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**Cultural Context and Stereotypes in the
Algerian Middle School EFL Classroom**

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*To those who devote a great part of
their time to teaching and research*

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Abstract

The aim of this research is twofold. Firstly, investigating the materials (mainly textbooks) used in the process of ELT at the Algerian middle school level. In other words, the research aims at exploring the reliability of the used textbooks in regard to their cultural content and finding out whether or not they promote cultural prejudices against the target culture. Secondly, it investigates the pupil's attitudes towards the target culture being dealt with in the English language classroom and, attempts to find out the main reasons behind such attitudes. The Middle School English textbooks are quantitatively and qualitatively analysed and evaluated in terms of their cultural focus, using criteria of analysis created by Risager (1991), Skopinskaja (2003) and Michel (1986). Two questionnaires are designed: one for English language teachers, and the other for middle school learners to obtain quantitative and qualitative data to guide us in our investigation. The obtained qualitative and quantitative results indicated that though learners showed admiration for the foreign culture, yet they refused and showed a negative attitude towards some behaviours which are considered to be acceptable in the foreign culture. Also, the elicited information from teacher's questionnaire indicated that textbooks represent an inadequate source for teaching/learning language through culture. One of the reasons behind this judgment is the presence of gender stereotyped depiction of the characters. Furthermore, we noticed that no textbook encourages or invites learners to come together in order to discuss and examine their opinions regarding the several cultural topics encompassed in the coursebooks. In the light of the obtained results, some practical recommendations are made in order to remedy the weaknesses observed to offer better teaching context for our young generation.

List of Abrevitions

EFL: English as a Foreign Language

ELT: English Language Teaching

FLT: Foreign Language Teaching

MS: Middle School

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GENERAL INTRODUCTION

• Background of the Study

If [...] language is seen as social practice, culture becomes the very core of language teaching. Cultural awareness must then be viewed as enabling language proficiency [...] Culture in language teaching is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading and writing.¹

Having the mastery of the communicative skills is one of the ultimate goals of foreign language education. The increased individual mobility and immigration, besides the accessibility to information, led to the growing needs for intercultural communication skills that may guarantee mutual understanding during an interaction. Thus, the goal of language teaching/learning goes beyond the mastery of the communicative competence in the target language; but rather it is regarded as the mastery of intercultural communicative competence. Many scholars in the field of applied linguistics advocate the teaching of the target language with its culture. Byram (1991) maintains that if language is not taught/learnt through culture, pupils may assume that the foreign language is similar to their own language and it can be used the same way in the same situations in both languages, which of course is not always the case. In other words, when language and culture are tackled independently, it is seen that language is separated from the society in which it is spoken. Consequently, learners of a language cannot interact effectively with the society's culture the language belongs to.² Additionally, language is meant to be learnt along with its culture because each part –language

¹. Claire Kramsch, *Context and Culture in Language Teaching* (Oxford: Oxford University Press, 1993), 27.

². Michael Byram, "Teaching Culture and Language: Towards an Integrated Model," in *Mediating Languages and Cultures*, ed. Dieter Buttjes and Michael Byram (Clevedon: Multilingual Matters, 1991), 18.

and culture– cooperates in the progress of the other.³ Due to the close relationship between language and culture, experts in the field of FLT called for the reunification of language and culture in the process of language teaching.

Culture teaching, as it is referred to by Byram (1989), subsumes any details, notions and perspectives related to the foreign culture which is evident throughout the process of foreign language teaching.⁴ Perhaps what should be stressed here is that teaching culture does not fundamentally aim at making the learner as competent as a native speaker in the target language; what can be considered as an ultimate goal of culture teaching is achieving what Corbett (2003) calls an ‘intercultural communicative competence’ that increases and guarantees the use of languages without interferences between the different cultures.⁵ In short, achieving this goal demands an efficient teaching of languages in relation to their respective cultures in the FL classes. This, in turn, requires the appropriate teaching materials; textbooks.

Doubtless, textbooks play an essential role in accomplishing the process of language teaching, therefore, they are expected to reflect a range of cultural contexts and include intercultural elements.⁶ There can be no doubt that evaluating and investigating the official textbooks for learning English in Algeria is a task of great importance to the success of English learning programs. The decision of how the foreign culture is represented in textbooks is a critical one that can affect an entire generation of Algerian learners, let alone if the various elements of the target culture are depicted in a stereotypical way. This is why researchers have affirmed that it is the textbook’s authors’ mission to create a bridge between the new values of

³. Rosamond Mitchell and Florence Myles, *Second Language Learning Theories*, 2nd ed. (London: Hodder Arnold, 1998), 235.

⁴. Michael Byram, *Cultural Studies in Foreign Language Education* (Clevedon: Multilingual Matters, 1989), 3.

⁵. John Corbett, *An Intercultural Approach to English Language Teaching* (Clevedon: Multilingual Matters, 2003), 2.

⁶. Martin Cortazzi and Lixian Jin, “Cultural Mirrors: Materials and Methods in the EFL Classroom,” in *Culture in Second Language teaching and Learning*, ed. Eli Hinkel (New York: Cambridge University Press, 1999), 198.

FL by presenting the familiar issues at the first stages of language learning. Alptekin (1993) further suggests that evoking students' intercultural knowledge by providing comparisons across different cultures is another way of confronting misunderstandings concerning the target language representations.⁷

Moreover, in EFL settings, language learning is affected by a range of factors. The most important of are connected with the individual personalities which are characterised by attitudes, motivation, values, beliefs, cognitive styles and personality types that contribute to learner's identity. These attitudes and personality factors can greatly affect not only learners' role in communication but also their ability to learn.⁸ Probably, cultural stereotypes are regarded as the deciding factors to the learner's attitudes. As it is argued by Schneider (2004), stereotypes may have great impact on our attitudes.⁹ The fact is that EFL learners have difficulties in terms of integrating the unfamiliar cultural aspects of the target language concurrently. In addition, EFL learners' own cultural norms would cause resistance in learning the foreign language culture because they come to class with their own standards, beliefs and values that may counter those in the textbook. Thereby, when learners try to acquire the unfamiliar input of the target language culture, they need to be made aware concerning the stereotyped representations of the people in native speaking communities.¹⁰

• **Rationale of the Study**

- **The Issue**

⁷. Cem Alptekin, "Target-language Culture in EFL Materials," *ELT Journal* 47, no. 2 (1993): 141.

⁸. Michael Byram, Bella Gribkova and Hugh Starkey, *Developing the Intercultural Dimension in Language Teaching: A Practical Introduction for Teachers* (Strasbourg: Council of Europe, 2002), 40.

⁹. David J. Schneider, *The Psychology of Stereotyping*, (New York: The Guilford Press, 2004), 317.

¹⁰. Alptekin, "Target-language Culture in EFL Materials."

Intercultural communicative competence has always received a convincing experimental support by many scholars (see for example: Valdes, 1986. Kramsch, 1993. Hinkle, 1999) the stereotypical representation of the target culture in the various language teaching materials remains there as the major obstacle that the learner may be confronted with. The stereotyped portrayals of the foreign cultural items and contexts suggested in ELT textbooks, in addition to learners' resistance may push them to have a negative attitude against learning the target language, if not the act of learning as a whole. In other words, learning a foreign language within diversified cultural contexts related to the target and the native languages is meant to raise the pupil's intercultural communicative competence. But, while trying to learn the tackled cultural aspects, the learner may face the challenge of cultural stereotypes. The latter cause misconception about the target culture and results in misunderstanding which demotivates the learner and can be considered as a barrier to achieving one of the ultimate goals of foreign language learning which is mutual tolerance and understanding between people of the different cultures. In this respect, Clarke and Clarke (1990) confirm that the result of stereotyped images is that "learners whose cultural ineptitude will affect detrimentally their personal and general educational growth, as well as their capacity for successful language acquisition. At worst, learners may suffer from misinformation and ignorance leading to prejudice in their relationship with a culture which they meet partly, or uniquely, in the illustrations and texts of a TESOL textbook."¹¹

By reviewing the works (like: Amziane, 2002; Merrouche, 2006; Daoud, 2010; Boukheddad, 2011; Chetouane, 2011) that have relation with our own work we deduced that though many culture studies reacting to the domain of applied linguistics have been carried out in Algeria and abroad, yet so far little attention has been devoted to cultural prejudices

¹¹. Jane Clarke and Michael Clarke, "Stereotyping in TESOL Materials," in *Culture and the Language Classroom*, ed. Brian Harrison (Hong Kong: Modern English Publications and the British Council, 1990), 31.

incorporated in Algerian EFL textbooks designed for middle school level that may challenge learners and teachers as well. Those cultural prejudices impact deeply on the process of language learning in the EFL classroom. Thus, it is high time to shed light on such thorny issues as cultural prejudices through investigating the available materials and techniques used in EFL classroom, and to diagnose the main factors of these cultural prejudices to give the proposed techniques and strategies to overcome them. It is also urgent to draw EFL teachers' as well as textbooks authors' attention to these cultural prejudices and suggest recommended strategies to deal with them.

- Aims of the Study

The fundamental goal of the present research stems from the belief that cultural stereotypes are “disservice to EFL learners,”¹² as indicated by Alptekin (1993), and that textbooks authors need to be aware of such cultural issues; similarly, the Algerian Middle School teachers should be able to analyze the textbook contents and know how useful it will be for their pupils to discover the similarities and differences between the target and their native language cultural and social contexts within which languages are performed. By so doing, teachers will without doubt help their pupils to raise their awareness about different visions of life. Undeniably, EFL teachers' views on the cultural components included in the Algerian English Language Middle School Textbooks are important for analyzing and investigating the appropriateness of the textbooks in regards to their cultural components. As an important element in the teaching process, pupils' views about the represented culture should be revealed. Therefore, the aim of this research is four-fold.

- First to investigate materials (mainly textbooks) and examine the extent to which they promote understanding and tolerance towards cultural difference, precisely; Spotlight on

¹². Alptekin, “Target-language Culture in EFL Materials.”

English Book One¹³, Spotlight on English Book Two,¹⁴ Spotlight on English Book Three¹⁵ and On the Move,¹⁶ textbooks designed respectively for the MS 1st, 2nd, 3rd and 4th years. The reasons that motivate us to evaluate the English language textbooks used at the Middle School level in Algeria is that this is where students make their primary contacts with English as a foreign language as well as its culture. In other words, the process of learning about the foreign culture begins earlier; at the Middle School level, this makes the evaluation of the textbooks a task of high importance. Palmer (1922) claims that "If we take care of the elementary stage, the advanced stage will take care of itself."¹⁷ The other motivation behind the analysis is that the tackled textbooks are produced in accordance with the reform of the Algerian educational system announced by Ministry of Education in 2001. Needless to say, this reform is meant to enable learners of the 21st century to be proud of their country and its cultural values as well as to be open to English, universal, and human values which are essential elements of modernity and globalization.

- Second, to investigate learners' attitudes towards the target cultural elements which are included in the used EFL textbooks. Scholars like Ellis (1994) proved that attitudes have significance for and a direct influence on the outcomes of learning.¹⁸ She further claims:

*Learner attitudes have an impact on the level of L2 proficiency achieved by individual learners and are themselves influenced by this success. Thus, learners with positive attitudes, who experience success, will have these attitudes reinforced. Similarly, learners' negative attitudes may be strengthened by lack of success.*¹⁹

- The third aim is to investigate and reassess the teacher's role when dealing with such matters inside the EFL classroom. And also, to make some practical realistic suggestions

¹³. Khelifa Achour., et al, Spotlight on English Book One (Algiers: O.N.P.S, 2003).

¹⁴. Farouk Bouhadiba, Wahiba Guedoudj and Zehour Torche, Spotlight on English Book Two (Algiers: O.N.P.S, 2004).

¹⁵. S.A. Arab and B. Riche, Spotlight on English Book Three (Algiers: O.N.P.S, 2005).

¹⁶. S.A. Arab and B. Riche, On the Move (Algiers: O.N.P.S, 2006).

¹⁷. Harold E. Palmer, *The Principles Of Language-Study* (Edinburgh: Neill and Co Ltd, 1921), 18.

¹⁸. Rod Ellis, *The Study of Second Language Acquisition* (Oxford: Oxford University Press, 1994), 197.

¹⁹. Ibid., 197-198.

to make it possible for EFL teacher to design appropriate materials that make use of both the pupil's own culture and the target one for the purpose of overcoming the cultural prejudices, as it is stated by Clouet:

*After all, they are language teachers and their attitude as language teachers is too often to teach a lot of language – particularly a lot of grammar. Their new challenge must be to make crosscultural awareness a central issue in teaching at the same time as developing students' linguistic competence.*²⁰

- The fourth aim of the study is to draw EFL textbooks authors' as well as EFL teachers' attention to this controversial issue of cultural prejudices. In brief, the uppermost goal of this research is to highlight the urgency of applying the knowledge gained by learners in their native language to foreign language learning and teaching to help them to acquire a deeper linguistic and cultural understanding that will lead to the crosscultural communicative competence and higher social functioning skills in the target language.

• Research Questions

As the dominant means of instruction in FL classes in the Algerian schools, textbooks are expected to provide the needed cultural materials of both the target and the native cultures that support teachers and students. Thus, the main questions this work will try to answer are:

- What attitudes do learners hold towards the target culture?
- What are the opinions of EFL teachers concerning the cultural components included in the used textbooks?
- Are EFL textbooks reliable in terms of cultural contents?
- How do EFL textbooks designed for the middle schools address the target culture?
- What kind of cultural concepts are included in the Algerian Middle school textbooks?

²⁰. Richard Clouet, "Between One's Own Culture and the Target Culture: the Language Teacher as Intercultural Mediator," *Porta Lingaurum* 5, (2006): 58-59.

- Do EFL textbooks incorporate any stereotyped aspects of the target culture? Do the teachers notice this?
- Do EFL textbooks allow learners to challenge their attitudes and views on the target culture to raise their understanding and tolerance of the different visions of life?
- Are women given equal prominence to men in all aspects of the coursebook?

• The Hypotheses

The general hypothesis on which the present research is based runs as follows: cultural materials used in the process of EFL teaching in the Algerian MS 1st, 2nd, 3rd and 4th years give rise to the pupil's cultural prejudices against the target language in EFL classroom. These prejudices, in turn, are a thorny problem in the pupil's way to duly grasp the target culture and, result in misunderstanding and miscommunication. This is more likely than not affects his/her attitudes towards learning the language in question. Therefore, it is a matter of high importance to question whether the Algerian textbooks designed for the Middle School level achieve in reflecting the realities of the social relationships among the characters. The portrayal of the textbooks characters is another issue stressed by Cunningsworth (1995) who argues that it is necessary to identify unrepresentative negative stereotypes, representation of women and men and gender differences i.e. the presentation of man and women is another question that should be considered.²¹ Last but not least, the kind of roles associated with the women in changing social and professional settings can be indicated as one of the textbooks analysis elements.

This hypothesis, however, exhibits the following dimensions:

- The available materials and techniques used in teaching process in the Algerian MS 1st, 2nd, 3rd and 4th years EFL classrooms may be a direct reason for the emergence of pupils' cultural prejudices in the EFL classroom.

²¹. Alan Cunningsworth, *Choosing your Coursebook* (Oxford: Macmillan Education, 1995), 91.

- The extent to which these materials are used is a crucial element in enhancing the pupil's competency
- The influence of the pupil's own culture, age (teens) and social status may be the fundamental factors behind these cultural prejudices at the very moment of studying the target culture in the EFL classroom.
- Algerians EFL teachers have not been be involved in these cultural matters.
- Textbooks should be designed with taking into consideration the pupils' cultural prejudices and their impact on his/her attitudes towards the target language.

• **Methodology**

In the present study, two research instruments are utilised. First, two questionnaires are administrated to obtain quantitative and qualitative data. One is intended for (40) English teachers at several middle schools across the city of Tizi Ouzou to reveal their views regarding the used textbooks as well as their learners. The other questionnaire is designed for a sample of (100) fourth year middle school pupils –also across the city of Tizi Ouzou– to investigate the attitude they hold toward the foreign culture. The second research means is an investigation into the four textbooks designed for the middle school level to explore if they incorporate any cultural or gender stereotype. Textbooks analysis, which is both quantitative and qualitative in nature, is conducted on the basis of three models created by Skopinskaja (2003), Risager (1991) and Michel (1986).

• **Structure of the Research**

This dissertation includes a general introduction followed by four chapters. It starts with a general introduction which gives the background information and significance of the study, states the issue and the hypothesis of our dissertation, introduces the rationale and the structure of the study.

The first chapter deals with the various definitions and conceptualizations of the key words: culture, context and stereotypes. It also traces the history of teaching culture and its objectives. It sheds light on the mutual interdependence of language and culture. This chapter will be also related to teaching /learning EFL language along with culture. It highlights the significant role of textbooks in ELT in general and the cultural items it may suggest in particular. Additionally, it expounds the problem of cultural stereotypes that may arise in the EFL classrooms.

Chapter two represents the empirical study of the dissertation. It consists of a description of the methodology followed in this thesis. It explores and justifies the choice of the research method adopted and the research instruments used in the collection of data. Chapter three will be devoted to the representation of the obtained data. All information gathered by means of questionnaires and textbooks analysis will be illustrated in this chapter. The collected data will be followed by comment and logical analysis. Chapter four is a discussion of the research results. It also gives a further emphasis to the various recommendations suggested to teachers to adequately implement communicative language learning in the classroom, and to pupils to cope with the foreign culture in the course of their FL learning.

Finally, the dissertation ends with a general conclusion. It represents the summary of the main points of the research and suggestions that would be a source for further research in the area of textbooks writing.

CHAPTER ONE: LITERATURE REVIEW

In order to provide the theoretical context for the current study, this section exposes the concerted efforts of researchers and scholars to give definitions and highlight the relationship between the concepts of: culture, language, context and stereotype. It also attempts to illustrate the goals and a historical overview of culture teaching.

1.1. Culture

Broadly speaking, Schein (2010) defines culture as a concept that is perpetually present, noticeable and affects the way people handle their different concerns.²² According to Hinkel (1999), the concept of culture consists of both levels. On the social level, it is concerned with elements such as social organizations and speech acts. On the individual level, it has to do for example with “the way a person sees his or her place in a society.”²³ Similarly, culture is identified by Halliday and Hasan (1989) as “a set of systems of meaning, all of which interrelate.”²⁴ Therefore, it would be easy to assume that culture includes many aspects that are shared in the life of a community such as: values, food, thoughts, religion, tradition...etc.

Tomalin and Stempleski (1993) put a diagram forward in which culture is represented as concept composed of three overlapping categories; each one incorporates a set of elements:

²². Edgar H. Schein, *Organizational Culture and Leadership*, 4th ed. (California: Jossey-Bass, 2010), 17.

²³. Eli Hinkel, ed., *Culture in Second Language Teaching and Learning* (New York: Cambridge University Press, 1999), 1.

²⁴. M.A.K. Halliday and Ruqaiya Hasan, *Language, Context, and Text: Aspects of Language in a Social-semiotic Perspective* (Oxford: Oxford University Press, 1989), 4.

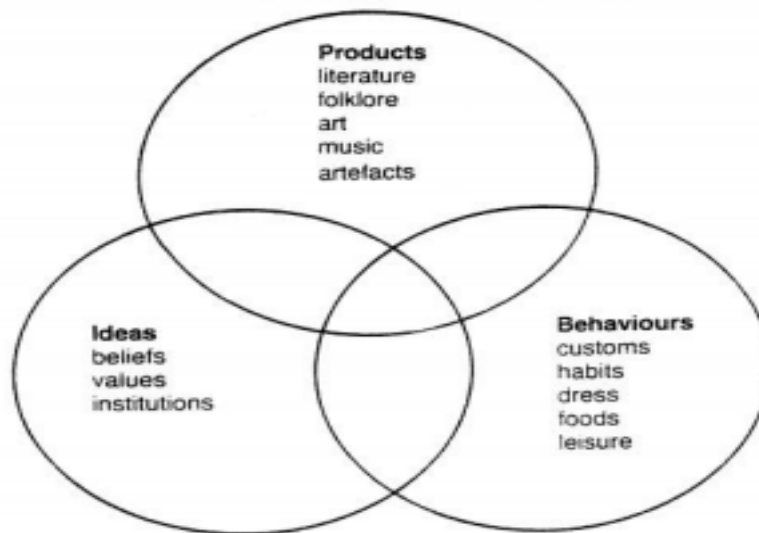


Figure 01: Tomalin’s and Stempleski’s Elements of Culture.

Source: Barry Tomalin & Susan Stempleski, *Cultural Awareness* (Oxford: Oxford University Press, 1993), 7.

On the other hand, culture, as argued by Nieto (2010) is widely acknowledged as problematic term that can have different meanings depending on the context in which it is dealt with.²⁵ Furthermore, being complex-natured, culture is very difficult to be defined; Hinkel (1999) affirms that there are “as many definition of culture as there are field of inquiry into human societies, groups, systems, behaviours and activities.”²⁶ This means that there is not just one definition for culture, there are many definitions provided by disciplines which deal with it, namely: anthropology, ethnography and cultural studies Corbett (2003). Generally, anthropology explores how a given community share a set of behaviours, in this sense; culture is tackled in terms of individuals’ behaviours. Ethnography concentrates on how the speech systems and behaviour of groups are related to their social structures and beliefs. Cultural studies aims to understand the way that members of a group represent themselves through their cultural products. These products can be almost anything, e.g. songs or sports events. Each of these disciplines has its own intellectual history and methodology.²⁷

²⁵. Sonia Nieto, *Language, Culture, and Teaching: Critical Perspectives* (New York: Routledge, 2010), 135.

²⁶. Eli Hinkel ed. *Culture in Second Language Teaching and Learning*.

²⁷. John Corbett, *An Intercultural Approach to English Language Teaching*, 5.

There are also two distinct definitions supporting this division in understanding culture suggested by Kramersch (1996). Firstly, a definition given by the humanities discipline explains that culture “focuses on the way a social group represents itself and others its material productions, be they works of art, literature, social institutions, or artefacts of everyday life.”²⁸ Secondly, social sciences definition refers to culture as “the attitudes and beliefs, ways of thinking, behaving and remembering shared by members of that community.”²⁹

Culture is defined by Borelli (1991) as a “pedagogical concept.” That is, to define culture from a pedagogical perspective. There are three educational criteria through which this definition is approached. Firstly, culture cannot be defined according to national boundaries because of its universal nature. Secondly, culture is shaped by the history of society (for example societal changes). Thirdly, culture is a thinking experience since *thinking* is a vital part of human beings and culture can only exist in connection with human experience. From a pedagogical point of view, intercultural education can therefore be defined as a synonym for the plurality of thinking experiences that need to be part of educating processes, the complexity of societal experiences that need to be reflected or as the plurality of cultural formations.³⁰

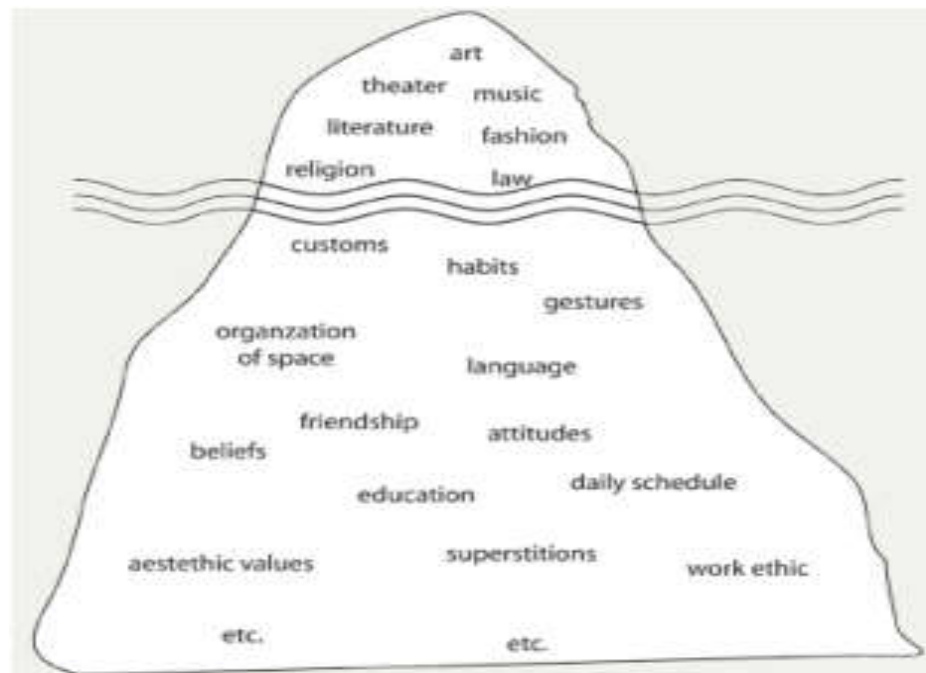
In addition to these diverse definitions provided by the various disciplines, another distinction is made by Tomalin and Stempleski (1993) who differentiate between two kinds of culture: the first kind is culture with capital ‘C’ and the other with small ‘c’. The culture which deals with the productions and contributions of a society and its outstanding members

²⁸. Claire Kramersch, “The Cultural Component of Language Teaching,” *Zeitschrift für Interkulturellen Fremdsprachenunterricht* 1, no. 2 (1996): http://www.spz.tu-darmstadt.de/projektejournal/jg012/_beitrag/kramersch2.htm (accessed March 6, 2015)

²⁹. Ibid.

³⁰. Michele Borrelli, “Intercultural Pedagogy: Foundations and Principles,” in *Mediating Languages and Cultures*, ed. Dieter Buttjes and Michael Byram (Clevedon: Multilingual Matters, 1991) p283-284.

like; politics, history, fine arts and science is referred to as ‘C’ culture. Tomalin and Stempleski further term it as ‘achievement culture.’³¹ It has been also recognized by Moirano (2012) as ‘high-brow.’³² This kind of culture constitutes history, geography, institutions, literature, art and music as well as scientific, economic, sports and other achievements. According to Tomalin and Stempleski (1993), culture of big “C” used to be included in the school programme as a special course in Europe and North America. In France, for instance, big “C” culture class was known as *Civilisation*, in Germany as *Landeskunde* and as *Civilta* in Italy.³³ On the other hand, culture with small ‘c’ has to do with a given society aspects such as the behaviour of people and their everyday way of life. This kind of culture is referred to by Tomalin and Stempleski as ‘behaviour culture.’³⁴ The following iceberg model of culture further illustrates the two notions of culture:



Schadewitz's Iceberg Model of Culture

Source: Nicole Schadewitz, “Design Patterns for Cross-cultural Collaboration,” *International Journal of Design* 3, no. 3 (2009): 2, <http://www.ijdesign.org/ojs/index.php/IJDesign/article/view/276/273>. (Accessed June 15, 2015).

³¹. Tomalin and Stempleski, *Cultural Awareness*, 6.

³². María Carolina Moirano, “Teaching the Students and not the Book: Addressing the Problem of Culture Teaching in EFL in Argentina,” *Gist Education and Learning Research Journal*, no. 6 (2012): 74.

³³. Tomalin & Stempleski, *Cultural Awareness*.

³⁴. *Ibid.*

As displayed in the model of culture above, the visible part of the iceberg is the one that relates to Culture with a capital C which includes: art, religion, fashion, etc. The invisible part represents the notion of culture with a small c which consists in: beliefs, attitudes, daily schedule, etc.

To sum up, it is clear from the above definitions that culture is a rich term which contains various constituents that are common among a particular group and forms their culture. Nevertheless, it should be noticed that definition of culture cannot be restricted to small “c” or capital “C”. It has multi-fold definition, simply because, as explained by Borrelli (1991), culture is always ‘dynamic’ and ‘continuous’ in nature, i.e. culture changes over time.³⁵ Similarly, Schein (2010) argues that culture is a “multidimensional, multifaceted phenomenon, not easily reduced to a few major dimensions.”³⁶ Corbett (2003) also claims that culture is a concept that involves “the implicit norms and conventions of a society and historically transmitted, but also adaptive ethos.”³⁷ Furthermore, as previously mentioned, several and different disciplines are interested in studying culture. Hence, there are many ways to define and approach the concept of culture. Moreover, Corbett (2003) stresses that culture is not necessarily associated only with a group of people who belong to the same race, religion and traditions. Taking the factors of age, gender and class into consideration, there may be found many cultures within the same nation. Youth culture, the cultures of football fans may exist in the same Welsh culture.³⁸

1.2. The Interconnection between Language and Culture

³⁵. Borrelli, *Intercultural Pedagogy: Foundations and Principles*, 284.

³⁶. Schein, *Organizational Culture and Leadership*, 91.

³⁷. Corbett, *An Intercultural Approach to English Language Teaching*, 20.

³⁸. *Ibid.*, 19.

The relationship between language and culture has been at the centre of interest of many applied linguists and has undergone so considerable development that culture is viewed by scholars like Kramsch (1993) as the fifth skill of language that should be learned beside the other four skills; speaking, listening, reading and writing.³⁹ Language, on the other hand, is deeply implicated with culture and a very important part of it.⁴⁰ This means according Wardhaugh (2010), that language and culture has an effect on each other. For example: the one who is raised in a particular community learns the language and culture of that community and then hands it down to the next generation. Moreover, Wardhaugh explains that: “a particular kind of social structure leads to a particular kind of linguistic behaviour.”⁴¹

Obviously, what is meant above by people’s usage of language is the act of communication, and as far as culture is concerned, intercultural communication can be taken as typical example of the interdependence of culture and language. For Kramsch (1998), intercultural communication is by definition “communication between people from different ethnic, social, gendered cultures within the boundaries of the same national language.”⁴² Byram and Fleming (1998) claim that the interdependence of language and culture is embodied in the role of culture in the success of interaction that depends on the communicator’s familiarity with other’s culture which lies behind their linguistic and non-linguistic behaviour such as gesture, tone, etc. In other words, success in interaction requires that the communicators should have the same ‘referential meaning’ of the terms through which they are interacting.⁴³ The affiliation between culture and language can be further

³⁹. Kramsch, *Context and Culture in Language Teaching*, 1.

⁴⁰. Nieto, *Language, Culture, and Teaching*, 146.

⁴¹. Ronald Wardhaugh, *An Introduction to Sociolinguistics*, 6th ed. (Singapore: Wiley-Blackwell Publishing, 2010), 357-358.

⁴². Claire Kramsch, *Language and Culture*, (New York: Oxford University Press, 1998), 81.

⁴³. Michael Byram and Michael Fleming, eds., *Language Learning in Intercultural Perspective: Approaches through Drama and Ethnography* (Cambridge: Cambridge University Press, 1998), 2.

elaborated in the following figure that shows the interaction between the two concepts in many levels.

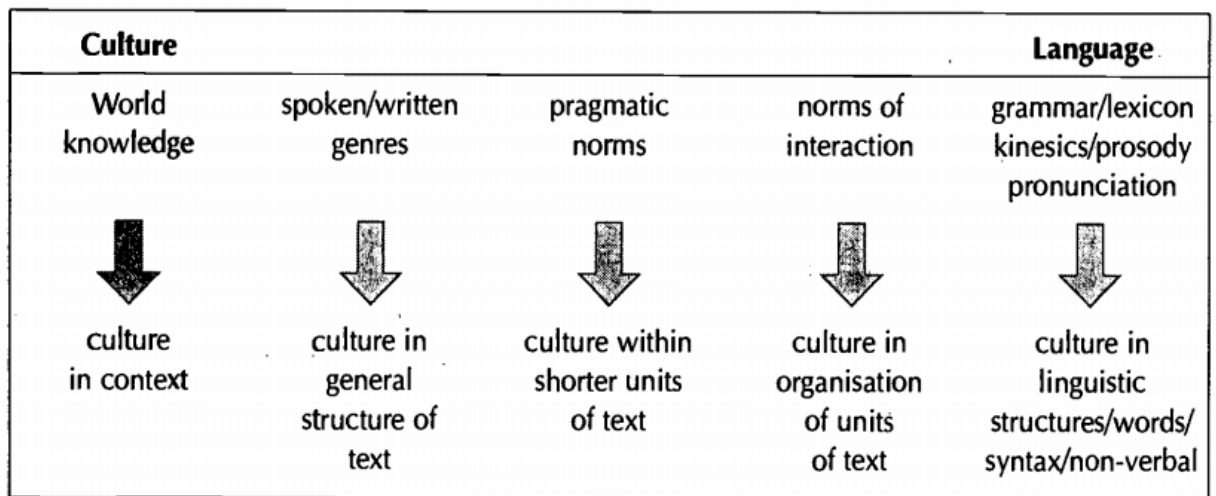


Figure 02: Points of Articulation between Culture and Language

Source: Chantal Crozet & Anthony J. Liddicoat, "The Challenge of Intercultural Language Teaching: Engaging with culture in the Classroom," in *Striving for the Third Place: Intercultural Competence through Language Education*, ed. Lo Bianco Joseph, Liddicoat Anthony & Crozet Chantal (Melbourne: Language Australia, 1999), 116.

Liddicoat et al (2003) illustrate that world knowledge includes the way the world runs according to our cultural perception. Our cultural perception determines the fitting text, be it spoken or written. Pragmatic norms concern the criterion by which utterances are evaluated by culture. The appropriate thing to be said at a certain point during a conversation, or the expected answer to such question as 'how are you?' is also governed by the norms of interaction. The final level is concerned with the methods in which ideas, concepts,..etc are encoded. These are the levels of articulation language and culture.⁴⁴

Mandelbaum (1949) considers language as an important tool to safeguard and maintain the cultural systems of communities. Monuments, museums and other institutional and material establishment cannot solely preserve culture, but language, usually in its printed form and literature can make a major contribution to sustain culture. The Greek language for

⁴⁴. Anthony J. Liddicoat et al., *Report on Intercultural Language Learning* (Canberra: Commonwealth Of Australia, 2003), 9.

example, played a critical role in saving the Greek civilisation including their traditions, customs and medication. Mandelbaum (1949) states that: “proverbs, medicine formulae, standardized prayers, folk tales, standardized speeches... are some of the more overt forms which language as culture-preserving instrument.”⁴⁵

In short, all what has been mentioned above illustrates the close relationship between language and culture. Language as Brown (1986) maintains, is a central element of culture, its usage is influenced and shaped by culture whose “specific world views are reflected in language.”⁴⁶ Brown (2000) concludes that “A language is a 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 significance of either language or culture.”⁴⁷

1.3. Culture and Foreign Language Teaching

Recent research corroborates the influence of culture on language teaching McKay (2003). This effect is marked in two significant approaches: linguistic and pedagogical. Linguistically, culture affects the semantic, pragmatic, and discourse levels of the language, which makes culture important in the linguistic aspect of the language itself. Pedagogically, culture affects the selection of language materials, because the cultural content of the language materials and the cultural basis of the teaching methodology are to be taken into consideration while selecting the language materials.⁴⁸

⁴⁵. David G. Mandelbaum, ed., *Selected Writings of Edward Sapir in Language, Culture and Personality*, 6th ed. (California: University of California Press, 1949), 17.

⁴⁶. Douglas H. Brown, “Learning a Second Culture,” in *Culture Bound: Bridging the Cultural Gap in Language Teaching*, ed. Joyce Merrill Valdes (Cambridge: Cambridge University Press, 1986), 45.

⁴⁷. Douglas H. Brown, *Principles of language learning and teaching*, 4th ed. (New York: Pearson Education, 2000), 177.

⁴⁸. Sandra Lee McKay, “The Cultural Basis of Teaching English as an International Language,” *TESOL Matters* 13, no. 4 (2003): 1-2.

Coltrane and Peterson (2003) point out that culture is, in many cases, learned implicitly through linguistic forms in which it is embedded. They further argue that in order for teachers to make students conscious of the cultural characteristics, they may opt to render those cultural subjects explicit through discussion in relation to the linguistic forms being dealt with. This is for the purpose of understanding the socially appropriate communication in the target culture.⁴⁹ Kitao (1991) also supports this view. He claims that studying culture is a convenient part of foreign language education because of its influence on language and communication. Furthermore, Kitao (1991) argues that culture affects even language learners by increasing motivation and student's interest in target culture and its people and by improving student's understanding of their own culture. In a sense, there has been found no counter-argument relating to the crucial influence of culture on language learning.⁵⁰

In spite of the acknowledged significance of incorporating culture in language teaching process, FL teachers have been criticized for their insufficient treatment of culture in FL classrooms. According to Crawford-Lange and Lange (1987), there are two reasons that may explain why culture is given a second-rate position in the FL teaching process. First, FL educators may not teach culture because they do not have enough knowledge about it. Second, FL teachers may have received insufficient training in how to systematically incorporate culture in the FL teaching strategies.⁵¹

As long as culture is widely admitted to be included in language study, Crawford-Lange and Lange (1987) emphasize that culture should be done along with the teaching of

⁴⁹. Elizabeth Peterson and Bronwyn Coltrane, "Culture in Second Language Teaching," *ERIC Clearinghouse on Language and Linguistics*. The U.S. Dept. of Education, December, 2003, www.cal.org/ericcll.

⁵⁰. Kenji Kitao, "Teaching Culture in Foreign Language Instruction in the United States," *Doshisha Studies in English*, no 52-53. (1991): 18-19.

⁵¹. Linda M. Crawford-Lange and Dale L. Lange, "Integrating Language and Culture: How to Do It," *Theory into Practice* 26, no.4 (1987): 258.

language in a process that incorporates eight stages, the first five of which are teacher directed while the last three are student directed.

Stage One: Identification of a cultural theme. Cultural topics are exciting matters or items associated with the ethos of either the native or target culture, or both. However, topics which are not cultural such as unemployment, for example, can be irrelevant for high school learner, but subjects like education will be more exciting ones. Thus, the stronger the theme is in relation to the learner's situation, the more powerful it will be.

Stage two: Presentation of cultural phenomena. The various occurrences of a cultural topic can be presented by phenomena. The laws which govern expulsion from school, for instance, are phenomena relating to school discipline. They can be introduced to students using written texts. Other phenomena can be presented by means of pictures, videotapes, audiotapes, and many other instruments.

Stage three: Dialogue (target/native cultures). The dialogue focus shall be directed at: (a) describing the presented phenomena (what punishments are given?), (b) analysing the thematic features (how are parents involved?) and (c) what reaction is taken by one's culture to the phenomena presented (I have always believed in the meaning of the word and now (How does the target culture discipline code compare with the discipline policy of this school?)

Stage four: Transition to language learning. Language needs become apparent because of the developed desire to learn more about the target culture in stage three. Questioning students about language needs they may perceive or examining available resource material may be practical in accomplishing this transition. For instance, if you went to a school of Spain and faced adversity, how would you term your interrogator?

Stage five: Language learning. Language materials which are to be presented and practiced can be found in textbook. This latter may also suggest opportunities to use language for communication. Further, textbooks may include text material incorporating the linguistic content identified in the earlier stages. For example, identified vocabulary can be inserted into pattern drill.

Stage six: Verification of perceptions (target/ native cultures). Using the acquired knowledge of language, students may examine resources for the purpose of developing, confirming, or modifying their initial perceptions.

Stage seven: Cultural awareness. Students are required to be conscious in their understanding of culture to achieve the goals of the integrative process. This consciousness will be available for them in later life and transferable to other circumstances.

Stage eight: Evaluation of language and cultural proficiency. Language and cultural competence shall be examined together and evaluated globally. Is the behaviour demonstrated by the student appropriate and complete within the framework of the resources examined by the student and the perceptions expressed? Such question shall be asked because cultural evaluation should be oriented more to process than to discrete cultural points.⁵²

1.4. Context

Byram and Grundy (2003) argue that context as a concept is very similar to culture in complexity.⁵³ Consequently, there can be many definitions given by scholars to the term of context. However, in relation with language, Wendt (2003) claims that: “language is learnt in context and any approach to research on language learning needs to take this fully into

⁵². Ibid., 259-261.

