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A Comparative Study of Fourth Grade Middle School English and French Textbooks from an Intercultural Standpoint:

The Case of 'On the Move' and 'Mon Livre de Français'

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Dedication

I dedicate this work to my dear parents Ammar and Zahia

who are my source of inspiration, motivation and support.

To my brother Ghiles and my sister Fella

To my uncles Djaffar and Nacer

To my dear Reda

To my sisters by heart, Sarah and Hanane who were a source

of courage, support and cofidence.

To all my friends namely, Hamid, Sadia and Sandra.

Kamelia

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Acknowledgments

Abstract

The present dissertation aims at investigating the teaching of Intercuturality in the Algerian Foreign language Middle School textbooks 'On the Move' and 'Mon Livre de Français'. It aims to understand the extent to which Interculturality is adopted in the English and French manuals. Three objectives have motivated our research. The first objective is to check whether intercultural learning is catered for in the English textbook. The second objective is to determine whether the French textbook accounts for intercultural learning. The third objective is to compare how intercultural contents are implemented in the English and French textbooks. In order to meet the objectives of the study, Byram's framework of Intercultural Communicative Competence (1997) is applied. Indeed, Intercultural learning should be given prominence in foreign language teaching to acquire the linguistic competence as well as the intercultural competence, adding to this, the Intercultural Communicative Competence is an important factor for successful communication, this motivates us to go further and find out its implementation in the English and French fourth grade Middle school textbooks (coursebooks). For collecting data, the results are gathered from textbook evaluation of the manuals under investigation, in addition a questionnaire is used as an additional research tool. In fact, fourty questionnaires were distributed to Middle School learners in El Akid Lotfi of Tizi-Ouzou. As far as data analysis is concerned, a mixed method research combining both qualitative and quantitave methods is adopted. The qualitative data are analyzed using Qualitative Content Analysis while the rule of three is used to analyze the quantitative ones. The results of the study reveal that 'On the Move' is more beneficial than 'Mon Livre de Français' regarding the teaching of the Intercultural Communicative Competence. Hence, the cultural elements and values are covertly communicated in the English manual. Accordingly, learners agree on this point since they prefer 'On the Move' to 'Mon Livre de Français' since the former cultivate their intercultural awareness and develop their openness towards the native as well as the target and foreign cultures.

Key Terms: *Culture, Interculturality, Intercultural Communicative Competence, FL Middle School Textbooks.*

List of Abbreviations

CC: Communicative Competence

CCA: Critical Cultural Awareness

FL: Foreign Language

FLT: Foreign Language Teaching

IA : Intercultural Awareness

IC : International Culture

ICC: Intercultural Communicative Competence

MS: Middle School

MS4: Middle School Year Four

SC: Source Culture

TC: Target Culture

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General Introduction

Statement of the Problem

Globalization has created a type of society where individuals meet virtually to express themselves and fulfill communication needs. In this global world, the ability to communicate in multifarious communities has become a reality. The understanding of each other's culture is a complex issue, because, even though a common language is used, there still might be misunderstandings and wrong interpretations due to persistent differences. In effect, enduring cultural differences exist not only in everyday life situation, but they can also be nurtured and promoted in education settings during the teaching and learning processes.

With the emergence of the Communicative Approach in the 1970s, culture has become an inseparable part of language teaching and learning. However, recent studies in Foreign Language Teaching (FLT) expand the concept of Communicative Competence in significant ways. Indeed, researchers have expressed the belief that the primary aim of second and foreign language acquisition is to enable learners to communicate with people coming from different linguistic and cultural backgrounds in a multicultural world. In order to deal effectively and appropriately with cultural diversity, learners also need to acquire the Intercultural Communicative Competence (ICC). The latter is defined as the ability to interact with people from different cultures using a foreign language (Byram, 1997).

Therefore, interculturality becomes prominent in the sphere of language teaching and learning. Actually, it has been recognized that modern language teaching has to go beyond the formal language system alone (grammar, vocabulary and syntax). Education is about building intellectual community, it is a matter of life long process that allows learners to become successful in academic contexts as well as in everyday life. Thus, learners are expected to broaden their linguistic competence as well as their awareness of the target/foreign culture's characteristics by emphasizing cognitive and communicative abilities to negotiate meaning.

For learning a foreign language teaching materials are required and the most frequently used one is the textbook as a support of the teaching and learning processes. The latter is the main source of input for many language learners. It is an important mediator in transferring specific information from the target culture to learners, knowing that culture is an inseparable part of language teaching and learning. Thus, textbooks should extend its knowledge and go beyond teaching language points to develop Intercultural learning among learners. It is worth mentioning that, intercultural learning does not have a clearly defined subject area, and therefore has to draw upon a variety of disciplines such as psycholinguistics, sociolinguistics, pragmatics and pedagogy.

