that the cultural content are foreign, yet, without impact on Lebanese students' national identity. The Lebanese, like other nationalities, are proud of who they are and do not define themselves as foreigners<sup>71</sup>.

### 7.2.A. National Identity in the 1<sup>st</sup> Generation textbooks

Analyzing the first generation textbooks reveals a mixed approach to cultural and linguistic identities. Indeed, it is clear that the authors of these course-books perceive identity in “mosaic” terms. Identity for them, is diverse as characters and figures are identified as

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<sup>69</sup> Morsli L., and Riche, B., “*Banal National Culture in Algerian EFL Textbooks: My Book of English*”, Les Pratiques Langagieres, Vol 9, 4 (2019).

<sup>70</sup> Cortazzi and Jin, 206.

<sup>71</sup> Cortazzi and Jin, 207

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belonging to different groups that can be religious, ethnic, nationalist, linguistic, functional and the list goes on. As Cortazzi and Jin advance, our perception of identity varies in

intensity and salience [...] according to different contexts. Although people have some stable sense of generalized self, major aspects of identity are dynamic and are framed, negotiated, modified, confirmed and challenged through communication and contact with others. [...] In this review identity is negotiated in communication in different, hence, in intercultural contexts, cultural identity is also negotiated<sup>72</sup>.

The slimmed down version of *On the Move* proposes projects that clearly aim at strengthening nationalist feelings and good citizenship. Learners are requested to make a “Moudjahid Portrait” in celebration of the 1<sup>st</sup> November. They have, thus, to meet a “moudjahid/moudjahida who is still alive and ready to talk about his/her experience during the war of revolution”<sup>73</sup>, record him/her and translate his/her speech into English that would serve as a reference to the up-coming generations. Learners are similarly engaged in charity work to nurture the spirits of good citizenship,

During Ramadhan days, the citizens of your city decide to contribute in helping the poor, the homeless, the jobless ... they offer generous donations. You feel so involved that you set a series of activities as an action plan. Design an advertisement leaflet for your school to sensitize your classmates to donate. Find some volunteers among schoolmates to be members of the school committee and meet once a week to organize fund raising days. Contact local charity associations (Nas El Kheir/ Dar El Rahma) to offer what was collected as a help<sup>74</sup>.

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<sup>72</sup> Cortazzi and Jin , 206

<sup>73</sup> Teachers’ Guide Middle School Key Stage 3/Year Four (On the Move), Boulardes, 2018. 5

<sup>74</sup> Ibid, 6.

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Good citizenship and nationalism are thus, at the heart of the textbooks. However, the textbook series does not make do with a national understanding of citizenship as it attempts to promote some international values and global citizenship. Besides, textbook series highlight two communities, a local community and a community of native speakers. Identity in this sense is changing and affected by different socio-cultural elements. Therefore, the Algerian language learner is urged to act as a mediator between his own culture and the target language culture. The learner should, when necessary, give up some of his cultural background and adopt the native speakers' norms. In conversation, for example, students are urged to communicate as native speakers and adopt their cultural norms of politeness and appropriateness.

Identity is, certainly, taken for granted in the Algerian society. Most people hold that an identity is static and correlates with the national identity. Any foreign influence on individuals' identities is seen as dangerous to local unity and culture. There is a constant sense of threat that acculturation and exposure to foreign cultural elements that do not necessarily conform to Algerian worldviews and values jeopardize national identity and culture<sup>75</sup>. Using Billig's words, identity is "somethings which people have or search for"<sup>76</sup>. Yet, he adds "it is seldom clear what an identity is"<sup>77</sup>. He then, presents his own definition stating that,

an identity is to be found in the embodied habits of social life. Such habits include those of thinking and using language. To have a national identity is to possess ways of talking about nationhood [...], the social

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<sup>75</sup> Morsli Lynda and Riche Bouteldja, "Banal National Culture in Algerian EFL Textbooks: My Book of English", *Les Pratiques Langagieres*, Vol 10. 3.

<sup>76</sup> Michael Billig, *Banal Nationalism*, p7. 2002

<sup>77</sup> *Ibid*,

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psychological study of identity should involve the detailed study of discourse [...] having a national identity also involves being situated physically, legally, socially as well as emotionally<sup>78</sup>.

The first-generation textbooks seems to advocate an identity that is flexible reflecting two major worlds and hence situate learners in a local (Algerian, Arabic and Islamic) world and a foreign (native-speakerist, British and American) world(s). In this research, we join the first-generation textbooks and hold that individuals may exhibit multiple identities as they belong to multiple imagined communities and hence share Bonny Norton's conception of identity. Norton stresses that the imagined communities offer "possibilities for an enhanced range of identity options in the future"<sup>79</sup> and that language learning should be understood in the context of imagined communities that imply imagined identities<sup>80</sup>.

The teacher guide to the first-generation textbooks, however, show a willingness to safeguard the local culture and simultaneously sensitize the learner to foreign cultures. The textbooks depict language as a neutral means of communication and do not make any reference to hegemonic aspect of language/culture. Lambert claims that "when experiencing subtractive bilingualism, members of an ethnic group may lose their sense of identification with the original ethnic group"<sup>81</sup> while the textbook authors seem to believe that there is no subtractive bilingualism and that national identity cannot be threatened. They, in fact, go further asserting the necessity of bilingualism as essential for success in this globalized world. They argue that,

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<sup>78</sup> Ibid, p8

<sup>79</sup> Bonny Norton, *Identity and Language Learning: Extending the Conversation*, (Bristol: Multilingual Matters, 2013), 3-4.

<sup>80</sup> Ibid.

<sup>81</sup> Gaudet and Clement, p214

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Le monolinguisme ne peut contribuer au développement du pays. Il ne permet ni l'ouverture sur le monde, ni l'accès aux savoirs et aux connaissances scientifiques élaborées ailleurs, empêchant ainsi l'établissement d'un dialogue fécond avec les autres cultures et civilisations<sup>82</sup>

Monolinguisism cannot contribute to the development of the country. It doesn't allow openness to the world, nor access to knowledge and scientific expertise elaborated elsewhere, which impedes fruitful dialogues with other cultures and civilisations.<sup>83</sup>

Despite both first and second-generation textbooks positively depict transnational cultures, their attitudes to globalization differ. The first-generation textbook series does not warn against globalization, as the second-generation does. It views it, rather as inevitable and part of modern life and provide different activities calling for adopting skills, attitudes and products from the global market.

Despite promoting national identity and carrying some banal national elements, *Spotlight on English* and *On the Move* do not agree with the nationalist rhetoric which frequently argues that language is tightly linked to national unity and symbolizes the uniqueness of the “imagined” community<sup>84</sup>. Therefore, linguistic purism is not promoted and the textbook authors do not explicitly advocate protective measures to safeguard the national language, which is usually threatened by other languages. The teacher guide, however, makes reference to the necessity of taking advantage of the technological advances and professional experiences of the advanced countries, while at the same time preserving

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<sup>82</sup> Bulletin de L'Education Nationale, Lois d'orientation sur l'éducation nationale, (Alger, 2008), 14.

<sup>83</sup> Translation is mine.

<sup>84</sup> Ramona Kreis in *Applied Linguistics and Language Teaching in the Neo-Nationalist Era* Ed by Kyle McIntosh, (New York: Palgrave Macmillan, 2020), 165.



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the local culture. Arabic is frequently used and referred to, without necessarily linking it to national unity and identity.

Both national and global identities are encouraged. Learners are helped to get out of their nationalist ‘shell’ and get open to the world through providing alternative ways to see things and live. Students are encouraged to understand, respect and accept different cultures and world-views and thus, helped to forge a global identity. They are also helped to overcome and prevent instances of dissonance and ambivalence that may result from this identity negotiation by promoting cultural awareness and avoiding taboos and some controversial contents. Social and gender relationships, as discussed previously, can be different and can challenge the status quo, yet, the textbook manages to discuss some of these issues without ‘shocking’ the sensitivities of the learners.

Thus, learners are urged to forge hybrid identities and mediate smoothly between local and foreign worlds. Indeed, as advanced by Risager, language and culture learning may result in either cultural assimilation, cultural pluralism and cultural hybridity<sup>85</sup>. While the second-generation may aim at a cultural pluralism (successfully or not), it seems that the first-generation textbooks series is aiming at a cultural hybridity. Thus, promotes adaptation, giving room for a third place between the two cultures.