⁵³. Michael Byram and Peter Grundy, eds., *Context and Culture in Language Teaching and Learning* (Clevedon: Multilingual Matters, 2003), 1.

account.”⁵⁴ Saville-Troike (2006) defines it as a situation in which the speaker’s meaning and ideas organization can be predicted. It is an acquired knowledge “based on what has already been read or heard in a specific text or situation, as well as an understanding of what the writer’s or speaker’s intentions are, and the overall structure of the discourse pattern being used”⁵⁵. Some applied linguists like Halliday and Hassan (1989) argue that language and context are ‘inseparable’. They declare:

*The notion of text and context are inseparable: text is language operative in a context of situation and contexts are ultimately construed by the range of texts produced within a community... One commonsense conception is... that our ideas, our knowledge, our thoughts, our culture are all there-almost independent of language and just waiting to be expressed by it. This attitude is so deeply rooted that it finds its expression, for example, in our theoretical writings about language.*⁵⁶

Cook (2003) recommends a set of such parameters as: tone of voice and facial expressions, the relationship between speakers; their age, sex and social status, the time and place and the degree to which speakers do or do not share the same cultural background to be taken into consideration in order to analyze language within a socio-cultural context (i.e. language use).⁵⁷ In a word, all of the aforementioned boundaries frame the analysis of what a speaker says and highlight the role of the socio-cultural context of language and its importance in communication. Accordingly, Kramsch (1993) affirms: “our choice of words is constrained by the context in which we use the language.”⁵⁸

⁵⁴. Michael Wendt “Context, Culture and Construction: Research Implications of Theory Formation in Foreign Language Methodology,” in *Context and Culture in Language Teaching and Learning*, ed. Michael Byram and Peter Grundy (Clevedon: Multilingual Matters, 2003), 92.

⁵⁵. Muriel Saville-Troike, *Introducing second language acquisition* (New York: Cambridge University Press, 2006), 187.

⁵⁶. Halliday and Hasan, *Language, Context, and Text*, 117.

⁵⁷. Guy Cook, *Applied Linguistics* (Hong Kong: Oxford University Press, 2003), 49.

⁵⁸. Kramsch, *Context and Culture in Language Teaching*, 34.

Being studied and defined by many researchers, it is unsurprising that context has various types. Kramersch (1993) identifies the following types of context: the linguistic context, the situational context, the interactional context and the cultural context.⁵⁹

A. *the linguistic context*, also called the ‘co-text.’ According to Kramersch (1998), it refers to the “linguistic environment in which a word is used within a text.”⁶⁰ i.e. the use of a set of words in a particular phrase or sentence according to some specific rules to achieve cohesion in discourse.

B. *the situational context*, often referred to as ‘extra-linguistic context.’ It concerns “the immediate physical, special, temporal, social environment in which verbal exchanges take place.”⁶¹ In other words, it is the external context of the communicating act.

C. *the interactional context*: it is related the “interactional demands of exchanging utterances both for display and for communication.”⁶²

D. *the cultural context*, which is constituted by the ‘psychological and social context.’ Allwood (1990) The psychological side is marked by the individual’s ideologies and views which are developed by his/her biological qualities being in interaction with the process of integration into community including touch with other culture(s). ‘The cultural influence here’ appears in one’s personality which is permanent and in his/her momentary frame of mind during the act of communication. The social context appears in a discourse in form of the communicators’ social status, intellectual level, gender etc, all of which comprise the individuality of the person among his/her society.⁶³

⁵⁹. Ibid, 35-42.

⁶⁰. Kramersch, *Language and Culture*, 126.

⁶¹. Ibid.

⁶². Kramersch, *Context and Culture in Language Teaching*, 42.

⁶³. Jens Allwood, “On The Role of Cultural Content and Cultural Context in Language Instruction” *Gothenburg Papers in Theoretical Linguistics* 60.(1990): 1-2.

However, as a broad definition, Kramersch (1993) regards the cultural context as the doctrines, teachings, and other cultural aspects, all of which handed down from generation to generation to be shared by speech community individuals and partake in the meaning of their communicated language.⁶⁴ And it is viewed as the ‘core’ of FL learning: “foreign-language study ... takes cultural context as its core”⁶⁵. Moreover, Cook (2003) states that the cultural context is perpetual and can be clearly noticed in our usage of language, because when we speak, we do not only communicate through words, but we speak according to the context. For example, by using our own bodies whether we smile, wave our hands, touch people, make eye contact, and by using our tone of voice whether we shout or whisper, and the like. Such communicative behaviours, used alongside with language, are elements and procedures of cultural knowledge, and the people who share them can be thought of as belonging to the same culture.⁶⁶

Furthermore, Byram (1989) affirms that language has no function independently of the context in which it is used, thus language always refers to something beyond itself: the cultural context. This cultural context defines the language patterns being used when particular persons come together under certain circumstances at a particular time and place; this combination of elements always has a cultural meaning which influences language use.⁶⁷ Accordingly, cultural context is the scope of this research. In other words, this research is based on a thorough investigation of the teaching of EFL in the Algerian middle schools within its cultural context.

1.5. Stereotype

⁶⁴. Kramersch, *Context and Culture in Language Teaching*, 126.

⁶⁵. *Ibid.*, 13.

⁶⁶. Cook, *Applied Linguistics*, 49.

⁶⁷. Byram, *Cultural Studies in Foreign Language Education*, 41.

As a term, stereotype has different layers of meaning. Etymologically speaking, it is derived from the Greek *stereos* →solid + the French *type* →type. According to the online etymology dictionary, stereotype is “printing by means of a solid plate of type, or image perpetuated without change.”⁶⁸ Scholars in the field of social psychology claim that the first use of stereotype as a concept goes back to the second decade of the 20th century. Lehtonen (2005), for example, traces back the introduction of stereotype as a concept to the year 1922 in a book entitled *Public Opinion* by Walter Lippmann who borrowed it from printing technology utilized in that period.⁶⁹ Lawrence (2004) supports Lehtonen’s point of view. He states that it is Lippmann who first used stereotype as concept in relation to human groups.⁷⁰

In a broader definition, most experts agree that stereotype is a cognitive act. Stangor (2009) regards the concept of stereotype as “knowledge structures that serve as mental ‘pictures’ of the groups in question.”⁷¹ Kramsch (1998) defines stereotypes as talking and thinking about other people or cultures in conventional ways.⁷² They have also been defined as a popular belief about specific social groups or types of individuals that help people organise the world around them. As it is stated by Hall (1997):

*Stereotypes get hold of the few simple, vivid, memorable, easily grasped and widely recognized, characteristics about a person, reduce everything about the person to those traits, exaggerate and simplify them.*⁷³

⁶⁸. Douglas Harper, Online Etymology Dictionary. <http://www.etymonline.com>. (accessed August 9, 2014).

⁶⁹. Jaakko Lehtonen, “Stereotypes and Collective Identification,” in *Cultural Identity in an Intercultural Context*, ed. Diana Petkova and Jaakko Lehtonen (Jyvaskyla: Publications of the Department of Communication, no 27, 2005), 66.

⁷⁰. Lawrence Blum, “Stereotypes And Stereotyping: A Moral Analysis,” *Philosophical Papers* 33, no. 3 (2004): 288-289.

⁷¹. Charles Stangor, “The Study of Stereotyping, Prejudice, and Discrimination Within Social Psychology: A Quick History of Theory and Research,” in *Hand Book of Prejudice, Stereotyping and Discrimination*, ed. Todd D. Nelson (New York : Psychology Press, 2009), 2.

⁷². Kramsch, *Language and Culture*, 131.

⁷³. Stuart Hall, ed., *Representation. Cultural Representations and Signifying Practices* (London: Sage Publications, 1997), 258.

The above quotation explains that stereotypes are generalizations about other group of people that oversimplify their culture. In addition, Hofstede, Pedersen and Hofstede (2002) argue that our correct perceptions of other groups qualities are frustrated by such generalizations, because when we stereotype, we classify people on the basis of our previous experience,⁷⁴ relatively speaking, Mills (2008) views stereotypes as “sets of features, roles and possible narrative sequences that we hypothesise.”⁷⁵ Byram, Gribkova, Starkey (2002) hold a similar view about the nature of stereotypes. They describe the act of stereotyping as:

*Labelling or categorising particular groups of people, usually in a negative way, according to preconceived ideas or broad generalisations about them – and then assuming that all members of that group will think and behave identically.*⁷⁶

Schneider (2004) points out that stereotypes are recognized as the product of culture and maintained among groups of people just like the other cultural beliefs and values.⁷⁷ Lehtonen (2005) further argues that the key factor which makes people hold stereotypical perception about others is the lack of certain knowledge about the target group. That is to say; the less knowledge one has about the group of people in question, the more stereotypical perception plays its part as a hypothesis to minimize the doubt of the situation.⁷⁸ But, the tendency of stereotypes for being a hypothesis puts their accuracy into question. Though they are built upon a prior knowledge and may have ‘a kernel of truth’, many researches addressing the issue of cultural stereotypes have proved that stereotypes are false and misleading. Lawrence (2004) states: “stereotypes are false or misleading associations between a group and an attribute that are held by their subjects in a rigid manner, resistant to

⁷⁴. Gert Jan Hofstede, Paul B. Pedersen and Geert Hofstede, *Exploring Culture: Exercises, Stories and Synthetic Cultures* (Yarmouth: Intercultural Press, 2002), 18.

⁷⁵. Sara Mills, *Language and Sexism* (New York: Cambridge University press, 2008), 126.

⁷⁶. Byram, Gribkova & Starkey, *Developing the Intercultural Dimension in Language Teaching*, 27.

⁷⁷. Schneider, *The Psychology of Stereotyping*, 321.

⁷⁸. Lehtonen, *Stereotypes and Collective Identification*, 63.

counterevidence.”⁷⁹ However, Hornsey (2008) stresses that we may need such stereotypes which are quite inaccurate to give us a fundamental model to grasp and project the complex world we live in.⁸⁰

Even though they are proved to be false, Lyons et al (2008) indicate that stereotypes will endure to exist among a generation to be handed down to the next one. This is due to the fact that they spread among people through the direct acts of communications between people or by means of media. All of these characteristics make stereotypes “cultural phenomena,” that can be transmitted through the different uses of language.⁸¹ Gilbert and Hixon (1991) add another feature of stereotypes. They claim that once stereotypes are spread among people, they are memorized as potential thoughts to be automatically and unavoidably activated whenever the necessary conditions exist.⁸²

Another point is made by Schneider (2004) who observes that seldom are stereotypes treated as universal truth, i.e. not all the prevailing stereotypes are applicable for most people; some hold a different viewpoint towards the stereotyped group. The black being lazy or the German being scientists, for instance, are common generalizations but they are not universally approved.⁸³ Again, this proves that stereotypes are neither always true nor accurate enough to be hold by everyone, as explained by Brown (2000) who affirms that “to judge a single

⁷⁹. Lawrence, “Stereotypes and Stereotyping,” 288.

⁸⁰. Matthew J. Hornsey, “Kernel of Truth or Motivated Stereotype?: Interpreting and Responding to Negative Generalizations About Your Group” in *Stereotype Dynamics*, ed. Yoshihisa Kashima, Klaus Fiedler and Peter Freytag (New York: Lawrence Erlbaum Associates, 2008), 317.

⁸¹. Anthony Lyons et al., “Cultural Dynamics of Stereotypes: Social Network Processes and the Perpetuation of Stereotypes,” in *Stereotype Dynamics*, ed. Yoshihisa Kashima, Klaus Fiedler and Peter Freytag (New York: Lawrence Erlbaum Associates, 2008), 59-60.

⁸². Daniel T. Gilbert and J. Gregory Hixon “The Trouble of Thinking Activation and Application of Stereotypic Beliefs” *Journal of Personality and Social Psychology* 60, no 4. (1991): 510.

⁸³. Schneider, *The Psychology of Stereotyping*, 199.

member of a culture by overall traits of the culture is both to prejudge and misjudge that person.⁸⁴

Byram, Gribkova and Starkey (1991) perceive that stereotypes are emotion-based rather than cognitive.⁸⁵ Probably, this is what leads some researchers in the field of cultural stereotypes such as Schneider (2004) to assume the complexity of stereotyping. Because, stereotypes based on feelings result in emotional prejudices (or pre-judgements) which give rise to such behaviour as discrimination. All these properties imply that stereotypes affect our behaviours or attitudes towards others.⁸⁶

1.6. Stereotyping and the Target Language Culture Teaching

As already seen, learning the target language with its culture is considered as a universal tool for developing better understanding and tolerance to otherness. Contrary to that, learners may develop cultural stereotypes which, in all probability, might result in negative attitudes towards learning the target language. Therefore, achieving the goals of culture teaching might be challenging for both educators and students. According to Welsh (2011) this may occur because of either the opposition that might be strongly expressed by some learners who hold that learning the foreign culture poses menace to their own culture, or the complex nature of culture which constitutes an over-simplifications and stereotyped explanation of the concept. Such over simplified explanations are, most likely, taken for granted by learners or pupils who don't have enough critical thinking.⁸⁷

⁸⁴. Brown, *Principles of Language Learning and Teaching*, 179.

⁸⁵. Byram, Gribkova and Starkey, *Developing the Intercultural Dimension in Language Teaching*.

⁸⁶. Schneider, *The Psychology of Stereotyping*, 317.

⁸⁷. Alistair Welsh, "Avoiding Stereotyping and Enhancing Intercultural Understanding," *TEFLIN Journal* 22, no. 1(2011): 36-37.

Stereotypes and cultural prejudices are common problems associated with foreign language teaching/learning. Fenner (2000) explains that it is unsurprising if tolerance and understanding are not the outcome of encountering the target culture in a foreign language class. Instead, learners might have a stereotyped view as a “short-term result” of simplification when dealing with complex and unfamiliar situations concerning the target culture.⁸⁸ Dema and Moeller (2014) associate the issue of stereotypes more particularly with FL teaching materials. Textbooks, for example, may deliver unimportant details or information that can be seen disconnected, and possibly induce FL learners to develop biased and stereotyped attitudes about the target culture.⁸⁹ Another form of stereotypes that might be incorporated in EFL textbooks is gender stereotyping. Clarke and Clarke (1990) for example, argue that EFL materials often portray woman as dependent on man and the latter as hard working and practical.⁹⁰ The result of this gendered depiction, Michel (1986) claims, is that “young children are led to attribute mythical qualities to boys, and to look down on girls.”⁹¹ Also, Sunderland (1992) indicates:

*if female learners are conscious of the female characters in their course book as relatively few, with limited roles, and are offended, alienated, or made to feel marginalized by this and subsequently demotivated, this is more likely to hinder than facilitate their learning.*⁹²

1.7. A Historical Overview of Culture Teaching

⁸⁸. Anne-Brit Fenner, “Cultural Awareness,” in *Approaches to Materials Design in European Textbooks: Implementing Principles of Authenticity, Learner Autonomy, Cultural Awareness*, ed. David Newby (Graz: European Centre of Modern Languages, 2000), 148.

⁸⁹. Oxana Dema and Aleidine J. Moeller, “Teaching Culture in the 21st Century Language Classroom,” *Faculty Publications: Department of Teaching, Learning and Teacher Education*, 2012. <http://digitalcommons.unl.edu/teachlearnfacpub/181>. (accessed June 15, 2014).

⁹⁰. Clarke and Clarke, *Stereotyping in TESOL Materials*, 38.

⁹¹. Andrée Michel, *Down with Stereotypes! Eliminating Sexism from Children's Literature and School Textbooks* (Paris: United Nations Educational, Scientific and Cultural Organization, 1986), 23.

⁹². Jane Sunderland, “Gender in the EFL classroom,” *ELT Journal* 46, no. 1 (1992): 86.

According to Mountford and Smith (2000) culture was often separated from language teaching and dealt with on courses known as ‘background studies’, ‘area studies’, ‘British life and institutions’. Similarly, Tomalin and Stempleski (1993) indicate that culture was taught in Europe and North America in distinct classes known, for example, as: Civilisation for the French, Landeskunde for the German and Civiltà for the Italian schools.⁹³ All such courses suffered from similar limitations: they mostly emphasised factual knowledge and often described the structure and functions of institutions and people’s lives in a generalised and stereotyped way.⁹⁴ On these courses, Kramersch (1993) affirms, culture was also seen “as mere information conveyed by the language, not as a features of language itself.”⁹⁵ In other words, the teaching of culture was considered to be supplementary to language teaching, not a part of it. The Grammar-Translation Method, as an example given by Kramersch (1996), saw the reason for language learning is getting access to the so-called ‘great works’ written in the target language thus, Latin and Greek were studied so that learners could read and translate the works of literature in these languages.⁹⁶ Larsen-freeman (2000) contends that, according to the Grammar-Translation Method, the aim of education in general was to educate people to be knowledgeable in history, literature and fine arts. Such people were said to possess culture.⁹⁷ Culture in these days was used to indicate the refined ways of the elite and powerful. It was universal and not bound to any particular time or society. Kramersch (1996) maintains that: “[f]or all modern languages the way to universality was through their literature”.⁹⁸

⁹³. Tomalin and Stempleski, *Cultural Awareness*, 6.

⁹⁴. Alan Mountford and Nick Wadham-Smith, eds., *British studies: intercultural Perspectives* (London: Pearson Education Limited, 2000), 1.

⁹⁵. Kramersch, *Context and Culture in Language Teaching*, 8.

⁹⁶. Kramersch, “The Cultural Component of Language Teaching,” 4.

⁹⁷. Diane Larsen-freeman, *Techniques and Principles in Language Teaching* (Oxford: Oxford University Press, 2000), 15.

⁹⁸. Kramersch, “The Cultural Component of Language Teaching.”

In the second half of the 19th century, as indicated by Larsen-freeman (2000), other methods of language teaching together with a different approach to culture started to develop as a parallel to the Grammar-Translation method. In various European countries versions of oral/natural/direct methods emerged. They all emphasised oral language and viewed culture as a way of life.⁹⁹ Corbett (2003) explains that this was due to “acknowledging the obvious importance of language as a means of communication”.¹⁰⁰

In a word, this change in understanding of language learning is associated with changes in the adapted methods of teaching and, as aforementioned, both language and culture are seen closely linked, thus it can be stated that the teaching of culture is an integral component of foreign language teaching curriculum. Relatively speaking, there seems to be a common agreement among researchers on the necessity of embedding culture in the field of foreign language education, as Cook (2003) who contends that understanding culture is important for successful communication in another language. Without this understanding, there would be a kind of “social monster producing grammatical sentences unconnected to the situation in which they occur”¹⁰¹. O’Dowd (2004) also claims that goals and methodologies of foreign language education “will inevitably reflect certain beliefs in how the world should develop and what role our learners should play in this world.”¹⁰²

In brief, for many generations of language learners, culture learning meant to be background information in foreign language teaching. This attitude was presented in separated lessons and courses. This view, however, contrasts with the current situation that attributes great importance to integrating culture in the curricula of foreign languages pedagogy. So, the history of integrating culture in foreign language teaching appears to have

⁹⁹. Larsen-freeman, *Techniques and Principles in Language Teaching*.

¹⁰⁰. Corbett, *An Intercultural Approach to English Teaching*, 2-3.

¹⁰¹. Guy Cook, *Applied Linguistics*, 42.

¹⁰². Robert O’Dowd, “Network-based Language Teaching and the Development of Intercultural Communicative Competence” (PhD diss., Duisburg-Essen, Standort Essen, 2004), 11.

its roots gradually across the different approaches and methods of language teaching, starting from the late decades of the 19th century onwards.

1.8. Objectives of Culture Teaching

Tomalin and Stempleski (1993) claim that the role of culture teaching is embodied in developing student's understanding of the fact that all people exhibit culturally-conditioned behaviour and that social factors, such as age, sex, influence the ways in which people speak and behave. Studying culture helps students become aware of conventions of behaviour in common situations in target culture, increases awareness of cultural connotations of words and phrases in the target language and develops the ability to evaluate and refine generalization about target culture.

Additionally, Byram, Gribkova and Starkey (2002) hold that teaching culture should not be the act of transmitting another nation's facts. Instead, it is for: "helping learners to understand how intercultural interaction takes place; how social identities are part of all interactions; how their perception of other people and other people's perception of them influence the success of communication."¹⁰³

Furthermore, many researchers acknowledge the importance of culture teaching. According to Tomalin and Stempleski (1993) the importance of integrating culture into FL classes is associated with the aims of helping students to:

- Develop an understanding of the fact that all people exhibit culturally-conditioned behaviours.
- Become more aware of conventional behaviour in common situations in the target culture.

¹⁰³. Byram, Gribkova and Starkey, *Developing the Intercultural Dimension in Language Teaching*, 14.

- Increase their awareness of the cultural connotations of words and phrases in the target language.

- Develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.

- Develop the necessary skills to locate and organize information about the target culture.

- Stimulate their intellectual curiosity about the target culture, and to encourage empathy towards its people.¹⁰⁴

Byram (1997) puts forward another effective aim of teaching culture can be recognized in terms of the knowledge it promotes. This knowledge consists in:

- Historical and contemporary relationships between one's own and one's interlocutor's countries.

- The means of achieving contact with interlocutors from another country (at a distance or in proximity), of travel to and from and the institutions which facilitate contact or help resolve problems.

- The types of cause and process of misunderstanding between interlocutors of different cultural origins.

- The national memory of one's own country and how its events are related to and seen from the perspective of one's interlocutor's country.

- The national memory of one's interlocutor's country and the perspectives on it from one's own country.

- National definitions of geographical space in one's own country and how these are perceived from the perspective of other countries.

¹⁰⁴. Tomalin & Stempleski, *Cultural Awareness*, 7-8.

➤ National definitions of geographical space in one's interlocutor's country and the perspectives on them from one's own.

➤ National definitions of geographical space in one's interlocutor's country and the perspectives on them from one's own.

➤ Social distinctions and their principal markers, in one's own country and one's interlocutors.

➤ Institutions and perceptions of them which impinge on daily life in one's own and one's interlocutor's country and which conduct and influence relationship between them.

➤ The processes of social interaction in one's interlocutor's country.¹⁰⁵

Noticeably, this knowledge focuses on the relationship between learners' own and target culture in which learners are supposed to be aware of historical relationship. Learners are required to have a good knowledge of their own culture in order to be able to interact successfully with the target culture as well as to view their own culture from the perspective of the other.

Integrating culture into foreign language classes objectives are said to have cultural dimension which is avoiding stereotypes and prejudices. Parmenter (2003) maintains that learners are supposed to be "willing to question their own cultural assumptions and beliefs and willing to accept other ways of acting and thinking without prejudice or discrimination."¹⁰⁶ That is to say; foreign language teaching can perpetuate students' prejudices about foreign culture and language teachers have the responsibility to promote positive rather than negative attitudes towards all other cultures and its people. Only this issue of stereotypes will be applicable for the needs of this research, i.e. the issue of stereotypes is

¹⁰⁵. Michael Byram, *Teaching and Assessing Intercultural Communicative Competence* (Clevedon: Multilingual Matters, 1997), 51.

¹⁰⁶. Lynne Parmenter, "Intercultural Communicative Competence," *Teaching English Now*, 2. (2003).

the scope of this dissertation by investigating textbooks in regard to their cultural content and, check if they promote any kind of cultural prejudices which may result in learners' negative attitudes against the target language and culture.

1.9. EFL Textbooks and Learning about the Target Culture

Without textbooks a programme may have no central core and learners may not receive a syllabus that has been systematically planned and developed.¹⁰⁷

Heavy dependence on coursebooks is far from ideal as it reduces the importance of the individual contributions that good teachers make at all levels in the learning process.¹⁰⁸

According to Richards (2001), most language teachers throughout the world depend on commercial materials during the process of language teaching. This may include books, worksheets, magazines and computer-based materials. Teachers rely on such materials for the crucial roles they play in language classroom. They can be deployed by teachers to supplement their instructions. They also represent the alternative means by which learners can maintain contact with the target language apart from their teacher.¹⁰⁹ However, it is beyond dispute that in spite of the effective and available technologies that can be used in FL classroom, Richards avows that textbooks play and will continue to play a dominant role in language teaching since they serve as a resource for teachers and learners as well.¹¹⁰

There seems to be a great debate among educators and researchers about whether language teachers may rely on textbooks. On the one hand, many researchers highlight the extensive benefits of using FL textbooks. On the other hand, there are also scholars who have

¹⁰⁷. Jack C. Richards, "The Role of Textbook in a Language Program," <http://www.professorjackrichards.com/wp-content/uploads/role-of-textbooks.pdf> (accessed July 14, 2015).

¹⁰⁸. Cunningsworth, *Choosing your Coursebook*, 10.

¹⁰⁹. Jack C. Richards, *Curriculum Development in Language Teaching* (New York: Cambridge University Press, 2001), 251-252.

¹¹⁰. Jack C. Richards, "The Role of Textbook in a Language Program."

a considerable doubt about the subject. Richards, for example advocates the use of textbooks by identifying some of their pros. He points out that textbooks can:

- a) Provide structure and a syllabus for a program.
- b) Provide a variety of learning resources.
- c) Provide effective language models and input.
- d) Train teachers and help saving time.¹¹¹

Cunningsworth's (1995) views about the role of textbooks are similar to Richard's. He indicates several positive roles that textbook can play. Textbooks are regarded by Cunningsworth as:

- a) An effective resource for presentation material.
- b) A source of ideas and activities for learners' practice and communication interaction.
- c) A reference for students on grammar, vocabulary, pronunciation and other aspects of knowledge.
- d) A support for less experienced teachers.¹¹²

There are also a set of advantages in using textbooks given by Richards (2001). First, the use of textbooks helps unify the programme that students in different classes receive, and ensure that those students are tested in the same way. Second, textbooks can provide materials of high quality. Third, textbook may constitute the core of language programme.¹¹³ In addition, Kalmus (2004) contends that school textbooks are considered important instruments

¹¹¹. Ibid.

¹¹². Cunningsworth, *Choosing your Coursebook*, 7.

¹¹³. Richards, *Curriculum Development in Language Teaching*, 254-255.

for transmitting values, skills and even attitudes to the younger generation. She adds that textbooks are trustworthy source of information.¹¹⁴

Sheldon (1988) describes FL textbook as “the visible heart of any EFL program.”¹¹⁵ This description shows the extent to which textbooks are reliable for language teachers. This dependence is justified by O’Neill (1988) who argues that textbooks can provide FL learners with a large portion of material that is not mentioned by the teacher and make it possible for them to look ahead and back, to prepare themselves for the new information and to revise past lessons. O’Neill further argues that textbooks provide material in a well-presented form.¹¹⁶

However, as mentioned earlier, there are also many counter-arguments which reveal the disadvantages of using textbooks. To start with, Crismore (1989) affirms that textbooks have received negative criticism in terms of their contents which were described as superficial. He declares: “an increasing number of critics are questioning the quality of textbooks, stating that many books used in classrooms are superficial in content, lacking in academic rigor, and written so that they are easy to read but devoid of literary merit.”¹¹⁷ Another range of textbook weaknesses is emphasized by Richards (2001) who claims that in order for textbooks to be acceptable, authors avoid discussing controversial subjects in many different contexts, by so doing, He insists, they misrepresent real issues. Moreover, depending heavily on textbooks deskills teachers and renders their task to represent materials prepared by others. Richards adds that instead of representing real language use, textbooks sometimes

¹¹⁴. Veronika Kalmus, “What Do Pupils and Textbooks Do with Each Other?: Methodological Problems of Research on Socialization through Educational Media,” *Journal of Curriculum Studies* 36, no. 4 (2004): 469-471.

¹¹⁵. Leslie E. Sheldon, “Evaluating ELT textbooks and Materials,” 237.

¹¹⁶. Robert O’Neill, “Why Use Textbooks?,” *ELT Journal* 36, no. 2 (1982): 195.

¹¹⁷. Avon Crismore, “Rhetorical form, Selection, and Use of Textbooks,” *Center for the Study of Reading*, Technical Report no. 454 (1989): 2.

include inauthentic texts which are meant to encompass some teaching points.¹¹⁸ In this respect, Graves (2000) lists some limitations of using textbooks in EFL classroom;

a) They may incorporate subjects or instances which are irrelevant or inappropriate to the learners.

b) Textbooks may devote much focus on some aspects of language and less on others.

c) The materials suggested in many textbooks may be boring or even out-dated.

d) The schedule for completing a textbook or parts of it may be impractical.¹¹⁹

Brown (2000) also holds a counter view against the use of textbooks. He argues that errors of language can be furthered by textbooks. Brown claims:

*The textbook can lead the learner to make faulty hypotheses about the language.... Students often make errors because of a misleading explanation from the teacher, faulty presentation of a structure or word in a textbook.*¹²⁰

As far as culture is concerned, it should be stated here that on the one hand, there are supportive voices for the inclusion of cultural items in textbooks. Scholars such as Cortazzi and Jin (1999) stress the importance of textbooks in teaching the target culture. They affirm that “for many teachers the textbook remains the major source of cultural content, because in their situation supplementary materials on target cultures are simply not available.”¹²¹ In this respect, Risager (1991) claims: “Foreign language teaching textbooks no longer just develop concurrently with the development of foreign language pedagogy in a narrow sense, but they increasingly participate in the general cultural transmission with the educational system and in

¹¹⁸. Richards, *Curriculum Development in Language Teaching*, 255.

¹¹⁹. Kathleen Graves, *Designing Language Courses: A Guide for Teachers* (Ontario: Heinle & Heinle Publishers, 2000), 174-175.

¹²⁰. Brown, *Principles of Language Learning and Teaching*, 226.

¹²¹. Cortazzi and Jin, “Cultural Mirrors: Materials and Methods in the EFL Classroom,” 199.

the rest of society.”¹²² Similarly, Cunningsworth (1995) believes that FL textbook materials should be based on intelligible and identifiable social and cultural contexts. He states:

*We need to ensure that the coursebook sets its materials in social and cultural contexts that are comprehensible and recognizable to the learners, in terms of location, social mores, age group etc. in addition to physical context, the relations, modes of behaviour and intentions of the characters in the book should be interpretable by the students, so that they relate the language used to its purpose in the social context.*¹²³

On the other hand, many negative attitudes of embedding textbooks with cultural elements are encountered. Statements that the target culture is often presented very stereotypically are easy to come upon. Probably, the strongest noticed criticism is that textbooks do not present the culture’s real diversity and they support stereotypical and unequal ways of thinking instead of mutual tolerance which is one of the ultimate objectives of culture teaching. Florent and Walter (1989) for instance, have demonstrated that sexism is engraved in our societies so that neither ELT authors nor editors may avoid these biases. Subsequently, many EFL textbooks are socially and culturally biased.¹²⁴ Similarly, Risager (1991) states that textbooks are often very superficial and values, personal feelings and historical perspectives are given only little attention. For example many textbooks present mainly imaginary and stereotypical middle-class families, who have no major problems in their life. According to Risager, illustrating the target culture in such a way leads to misconception.¹²⁵ Moreover, Brown (2000) maintains that such materials as television, media and books may demotivate EL learners and result in failure. He further explains that books incorporating items of the target culture constitute indirect exposure to that culture. Most

¹²². Karen Risager, “Cultural references in European Textbooks: an Evaluation of Recent Tendencies,” in *Mediating Languages and Cultures : Towards an Intercultural Theory of Foreign Language Education*, ed. Buttjes Dieter and Byram Michael (Clevedon: Multilingual Matters, 1991), 181.

¹²³. Cunningsworth, *Choosing your Coursebook*, 90.

¹²⁴. Jill Florent and Catherine Walter, “A Better Role for Women in TEFL,” *ELT Journal* 43, no. 3 (1989): 182.

¹²⁵. Risager, “Cultural References in European Textbooks,” 213-214.

likely, learners' indirect exposure to the target culture results in negative attitudes about the culture in question.¹²⁶

To sum up, the aforementioned experts' arguments for using textbooks lead to the conclusion that textbooks are important materials that may assure the success of any language programme. They can suggest the cultural elements of the target language in FL classroom. As Cortazzi and Jin (1999) expound on the benefits FL textbook by describing it as "a map that gives an overview of structural program of linguistics and cultural elements, showing teachers and learners the ground to be covered and summarizing the route taken in previous lessons."¹²⁷ Thereby, ELT textbooks' cultural content should be closely investigated and analyzed to provide valuable insight into whether or not the cultural items included the Algerian textbooks designed for the middle school level achieve the aim of promoting cultural awareness for the English language learners.

1.10. Types of EFL Textbooks

Apart from holding different attitudes towards using textbooks in language classroom, scholars often categorize a given EFL textbook according to its cultural nature i.e. EFL textbooks are classified depending on their cultural focus. Following this category, Cortazzi and Jin (1999) divide EFL textbooks into three classifications, namely:

1. Textbooks based on the source culture
2. Textbooks based the target culture
3. Textbooks aimed at international culture

¹²⁶. Brown, *Principles of Language Learning and Teaching*, 181.

¹²⁷. Cortazzi and Jin, "Cultural Mirrors: Materials and Methods in the EFL Classroom," 199.

Textbooks of the first category incorporate the learner's own culture. Generally, they are locally produced for FL learners of a certain country. In such a case, learners are taught how to talk about their native culture to visitors or tourists to their country rather than be ready to encounter other cultures. Although these textbooks are meant to assist students in becoming aware of their own cultural identity, they do not enable learners to develop their intercultural awareness. This means that in case of communication, interlocutors are "on different cultural wavelengths" which often results in misunderstanding.

Textbooks of the second group tend to focus on one or two target cultures, notably, the British or American culture. In spite of being used all over the world, textbooks of this kind are often criticised for their commercial nature and seen as publishers' promotional materials.

The third classification is concerned with textbooks incorporating a wide variety of cultures set in English speaking countries or in countries where English is neither a first nor second language, but is used as an international language. According to Cortazzi and Jin, the reason for this category is that speakers who do not speak English as their first language frequently use it in international situation.¹²⁸

1.11. Evaluating EFL Textbooks

Due to the key role they usually have in achieving the goals of FL language teaching, it is doubtless very important to conduct EFL textbooks evaluation to ensure their effectiveness in facilitating the attainment of teaching objectives. According to Hutchinson and Waters (1987), evaluation is "a matter of judging the fitness of something for a particular purpose."¹²⁹ This may include, as Weir and Roberts (1994) elaborate, collecting data in a

¹²⁸. Ibid. 204-210.

¹²⁹. Tom Hutchinson and Alan Waters, *English for Specific Purposes: A Learning-centred Approach* (Cambridge: Cambridge University Press, 1987), 96.

systematic way to demonstrate a programme or project merit.¹³⁰ The act of evaluation takes an important part in education because it helps writers to develop teaching materials. As indicated by Hutchinson and Waters: “The materials writer can learn a lot in terms of ideas and techniques from evaluating existing materials.”¹³¹ Weir and Roberts (1994) add that in addition to giving the proof that helps indicate the theoretical debates about the directions that should be followed in language teaching, conducting an evaluation may also provide context-sensitive information on implementation. It assist educators to find out if particular techniques are suitable under given circumstances; whether or not certain textbooks are effective and suitable for various contexts, objectives and groups of learners.¹³²

Similarly, Cunningsworth (1995) recommend teaching materials evaluation. He argues that certain limitations and strengths of the used materials could be determined through evaluation. Such activity, Cunningsworth emphasizes, enables FL teachers to make optimum use of textbooks strong points and strengthen the weaker areas by adapting and substituting materials from other books.¹³³ Ellis (1997) describes evaluating the used materials as retrospective. He further observes that most of the undertaken evaluations have been carried out predicatively rather than empirically, but he avows that “There is an urgent need for the empirical evaluation of teaching materials.”¹³⁴

The above notes indicate how important it is to evaluate EFL textbooks used in the Algerian schools in order to examine their cultural effectiveness in achieving the goals of EFL programme, and to aid the Algerian EFL teachers in selecting and developing materials of teaching.

¹³⁰. Cyril Weir and Jon Roberts, *Evaluation in ELT* (Oxford: Blackwell Publishers, 1994),4.

¹³¹. Tom Hutchinson and Alan Waters, *English for Specific Purposes*.

¹³². Weir and Roberts, *Evaluation in ELT*, 11.

¹³³. Cunningsworth, *Choosing your Coursebook*, 14.

¹³⁴. Rod Ellis, “The Empirical Evaluation of Language Teaching Materials,” *ELT Journal* 51, no. 1 (1997): 41.

1.12. Checklists for EFL Textbooks Evaluation

Since EFL textbooks have a profound impact on the teaching and learning processes, there have been various ways of conducting particular textbooks evaluation suggested by leading experts such as; Sheldon (1988), Cunningsworth (1995), Byram (1997), Cortazzi and Jin (1999), Skopinskaja (2003) and McDonough, Shaw and Masuhara (2013). However, Skopinskaja (2003) comments that though there are many lengthy checklists of evaluation, yet in some checklists culture is superficially tackled.¹³⁵

To start with, Sheldon (1988) proposes criteria for the evaluation of cultural issues in EFL materials. These are as follows:

- Are different and appropriate religious and social environments catered for, both in terms of the topics/situations presented and of those left out?
- Are students' expectations in regard to content, methodology, and format successfully accommodated?
- If not, would the book be able to wean students away from their preconceived notions?
- Is the author's sense of humour or philosophy obvious or appropriate?
- Does the coursebook enshrine stereotyped, inaccurate, condescending or offensive images of gender, race, social class, or nationality?
- Are accurate or 'sanitized' views of the USA or Britain presented; are uncomfortable social realities (e.g. unemployment, poverty, family breakdowns, racism) left out?¹³⁶

¹³⁵. Liljana Skopinskaja, "The Role of Culture in Foreign Language Teaching Materials: an Evaluation from an Intercultural Perspective," in *Incorporating Intercultural Communicative Competence in Language Teacher Education*, ed. Ildikó Lázár (Kapfenberg: Council of Europe, 2003), 44.

¹³⁶. Sheldon, "Evaluating ELT Textbooks and Materials," 244.

Cunningsworth (1995) also puts forward a checklist for the cultural values in textbooks emphasizing on the learners' interpretation of the cultural contexts. He raises such questions as;

- Are the social and cultural contexts in the textbook comprehensible to the learners?
- Can learners interpret the relationships, behaviours, intention, etc of the characters portrayed in the book?
- Are women given equal prominence to men in all aspects of the coursebook?
- What physical and character attributes are women given?
- What professional and social positions are women shown as occupying?
- What do we learn about the inner lives of the characters?
- To what extent is the language of feeling depicted?
- Do the coursebooks character exist in some kind of social setting, within a social network?
- Are social relationships portrayed realistically?¹³⁷

McDonough, Shaw and Masuhara (2013) state some factor to be taken into account during the process of materials evaluation to determine whether or not they are culturally appropriate materials. These factors are:

- Is the material too culturally biased or specific?
- Do the materials represent minority groups and/or women in a negative way?
- Do they present a 'balanced' picture of a particular country/society? It is possible that the content of some materials will cause offence to some learners.¹³⁸

¹³⁷. Cunningsworth, *Choosing your Coursebook*, 92.

Based on her previous experience with textbooks used mainly in Scandinavia, Risager (1991) divides the categories of evaluation into four groups. Among the others, the one which is concerned with culture, is under the heading of “International and intercultural issues.” It runs as follows:

- a. Comparisons between the foreign country and the pupils' own
- b. Mutual representations, images, stereotypes
- c. Mutual relations: cultural power and dominance, co-operation and conflict.¹³⁹

Risager (1991) further argues that even though textbooks are produced and utilized in a particular country, they may be used in other countries with similar needs; therefore, elaborating sociocultural subjects based on contrastive analysis of the two countries originally involved may not be possible. Yet, Risager admits that some comparisons with facts related to the pupils' own country have been made in recent textbooks because of the increasing interest in intercultural matters. Also, elaborating content based on mutual portrayal of the two cultures, as stereotypes, is impossible. Risager argues too that such issues as mutual relations are not effectively tackled. Unites dealing with the target culture(s) have been always isolated. This is a consequent state, as explained by Risager, to the lack of a historical perspective.¹⁴⁰

In the light of the reviewed evaluation checklists indicated above, the current study depicts similar criteria while evaluating EFL textbooks in question which are designed for the Algerian middle school pupils. Similarly, two questionnaires were used to investigate teachers' and pupils' perceptions and attitude towards the cultural items incorporated in the tackled textbooks.

¹³⁸. Jo McDonough, Christopher Shaw and Hitomi Masuhara, *Materials and Methods in ELT: A Teacher's Guide*, 3rd ed. (West Sussex: Wiley-Blackwell, 2013), 58.

¹³⁹. Risager, “Cultural References in European Textbooks,” 183.

¹⁴⁰. *Ibid.*, 187-188.