Intercultural learning is learning about another culture, its ultimate goal is to develop Intercultural Communicative Competence that leads to understand that there is no hierarchy between cultures and that the culture and identity of a given group is subject to change, hence to see the world from different perspectives. Moreover, ICC includes the willingness to communicate, integrate, and accept differences, in addition to tolerance, empathy and the ability to negotiate meaning (Vali, 2015).

Many studies in Algeria and abroad have discussed and investigated textbooks from different angles and perspectives. However, the area of Interculturality in education in as much as the Intercultural Communicative Competence is concerned has not received much attention. Therefore, there is a need to increase knowledge research in this field. In the Algerian context, a number of research works need to be mentioned. Among them a research entitled "*Integrating Communicative Skills in the Algerian Middle School: An Analysis of the textbook On the Move*" *at* MMUTO (2016), it was conducted by Ms. Chaterbache Sabrina and Ms. Hamoudi Katia who investigated the importance of the communicative skill in teaching and learning English as a foreign language in relation to the textbook *On the Move* of the fourth year Middle School pupils. It aims was to find out whether the textbook includes tasks

that foster the Communicative Skills of pupils. The results show that the textbook implements some communicative tasks and thus, pupils are given the opportunity to satisfy their communicative needs through tasks including role play, group work and discussions.

Another study entitled "*Intercultural Communicative Competence in the Algerian Middle School: An investigation of its teaching in Spotlight on English Textbook Two*" at MMUTO (2015) was presented by Ms. Chaibi Karima and Ms. Bareche Rezika who investigated the teaching of intercultural communicative competence in the second year Middle School. The outcomes of the study revealed that the textbook promotes intercultural learning and thus, the textbook major focus is to develop learners' positive attitudes toward their own cultures and toward foreign cultures. Another study "*The Cultural Components in EFL Textbooks: An Investigation of its Presentation in Spotlight on English One and On the Move*" (2015) at MMUTO, it was conducted by Ms. Hamadou Kahina and Ms.Dehak Taous who aimed at investigating the issue of teaching culture in the Middle Schools textbooks. The results revealed that cultural components are well illustrated in the textbooks under investigation; therefore, pupils are exposed to a variety of tasks that foster their socio-cultural competence.

Furthermore, at the International level, a research entitled "*An Analysis of Culture-Related Content in English Textbooks*" was conducted by Mr. Sun-Young Kim and Mr. Jiwon Paek (2015) in Korea. Their aim was to find out the representation of cultural markers and aspects in the textbooks. The results of the study revealed that the textbooks series implement cultural topics and cultural dimensions and thus, Korean middle school learners are able to understand cross-cultural diversities. Another research "*The Hidden Curriculum of Cultural Content in Internationally Published ELT Textbooks: A Closer Look at New American Inside Out*" of the elementary level was conducted by Ms Tzu-chia Chao (2011) whose aim was to examine the cultural content and its hidden curriculum in one popular internationally published ELT textbook. The results showed that the target culture of the learners plays key roles to present the cultural content in the textbook. In other words, the teachings of Target

Culture (TC) and its relevant attitudes or beliefs have been largely integrated into the ELT textbook through main reading texts, listening scripts, as well as pictures. Finally, a research article entitled *"Intercultural Exposure through English Language Teaching: An Analysis of an English Language Textbook"* in Bangladesh (2011) written by Mr Shamsun Akhter Siddiqie. The purpose of the study was to examine the ways in which international cultures are presented in the English textbooks there at the secondary level. It was found that the textbook had fairly used intercultural contents that could be interesting and fruitful to Bangladeshi learners in their language acquisition.

However, none of the previous studies has attempted to conduct a comparative analysis of fourth AM English and French textbooks' contents from an intercultural standpoint. In this respect, pupils will move to another school level, therefore, they are required to be ready to use English and French languages effectively, and to know about their cultural characteristics, in order to identify similarities and differences between home and target cultures for developing the learners' linguistic and intercultural competence as well.

Aim and Significance of the Study

The research is an attempt to analyze the Algerian English and French language middle school textbooks entitled '*On the Move'* and '*Mon Livre de Français'* from an intercultural standpoint. More precisely, the overall aim of the study is to reach an understanding of the extent to which the Intercultural Communicative Competence is adopted in the English and French language textbooks of the fourth level. In order to fulfill our aim, three objectives motivate our research. The first objective is to check whether intercultural learning is catered for in the English textbook. The second objective is to determine whether the French textbook accounts for intercultural learning. The third objective is to compare how intercultural contents are implemented in the English and French textbooks.

Any kind of research or study on any textbook is likely to help future curriculum designers and textbook writers to think and work toward qualitative improvement. Additionally, this research is important because, both teachers and learners may beneficiate from it. In fact, the textbook is used on a large scale as well as it is considered as one of the vital channels for developing students' cultural knowledge, the supposed cultural aspects in the target textbook should be evaluated rather than taken for granted. Indeed, in the Algerian foreign language classroom teaching, intercultural competence is acknowledged as the key components of foreign language studies. As a result, there is a need to adapt the teaching methods and materials to raise the learner's intercultural awareness and to develop intercultural learning, because they have positive impact on learners' abilities to engage with peoples from different cultural backgrounds and to act as cultural mediators to function in cross-cultural situations and to avoid misinterpretations. Therefore, this process includes changes in attitudes, beliefs, and values. Adding to this, ICC is an important factor for successful communication, this motivates us to go further and find out its implementation in the English and French fourth grade Middle school textbooks.