Reference is made to the colonial past of Algeria through reference to the Battle of Algiers and some national events such as Independence Day. However, when France is discussed, it is not described as a colonizing power, it is rather described as a “friendly” nation-state. There is no reference to colonial or hegemonic power relationships between Algeria and France.

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<sup>85</sup> Risager 2018. P 188.

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The textbook promotes some national pride and fails, however, to account for the complex nature of the Algerian society. The Algerian territory is described as fascinating and worth receiving tourists. It is also described as a land with a long and rich history, as the textbook goes back to the prehistoric Algeria, indirectly accounting for some of the most famous civilizations that lived in the area. Algerian scientists, artists and crafts are renowned internationally. Algeria is described as a homogeneous nation-state, giving the impression that Algerians are all Muslims and speak Arabic as first language. Differences in culture, attitudes, and life styles are not accounted for as well.

### **7.2.B. National Identity in the 2<sup>nd</sup> Generation textbooks**

Identity as perceived by the first-generation textbooks is perceived differently by the second-generation textbooks. It is plain that textbook authors of the second-generation textbooks expect students to have a uniquely Algerian identity. As the textbook series mirrors predominantly local (and sometimes Arab/Islamic) culture, history, science and art. The textbook, clearly, displays a sense of pride in the national heritage and mirrors the Algerian society as a linguistically, culturally and ethnically homogeneous “nation-state”.

Reinforcing one’s national identity cannot be reached without allowing students to experience alternative cultures and worldviews. At a given moment, this may result in identity negotiation, which is an inevitable aspect of life in the digital era. As Cortazzi and Jin put it,

the paradox with the use of EFL materials containing largely source cultures, is that although the reason often given for their use is that this will help students to develop their own cultural identity, it effectively deprives the learners of realizing that identity. Since the material mirrors mainly their own culture, students have little opportunity to engage in intercultural negotiation with a text portraying another culture, and so they are unable to engage in a dialogue with

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the text to identify and confirm their own cultural identity, or to ascertain its similarities and differences with that of another cultural group<sup>86</sup>.

*My Book of English* MS 4 presents concrete examples of evading culture imperialism. The final middle school year textbook presents an interview with Kateb Yacine, a famous Algerian francophone writer. Kateb Yacine is well-known for a number of poems, novels and plays he wrote during colonization and after independence. Thus, the author lived in both colonized and independent Algeria. He was educated in the French school and is very fluent in French. Kateb was an active participant in two different cultures, which imply that he had two identities. However, at the end of his writing career, he stopped writing in French and preferred writing in the Algerian vernacular Arabic.

The textbook describes the cultural “conflict” Kateb Yacine went through in his life. The choice of this subject in a sequence entitled *Me, My Personality and Life Experiences* cannot be a matter of haphazard. Kateb Yacine narrates his experience in two different worlds. The first world is represented by his mother who, as Kateb reports, was “walking barefoot at home”, “with her long dress”. While the second world was represented by his schoolteacher who was “prestigious”, “walked with high-heel shoes”, “speaking a different language”, “French” and was from “a superior world”. Kateb describes the relationship between the two worlds as characterized by “conflict” and labels it as representing “two worlds with different cultures, religions, languages and traditions”<sup>87</sup>.

Then, pupils are asked to compare the world of Kateb Yacine’s mother with the world of his teacher. In fact, comparing two different worlds increases cultural awareness, yet in a

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<sup>86</sup> Ibib 207.

<sup>87</sup> *My Book of English* year 4, p 62.

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post-colonial context, such a comparison reinforces resistance and rejection of foreign cultures as it highlights the big economic and cultural gap between the two worlds.

French language learning provided Kateb Yacine with a second identity. He was culturally literate and interculturally competent in the French language and culture. In fact, “Intercultural competence takes place in situations of negotiating meaning and identity in the context of other cultures”<sup>88</sup>. Kateb, during his childhood, negotiated meaning with two different cultures and worlds, his mother and his schoolteacher, classmates and above all his textbooks. In this dialogue, Kateb is not “a blank slate”, he has his own cultural and linguistic background that affects directly or indirectly this dialogue. Clashes are inevitable at times especially in a colonial context where the colonizer aimed at Frenchifying Algerians and applied policies of linguicide. The Algerian identity, culture and language were fought and schools were used as instruments of linguistic, cultural and ideological domination. Educational contents that were devoted to the French and Algerians were at once glorifying the French Civilization and stigmatizing the Algerian civilization/culture. Both Algerian and French pupils were taught that their ancestors are the Gauls<sup>89</sup> and that the French is the language of civilization and symbolizing the superiority of the French creating a myth of its “alleged beauty, purity, intrinsic logic and its association with high culture and the values of humanism that it carries”<sup>90</sup>.

The reported interview with Kateb Yacine reflects the cultural conflict that has long characterized the Algerian society since colonization to our days. In the colonial past,

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<sup>88</sup> Cortazzi and Jin Cultural Mirrors: Materials and Methods in the EFL Classroom, in *Culture in Second Language Teaching and Learning*, ed. Eli Hinkel, (Cambridge: Cambridge University Press, 1999), 210.

<sup>89</sup> Mohamed Benrabeh, *Language Conflict in Algeria*, 34.

<sup>90</sup> Mohamed Benrabah, *Language Conflict in Algeria*, 35.

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Algerians did not completely mix with the French/Europeans, except in schools and administrations. In fact, the school was the bridge allowing Algerian school-children to get access to this “foreign” world.

Clearly bilingualism and biculturalism in *My Book of English* is viewed in its negative sense. Ennaji explains the existence of two types of biculturalism, one positive and the second is negative. While the positive form results from linguistic and cultural contact that leads to openness and diversity, the negative form is perceived as being imposed and the local language/ culture is devalued.<sup>91</sup> The latter form of biculturalism certainly results in ambivalence, dissonance and/or resistance, which justifies the state of uneasiness experienced by Kateb Yacine and Zohra Drif.

The Algerian colonial history is frequently associated with the issue of identity. In the colonial past, Algerian schools were closed, teachers were killed and the teaching of Arabic was a punishable crime. The French school was introduced, imposing the French language and culture. The purpose was to allow some Algerians to get into the “civilized world” and serve in the colonial administration in the future. The few Algerians that were taught were the sons/daughters of executives, Qadis and chiefs of villages that showed allegiance to the French rule. Zohra Drif, for instance, was the sole Algerian girl in her school and was a daughter of a Qadi.

In addition to the French schools, some Algerians managed, despite the colonial restrictions to get a very different education. They attended Quranic schools and pursued their studies in countries such as Tunisia and Egypt<sup>92</sup>. This learning reinforced their

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<sup>91</sup> Moha Ennaji, *Multilingualism, Cultural Identity, and Education in Morocco*. (Springer: Washington: 2005) 27.

<sup>92</sup> Hacene Hamada, *The Evolution of the English Language Textbooks in Postcolonial Algeria : Some cultural and educational issues*, *Forum de l'Enseignant*, 114.

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nationalism, identification with the Arab/Muslim world and pride in Arab/Muslim culture. *My Book of English* makes reference to some figures that benefited from this education such as Bashir Al Ibrahimi, who was among the first Algerians to write using the Arabic typewrite, and his son Taleb Al Ibrahimi, in addition to Mufdi Zakaria.

The Arabic script is found in both First and second-generation textbooks, reflecting the mother tongue of a big part of Algerians. Mother tongues serve as identity-builders. Their symbolic function lies in influencing the first identity, shaping personality and way of thinking, in addition to making individuals and groups more culturally and ideologically specific<sup>93</sup>. Besides,

Mother tongues have social functions that are basically related to identity, everyday life, family, and friends because they express people's feelings, values, aspirations, and beliefs. It is the mother tongue who is the vehicle of a rich oral literature in all its facets (songs, poems, anecdotes, proverbs, riddles, etc.) and the voice of many forms of art and culture<sup>94</sup>.

Moreover, both textbooks discuss the celebration of the Eid. The former reflects a religious identity that is shared by most Muslims around the globe. It reflects common culture, ancestry and shared socio-cultural experiences, values, attitudes and commitment<sup>95</sup>.