1.13. Studies Carried out in the Field of Textbooks Analysis

As previously mentioned, textbooks provide most of the teaching materials in foreign language classes. Consequently, they have been subject to debates, analyses, and studies. Many works have been carried out in this area at the department of English in Tizi Ouzou University.

As the title implies “The Middle School Textbooks in Algeria: Strengths and Weaknesses,”¹⁴¹ Ameziane (2002) conducted an evaluating study which addresses four textbooks; Andy in Algeria, Madjid in England, Spring One and Spring Two, corresponding to four different periods which marked the Algerian education system from the post-colonial to 2001.

The researcher organizes the work into four chapters. He devotes the first two chapters to descriptively analyse the textbooks to highlight salient point with reference to content, procedure and objective in order to detect the precise theoretical trend as concerns language teaching and learning of each book. The other two chapters are concerned with a critical analysis of the spring course in terms of strengths and weaknesses.

The study results show that there is a diversity of approaches and methods regarding each period and textbook. The research also reveals that the teaching materials and procedures are inconsistency.

Boukheddad (2011) carried out an evaluating study which involves the three textbooks intended for the secondary level. The addressed textbooks are: At the Crossroads, Getting Through and New Prospect designed respectively for the first, second and third secondary

¹⁴¹. Hamid Ameziane, “The Middle School Textbooks in Algeria: Strengths and Weaknesses,” (Magister thesis, University of Tizi Ouzou, 2002).

years. The study approaches the materials which are new reform-based English secondary school textbooks with regard to Gender, Race and Generation issues, under the heading of: “Gender, Race and Generation in Algerian Secondary School Textbooks.”¹⁴²

The results of the study reveal that the used textbooks are biased in terms of all the dimensions picked to evaluation. EFL textbooks incorporate prejudicial representation against females, ethnic groups and elders. Additionally, such aspects as occupations and personal traits are stereotyped. The findings further demonstrate that a sensitive language has been used by textbooks writers in the depiction of elders and ethnic groups. Concerning the description of both genders, the results indicate that a neutral language has been used.

Based on the findings of the study, the researcher concludes that the writers of textbooks in question were not guided by accurate checklists that would guarantee the production of bias-free instructional materials. Thus she recommends the needed checklists for determining stereotypes in language materials for the role they play in the students’ intellectual development.

Daoud (2010) also carried out a research entitled “The Algerian Middle School Writing Syllabus and its Implementation: A Case Study of Some Teachers of Tizi Ouzou.”¹⁴³ The study aims at analysing and evaluating the writing syllabus in: Spotlight on English, Spotlight on English Book Two, Spotlight on English Book Three and On the Move textbooks designed successively for the 1st, 2nd, 3rd 4th years of the middle school level. The researcher based her study on the strength of the belief that “the writing skill being the medium through which students show their riel competencies.” After the theoretical and

¹⁴². Chafiaa Boukheddad, “Gender, Race and Generation in Algerian Secondary School Textbooks” (Magister’s thesis, University of Tizi Ouzou, 2011).

¹⁴³. Kahina Daoud, “The Algerian Middle School Writing Syllabus and its Implementation : A Case Study of Some Teachers of Tizi Ouzou” (Magister thesis, University of Tizi Ouzou, 2010).

practical analysis, Daoud concludes that the instruments are “basically task based,” yet they give the priority to the spoken skills over the written ones.

In her PhD thesis “Cultural Issues, Ideology and Others in EFL textbooks: A Social Semiotic Multimodal Approach,”¹⁴⁴ Yassine (2012) evaluates the development of cultural contextualisation in the Algerian EFL textbooks, namely: *Think it Over* (1989), *Comet* (2001) and *New Prospects* (2007) and their ideas of the relation of the Self to Other. She bases her study the issues of Culture, Ideology and Otherness, for these items are very important in constructing learners’ Third Space where the development of intercultural competence is only prompted through meaningful learning. To achieve this, the study explores which of native, foreign, global, Other English speaking countries or Western cultures are embodied in the textbooks at both linguistic and visual levels attempting to reveal the ideologies underlying them.

The obtained results show that the British and American culture are favoured by the cultural contextualisation in the three investigated textbooks, what makes them constitute the most acceptable contexts for teaching EFL in Algeria. The results also indicate that though the international is given a considerable place, it is more related to Western cultures than to learners’ native culture or that of Other English speaking countries. The researcher notices that the native culture began to be given more prominence only with the recent textbook *New Prospects*.

According to the researcher, the tackled textbooks promote a hierarchy among different cultures. Consequently, culture is minimized to its surface aspects. Eventually, the relation of the Self and the Other is misrepresented by not giving opportunities for Thirdness to emerge. The researcher points out that this misrepresentation is challenged by the recent

¹⁴⁴. Souryana Yassine, “Cultural Issues, Ideology and Others in EFL Textbooks: A Social Semiotic Multimodal Approach” (PhD Diss., University of Tizi Ouzou, 2012).

textbook *New Prospects*. She further illustrates that even though the recent textbook *New Prospect* gives a more opportunities to the native culture and intercultural learning, still it focuses more on the British and American cultures.

Under the heading of “The Place of Culture in the Teaching of English in the Algerian Middle and Secondary Schools,”¹⁴⁵ Merrouche (2006) carried out a study through which she examined the status which is given to culture in the Algerian EFL textbooks designed for the middle and secondary levels. More particularly, the researcher investigated how the tackled EFL textbooks deal with the English Language cultural component. In addition, the study attempts to closely examine teachers’ and learners’ perception of culture and culture teaching.

The study is based on a qualitative analysis and two questionnaires, one for EFL teacher and another for learners who were, additionally, tested. The obtained results indicate that: one, the target culture is disregarded in EFL textbooks. Two, though they are aware of its relevance, many teachers do not deal with culture in their language classes. Three, despite the fact that learners show a positive attitude towards culture of English speaking countries, yet they often focus more on the linguistic components rather than the cultural ones. Eventually, the researcher makes recommendations to syllabus designers, textbook writers and teachers to remedy the deficiencies and reform the teaching of culture in the Algerian School.

Chetouane (2011) also carried out a research in the field of textbook evaluation. The research, which is entitled “Teaching Culture in the Algerian Middle School English Textbooks: An Assessment of the Activities and Goals”¹⁴⁶ addresses the issue of culture teaching in the Algerian middle school. It focuses on how culture is introduced and dealt with

¹⁴⁵. Sarah Merrouche, “The Place of Culture in the Teaching of English In the Algerian Middle and Secondary Schools” (PhD Diss., University of Constantine, 2006).

¹⁴⁶. Majid Chetouane, “Teaching Culture in the Algerian Middle School English Textbooks: An Assessment of the Activities and Goals,” (Magister’s thesis, University of Tizi Ouzou, 2011).

in the textbooks in use. The study is essentially based on the works of Michael Byram, Ned Seelye, Brooks and Claire Kramersch.

The ultimate purpose of the study is investigating the cultural goals proposed by the textbooks authors and discovers whether these goals satisfy the learners' needs and expectations. Additionally, the researcher assesses the suggested activities for culture teaching. Most importantly, the study puts forward methods to deal with learners' problems of communication in order to enable them to effectively and appropriately function in different situations of language use.

To achieve study aims the research probes into many purposeful communicative activities incorporated in the tackled textbooks. Those activities are intended to increase learners' cultural awareness, to stimulate their curiosity about the target culture and to promote the intercultural communicative competence.

Based on the study results, the researcher concludes that the presentation of culture in Book One, Two and Three is explicitly stated or overt, while in *On the Move* culture is covertly represented. However, the researcher states that there is lack of comparison between the target culture and the learners' own in the fourth book.

CHAPTER TWO: METHODOLOGY

This chapter is devoted to the elaboration of study approach. It involves the overall design of the study, research questions, the corpus, development of data collection instruments and data collection procedures. The employed instruments are meant to support the research hypotheses.

2.1. Overall Design of the Study

The present research tackles a cultural issue in ELT. It investigates the Algerian EFL textbooks which are designed for the middle school level, in regard to their cultural contents in order to discover whether or not they promote cultural stereotypes. The significance of the study derives from the belief that textbook is a central tool in teaching and learning a foreign language. It is regarded as one of the important resources for introducing the target culture to EFL learners. Additionally, the study aims at exploring the pupils' attitudes towards learning about the target culture and finding out the explanation for such attitudes.

To achieve the previously set objectives of research, it seemed to us very useful to base our study on both qualitative and quantitative methods that are suitable to analyze the data which was collected by means of analysing the used textbooks in terms of their cultural components, as well as constructing two questionnaires, one of them for EFL teachers and another for learners at the middle school level. Using mixed method has been appreciated by many scholars. In this respect, Dörnyei (2007) states: “the strengths of one method can be utilized to overcome the weaknesses of another method used in the study.”¹⁴⁷ Similarly, Miles

¹⁴⁷. Zoltan Dörnyei, *Research Methods in Applied Linguistics: Quantitative, Qualitative, and Mixed Methodologies* (Oxford: Oxford University Press, 2007), 45.

and Huberman (1994) remark that both methods “can support and inform each other.”¹⁴⁸ This sounds achievable since “Words can be used to add meaning to numbers and numbers can be used to add precision to words.”¹⁴⁹

2.2. Research Questions

The data and results are meant to answer the following research questions:

- What attitudes do learners hold towards the target culture?
- What are the opinions of EFL teachers concerning the cultural components included in the used textbooks?
- Are EFL textbooks reliable in terms of cultural contents?
- How do EFL textbooks designed for the middle schools address the target culture?
- What kind of cultural concepts are included in the Algerian Middle school textbooks?
- Do EFL textbooks incorporate any stereotyped aspects of the target culture? Do the teachers notice this?
- Do EFL textbooks allow learners to challenge their attitudes towards and views of the target culture to raise their understanding and tolerance of the different visions of life?
- Are women given equal prominence to men in all aspects of the coursebook?

2.3. Research Instruments

2.3.1. Questionnaires

According to Dörnyei (2003), questionnaire is one of the most prevalent means of collecting data among researchers. In the same vein, Oppenheim (1992) argues that “We

¹⁴⁸. Matthew B. Miles and Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook*, 2nd ed. (California: Sage Publications, 1994), 210.

¹⁴⁹. Dörnyei, *Research Methods in Applied Linguistics*.

should think of the questionnaire as an important instrument of research, a tool for data collection.”¹⁵⁰ Academics and researchers use questionnaires for its characteristics: it is easy in constructing, flexible and allows the researcher to collect a large amount of data about the tackled subject. What can be more special about questionnaire as a means of collecting data is that it requires less time in comparison with other means such as the interview.¹⁵¹

Dörnyei (2003) divides questionnaire into two types: *Interview schedules* and *Self-administered pencil-and-paper questionnaires*. The first type is mostly used in a live interview with informants. In this case, the researcher poses a set of fixed questions and reports the responses on a check list. Regarding the second type, it is a written survey distributed to the target sample to be completed.¹⁵² Both students’ and teachers’ questionnaires used in this study belong to the second type. They were constructed, piloted and administrated by the researcher as suggested by Dörnyei (2003).

Researchers like Converse and Presser (1986) claim that survey instruments must be tested.¹⁵³ This opinion is supported by Presser et al (2004) who state that “an examination of survey pretesting reveals a paradox. On the one hand, pretesting is the only way to evaluate in advance whether a questionnaire causes problems for interviewers or respondents.”¹⁵⁴ More relatively, Dörnyei (2003) affirms: “an integral part of questionnaire construction is field testing.”¹⁵⁵ In this respect, Key (1997) suggests four methods through which an instruments

¹⁵⁰. A. N. Oppenheim, *Questionnaire Design, Interviewing and Attitude Measurement* (London: Continuum, 1992), 100.

¹⁵¹. Zoltan Dörnyei, *Questionnaires in Second Language Research: Construction, Administration, and Processing* (New York: Routledge, 2003), 1.

¹⁵². *Ibid.*, 6.

¹⁵³. Jean. M Converse and Stanley Presser, *Survey Questions : Handcrafting the Standardized Questionnaire* (Iowa: Sage publications, 1986), 51.

¹⁵⁴. Stanley Presser et al., eds., *Methods for Testing and Evaluating Survey Questionnaires* (New Jersey: John Wiley & Sons, 2004),1.

¹⁵⁵. Dörnyei, *Questionnaires in Second Language Research*, 63.

can assessed: and these are retest method, alternative form method, split-halves method and internal consistency method.¹⁵⁶

Taking the previous recommendations and the supervisor's remarks and feedback into consideration, both questionnaires used in this survey were modified and tested in order to detect the difficult questions and even reword some others to make them meet the aims of the research. This modification focused on the rephrasing and simplifying of questions, the usage of terms and phrases that would be appropriate for the sample group, especially the students. The school where the instruments were tested is named Boukhalfa Middle School. For more details, please see the appendix.

Both survey instruments were employed in order to investigate:

- A. EFL learners' opinions about the cultural contents in EFL textbooks.
- B. Pupil's attitudes towards learning EFL with its culture, i.e. observing whether pupils accept or reject the cultural topics suggested in EFL textbooks.
- C. Pupils' attitudes towards the tackled culture from their teachers' perspectives.
- D. EFL teachers' points of view concerning the reliability of textbooks in regard to their culture contents.
- E. Teachers' general observations and remarks about teaching and learning EFL with its culture.

2.3.1.1. Description of the Research Questionnaires

Although the two research instruments differ because of the target group they were designed for, they overlap in several questions, in order to make a comparison of teachers' and students' perspectives easier for the analysis of the data. A total of 12 middle schools

¹⁵⁶. James P. Key, "Reliability and Validity," *Research Design in Occupational Education*, 1997. <http://www.okstate.edu/ag/agedcm4h/academic/aged5980a/5980/newpage18.htm> (accessed October. 14,2015).

were involved in this study. They were chosen randomly. 40 teachers and 100 pupils were the subjects of the research. The survey instruments were anonymous; however, respondents were requested to give some background information.

A/ Teachers' Questionnaire

Regarding the teachers' questionnaire, it was organized on 4 pages. It includes 25 questions of different types; multiple choice and open-ended questions, all of which aim at eliciting data from middle school teachers of EFL. Table 1 illustrates the middle schools involved in the survey, the number of distributed and returned questionnaires in each institution.

City	Name of the middle school		Teachers' questionnaires		Learners' questionnaires	
			Distributed	Returned	Distributed	Returned
Tizi Ouzou	1	Dardar	4	4	23	23
	2	Khames Ali	4	4	36	36
	3	Mouloud Fouraone	3	3	19	19
	4	Akid Lotfi	4	4	22	22
	5	Base 6	2	2	/	/
	6	Heliche Hcine	4	4	/	/
	7	Baabouch Said	4	4	/	/
	8	Aamyoud Ismail	4	4	/	/
	9	Aokal Aazibe Brothers	3	3	/	/
	10	Idrosse Aazibe Brothers	4	4	/	/
	11	Moukhbi Mohned	4	4	/	/
Total			40	40	100	100

Table 1: Questionnaires Distributed to Teachers and Learners

Part one: General Information.

– The first part of teacher's questionnaire is entitled General information. It has three items: teacher's gender, educational level and working experience.

Part two: Teaching the Target Culture.

– The second part tends to examine EFL teachers' perception about teaching the target culture at the middle school level. This part attempts to gather information to see the extent to which culture is important for teachers. To what extent EFL teachers grasp the concept of culture is another scope of this part.

Part three: Learners and the Target Culture

– This part is devoted to explore the relationship between learners and the target culture from the teacher's point of view. It reveals the extent to which learners are motivated to learn about the tackled culture and their attitudes towards the cultural difference.

Part four: The Used Materials and the Target Culture

– This part is related to the used textbook. More particularly, it is concerned with how EFL textbooks represent the target culture. It is also meant to find out whether or not the used textbooks are reliable enough as source for teaching culture from the EFL teachers' perspectives.

Part five: Teacher's Opinion Space

– The last part is devoted to EFL teacher to explore the possible comments, changes, and additions they wanted to make about textbooks they are using and give their opinions about pupils and teaching culture in general.

B/ Pupil's Questionnaire

Concerning pupil's questionnaire, it comprises 20 questions and developed on four pages. The designed items fulfil several analysis purposes. This questionnaire is divided into five parts. Table 1 above displays names of the middle schools involved in the survey.

Part one: General Information

– This part collects the background information about the target pupils: their institution, gender and age.

Part two: Culture and the English Language

– The second part includes 7 questions addressing learners' opinions about learning culture; and reasons why or why not they like learning the foreign culture. It also tries to discover the extent to which learners are motivated to know about the target culture.

Part three: The Target Culture and the Textbook

– In this part, pupils are asked to rate the extent to which they agree or disagree with how the target culture is dealt with in the tackled EFL textbook. Students have six response items and rate them according to their opinions about the used textbooks and how they represent the various cultural elements.

Part four: The Foreign Culture

– The fourth part is also concerned with the main scope of the research which is learners' attitudes towards the target culture. Part four has 4 multiple-choice attitude items. Students are given statement about etiquettes related to the target culture to which they are asked to respond and explain why accept or reject the etiquette.

Part five: Learner's Opinion Space

– As a concluding section, the last part requests pupils to give any comments and opinions they have regarding learning the target culture.

2.3.1.2. Participants

A/ Teachers

The total number of teachers who have agreed to participate in this study and complete the survey was 40. They are from a total of 11 Algerian middle schools, across the

city of Tizi Ouzou. All the teachers were using the same course books as they are the only textbooks approved by the Ministry of National Education to be used at the middle school classes. All the participants, i.e. teachers as well as their students were asked to carefully and honestly answer questions related to characteristics of the textbooks they have been using.

B/ Learners

The samples of learners were chosen by their teachers depending on their level in English to ensure comprehension and avoid any linguistic difficulty. Such sampling is known as '*convenience sampling*.' Dörnyei (2003) states that this kind of sampling is the most used. 100 pupils of MS 4 grade took part in the study. This grade was selected because, MS4 level would guarantee that pupils know each other and are familiar with the school, the textbooks, and the teaching methods of their English teachers.

2.3.1.3. Procedures of Questionnaires Administration

As the study was carried out at the Middle schools of Tizi Ouzou, it was necessary to have permission from the Wilaya Academy of National Education of Tizi Ouzou province. The researcher has attached a sample of the questionnaires to the application letter which was signed by the head of the department of English to the officials in the Directorate of National Education in Tizi Ouzou city on November 11, 2015. (See Appendix)

Prior to the distribution of the instruments, teachers were alerted to the survey: the textbook evaluation study and data collection procedures by means of the questionnaires. This was done in the first meeting with each one of them. They were given the necessary information about the administration procedures. Administration dates were planned according to the teachers' weekly lesson programs. The data collection took place on the second week of December, 2015-2016 academic year.

Questionnaires were distributed to pupils directly during one of their lessons. They were previously informed of the study by their respective EFL teacher. Questionnaires were handed out to pupils chronologically, school by school, with the presence of their teacher and the researcher to give any needed explanatory instructions concerning the questionnaire items. Pupils who were not concerned with the survey were given assignments by the teacher to avoid distraction of other students. Students needed between 35 to 45 minutes to fill out the questionnaire. All the involved pupils were present on the days of the survey; the return was 100%.

2.3.1.4. Procedures of Questionnaires Results Analysis

Using statistically and mathematically based techniques, the obtained data were quantitatively converted into Excel spreadsheet format and analysed. The analysis included mainly descriptive way of presenting the results. Descriptive statistics is very practical method as Dörnyei (2003) maintains: “descriptive statistics offer a tidy way of presenting the data we have.”¹⁵⁷

2.3.2. EFL Textbooks

The present study covers EFL textbooks targeted at the four grades in the Algerian middle school, that is, at pupils who are 12–16 years old. The textbooks were chosen for several reasons. Firstly, Brugeilles and Cromer (2009) states that textbooks “explicitly transmit not only an understanding of history and a world view – in other words, markers in time and space – but also models of social behaviours, norms and values.”¹⁵⁸ Secondly, pupils’ age at whom these books are targeted, twelve to sixteen, is probably at the most

¹⁵⁷. Dörnyei, *Questionnaires in Second Language Research*, 114.

¹⁵⁸. Carole Brugeilles and Sylvie Cromer, *Analysing Gender Representations in School Textbooks* (Paris: Centre de Recherche Populations et Sociétés, 2009), 13.

receptive age. This means that pupils' reasoning at such age is easily manipulated. It is stated in Juvenile Justice Guide Book for Legislators:

*Emerging evidence also suggests that the hormonal changes of puberty affect the adolescent brain's ability to process emotional and social information to make them more sensitive to others' opinions.*¹⁵⁹

The data are collected in two ways. First, by examining the contents of the various dialogues, conversations and texts included in the studied textbooks to check whether or not the information that embodies the target culture promotes any stereotype. Second, by noting the visuals, and characters that represent the target culture within the textbooks. In other words, the analysis of ELT textbooks concentrates on the representation of culture; to check whether they encompass any stereotypes against the target culture.

2.3.2.1. Data Analysis Framework

Textbooks analysis is meant to explore two interconnected areas. The first one concerns attitudes. It investigates the extent to which and how EFL textbooks influence learners' attitudes towards the target culture. The ultimate goal is to determine the role of textbooks in helping learners to develop tolerance towards otherness. The second area relates to textbooks exertion on learners' attitude towards other peoples' lifestyles in many domains. Therefore, it sounds interesting to find out if textbooks incorporate any gender stereotypes. Sunderland (1992) stresses the necessity to investigate textbooks with regard to gender stereotypes due to their effective influence on learners. She argues that "any unconscious influence of female characters who play restricted social, behavioural, and linguistic roles does not suggest cognitive and communicative empowerment for female learners."¹⁶⁰

¹⁵⁹. National Conference of State legislators, "Adolescent Development & Competency," <http://www.ncsl.org/documents/cj/jjguidebook-adolescent.pdf> (accessed October 22, 2015).

¹⁶⁰. Sunderland, "Gender in the EFL classroom," 86.

Sunderland adds that if female learners are aware of the biased representation of female characters in the textbook, their learning might be hindered.

Michel (1986) also contends that gender stereotypes have negative effects on male learners too. He claims that the frequent biased presentations of male characters involved in rough games, competitive sports, stamina and competence make them experiencing anxiety because of the perpetual fear of resembling their female peers who are not shown engaged in the aforementioned practices. Michel goes as far as to say that “the stereotyped images of boys that are conveyed by the media and children's literature have the effect of cutting boys and men off from their emotions and natural feelings.”¹⁶¹

Three analytical approaches suggested by Michel (1986) were adopted in our cultural analysis. These methods are: quantitative analysis of the content, qualitative analysis of the content and analysis of gender bias inherent in the language. The first approach is to compare the numbers of male and female characters appearing in titles, texts and illustrations. The second approach is also to compare the feature attributed to male and female characters appearing in titles, texts and illustrations. The third approach is to analyse how vocabulary, grammatical structures and insinuations are used.¹⁶²

Concerning the first area of analysis related to learners' attitudes towards otherness as well as the second area, which is pertinent to gender stereotyping, it seems relevant to us to base our investigation on targeted questions:

Question 1. *Are learners invited or given the opportunity to negotiate differences between the local and foreign culture?*

¹⁶¹. Michel, *Down with Stereotypes!* 23.

¹⁶². *Ibid.*, 49.

The analysis of this area is based on criteria put forward by two authors: Skopinskaja's (2003) and Risager's (1991). The former examines EFL textbooks according to the:

*presentation of content through an attitudinal perspective, that is development of tolerance and empathy towards otherness as well as a feeling of the national identity; challenging the learners' existing stereotypes; arousing curiosity about otherness; and preparing students for an adequate behaviour in the target language.*¹⁶³

As for the latter, Risager illustrates the criteria as follows: "one can find examples of invitations to discuss the stereotypes that different nationalities are supposed to have about the country and the people in question."¹⁶⁴

Question 2. *Are the male and female characters equally presented in many roles and domains?*

To answer this question, we have selected Michel's (1986) paradigm to complete our analysis. He regards textbooks as a means to convey gender prejudice if they allocate certain roles or features to one gender. Michel states the following three categories in which gender stereotyping can be investigated.

a. Social references to male and female characters, in both texts and illustrations:

- *Marital status:* a textbook is considered to be sexist if it depicts more married women than men. This may lead learners to associate woman's status exclusively with marriage.

- *Family status:* another gender discrimination can be seen in defining female characters as mothers when no reference to male's status as father is ignored.

- *Level of employment:* another sign of sexism is when the percentage of female characters portrayed as having an occupation is inferior to her male counterparts.

¹⁶³. Skopinskaja, "The Role of Culture in Foreign Language Teaching Materials," 46-47.

¹⁶⁴. Risager, "Cultural References in European Textbooks," 188.

b. Activities specific to male or female characters:

- *Occupation:* it can be claimed that a coursebook contains sexist stereotype when it shows, for example, women as holding the traditional domestic roles like nurse, teacher of young children and hairdresser while it does not depict female character holding such occupation as doctor, lawyer, bus-driver, works supervisor, etc.
- *Political or social activities:* gender stereotyping appears in a textbook when the latter allocates political or social roles which require authority, responsibility and a spirit of initiative to male characters only.
- *Domestic tasks carried out in the home:* if traits such as tidying up, cleaning, shopping, cooking, etc. are shown as exclusive women's domains, then this is also a form of sexism.
- *Contributing to the education of children:* this is when female characters are shown more than the male ones to be in contact with children.
- *Political or social activities:* a textbook is accused of sexism when it allocates a political or social responsibility to male characters only.
- *Hobbies and crafts:* a textbook is said to contain gender prejudice if it attributes certain hobbies or crafts to one gender more than to the other.
- *Artistic activities:* when men are shown as more engaged in activities like singing, dance, theatre, (...) than women, this is an indicator of sexism.
- *Exploration and adventures:* gender stereotyping is included when a textbook exclusively attributes such activities to men.

- *Sports*: sexism can be also indicated when the textbook shows that most of sports activities are performed by men.

c. Social and emotional behaviour specific to male and female characters:

- *Positive or negative emotions*: the textbooks contain gender bias if it portrays woman as affectionate or overly emotional, and men as aggressive, combative and insensitive.

- *Weakness and strength of characters*: the way in which weaknesses and strengths of character are allocated respectively to female and male characters is an indicator of sexism.

The gathered data about the gender bias will be displayed through tabulation and will be followed by short analysis. In addition to these categories, another genre of sexism, which will also be investigated on the basis of Michel' model which highlights the use of the word "man" when talking about human race. Michel calls this form of stereotype "sexism in vocabulary."¹⁶⁵

Question 3. *Is the visibility and presence of woman equal to those of man in all the visuals and texts incorporated in the coursebooks?*

Textbook visuals should also be examined since they are an important part of the four Algerian Middle School English Textbooks. This examination of visuals will be quantitatively conducted according to Michel's (1986) model which is based on statistics when comparing the number of male and female characters who appear in texts and illustrations. Michel argues that if one gender is more frequent than the other, it is an "indication of sexism."

2.3.2.2. Textbooks Description

The four textbooks are locally written; by Algerian university teachers who have long experience in ELT, under the inspection and approval of the Ministry of National

¹⁶⁵. Michel, *Down with Stereotypes!* 51-54.

Education. They are published by the “Office National des Publications Scolaires.” In the charts and tables below, detailed descriptions of the four course books will be provided. The researcher opted to describe the corpus by means of charts and tables in order to impartially avoid value judgments.

Spotlight on English Book One; 1MS

Section	Pages
Table of contents	7-8
File contents	9-12
Pre-file	13-18
Files	21-164
Glossary	165-189
Total	189

Table 2: Structure of Spotlight on English Book One.

File number	Title	Number of pages
File one	Hello!	17
File two	Family and Friends	15
File three	Sport	17
File four	In and Out	18
File five	Inventions and Discoveries	18
File six	Food	20
File seven	Environment	20

Table 3: Description of Spotlight on English Book One files.

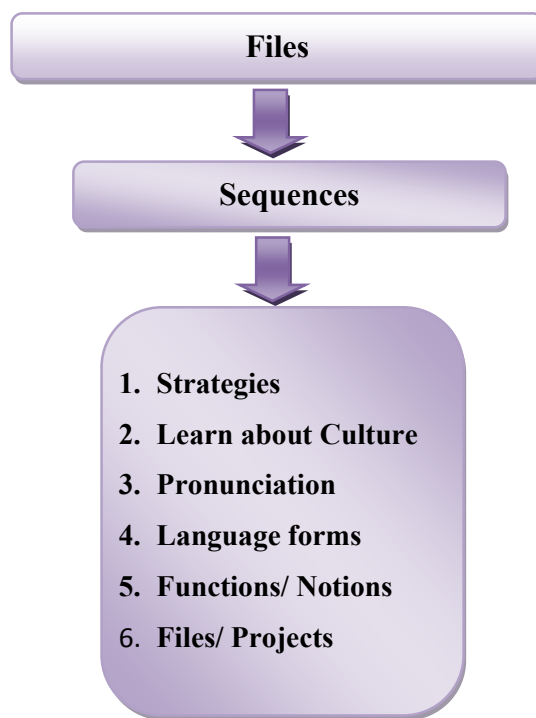


Figure 3: The Content of Spotlight on English Book One Files.

Spotlight on English Book Two; 2MS

Section	Pages
Structure of the textbook	4-6
Files	7-116
Glossary	117-123
File contents	124-125
Total	185

Table 4: Structure of Spotlight on English Book Two.

File number	File title	Number of Pages
File one	A person's Profile	19
File two	Language Games	21
File three	Health	23
File four	Cartoon/s	21
File five	Theatre	21

Table 5: Description of Spotlight on English Book Two Files.

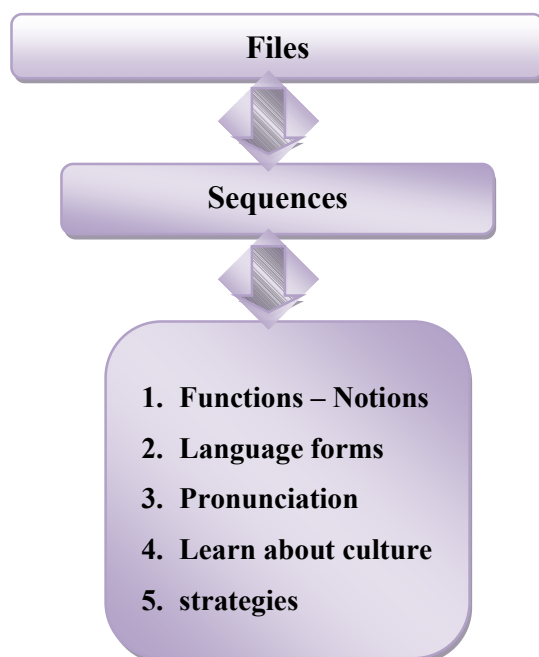


Figure 4: The Content of Spotlight on English Book Two Files.

Spotlight on English Book Three; 3MS

Section	Pages
Preface to the revised edition	4-5
To the student	6-9
Book map	10-13
Files	14-153
Listening scripts	164-170
Electronic messaging	171
Phonetic symbols	172-173
Irregular verbs and spelling rules	174-176
Total	176

Table 6: Structure of Spotlight on English Book Three.

File number	File title	Number of Pages
File one	Communications	38
File two	Travel	38
File three	Work and Play	36
File four	Around the World	34

Table 7: Description of Spotlight on English Book Three Files.

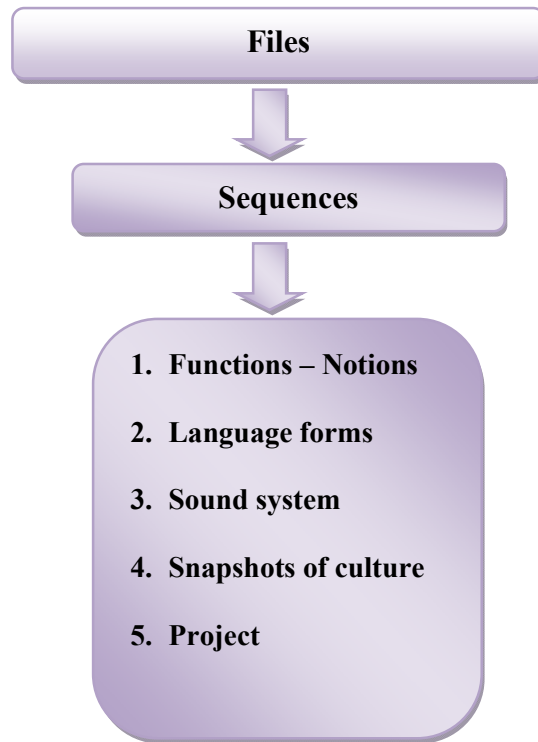


Figure 5: The Content of Spotlight on English Book Three Files.

On the Move; 4MS

Section	Pages
Contents	2-3
To the student	4
To the teacher	8
Map of the book	10-15
Files	16-164
Scripts	165-175
Grammar reference	176-190
Phonetic symbols	191
Acknowledgment	192
Total	192

Table 8: Structure On the Move.

File number	Title	Number of Pages
File one	It's my treat.	25
File two	You can do it.	24
File three	Great expectations	25
File four	Then and now	27
File five	Dreams, dreams	24
File six	Fact and fiction	24

Table 9: Description of On the Move Files.

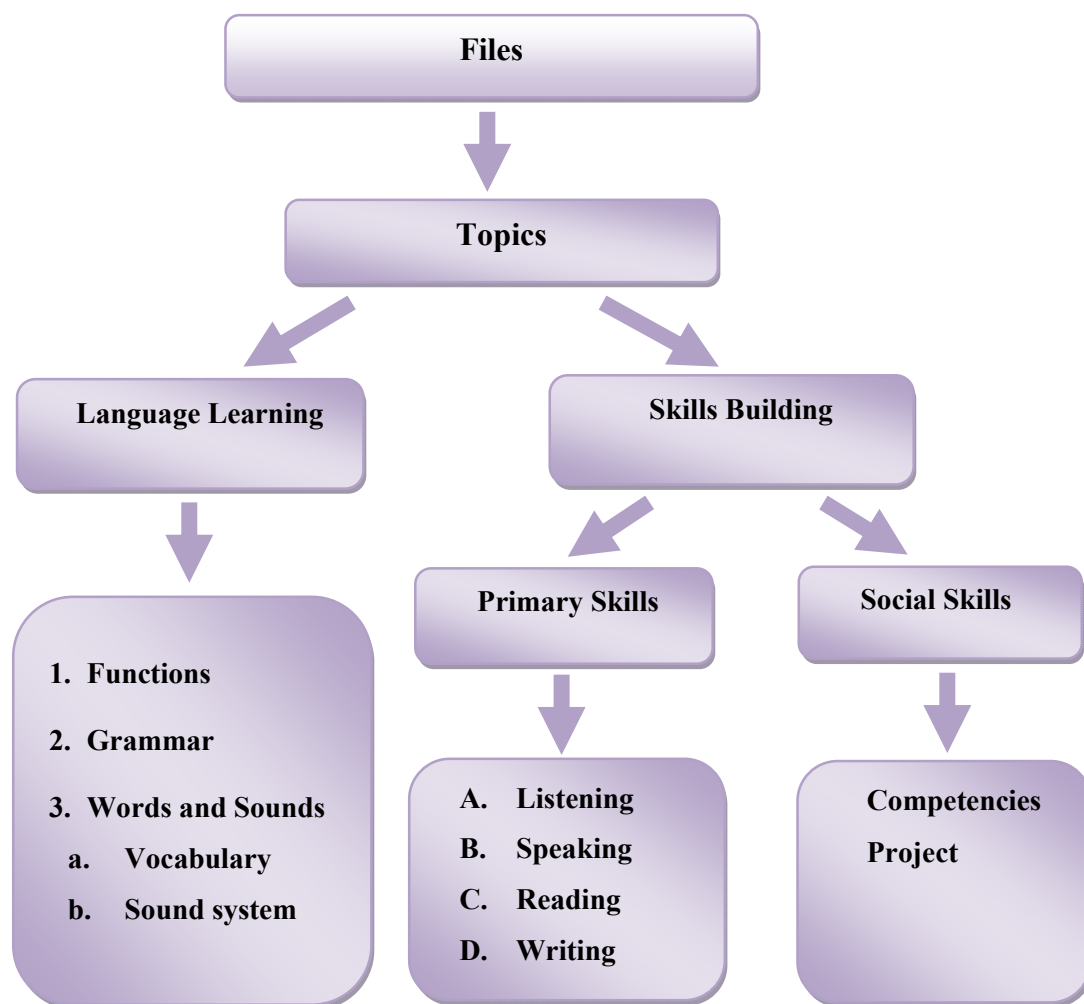


Figure 6: The Content of On the Move Files.

2.3.2.3. An Overview on the Cultural Components of EFL Textbooks

Examining the tackled textbooks demonstrates that culture is introduced as early as from the 1st MS year in a section entitled *Learn about Culture*. This suggests that the Algerian curricula designers' and textbooks writers' intention to incorporate cultural features into the teaching of EFL at the middle school level in order to achieve the purpose of developing learners' cultural awareness and allowing them to use the language within its cultural context. In this respect Achour (2003) explains:

*Various items are presented in order to initiate tasks and activities linked to culture, so that the learners will feel that no language is self-sufficient. They will almost unconsciously realize that it is through culture that they can perceive facts, events, history and life in general.*¹⁶⁶

It is also worth mentioning that in the four textbooks, culture is included in the teaching of English through various language materials, most notably short and simple pieces of writing in addition to pictures and illustrations. The topics have been chosen according to pupils' age and interests. All the materials are designed to serve as a window through which learners are exposed to the culture of the English speaking world. Therefore, it can be assumed that EFL textbooks designed for the Algerian middle schools have some cultural objectives that textbooks' authors intended to meet the pupils' needs.

¹⁶⁶. Achour Khelifa, *Teacher's Handbook for 1st Year Middle School* (Algiers: ONPS, 2003): 8.

CHAPTER THREE: PRESENTATION AND ANALYSIS OF THE RESULTS

This chapter presents and discusses the results obtained from the targeted teachers' and learners' questionnaires in addition to the analysis of the corpus, in order to answer the research questions. It is divided into two parts: a) results of the survey questionnaires, b) results of textbooks analysis.

3.1. Questionnaires' Results

3.1.1. Results of the Teachers' questionnaire

Almost all teachers gave responses to the multiple choice questions, but not all of them answered the open-ended questions such as the one concerned the definition of culture.

Part one: General background regarding the surveyed teachers

1. Gender

Table 10 displays the elicited information about gender of the surveyed teachers.

Gender	frequency	percentage
Male	32	80 %
Female	8	20 %
No answer	0	0 %
Total	40	100 %

Table 10: Gender of Teachers

It is clear from the table above that the majority of the teachers who took part in this study (82%) are females.

2. Teaching Experience

Years of teaching	frequency	percentage
1 → 10	4	10 %
11 → 20	18	45 %
More than 20	18	45 %
No answer	0	0 %
Total	40	100 %

Table 11: Years of Professional Experience

Table 11 indicates that all the surveyed teachers have taught at the middle schools for 15 years or longer and thus are familiar with the school's curriculum and teaching philosophy, as well as the textbooks in use. Consequently, their responses to the survey questions are supposed to be reliable enough.

3. Degrees

Degrees	frequency	percentage
BA (Licence)	32	80 %
Master	0	0 %
Others (ITE)	7	17.5 %
No answer	1	2.5 %
Total	40	100 %

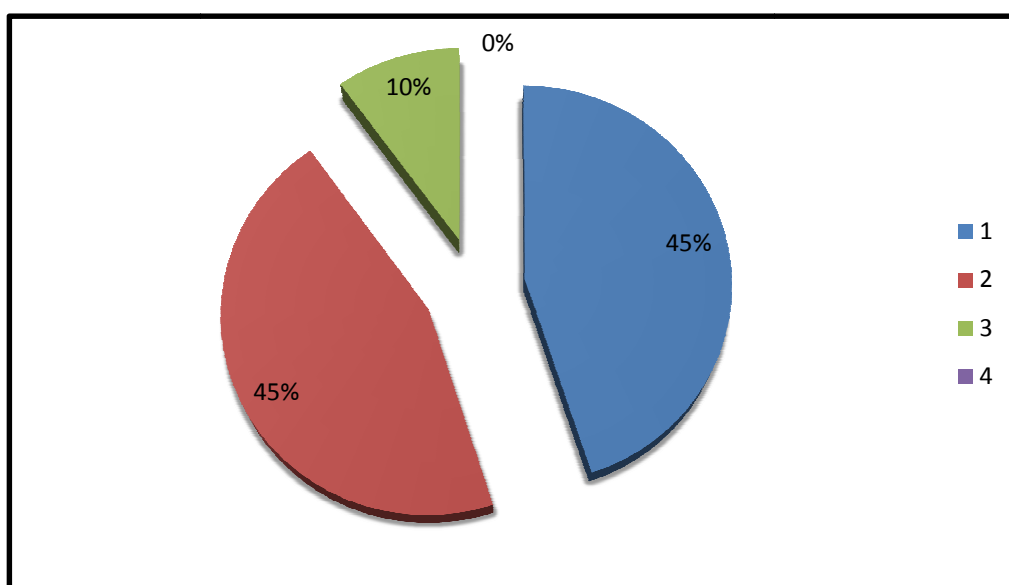
Table 12: Degrees Respective to Teachers

Table 6 shows that 80 % of the involved teachers have BA and 17.5 % hold an ITE degree which is tow-years teacher's training course taken from an ancient institute specialized in training teachers in Algeria. This means that they have the necessary qualifications for the task of teaching.