Research Questions and Hypotheses

The present research seeks to investigate the following questions:

1. Do the Algerian Middle School textbooks entitled '*On the Move'* and '*Mon Livre de Français'* incorporate intercultural materials or do they only focus on the native culture of the learners?

2. To which extent do textbooks 'content foster Intercultural learning?

3. Does one textbook favor intercultural learning more than the other?

The study puts forward the following hypotheses that will have to be either confirmed or refuted at the end of the research:

H1: The Middle school textbook '*On the Move'* incorporates different intercultural topics and tasks.

H2: The textbook '*Mon Livre de Français'* does not develop effectively the intercultural learning.

H3:   Both textbooks offer equal opportunities for students to develop ICC.

Research Techniques and Methodology

The present study is a comparative analysis of English and French textbooks of the fourth Middle School level from an intercultural point of view. It is mainly concerned with advancing a better understanding of how Intercuturality is implemented in the textbooks by analyzing the intercultural contents. In order to attain the overall aim and the related objectives and to answer the research questions a specific methodology will be carried out. A Mixed Method Approach is chosen, as it requires both quantitative and qualitative methods. The former will help us to get statistical input from the questionnaire which is used as a research tool administered to Middle School learners of English and French in Tizi-Ouzou, and the latter will be used to interpret the descriptive data collected from the textbooks' contents. Indeed, the quantitative data are analyzed through the rule of three to get statistical and numerical data (hard-data) while the qualitative part depends on the theoretical framework which is going to be used by following Qualitative Content Analysis in order to interpret the collected data (soft-data).

Structure of the Dissertation

The present dissertation is organized following the Traditional-Complex Model which has a typical structure. It consists of a General Introduction, four chapters, and a General Conclusion. The introduction presents an insight about the field of study and the research focus, that is, the theme, the overall aim, significance, related objectives, research questions and hypothesis, and the organization of the dissertation. The first chapter '*Review of Literature*' clarifies the different concepts that are related to ICC, and will review the previous studies in relation to our topic and mention the theoretical frame work the research will be based on. Chapter two is called '*Research Design and Methodology*'. It includes the data collection tools and data analysis procedures, and a offers also a description of the sample and the participants involved in the study. After that, comes the '*Presentation of the Research Findings*' chapter which presents the obtained results. The last chapter is '*Discussion of the Findings*' which provides interpretations and explanations of the results mentioned in the previous chapter and will answer the research questions. Finally, the General conclusion provides an overall summary of the main points that are tackled in the research

Chapter One

Literature Review

Introduction

This chapter attempts to define the main concepts which are tightly related to the present topic and to review previous works and former studies conducted by different researchers in the field. Basic key related terms of the research are discussed, they include: textbook, culture, language and culture, communicative competence, intercultural communicative competence, interculturality and intercultural awareness and learning.

1. Definitions

1.1. Textbook

The textbook is a material in language teaching which is specifically designed for language learners to facilitate language acquisition. Textbooks are developed by specialists in the field of education known as "*Material Designers"* who know about the Fact Finding Stage. Moreover, a coursebook is regarded as an essential part of most language teaching programs in various contexts all over the world. Besides, it is a key element and main support for both searchers and students in most language curricula. Put differently, Dubin & Olshtain (1986:167 cited in Vali 2015) claim that the textbook is "*the tangible element that gives language course face validity to many teachers and learners is the textbook*". In this definition, textbook is referred as advantageous because it supports and guides the teaching and learning processes. In fact scholars like Cunningsworth (1995:7) defined the roles of textbooks in Foreign Language Teaching as the following:

- A resource for presentation material (spoken/written)
- A source of activities for learners practice and communicative interaction
- A reference source
- A syllabus

- A resource for self-directed learning or self-access work

- A support for less experienced teachers

As mentioned above, many scholars highlight the importance and the advantages of the textbook, in the sense that the latter provides novice teachers with guidance in course and activity design; it assures a measure of structure, consistency and logical progression in class, it helps in conducting lesson planning and to carry out assessment with its two types formative and summative that includes both peer and self assessment. However, other practitioners like (Kohler 2015) take an opposite view and refer to the disadvantages of working with textbooks. Indeed, he argues that textbooks materials are imposed on learners, they do not satisfy learners' needs and interest and do not fit their learning situation. Therefore, the teacher's role is to adapt the textbook according to the students' needs by following the operation of SARSING the material, that is to say, to select, to adapt, to reject and to supplement (Vali 2015).