### 7.3. Linguistic and Cultural Imperialism or Glocalism? Move to?

Linguistic and cultural imperialism are frequently discussed concepts in the field of language education, as some views describing English as an imperialist language are still dominant today. Indeed, ex-colonial forces have long relied on linguistic wars to subjugate

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<sup>93</sup> Moha Ennaji, 24.

<sup>94</sup> Ibid.

<sup>95</sup> Michel Laroche, Mark Cleveland, Frank Pons, Rony Kastoun, Acculturation and Consumption: Textures of cultural adaptation, in *International Journal of Intercultural Relations*, 19.

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the colonized subjects that it is difficult to extricate this image from these languages that are still viewed as “dominating” and “threatening”. These colonial forces relied on linguicide or what we now call linguistic genocide, which is a policy of destructing native languages<sup>96</sup>, and presented their languages (English and French mainly) as the languages of modernity, science and civilization while the natives’ languages and cultures were depicted as “primitive” and “inferior”. The colonial languages are thus, imposed while the native languages are made to disappear.

Scholars such as Philipson and Benrabah, often discuss linguicism as related to linguistic imperialism. Linguicism refers to some linguistic ideologies and practices that justify and make possible unequal division of power and resources<sup>97</sup>. The colonized people (and their languages and cultures) are thus marginalized, prevented from learning their own languages and forced to learn and use colonial languages. Indeed, in the Algerian context, French colonial authorities resorted to linguicism prohibiting the teaching of Arabic and forcing upon people an unequal conflict of languages/cultures and ideologies. The result is an endless linguistic and ideological conflict which is still sensed today. Linguicism in Algeria resulted in two different nationalist ideological orientations; one is secular and does not find any problem in using French and other languages, while the other insists on Arabic and Islam as only and sole representative of Algerian identity. The future is thus, either seen as dependent on opening to the Western world and its languages and cultures, or sticking to the “past” and cherishing the characteristics that distinguish “us” from the Westerners (the Other) with a sense of pride in the Arabo-Islamic and Algerian history and heritage.

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<sup>96</sup> Mohamed Benrabah, *Language Conflict in Algeria: From Colonialism to Post-Independence*, (Bristol: Multilingual Matters, 2013), 4.

<sup>97</sup> Ibid,

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It is true that both English and French are ex-colonial languages whose nations exercised some hegemonic practices to make their languages dominant and synonymous with civilizing missions. Yet, Algerians do not have the same attitudes to French and English. While the former is perceived as an imperialist language and threatening the Algerian identity, English is viewed in a more neutral way. It is viewed as the language of science and international communication<sup>98</sup>.

English is now an international language. Therefore, it cannot be limited to British and American English, as it is mainly used as a communication tool between two interlocutors that are both non-native speakers. However, in the EFL context, there is a constant insistence on the importance of learning American and British English, ignoring the other world Englishes such as Indian English, Indonesian English, and Australian English, etc.

Indeed, Teaching English is commonly believed to be teaching American or British English. Students are expected to attain the British and American speakers' fluency. As Bo Jiang puts it,

Because of the emphasis on SE and Anglo-American cultures, a 'deficit' approach is often used to categorize learners as deviant if they cannot use English perfectly without committing pragmatic or grammatical 'errors'. Consequently, individuals who are able to use American or British English correctly are praised as successful language learners [...]. This approach then further consolidates the teaching of SE and Anglo-American cultures<sup>99</sup>.

Besides, today's world is a world of mass-production/consumption, invention, mobility and communication and is very much influenced by the American culture. Even the most isolated villages face English and American cultures and language through media and

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<sup>98</sup> Mohamed Benrabah, *Language Conflict in Algeria: From Colonialism to Post-Independence*, (Bristol: Multilingual Matters, 2013), 100.

<sup>99</sup> Bo Jiang, 39.



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mass-consumption products that reach every single house on the globe. There is no single house whose members and especially children do not know Superman, Spiderman, or do not recognize the US dollar, the American flag, or Halloween.

Jiang makes it plain that this kind of approach to English language and culture threatens the place of local culture and world cultures and that “it is not really possible to standardize language use and culture”<sup>100</sup>. Moreover, Ennaji asserts that some languages are so powerful that they make their users lose their mother tongue and language identity, adopting the learned language in different aspects of life<sup>101</sup>.

Some researchers such as Philipson and Tsuda, stress the hegemony of English over other languages describing English as a “killer language”, “English for business is business for English”, “eliminates local cultural practices”, “flourishes on the graveyard of other languages” and that the hegemony of English generates “communicative inequality in international communication”, “cultural invasion of dominance” and “colonization of the mind”<sup>102</sup>.

Zachary asserts,

globalization is nothing more than the Americanization of the world in that there has been increasing concentrations of U.S. based multinational companies operating worldwide, dominating global markets and benefiting the U.S. home base economy. Therefore, ‘global’ companies depend heavily on the home base economic policies for their overall management, and thus, their actions are thoroughly enmeshed in the logic of interstate relations<sup>103</sup>.

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<sup>100</sup> Ibid.

<sup>101</sup> Moha Ennaji, *Multilingualism, Cultural Identity, and Education in Morocco*, (Washington: Springer, 2005), 25.

<sup>102</sup> Cited in Sungwon Yim, *Globalization And National Identity: English Language Textbooks of Korea*. PhD thess. (New York University: The Steinhardt School of Education., 2003) 44-45.

<sup>103</sup> Quoted in Yim, p54.

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Some even argue that globalization equals colonization as it is a “dynamic whereby the social structures of modernity (capitalism, rationalism, industrialism, bureaucratism, etc) are spread the world over”<sup>104</sup>. Indeed, the hegemony of multinational companies is overburdening local markets with their consumer and cultural products, which imposes itself in this unequal race for capital, while the hegemony of English language itself, forces its use at the expense of local languages which are consequently viewed as unfit for scientific and economic use. Local cultural products and languages are thus, put aside.

Languages are not equally powerful. There are some languages which are more powerful than others. There are three elements that make a language dominant; economy, science and religion. Arabic used to be one of the prominent languages centuries ago because, it is the language of the Quran, which pushes people to learn it in order to practice Islam. Second, the Muslim world has seen many empires in which science and economy prospered. The Use of Arabic in the Muslim world generally, and Algerian context particularly, is viewed as sign of “cultural independence and the affirmation of Arab-Islamic identity, "the only identity recognized as legitimate in the postcolonial era"<sup>105</sup>.

Today, English is the international language and recognized as a Lingua Franca. Wherever you go, you will certainly find people speaking or learning English as L1, SLA or EFL. There are many factors that helped promote English over other foreign languages dating back to the age of industrial revolution and colonization which gave English its economic, scientific, political and religious power. It is clear that the industrial revolution boosted the economy and science. Colonization, on the other hand, enabled Britain to rule

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<sup>104</sup> Yim 69.

<sup>105</sup> Moha Ennaji, 28.

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and take profit from the resources of its colonies, convert its people into Christianity, thus, gaining political, religious and economic power.

English is, on the other hand, affected by the different people using it, creating what we call Englishes as there is no single English. Second, world cultures and languages are affected by this Lingua Franca. Indeed, the same way English borrowed from languages such as French and Arabic, there is no used language in the world that does not borrow from English, at least to discuss elements of the current era. Third, as previously advanced, language is culture and culture is language. Therefore, culture is similarly touched by this world language and its culture(s).

In fact, as stated by Ochoa et al.,

The ‘world of English’ is more complex than is generally acknowledged for another reason: English speakers in the Outer and Expanding Circles are not merely absorbing and parroting the English spoken in traditional centres of influence; they are actively reinterpreting, reshaping and redefining English in oral and written form”<sup>106</sup>. In fact, as it is consented on, even the English culture is changing, heterogeneous and as Nault calls it, “exceptionally diverse and above all international”<sup>107</sup>.

Nault emphasizes that while associating the English language with the British and Americans, we impose a conformity to British and American cultures. This results in the resistance of what some view as “linguistic imperialism”, rejection of these cultures (as the case with Muslim societies), or the alienation of the students and local cultures in some countries that were colonized by the British. Nault adds that, the British and American

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<sup>106</sup> Derrick Nault *Going Global: Rethinking Culture Teaching in ELT Contexts*, Language, Culture and Curriculum, (2006) vol19:n3, 314-328, DOI p 316.

<sup>107</sup> Ibid,

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cultures are seen as “confusing”, “irrelevant” or as a “threat”<sup>108</sup>. Moreover, a big part of English language use is undertaken by non-native speakers. Thus, mere knowledge on American and British cultures is “of no practical use”<sup>109</sup>.