Part two: Teaching the Target Culture

Question 4. *Do you think it is important to incorporate the teaching of culture into foreign language curriculum?*

Though 10 % of the teacher suggested that culture should be taught on a separate course, almost none denied the importance of incorporating culture into the FL program. They either regard it as important (18) or very important (18). Teachers' opinion about the importance of teaching culture will be illustrated in the graph below.



1 Important

2 Very important

3 It should be taught on a separate course

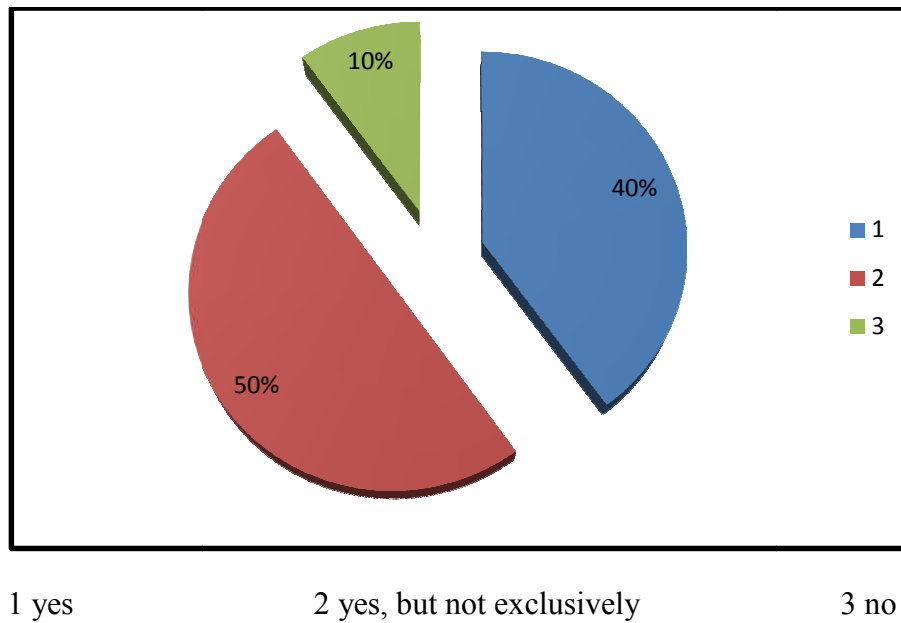
4 Not important

Graph 1: Teachers' Ranking of the Importance of Teaching Culture

Question 5. *Do you think that it is your duty as FL teacher to make the pupils aware of the foreign culture?*

Despite the fact that most teachers admit that it is their duty to make the pupils aware of the foreign culture, 50 % of them do not see that they are exclusively supposed to do

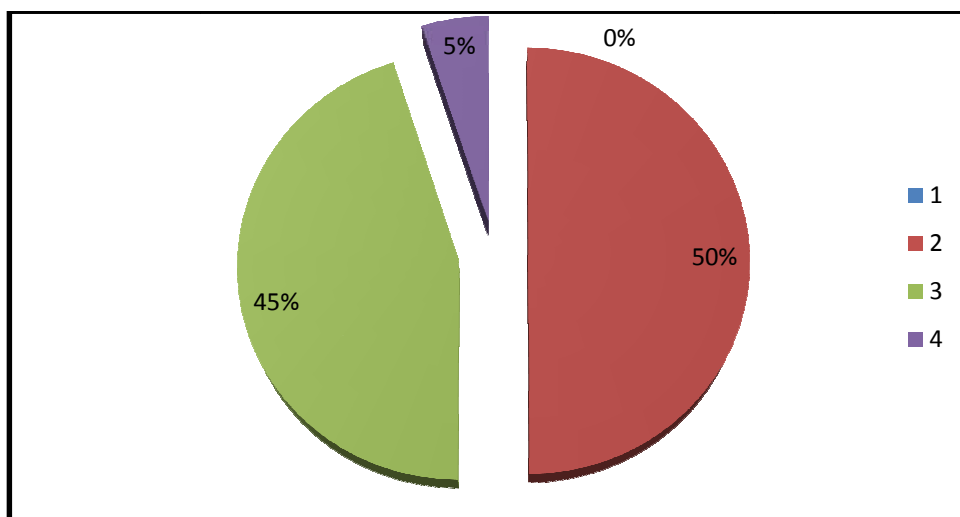
it. 4 teachers responded that it is not their duty. Graph 2 gives more details about the duty of making the pupils aware of the foreign culture.



Graph 2: Teachers' Opinions about the Duty of Teaching Culture

Question 6. *How often do you deal with a given cultural aspect during EFL class?*

The obtained results show that half of teachers (50%) often deal with culture, it means at least once or twice a week. 45% answered that they rarely teach it, while only 5% answered that they do not deal with culture. However, no teacher chose “always.” The full details are presented in graph 3.



1 always 2 often 3 rarely 4 never

Graph 3: Teachers' Frequency of Teaching Culture

Question 7. *What do you think the main objectives of teaching culture are?*

Though teachers were given a space where four aims of teaching culture can be elicited, most of them gave either one or two aims. Two teachers skipped the question. Generally, teachers' responses diverge. They can be classified under four headings as illustrated in the table below:

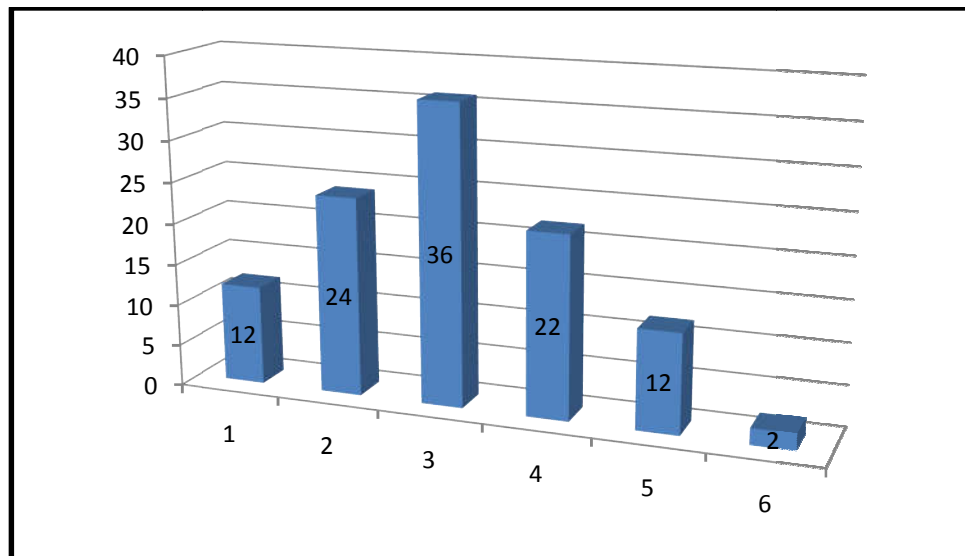
Headings	Frequency	Percentage
To make learners aware of the foreign culture	32	53.33 %
To know how to use English correctly	14	23.33 %
To motivate pupils to learn more	8	13.33 %
To compare between the native and foreign culture	6	10 %
Total	60	100 %

Table 13: Teachers' Opinions about the Aims of Teaching Culture

The above table indicates that the majority of teachers' answers (53.33%) show that the primary aim of teaching culture is 'to make learners aware of the foreign culture.' 23.33 % of the respondents' answers are in favour of teaching culture to enable learners to use the language in a correct way. 13.33 % of the responses illustrate that the aim of teaching culture is motivating the learners; however, only 10 % of answers say that culture is taught in order to make a comparison between the native and the foreign culture. The elicited data may suggest that most of teachers deal with culture with the aim of making their pupils aware of the foreign culture.

Question 8. *What are the cultural topics/themes you teach?*

Teachers were given five cultural topics and asked to indicate which one(s) they usually teach. Two teachers did not give any answer. Detailed description is given below.



1 Beliefs and values 2 traditions and customs 3 aspects of daily life
 4 history 5 art and literature 6 others

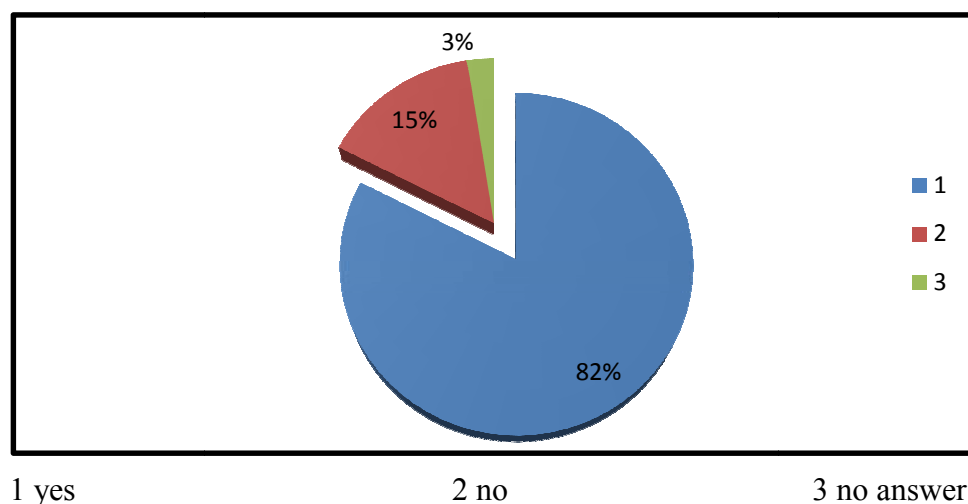
Graph 4: Teachers' Score for the Most Taught Cultural Themes

As it is shown in the above chart, teachers' answers vary considerably on the question regarding the tackled cultural themes. Obviously, the topic of daily life aspects was highly scored by teachers (36 scores). Traditions and customs rank as the second theme with

score of 24. History topic was also ticked by teacher with 22 scores. Themes of beliefs/values and art/literature were similarly scored 12. Two teachers responded that they deal with two other topics: one topic was ‘education’ and the other was ‘behaviours.’ The results indicate that teachers consider aspects of daily life as the major topic to teach. The focus on such a subject might be explained by three factors: firstly, teachers have rather knowledge about it. Secondly, pupils are interested in learning about such a theme. Thirdly, the used textbooks provide more information about this topic.

Question 9. *Were you taught things about the target culture when you were studying for your degree or, during a training course?*

Teachers were asked to indicate if they have received any knowledge of the culture throughout teacher’s training course or when preparing for their degrees. 33 teachers (82.5%) said that they have been taught about culture during one or both courses. 6 teachers answered that they have never received any cultural training, whereas one teacher did not respond. Full details on this score are indicated in Graph 4. The findings point out that the majority of teachers (82.5%) have the necessary cultural knowledge which may allow them to deal with varied cultural subjects during the EFL classes.



Graph 5: Teachers’ Training in Culture

Question 10. *Have you ever been confronted with any difficulty in teaching any aspect of the target culture?*

If yes, please say which aspect?

How did you cope with it?

31 teachers (77.5%) responded that they have never had any difficulty in teaching the target culture while the other 9 teachers (22.5%) declared that they have been faced by some challenges when teaching the target culture. Only two teachers specified which aspect and explained how they had coped with it. A teacher answered: “the learners were not interested in the target culture since they did not know theirs.” The teacher coped with this challenge by comparing the foreign culture with the pupils’ own culture. Another teacher faced difficulty when dealing with religious aspects of the foreign culture. The respondent teacher dealt with this problem through explaining the difference between the two cultures. According to the teachers’ explanations, the problem was not with the tackled culture; instead, it concerned the pupils and the way they look to otherness.

The obtained data reveals that, in most cases, culture is easily dealt with during EFL classes. This may be because of the usual discussed cultural subjects that pupils find acceptable. Figure 10, for example, proves that the most tackled topic is aspects of daily life, a topic that might be mostly feasible for the pupils.

Question 10. *How would you define culture?*

Not unexpectedly, more than a quarter of the respondents left the question on culture’s definition unanswered, this may be justified by the difficulty of defining culture, as seen in literature review part.

The most of the provided definitions (25) fall into the category which includes both peoples' customs, traditions and way of life and their literature and art. That is to say, 86.20% of the definitions include characteristics of both small "c" culture and big "C" culture. Examples of these definitions are:

1. "Culture for me is: the customs, beliefs, the language, the ideas, arts and literature of a given community."

2. "Culture includes many aspects like traditions, customs, religion, art and many other things."

3. "Culture is a range of activities, traditions and knowledge. All these aspects constitute the culture of a particular country."

4. "It is the characteristics and knowledge of a group of people defined by everything: from language, religion, social habits to music and art."

However 4 respondents gave disparate definitions for culture. These definitions are:

1. "Culture is like a flower where a bee selects its nectar."

2. "It is both of language and origins that define each person."

3. "It is the heritage of any nation that can make its people stronger when strong and weaker when weak."

4. "It is what makes people different."

The elicited data indicate that most of teachers have approximately the same conception of culture. This may explain why they tended to associate it with such aspects: the

way of life, traditions, art and religion. In a word, the observed definitions given by the respondents reveal that there is propensity to define culture.

Part two: Learners and the Target Culture

Question 12. *Do you think that pupils are more motivated in learning the language with some background knowledge in culture?*

Yes, why?

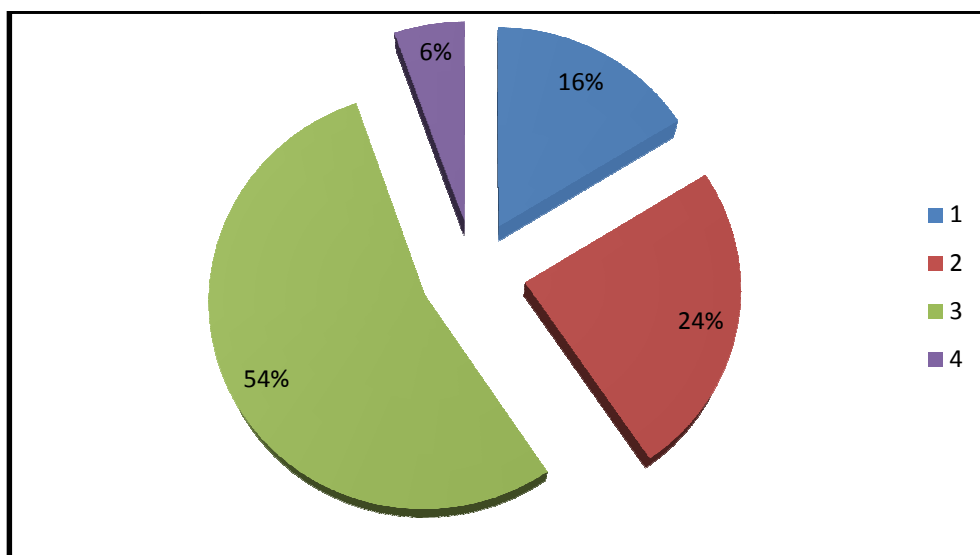
No, why?

Teachers were asked to indicate if their pupils are more motivated to learn language when it is embedded with some cultural dimensions. They were also asked to provide a justification. 30 teachers answered yes, one teacher responded no while 9 teachers skipped the question. However, 4 teachers who answered yes did not explain why.

It is clear from the elicited responses that in general, dealing with some cultural aspects stimulates pupils to learn more. Most teachers explained this motivation by pupil's curiosity. Other teachers claimed that pupils are often intrigued by the foreign culture which makes them interested to learn many things about its nation including language. In sum, it can be concluded that the majority of teachers demonstrated that culture stimulates pupils to learn more about language.

Question 13. *To what extent are your pupils interested in learning about the target culture?*

Teachers were given four scales and asked to indicate the extent to which their pupils are interested in learning the target culture. 37 teachers answered the question while 3 did not. Teachers' scores are shown in the graph blow.



1. not interested 2. Slightly interested 3. Interested 4. Very interested

Graph 6: Teachers' Scores of Pupils' Interest in Learning Culture

Teachers' responses demonstrate that the majority of their pupils (54%) find learning language with some cultural background interesting. This may further explain why pupils are more motivated to learn the language and, simultaneously, acquire some knowledge about its culture. Therefore, it is worth mentioning that, in most cases, teachers regard the cultural content as a key factor in the process of the foreign language teaching, a factor which may help pupils to learn more and render learning pleasurable.

Question 14. *Do you remember if any of your pupils have a certain attitude(s) towards the tackled culture?*

Yes *No*

If yes, would you mind sharing it please?

Teachers were asked to declare if any of their pupils had had a particular attitude about the tackled culture. If the answer is yes, they were also asked to recount what they

experienced. Again, not all of the teachers answered the question. 24 teachers' responses were no, 5 yes and the other teachers did not respond.

The attained results reveal that though most of teachers who participated in the survey declared that they did not observe any certain attitudes from their pupils regarding the tackled culture, five teachers stated that they noticed that some pupils have a certain attitude to the target culture. Following are some of those teachers' witnesses:

1. "When dealing with the British pubs and the difference between their culture and ours, pupils were a little bit surprised." The teacher explained such attitude by stating: "In Algeria it's not recommended to frequent such places however in Britain such a place is friendly and warm place to meet in."

2. "Many of them say and find their culture better." The respondent teacher said, by way of explanation, that media and internet have a huge influence on pupils' attitudes and perceptions of many things surrounding them.

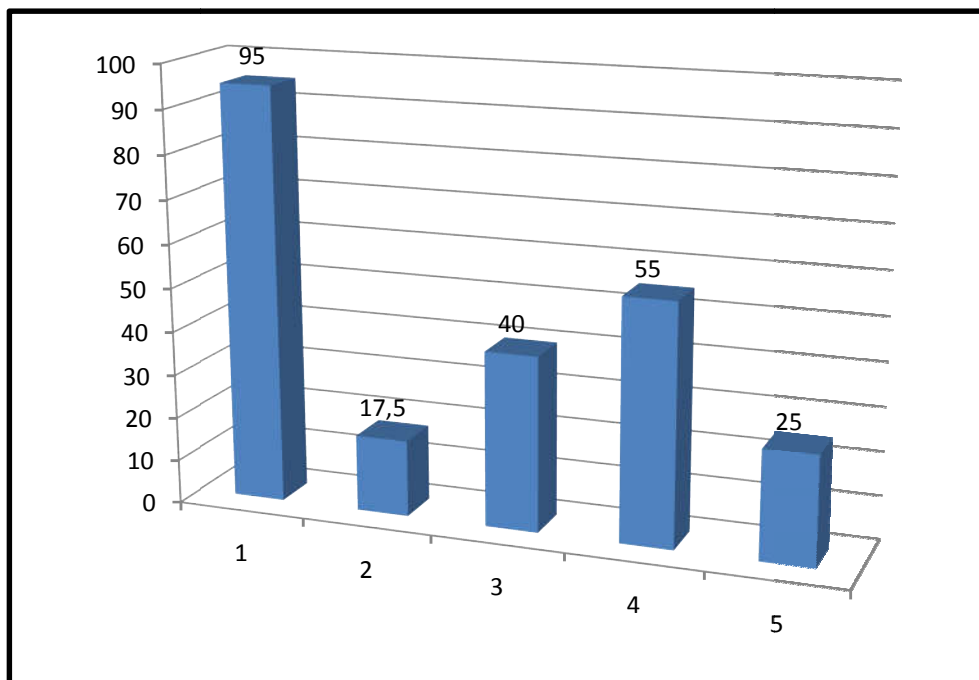
3. "Once I wanted to sing with my pupils, some refused to." The teacher said that pupils refused because of their cultural background or some family considerations.

To sum up, negative attitudes of some pupils that were noticed by teachers when dealing with the target culture may be caused by pupils' perceptions about the tackled culture, such as perceptions might be grounded in the pupils' resistance to the foreign culture which caused by their own culture. These results tend to be similar to what is stated by Welsh (2011) in the literature review part. Contrary to that, most teachers responded that they did not notice any pupil have a particular attitude towards the target culture.

Part four: the used materials and the target culture

Question 16. *What sources do you use more frequently for teaching the culture?*

Teachers were given a range of materials and asked to tick which ones they frequently use for teaching culture. The scores are presented in the following graph.



1 School textbooks 2 Newspapers 3 Videotapes 4 the Internet 5 others

Graph 7: Teachers' Score for the Most Used Materials

Not unexpectedly, textbooks were chosen by most of participants (95%) as the most used source for teaching culture. The rationale behind this choice might be that textbooks are officially recommended in school programmes. Still, two teachers claimed that they do not use textbooks as the main source for teaching culture. The second main source of teaching culture is the internet (55%). The reason for which teachers opt to use this source might be its positive attributes like accessibility and richness of topics. After the internet, videotapes are the third selected source (40%). There might be three motives for using videotapes to teach culture. Firstly, they can be easily downloaded. Secondly, videotapes can authentically

present some cultural features like social interaction. Thirdly, they can give more explanations about such topics as historical events or national figures.

In addition to the proposed sources, teachers indicated that they use other materials for teaching culture such as songs, pictures, drawings and Essential English Book 1/2/3 and 4 designed by Salah Chiad. The least used sources are newspapers. There might be two main factors behind this low score. First, the unavailability of news papers written in English. Second, newspapers discuss topics that learners may not find interesting.

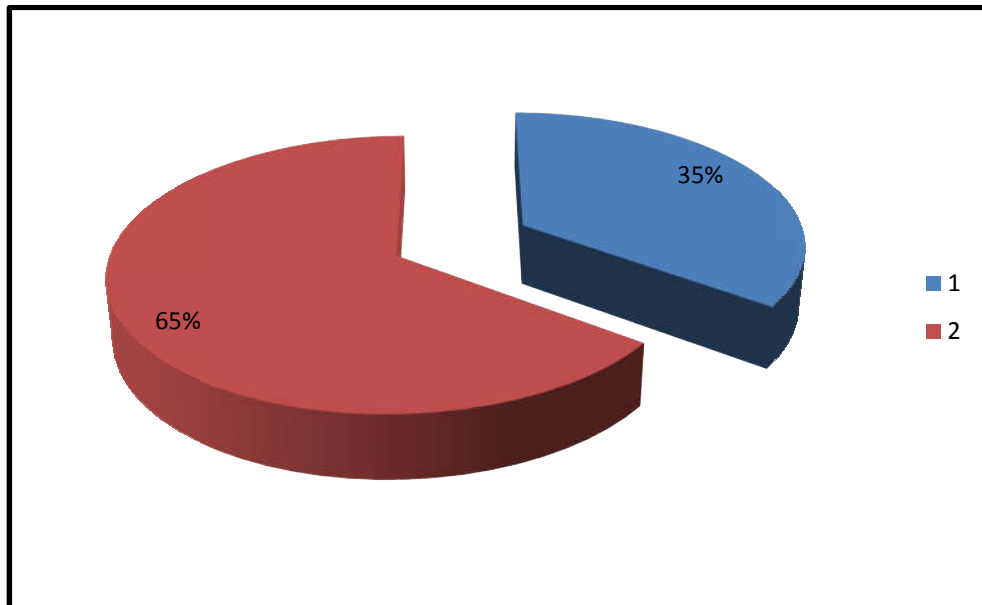
On the other hand, only half of the participants explained why they chose their materials for the purpose of addressing the target culture. Most of the answers seemed to be identical to a great extent. According to the given responses, the sources are used to facilitate the process of teaching and learning the foreign language along with culture in a motivation-filled atmosphere. The alternative is that such materials as song and pictures might be more stimulating for those pupils who are talented in singing or painting.

Question 17. *Do you think that textbooks are suitable and adequate sources for teaching culture?*

Yes why?

No why not?

This question addresses the main sources of English language programmes. Teachers were asked to give their opinions on the adequacy of textbooks as materials for culture teaching they were also asked to provide explanation for their answers. Results are displayed in the following graph.



1. Yes 2. No

Graph 8: Teachers' Opinions on the Adequacy of Textbooks

The data presented above indicate that most of the surveyed teachers (65%) answered negatively. This means that they seem to agree on the inadequacy of textbooks as a source for teaching the target culture. The most frequently given explanation for these points of view is that textbooks do not suggest the sufficient contents that talk about diverse cultural topics, especially daily life styles, a topic which is highly scored by teachers (see figure 8).

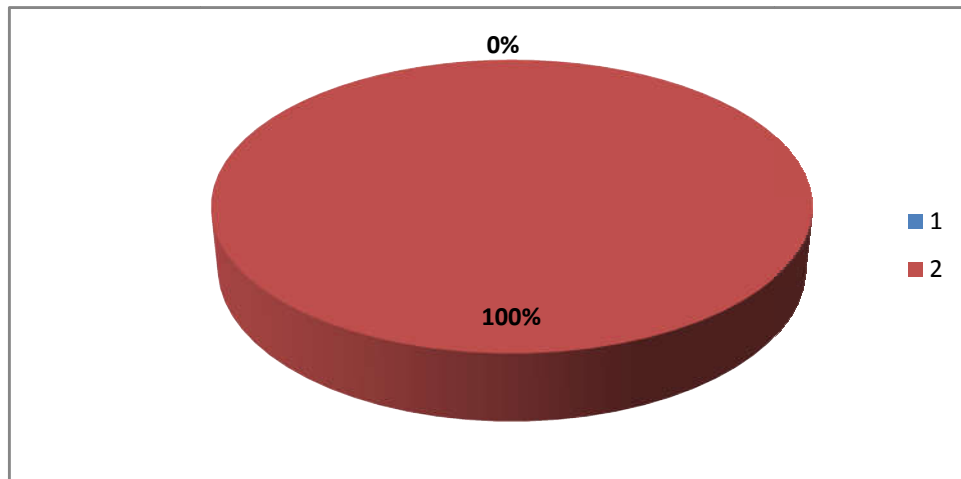
As for those teachers who claimed that textbooks are sufficient materials for culture teaching, they did not, for the most part, provide any grounds for their opinions. Only one teacher stated that: “various items are presented in order to initiate tasks and activities linked to culture.”

Question 18. *Do EFL textbooks include negative aspect of the target culture?*

Yes if yes, please say which aspect

No

Item number 18 brings the cultural contents of EFL textbooks into question through asking teachers to indicate if they detected any negative aspect of the target culture which is included in textbooks they use. Graph 9 illustrates teachers' response to Q 18.



1. Yes 2. No

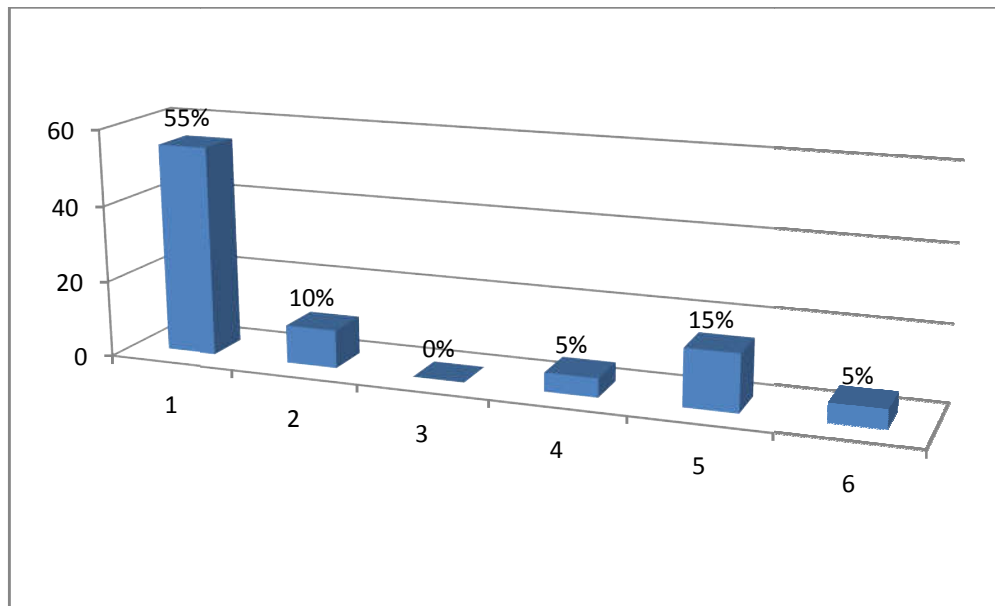
Graph 9: Teachers' Responses to Q 18

The findings demonstrate that the cultural components of EFL textbooks used at the Algerian middle schools do not incorporate any negative aspect of the target culture. Textbooks authors might have avoided to include any negative aspects in order not to make the target culture frowned upon.

Question 19. *English textbooks feature suitable cultural diversity.*

1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree 6. Strongly disagree

Item number 19 is a statement aimed at eliciting teachers' opinions regarding the cultural diversity in English textbooks. Teachers were given six scales and asked to indicate the extent to which they agree or disagree upon the statement. The obtained data is shown in the following graph.



1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree 6. Strongly disagree

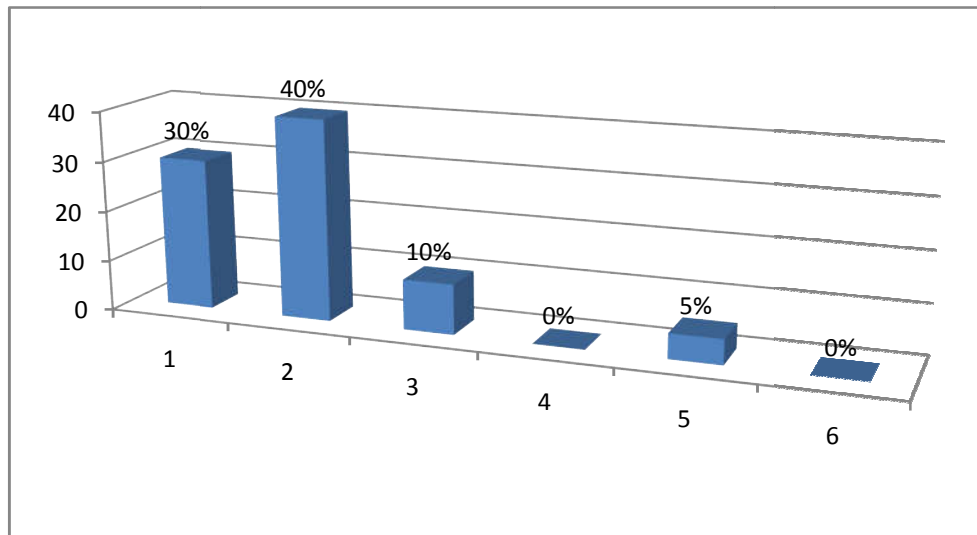
Graph 10: Teachers' Views on the Cultural Diversity in Textbooks

It is clear from the above graph that teachers held divergent opinions on the statement. Four teachers did not give their views. This may suggest that they are neutral. Only two teachers were strongly opposed to the statement while 15% disagreed and 5% slightly disagreed with it. On the other hand, more than half of the respondents (55 %) indicated that they, to some extent, supported the statement and four completely agreed with it, whereas no teacher expressed a strong support to it. All in all, the majority of teachers (65%) showed a satisfaction with the cultural diversity included in EFL textbooks.

Question 20. *The included culture affects positively the process of teaching English.*

1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree 6. Strongly disagree

Statement 20 is meant to reveal teachers' opinions on whether the cultural elements that EFL textbooks encompass have a positive effect on teaching and learning the language. The elicited answers are illustrated in the graph below.



1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree 6. Strongly disagree

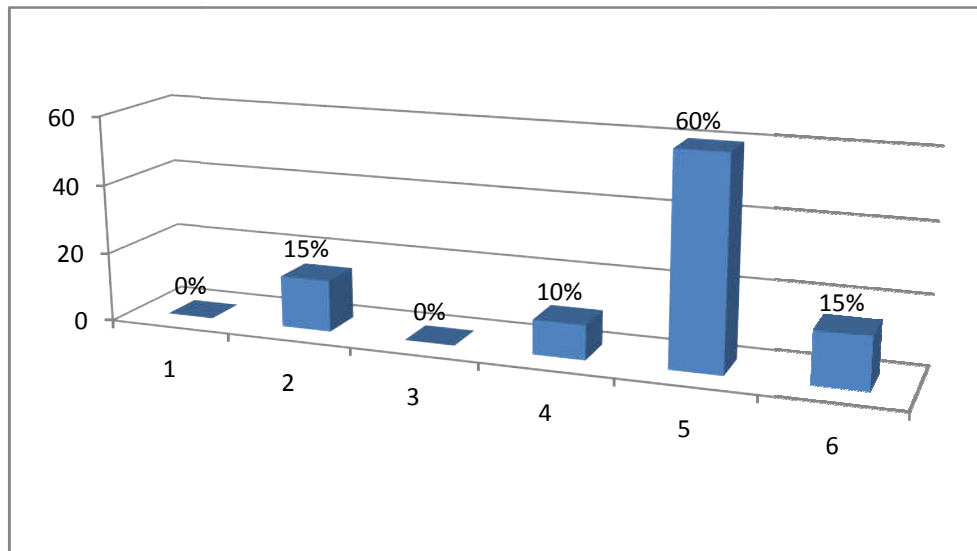
Graph 11: Teachers' Views on the Included Culture Effect on ELT

The above graph indicates that only two teachers disagreed that EFL textbooks cover cultural topics which have valuable effect on the English language teaching. However, the majority of the participant teachers were in support of the statement: 30 % chose partly agree and 40 % chose agree while only 10 % strongly agreed with it. Thus, it might be concluded that most of the surveyed teachers (80%) tend to agree that the cultural components included in textbook they use play a constructive role in establishing an appropriate milieu which facilitates the learning of English language for their pupils.

Question 21. *EFL Textbooks deal with the taboo topics in a sufficient manner.*

1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree 6. Strongly disagree

The 21st statement is designed to find out if the used textbooks discuss any socially unacceptable subjects in a sufficient way. Responses to this statement are displayed in the following graph.



1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree 6. Strongly disagree

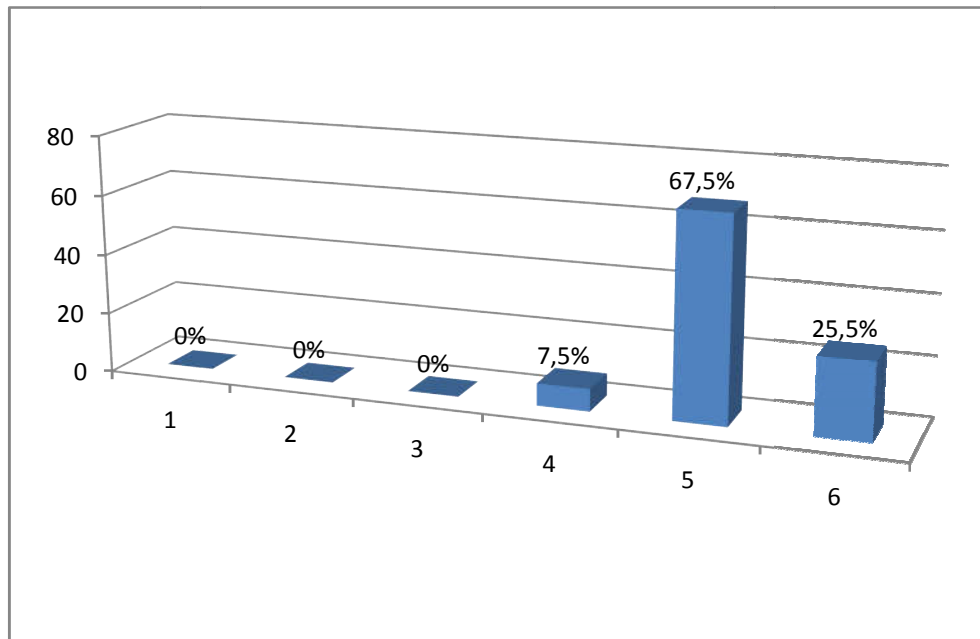
Graph 12: Teachers' Opinions on Taboo Topics in Textbooks

Regarding the issue of whether EFL textbooks talk about taboos in a sufficient manner, figure 18 indicates that most responses are ranged against the statement. In other words, the majority of teachers strongly disagreed (15%), disagreed (60%) or slightly disagreed (10%) with the statement, whereas there are but 6 teachers who agreed that EFL Textbooks deal with the taboo topics in an acceptable manner.

Question 22. *EFL textbooks tackle the topics of cultural, racial and gender stereotypes in a profound manner.*

1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree 6. Strongly disagree

Statement number 22 aims at revealing teachers' opinions regarding the issue whether the studied textbooks deal profoundly with such subjects as cultural, racial and gender stereotypes. The elicited answers are presented in the graph below.



1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree 6. Strongly disagree

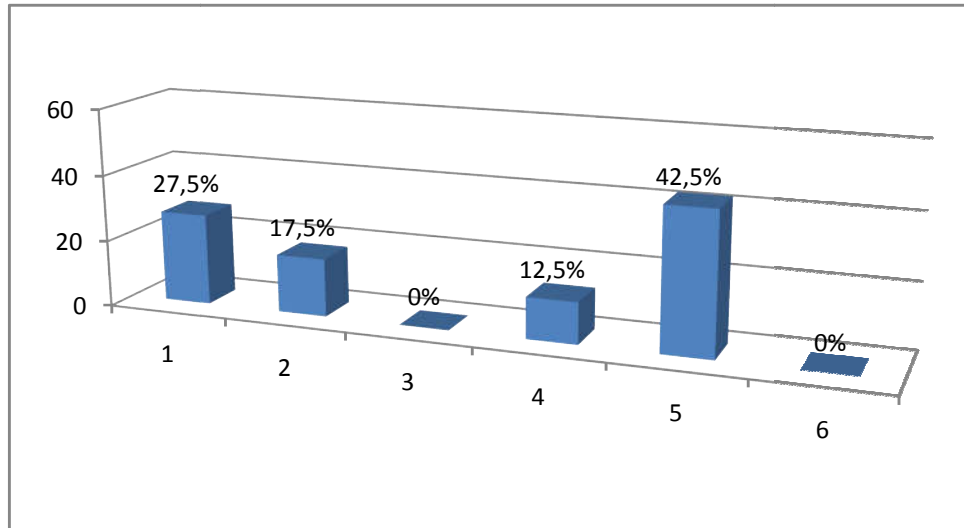
Graph 13: Teachers' Opinions on Stereotypes in Textbooks

As graph 13, illustrates there is total disagreement about the statement that EFL textbooks tackle the topics of cultural, racial and gender stereotypes in a profound manner. In other words, all the participant teachers agreed that the cultural contents of textbooks they use do not incorporate any cultural, racial or gender stereotypes.

Question 23. *EFL textbooks give the learners many opportunities to explain and understand otherness.*

1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree 6. Strongly disagree

This statement is intended to elicit information from teachers on the role of textbooks in developing tolerance towards otherness. The following graph presents teachers' responses to the statement.