Moreover, researchers point out the lack of cultural contents in textbooks. For instance, Cunningsworth (1995) believes that a thoughtful incorporation of culture in textbooks may help learners to communicate effectively in cross-cultural situations and assist them in becoming tolerant and receptive to values of other cultures. Additionally, Nunan (1989) states that sometimes, textbooks fail to present authentic language model, to contextualize language activities, and to present adequate cultural understanding. Besides, language coursebooks refer to culture from a touristic point of view by focusing more on cultural topics like 'food' without referring to the norms of behaviors in the target culture that usually lead to prejudicial and stereotypical images, such as considering the way of life, cultural understandings, gender differences and idiomatic expressions. In additions to this, textbooks are not really flexible enough to be used as a teaching material in classroom, because, they show the author's perspectives and points of views in relation to the didactic, linguistic aspects and cultural

contents as Piage et al, (2003:208) explain that textbooks present the world "*through the cultural lens of the author*".

1.2 Culture

Culture is a difficult concept to define. Many scholars tried to define it, as there are more than 164 definitions attributed to the term 'culture'. Anthropologists and linguists do not agree upon one definition of culture because of the different understandings, political conveniences and ideologies. In fact, Culture "*lies at the crossroads of a number of fields of study and academic disciplines*" (Valdes, 1986:5).

Among these scholars, Mathew Arnold tries to explain culture in his book "<u>*Culture and Anarchy*</u>". He claims that "*Culture is the properly described not as having its origin in curiosity, but as having its origin in the love of perfection; it is a study of perfection*" (Mathew,1869 :06). In other words, he defined culture as special intellectual, artistic endeavors, or products called "*High Culture*" versus the *"Low Culture"*. This means that, there is only a proportion of any social group which has culture, since, high culture refers to all the artistic artifacts such as painting, classical music, and literature. This definition privileges those who have access to the artistic artifacts as having a culture. In this respect, culture is associated to social class, and this hierarchy of culture holds that those who do not have knowledge of such artifacts do not possess culture.

For some others, such as Sir Edward B. Tylor the founding figure of Social Anthropology in his book <u>*"Primitive Culture"*</u> (1870) suggests that "*Culture… is that complex whole which includes knowledge, beliefs, arts, morals, laws, customs, and any other capabilities and habits acquired by man as a member of society*" (Ibid, 1871:01). Put diffrently, Tylor (ibid) rejects the notion of High-Low culture. He believes that culture is a development continuum from savagery, through barbarism to civilization. Therefore, Tylor asserts that the human mind and its capabilities are the same globally. Nevertheless, the two

above mentioned definitions are associated to a certain value judgment, that is to say, one relate culture to hierarchy and the other to civilization. In this context, the Founding Father of the American Anthropology Franz Boas reacted against evolutionism and its tendency to portray culture as stages of development from savage to barbarian to civilized in his book *"Race, Language and culture"* (1940). Besides he disowned scientific racism, based on the redefinition of "*culture*" away from *"race"*. In fact, to him "*the evolutionary point of view presupposes that the course of historical changes in the cultural life of mankind follows definite laws which are applicable everywhere, and which conclude that cultural developments is, in its main lines, the same among all races and people*" (*1940:* 281).Thus Boas rejected Tylor's and Arnold's conception of culture. In fact, he emphasizes on the uniqueness of each culture of the different peoples and societies. According to him a cultural model is acquired and transmitted by individuals of a given society which distinguishes them from others. Therefore, cultural specifities should be accepted and no one can establish hierarchies between cultures.

Similarly, the Dutch social psychologist Geert Hofsted, well known for his pioneering research on cross-cultural groups and organizations brings another important definition of culture in his work *"Cultural Dimension Theory*" (2011). In fact, according to him, *"Culture is the collective programming of the human mind that distinguishes the members of one human group from those of another. Culture in this sense is a system of collectively held values."*(Hofstede, 1991*).* In other words, his vision of culture is collective, as he believes that the collective programming of culture is transmitted through genetic acquisition and learning. In this sense, an individual born in a given social group adopts the culture of that group by sharing common beliefs, traditions customs, languages, habits and observational behaviors. Thus, this makes one society different from the others. However, culture is considered within the individual mind as well, and this can emerge cultural variations among social group which

is an important factor for Interculturality. Thus, from one group to another there are differences but, even within the same group values and perceptions are not the same. Knowing that individuals have to be aware of the inner conditioning as well as they have to learn to go beyond one's culture to develop openness in order to function effectively in cross-cultural situations.

Some other scholars have discussed the Iceberg model of culture. Indeed the latter consists of both explicit and implicit patterns and aspects. This cultural conception is highlighted by Weaver (1993). According to him culture is like an iceberg. This means that, there is a part of culture which is *"above water"*, it is visible, easy to identify and to know. This part includes *"surface culture"* and elements of folk, arts, dress, food and celebrations. While the hidden side or the *"under water"* part is the *"deep culture"* that refers to beliefs, values, norms, thoughts, myths and morals. Additionally, the model provides an implicit qualitative gap between what is above and visible and what is underneath and hidden. It gives the impression that the visible elements, the cultural *"folklores"* are superficial, whereas what really matters is under the water. This is a very simplistic and superficial way of separating various elements. Interestingly, culture is a dynamic combination of all these elements, an important aspect to take into account when planning intercultural learning activities. (Vali: 2015).