Bo Jiang asserts that the prominence of American and British languages and cultures will necessarily lead to assimilation to these cultures<sup>110</sup> which threatens home cultures. He forwards,

The impact of American and British cultures, through the language, on world cultures is strong, and they have become more and more dominating in the world. The harm of this homogenization is that it makes culture less colourful and it may damage home culture to a greater or a lesser extent<sup>111</sup>.

Therefore, it is necessary not to limit our learners’ cultural contact to target language speakers’ culture, i.e., Inner Circle group. It is necessary that textbooks provide a variety of local, target and transnational cultures. This would safeguard local culture, as well as promote understanding, tolerance and ICC.

### **7. The Targeted Competencies**

#### **7.4. The Intercultural Communicative Competence**

ICC has turned to be an important educational objective. Liddicoat maintains that language learning has always meant understanding other cultural practices and people.

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<sup>108</sup> Derrick Nault Going Global: Rethinking Culture Teaching in ELT Contexts, Language, Culture and Curriculum, (2006) vol19:n3, 314-328, 317

<sup>109</sup> Ibid

<sup>110</sup> Bo Jiang, p32.

<sup>111</sup> Bo Jiang,

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Understanding people has long been emphasized, yet disregarded<sup>112</sup>. Moreover, the relationship between language and culture determines ICC. This is why an adequate linguistic literacy would promote cultural awareness and then ICC.

As advanced earlier, Byram has advanced a number of competencies that are necessary for learners to develop an Intercultural Communicative Competence. First *Savoir*, which is related to cultural knowledge one earns and is often labelled as cultural literacy, yet, in this research we hold that cultural literacy transcends knowledge to performance. Next, *savoir-etre* which involves the necessary tolerant attitudes; *savoir comprendre*, which stands for different interpretive skills; *savoir s'engager*, which is the ability of critical cultural awareness and finally, *savoir-faire* which is the ability to interact and discover<sup>113</sup>. As it is made clear, the first step towards ICC is cultural literacy. Pupils need to know about different cultural and linguistic groups. Knowing about one's culture and others' cultures facilitates effective communication with people from similar and different backgrounds and cultures.

Liliane Piasecka argues that,

To achieve successful intercultural communication, people have to be sensitive both to similarities and differences between cultures in contact. The challenge is even greater when culture is broadly interpreted as dynamic, multilayered, multifaceted and complex, based on multiple group membership<sup>114</sup>.

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<sup>112</sup> Anthony J. Liddicoat: Intercultural Language Teaching and Learning (New York: Willey-Blackwell, 2013), 1.

<sup>113</sup> Bo Jiang, 44.

<sup>114</sup> Liliane Piasecka, "Sensitizing Foreign Language Learners to Cultural Diversity Through Developing Intercultural Communicative Competence" in Arabski p 31.

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Therefore, it seems that ICC is what learners need in this digital/globalized world, as it is “at its core anti-nationalist”<sup>115</sup>. However, Achieving ICC is not as easy as it seems, teachers need to be prepared on using the materials appropriately. In addition, textbooks need to enable students to be sensitive, compare and appreciate different cultures without falling into stereotypes and prejudices. As will be demonstrated, lack of certain cultural literacies may result or encourage in some psychological and sometimes ideological considerations that would hinder the development of ICC among learners. An evaluation of the ICCs of the two-generation textbooks is, therefore, necessary.

### 7.4.a. ICC in the First Generation textbooks

The first Generation textbook series, put it plainly, that its purpose is to promote intercultural Communicative Competence<sup>116</sup>. An attempt to raise students’ intercultural awareness is noticed within the textbooks. In a foreword addressed to first year pupils, cultural difference is highlighted,

the Learn about Culture section allows you to know different cultures and realize that they are distinct from one another. This does not mean that a particular culture is better than another. Indeed, if you compare them you will find similarities and differences with your own culture. The latter needs to be reinforced as you need to be open to others and learn their culture to be able to better know them and know yourself<sup>117</sup>.

In fact, understanding other cultures would promote the understanding of the self. Thus, the textbook series draws heavily on cultural comparisons. These comparisons can be direct or indirect and encompass different aspects of life in both local and foreign contexts.

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<sup>115</sup> Aleksandra Kasztalska and Aleksandra Swatek in *Applied Linguistics and Language Teaching in the Neo-Nationalist Era* Ed. Kyle McIntosh (New York: Palgrave Macmillan 2020), 195.

<sup>116</sup> On the Move, year 4, p 9.

<sup>117</sup> Spotlight on English year 1 p1.

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To start with, different life styles are proposed, giving the chance to students to consider different careers, some of which can be controversial in the Algerian society. Pupils are encouraged to apply for a modeling job for instance;

Be a top model!  
Are you slim?  
Are you between 12 and 15?  
Are you- 1.60 m? (girls)  
-1.70 m? (boys)  
Have you got beautiful hair?  
Write to Mrs. E. Johnson.  
6 Oxford Street, London.  
Or call: 09573140<sup>118</sup>.

Besides, students are encouraged to greet in their language, in English and in other different languages to sort out different greeting norms. The textbook also proposes different ways to celebrate and wish Happy New Year as well as tells about different local and foreign celebrations such as Eid El Fitr, Christmas and Halloween. Likewise, Intercultural Communication is fostered emphasizing differences and similarities between local and target cultures,

Dear Mona,  
  
How are you! Here I am again at the college of physical education. I have a short janse [sic] before our team plays an important match against the 'Tigers'.  
  
Do you play baseball in your country?  
  
Here girls are fans of this sport, but they don't play it. They go to the stadium to support their teams.  
  
I hope to hear from you soon.  
  
Sue  
  
P.s. Thanks for your postcard. It's really beautiful<sup>119</sup>.

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<sup>118</sup> Spotlight on English 1, 55.

<sup>119</sup> Spotlight on English 1, 65.

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Similarly, games and sports activities in both Scotland and Britain are described and then students are asked to describe an Algerian traditional game and the costumes needed,

Today is horse riding in Scotland. It's a special game. The musicians and the racers wear their traditional costume: a kilt, a plaid and stockings. The musicians play the bagpipe.

Now, describe a traditional game in your country.

In their free time, Londoners play rolling and skating. They also go to the cinema or navigate on the internet.<sup>120</sup>



Image 63. Sports activities in Scotland, USA and Algeria.

Different family lives, duties, responsibilities and even laws are covered. The textbooks give an idea about the structure of a British family, the responsibilities of both parents and children. Pupils' attention is attracted towards different notions of freedom and duties towards the nation-state. Pupils are informed about what can children do or not in Britain,

In Britain, at the age of 5, children have to go to school because school is compulsory at this age. When they are ten they have to be careful about what they do; otherwise they police can arrest them. At the age of 13, they can get their first jobs, but they don't have to work for more than two hours on school days. When they reach the age of 14, boys but not girls mustn't break the law because they can go to prison. At the age of 16, they can leave school and work full time.

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<sup>120</sup> Spotlight on English 1.75



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Finally, at the age 18, they don't have to ask their parents' permission for anything<sup>121</sup>.

Intercultural awareness is fostered through sensitizing learners to different religions, rituals and celebrations (see image 2). We see postcards with sentences such as “Merry Christmas!”, “Happy New Year!”, “Happy Easter Day!”, “Happy Anniversary Mother and Dad!”, we also see a mosque which can represent three religious events, Ramadhan, Eid El Fitr and Eid El Adha.



Image 63. Postcards and Celebrations in different cultures. *Spotlight On English MS3*.

Today, it is commonly consented that individuals have multiple cultural identities. (Inter-)cultural literacy undoubtedly suggests identification, interpretation, integration and navigation of parallel or layered cultural worlds and selves<sup>122</sup>. Scholars such as Erikson

<sup>121</sup> Spotlight On English, 3, 121.

<sup>122</sup> Mark Heyward, “Intercultural Literacy and the International School”, PhD diss., (Singapore: University of Tasmania, 2004), 26.

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distinguish identity and cultural identities as the latter is negotiated at the level of beliefs and values (ideology), personal relationships (which are commonly intercultural) and work. These affect decision making of the individual depending on the community one identifies with.