1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree
6. Strongly disagree

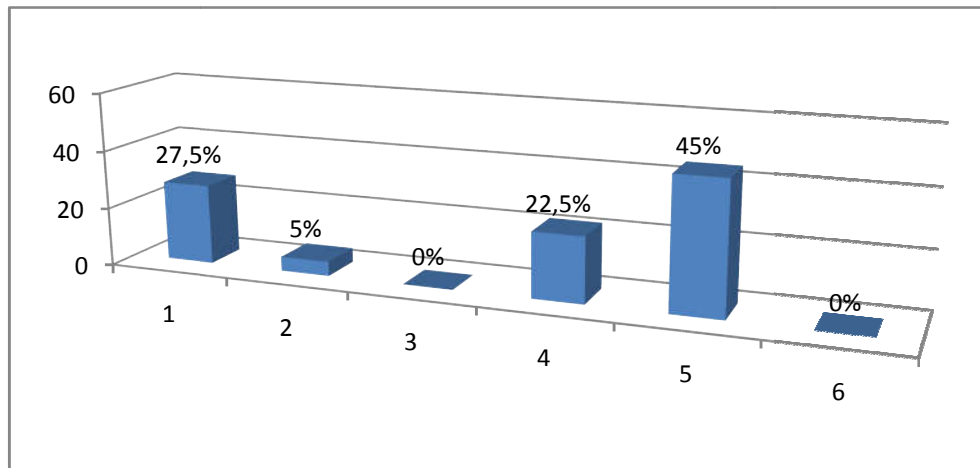
Graph 14: teachers' Answers to Q 23

The observed data indicate that over (50 %) of the teachers did not support the statement that textbooks give the learners many opportunities to explain and understand otherness. As can be seen, 42.5 % disagreed and 12.5 % slightly disagreed. On the other hand, only 27.5 % partly agreed and 17.5 % agreed with the statement. This means that most of the involved teachers claim that the used textbooks don not play a major part, as they are expected to, in establishing an environment for learners to understand and be more tolerant towards otherness.

Question 24. *English textbooks achieve the objectives of the teaching of foreign culture.*

1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree 6. Strongly disagree

In the last statement teachers are asked for their opinions regarding textbooks and their effectiveness in achieving the aims of teaching the foreign culture. Teachers' scores for this statement are shown in the graph below.



1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree
6. Strongly disagree

Graph 15: Teachers' Scores for Q 24.

As for the last statement, it is noticeable that more than two thirds of the respondent teachers (27) either disagree (45%) or slightly disagree (22.5 %) with it. While 27.5 % of the whole participant teachers answered that they partially agreed and 5 % agreed with it. In general, the elicited answers indicate that 67.5 % of the surveyed teachers showed dissatisfaction with the used textbooks in achieving the goals of teaching the foreign culture. These results are in accord with those of question 17 which are illustrated in graph 13.

Part five: Teacher' Space

Question 25. *Dear teachers, the following space is devoted to you to give your opinions and comments about:*

A) The cultural components in textbooks.

B) Teaching culture in the Algerian middle schools.

Like what they did with the previous open-ended questions, not all of teachers answered the last two ones. However, the two items have different percentages of answers; 23 (57.5%) teachers answered item 'A' while only 16 (40%) answered item 'B'.

Regarding the cultural components in textbooks, the whole comments and opinions seem to express the teachers' dissatisfaction with the way in which culture is dealt with in EFL textbooks. Teachers' comments are addressing the following issues:

- The cultural topics are not varied enough to meet the pupils' needs, this makes most teachers use the internet as an alternative source to textbooks. There ought to be many more subjects addressing the different aspects of the foreign culture such as the daily life.

- Though some topics are developed through enjoyable activities that reflect teenagers interests like games and riddle jokes, they are superficially treated.

- Only American leaders are introduced in EFL textbooks, none of ours is presented. Pupils should first meet their nation's leaders then those of other nations.

- The cultural components included in textbook are not adequate to allow the teacher to attain the objectives of teaching culture teaching.

As for teaching culture in the Algerian middle schools, all the 16 teachers' comments emphasize the important role that teaching culture plays in motivating pupils at the middle school level to learn the foreign language. However, teachers' comments seem to imply common complaints about:

- The loaded programmes that do not allow enough time to be devoted for teaching culture.

- Language curricula that do not enable the teacher to implement culture teaching in a way that makes learner realize that it is through culture that s/he may gain some insights into the right use of a foreign language.

- The inadequacy of cultural features in language programmes which permits a detailed discussions of both cultures that help the pupils to appropriately compare between their culture and the foreign one in order to increase their cultural knowledge.

Other teachers, nevertheless, made some suggestive comments like:

- Language programme in the middle school level should include the socially acceptable aspects to make our pupils have positive opinions towards the foreign culture, and then learning its language that reflects this culture.

- Regardless of the recommendations given by inspectors, middle school teachers need to be provided with practical methods for teaching culture.

3.1.2. Results of Pupils' Questionnaires

Almost all the questionnaires' items were answered, except for few cases like the space where pupils are asked to give their opinions. Though they had been already informed about the questionnaires, some of the surveyed pupils were slightly stressed at first. Because, as the teachers explained, most of pupils had never filled in a questionnaire before. In addition, they thought that their answers would be taken into account and marked as a test. Only after proving to them that their responses would remain anonymous in addition to the description of the survey's goals and scales that they started completing the questionnaires with no stress.

Part one: General Information about the Involved Learners

The following tables show all data related to the pupil participants:

1. Year level: all the surveyed pupils are at the 4MS grade.
2. Gender

Gender	frequency	percentage
Male	31	31 %
Female	69	69%
Total	100	100 %

Table 14: Gender of the Participant Learners

2. Age

Years	frequency	percentage
13	15	15 %
14	40	40 %
15	32	32 %
16	11	11 %
17	2	2 %
Total	100	100 %

Table 15: Age of the Participant Learners

From the two tables above it is clear that 69 % of the learners who took part in this study are females and 31 % of are males. On the other hand, the majority of learners (72%) are aged between 14 (40%) and 15 (32%). This is the average of most 4th grade pupils.

Part two: Culture and the English Language

Question 4. *Do you like English Language? Why?*

Yes, I like it because: It is easy.

I like the people who speak it.

I use it in my communication on social media like Facebook.

If there are other reasons why you like English please mention them.

No, I don't like it because: It is difficult.

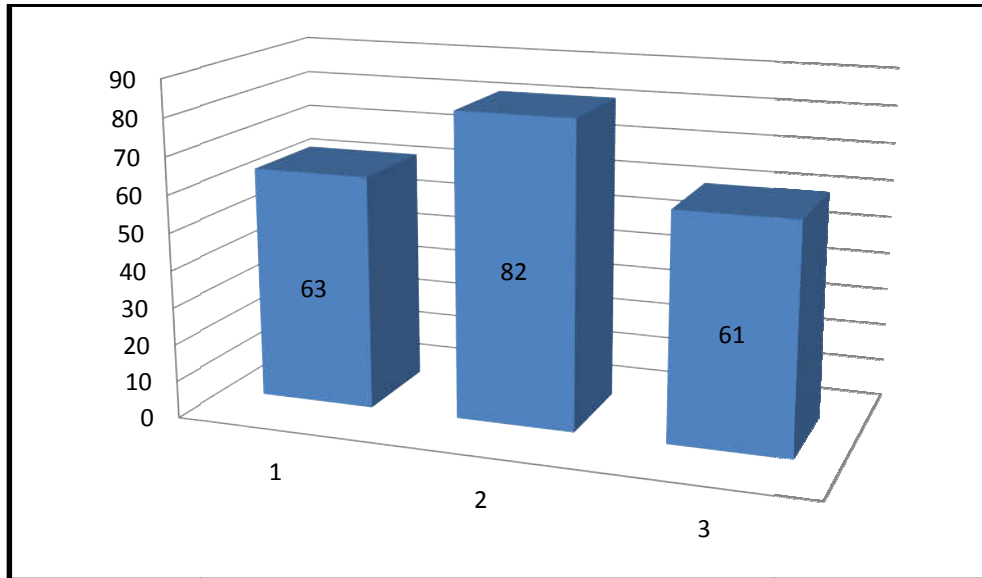
It is not interesting.

I don't like foreign languages.

I don't know.

If there are other reasons why you do not like English please mention them.

All the surveyed pupils showed admiration for the English language. The participants have different reasons why they like English. The following graph gives more details on this score.



1 It is easy. 2 I like the people who speak it.

3 I use it in my communication on social media like Facebook.

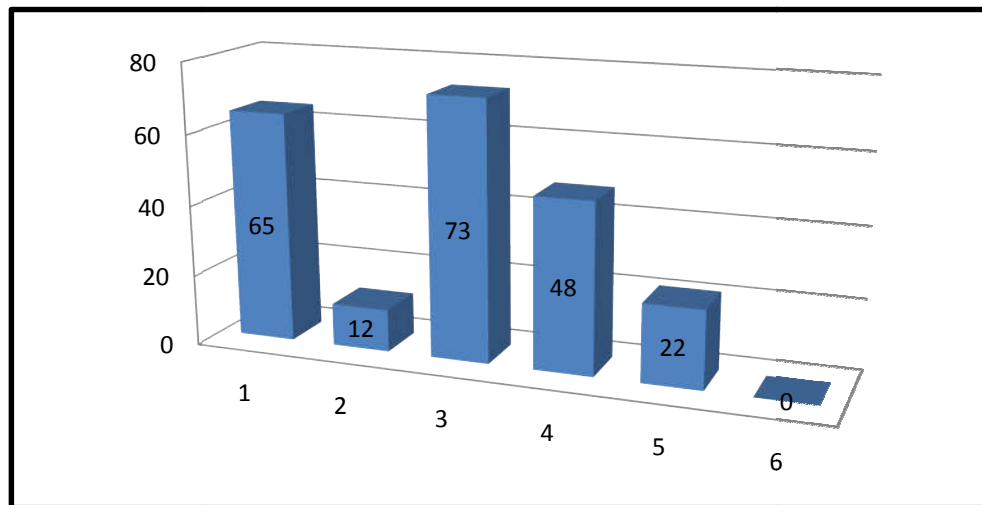
Graph 16: Learners' Reasons for their Admiration for English

The results presented above indicate that the most scored reason why pupils like English is that they like the people who speak it (82). The second scored reason is that English is an easy language to learn (63) while the reason that learners like English because they use on social media like Facebook ranked third (61). These results reveal that pupils do not have positive attitude towards only the English language but also towards its speakers.

Moreover, some pupils mentioned other motives behind their admiration for English. Some of these motives are: listening to songs and watching movies in English. Some pupils even claimed that they like English because they sing songs in this language. To sum up, pupils' explanations of their appreciation for English may suggest that songs and movies take part in the spread of English among learners.

Question 5. *What comes to your mind when you hear the word culture? You can choose more than one answer.*

Learners were given five scales and asked to score the one(s) they thought the most related to culture. Scores are displayed in the graph below.



1. Fine art; music, painting, cinema 2. Religion 3. Aspects of daily life
4. Traditions and customs 5. History 6. I don't know

Graph 17: Learners' Score for the Concepts of Culture

The given answers indicate that the most scored items related to culture are: first, aspects of daily life (73) then comes fine art (65) and then traditions and customs (48). These scores may either reflect what the respondents are interested in, or what they are usually exposed to, i.e. the topics pupils usually come across whether at school or on the Internet and the media. History and religion were respectively scored 22 and 12. This may also suggest that these two aspects are of a little interest for learners or they are not, for a reason or another, sufficiently dealt with at classes so that few pupils relate them to culture. All in all, it can be claimed that pupils also grasp culture as a multi-dimensional concept that is they relate it to many aspects as illustrated above.

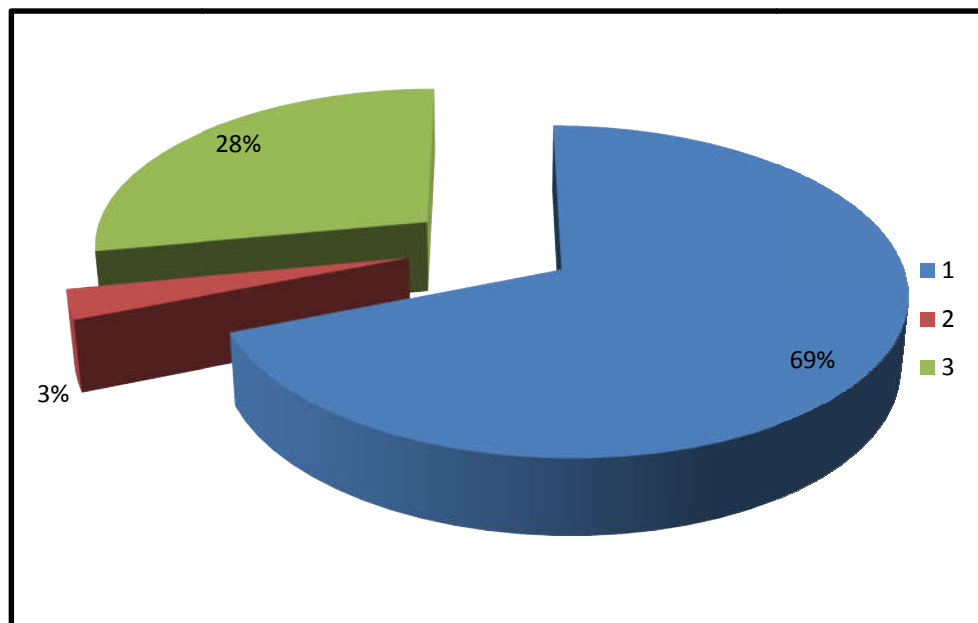
Question 6. *Do you think that it is important to study any one of the above elements if they belong to an English speaking country like the USA or Britain? Please, justify your answer.*

-Yes, I think it is important. because

-No, I don't think it is important. because

-I don't know

This question is meant to reveal learners' opinions regarding the importance of leaning the foreign culture. They were also asked to justify their opinions. The obtained data is displayed in the following graph.



1. Yes

2. No

3. I don't know

Graph 18: Pupils' Opinions on the Importance of Culture Learning

The above graph illustrates that 69 pupils acknowledged that learning the foreign culture is a matter of importance. Most of them defended their opinions by claiming that learning some cultural features allow them to: acquire new vocabulary, know the people and country to which this culture belongs. Some other pupils argued that culture learning is important because it is a part of personality. Only 2 pupils thought that learning the foreign culture is an act of no significance, yet they did not explain why. On the other hand, 28 pupils answered that they did not know whether it is important or not to acquire some knowledge of the foreign culture.

Question 7. *Do you like to know anything about the people who speak English as their mother language (for example the British)?*

Yes, I do

No, I don't

I don't care

- *If yes, what do you like to know? You can choose more than one answer from the following items:*

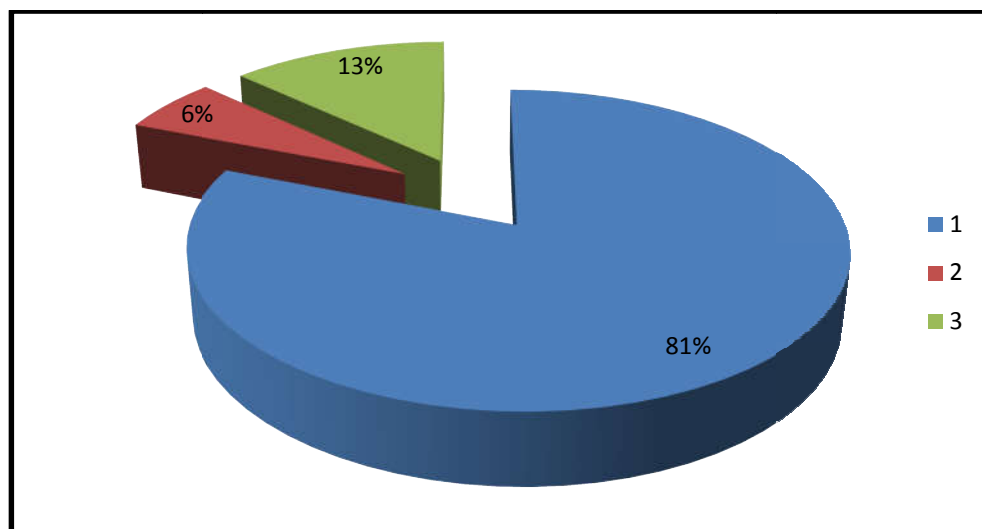
1. Their religion 2. Their way of life 3. How they behave with each other

4. Their history 5. Their system of education

- *If no, say why not?*

Item 7 was clearly aimed at finding out whether or not the involved learners had a desire to learn about the foreign culture. Those who answered “yes” were additionally given a range of aspects and asked to choose which ones they wanted to know, and those who answered “no” to explain why not.

Pupils' answers for the first part of Q 7 are shown in the graph below.



1. Yes, I do

2. No, I don't

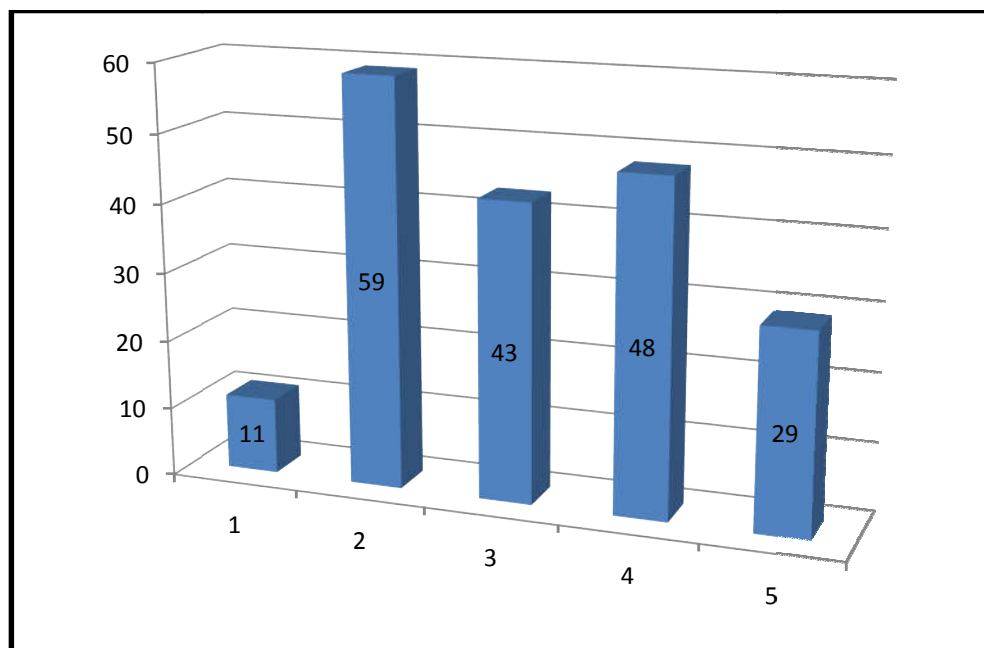
3. I don't care

Graph 19: Pupils' Will to Know about the Foreign Culture

The elicited data indicate that most of the surveyed pupils (81) showed the inclination to know things about the foreign culture. The data are in accordance with that

which was obtained from teachers' survey question 13, (see the analysis of teacher's questionnaire: graph 5.) The latter shows that 54 % of the respondent teachers said that their pupils are interested in learning the target culture. Only 6 pupils did not have the tendency to discover things related to the foreign culture while the other 13 pupils responded that they did not care. This might be explained by two factors: first, the foreign culture does not arouse these pupils' curiosity. Second, these pupils would rather discover the English language than its culture(s).

As previously explained, the second part of Q 7 is designed to detect what aspects that learners are interested in. Therefore, the pupils who answered "yes" were also asked to select the topics they wanted to learn about. The following graph illustrates pupils' answers.



1. Their religion
2. Their way of life
3. How they behave with each other
4. Their history
5. Their system of education

Graph 20: The Topics that Pupils Wanted to Learn about

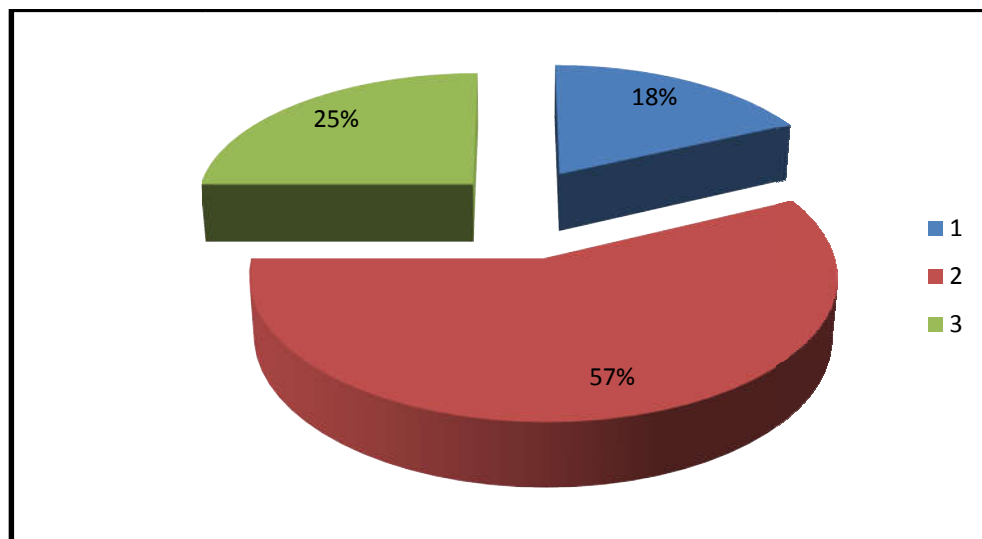
The observed data indicate that the highly scored aspect is "their way of life." This is the most stimulating topic for learners. The second scored aspect is "their history" (48). Pupils have undoubtedly selected this subject for its importance. The data reveal also that the third

topic which pupils are interested in is how the English native speakers behave with each other. In addition, pupils opted to discover things about the British or American systems of education. There might be a high probability that learners have selected this topic out of curiosity, because it concerns their peers. However, the lowest scored topic is religion. To conclude, it is clear that more than two thirds of the surveyed learners showed a considerable desire to acquire some knowledge of different features belonging to the foreign culture.

Question 8. *Do you feel that the way you are being taught English language helps you to be aware of the differences between your culture and the foreign culture?*

Yes a little Not at all

Pupils were asked to indicate if the way they are taught English is effective enough to make them conscious of the difference between their own culture and the foreign one. The following graph gives a full description of pupils' responses to this question.



1. Yes 2. a little 3. Not at all

Graph 20: Learners' Opinion on the Way they are Taught Culture

Graph 20 demonstrates that only 18 pupils answered positively. This means that they are taught English in a way that allows them be aware of the distinction between the foreign culture and theirs, whereas the majority of learners (57 %) indicated that English language is

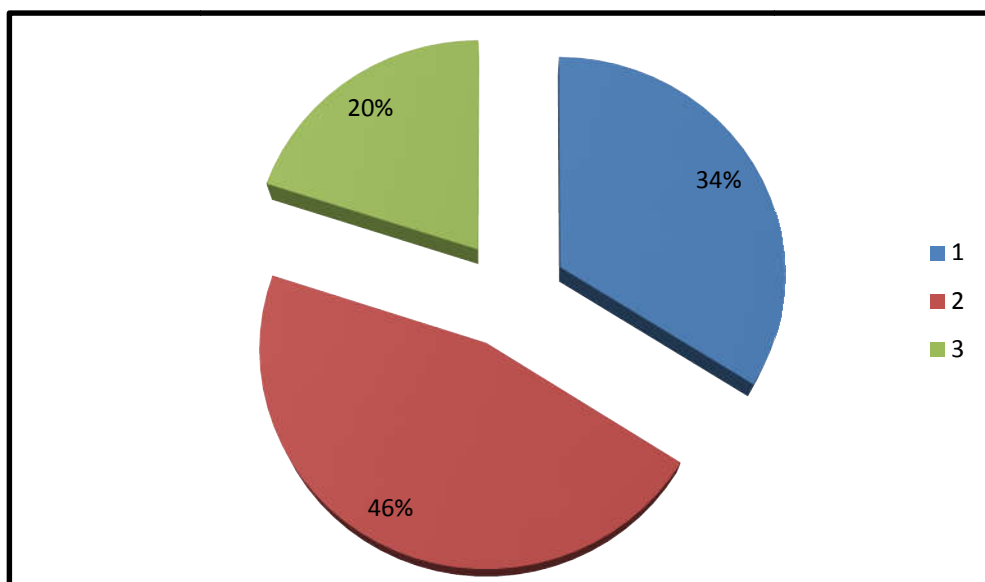
taught in a method which makes them marginally aware of this difference. On the other hand, a quarter of the participant learners declared about being taught English in way that does not enable them to be mindful of the distinction between their culture and the foreign one at all.

To conclude, on the basis of learners' responses to survey question number 8, it might be reasonably understood that the middle school level English language is not taught in a method which is effective enough to help pupils becoming conscious of the difference between their culture and the foreign one.

Question 9. *I know many things about the British and the Americans From:*

1. *English language classes.*
2. *The Internet.*
3. *Somewhere else, please mention it.*

The ninth question is intended to elicit information from learners regarding the main source from where they can acquire knowledge about the native speaker of English. Pupils' answers are detailed in the graph below.



1. English language classes
2. The Internet
3. Somewhere else

Graph 21: Pupils' main source of their Knowledge about Culture

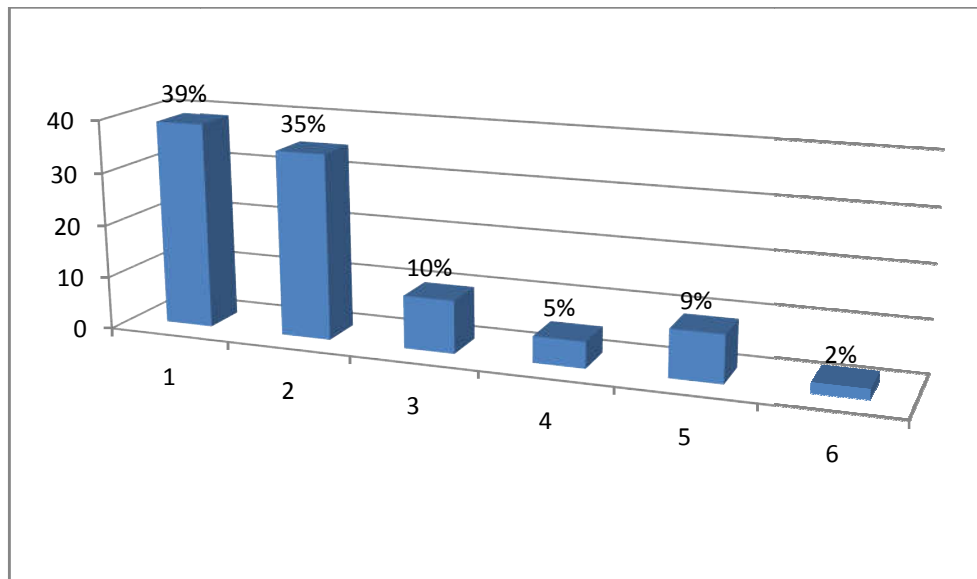
The graph above indicates that while English classes represent the main source for 34 % of the surveyed learners from where they discover many things related to the target culture, almost half of the respondents 46 % declared that they depend on the Internet to obtain anything they want to know about the subject. Only 20 pupils stated some other sources which allow them to learn things concerning the target culture. The most frequently stated sources are documentaries.

Learners' responses to item number 9 indicate that in addition to the knowledge they may obtain from EFL classes, there are other sources that permit them to widen their learning about the target culture. However, the fact that 46 % of the respondents use the Internet to discover new things about it may suggest that the English language classes do not meet the need of all the Algerian learners.

Question 10. *The culture which is represented in the English textbook is different from my culture.*

1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree 6. Strongly disagree

Item 10 is aimed at finding out, from learners' points of view, whether the cultural contents of EFL textbooks highlight only the similarities between the pupils' own culture and the target culture or also the differences between them. Learners' opinions regarding this statement are shown in the following graph.



1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree
6. Strongly disagree

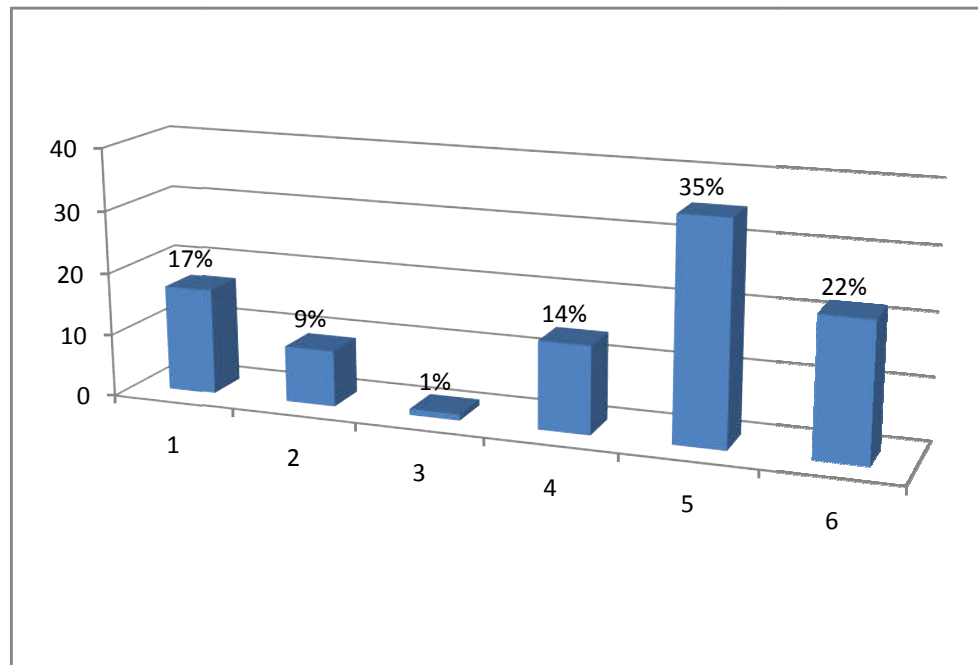
Graph 22: Pupils' Views on the Differences of the Foreign Culture

The above graph indicates that learners who did not agree with the statement were in minority. 2 pupils showed strong disagreement, 9 showed complete disagreement while 5 showed slight disagreement with the statement. On the other hand, 84 % of the participant learners agreed that the foreign culture which EFL textbook present is different from their own culture. 39 pupils declared that they partly agree, 35 pupils agreed whereas 10 learners expressed strong agreement with the statement. These scores suggest that the used EFL coursebooks include features of the foreign culture which seem for pupils different from those of their own culture.

Question 11. *English textbooks show foreign customs and tradition that do not fit with the values of my society and religion.*

1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree 6. Strongly disagree

This statement is intended to reveal learners' opinions regarding the customs and traditions of the foreign culture which are included in the EFL textbooks. Pupils' responses to the statements are presented in the following graph.



1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree
6. Strongly disagree

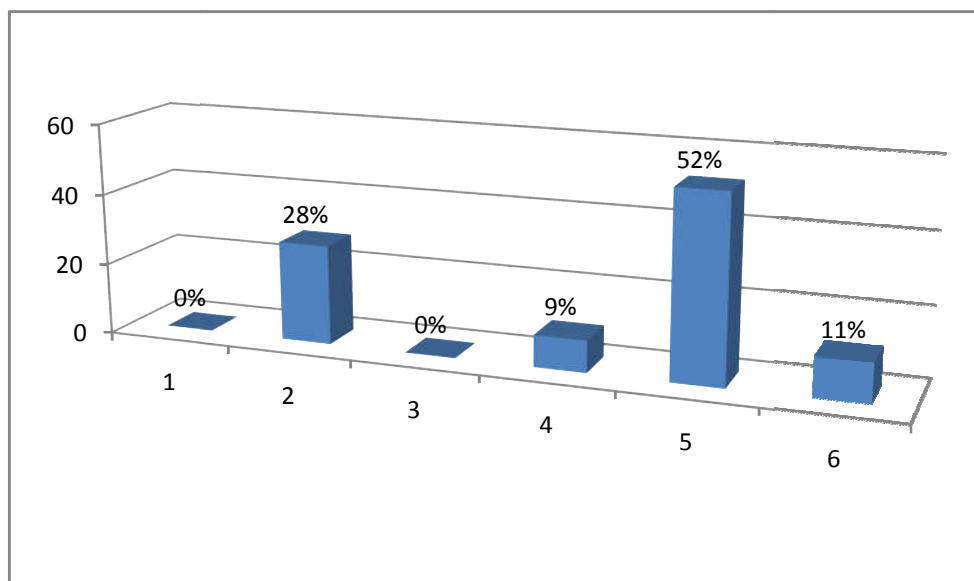
Graph 23: Pupils' Views on the Foreign Customs and Tradition

The graph above shows that 22 pupils expressed strong disagreement with the statement that textbooks show foreign customs and tradition that do not fit with the values of their society, while 35 pupils disagreed and 14 others slightly disagreed with it. It is also shown that 17 learners partly agreed with the statement whereas 9 agreed and only one pupil strongly disagreed with it. In a word, the observed data reveal that almost three quarters of the participants 71 % showed a disagreement against the statement that EFL textbooks present foreign customs and tradition that do not fit with the values of the learners' society.

Question 12. *I don't like foreign culture which is presented in the English textbook because it is different from my own culture.*

1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree 6. Strongly disagree

As for statement 12, it is designed to reveal the learners' attitudes towards the foreign culture that EFL textbooks present. Pupils' answers to the statement are exposed in the following graph.



1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree
6. Strongly disagree

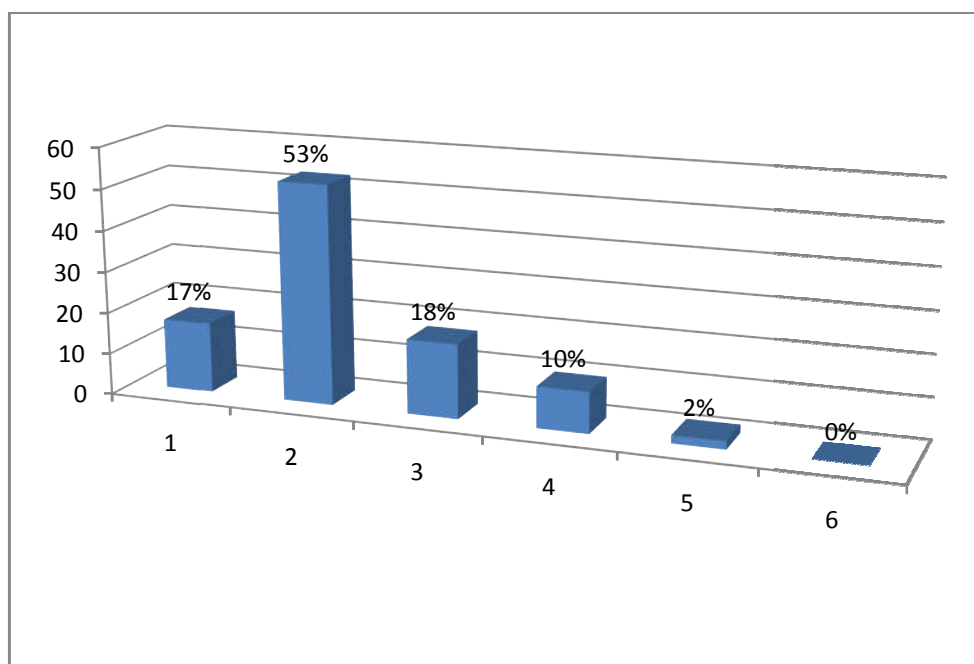
Graph 24: Pupils' Attitudes Towards the Foreign Culture

The graph above illustrates that nearly three quarters of the involved pupils (72 %) disagreed with the statement. This means that the majority of the participant learners seemed to have positive attitudes towards the target culture which is presented in their EFL textbooks. Contrary to that, more than a quarter of the surveyed pupils (28 %) agreed with the statement that they do not like foreign culture which is presented in the English textbooks because it is different from theirs.

Question13. *The diversity of the cultural topics in the English language book encourages me to learn more.*

1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree 6. Strongly disagree

This statement aims at eliciting information from pupils about the issue of whether the diverse cultural topics presented in EFL textbooks motivate the pupils to learn more. The elicited answers are shown in the graph below.



1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree
6. Strongly disagree

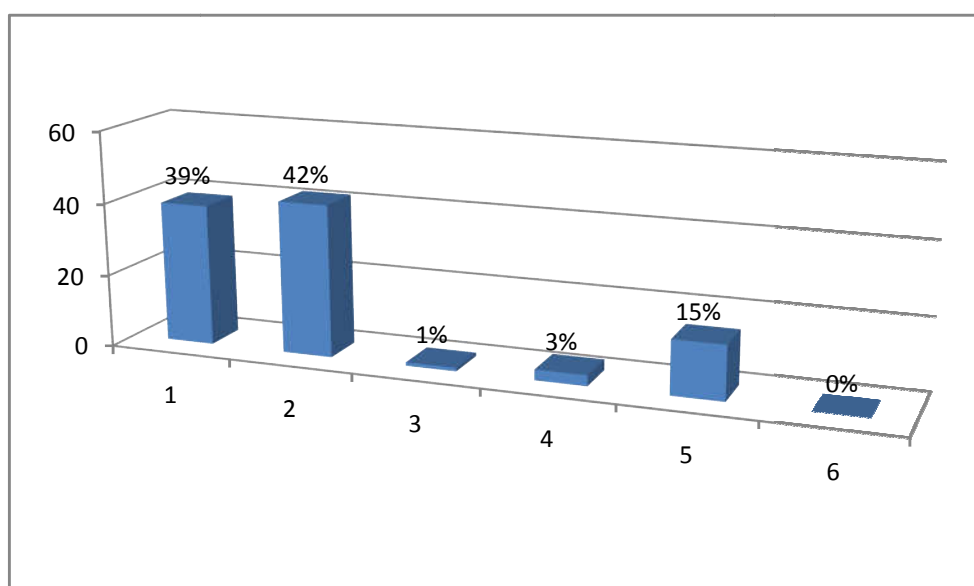
Graph 25: Pupils' Views on the Diversity cultural topics in the Textbooks

According to the graph above, while there seem to be a general agreement among a minority of the surveyed pupils (12 %) with the statement that diversity of the cultural topics in the English language book encourages the pupils to learn more, 88 % of the respondents held a contrary point of view regarding the topics. As can be seen, 17 pupils showed a partial agreement with the statement, 53 showed a complete agreement and 18 learners showed strong agreement with it.

Question 14. *Cultural aspects in the English course book are presented in an easy way.*

1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree 6. Strongly disagree

Statement 14 is designed to discover the learners' opinions concerning the way in which culture is transmitted in textbooks. It attempts to check if the textbooks discuss the target culture in a facilitated way in order for learners to understand it. Answers to this statement are presented in the following graph.



1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree
6. Strongly disagree

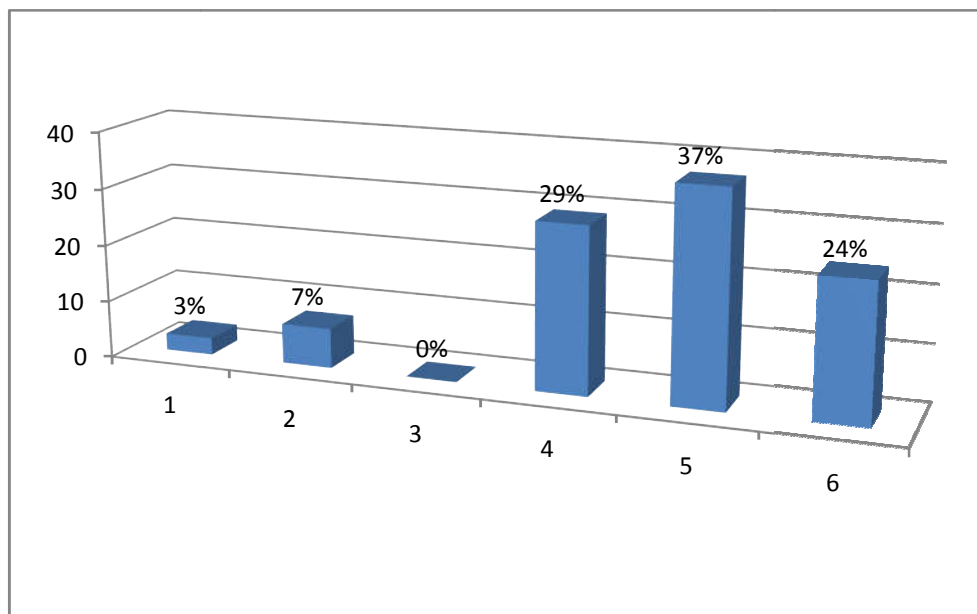
Graph 26: Learners' Views on the Way Textbooks Present Culture

The above graph illustrates that the respondent pupils who differed with the statement that cultural aspects in the Algerian English coursebooks are presented in an easy way are in minority: 15 pupils disagreed and three others slightly disagreed with it. On the other hand, most of the involved pupils (82 %) agreed with the statement. It can be seen that 39 showed a partial agreement while 42 pupils were in complete accord with it and one pupil expressed a strong agreement.