As mentioned above, culture has been approached and viewed differently. As an illustration, the essentialists view on culture is based on the idea that culture has fixed characteristics among the members of a given social group. However, this view is limited, because, nowadays, people learn foreign languages, travel and migrate from one place to another, live with people from different backgrounds, and interact with each other both physically and virtually. Therefore, the understanding of culture has evolved from essentialist to constructivist. In fact, the constructivist view considers culture as a dynamic process. It is seen as a process, always on the move, and often reshaping former views. Indeed, it is claimed

that culture evolves and reshapes itself throughout the years; it is influenced by the interaction of its members with members of other cultures, and with their surroundings, by cultural and economic exchanges and by globalization. (Vali: 2015).

Moreover, culture is described as a making process which is multifaceted in its values, beliefs, practices and traditions. This means, culture is a dynamic process and influenced by personal choice. Hence, in this view, culture is seen as heterogeneous, because cultures are not country-bound Indeed the notion of culture homogeneity is created by powerful political ideologies to restrict individuals and to create a sense of nationalism. Even if here are common cultural aspects which are shared among groups or communities, this does not allow the unification of culture into one variety. From an anthropological point of view, it is a cultural danger to unify a culture in one variety, because, there is transculturality, that is to say, there is a mutual influence between cultures thanks to global networks such as Internet in addition to the global economic exchanges induced by globalization which has destroyed the physical boundaries of each culture. Thus, culture is negotiable, and subject to change according to personal choice and current needs.

Lee and Peterson have discussed the concept of culture and categorized it into two general types. They have suggested culture with "big c" and with "little c". Lee (2009:78) refers to big "C" culture as *"the culture which represents a set of facts and statistics relating to the arts, history, geography, business, education, festivals, and customs of a target speech society'.* Peterson (2004) asserts that big "C" culture in terms of grand themes includes the following ones such as geography, architecture, classical music, literature, political issues, society's norms, legal foundation, core values, history, and cognitive processes. Little "c" culture generally contains the routine aspects of life and involves everything as a total way of everyday life. Lee (2009) considers this type of culture as delicate and invisible aspects including attitudes or beliefs and assumptions. Peterson (2004) defines little "c" culture in terms of

common or minor themes which includes themes such as opinions, viewpoints, preferences or tastes, gestures, body posture, use of space, clothing styles, food, hobbies, and popular music.

The notion of culture is characterized by its dynamism. That is to say, it is not static and fixed of involving It is exposed to transformation and it is transmissible from one generation to another through learning. In short, all the definitions provided to the term '*culture*' refer in a given way to various facets of human life that are : knowledge, beliefs, laws, morals, values behaviors, music, social relationships and many other qualities and aspects that differentiate the human life from the one of animals.

1.3. Language and culture

Language is a system of communication of a given speech community, and it is part of the culture of that social group. In other words, language is shaped by culture, and the understanding of a given culture and its people can be enhanced by the knowledge of their language. Since culture is a set of ideas, beliefs, practices and customs, thus, language is a medium of expressing these ideas, beliefs, practices and customs. In fact, culture cannot exist without language. Both are deeply interrelated and intertwined.

Hence, Language and culture are like a sheet of paper and they cannot be separated. This idea reflects the one of Bennett, et al (2013: 237) who claims that "*the person who learns language without culture risks becoming a fluent fool*". Indeed, before the 1950s the major part of language teaching include language elements, that is to say, the learning of its grammar, syntax, morphology, phonetics and phonology. However, with the advent of the functional and communicative proficiency approaches during 1970s-1980s, cultural elements were progressively given an essential role in education.

According to Brown (2000 : 177) "*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". Likewise, Byram (1988) asserts that language always refers to something beyond itself which is the cultural context. He believes in the strong and dynamic relationship between language and culture in which they are bound together and cannot be separated. In the same vein, Kramsch (1993) considers culture as an *"expandable"* fifth language skill. That is, in addition to the teaching of the receptive and productive skills which are: speaking, listening, reading and writing, culture is fast becoming an object of research as a fifth language skill.

Thus culture becomes an essential element in language teaching and learning. In this context, Learning a foreign language is not simply mastering an object of academic study, but more appropriately focused on learning a means of communication; it is to enable learners to communicate with people from different linguistic and cultural backgrounds in a diverse and multicultural world. Communication can never be out of context and because culture is a part of context, communication is seldom culture-free. Therefore, it is increasingly acknowledged and recognized that in language learning, language and culture cannot be separable and culture teaching is an indispensable aspect in language teaching programs (Valdes, 1986; Kramsch, 1993). Accordingly, in language classrooms, educators who plan language curriculums should take into account the presence of both language and culture and this is what Byram (1989: 73) claims when he says that *"foreign language teachers should be foreign culture teachers"*.