The first-generation textbooks clearly depart from the premise that individuals hold multiple cultural identities and that “intercultural literacy for the individual involves successfully identifying, interpreting, integrating and navigating these parallel or layered cultural worlds”<sup>123</sup>. Thus, the cultural identities that are promoted within the textbooks are mainly shaped by globalization, gender and international citizenship. It is worth-noting that these textbooks aim at integration which involves maintaining one’s cultural identity and opening and actively engaging with the foreign ones. Culture is thus, perceived as a powerful drive that helps transcend the physical (national) boundaries and perceive the world from different “selves”.

### **7.4.b. ICC in the Second Generation Textbooks**

It seems that the second-generation aim at a different ICC as it is clear that the textbook authors expect Algerian pupils to communicate with people from their own cultural circle more than “outsiders”. Therefore, they favor local culture, providing learners with cultural literacy that is much centered around local culture, with limited reference to foreign ones. Having this said, it is note-worthy that the textbook series does not exclude foreign culture, it represents foreign cultural elements as subordinate to local culture. This attitude is common among post-colonial course-book writers and supported by Ennaji. From the one hand, they approach foreign culture as something to know about, yet, it remains limited in terms of practical use. From the other hand, teaching English has pragmatic uses for them. Therefore, it is unnecessary to overload pupils with different

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<sup>123</sup> Ibid, 26.

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cultural input that would not serve him/her in real life. After all, most of these pupils would use English in local context to communicate with people sharing the same local culture.

However, these authors overlook two major points. First, rich foreign and local cultural literacies are equally important, as the local enables to develop national identity and awareness, while the second, favors cultural awareness and tolerance. Besides, assuming that Algerian pupils would use English locally, is totally wrong. The digital age has changed much of our life and facilitated communication locally and internationally. Today, Algerian pupils are using social media to communicate with their fellow citizens as well as with people from different countries and thus, need to be equipped with the necessary cultural literacy that enables both cultural awareness and performance.

Indeed, the Algerian pupil, no longer lives in his enclosed world, as did most pupils twenty or forty years ago. In other words, textbook authors do not need to project their own experiences as pupils on the “digital natives”<sup>124</sup> we have today. Today’s youngsters live a totally different life the course-book authors and teachers have lived. Therefore, they may have different uses of English. Indeed, compared to their parents, teachers, and course-book authors, nowadays pupils encounter cultural elements that their predecessors did not access to at their age. Thus, an adequate cultural literacy would prevent resistance, culture shock, dissonance or assimilation. In fact, if not prepared, students may get lost between their own culture and foreign cultures.

Nevertheless, *My Book of English* provides some instances of intercultural communication. This communication is made possible through the use of technology. Students have, for instance, to write an email to Andrew (an Australian friend planning to visit Algeria) describing the itinerary for a July tour in Algeria and attaching to the

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<sup>124</sup> Mark Prensky. Digital Natives,

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email a detailed map. Different information about Algerian touristic places are provided allowing learners to inform the foreigners about their country and attract tourists. The information, is obviously touristic and thus, are not always realistic and do not reflect the complex nature of the Algerian culture.

Students throughout the book are put in numerous situations in which they communicate either with their fellow classmates/friends/ family members or with people from different backgrounds and cultures. A number of attitudes are presented to pupils such as:

- “being polite”,
- “valuing family”,
- “valuing jobs”,
- “exchanging cultural knowledge about clothing habits to learn more about other countries and people in this respect”,
- “valuing healthy food”,
- “raising teenagers’ awareness”,
- “raising awareness of the effects of globalization on Algerian teen shopping habits”,
- “having a tolerant attitude towards others by understanding and accepting the existence of physical differences between people”,
- “learning to be respectful towards people with physical impairments”
- “understanding that Algerian teen culture is also part of a global universal teen culture with its influential trends in clothing, hairstyles, sport”, etc.

Students are constantly encouraged to communicate with e-pals using internet. In most of these activities, pupils are asked to write to foreign pupils describing (as in image 2 and 3) family life, countries, cities, food, school uniform, life in the past and present.



## I think and write.

Pupils from all over the world introduce themselves on an International friendship blog.  
I post my information to make new friends and practise my English.

### Support:

Flags ( Great Britain , The USA, Brazil ,Algeria , Nigeria, Australia and China )  
International friendship blog

Image 2:

The image shows a screenshot of an email client interface. At the top, there are buttons for 'Send', 'To...', 'Cc...', and 'Account'. The 'To...' field contains 'houdagreen@hotmail.com'. The 'Subject' field contains 'Information about the USA'. The email body text reads: 'Hi Houda, I am so happy to give you some information about my country, the United States of America. My country is big and wonderful. We have great momunents : the Statue of Liberty in New York and the Lincoln Memorial in Washington. People from all over the world come to see the Golden Gate Bridge in San Francisco. My national currency is the Dollar. The independence day is on the fourth of July. My favourite national dish is Bull Roast and Chicken Pot Pie. Please find attached pictures of some great monuments in the USA. How about Algeria? Love, Kathleen'. Below the text, there are three attached images: the Statue of Liberty, the Lincoln Memorial, and the Golden Gate Bridge. A blue paperclip icon is visible near the top right of the image area.

Send To... houdagreen@hotmail.com

Cc...

Account Subject: Information about the USA

Hi Houda,

I am so happy to give you some information about my country, the United States of America. My country is big and wonderful. We have great momunents : the Statue of Liberty in New York and the Lincoln Memorial in Washington. People from all over the world come to see the Golden Gate Bridge in San Francisco. My national currency is the Dollar. The independence day is on the fourth of July.

My favourite national dish is Bull Roast and Chicken Pot Pie.

Please find attached pictures of some great monuments in the USA.

How about Algeria?

Love,

Kathleen





Image 64: cultural exchange in *My Book of English*.

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Similarly, some instances of intercultural information are provided. Communication is multidirectional as it is undertaken between pupils themselves, pupils and foreigners and so forth. These communicative activities turn around description of countries and societies for touristic purposes. We are provided with a travel blog written by a British girl for instance, in which she describes different Algerian towns. The USA is equally described. Rachid (an Algerian pupil) is writing to Peter (an English friend). Rachid informs Peter about an upcoming exhibition of traditional Algerian crafts at the cultural center of his hometown and offers to send pictures. Nevertheless, instances of intercultural communication are not limited to communication between Algerians and native speakers (British/American). Communication with people who share a similar culture is encouraged. As such, learners are asked to email a Tunisian friend.

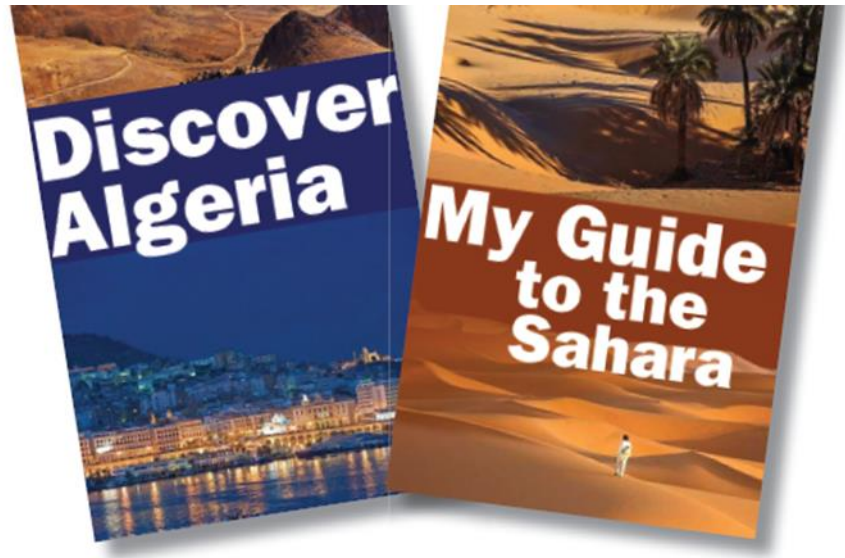
To achieve ICC, it is important to let students use internet. In fact, internet is an excellent resource that exposes learners to target and transnational cultures. Moreover, it is appealing to pupils, as these “digital natives”<sup>125</sup> are fascinated by the World Wide Web, which can be adopted easily as a resource to support the textbooks.