Question 15. *The English Textbooks are successful in showing people in everyday situations, in typical places and celebrating festivals.*

1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree 6. Strongly disagree

By this statement, learners were meant to give their points of view regarding the issue of whether EFL textbooks successfully portray people in different situations, typical places and celebrating festivals. The following graph illustrates pupils' response to this statement.



1. Partly agree 2. Agree 3. Strongly agree 4. Slightly disagree 5. Disagree
6. Strongly disagree

Graph 27: Pupils' Views on the Way Textbooks Present People

The observed data indicate that the majority of the surveyed learners (90%) did have a contrary view to the statement. As illustrated above, 24 pupils strongly disagreed, 37 disagreed and 29 slightly disagreed with it. The data also indicates that only 10 pupils showed a support to the statement textbooks are successful in showing people in everyday situations, in typical places and celebrating festivals.

Part four: The foreign culture

The following statements are intended to obtain information about the learners perceptions of some social behaviour related to the foreign culture. The aim is to check whether or not they show acceptance towards such behaviours and indentify the reason for pupils attitudes.

Question 16. *When you meet someone for the first time, you can kiss her/him on both cheeks.*

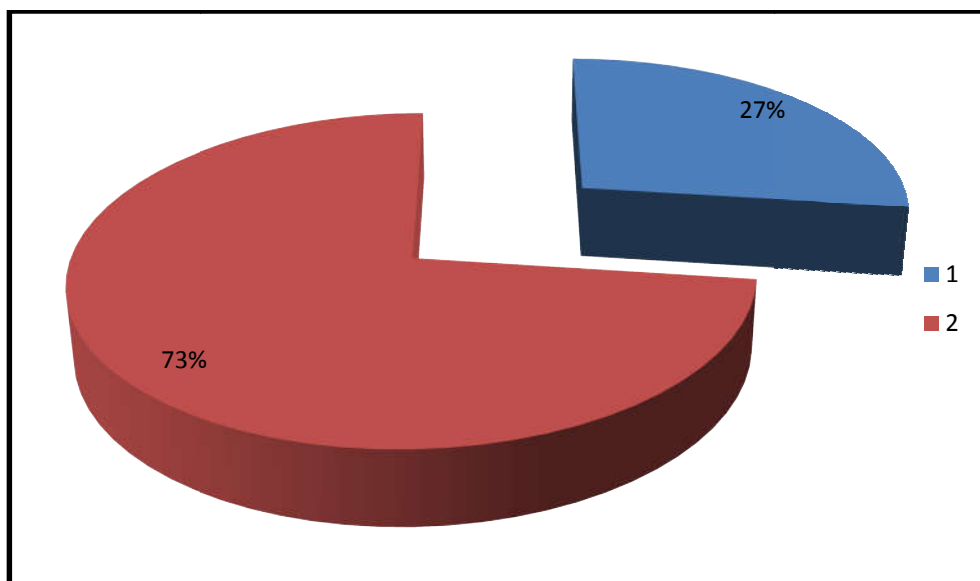
Acceptable because, I have no problem with it.

I respect the way they behave.

Unacceptable because, I don't like this behaviour.

It doesn't exist in my culture.

Learners' responses to this statement are displayed in the following graph.



1. Acceptable

2. Unacceptable

Graph 28: Learners' attitudes to Statement 16

The above graph indicates that 27 participant pupils showed acceptance of the behaviour while the majority of them (73 %) perceived it as an unacceptable. The reasons for pupils' attitudes are illustrated in the following table.

Reasons for Acceptance	Frequency	Reasons for Refusal	Frequency
I have no problem with it.	17	I don't like this behaviour.	21
I respect the way they behave.	6	It doesn't exist in my culture.	40
Both	4	Both	12
Total	27	Total	73

Table 16: Pupils' Reasons for Refusing the First Behaviour

Table 16 indicates that 17 pupils accepted the behaviour because they had no problem with it while 6 pupils said that they respected the way other people behave and 4 pupils claimed that they accepted this behaviour for both reasons. On the other hand, 21 learners did not accept the behaviour because they did not like it. 40 pupils claimed that the reason why they did not accept this behaviour is that it does not exist in their culture while 12 pupils declared that both reasons made them refuse the behaviour.

Question 17. *At the age of 18 a boy or a girl can do whatever he or she wants.*

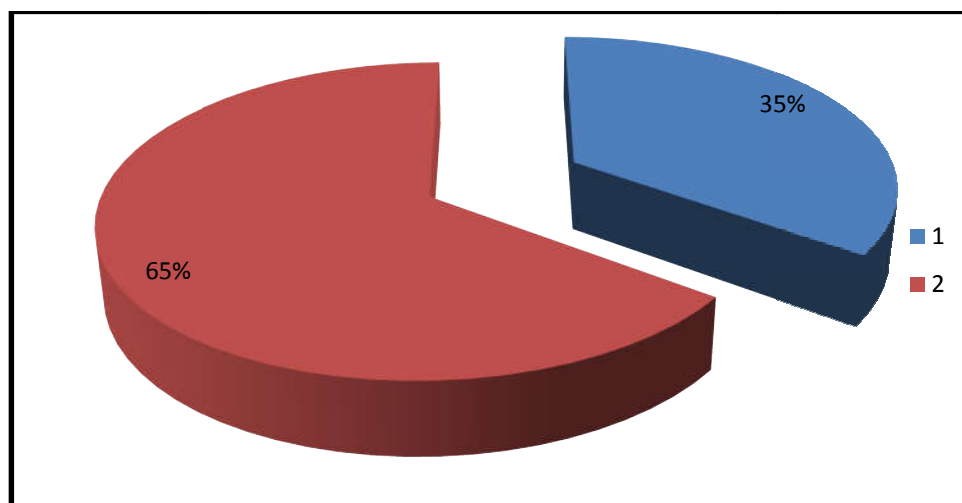
Acceptable because, it is his/her personal life.

they are old and know what to do.

Unacceptable because, it is against my family rules.

They are still young.

Pupils' answers to statement 17 are shown in the following graph.



1. Acceptable

2. Unacceptable

Graph 29: Pupils' Attitudes to Statement 17

As can be noticed in the table above, the statement that at the age of 18 a boy or a girl can do whatever he or she wants was accepted by only 35 pupils while the other 65 pupils regarded it as unacceptable. The grounds on which pupils had such attitudes are detailed in the following table.

Reasons for Acceptance	Frequency	Reasons for Refusal	Frequency
It is his/her personnel life.	23	It is against my family rules.	46
They are old and know what to do.	10	They are still young.	4
Both	2	Both	15
Total	35	Total	65

Table 17: Pupils' Reasons for Accepting/Refusing the Second Behaviour

The observed data indicate that 23 pupils accepted the behaviour because they regard it as a matter of personnel life while 10 pupils accepted it on the grounds that at the age of 18, one is mature and knows what to do. The other 15 pupils accepted the behaviour for both reasons. Regarding the 65 pupils who considered the behaviour to be unacceptable, 46 of them did it because of family rules. 4 pupils did not accept it on the basis of the early age which does not allow one to do whatever s/he wants to do, while 15 pupils refused the behaviour because of both family roles and the early age.

Question18. *It is okay to call people who you don't know "love".*

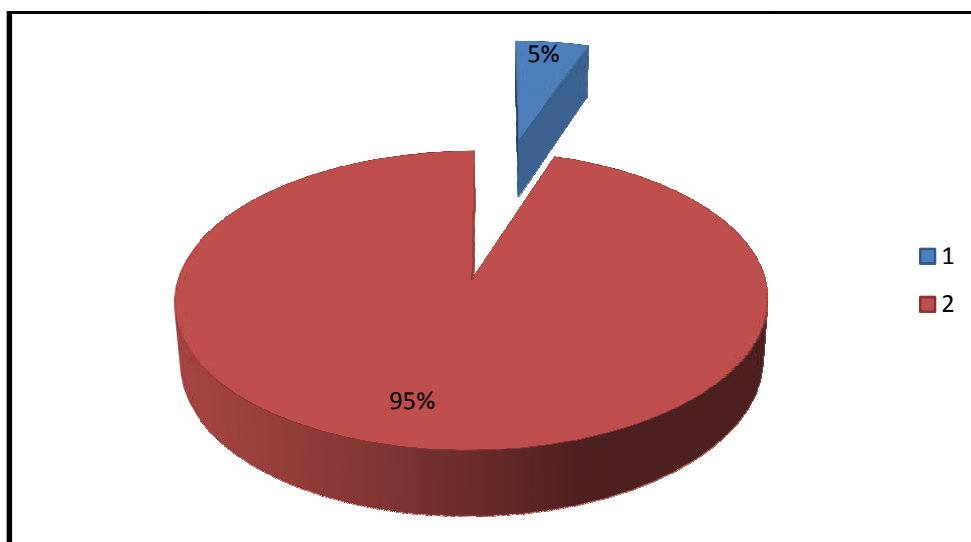
Acceptable because, I love all people.

I love talking to strangers.

Unacceptable because, I have never done it.

They are strangers.

Learners' responses to this behaviour are illustrated in the following graph.



1. Acceptable

2. Unacceptable

Graph 30: Pupils' Attitudes towards Statement 18

According to obtained data, only five pupils accepted the behaviour of calling someone they do not know “love” whereas the majority of pupils refused such behaviour.

Learners' justifications for their attitudes are shown in the table below.

Reasons for Acceptance	Frequency	Reasons for Refusal	Frequency
I love all people.	2	I have never done it.	39
I love talking to strangers.	3	They are strangers.	52
Both	0	Both	4
Total	5	Total	95

Table 18: Pupils' Reasons for Accepting/Refusing the Third Behaviour

As illustrated in the table above, 2 pupils showed acceptance to call someone they do not know “love” because they love all people while 3 respondents expressed agreement to the behaviour on the grounds that they love talking to strangers. On the other hand, the reason why 39 pupils did not accept such behaviour is that they have never done it, while 52 pupils considered it as unacceptable because they are strangers and 4 pupils showed refusal to this behaviour because of the two reasons.

Question 19. *In USA, people wear suit to funerals.*

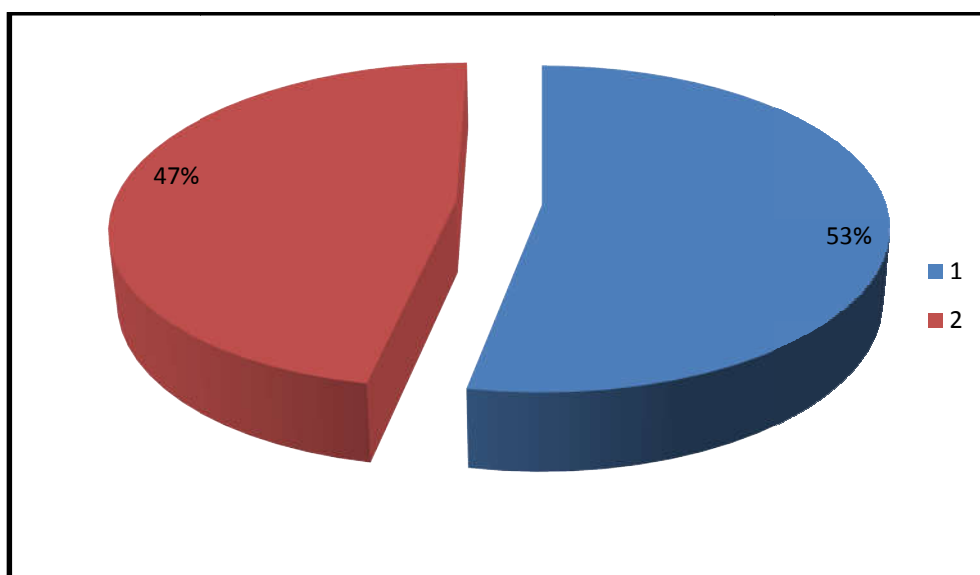
Acceptable because, one should look good.

one should wear like them.

Unacceptable because, we don't do this in our funerals.

we shouldn't look good in death.

Learners' attitudes towards this behaviour are displayed in the following graph.



1. Acceptable

2. Unacceptable

Graph 31: Pupils' Attitudes towards Statement 19

The above graph indicates that than the half of the surveyed learners (53 %) considered it as acceptable to wear suits to funerals where as 47 % of them showed a refusal to such behaviour. Explanations for both attitudes of the respondents are shown below.

Reasons for Acceptance	Frequency	Reasons for Refusal	Frequency
One should look good.	17	We don't do this in our funerals.	19
One should wear like them.	25	We shouldn't look good in death.	22
Both	11	Both	6
Total	53	Total	47

Table 19: Pupils Reasons for Accepting/Refusing the Fourth Behaviour

Data shown in the table above indicate that 17 pupils explained their acceptance to wear suits to funerals by arguing that one should look good at funerals. 25 pupils accepted this behaviour because one should wear as the other people do while the two reasons counted for 11 pupils' acceptance to such behaviour. 19 participants, nonetheless, did not accept the behaviour because it is not in accordance with their norms for funeral dress, 22 pupils expressed refusal to such behaviour on the grounds that one should not look good in funerals whereas 6 pupils considered the behaviour to be unacceptable for both reasons.

Part five: Learner's Space

Question20. *Dear pupil, the following space is left for you to say anything you think about the foreign culture.*

The last part of the survey is meant to elicit learners' comments and opinions regarding the foreign culture. Interestingly, the majority of the participants responded to this item. However, many pupils answered in French. This might be explained by the fact that French is the second foreign language in Algeria. Therefore, pupils might find it easier to express themselves in French rather than in English.

Some of the comments written in French are:

1. «Je pense que c'est normal d'aimer la culture américaine mais nous les algériens nous sommes pas pareille. Nous sommes des musulmans, on ne peut pas faire ce qu'on veut.»
2. «C'est différent car chacun sa culture d'un côté j'aime bien leurs cultures et bien sûr il y a des choses que je n'aime pas enfin chacun son avis.»
3. «La culture anglaise et américaine sont différentes de notre culture et ils ont des points positifs et des points négatifs.»

4. «Je pense que la culture américaine est bonne et moderne donc c'est bien de vivre là bas, mais il faut pas dépasser les limites et garder notre culture.»

5. «Je veux savoir plus des choses sur les Anglais parce que leur culture est bien et civilisé et parce que elle parai bon et parfaite.»

Some of the comments written in English are:

1. "I like to know more about the English culture. I like it more than any foreign culture. I find it more interesting."

2. "Firstly, I think that it is very interesting to learn culture because it permits us to have a large knowledge about different countries. Then, learn culture is a way to travel abroad. Finally, it helps us in our development."

3. "I don't like the foreign culture because it very different from our culture."

4. "It's different because there is change in religion and tradition."

To sum up, it can be concluded that all of the learners' comments and opinions are centred on the following points:

- It is important to learn about the foreign culture
- The foreign culture is totally different from the native culture.
- Some norms of the foreign culture are unacceptable in the native culture.

3.2. Findings of Textbooks Analysis

3.2.1 Findings of Spotlight on English Book One Analysis

Question1. *Are learners invited or given the opportunity to negotiate differences between the local and foreign culture?*

As will be shown in the following table, in many occasions learners are asked to work in pairs or groups and discuss various cultural features and draw comparisons between the foreign cultures and theirs.

Page	Cultural features discussed	Comparison between local and foreign culture	Are learners asked to show their choices?	Are they asked to show their beliefs and attitudes?
32	Monuments	Different monuments belonging to the local and foreign cultures	No	No
56	Greeting	Greetings in native and other foreign languages	No	No
	Celebrations	Feasts in local and foreign cultures	No	No
75	Sports	Different traditional sports and their clothing norms in local and foreign cultures	No	No
96	Education	Comparison between the Algerian and the British schools; years studying in school, school clothing...	No	No
97	Keeping animals at home	Comparison between how animals are treated by the Americans and the Algerians	No	No
115	Dishes	Different dishes from native and foreign culture	No	No
137	Names of countries	Comparison between the origins of names of America, Britain, England and Algeria	No	No
	Catchphrases	Comparison between some English and Arabic/Amazigh common expression	No	No

Table 20: Comparisons between Learners' and Foreign Culture in Spotlight on English Book One

Data shown above indicate that Spotlight on English Book One gives learners many opportunities for intercultural comparisons in the textbooks. To illustrate, on page 96, learners are asked to compare between the Algerian and the British school. They are also given some ideas about what the British pupils wear at schools. However, they are not asked to express and discuss what they think about the British system of education or to make decisions if they would like to follow this system of education and give reasons for their decision. They are not even asked to discuss their attitudes and views about what their British peers wear and whether or not the British custom of school uniforms could be applied to the Algerian pupils' custom. Neither are they asked to give their views on the Algerian system of education or to

say what they would like to change to make them better. In other terms, they are not put in the position where they can argue for or against any aspect of both systems.

On pages 116-117, learners are also given identification tasks of some proverbs about food and some traditional dishes to be prepared in Britain for the New Year Eve. In the same vein, learners are asked to say if they usually celebrate the New Year and what dishes did their mothers prepare for some religious events known in the local culture as Eid El-Fiter and Mawlid Ennabawi. Nonetheless, learners' attitudes are not reflected in these activities. What is worth doing could be to let them know about something different in terms of food, and at the same time rediscover that their traditional food and discuss this difference without giving a value judgement as the difference lie in the difference of lifestyle in connection with local specificities in terms of climate, geography, history, religion (...).

To conclude, it can be stated that although Spotlight on English Book One incorporates diverse cultural items leading to learners' realization of otherness. Yet, these items do not prompt pupils to examine their attitudes to otherness in order to help them increase tolerance and understanding of cultural difference.

Question 2. *Are the male and female characters equally presented in many roles and domains?*

Spotlight on English Book One presents plenty of characters by means of pictures and photographs. The way these characters are depicted has been examined to reveal any biased representation. Results are displayed in the following tables.

The social references to male and female characters, in both texts and illustrations					
Category	Page	Variety of features Contributed to male characters	Frequency	Variety of features Contributed to female characters	Frequency

		Text	Visual		Text	Visual	
<i>Family status</i>	41	/	Father	1		Mother	1
	44	/	Father	1	Mother	Mother	3
	45	Father	/	1	Mother	/	1
	51	/	Father	1	/	/	/
	91	/	Father	1	/	/	/
	92	/	Father	1	/	/	/
	95	Father	/	1	/	/	/
	99	Father	/	1	/	/	/
	109	/		/	Mother	/	1
	116	/		/	Mother	/	1
	117	/		/	Mother	/	1
	120	/		/	Mother	/	1
	126	/		/	/	Mother	1
134	/	Father	1	/	Mother	1	
	Total	/		9	/		11
<i>Occupation</i>	32		Camerman, presenter	2	/	/	/
	47	/	/	/	/	Fashion model	1
	51	/	Doctor, mechanic, builder, painter, grocer, photographer, dancer, cameraman	10	/	Teacher	2
	52	/	Journalist, dancer, doctor, postman, painter, actor, singer, comedian, commentator, football player	10	/	Singer, Dentist	2
	53	/	Engineer, doctor, taxi driver, mechanic, painter	5	/	Teacher	1
	56	/	Santa-Claus	1	/	/	/
	58	Architect	/	1	Journalist	/	1
	61	/	Running players, Base-ball player, windsurfing player, Cycling players	15	/	Hockey player	5
	66	/	Football player, Boxing player, Running, player	4	/	Tennis player	1
	67	/	Interviewer	1	/	/	/
	75	/	Base ball player	2	/	/	/
	81	/	Carpenter	1	/	/	/
	84	/	Painter	1	/		/
	86	/	Photographer, painter, Taxi driver, mechanic	4	/	Teacher, typist	2
89	/	Veterinarian	1	/	/	/	

	90	/	Hunter	2	/	/	/
	91	/	/	/	/	Teacher	1
	92	/	Worker	2	/	Hostess	1
	93	Farmer, worker	/	2	Worker	/	1
	103	/	Seller	1	/	/	/
	106	Chief	/	1	/	Presenter	1
	110	/	Doctor	1	/	/	/
	125	/	Receptionist, manager, chief, waiter	4	/	Guide	1
	126	/	Manager, waiter	2	/	Guide	1
	129	/	Programmer	1	/	/	/
	133	/	/	/	/	Fashion model	1
	141	Actor	/	1	/	/	/
	148	/	Weather forecaster	1	/	/	/
	149	/	Presenter	1	/	/	/
	Total		<u>39</u>	<u>77</u>		<u>12</u>	<u>22</u>
<i>Level of employment</i>			<u>77.77 %</u>			<u>22.22 %</u>	

Table 21: The Social References to Male and Female Characters, offered in Spotlight on English Book One in Texts and Illustrations

On the basis of the tables above, Spotlight on English Book One presents men and women unequally in family status. Findings show that, in terms of numbers, the occurrences of family status in the coursebook are not equal: mother was referred to in eleven (11) situations, whereas father was mentioned only in nine (9) positions. As far as the varieties of occupations contributed to the characters are concerned, data reveals that the textbook introduces a total of forty-seven (47) professions. However, these varieties of jobs are not equally distributed to male and female characters. The identification of gender-related occupation reveals that male characters are featured with thirty-nine (39) types of occupation, whereas only twelve (12) varieties of profession were distributed to female characters. In addition to the variety of professions, and in the light of these statistics, it seems also that genders are unequally treated in terms of level of employment. Male characters are portrayed in professional roles three times (77.77 %) more than the female ones are (22.22 %).

The activities of male and female characters					
Traits	Page	Variety of features Contributing to male character	Frequency	Variety of features Contributing to female characters	Frequency

<i>Contributing to the education of children</i>	91	Taking children to school	1	/	/
	Total	/	1	/	/
<i>Hobbies and crafts</i>	47	/	/	Fashion	1
	83	/	/	Shopping	1
	103	/	/	Shopping	1
	133	/	/	Fashion	1
	Total	/	/	/	4
<i>Artistic activities</i>	51	Dancing	1	/	/
	52	Singing	1	Singing	1
		Dancing	1	/	/
Total	/	3	/	1	
<i>Exploration and adventures</i>	137	Explorer	1	/	/
	140	Explorer	1	/	/
	Total	/	1	/	/
<i>Sports</i>	52	Football	2	/	/
	61	Baseball	1	Hockey	1
		Running	1	/	/
		Cycling	2	/	/
		Cricket	1	/	/
		Windsurfing	1	/	/
	63	Football	1	/	/
	66	Football	2	Tennis	1
		Boxing	2	/	/
		Running	1	/	/
	71	Running	1	/	/
		Athletics	1	/	/
	74	/	/	Student of physical education	1
	75	Baseball	1	/	/
Total	/	17	/	3	
<i>Science and discoveries</i>	128	Medicine	5	Medicine	1
	129	Medicine	2	/	/
		Printing press	1	/	/
		Gun powder	1	/	/
		Computing	1	/	/
	130	Medicine	1	/	/
		Telephone	1	/	/
	131	Ball point pen	1	/	/
		Telegraph	1	/	/
	136	System of writing	1	/	/
Total	/	15	/	1	

Table 22: The Activities of Male and Female Characters in Spotlight on English book One

Gender stereotyping is obvious in the way Spotlight on English Book One attaches some hobbies to one gender. More particularly, female characters are depicted to be interested

in shopping, fashion and phoning. For example, pages 47, 83 and 103 show only woman characters interested in fashion and shopping.

It can be clearly noticed from data presented above that, in many cases, more male characters are presented in the textbook having specific roles in different domains. On page 66, for instance, pupils are given five (5) photographs of players and are asked to identify who they are and which sport they play. Only one character is female whereas the other four characters are male. The players are: 1) Zidane, 2) S. Graff, 3) M. Tyson, 4) M. Johnson, 4) Ronaldo. Similarly, pages 128-129 introduce ten scholars. Here learners are required to indicate what each one of these scholars discovered or invented. Again, one character is female and the other five are male. These characters are: 1) Edward Jenner, 2) Pierre and 3) Marie Curie, 4) Louis Pasteur, 5) Alexander Fleming, 6) Albert Calmette, 7) G. Hounsfield, 8) Ferdinand II de Médicis, 9) Gutenberg, 10) Robert Boyle. In the same respect, on page 130 learners are given a task of identifying what and who made some discoveries. The suggested names are: Ibn Sina, Ibn Batuta and Ibn Ruchd. In another activity, pupils are told to write two paragraphs about two inventors: Lazlo Birdo and Thomas Edison. As can be observed all the 5 characters are male.

As far as the domain of sport is concerned, table 22 indicates that seventeen (17) male characters are shown interested in a sportive activity whereas only three (3) females are depicted involved in sports. In sum, Spotlight on English Book One promotes the prevalence of male characters more than the female ones in such domains as arts, sport, science and discoveries. Contrary to this, some subjects are presented as woman related domains. Shopping and fashion, for instance, are shown as the activities in which women are exclusively interested. As can be seen, four (4) female characters are portrayed interested in shopping and fashion whereas there is no male characters interested in either domain.

On the basis of these statistics, it can be claimed that, in many situations, Spotlight on English Book One depicts characters in a stereotyped way according to their gender through texts and illustrations.

Question3. *Is the visibility and presence of woman equal to those of man in all the visuals and texts incorporated in the coursebooks?*

Spotlight on English Book One incorporates a total of 83 pronouns, 67 proper nouns, 69 photographs and 145 pictures with distinguishable gender. However, items are not equally contributed in reference to male and female characters. The following tables give more details.

Unit	Frequency contributed to male and female characters						
	Pronouns		Total	Proper nouns			
	He	She		Masculine nouns		Total	Feminine nouns
One	/	/	/	Wang, Sami, James, Michel, Ryad, Steve, Ivan, Yanis, Ann, William, Amin	11	Sally, Ogla, Aminata, Massil, Eva, Indira, Sana, Lynda, Liza, Zakia, Zineb, Rym	12
Two	11	8	<u>19</u>	Jim, Charles, Ken, John, Jack, Peter, Bill	7	Jane, Mary, Sue, Tina, Jenny, Mona,	6
Three	/	8	<u>8</u>	/	/	Nancy, Samia	2
Four	15	9	<u>24</u>	Tom, Anis, Sam, Kevin, Pat	5	Carla	1
Five	/	5	<u>5</u>	Salim, Bob, François	3	Lilia	1
Six	15	8	<u>23</u>	Rafik, Sofiane, Ferdinand, Robert, Alexander, Thomas, Lazlo, Bruce, Louis, Amerigo, Suleiman, Whitecomb, Christopher, Harry, Will	15	Helen, Daisy,	2
Seven	/	4	<u>4</u>	Pedro, Joyce,	2	Rania,	1
Total	<u>41</u>	<u>42</u>	83	Total	<u>42</u>	Total	<u>25</u>

Table 23: Male and Female Characters' Presence in Texts in Spotlight on English Book One

Unit	Pictures			Photographs		
	Male	Female	Total	Male	Female	Total
One	15	16	<u>31</u>	14	11	<u>25</u>
Two	30	18	<u>48</u>	3	3	<u>6</u>
Three	8	1	<u>9</u>	1	1	<u>2</u>
Four	5	3	<u>8</u>	2	1	<u>3</u>
Five	5	5	<u>10</u>	2	2	<u>4</u>
Six	12	24	<u>36</u>	2	0	<u>2</u>
Seven	2	1	<u>3</u>	14	13	<u>27</u>
Total	<u>77</u>	<u>68</u>	<u>145</u>	<u>38</u>	<u>31</u>	<u>69</u>

Table 24: Male and Female Characters' Presence in Visuals in Spotlight on English Book One

The tables above indicate that male and female characters are not equally visible. Of the sixty-nine (69) photographs, thirty-one (31) represent female and thirty-eight (38) represent male characters. As for the one hundred and forty-one (145) pictures, sixty-eight (68) of them present female and seventy-seven (77) present male individuals. All in all, the total of pictures and photos representing male characters is one hundred and fifteen (115) whereas female characters are portrayed in ninety-nine (99) visuals. Though, women and men are equally referred to by means of pronouns, still the number of masculine proper nouns is much more than the number of the feminine. Data reveals that the masculine pronoun “he” is mentioned forty-one (41) times and the feminine pronoun “she” is mentioned forty-two (42) times. However, there is a noticeable inequality between the masculine and feminine proper nouns. While there are forty-two (42) masculine proper nouns referred to, there are only twenty-five (25) feminine proper nouns mentioned in the textbook.

On the basis of the aforementioned statistics, we can conclude that man and woman are not equally visible. The majority of the depicted characters being males implies that one gender is notably more visible in the textbook.

3.2.2 Findings of Spotlight on English Book Two Analysis

Question1. *Are learners invited or given the opportunity to negotiate differences between the local and foreign culture?*

Except the few sights on the subject offered, Spotlight on English Book Two does not encompass a wide range of topics related to the daily life aspects of foreign cultures where they can be asked to find out about the similarities or differences between their culture and the others by exploring other cultures. The encounters with the target culture are shown in the following table.

Page	Cultural features discussed	Comparison between local and foreign culture	Are learners asked to show their choices?	Are they asked to show their beliefs and attitudes?
21	Music	Types of music in local and foreign different cultures	Yes	Yes
41-42	Games	Games invented by societies	No	No
89	Cartoon	Series of cartoon created by in different culture	No	No
111	Theatrical genres	Difference between genres of theatre	No	No

Table 25: Comparisons between Learners' own Culture and the Foreign Culture in Spotlight on English Book Two

The obtained data show that the introduced famous figures are not presented in a way that permits learners to discuss any stereotyped opinions they might have about them. That is to say, even though learners are given the occasion to talk about some icons, they are not even led to discuss how to cope with the stereotypical traits they might have about these figures. Additionally, the textbook does not offer any prompt to lead the learner to search for information about the different ways in which artists are valued by different societies.

As for the project entitled: *Making a medical guide* (page 70), learners are not urged to find information about the way diseases used to be treated in their own culture and compare it to the those in the foreign cultures so that learners realize the differences and similarities among cultures in treating diseases.

Concerning the few features of daily life offered in the textbook, it can be noted that they do not provide enough information for learners to be aware of the cultural differences and similarities likely to develop their cultural awareness. Page 10 for example, presents a female's character holidays ritual under the title: *A day in the life of Jane Smith*. Here, Jane is described as a girl who got into the habit of going out at nine p.m. with her friends to have a dinner out, and then at 2 a.m. she returns home.

The portrayed behaviour of going out at night might cause misunderstanding; it may look strange and foreign for some Algerian learners because the textbook does not leave space for them to discover, compare, and solve problems. Moreover, the book does not leave the initiative to the teacher to explain for their pupils the diversified lifestyles.

In short, the results of our analysis indicate that Spotlight on English Book Two does not encourage learners to compare selected features of the target cultures with their own culture so that they develop understanding of ~~for~~ cultural diversity and tolerance for daily life, including unfamiliar conventions and behaviours.

Question 2. *Are the male and female characters equally presented in many roles and domains?*

Following the same mode of analysis made on Spotlight on English Book One, our aim is to investigate if the characters of Spotlight on English Book Two are represented in a stereotypical way in relation to their gender. Results are shown in the following tables.

The social references to male and female characters, in both texts and illustrations							
Category	Page	Variety of features contributed to male characters		Frequency	Variety of features contributed to female characters		Frequency
		Text	Visual		Text	Visual	
<i>Family status</i>	23	Father		1	Mother		1
	38	/		/	Mother		1
	39	/		/	Mother		1
	41	/		/	Mother		1
	53	/		/	Mother		2
	85	/		/		Mother	3
	86		Father	1	/		/
	107	/		/	Mother		1
	108	/		/	Mother		3
	114	/		/	Mother		1
Total	/		2	/		14	
<i>Occupation</i>	9	/	Comic star, singer	3	Actress	/	1
	10	/	/	/	Actress	/	1
	11	/	Comedian	1	/		/
	12	/	Singer	1	/	/	/
	13	/	Comedian, singer	2	/	Singer	2
	14	Singer	/	4	Singer	/	5
	15	Painter, waiter	/	2	/	/	/
	16	Writer	/	1	/	/	/
	17	Writer, film producer, painter, singer	Writer	7	/	/	/
	18	Writer	/	1	/	/	/
	19	Actor, writer, painter, waiter	/	6	Writer, actress, singer, painter	/	5
	20	Singer, writer		2	Actress, comedian	/	2
	21		Singer, composer	6	/	/	/
	22	/		/	Comedian		1
	23	Photographer, producer, painter	/	3	Musician, writer	/	2
	24	Reporter	/	1	Singer, painter, comedian, musician	/	4
	30	/	Chief	1	/	/	/
	35	/	Doctor	1	/	/	/
	52	/	Doctor	1	/	/	/
	60	Doctor	/	1	Doctor	Doctor	2
	63	Doctor, physicist, chemist, professor	/	6	Statistician,	/	1
	74	/	Baseball player	2	/	/	/
	76	/	Actor	4	/	Actress	1
	82	/		/	Teacher	/	1
89	Cartoon creator	/	5	/	/	/	
97	Comedian	/	2	/	/	/	
105	/	/	/	/	Actress	2	
106	/	Writer, actor, documentary	4	/	/	/	

		maker				
	111	Actor	/	3	Music producer	/
	Total	20		70	10	31
<i>Level of employment</i>	69.30%			30.70%		

Table 26: The Social References to Male and Female Characters, in Spotlight on English Book Two: Texts and Illustrations

The activities of male and female characters					
Traits	Page	Variety of features Contributed to male character	Frequency	Variety of features Contributed to female characters	Frequency
<i>Contributing to the education of children</i>	85	/	/	Attending to the dressing of children	3
	86	Introducing children to a kindergarten	1	/	/
	108	/	/	Attending to the feeding of children	1
	Total	/	1	/	4
<i>Hobbies and crafts</i>	83	/	/	Fashion	2
	Total	/	/	/	2
<i>Artistic activities</i>	12	Singer	1	/	/
	13	Singer	1	Singer	2
	14	Singer	4	Singer	6
	15	Painter	1	/	/
	16	Novelist	1	/	/
	17	Novelist, painter, singer	7	/	/
	18	Novelist, painter	2	Painter	1
	19	Novelist, painter	3	Singer, novelist, painter	4
	20	Singer, novelist	2	/	/
	21	Singer, composer	5	/	/
	24	/	/	Painter	1
	106	Novelist	1	/	/
Total	/	28	/	14	
<i>Sports</i>	55	Tennis	1	/	/
	74	Baseball	2	/	/
	76	Football	4	/	/
	Total	3	7		/
<i>Science, discoveries and inventions.</i>	42	Games inventor	3	/	/
	63	Medicine	6	Medicine	2
	Total	/	10	/	2

Table 27: The Activities of Male and Female Characters in Spotlight on English Book Two

Table 26 shows that Spotlight on English Book Two unequally presents man and woman in regard to their family status. The family status of being a mother is mentioned fourteen (14) times whereas male characters are shown as father only twice. In addition, the distribution of occupation varieties between male and female characters is also unequal. Male

characters are featured with twenty (20) varieties of occupation while female characters are given only ten (10) different occupations. As for level of employment, the same table indicates that 69.30 % of the occupations are held by male characters whereas the female characters hold only 30.70% of the jobs introduced in the textbooks.

Results shown in table 27 indicate that gender stereotyping can be easily noticed. One example of sexism is apparent in the way in which such sports as tennis p.55, baseball p.74 and football p.76 are explicitly and exclusively related to male characters. In addition to the conversation between Peter and Jack about watching a baseball match together, there is also inequality in the representation of the textbook characters in terms of gender in the domains of art and discoveries and inventions. Concerning the first domain, twenty eight (28) male characters are portrayed whereas the presented female characters are fourteen (14). As for the field of discoveries and inventions, ten (10) male figures are mentioned while the number of the mentioned female figures is two (2).

The gender biased way in which Spotlight on English Book Two represents the characters suggests that the activity of contributing to the education of children is conventionally considered to be female dominated field in which women are more interested than men. Investigation shows that the textbook depicts female character as attending to children affaires four (4) times whereas only one (1) male character is depicted in contact with a child. Also, fashion is mentioned as female hobby. The textbook portrays two (2) female characters interested in fashion and no male character is depicted interested in it.

All the previous statistics indicate that Spotlight on English Book Two includes gender discrimination which promotes the prevalence of men in some high professions like art and discoveries the male characters are given twenty-eight (28) types of professions while females are featured with fourteen (14) varieties. Investigation also shows that seven (7) male

characters are portrayed practising sports activities while no female character is depicted in such activities.

Question 3. *Is the visibility and presence of woman equal to those of man in all the visuals and texts incorporated in the coursebooks?*

The investigation indicates that Spotlight on English Book Two shows also gender biased presentation; this is especially visible in the use of personal pronouns, the use of names, and picture visibility. This is what the following tables reveal.

Unit	Frequency contributed to male and female characters						
	Pronouns		Total	Proper nouns			
	He	She		Masculine nouns	Total	Feminine nouns	Total
One	62	75	<u>137</u>	Steve, Salim, Michael, Mohamed, Brian, Louis, Rowan Sebastian, Youssou, Faudel, Bob, Pablo, Charles, M'hamed, Ray, Walt, Peter, Leonardo, Victor, Sigeru, Nassim, Mouloud, Bruce, Jim, Marc, Tom, Harry, Ahmed, Ludwing, James, Ottis, Tommy, Scott, Salvator	33	Sally, Carla, Jane, Souad, Britney, Agnetha, Anni-Frida, Bjorn, Benny, Fairouz, JK Rowling, Cindy, Ann, Susan, Wasilla, Whoopie, Djamila, Mary, Chafika, Baya, Kate, Olga, Aminata, Mary, Craig, Jessica, Rita, Agatha, Judy, Sonia, Marina	32
Two	7	7	<u>14</u>	Jack, Sami, Yanis, John, Arthur, Renée, Alfred, Bill, Pedro, Ivan,	10	Indira, Sana, Liz	3
Three	14	24	<u>38</u>	Rayan, Andy, Michel, Alexander, Martin, Wang, Dominique, Florence, Santorio, Wilhelm Conrad, Salvino, Paulesco, Robin,	13	Linda, Marie	2
Four	8	2	<u>10</u>	Charlie, Joe, William, Lucke, Rodolophe	5	Shakira, Mickey, Winnie	3
Five	23	9	<u>32</u>	Andrew, Oliver, Philip, Willy, Myra, Paul, Neil	7	Lucille, Sana, Camilla, Julia, Akiko, Marge	6
Grammar glossary	61	60	<u>121</u>	/		/	/
Total	<u>17</u>	<u>177</u>	352	Total	<u>68</u>	Total	<u>46</u>

Table 28: Male and Female Characters' Presence in Texts in Spotlight on English Book Two

Unit	Pictures			Photographs		
	Male	Female	Total	Male	Female	Total
One	0	1	<u>1</u>	10	5	<u>15</u>
Two	5	3	<u>8</u>	0	1	<u>1</u>
Three	14	9	<u>23</u>	0	1	<u>1</u>
Four	52	19	<u>71</u>	6	1	<u>7</u>
Five	3	0	<u>3</u>	2	2	<u>4</u>
Total	<u>74</u>	<u>31</u>	<u>105</u>	<u>18</u>	<u>10</u>	<u>28</u>

Table 29: Male and Female Characters' Presence in Visuals in Spotlight on English Book Two

The above tables show that Spotlight on English Book Two includes total of three hundred and fifty-two (352) third person singular pronouns. But, one hundred and eighty-five (185) of the pronouns are masculine and one hundred and sixty-seven (167) are feminine. As for proper nouns, the investigation identified one hundred and fourteen (114) names. Also, the larger proportion of these names is male which account to sixty-eight (68) while only forty-six (46) are female. Regarding visuals, the textbook contains one hundred and five (105) pictures and twenty-eight (28) photographs. Of the one hundred and five (105) pictures, seventy-four (74) represent male characters and thirty-one (31) depict female characters. Too, eighteen (18) photographs portray males and only ten (10) show females. The statistics illustrated by the tables above give the evidence of gender stereotyping being incorporated in Spotlight on English Book Two.