Moreover, the inseparable relationship between language and culture indicates that the integration of cultural components in language teaching material can raise learners' level of motivation (McKay, 2004). In fact, it is a source of motivation for learners because they are learning new languages, at the same time, new cultures and realities. Besides, Longo (2008: 13) agreed that learning a foreign language is an intercultural experience and therefore a source of motivation, because "*it allows to know another language but above all to enter in contact with another reality'*. From this perspective, learning languages is to be involved with the

development of learners' critical, cultural and linguistic awareness. The same ideas expressed by Brown (2000) who claims that "*learning a foreign language not only reveals how other societies think and feel, what they have experienced and value, and how they express themselves, it also provides a cultural mirror in which we can more clearly see our own society*".

This means that language is not only used for communicating peoples' beliefs, feelings and ideas, but it is also a tool to reflect on their own culture and to compare it with the other foreign cultures. Additionally, McKay (2000) asserts that the introduction of source cultural content in foreign language teaching textbooks allows learners to enhance their intra-cultural knowledge. He considers also that target cultural knowledge is an indispensable component in textbook. The understanding of target source of culture enables learners to form positive attitude toward target culture and get motivated enough to continue the learning of language (ibid). On the other hand, in the recent trends in foreign language teaching (FLT) some other scholars believe that language teaching materials should be equipped with information from a variety of cultures to develop efficient intercultural communication among learners. Interestingly, a language learner obtains the competency to interpret values, behaviors and beliefs of their own and of speakers of the other culture with different language and cultural background he or she is called "*intercultural speaker*" (Byram, 1997; Kramsch, 1993). This is associated with the opportunity of developing intercultural leaning among learners. In this sense, any language teaching material should include different cultures mainly: source, target and foreign cultures.

1.3.1. Types of Cultural Contents in Textbooks

- **Source Culture**

It refers to the home, native or local culture. It refers to the learners' native culture in terms of beliefs, traditions, customs, practices, behaviors and life style. In brief, source culture materials refer to the learners' native culture. In language teaching classrooms the inclusion of the local culture has a positive impact on the learners' integrity. Additionally, it facilitates the second/foreign language acquisition. Indeed, McKay (2004) emphasizes that language teaching materials should include a variety of cultural elements, including local cultural, to help learners develop an interest in language learning and to foster learner motivation. The reasons for using the source culture are to help students become aware of their own cultural identity. Besides, understanding of one's own culture is necessary for the development of intercultural competence, since in this way learners can be able to compare their own culture with that of the target language or international cultures

(Cortazzi & Jin, 1999).

- **Target Culture**

The target culture materials relate to the culture of the country where the target language is practiced as a first language. For instance in the Algerian context, the target languages that are most taught in schools are French and English. Thus, French, or British cultures are the target cultures studied by pupils in schools. Interestingly, being aware of the target language culture is not an option, but a crucial necessity for learning that language, otherwise, the learner will be considered as a *"fluent fool"* who speaks a foreign language well but does not understand the social or philosophical content of that language (Bennett, 2013). It has now become commonplace to mention that language and culture are inextricably tied together. Besides, Valdes (1986) considers that it is virtually impossible to teach the foreign language

without its cultural content.

- **Foreign Culture**

International culture materials refer to various cultures in English and non English speaking countries. This helps learners to develop intercultural awareness and to see the world from the perspectives of others. Consequently, it is posited by Cortazzi and Jin's framework (1999**)** that the inclusion of the three categories (source/target/foreign) of cultures are important in foreign and second language teaching materials, namely in textbooks. Besides, the inclusion of a wide variety of cultures in the textbooks has as a purpose to increase the learners' general knowledge of the world they live in, and it should be used as the content for practice in the productive skills of listening and speaking (ibid).

What can be drawn from the literature reviewed so far supports the predominant view that learning a language has a simultaneous cultural dimension, along with its linguistic one. The inclusion of such cultural aspects in the textbooks and referring to them while teaching the language help students to deepen their understanding, appreciate the cultural differences, and use the language efficiently.

1.4. Communicative Competence

"Competence" is one of the most controversial terms in the field of general and applied linguistics. Its introduction to linguistic discourse has been generally associated with Chomsky in his book "*Aspects of the Theory of Syntax"* (1965) drew what is today viewed as a classic distinction between "*competence*" (the monolingual speaker-listener's knowledge of language or it is the ideal speaker-hearer' knowledge) and "*performance"* (the actual use of language in real situations). Chomsky's distinction between competence and performance is based on the fundamental linguistic distinction between *"langue"* and *"parole"* which was made by the Ferdinand de Saussure the Founding Father of Linguistics. Hence, Chomsky's idea that

language accuracy refers only to the knowledge of the grammatical structure.

Soon after Chomsky proposed and defined the concepts of '*competence* 'and '*performance*', advocates for a communicative view in Applied Linguistics expressed their strong disapproval at the idea of using the concept of idealized, purely linguistic competence as a theoretical ground of the methodology for learning, teaching and testing languages.