However, as advanced previously, the purpose behind fostering ICC in *My Book of English* is not to foster cultural awareness and positive attitudes towards foreign cultures. The primordial purpose is to enable students to communicate effectively with foreigners for economic (touristic), political and scientific purposes. As the image 4 illustrates it, students are urged to speak about their country and attract tourists.

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<sup>125</sup> Mark Prensky, Digital Natives

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You want to invite your friend to visit our beautiful country and its wonderful places and monuments.

Make a leaflet to attract tourists from all over the world ( include national dish, national currency, famous people, national and religious celebration days, languages...).

This correlates with the declared purposes of policy makers. As the foreword addressed to students,

Here you are in a new world, for the first time learning a new language, which is English. The language opens to you the doors to the scientific and technological development. On the other hand, it enables you to get into contact with peers all over the world. This gives you the chance to make your national identity, history, culture and language known as well as it makes you proud of belonging to your country and open to different cultures all over the world.

Image 5 sums up most communicative activities in *My Book of English*. Tourism is at the center of attention.





- The Assekrem is in **the South**.
- The suspended bridges of Constantine are in **the East**.
- The Casbah of Algiers is in **the North**.
- The Jeddar tombs are in **the West**.

Now, Younes wants to know about Great Britain. He writes to Margaret.



Hi, Margaret. These are the famous monuments and places in my beloved country Algeria. How about yours?

Cultural exchange is centered around Algeria and other countries' flag, national dishes, and surface culture elements. *My Book of English MS1* presents surface culture elements that characterize Algeria, China, Nigeria and USA. These cultural elements are grouped as national flags, national dishes, currency, and national celebration days.

Likewise, communication between individuals belonging to different cultures turns around national characteristics and touristic elements. Meriem is an Algerian pupil and exchanges with Margaret, a British pupil. Each of the two interlocutors tells the other about her country. The content is summarized as follows,

Mariem	Margaret
Hi Margaret, happy to hear from you again.	Welcome Mariem.
My teacher wants me to collect some information about your country.	With pleasure, I am happy to help you.



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What is the national dish in Great Britain?	It is roast beef and Yorkshire pudding.
What is your national currency?	It is the Pound.
What are the famous monuments?	We have Big Ben, the British National Museum
What are your celebration days?	and the Tower Bridge.
Thank you so much!	We have Christmas and Easter
	You're welcome

Comparison between native and foreign cultures is rarely undertaken. Numerous texts deal with British/American families and Algerian families, for instance. Yet, these texts can be criticized for two major points. First, there is no clear comparison between the Algerian and foreign family structures, greeting and showing respect to family members. Second, the representation of both families are not realistic. The Algerian family is described as consisting of parents and children that do not share the same house with the grand-parents. We cannot deny that nuclear families exist in the Algerian society, yet it is not the only family structure. A big number, if not the majority of Algerians live in larger families (extended families mainly) with parents, grandparents, uncles, aunts, nieces and nephews. Moreover, as previously illustrated, the picture of the British family does not reflect the heterogeneous nature of the British society as all the British families are depicted as White.

Scholars advocate the creation of a “third space” which involves hybridity and the negotiation of both ethnic and cultural identities. Intercultural Communication is thus, enabled and learners are able to smoothly shift from one identity to another. Yet, Halliday contends that the third space in a postcolonial context entails essentialism and emphasizes dissonance as a result of the third space,

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As with liberal multiculturalism, on the surface this line may appear to represent respect for difference and potential for intercultural creativity; however, the intercultural line may also indicate a division of values that reflects a division in what people are prepared to do and are capable of doing. Although there is a concept line between ‘our culture’ and ‘their culture’, it cannot remain at the level of mutual respectfulness. The notions of the third space or hybridity also have at least the potential of denying the possibility of complexly diverse cultural ownership. Thus, “a state of ambivalence, in-betweenness that is supposed to result when individuals displace themselves from one national culture/context into another<sup>126</sup> is inevitable. This in-betweenness is perfectly reflected every time reference is made to the Algerian “ethnic” culture/identity and the French culture in the colonial context. The first-generation textbooks, on the other hand, fail to reflect this ambivalence as far as the third culture is concerned. *Spotlight on English* and *On the Move* suggest a smooth transfer of ethnic culture/identity into a third space that would guarantee intercultural performance. The textbook series, therefore, exaggerates the “intercultural self” overlooking the “ethnic self”.

Besides, what can be reproached to the second-generation textbooks as far as identity is concerned is that it only account for dissonance in colonial context, while no obvious reference to ways learners negotiate their ethnic and intercultural identities in this globalized, multicultural and digitalized world. The textbook advocates an image of culture as nationally constructed which is confined to Western ideology<sup>127</sup> that has so far aimed at defining the “self” and stigmatizing the “other”.

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<sup>126</sup> Adrian Halliday, “Culture, Communication, Context and Power”, in *Routledge Handbooks of Language and Intercultural Communication*, ed. Jane Jackson, (Routledge, New York, 2011), 42.

<sup>127</sup> Adrian Halliday, 44.

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The textbooks sometimes display some conflicting attitudes towards cultural identities. While the textbook series aims at promoting the integration of some universal values, it simultaneously describes foreign cultures as powerful and threatening. The French culture, for instance, is covered following a clear post-colonial stance that holds that the French language and culture have an assimilationist drive. Furthermore, the global culture is equally described as hegemonic and flourishing over the death of less powerful cultures. Regardless to the way culture and cultural identities are depicted within these textbooks, *My Book of English* has successfully mirrored the ambivalence resulted from the different cultural identities and does not deny the fact that “in foreign language classes, students and teachers are not only engaged in learning about “others,” but also in building their sense of identity”<sup>128</sup>. Therefore, it can be said that these textbooks help indorse an intercultural literacy as they reflect the world as at once culturally divided constituted of national identities and globally shaped at the level of international communication and cooperation<sup>129</sup>.

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<sup>128</sup> Aleksandra Kasztalska and Aleksandra Swatek in *Applied Linguistics and Language Teaching in the Neo-Nationalist Era* Ed. Kyle McIntosh, (New York: Palgrave Macmillan 2020, 190.

<sup>129</sup> Ibid.

## **Chapter 7 : Identity in the Two-Generation Textbook Series**

### **Conclusion:**

It is clear that the Algerian policy makers and textbook authors agree on the necessity of reinforcing the Algerian identity and culture as well as opening to the world in the last educational reforms. In fact, what is targeted in the current Algerian classroom is cultural awareness, while assimilation is dreaded, as it appears that there is a wide consensus that assimilation would not serve pupils.

As a matter of fact, assimilation is being rejected even by the countries which were most defending it, associating it with neo-nationalism. The textbook authors join the specialists in their call for integration, as they believe that assimilation is not valid and that ethnic and cultural differences cannot be shamed off. The priority now is understanding integration in a foreign society or culture. The first-generation textbooks thus, celebrate the target culture inciting learners to join a third place and mediate between their culture and the target culture. The textbooks are, nevertheless, criticized for the native-speakerist approach to culture and idealization of the British (and sometimes) American culture(s). The second-generation textbook series, on the other hand, equally takes a national approach to culture and is criticized for the reinforcing the “exotica of difference” as far as the local culture is concerned and providing a “boutique multicultural” for the international culture.

The two textbook generations reflect the conflicting attitudes and approaches to culture that are observed worldwide. While the post-colonial perspective, as presented by the second-generation textbooks, conceives culture as hegemonic, unchanging, and characterizing national citizens, the post-national perspective, expressed by the first-generation textbooks, holds that culture is universal, pluralist and unifying world (global) citizens.

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Multiple identities are inevitable as exposure to a foreign language and culture has always resulted in forging new identities. Explicitly or not, learners compare their own culture and worldviews to those of others. Consequently, they may question practices and cultural elements from their C1, as well as understanding better their own culture. Besides, they adopt different views and mindsets. They see the world from different perspectives. They can actively mediate between different cultures and language communities. However, in contexts in which attitudes to foreign languages and cultures are controversial, multiple identities become a source of apprehension to policy makers and some practitioners. Therefore, the post-colonial stance presented in the second-generation textbooks do little to ease the ambivalence faced by learners and may further encourage negative attitudes or even resistance to foreign languages and cultures as carrying some sense of “imperialism”.