3.2.3 Findings of Spotlight on English Book Three Analysis

Question1. *Are learners invited or given the opportunity to negotiate differences between the local and foreign culture?*

It is noticed that Spotlight on English Book Three offers several cases that provide enough information for learners of the cultural similarities and differences between their own culture and the foreign one. The encounters with the foreign cultures are illustrated below.

Page	Cultural features discussed	Comparison between local and foreign culture	Are learners asked to show their choices?	Are they asked to show their beliefs and attitudes?
39	Governmental guards	Comparison between the British Life Guards and the Algerian republic guards	No	No
77	Celebratory songs	Comparison between the Algerian and the Scottish celebratory songs	No	No
111	Education	Comparison between the British and the Algerian school systems and rules	No	No
127	Geography	Comparison between the geographic features f Algeria and those of the neighbouring countries	No	No
148	Language	Comparison between the Algerian, British and American linguistic varieties	No	No

Table 30: Comparisons between Learners' and Foreign Culture in Spotlight on English Book Three

The investigation findings show that Spotlight on English Book Three presentation of otherness does not challenge learners to express and discuss their opinions about it and therefore the textbook does not seem to have any influence on learners' attitudes and views about the target culture. Very often, the textbook offers and encourages pupils to draw comparison between the native and foreign cultures. However, no question is raised to check if learners would decide if certain aspect of the foreign culture, for example school rules which are presented on page 111, could be applied to the Algerian schools. Analysis of

Spotlight on English Book Three shows that it does not initiate any task where learners are required to reflect on their attitudes and opinions regarding certain issues.

Question2. *Are the male and female characters equally presented in many roles and domains?*

After a close scrutiny, some gender biased depictions were also detected in Spotlight on English Book Three. The following tables show the areas of gender bias investigation.

The social references to male and female characters, in both texts and illustrations							
Category	Page	Variety of features contributed to male characters		Frequency	Variety of features contributed to female characters		Frequency
		Text	Illustration		Text	Illustration	
<i>Family status</i>	135	Father	/	1	/	/	/
	Total	/		1	/		/
<i>Occupation</i>	16	/	Headmaster, teacher	6	/	/	0
	32	/	Actor	2	/	Actress	1
	37	Actor	Actor	4	Actress	/	1
	38	Singer	/	1	/	/	/
	39	/	Life guard	1	/	/	/
	41	/	Actor	2	/	Actress	3
	48	Headmaster, inspector	/	2	Director of studies	/	1
	51	/	Singer	4	/	/	/
	56	/	/	/	/	Airhostess	/
	62	/	Guide	1	/	/	/
	70	/	Waiter	1	/	/	/
	79	/	Police officer	1	/	/	/
	90	/	Table tennis player, football player	4	/	Teacher	1
	94	/	Presenter	1	/	/	/
	96	/	Writer	1	/	/	/
	102	/	/	/	/	Receptionist	1
	103	/	Singer, reporter	2	/	/	/
	107	/	/	/	/	Nurse	1
	125	/	/	/	/	Teacher	1
135	/	Teacher	2	/	Teacher	1	
Total	16		35	6		12	

<i>Level of employment</i>	73.91%	26.09%
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Table 31: The Social References to Male and Female Characters, in Spotlight on English Book Three Texts and Illustrations

The activities of male and female characters					
Traits	Page	Variety of features Contributed to male character	Frequency	Variety of features Contributed to female characters	Frequency
<i>Political or social activities</i>	39	/	/	Queen	1
	135	King	2	/	/
	141	President	1	/	/
	Total	/	3	/	1
<i>Artistic activities</i>	38	Singer	1	/	/
	51	Singer	4	/	/
	96	Writer	1	/	/
	103	Singer	1	/	/
	125	/	/	Singer	1
	Total		7		1
<i>Exploration and adventures</i>	74	Space tourist	2	/	/
	134	Explorer	2	/	/
	Total	/	4	/	/
<i>Sports</i>	71	Windsurfing, swimming	2	/	/
	90	Table tennis, football	4	/	/
	98	Football	2	/	/
	Total	/	8	/	/

Table 32: The Activities of Male and Female Characters in Spotlight on English Book Three

As tables 31 indicates, male occupational roles tend to show more variation than the ones of female characters. Male characters are depicted in sixteen (16) different professions compared to the female characters' six (6). With regard to level of employment, it is noticed that the larger proportion of the working characters are male (73.91%) whereas only (26.09%) is the percentage of the female working characters. Data illustrated in table 32 demonstrates that three (3) male leaders are introduced in the textbook whereas only one (1) female leader is mentioned who is the British Queen Elizabeth II. The three male leaders are: 1) Napoleon; 2) Louis XVIII; 3) George Washington.

Also, in Spotlight on English Book Three, the male characters outnumber the females in the activities with which characters are featured. In the area of artistic activities, the men outnumber the women seven (7) to one (1). Moreover, in the domains of sports and exploration/adventures, it can be noted that there are eight (8) male characters in the first and four (4) male characters in the second subject while woman is completely invisible in both domains.

Furthermore, gender stereotyping was also detected in the language used in the textbook. The male noun man, which can be used when referring to all human beings, was noticed in many cases in Spotlight on English Book Three. Examples of this usage are:

On page 96: “Films have represented the Moby-Dick as a man killer...”

On page 97: “Men have hunted elephants for their ivory for centuries / Men have always hunted gazelles for their beautiful skin / Men have hunted whales for food and oil for hundreds of years.”

On page 147: “Though the pyramids of... they are still... defying Man and time.”

The aforementioned investigation results prove that compared to the female characters, the male characters in Spotlight on English Book Three are much more frequently engaged in activities related to political, sports and artistic activities. These findings seem to demonstrate the existing of gender stereotypes in the textbook.

Question3. *Is the visibility and presence of woman equal to those of man in all the visuals and texts incorporated in the coursebooks?*

Obviously, most of the visuals in textbook three are pictures rather than photographs. Therefore, the analysis covered only the important pictures that are easy to determine which

gender they represent. That is to say, the number of the analysed visuals was on the basis of gender clarity. The analysis findings are illustrated below.

Unit	Frequency contributed to male and female characters									
	Pronouns		Total	Proper nouns						
	He	She		Masculine nouns		Total	Feminine nouns	Total		
One	27	23	50	Karim, Mehdi, Mohamed, Harry, Jack, Jill, Sofiane, Brad, James, Gene, Eddy, Pam, John, Colin, Louis, Christopher, Fred, Farid, Amin, Rachid, Paul, George, Ringo		23	Leila, Amel, Sofia, Sarah, Latifa, Massyl, Fatima, Farida, Sabrina, Houda, Meriem, Selma, Jenny, Julia, Elizabeth, Pamela, Jamila, Souad		18	
Two	15	2	17	Tom, Rayan, Salim, Fouad, Hichem, Dennis, Mark, Robert		8	Lydia, Samia		2	
Three	12	21	33	Ron, Oliver, Herman, Henry, Yacine, David, Farouk, Badis		8	Nora, Dolly, Jocelyn, Mary, Emma, Maya, Jane, Amel, Karima, Sonia, Fadila, Zohra		12	
Four	9	5	14	Cherif, Bob, Allan, Barnes		4	Salim, Brenda, Barbara		3	
Listening scripts	5	2	7	Bill, Jill, Peter, Ann		4	Susan, Soraya		2	
Total	<u>68</u>	<u>53</u>	121	Total		<u>47</u>	Total		<u>37</u>	
							84			

Table33: Male and Female Characters' Presence in Texts in Spotlight on English Book Three

Unit	Pictures			Photographs		
	Male	Female	Total	Male	Female	Total
One	13	10	<u>23</u>	11	8	<u>19</u>
Two	6	2	<u>8</u>	3	0	<u>3</u>
Three	57	35	<u>92</u>	5	2	<u>7</u>
Four	7	4	<u>11</u>	1	1	<u>2</u>
Total	<u>83</u>	<u>51</u>	134	<u>20</u>	<u>11</u>	31

Table34: Male and Female Characters' Presence in Visuals in Spotlight on English Book Three

A close inspection into characters visibility reveals that there is a clear difference between the proportions of masculine and feminine third singular. The pronouns “He” is mentioned sixty-eight (68) times and the feminine pronoun “she” is referred to fifty-three (53) times. Similarly, the number of male proper nouns amounts to forty-seven (47) and that of the female nouns to thirty-seven (37).

Looking at the overall visuals in Spotlight on English Book Three, it is easy to note that the number of male characters is higher than that of female characters. The difference is most prevalent in the photographs where men are presented nearly twice as often as women. In photographs, the number of male characters amounts to twenty (20) and female characters for eleven (11). In the pictures as well, the analysis reveals that eighty-three (83) pictures present male characters and only fifty-one (51) show female characters.

These statistics suggest that the textbook depicts far more male characters than it represents the female characters. This means that masculinity is dominant over visibility in both texts and illustrations in Spotlight on English Book Three.

3.2.4 Findings of On the move Analysis

Question1. *Are learners invited or given the opportunity to negotiate differences between the local and foreign culture?*

On the Move provides learners with enough comparisons to realize the differences and similarities among cultures as it is stated by the textbook designers: “The widening of the intercultural scope to new horizons (the USA, India, and Australia) through comparison and contrast with Algeria.” (Arab & Rich, 2006: 9.) Cultural comparisons are displayed on the following table.

Page	Cultural features discussed	Comparison between local and foreign culture	Are learners asked to show their choices?	Are they asked to show their beliefs and attitudes?
20-21	Food	Different types of foods belonging to the local and foreign cultures	No	No
28	Food	Comparison between the British and Algerian mealtimes	No	Yes
77	Education	Comparison between the Algerian and American pre-university systems	No	No
92	Art, cinema	Comparison between some Algerian and American singers and actors and what they were before being singers or actors	No	No
103	Science	Comparison between Muslim and Italian scientific figures	No	No
152	Science	Comparison between legend about how a Muslim and European scientists made their discoveries	No	No

Table 35: Comparisons between Learners' and Foreign Culture in On the Move

The data shown above indicates that no encounter with these features urges learners to come together in groups to discuss their opinions and attitudes towards a certain differences between the cultures. Therefore pupils' attitudes and opinions are not asked for in many situations. Page 23, for instance, focuses on a set of table manners. Here, pupils are taught some instructions for table behaviours. However, they are not provoked to discuss how each culture views a certain table manner, because what is considered to be a good behaviour in a culture could be seen differently in another culture. Moreover, these cultural features could be a starting point for learners to examine their attitudes towards how the different cultures think of a certain table manner in order to develop their understanding and tolerance to otherness.

On page 77, learners are asked to exchange information about the Algerian and American pre-university educational systems with American pen-friends. However, the point that ought to be made here is that learners need not only to know about the differences between the two educational systems but also to reflect on their attitudes and opinions about the American education being different from their own. Also, page 28 deals with the

difference between the British and Algerian mealtimes, yet pupils' opinions and attitudes are not challenged in a way that helps them to develop openness to otherness. On page 122, pupils are informed about the difference between what pupils and teachers used to wear in the past and what they put on at present. Yet, pupils are not urged to reflect on their attitudes about these differences nor are they asked if they would like to pursue a certain norm of school uniforms.

Question2. *Are the male and female characters equally presented in many roles and domains?*

The portrayal of one gender as dominant in a domain or another seems to be fostered in On the Move. Textbook analysis reveals a highly gender-stereotyped way in the depiction of female characters that are under-represented in several subjects as illustrated below.

The social references to male and female characters, in both texts and illustrations							
Category	Page	Variety of features contributed to male characters		Frequency	Variety of features contributed to female characters		Frequency
		Text	Illustration		Text	Illustration	
<i>Family status</i>	66	/	Father	1	/	Mother	1
	75	/	/	/	/	Mother	1
	143	/	Father	1	/	Mother	1
	Total	/	/	2	/	/	3
<i>Occupation</i>	7	/	Writer	5	/	Writer	1
	26	/	/	/	/	Waitress	1
	29	Chief	/	1	/	/	/
	47	/	Professor	1	/	/	/
	67	/	Football player	3	/	Football player	3
	79	/	Guide	1	/	/	/
	82	/	Singer	2	/	/	/
	89	/	Writer	1	/	/	/
	92	/	Singer, actor	6	Singer, actress	/	2
	102	/	Caliph	1	/	/	/
	103	Physician, mathematician	Mathematician	6	/	/	/
	107	/	Activist	1	/	/	/
	118	Singer, musician	/	2	/	/	/
110	head of association	/	2	/	/	/	

	118	/	Singer, musician	2	/	/	/
	125	/	/	/	/	Worker	1
	127	/	Policeman	1	/	Fare collector	1
	128	/	Football player	1	/	/	/
	136	/	Football player, politician	2	/	Agony aunt, writer	2
	152	Physicist	Doctor, Physicist	4	/	/	/
	164	/	Singer	4	/	/	/
	Total			17	46	8	11
<i>Level of employment</i>				80.70%		19.30%	

Table 36: The Social References to Male and Female Characters, in On the Move Texts and Illustrations

The activities of male and female characters					
Traits	Page	Variety of features contributed to male characters	Frequency	Variety of features contributed to female characters	Frequency
<i>Political or social activities</i>	64	Civil rights defender	1	/	/
	102	Caliph	1	/	/
	107	Civil rights defender	1	/	/
	110	Nationalist leader	1	/	/
		Head of association	1	/	/
	136	Head of UN	1	/	/
Total	/		6	/	/
<i>Domestic tasks earned out in the home</i>	22	/	/	Preparing food	1
	Total	/	/	/	1
<i>Artistic activities</i>	7	Novelist	5	Novelist	1
	43	Dancer	2	Singer	1
	82	Singer	1	/	/
	89	Poet	1	/	/
	92	Singer	1	Singer	1
	118	Singer, musician	2	/	/
	136	/	/	Novelist	1
	164	Singer	4	/	/
Total	/		14	/	4
<i>Exploration and adventures</i>	45	Traveller, explorer	4	/	/
	Total	/	4	/	/
<i>Sports</i>	42	/	/	Climbing	1
	61	Football	3	Football	3
	128	Football	1	/	/
	Total	/	4	/	4

Table 37: The Activities of Male and Female Characters in On the Move

The analysis of the social references to male and female characters, in both texts and illustrations in On the Move reveals that the difference between the number of males and females depicted in the category of family status is minimal. The textbook presents women and men almost equally in family status. The role of female characters as “mother” is mentioned three (3) times and the role of “father” is detected twice (2). However, the proportions of males and females in the category of occupations are different. As illustrated in table 36, the male characters outnumber the of female characters forty-six (46) to eleven (11). Moreover, we can notice those males are portrayed in seventeen (17) different occupations, whereas women are depicted in only eight (8) kinds of works. This means that, in terms of level of employment, men are in the majority. The investigation reveals that 80.70% of the working characters introduced in On the Move are male whereas only 19.30% are female.

Table 37 indicates that On the Move incorporates also gender inequality in the category of the activities of male and female characters. As can be seen in the table, the political and social activities presented in the textbook are 100% male. In this area, six (6) characters are introduced holding a political activity whereas no female character is presented having such activity. As far as the domain of artistic activities is concerned, our results indicate that male characters appear much more frequently in activities related to art. Fourteen (14) male characters are introduced while only four (4) female figures are presented in this area. The domain of exploration and adventures is also mainly reserved for the male characters. The textbook present four (4) explorers, however it does not introduce any female character of such activity. With regard to sports, the presentation of males and females is equal: the textbook depicts respectively four (4) male and female characters in relation to a sportive activity.

In addition to the inequality between male and female characters in the domains illustrated in the above two tables, another gender stereotype is noticed in the common noun ‘man’ which is used in the textbook when referring to all human beings. In file two project,

for example, pupils are given a task of making a “profile of changes in *man*’s capabilities.” Learners are given items to be included in the profile. The items which include man are:

A. “A list of things that man could or couldn’t do six hundred years ago in the domains of...”

a. “transport e.g., six hundred years ago man couldn’t travel by plan...”

C. “A list of things that man can/ and is able to do... a. transport e.g., Today, man can...”

D. “A list of things that man will be able to...”

In addition to the above listed examples of gender stereotyped representation included in On the Move, the previously female under-representation illustrated in tables 36 and 37 reveal the segregation of female gender in many domains and achievements to which both men and women have contributed such as: art and science.

Question3. *Is the visibility and presence of woman equal to those of man in all the visuals and texts incorporated in the textbooks?*

The analysis of the On the Move texts and illustrations indicates that both genders are distinctively presented. Though both male and female characters are much visible through out texts and visuals, still the majority of the characters are male. The following tables display the findings.

Unit	Frequency contributed to male and female characters							
	Pronouns		Total	Proper nouns				
	He	She		Masculine nouns		Total	Feminine nouns	Total
One	17	14	31	Rachid, Charles, Mouloud, Mohamed, Jamal, Salah, Tony, Jack, Hassan, Fay, Karim		11	Assia, Jamila, Fatima, Hassina	4

Two	7	11	<u>18</u>	Said, Bob, Ferdinand, Marco, Neil, Malcolm, Amine, Rashid, Farid, Christopher, Martin	11	Wendy, Farida, Jill, Karima	4
Three	9	8	<u>17</u>	Paul, Brad, John, Jemmy, Jonathan, Robert, Rudyard	7	Becky, Maurine, Jenny, Tracy, Hamida, Saida	6
Four	34	5	<u>39</u>	Ron, Harun, Khalid, Leonardo, James, Mike, Mahatma, Abdelhamid, Bill, Powhattan, Pocahontas	11	Whoopi, Souad, Ann, Zubayda, Rose	5
Five	30	29	<u>59</u>	Bashir, Abdelakder, Chris, Antonio, Ronald, Peter,	6	Nacera, Hakima, Louiza, Mary,	4
Six	30	25	<u>55</u>	Joe, Isaac, Joseph, Alexander, Tahar, Omar, Abderrahmane, Thomas, Adams	9	Cathy, Lucy, Kerrie	3
Listening scripts	6	3	<u>9</u>	/	/	/	/
Total	<u>133</u>	<u>95</u>	<u>228</u>	Total	<u>55</u>	Total	<u>26</u>
81							

Table 38: Male and Female Characters' Presence in Texts in On the Move

Unite	Pictures			Photographs		
	Male	Female	Total	Male	Female	Total
One	4	7	<u>11</u>	7	6	<u>13</u>
Two	8	7	<u>15</u>	5	3	<u>8</u>
Three	4	1	<u>5</u>	14	15	<u>29</u>
Four	7	2	<u>9</u>	13	3	<u>16</u>
Five	5	6	<u>11</u>	15	8	<u>23</u>
Six	15	9	<u>24</u>	6	0	<u>6</u>
Total	<u>43</u>	<u>32</u>	<u>75</u>	<u>60</u>	<u>35</u>	<u>95</u>

Table 39: Male and Female Characters' Presence in Visuals in On the Move

The quantitative analyses of the texts and illustrations showed in the two above tables indicate that female characters are far less frequently visible than their male counterparts in On the Move texts and visuals. The textbook encompasses two hundred and

twenty-eight (228) third person singular pronouns. Again, the contribution of these pronouns between both sexes is not equal. While one hundred and thirty-three (133) pronouns are masculine, only ninety-five (95) are feminine. Similarly, the number of male proper nouns is more than twice the number of the female ones: fifty-five (55) proper nouns are male and twenty-six (26) are female. Concerning visuals, female characters are far less frequently presented than their male counterparts. The textbook includes seventy-five (75) photographs and ninety-five (95) pictures. Of the seventy-five (75) photographs, forty-three (43) are male and thirty-two (32) are female characters. Also, sixty (60) out of the ninety-five (95) pictures are male and thirty-five (35) are female. On the strength of these statistics, it can be concluded that male and female characters are unequally present in the texts and visuals of On the Move since the majority of the visuals and texts depict male characters. This means that men are still in the majority in the texts as well as the visuals.

CHAPTER FOUR: DISCUSSION AND PROPOSALS

4.1 Discussion of the Results

The main aim of the study was to examine the cultural content in the four EFL textbooks designed for the Algerian middle school level and find out if they incorporate any stereotypes regards the target culture. The research also aimed at revealing learner's attitudes towards the tackled culture. As diverse cultural features are covered in the materials, textbooks evaluation was conducted in addition to two questionnaires constructed to elicit information from pupils and EFL teachers in order to find answers to a set of research questions.

The first research question addresses the issue of what attitudes that the Algerian middle school learners have towards the target culture. The results of the pupils' questionnaires revealed that most of learners considered learning about culture to be important. They even showed the will to learn about it. However, when they were asked about certain behaviours they showed a degree of refusal. Additionally, most of the pupils who expressed their opinions about the foreign culture focused on the difference between the native and the foreign culture. Moreover, when teachers were asked to declare if any of their pupils had had a particular attitude about the tackled culture, some teachers (5 teachers) answered yes. This suggests that those pupils have negative attitudes towards some behaviours of the foreign culture. This might be in accordance with Welsh's (2011) claim that "some people feel threatened by the notion of learning a 'foreign' language and view it as a threat to their own cultural identity."¹⁶⁷

¹⁶⁷. Welsh, "Avoiding Stereotyping and Enhancing Intercultural Understanding," 40.

According to teachers' and pupils' responses, the deciding factor for learners' negative attitudes is their native culture: sometimes religion, other times family teachings, etc. These results may confirm Welsh's (2011) notion as seen in the literature review that learners may oppose the foreign culture because it represents a menace to their own culture since it is different.

Textbooks analysis indicates that they cover satisfactory variety of themes related to technology, discoveries, arts, etc. But, the less satisfying offered topics are those of day-to-day culture. Consequently, teachers' answers imply that EFL textbooks designed for the Algerian middle school could not be considered as sufficient materials for the teaching on culture. Most of teachers explained their opinions by claiming that the used coursebooks do not meet learners' interests and do not cover the subjects in which pupils are much interested such as the daily life aspects of the foreign culture. Therefore, teachers use the Internet as the main alternative source for teaching the target culture. This, in turn, supports Graves' (2000) perception that textbooks may encompass uninteresting topics for learners.

The analysis shows that EFL textbooks incorporate insights into learners' own culture and foreign culture likely to offer opportunity for learners to compare between cultures. However, cultural comparisons are not covered in a way which encourages learners to examine their attitudes towards the several cultural related issues which are incorporated in the textbooks. There is no encounter with the target culture which may serve as a starting point for learners to discuss their attitudes towards the target culture and thus develop their understanding to widen tolerance towards otherness. The inference might be that the authors of the textbooks left it to the teachers to discuss and explain any simplification. It cannot be, however, guaranteed that this will happen since the time which is devoted for culture teaching, in teachers' words, is not enough due to the overloaded programme. In short, all the four

textbooks help the learner to be aware of the other but they do not prompt them to change their behaviours and opinions towards difference. In this vein, Bhawuk and Brislin (1992: 416) claim, “To be effective in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behavior as an indication of respect for the people of other cultures” (cited in Hammer, Bennett and Wiseman, 2003: 422).

Also, the results of the study imply that the four EFL textbooks analysed do not entirely reflect the development of society towards equality between men and women in that they present gender bias in terms of occupations, interests and prevalence in certain domains as well as the visibility throughout the textbooks visuals. As far as the area of occupations is concerned, it seems that both genders are unequally treated; male and female characters are not given the same occupational roles. Further, women are not represented in professional roles as often as men. Regarding interests, it was noticed that some hobbies were associated with one gender rather than the other, especially Spotlight on English Book One which presents female characters interested in fashion more than male characters. It was also detected that the four textbooks promote the dominance of men over certain subjects like discoveries, inventions and even arts. In this respect, Michel (1986) states: “Women's absence from, or under-representation in, books and textbooks is a clear indication of the inferior position to which women are relegated in society, and helps to aggravate the situation still further. Such under representation is in itself a sexist stereotype.”¹⁶⁸ In turn, this supports Florent’s and Walter’s (1989) notion that: “sexism can occur at various levels in the production of a textbook: in the words and syntax, in the images, in the content, and in the perception of the user -the cultural context.”¹⁶⁹

¹⁶⁸. Michel, *Down with Stereotypes*, 49.

¹⁶⁹. Florent and Walter, “A Better Role for Women in TEFL,” 182.

The way in which the characters are presented in the coursebooks can be challenging for learners not just in a pedagogical sense but also in the sense that, for teenage learners, it suggests how people should or should not behave. Moreover, the represented characters serve as role models for the pupils. In other words, this way of presentation may promote gender stereotyping to reside deep in the younger generation's beliefs and attitudes because the difference in representation offered by textbooks may imply for pupils that the same difference should be in reality. Therefore, if man is described to be dominant in some field in the textbook, it can be possible that the pupils think that this is what should be in the real life. Brugeilles and Cromer (2009) On the basis of the analysis, it seems that English textbooks do not reflect the real situation that women hold in the Algerian society as recent researches affirm that woman play an important role in all the domains. El Ahl (2008) writes:

*Women currently account for one-third of the total workforce: Over half of university staff, 60 percent of hospital employees, 30 percent of judges and over 55 percent of journalists are women. Thirty women hold seats in parliament and 11 hold senior government posts, including the minister for culture and three ministers of state.*¹⁷⁰

Rohloff (2012) further supports El Ahl's claim. She declares the following:

*In some cases women came to occupy a leadership role, as Mme Rashid did through the organization of operations for the movement. In addition to acquiring greater independence in society, Algerian women also obtained an increased level of freedom at home. During the war for independence women "forgot about domestic duties" and there was less expectation from men that women perform their traditional tasks.*¹⁷¹

To sum up, it can be said that questionnaires' results are in accordance with textbooks evaluation findings. It was hypothesized that learners' native culture might be the

¹⁷⁰. Amira, El Ahl "The Arab World's Exception: Women Are on the Rise in Algeria," *Spiegel Online*, January 31, 2008, <http://www.spiegel.de/international/world/the-arab-world-s-exception-women-are-on-the-rise-in-algeria-a-532307.html> (accessed January, 14, 2016).

¹⁷¹. Caroline Rohloff, "Reality and Representation of Algerian Women: The Complex Dynamic of Heroines and Repressed Women," *Honours Projects*, 2012, http://digitalcommons.iwu.edu/french_honproj/6 (accessed January, 14, 2016).

main reason for their negative attitude towards the foreign culture. The obtained results from learners' and teachers' questionnaires supported our hypothesis. Similarly, textbooks analysis indicated that even though the coursebooks help learners to be aware of otherness, yet they do not provoke them to examine their attitudes towards otherness. It was also hypothesized that EFL teachers have not been involved in these cultural matters (negative attitudes). Data gathered from teachers' questionnaire indicated that teachers are not provided with necessary methods of teaching language along with culture. Findings of textbooks evaluation also support this hypothesis. No textbook leaves the initiative for teachers to explain the differences between cultures to pupils.

4.2. Openness Constructing Paradigms

In a world in which knowledge is changing rapidly and technology is providing access to vast amounts of information, our challenge is not merely to give students more facts about geography, customs, or particular conflicts. Rather, our challenge is to hone students' critical-thinking skills and to familiarize students with key concepts that they can apply to new situations... Only then can this information become meaningful.¹⁷²

This subsection deals with the consequences of the stereotyping of the Algerian English Middle School Textbooks in that this hinders learners to develop their personal and social identity as autonomous future citizens. Having dealt with that, models of developing tolerance and openness, which can be immediately deployed in the Algerian Middle School EFL textbooks, will be viewed.

Stereotyping prevents learners to use critical thinking in the classroom as the meaning of messages is already filled in the stereotypes. Stereotypes are known as having fixed meanings which contradict the use of the mind; learners are not asked to give personal ideas, remarks, feelings...As a consequence, they do not use their critical thinking capacities. Furthermore, Hofstede, Pederson and Hofstede (2002) explain that stereotypes frustrate the

¹⁷². Vivien Stewart, "Becoming Citizens of the World," *Educational Leadership* 64, no. 7 (2007): 3.

accurate perception of qualities of people who are different from us.¹⁷³ In other words, stereotypes prevent the mutual understanding between interlocutors who have different cultural backgrounds. Houghton (2013) also agrees that cultural stereotypes are one of the main barriers of successful intercultural communication. Therefore it is a big challenge for language teacher to deal with this problem.¹⁷⁴ Levy and Hughes (2009) put forward two possible interpretations for children's stereotypes. The first explanation lies in children's observing the other people as too different. The second interpretation is that children lack the capability of being tolerant. They conclude that "reducing children's prejudice requires developmentally appropriate training toward more sophisticated thought processes."¹⁷⁵

Levy and Hughes (2009) believe that multiculturalism is one of education theories that help learners reduce their negative attitudes towards diverse ethnic groups. According to them, individuals hold negative attitudes about others due to their lack of knowledge or understanding of the target groups, hence learning about these cultures develops understanding and respect to them which decreases the cultural prejudices. Therefore, class art projects in observance of cultural holidays, trips to museums with cultural focus in addition to direct learning about the culture are techniques suggested by Levy and Hughes for multicultural education.¹⁷⁶

Although it is not a paradigm of intercultural competence, what Kramsch (1996) proposes is a leap in imagination, she claims:

Breaking down stereotypes is not just realising that people are not the way one thought they were, or that deep down "we are all the same". It is understanding that we are irreducibly

¹⁷³. Hofstede, Pederson and Hofstede, *Exploring Culture*, 19.

¹⁷⁴. Stephanie Ann Houghton, introduction to *Critical Cultural Awareness: Managing Stereotypes through Intercultural (Language) Education*, ed. Stephanie Ann Houghton et al., (Newcastle: Cambridge Scholars Publishing, 2013), 1.

¹⁷⁵. Levy and Hughes, "Development of Racial Prejudice Among Children," 23.

¹⁷⁶. *Ibid.*, 28.

*unique and different, and that I could have been you, you could have been me, given different circumstances — in other words, that the stranger... is in us.*¹⁷⁷

Kramersch (1993) further argues that developing cultural sensitivity, learning about cultural differences without judging them is a way how to deal with this issue. Developing a third worldview is suggested which “would enable learners to take both an insider’s and outsider’s view,”¹⁷⁸ on the target and their own culture. This worldview, according to Kramersch, requires a more complete and less partial understanding of both cultures.

Kramersch is in favour of the third place which “grows in the interstices between the cultures the learners grew up with and the new cultures he or she is being introduced to”¹⁷⁹ to simply adopting the other culture. She maintains that the skills and knowledge acquired from one’s native language and culture influence the way of learning about the target culture and language. Kramersch argues that instead of organizing boundaries between person’s native culture and the target culture, a third one develops, an identity where one is able to access language, knowledge, and behaviour from the cultures constituting his/her identity. Kramersch terms this person “the intercultural speaker.”¹⁸⁰

Under the heading of the Developmental Model of Intercultural Sensitivity (DMIS), Bennett created a paradigm including six stages demonstrating how one can experience cultural difference. On the basis of his experience of observing students, teachers and trainers Bennett learnt that “individuals confronted cultural difference in some predictable ways as they learned to become more competent intercultural communicators.”¹⁸¹ Depending on this experience he differentiates among ethnocentric and ethnorelative stages. The following

¹⁷⁷. Kramersch, “The Cultural Component of Language Teaching,” 2.

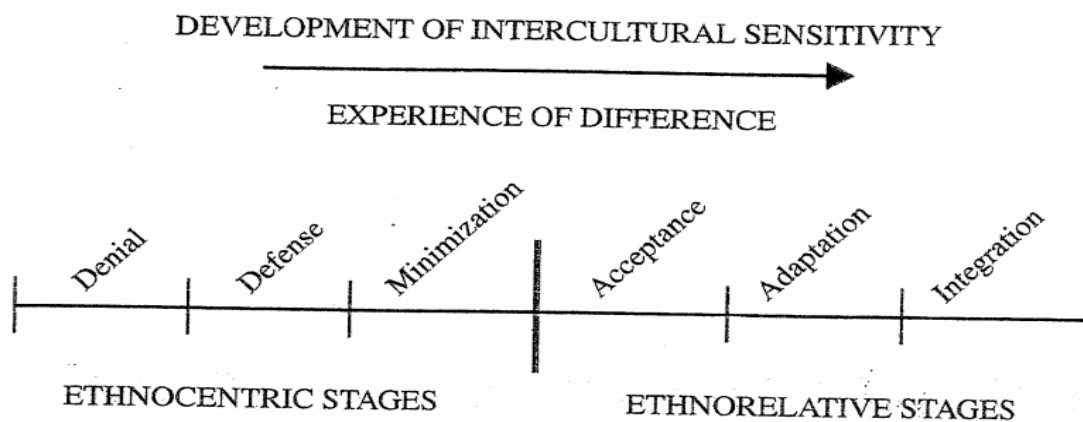
¹⁷⁸. Kramersch, *Context and Culture in Language Teaching*, 210.

¹⁷⁹. *Ibid.*, 263.

¹⁸⁰. *Ibid.*

¹⁸¹. Milton Bennett and Mitchell Hammer, “The Developmental Model of Intercultural Sensitivity,” 1998, <http://www.mcli.dist.maricopa.edu/learnshops/multicultural/docs/dmis.pdf>. (accessed March 5, 2016).

diagram displays the six stages of increasing sensitivity of cultural difference outlined by Bennett.



Bennett's Developmental Model of Intercultural Sensitivity.

Source: Bennett J. M. & Bennett M. J., "Developing Intercultural Sensitivity," in *Handbook of Intercultural Training*, ed. Landis, D., Bennett, J. and M. Bennett (Thousand Oaks: Sage, 2003), 153.

Bennett categorizes his six stages in two groups: ethnocentrism and ethnorelativism. In the first categorization which includes Denial, Defense and Minimization, one's own culture is central to understand reality. However, in the second categorization, that is Ethnorelativism, one understands his/her own culture in relation to other cultures. The six stages of development will be viewed below.

a. Denial of cultural difference is the stage at which one perceives the local cultural as the only true culture and therefore, any kind of otherness is avoided by showing psychological and physical isolation from differences. At this stage, if difference encroaches upon people, they may take an aggressive reaction to eliminate it. The extreme condition of this state is that people of different ethnics might be intolerantly looked to or considered to be non-real humans thus excluded.

Bennett explains that unlike the educated people, those with denial worldview cannot even distinguish between the different cultures; say Chinese and Japanese for instance, because such cultural difference is neglected. Thereby, the issue that should be dealt with at the denial state is the avoidance of cultural difference by experiencing the simple different

global and local cultures. Bennett advises teachers or trainers who ease this initial cognition that denial need not to be understood as refusal to “confront facts.” But, as “an inability to make the perceptual distinctions that allow cultural facts to be recognized.”¹⁸² He further argues that: “When facilitators fail to understand the experience of Denial, they are likely to present cultural information in too-complex ways and to become impatient at the aggressive ignorance often displayed at this stage. The resolution of Denial issues allows the creation of simple categories for particular cultures, which sets up the conditions for the experience of Defense.”¹⁸³

b. Defense against cultural difference is the state of perceiving one’s own culture as the only practical and possible to live with while any kind of otherness presents threat and thus it should be excluded. Though different cultures are seen more real in the state of Defense by comparison with the stage of Denial, still they are stereotyped. This implies that one’s own culture is regarded as superior while the others are inferior. According to Hammer (2009), in the stage of Defense, perceptions are organised and polarised in terms of ‘us’ versus ‘them’.¹⁸⁴

Bennett claims that the possible remedy for the Defense problem lies in acknowledging the humanity of all the diverse ethnic groups. The author recommends that instead of presenting more sophisticated understanding of difference, teachers need to build “commonality” in order not to become a victim of the negative stereotypes when trying to correct them.¹⁸⁵

¹⁸². Milton J. Bennett, “From Ethnocentrism to Ethnorelativism,” in *Toward Multiculturalism: A Reader in Multicultural Education*, ed. Jaime S. Wurzel (Newton: Intercultural Resource Corporation, 2004), 64.

¹⁸³. Ibid.

¹⁸⁴. Mitchell R. Hammer, “The Intercultural Development Inventory,” in *Contemporary Leadership and Intercultural Competence*, ed. M.A. Moodian (Thousand Oaks: Sage publications, 2009), 207.

¹⁸⁵. Bennett, “From Ethnocentrism to Ethnorelativism,” 66.

c. Minimization of the cultural difference is the stage of experiencing one's cultural worldview as universal. At this stage, other cultures are expected to involve similarities with one's own culture therefore one might correct what is different to meet the expectations.¹⁸⁶ People may, for example, subordinate cultural differences to the resemblance of human's biological nature. This act of similarity might be generalized to such phenomena as needs, motivations religions, beliefs...¹⁸⁷

To resolve the problem of Minimization and move into ethnorelativism it is highly recommended that people develop cultural self-awareness before confronting other different cultures. Bennett contends that cultural self-awareness is the recognition of one's own culture.¹⁸⁸

d. Acceptance of cultural difference is, according to Bennett and Hammer (1998), the state in which cultural differences are respected in that one's own culture is regarded as one of the identically complicated worldviews. However, people at acceptance do not agree with cultural differences. They may pass negative but not ethnocentric judgments on cultural differences.¹⁸⁹ In Bennett's (2004) words, solving the problem of judgment "allows you to take the perspective of another culture without losing your own perspective."¹⁹⁰

e. Adaptation to cultural difference is the stage in which one's experience gives perception and behaviour suitable to the experienced culture. People at this state expand their worldviews including ideas from other worldviews in that they are can adapt "different eyes" through they look to the world and their behaviour can be intentionally changed to have a more effective communication in the other culture.

¹⁸⁶. Bennett and Hammer, "The Developmental Model of Intercultural Sensitivity."

¹⁸⁷. Bennett, "From Ethnocentrism to Ethnorelativism," 66-67.

¹⁸⁸. Ibid., 68.

¹⁸⁹. Bennett and Hammer, "The Developmental Model of Intercultural Sensitivity."

¹⁹⁰. Bennett, "From Ethnocentrism to Ethnorelativism," 70.

Bennett (2004) illustrates that to adapt does not mean to assimilate. Instead it means giving up who the individual was before and accepting the worldview of the other culture. In this stage, one is not in need for leaving his/her cultural identity for an effective function in different cultural context. What is needed is to extend one's repertoire of views and behaviours.

At the adaptation stage, Bennett regards "authenticity" as the major issue to be resolved. This, in turn, requires an answer to the question of how to maintain one's authentic cultural identity while behaving in culturally different ways. Expanding one's repertoire of views and behaviours is the answer.¹⁹¹

f. Integration of cultural difference is the stage in which people can convert into different worldviews. In this stage one's identity is construed at the margins of a number of cultures and central to none, this is known as "cultural marginality" which may have two forms: encapsulated and constructive. The first form is where one experiences the separation from culture as alienation. The second form is where converting to different cultures is necessary and positive part of one's identity.¹⁹²

Bennett explains that people at encapsulated marginality condition are not able to competently implement their intercultural sensitivity for two reasons. They either experience self criticism or they cannot decide whether to maintain their cultural identity or move to the other one. As for the constructive marginality condition, people are multicultural individuals who always select the most suitable cultural context for their behaviour. In intercultural interactions, the role of building cultural bridge can be taken by constructive marginals as they easily shift worldviews.

In terms of intercultural adaptation, nonetheless, Bennett does not favour the constructive marginality to the encapsulated one. As he states: "it might be better if we kept

¹⁹¹. Bennett, "From Ethnocentrism to Ethnorelativism," 71-72.

¹⁹². *Ibid.*, 72.

our primary cultural identities and simply adapted to other cultures. If everyone became culturally marginal, what would they be marginal to?”¹⁹³

Bennett further does not consider people with intercultural sensitivity as better individuals. He justifies:

*To say so would imply that there was one universally good kind of person and that this particular model just happened to describe that goodness. On the contrary, this model describes what it means to be good at intercultural relations. All we can say about more ethnorelative people is that they are better at experiencing cultural differences than are more ethnocentric people, and therefore they are probably better at adapting to those differences in interaction.*¹⁹⁴

Bennett (2004) indicates that each of the DMIS stages indicates one’s worldview towards otherness. He further points that the DMIS is not “predominately a description of cognition, affect, or behaviour,” but rather a paradigm of how one’s perspective shifts from ethnocentric to a more ethnorelative state indicating that greater intercultural sensitivity and potential for more intercultural competence are generated. One indicator of worldview shift is the changes in knowledge, attitudes, or skills.¹⁹⁵ Furthermore, Sinicrope, Norris and Watanabe (2007) explain that: “these six stages comprise a continuum from least culturally competent to most culturally competent, and they illustrate a dynamic way of modelling the development of intercultural competence.”¹⁹⁶

According to Sinicrope, Norris and Watanabe, Bennett’s DMIS has been utilized as a tool to assess intercultural sensitivity and cross-cultural competence.¹⁹⁷ Wallenberg-Lerner and James (2014) also note that “Bennett’s model provides a broad outline of elements

¹⁹³. Ibid.