In fact, During the 1970s there was a shift from the linguistic centered Approach to the Communicative Approach. In this context, many applied linguists with a primary interest in the theory of language acquisition and/or the theory of language testing gave their valuable contribution to the further development of the concept of communicative competence.

In this respect, some of them need to be mentioned, namely Hymes's theory of Language Use who claims that a competent user of a language uses the right language in its right context, rather than the knowledge and the production of correct and accurate grammatical sentences. In fact, Hymes goes beyond the formal language system (syntax and grammar) and shift to the socio- cultural context in his work "*On Communicative Competence"*1972) and "*Foundations of Sociolinguistics : An Ethnographic Approach*" (1974). Indeed Hymes considered Chomsky's theory of Generativism as so abstract and idealized, because the latter studied language apart from its culture while both are interrelated. Moreover, Hymes interpreted Chomsy's distinction between "*competence*" and "*performance*'", for him competence involves the tacit knowledge and the ability to use it, and this is what he calls the "*communicative competence*". This means that Chomsy's competence tells whether an utterance is grammatically correct or not, while the communicative competence tells whether an utterance is appropriate or not within a given context. In this sense, what can be incorrect grammatically can be artful in the accomplishment of social act, since, the communicative competence is integrated with values, attitudes and motivations that are interrelated with the code of communication conduct.

Adittionally, to communicate effectively in a language, this requires a good understanding of certain aspects of an appropriate context for the right purpose (Hymes, 1974). Therefore, the *"SPEAKING"* Model was introduced that takes into account some aspects to use language correctly. It consists of the: Setting and Scene, Participants, Ends, Act sequence, Key, Instrumentalities, Norms and Genre.

In line with Hymes's belief, further theoretical models of communicative competence have been developed. Among these frameworks, the one developed by Canal and Swain (1980) which consists of four inter-related components:

- **Grammatical Competence:** involves the knowledge of the grammatical rules and forms of sentences that governs any written or spoken discourse. Put differently, it is the knowledge of the lexical, morphological, syntactical and phonological features.

- **Sociolinguistic Competence:** refers to the language user's ability to produce and understand the language in different social contexts such as; the cultural conventions and their meaning, for example idioms and proverbs, politeness conventions, and body language, such as gestures (non verbal communication).

- **Discourse Competence:** refers to the rules of coherence and cohesion to achieve meaningful written or spoken discourse. Coherence is achieved through different means, such as repetition, progression, and relevance of ideas which provide a logical construction of meaning. As for cohesion, it is achieved through the use of cohesive devices, such as the use of pronouns, synonyms, ellipsis, substitutions and conjunctions. Of course, both coherence and cohesion are based on semantic relationships.

- **Strategic Competence:** includes those techniques that are used to cope with any meaningful

written or spoken texts which allow language users to negotiate meaning under the respect of cultural contexts. It is the ability of the language user to manage any trouble encountered in any verbal and non verbal communication to avoid communication breakdowns. That is,

strategic competence is used to overcome language gaps and achieve conversational fluency and thus to enhance the effectiveness of communication.

It is worth mentioning that it is thanks to the development of the Communicative Competence that the Communicative Language Teaching Approach (CLT) has emerged in the field of education. In fact, CLT (1970s) was developed because, it was noticed that learners were able to produce sentences accurately in class; however, they were unable to use the effectively in social context. Hence, learners' communicative competence should have both linguistic and pragmatic aspects of the language to become communicatively competent in the target language.

It is important to indicate that the communicative competence is limited, because, it focuses only on some competencies that learners should develop, without referring to the ones that should be developed in intercultural context when different cultures come into contact. Indeed, learners have to function in cross cultural situations and become mediators by negotiating meaning with peoples from different cultural backgrounds.

Nevertheless, communicative competence is based on a description of how native speakers speak to each other. It does not take into account what is required for successful communication between people of different cultural origins who have different social identities. Therefore, as an expansion of the notion of communicative competence, Byram (1997) and his colleagues have developed the framework of Intercultural Communicative Competence (ICC).

1.5. Intercultural Communicative Competence

Language is a tool to communicate with others in national and international situations; this requires language learners' intercultural communicative competence (ICC) to be fostered for the appropriate language use.

The term *"Intercultural Communication"* (IC), in general, refers to communication between people from different cultures, during this exchange or interaction processes people from cultural communities *"encode"* and *"decode"* the verbal and nonverbal messages into comprehensive meanings However, it often happens that people of different cultural backgrounds face cultural difficulties and barriers when they try to communicate with each other to the extent that misunderstanding and communication breakdown take place. That is mostly due to the differences in their customs, traditions, and ways of life, their world view, social norms, religious practices and other social cultural factors. One of the most effective ways to overcome these barriers is to introduce and teach culture in foreign language programs so that learners can be aware of, as much as possible, the culture of the language they are learning and studying (Barany,2016).Therefore, nowadays, ICC plays an important role in foreign language teaching. Thus, it becomes the goal to develop in order to enable learners to communicate their ideas and culture with speakers of other cultures worldwide.