The second-generation textbook series does not reflect any subjectivity of language, culture and identity. The relationship between language and culture is taken for granted, overlooking the subjective aspect of language and culture learning. Individual learners have their own subjective identities, which contrary to the dominant view in the textbook, is not homogeneous. Learners have “linguacultures”, as they shift from one culture/identity to another in this global world. Thus, identity can never be limited to national identity. Despite the fact that the intersection of these identities may result in dissonance and ambivalence, subjectivity and different identities cannot be prevented. Teachers (and textbook designers) ought to enable learners develop linguacultures and experience smooth identity negotiation.

Identity is clearly viewed in its national sense and culture as dynamic, individualistic and complex is sometimes disregarded. The individual aspect of culture is never referred to as it is mainly depicted as being affected by national identity and social groups. Liliana Piasecka explains that despite sharing common beliefs, values and history, individuals

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interpret culture personally and subjectively<sup>130</sup>. Yet, none of textbooks account for personal identities and individual interpretations and performances of culture.

Both first and second-generation textbooks fail to reflect the complex nature of culture, within both textbook series characters are depicted as belonging to nuclear families without any account for the extended families, as well as individualism and collectivism. Despite the two textbooks having different approaches to culture, both mirror nuclear families and individualist cultures and ignore the extended family and the collectivist cultures when discussing local and target cultures. Yet, despite its limitations, this portrayal can be regarded positively as from the one hand, this may enable surpassing (although in a limited way) the national paradigm. From the other hand, the textbooks do not reinforce any of the stereotypes that tend to be associated to people from the individualist cultures (such as being autonomous, assertive, self-reliant and open to change) and collectivist cultures (as passive, reluctant, loyal, dependent and conservative).

Moreover, as discussed previously, the two generations of textbooks differ, in some cases, in their choices of culture. The first-generation textbook emphasizes the target (British and American) cultures resulting in a Nativespeakerist approach and ignoring the Periphery as opposed to the Center. The second-generation textbooks, on the other hand, celebrates the local culture in a way that ritualizes the celebration of difference, national identity and uniqueness as the textbook makes many references to Algerian clothes, food, monuments, folklore etc. Celebrating difference in the textbooks seems to be taken as essential to maintain national harmony and sentiments of pride and belongings. However, this “exotica of difference” is not without limitations. First, it does not reflect the lived Algerian culture in a thorough way and takes the local culture as homogeneous without accounting for its

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<sup>130</sup> Liliana, p 25. In Arabski.

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complexity. Second, it reinforces and builds on colonial exotic depictions of the local culture. Therefore, it can be stated that the textbook authors unconsciously reproduce the exotic colonial stereotypes they aim to fight against. This is why the postcolonial perspective, as advanced previously, should be overcome as it is high time we give room to a post-ethnic (post-national) conception of culture.

As put by Fatima Esseili, “There is no doubt that English can be a double-edge sword, but there is also a need to move past this binary”<sup>131</sup>. She insists on a complete immersion in both Arabic and English in the Arab world. She adds that a strong national identity and openness to the other are not “mutually exclusive and should be able to coexist in a globalized world”<sup>132</sup>.

Contrary to some former French colonies, such as Vietnam, Algeria does not transcend the issue of language. Part of Algerians still associate French to the colonizers’ language. While in some other parts of the world, languages such as French and English shifted in status from colonizers’ languages to languages of international communication<sup>133</sup>, a view shared by the first-generation textbook series.

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<sup>131</sup> Fatima Esseili. *Applied Linguistics and Language Teaching in the Neo-Nationalist*, 94.

<sup>132</sup> Ibid, p96.

<sup>133</sup> Bao and Phan, in *Applied Linguistics and Language Teaching in the Neo-Nationalist Era*. Ed by Kyle McIntosh, 154.

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## CHAPTER EIGHT:

# RECOMMENDATIONS AND IMPLICATIONS

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The research findings lead us to a set of implications and recommendations that need to be addressed in this chapter. Based on the results reached, it is apparent that the intercultural literacies are not part of policy makers and textbook designers' objectives. To improve language learning, it is necessary that policy makers and textbook designers plan a rich and heterogeneous (inter)-cultural literacy and reconsider the underlying ideologies and assent the resulting identity negotiation.

### **1. Reconsider the necessary cultural literacies:**

Cultural literacy should no longer be understood as content as it involves content, attitudes and skills. Health literacy, for instance, has turned into a decisive and life-saving literacy due to Covid 19. Therefore, it is essential to sensitize learners to cultural differences in terms of health literacy as previously discussed and ways to keep fit and healthy.

Linguistic literacy is another decisive literacy that cannot be fully achieved without the use of authentic texts, critical incidents and engaging communicative tasks. The two textbooks relied on attractive communicative activities, tasks and texts, yet issues related to authenticity and critical incidents should be reconsidered.

Historical literacy should be re-examined as most of the historical literacies found in the textbooks are repetitive or common sense. The Algerian and Arabo-Islamic histories that are vehicle through the textbooks are discussed in other subjects such as history, Arabic and Civic Education. Learners thus, need to discover other aspects of the Algerian and Arabo-Islamic histories as well as histories related to the English speaking Inner- and Outer-Circle Countries. Discussing all the historical events is not realist nor desirable, textbook authors thus, are called to select major historical events that marked the world and has determined, in a way or another, life as we have it today. Therefore, the discovery of America, colonization, Cold War, WWI, WWII, the Invasion of Iraq, the Brexit and so on and so forth

## Implications and Recommendations

are necessary to have an understanding of what happens today and the relationships that bind nations together.

Geographical literacy should be equally re-examined as the geographical literacies promoted by the textbooks do not account for the complex and heterogeneous nature of the world today. The ethnocentric view can be reduced with a rich geographical literacy that promotes at once a *savoir*, *savoir-faire* and *savoir-comprendre*.

### **2. Reconsider culture as performance**

Culture in textbooks is most often restricted to content, while scholars consent on the necessity of transcending content insisting on performance and attitudes. To promote performance textbooks have to reflect critical incidents and provide critical communicative tasks that highlight the cultural and linguistic feasibility. This would help learners develop a Communicative Competence, an Intercultural Communicative Competence and smoothly mediate between their culture and the foreign culture. The attention has therefore, to be shifted from culturally-knowledgeable students to “passeurs de cultures” students who display the necessary knowledge, skills and attitudes to function locally and globally.

### **3. Reconsider the educational Objectives**

Clearly, the educational objectives have to be re-examined as what can be achieved through textbooks are sometimes incoherent with the policy makers’ highlighted educational objectives. In this research, we have demonstrated that both textbooks claim to aim at a “global citizen”, while what is targeted is good citizenship and (inter-)cultural awareness. Promoting good citizenship is the primordial objective in the local context. Yet, it cannot be effectively achieved without fostering “global” citizenship as globalization has redefined understandings of citizenship and national belongings.

### **4. Reconsider the nature and place of culture.**

Perhaps one of the most significant implications of this research is to reexamine the choice of culture and the way it is approached. Culture in a textbook cannot be limited to

### Implications and Recommendations

local or target cultures and should not be approached nationally. A post-national paradigm has proven to be effective in selecting the appropriate cultural literacies that have the potential to promote attitudes, skills and understanding of culture as well as reducing ethnocentrism or “native-speakerism”. A post-national textbook is a textbook that reflects the complex, multifaceted and heterogeneous nature of culture. It does not reinforce a western dominated English language culture and prevents the reproduction of the exotica of difference.

### **General Conclusion:**

Stakeholders and textbook designers differ in the cultural literacies they deem necessary to learners. As demonstrated in this research, this difference is stimulated by different approaches to culture and identity as well as different ideological orientations. Both textbook series claim a transnational paradigm, yet, the evaluation reveals that they both have a national approach to culture. Culture is thus, territorially defined and presented as a homogeneous static trait of a community. Consequently, the textbooks carry some banal national elements and define identity following national belongings. Ideologically speaking, the first-generation textbook series has a predominantly post-national approach to language and culture despite reflecting banal national elements of the Center excluding the periphery. The second-generation textbook series shows a post-colonial approach to language and culture and aims at reinforcing national identity and culture.

Language learning involves change in one's culture and identity. It is unrealistic to assume that culture and identity are static or monolithic. What can be reproached to the first-generation textbooks is that it restricts identity to ethnicity and nationalism and presents culture as something homogeneous, unchangeable and particular to specific groups, British and Americans mainly. This view, as we have seen in the evaluation is prescriptivist and exclusive. Culture and identity described in *Spotlight on English* and *On the Move* belong mainly to white Christian middle classed groups excluding other groups such as sub-groups from other ethnic, economic, religious, and professional groups.