¹⁹⁴. Ibid., 73.

¹⁹⁵. Ibid., 75.

¹⁹⁶. Castle Sinicrope, John Norris & Yukiko Watanabe, “Understanding and Assessing Intercultural Competence: A Summary of Theory, Research, and Practice,” *Second Language Studies* 26, no. 1 (2007): 9.

¹⁹⁷. Ibid.

geared to helping individuals increase their sensitivity to cultural differences.”¹⁹⁸ Petrović et al (2014) state that DMIS “describes a continuum in a development process aimed at increasing sensitivity towards cultural difference.”¹⁹⁹ They add that “the DMIS provides valuable guidelines for selecting and implementing the methods and approaches needed to adapt to the developmental needs and the readiness of the individual learners.”²⁰⁰ In a foreign language teaching context, Garrett-Rucks (2012) asserts that EFL teachers may deploy Bennett’s model as means by which they can have insight into the different stages of their learners’ cultural sensitivity development.²⁰¹

4.3 Pedagogical Recommendations

In the light of the obtained results, the researcher proposes the following:

- Textbook authors could reconsider the idea of introducing so many daily life aspects of diverse culture, since teenage learners are interested in such topics.
- More topics, which can provoke learners' critical thinking and encourage them to challenge their attitudes and opinions about the foreign cultures, should be added to the four textbooks.
- Textbooks should initiate activities which make pupils reflect on what they learn.
- Textbook should cover topics that express positive opinions regarding diverse ethnic origins with the explanation of the simplified views held by people about them.

¹⁹⁸. Helena Wallenberg-Lerner and Wayne B. James, “Important Components Needed in Today’s Global Society From a Cross-Cultural Perspective,” *Journal of International and Global Studies* 6, no. 1 (2014): 17.

¹⁹⁹. Danijela S. Petrović et al., *Teachers’ Intercultural Sensitivity: An Approach for Teacher Education* (Vranje: Plutos, 2013), 11.

²⁰⁰. Ibid., 42.

²⁰¹. Paula Garrett-Rucks, “Byram Versus Bennett: Discrepancies in the Assessment of Learners’ IC Development.” Paper presented at Intercultural Competence Conference. September, 2012. <http://cercll.arizona.edu>.

- EFL textbooks should thoroughly explain the difference between culture and why certain things happen in a culture rather than the other in order to avoid presenting one culture as better than the other.

- It is also necessary to expound the teachers' role in foreign language education by leaving the initiative to them to explain the difference between cultures to their pupils in order to be able to cope with such complex issues as stereotypes.

- Textbooks should not educate only foreign languages but also values and positive attitudes towards otherness as well.

- Textbooks should offer mutual and equal representation of both genders in all the domains as they both contribute to the development of humanity.

- Train English teachers, instructors and professionals through cyclic workshops emphasizing the role of teaching language along with culture and its impact on students for a better teaching outcome.

GENERAL CONCLUSION

There is a consensus among applied linguists like Kramsch, Byram, Corbett and many others on the important role that culture plays in the process of foreign language teaching to develop learners' tolerance towards otherness and intercultural communicative competence. Therefore, they have always advocated the inclusion of diverse cultural elements in foreign language programs. One of the tools that may provide an adequate coverage of language syllabus is the textbook.

Textbooks, however, as seen in the literature review, may deliver unimportant details or information that can be seen disconnected, and possibly induces FL learners to develop biased and stereotyped attitudes about the target culture. Also, learners' resistance may push them to have a negative attitude against learning the target culture. Therefore, this research is aimed at investigating whether or not coursebooks designed for pupils of Algerian middle schools incorporate any kind of stereotype. Similarly, it explores the attitudes of learners towards learning about the foreign culture. The third aim is to reveal teachers' view concerning the textbooks in regard to their cultural components.

To achieve the aforementioned aims, the following research questions were raised:

- What attitudes do learners hold towards the target culture?
- What are the opinions of EFL teachers concerning the cultural components included in the used textbooks?
- Are EFL textbooks reliable enough in terms of their cultural contents?
- How do EFL textbooks designed for MS grades address the target culture?

- How suitable are the textbooks for teaching the English language crosscultural communicative competence?

- What kind of cultural concepts are included in the Algerian MS textbooks?

- Do the tackled textbooks incorporate any stereotyped aspects of the target culture?

Do the teachers notice this?

- Do EFL textbooks allow learners to challenge their attitudes or negotiate meaning of the target culture in order to raise their understanding and tolerance of the different visions of life?

- Are women given equal prominence to men in all aspects of the coursebook?

In order to address the aforementioned research questions, we tried to collect and interpret data by means of learners' and teachers' questionnaires in addition to EFL textbooks analysis, which was both quantitative and qualitative in nature, using three criteria of analysis generated by Skopinskaja (2003), Risager (1991) and Michel (1986).

Data elicited from learners' questionnaire showed that learners had negative attitudes towards certain behaviours which are acceptable in the foreign culture. Learners' responses to survey items number 6 and 7 indicate that they –the learners– are interested in discovering many things about the foreign culture. These findings are in agreement with those which were obtained from teachers' survey item 12. However, pupils' responses to survey items 16, 17, 18 and 19 indicate that most of the involved pupils considered the suggested social behaviours to be unacceptable. According to the obtained information, learners had such attitudes because of their cultural backgrounds. Moreover, some teachers' replied to question number 14 that when dealing with culture, some of their pupils demonstrated a superiority of the native culture over the foreign culture. This implies that a degree of ethnocentrism is rooted among some learners.

Teachers' answers to questionnaire items number 17, 24 and 25-a reveal that EFL textbooks designed for Algerian middle school are inadequate and unreliable source for culture teaching. The fact that many teachers use alternative sources like the Internet for this purpose also proves the unreliability of textbooks in teaching the target culture

The results obtained from textbooks analysis revealed that most of the cultural contents of the four studied textbooks were centred on the big "C" cultural references, such as the names of artists, scientists and so on. The textbooks, however, lack strong cultural information about lifestyle of the target culture, a subject which is, according to learners' responses to item number seven, the most favoured topic. In turn, this lack might be a reasonable explanation for teachers' negative answers to question 17, whether the textbooks are suitable and adequate sources for teaching culture.

On the other hand, although the four textbooks were found to offer many encounters with the target culture which are aimed at making learners realize otherness. Yet, pupils are not provoked to examine their attitudes and opinions about the diversified versions of life presented in the textbooks. That is to say, results of textbooks analysis indicate that EFL textbooks in question do not present any prejudiced view of the incorporated foreign cultural elements but they do not develop learners' tolerance either.

Depending on Bennett's model of developing cultural sensitivity, we can conclude that EFL textbooks designed for the Algerian Middle School, which are the production of the Reform carried out by Ministry of Education in 2001, do not effectively encourage learners of the 21st century to accept other cultures, to initiate the spirit of tolerance and open-mindedness which are essential elements of modernity and globalization.

Furthermore, by means of qualitative and quantitative content analyses, we could determine the proportion of male to female characters and assessed whether there was a

discrimination between the proportions in the texts as well as in the visuals. The investigation showed that the proportion of male characters is much higher than that of female characters in all textbooks and in both texts and illustrations. The occupational roles in which men and women are portrayed were also analysed. It was found that male characters are more frequently shown in domains such as discoveries, science, inventions and sports than their female counterparts. Additionally, male characters make up a higher percentage of the working population in the four textbooks. Thus, it can be claimed that EFL textbooks do not support the value of equality which may imply that gender stereotype is still persistent.

On the light of the obtained results, some recommendations were made for Algerian textbooks authors and syllabuses designers in order to make the possible remedies for the addressed issues.

To conclude, the present study is aspired to be interesting for the Algerian middle school teachers of EFL as they use the tackled textbooks in their profession. The results that this research attained prove that it is the EFL teachers' duty to help their pupils avoid having negative attitudes towards the foreign culture since the tackled coursebooks do not adequately serve as a means to widen learners' openness of otherness. Additionally, this research may be of use for the Algerian textbooks writers and syllabuses designers as it might aid them in considering what kind of impression they want to leave on learners about the foreign culture.

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Appendix I

Letter of permission signed by the head of department

MOULOUD MAMMERI UNIVERSITE DE TIZI OUZOU
FACULTY DES LETTRES ET DES LANGUES
DEPARTEMENT D'ANGLAIS



A Monsieur le Directeur de l'Education de la wilaya de TIZI OUZOU

Monsieur le directeur,

J'ai l'honneur de solliciter votre haute bienveillance de bien vouloir faciliter la tâche de l'étudiant **SELAMA Sid Ali**, 3^{ème} année magister, option Didactique des Textes Littéraires et des Civilisations, encadré par **Dr. AMEZIANE Hamid**, pour l'application des outils (questionnaires) destinés à la recherche qui seront appliqués aux élèves des CEM en langue anglaise. Le projet de recherche est intitulé : «Contexte Culturel et les Stéréotypes dans l'Enseignement de l'Anglais dans les Collèges Algériens».

Dans l'attente d'une suite favorable, je vous prie d'agréer, Monsieur le Directeur, l'expression de mes salutations distinguées

Tizi Ouzou le : 11/11/2015



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Appendix II

Letter of permission signed by the director of education



Appendix III

The involved middle schools

City	Name of institution	Phone number	Email
Tizi Ouzou	Dardar MS	026-22-82-97	benmazarimohamad@yahoo.fr
	Khames Ali MS	026-21-71-10	cemkhames@yahoo.fr
	Mouloud Fouraone MS	026-22-26-10	feraoune_m@yahoo.com
	Akid Lotfi MS	026-22-75-53	lotficolonel@yahoo.fr
	Base 6 MS	/	cembase6to@yahoo.fr
	Heliche Hcine MS	026-21-38-31	cemhaliche@yahoo.fr
	Babouch Said MS	026-22-24-50	babuche15277@yahoo.fr
	Aamyoud Ismail MS	026-21-67-72	cemamyoud@yahoo.fr
	Aokal Aazibe Brothers MS	026-21-21-25	azibahmed1@yahoo.fr
	Idrosse Aazibe Brothers MS	026-21-04-25	cemaidrous@yahoo.fr
	Moukhbi Mohned MS	/	cembase3@yahoo.fr

Appendix IV

Teachers' questionnaire

Cultural Context and Stereotypes in the Algerian Middle School EFL Classroom

Dear teacher,

I am Carrying out a survey for my Magister Dissertation which aims at exploring the teaching/learning of the foreign language with its culture at the middle school level. More particularly, it aims first, to investigate materials (mainly textbooks) and check whether or not they promote cultural prejudices against the target culture. Second, to investigate the pupil's attitudes towards the cultural components included in the used EFL textbooks and what causes such attitudes.

I hereby call upon your help to honestly fill in the following questionnaire. Please, tick the appropriate box (✓) and make full statements whenever necessary.

Thank you in advance for your cooperation!

Part one: general information

Please give some information about yourself.

- 1) Gender male female
- 2) Teaching experience years.
- 3) Degree(s) held: BA (Licence) Master Magister others

Part two: teaching the target culture

4. Do you think it is important to incorporate the teaching of culture into foreign language curriculum?

- a/ Yes, very important b/ Not important
c/ Yes, important d/ It should be taught on a separate course

5. Do you think that it is your duty (as FL teachers) to make the pupils aware of the foreign culture?
Why?

- Yes Yes, but not exclusively No

6. How often do you deal with a given cultural aspect during English language classes?

- Always often rarely never

7. What do you think the main objectives of teaching language through culture are?

1.
2.

3.

4.

8. What are the cultural topics/themes you teach?

a. Beliefs, values

b. Traditions and customs

c. Aspects of daily life

d. History

e. Art and literature

f. Other, please specify

9. Were you taught things about the target culture when you were studying for your degree, or during a training course?

Yes No

10. Have you ever been confronted with any difficulty in teaching any aspect of the target culture?

Yes No

If yes, please say which aspect?.....

How did you cope with it?.....

11. How would you define culture?.....

.....

.....

Part three: learners and the target culture

12. Do you think that pupils are more motivated in learning the language with some background knowledge in culture?

Yes Why

.....

No Why not?.....

.....

13. To what extent are your pupils interested in learning about the target culture?

a) Not interested

b) Slightly interested

c) Interested

20. The included culture affects positively the process of teaching English.

Strongly Disagree	Disagree	Slightly disagree	Partly agree	Agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

21. EFL Textbooks deal with the taboo topics in a sufficient manner.

Strongly Disagree	Disagree	Slightly disagree	Partly agree	Agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

22. EFL textbooks tackle the topics of cultural, racial and gender stereotypes in a profound manner

Strongly Disagree	Disagree	Slightly disagree	Partly agree	Agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

23. EFL textbooks give the learners many opportunities to explain and understand otherness

Strongly Disagree	Disagree	Slightly disagree	Partly agree	Agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

24. English textbooks achieve the objectives of the teaching of foreign culture.

Strongly Disagree	Disagree	Slightly disagree	Partly agree	Agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Part five: teacher's space

25. Dear teachers, the following space is devoted to you to give your opinions and comments about:

A) The cultural components in textbooks

.....

.....

.....

B) Teaching culture in the Algerian middle schools

.....

.....

.....

Thank you so much! 😊

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Appendix V

learners' questionnaire

Cultural Context and Stereotypes in the Algerian Middle School EFL Classroom

Dear pupil,

In this research work, we are doing a research about the cultural components included in textbooks. We would like you to answer these questions anonymously by putting a cross (X) next to the chosen answer or answers, and justify and explain where and when needed. Your contribution will be of great help for the completion of this work.

THANK YOU SO MUCH FOR YOUR HELP! ☺

Part one: General information

Please give some information about yourself!

1. Year level : _____

2. Gender : male female

3. Age : _____

Part two: Culture and the English language

4. Do you like English Language? Why?

Yes, I like it because: It is easy

I like the people who speak it

I use it in my communication on social media like Facebook

If there are other reasons why you like it please mention them:

.....

No, I don't like it because: It is difficult

It is not interesting

I don't like foreign languages

I don't know

If there are other reasons why you do not like it please mention them:.....

.....

5. What comes to your mind when you hear the word culture? You can choose more than one answer:

- Fine art; music, painting, cinema
- Religion
- Aspects of daily life
- Traditions and customs
- History
- I don't know

6. Do you think that it is important to study any one of the above elements if they belong to an English speaking country like the USA or Britain? Please, justify your answer!

-Yes, I think it is important because.....

.....

-No, I don't think it is important because

.....

-I don't know

7. Do you like to know anything about the people who speak English as their mother language (for example the British)?

Yes, I do No, I don't I don't care

-If yes, what do you like to know? You can choose more than one answer from the following items:

- Their religion
- Their way of life
- How they behave with each other
- Their history
- Their system of education

-If no, say why not?.....

.....

8. Do you feel that the way you are being taught English language helps you to be aware of the differences between your culture and the foreign culture?

Yes a little Not at all

9. I know many things about the British and the Americans From:

- English language classes
- The Internet
- Somewhere else, please mention it:...../.....

Part three: the target culture and the textbook.

– Dear pupil, following are a number of statements, we would like you to put a sign 'X' on the box which appropriate with your answer.

10. The culture which is represented in the English textbook is different from my culture

Strongly Disagree	Disagree	Slightly disagree	Partly agree	Agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

11. English textbook shows foreign customs and tradition that do not fit with the values of my society and religion.

Strongly Disagree	Disagree	Slightly disagree	Partly agree	Agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

12. I don't like foreign culture which is presented in the English textbook because it is different from my own culture.

Strongly Disagree	Disagree	Slightly disagree	Partly agree	Agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

13. Diversity of the cultural topics in the English language book encourages me to learn more.

Strongly Disagree	Disagree	Slightly disagree	Partly agree	Agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

14. Cultural aspects in the English course book are presented in an easy way.

Strongly Disagree	Disagree	Slightly disagree	Partly agree	Agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

15. English Textbook is successful in showing people in everyday situations, in typical places and celebrating festivals.

Strongly Disagree	Disagree	Slightly disagree	Partly agree	Agree	Strongly agree
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Part four: The foreign culture

–Do you consider the behaviours described by the following statements as acceptable or unacceptable? Sometimes justification is necessary please.

16. When you meet someone for the first time, you can kiss her/him on both cheeks.

Acceptable	<input type="checkbox"/>	because, I have no problem with it	<input type="checkbox"/>
		I respect the way they behave	<input type="checkbox"/>
Unacceptable	<input type="checkbox"/>	because, I don't like this behaviour	<input type="checkbox"/>
		It doesn't exist in my culture	<input type="checkbox"/>

17. At the age of 18 a boy or a girl can do whatever he or she wants.

Acceptable because, it is his/her personal life
they are old and know what to do
Unacceptable because, it is against my family rules
They are still young

18. It is okay to call people who you don't know "love".

Acceptable because, I love all people
I love talking to strangers
Unacceptable because, I have never done it
they are strangers

19. In USA, people wear suits to funerals.

Acceptable because, one should look good
one should wear like them
Unacceptable because, we don't do this in our funerals
we shouldn't look good in death

Part five: Learner's space

20. Dear pupil, the following is left for you to say anything you think about the foreign culture.



Appendix VI

Some of teachers' opinions

Part five: teacher's space

Dear teachers, the following space is devoted to you to give your opinions and comments about:

25. The cultural components in textbooks Only American leaders are chosen in our school textbooks, why did we choose our leaders such as (Ben D'hidi / Dr. Fouche / Amrouche / Kaim Belkacem and the others

26. Teaching culture in the Algerian middle schools It's very important for our learners to talk about different aspects of different societies and other cultures.

Part five: teacher's space

Dear teachers, the following space is devoted to you to give your opinions and comments about:

25. The cultural components in textbooks we find foreign culture in textbooks but not a lot.

26. Teaching culture in the Algerian middle schools In middle schools, we teach culture but it is not sufficient.

Part five: teacher's space

Dear teachers, the following space is devoted to you to give your opinions and comments about:

25. The cultural components in textbooks Not enough. There aren't topics of culture to be involved in language teaching such as: geography, social groups, daily life and routines, living conditions, etc.

26. Teaching culture in the Algerian middle schools To help learners to develop an understanding that social variables influence the ways which people speak or behave.

Part five: teacher's space

Dear teachers, the following space is devoted to you to give your opinions and comments about:

25. The cultural components in textbooks they are not sufficient as we find a lot of texts which deal with culture components concerning 3rd year.

26. Teaching culture in the Algerian middle schools It depends on the aims of teaching culture.

Part five: teacher's space

Dear teachers, the following space is devoted to you to give your opinions and comments about:

25. The cultural components in textbooks ... *not enough in my opinion to transmit all our knowledge about the different foreign cultures in a funny and attractive way. However, thanks to Internet things are changing positively, I think!*

26. Teaching culture in the Algerian middle schools ... *Not given the place it deserves, even though, to teach a foreign language we need to know more about its natives' culture to make the learners better involved and interested by the language they're learning and also make them open-minded to foreign cultures!*

Part five: teacher's space

Dear teachers, the following space is devoted to you to give your opinions and comments about:

25. The cultural components in textbooks ... *Before teaching foreign language, pupils have to be aware of this foreign culture.*

26. Teaching culture in the Algerian middle schools ... *must be socially acceptable to have positive effects towards their learning and knowledge.*

Part five: teacher's space

Dear teachers, the following space is devoted to you to give your opinions and comments about:

25. The cultural components in textbooks ... *poor and insufficient to achieve the objectives!*

26. Teaching culture in the Algerian middle schools ... *poor and insufficient.*

Appendix VII

Some of learners' opinions

Part five: Learner's space

21. Dear pupil, the following is left for you to say anything you think about the foreign culture.

Je pense que la culture anglaise et française
elle n'est pas la même chose que notre culture
comme les traditions et les costumes, c'est pas
la même chose.

Part five: Learner's space

21. Dear pupil, the following is left for you to say anything you think about the foreign culture.

je veux savoir plus de chose sur les brit/anglais
parceque leur culture est bien et civilise et
parceque elle parait bon et parfait

Part five: Learner's space

21. Dear pupil, the following is left for you to say anything you think about the foreign culture.

La culture anglaise c'est une culture avec
des tradition civilise et la culture Algerienne
et complètement differente

Part five: Learner's space

21. Dear pupil, the following is left for you to say anything you think about the foreign culture.

La culture anglaise est differente a part a part
a la culture Algerienne (l'exclusion)
et même les gens sont different --

Part five: Learner's space

21. Dear pupil, the following is left for you to say anything you think about the foreign culture.

Je pense que ce normal d'aimer la culture American
mais nous les Algeriens nous sommes pas pareille
nous sommes des musulman on ne peut pas faire
quelque en veut.

Part five: Learner's space

21. Dear pupil, the following is left for you to say anything you think about the foreign culture.

La culture anglaise a des avantages et des
inconveinant,

Part five: Learner's space

21. Dear pupil, the following is left for you to say anything you think about the foreign culture.

Entre ma religion et une religion étrangère il y a une grande différence. D'abord parce que la mienne interdit beaucoup de chose. Et les autres leur permet de faire ce qu'ils leur chantent comme manger du porc ect... En bref c'est vraiment différent.

Part five: Learner's space

21. Dear pupil, the following is left for you to say anything you think about the foreign culture.

C'est différent car chaque un sa culture d'un côté j'aime bien leurs cultures et bien sur il y a des choses que je n'aime pas enfin chaque un son avis.

Part five: Learner's space

21. Dear pupil, the following is left for you to say anything you think about the foreign culture.

leur culture est difficile mais ils sont beaucoup libre pas comme nous nous il ya des culture vraiment difficile.

Part five: Learner's space

21. Dear pupil, the following is left for you to say anything you think about the foreign culture.

La culture Anglaise et Américaine est différente de notre culture et elle a des points positifs et des points négatifs.

Part five: Learner's space

21. Dear pupil, the following is left for you to say anything you think about the foreign culture.

I don't like the foreign culture because it is different than our culture.

Part five: Learner's space

21. Dear pupil, the following is left for you to say anything you think about the foreign culture.

Firstly, we think that it is very interesting to learn it because it permet us to have a large knowledge about different countries. Then, learn culture is a way to travel abroad. Finally, it helps us in our development.

Appendix VIII

Gender stereotyped presentations in EFL textbooks

Spotlight on English Book One

FILE 2 SEQUENCE TWO

LISTEN AND SPEAK

a. Listen to your teacher and repeat.

b. Listen to the ad and complete.

Age :

Height :

Weight :



c. Listen and repeat.

This is a telephone interview for a contest.

Mrs Johnson: How old are you?

Candidate: I'm 14.

Mrs Johnson: How tall are you?

Candidate: I'm 1.62m.

Mrs Johnson: What's your weight?

Candidate: 51 kilos.

Mrs Johnson: That's great!



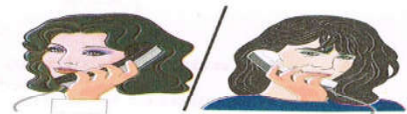
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FILE 4 SEQUENCE ONE

LISTEN AND SPEAK

a. Listen, spot the wrong information and correct.

Jane is in London. She is on holidays. She is having a horrible time.



b. Listen and say what Jane is doing.
e.g. Now she is having breakfast.



83

■ PRACTISE

a. What did they discover?

e.g. Pasteur discovered the vaccine against rabies in 1885.



Edward Jenner /
cow-pox / 1796



Pierre and Marie Curie
radium / 1898



Louis Pasteur /
rabies / 1885



Albert Calmette
BCG / 1921



Alexander Fleming
penicillin / 1928

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b. Who are they? Say what they do.

e.g. It's Zidane. He plays football.



Zidane



S.Graff



M.Tyson



M.Johnson



Ronaldo

c. Who is your champion? Write about him or her.

- name
- age
- nationality
- sport
- club : (name / city / country)

d. Work in pairs. Ask and answer.

- What's your favourite sport?
- Where do you practise it?
- When do you practise it?

e. You are a football fan. Which words do you know?

- corner / penalty / goal

f. Here are other words. Translate them into your language.

throw in / free kick / yellow card / penalty kick / goal kick / goal / score / coach

66

Spotlight on English Book Two

Practise

CHARLES
DICKENS
1812 - 1870



1. Who's who? Match the pairs.

M'hamed Issiakhem	a writer
Ray Charles	a film producer
Walt Disney	a painter
Charles Dickens	a singer
Mohamed Dib	a writer

2. Are you good at Maths? Calculate and say how many years ago these people died.

e.g. (We're in 2004) Charles Dickens died 134 years ago.



3. Can you say how many years ago these people did these things? Calculate and write sentences using these verbs: paint / sing / produce / write.

e.g. Charles Dickens / Oliver Twist / 1838
(We're in 2004) Charles Dickens wrote Oliver Twist 166 years ago.

M'hamed Issiakhem / "Autoportrait" / 1976
Mohamed Dib / "L'incendie" / 1954
Pablo Picasso / "Guernica" / 1937
Walt Disney / "Peter Pan" / 1952
Charles Dickens / "David Copperfield" / 1850

4. Whose is it?

Ask and answer.

e.g. "Peter Pan":
/ film / Walt Disney
A: Whose film is "Peter Pan"?
B: It's Walt Disney's.

"Mona Lisa":
/ painting / Leonardo Da Vinci
"Super Mario":
/ Nintendo game / Sigeru Miyamoto
"Les Misérables":
/ novel / Victor Hugo

Go forward

1. Susan received a letter from Bob. Look at the pictures and guess what Bob's letter is about?



2. Then, go to page 20, read Bob's letter and answer the questions.

- What animals did cavemen hunt?
- Why?
- Where did they paint the pictures?
- When?
- Why did they paint animals upside down?
- What did they make paint from?

3. Now, find in the text the opposites of the following words (use a dictionary if necessary).

left / boring / same /
outside / upright / alive

Learn about culture

Objective : Learn about music in different cultures.

MUSIC AROUND THE WORLD

Read about these kinds of music. What do they express ?

CHAABI

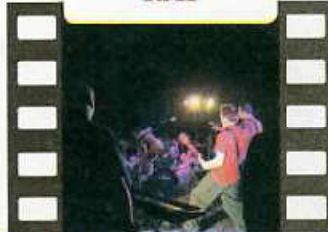


"Chaabi" means popular. It is a style of music that comes from the Arabian-Andalusian classical music. Chaabi expresses love and absence of the beloved.

The "chaabi" is specific to city life and it is especially found in Algiers and its suburbs.

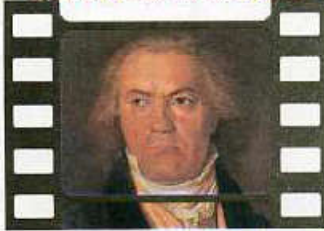
El Anka was the founder of "Modern Chaabi".

RAP



Coming from the Bronx, Rap started in the sixties with the Last Poets, a group of black Americans. They wanted to send a message of anger through rimes and music. The rappers carried on the African "griot" tradition. A "griot" is a poet and a singer. He uses poetry and music to describe his tribe's way of life. Rap has its origins in the sound systems of Jamaican music. It is also a mixture of "Soul", "Funk" and "Jazz".

CLASSICAL MUSIC



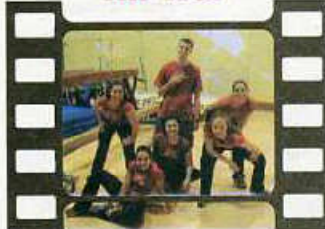
Beethoven (Ludwig Van) was born in 1770 in Bonn, Germany. He composed sonatas for the piano, quartets, symphonies and concertos for the piano and for the violin. He wrote operas too. He had a hard life and became deaf at an early age. But he carried on composing music. His music expresses strong will and joy. He died in 1827.

RHYTHM & BLUES



Black American musicians created R&B (Rhythm and Blues) in the forties. The term R&B appeared twenty years later for the first time. It is different from the original Rhythm and Blues. It is a mixture of Funk, Soul and Disco produced by James Brown or Otis Reading. During the eighties, R&B changed into New Jack and in the nineties, it was back again with singers such as Mary J. Blige and Craig David. In their songs, they talk about people's problems.

HIP HOP



In 1982, Afrika Bambaataa gave the hip-hop a positive spirit. As a member of a gang, he saw his friends killed. He wanted to take them out of violence so, he founded the Zulu Nation round the hip-hop. It recommended a coming back to the African sources with a basic and simple principle "Peace, Love and Having Fun". The Golden Age of the hip-hop was between 1985 and 1992.

Do you know other styles of music ? Do you like any special group ? Talk about it.

Practise

1. Rewrite the following text in this way.

e.g. *The five food groups are composed of.....*

Grains, fruit and vegetables, meat and other proteins, dairy, fat and sugar compose the five food groups. In a healthy diet, each group plays an important role. So, to keep in good health, people must consume a lot of grains, fruit and vegetables. They mustn't eat too much dairy, meat and other protein and they must avoid too much fat and sugar.

2. What's the problem ?

Write sentences like this.

e.g. *That dog bit her ! Oh ! She was bitten by that dog.*

- A bee stung him on his arm.
- Your cat scratched me yesterday.
- Her brother contaminated her.
- His neighbour knocked him on his nose.
- This exercise stressed me.

3. Who did What ? Do research in dictionaries, in the Internet or ask for help.

e.g. *Penicillin was discovered by Alexander Fleming*

- Insulin Dominique Jean Larrey
- Aspirin Florence Nightingale
- Glasses Santorio
- Ambulance Wilhelm Konrad Röntgen
- First school for nurses Charles Gerhardt
- Thermometer Salvino Degli Armati
- X-rays Paulesco

4. Can you find other inventions, discoveries or creations ? Name them.

Reminder

■ We use **"the passive"** to describe a process *when it's not important to know who did the action.*

e.g. *We **were** all invited to the concert..*

■ We form the passive like this : subject (S) + be + past participle (PP) + agent (by + noun)

e.g. *Penicillin (S) **was** discovered (PP) by A. Fleming.*

NOTE :

The form of the auxiliary **'be'** in the passive voice is the same as the form of the verb in the active voice.

e.g. *A. Fleming discovered Penicillin. (past simple)
Penicillin **was** discovered by A. Fleming (past simple).*

FUN



- *Doctor, come quickly ! My daughter swallowed a pen !*
- *I am coming. What are you going to do before I arrive ?*
- *Use a pencil...*

Spotlight on English Book Three

NEW YORK, NEW YORK

LISTEN AND SPEAK

Look at the pictures and say all you can about the monument and the building.



Listen and complete the table below.

Number of boroughs in New York	
Length of Manhattan	
Width of Manhattan	
Places where people live	People of Italian origin
	People of African origin
	People of Chinese origin
Places of activities	People sell and buy stocks there
	Representatives of different nations meet there to discuss world affairs

On the Move



LISTEN AND CONSIDER

▶ Before you listen

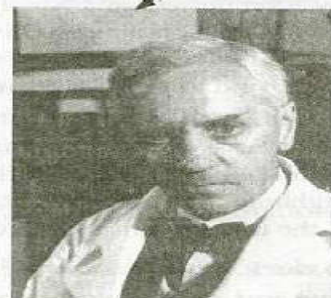
① Pair work. Look at the pictures of the stars below, then ask and answer questions about what they did for a living before they became actors.

Exemple:
You: What did Whoopi Goldberg do for a living before she became an actress?
Your partner: She was a _____, wasn't she?
You: You're wrong. Actually, she was _____/That's right.

-cabinet maker -shoemaker -teacher -unemployed -carpenter
 -bodybuilder -gas station attendant -journalist

② Find the popular legends about what each of the scientists below was doing when they made their discoveries. Then complete this report.

Some of the greatest discoveries happen by accident. It is said that
 Archimedes ... Joseph John Thomson ...
 Isaac Newton... Alexander Fleming ...



ORGANISING



LISTEN AND CONSIDER



▶ Before you listen

- ① Identify the dishes below and say in which country each of them is eaten most.



Chicken Tandoori - Hamburger and French Fries - Yorkshire pudding

- ② What is the most popular dish in the world today and what restaurant has made it famous?

Dear Hamida,

Thank you for the photos of your school. They are really nice. I've got the best mark in the class for my project on Algeria.

It's my turn to give you information about how pre-university education works in America.

American boys and girls spend ____ (1) years in Primary School (also called ____ (2) or ____ (3)). After finishing ____ (4) grade, students go to a junior high school (also called ____ (5)) for three more years. After completing junior high, each student chooses a program of study to follow at a senior high school or at ____ (6) or at ____ (7).

High school students receive a high school diploma at a graduation ceremony at the end of the ____ (8) year. Some of them continue their studies in a ____ (9) or in a ____ (10) and some start work to earn a living.

I'm looking forward to hearing from you.

Yours,

Becky

- ② An American pen-friend of yours has asked you for information about how the Algerian pre-university educational system works. Reply to him/her. Include a diagram. Present your letter to the class for discussion.

Résumé

Ce travail de recherche offre une thèse qui porte sur le problème des stéréotypes dans l'enseignement de la langue anglaise dans les collèges algériennes. En premier lieu le chercheur va essayer d'examiner les attitudes et les points de vues des élèves concernant l'apprentissage de la culture étrangère dans le processus d'ELT (L'Enseignement de la langue anglaise). Ensuite, la recherche va essayer de savoir les opinions des enseignants concernant les manuels scolaires en ce qui concerne leurs contenus culturels. Troisièmement, cette étude va analyser les manuels pour découvrir s'ils encouragent tel ou tel stéréotype. Les chercheurs comme Clarke & Clarke (1990) et Alptekin (1993) ont confirmé que les stéréotypes culturels ont des effets négatifs sur les points de vues des élèves en ce qui concerne la culture étrangère en général et l'apprentissage de sa langue en particulier.

Pour réaliser ces objectifs le chercheur a utilisé une approche qualitative et quantitative qui est convenable pour ce type de études pour prouver ses hypothèses. Alors, deux questionnaires, un pour les enseignants et l'autre pour les apprenants, ont été utilisés dans la présente recherche. L'échantillon de cette recherche se compose de 40 professeurs d'Anglais dans 10 collèges à la wilaya de Tizi Ouzou et 100 apprenants dans les mêmes collèges. L'autre instrument utilisé dans cette étude est l'analyse des manuels scolaires, sur lesquelles nous avons appliqués des approches d'analyse proposées par Risager (1991), Skopinskaja (2003) et Michel (1986).

Les résultats obtenus relèvent les points suivants :

- En dépit du vouloir des élèves d'apprendre la culture étrangère, il reste leur refus aux quelques comportements qui sont inhérentes à la culture étrangère. La plupart de ces apprenants justifiaient leur réactions par une raison culturelle.
- La majorité des enseignants ont fait la remarque que les manuels scolaires ne sont pas des moyens suffisants pour l'enseignement de la culture.
- Une observation est faite sur le rôle des manuels dans l'encouragement des élèves dans la découverte des différences existantes entre la culture maternelle et la culture étrangère. Cependant, aucun livre ne propose aux apprenants un champs de débat pour exprimer leurs opinions en ce qui concerne cette diversité culturelle pour développer la compréhension et la tolérance de l'autre. Parallèlement, les professeurs d'Anglais ne sont pas censés d'expliquer profondément ces différences pour leur élèves.

À la lumière de ces résultats, certain nombre de recommandations sont proposées pour réexaminer les contenus culturels des manuels scolaires et d'éviter nombre de ces problèmes à cause de leurs effets négatifs sur l'apprenant adolescent.

تهدف هذه الرسالة إلى البت في إحدى مشاكل تدريس الثقافة الأجنبية كجزء من المقرر الدراسي للغة الإنجليزية في مرحلة التعليم المتوسط بالجزائر؛ بعبارة أخرى: تعالج هذه الدراسة مشكلة الصور النمطية بكل أنواعها التي من الممكن أن تكون بطريقة أو بأخرى، من محتويات الكتب المدرسية؛ كما تهدف الدراسة الحالية إلى البحث في مواقف التلميذ من تعلم الثقافة ومسبباتها. أخيراً وليس آخراً؛ تبحث هذه الدراسة في آراء أساتذة اللغة الإنجليزية حول المضمون الثقافي للكتب المعنية بالدراسة. ولقد أكد الباحثون أمثال Clark & Clarke (1990) و Alptekin (1993)، أن الصور النمطية تشكل عائقاً بالنسبة للتلميذ نظراً لتأثيرها السلبي على وجهة نظر التلميذ حول الثقافة الأجنبية والمجتمع التي تنتمي إليه بصورة عامة، وحول تعلمها بمعنى اللغة التي هي جزء منها بصورة خاصة.

لقد إقتضت الدراسة الحالية المنهج النوعي و الكمي بإعتباره مناسباً لأغراض الدراسة التي تهدف إلى معرفة مواقف التلميذ الجزائري من تعلم الثقافة الأجنبية، وإلى معرفة ما إذ كانت الكتب المدرسية تحتوي على أي شكل من أشكال التحيز الثقافي و الجنسي. فهذا المنهج يركز على جمع المعلومات والبيانات عن موضوع الدراسة وتحليلها وكذا تفسيرها. ولقد إستعملنا وسيلتين لجمع المعطيات وهي: أولاً، إستبيانين؛ أحدهما لأربعين (40) أستاذ اللغة الإنجليزية بعشر (10) مدارس متوسطة عبر مدينة تيزي وزو. أما الإستبيان الثاني فقد وُجه لمانعة (100) متعلم بنفس المؤسسات التربوية. أما عن وسيلة البحث الثانية فتتمثل في تحليل وتقييم المضمون الثقافي للكتب المعنية بالدراسة. إعتدنا في عملية تقييم الكتب على معايير تحليل تم إقتراح كليهما من طرف "سكوبينسكاجا" "Skopinskaja" (2003) و "ريزاجير" "Risager" (1991) في ما يتعلق بتقييم الكتب المدرسية لمعرفة مامدى تحفيزها للتلاميذ لكي يطورو وعيهم الثقافي وكذا تفهمهم للآخر. أما في ما يخص تقييم الكتب المدرسية لمعرفة ما إذ كانت تحمل أي تحيز جنسي، فقد إعتدنا على أعمال "ميشال" "Michel" (1986).

أكدت نتائج البحث أنه بالرغم من أن المتعلمين أبدوا رغبتهم في تعلم الثقافة الأجنبية إلا أنهم عبروا عن عدم قبولهم لبعض التصرفات التي تُعتبر من العادات الطبيعية و المقبولة بالنسبة للثقافة الأجنبية؛ ذات التلاميذ برروا مواقفهم على أن لها خلفيات ثقافية، كما أن أساتذة المادة أبانوا عن عدم رضاهم فيما يخص المحتوى الثقافي للكتب المدرسية. أما فيما يخص تقييم الكتب المدرسية؛ فقد تبين أن ذات الكتب لا تحتوي على أي صورة نمطية حول الثقافة الأجنبية. من ناحية أخرى، وعلى الرغم من أن الكتب المدرسية تحتوي عديد المقاربات، وكذا الاختلافات بين الثقافة المحلية للتلميذ و الثقافة الأجنبية إلا أن الكتب لا تحفز التلاميذ لكي يتناقشوا حول آرائهم و مواقفهم تجاه الاختلافات الثقافية، بالإضافة إلى أن دور الأستاذ غير مفعّل لكي يشرح هذه الاختلافات؛ كما أظهرت الدراسة أن كافة الكتب تصوّر الشخصيات بصورة نمطية؛ حيث أن العنصر الذكري تم تمثيله كمهيمن على بعض المجالات وخاصة منها الأعمال الأدبية وكذا الإختراعات العلمية.

وعلى ضوء النتائج المتوصل إليها تم تقديم عدة مقترحات تخصّ الضرورة الملحة من أجل إعادة النظر في المحتوى الثقافي للكتب المدرسية و تفادي هكذا مشاكل أثناء تدريس الثقافة لما لها من تأثير على منظور التلميذ المراهق. كما تم اللفت إلى ضرورة تكوين أساتذة اللغة الإنجليزية وتزويدهم بالطرق و الوسائل اللازمة لتدريس الثقافة الأجنبية.