The second-generation series, on the other hand, limits culture to its national view, overlooking its dynamic and heterogeneous nature. Moreover, the authors of *My Book of English* hold that identity is unique and unchangeable. Any attempt to affect one's identity

is seen as a threat to national identity. Indeed, the textbooks promote one identity, which is national. The problem with national identity is that it excludes some sub-national identities and assume that individuals belonging to a nation-state have all one definite identity overlooking the fact that a number of individual factors such as sub-groups and language use affect this identity. Second, defending a homogeneous national identity in the century of mass communication, language learning and globalization is naïve and unrealistic. As advocated by Gaudet and Clément, language learning has always involved culture change<sup>1</sup>. Consequently, it equally involves identity change.

Both first and second-generation textbooks present culture as content and dealt with through factual information about different groups. Culture is often limited to works of art, food, geography, history and national characteristics of cultural groups. As presented in the first chapter, culture as content does not guarantee a sustainable cultural literacy and ICC. It is, therefore, high time to take culture in a more comprehensive way as cultural literacy involves content, attitudes and performance.

It is worth-noting that the two textbooks do not give voice to immigrants, refugees and foreigners in both inner-circle target culture group (British and American, for 1<sup>st</sup> generation) and local culture group (Algerian in 2<sup>nd</sup> generation) and define culture as nationally and territorially defined. This characterizes them both by banal nationalism. Besides, the two textbooks target middle class learners as they both represent this social class overlooking the lower and upper classes. Poverty is limited to the Indians living in

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<sup>1</sup> Sophie Gaudet, Richard Clément, Forging an identity as a linguistic minority: Intra- and intergroup aspects of language, communication and identity in Western Canada, August 2008. *International Journal of Intercultural Relations* 33 (2009) 213–227

slums (for second-generation textbooks), as if there were no social classes in the Algerian society. Moreover, they address learners as future tourist visitors to some places thus as all belonging to the middle class and afford the expanses of tourism. In addition, the fact that learners are asked to do some research, search on the internet, makes it clear that they assume that all learners have good access to the internet and digital devices.

Following Risager, it can be said that the first-generation textbook series has (in a limited way) an intercultural approach to language and culture, as it provides instances of comparison between local and target cultures, sensitizes learners to differences in culture, helps them overcome critical incidents, and builds on the native linguistic and cultural backgrounds of the students to help them learn about the target language/culture. The second-generation textbook series, on the other hand, sometimes fails to do so. Despite being more up-to-date than the first-generation and the numerous intercultural conversations undertaken by Algerians and foreigners, it does not guarantee an effective performance of culture, it rather sensitizes learners to cultural differences and overlooks similarities. It celebrates the native culture stressing an “exotica of difference”, while the target culture is limited to the tourist view offering a “boutique multicultural”. The textbook authors seem to be much more interested in national identity than in ICC or cultural literacy.

If teachers were not trained to remediate for this gap, the content would not enable learners to effectively use the target language, communicate with people from different backgrounds and show the appropriate attitudes and skills. Thus, the textbook lacks a clear and adequate approach to language and culture. Policy makers and stakeholders advance that the last educational reform would enable Algerians to compete in the Global market. Yet, *My Book of English* has only the potential of enabling learners to perform culture in their local context and use the language to promote local tourism. Clearly, the

two textbooks have different educational objectives. While the first-generation aims at an intercultural traveler (citizen), the second-generation textbook aims at creating a good national citizens.

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## APPENDICES

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## Appendices

Selected images from the first-generation textbooks.



Image 1.

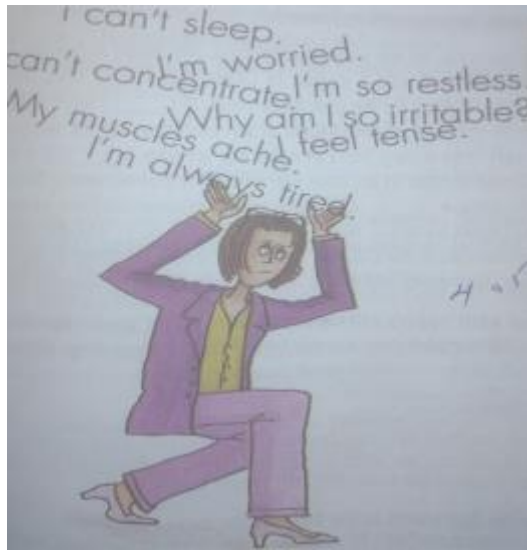


Image 2.



Image 3.



Image 4.



Image 5.



Image 6



Image 7.

## Appendices

**ELECTRONIC MESSAGING**

We often use the smallest number of letters possible for writing text messages, chat room messages and sometimes e-mails. We may omit pronouns, prepositions and articles and use abbreviations in their stead.

These are some examples of the abbreviations which we can use in electronic messages.

Items	Abbreviations	Emoticons	Feelings
Today	2day	:-)	Happy
Tomorrow	2morrow	:-(	Unhappy
Tonight	2night	;-)	Winking
As soon as possible	ASAP	:-D	laughing
All the best	ATB	:-Q	I don't understand.
Before	B4	:'-(	Crying
Be back later.	BBL	:-I	Bored
See you later.	CU8L	:-*	Kiss
Face to face	F2F	:-0	Surprised
For what it's worth	FWIW	:-X	I won't tell anyone.
Great	GRT		
Have a nice day.	HAND		
I love you.	ILU		
In my humble opinion.	IMHO		
Keep in touch.	KIT		
Lots of love/luck	LOL		
Laughing out loud	LOL		
Message	MSG		
Mind your own business.	MYOB		

Electronic Messages.



## Appendices

Selected images from the second-generation textbooks.



Image 8.



Image 9.



Image 10



image 11.



Image 12.



Image 13.



Image 14.



Image 15.

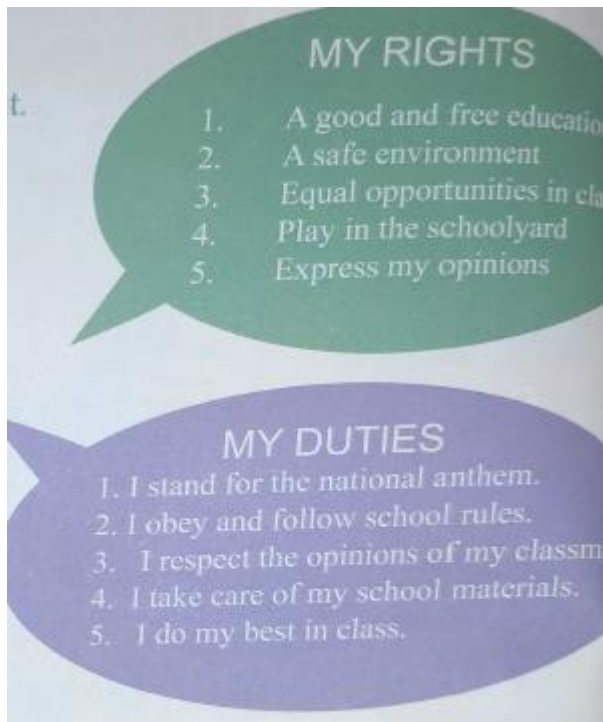


Image 16.



Image 17.

## Appendices



Image 19.



Image 20.



Image 21.

This thesis probes into a comparative study of the cultural literacies in the First and Second-generation Algerian EFL textbooks for middle schools. The First-generation textbooks consist of a series of four books entitled *Spotlight on English 1* (2003), *Spotlight on English 2* (2004), *Spotlight on English 3* (2005) and *On the Move* (2006). The Second-generation textbook series consists of four textbooks entitled *My Book of English* (2016, 2017, 2018, 2019). Inspired by culture and post-colonial theories, we undertake a macro and micro-levels textbook evaluation of the two textbook series focusing on issues related to cultural literacy, national ideologies and identity. We are particularly interested in knowing the extent to which the textbooks conform to new theoretical findings in teaching that “silent” language called culture. A substantial cultural literacy is crucial as it fosters both national identity, understanding of the other and international citizenship. The textbook evaluation draws on the Social Semiotic Multimodal approach, analyzing both texts and images within the teaching materials.