The term *"Intercultural Communicative Competence"* (ICC) is very much connected with recent principles in foreign language teaching, and it goes beyond the concept of *"communicative competence"* in significant ways (Byram, 1997). The idea is that, successful communication cannot take place by simply acquiring a linguistic code; it is required also dealing with different cultural values reflected in language use. In this context, communicative competence should be conceived as intercultural communicative competence (ICC).

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ICC has been defined by many researchers. Byram (1997) defined it as the ability to interact with people from another country and culture in a foreign language to the extent that a speaker is able to negotiate meaning efficiently and interact socially in such a way that s/he can use and adapt language appropriately in different cultural contexts. In other words, it is the ability to interact effectively with people of cultures other than one's own, it involves awareness of different values, attitudes and behaviors of the 'others' as well as skills to deal with them in a non-judgmental way (ibid). Thus, intercultural competence enables one to act politely and adequately with the interlocutor in spite of the cultural diversities.

The concept of ICC has known a wide range of models that served as a basis in education. Namely, Moran (2001) has suggested *"The Five Dimensions of Culture"*. According to him textbooks are as the key teaching and learning material, represent other cultures and values, they are required to cover multicultural information in order to meet the growing need of the development of ICC. In this sense, foreign language textbooks should include the following dimensions:

- **Products:** which consist of Artifacts: food, documents, language, money, and tools. Places: buildings, cities, houses. Institutions: family, law, economy, religion, education, politics and Art forms: music, clothes, dancing, painting, movie, architecture
- **Practices:** which include Operations: manipulation of cultural products. Acts: ritualized communicative practices, Scenarios: extended communicative practices and lives: stories of members of the future
- **Perspectives:** represent the perceptions, beliefs, values and attitudes which underlie the products and guide people's behavior in the practice of culture. They can be explicit but often they are implicit, outside conscious awareness.

- **Communities:** that include the specific social contexts (e.g. national cultures), circumstances (e.g. religious ceremonies), and groups (e.g. different social clubs) in which members carry out cultural practices.

- **Persons:** that refers to individual members who embody the culture and its communities in unique ways. Personal identity and life history play key roles in the development of a cultural person.

In short, in line with Moran (2001), textbooks should include the above mentioned dimensions so that learners' ICC will be developed.

It was already mentioned that Cortazzi and Jin (1999) proposed three sources of cultural information to be included in language textbooks which are the target culture materials, the source culture materials, and the international culture materials. In the same vein, Chao (2011) went further and added two other categories. In fact, in Chao's work *'The Main Categories of Culture'* (ibid), it has been suggested that in order to enhance the learners' cross-cultural competence or ICC, foreign language textbooks should integrate the following categories:

- **Source Culture (SC)**: the learners' local culture.

- **Target Culture (TC):** the target langauge culture such as English or French in the Algerian foreign langauge teaching context.

- **International Culture (IC):** It includes cultures of all countries in the world (European countries, countries in Latin America, Africa, and Asia).

- **Intercultural Interaction (ICI):** It includes the comparison, reflection, or awareness of the differences and similarities between the local/source and the target /international culture through activities such as case studies, problem-solving, and role play to help students develop positive attitude, knowledge, skills and awareness in international communication.

- **Universality across Culture (UC):** it includes general knowledge/content that is not specific to any particular culture or country.

In this context, the above mentioned categories are helpful and fruitful to cultivate intercultural learners and citizens. Indeed, according to Byram (2002: 5) an *"intercultural speaker"* is someone who has *"a willingness to relativise one's own values, beliefs and behaviors, not to assume that they are the only possible and naturally correct ones, and to be able to see how they might look from the perspective of an outsider who has different set of values, beliefs and behaviors"*. Consequently, ICC opens doors to individuals to accept the others' cultural values, style of behaving and way of thinking.

Interculturality

The term "*Interculturality*" is emphasized in language teaching by many scholars. In fact, Leclerq (2003: 9) views interculturality as:

> the set of processes through which relations between different cultures are constructed. The aim is to enable groups and individuals who belong to such cultures within a single society or geopolitical entity to forge links based on equity and mutual respect. It is natural that this should be of particular concern in education where, almost without exception, fostering understanding between different viewpoints and bringing them closer together has always been a declared aim. It is even more natural that at the Council of Europe – with its emphasis on defending democracy and human rights – intercultural considerations should permeate education initiatives.

In the same context, it is worth mentioning that interculturality is a dynamic lively process of interchange, interaction and cooperation between cultures which focuses on the similarities and considers the cultural variety and diversity as an inspiring and improving element. It promotes the coexistence between groups of people having different cultures or cultural background). In terms of language teaching, interculturality allows for the development of the learners' intercultural awareness, which is considered by recent pedagogy of great importance to successful (Barany, 2016).

Interestingly, the Deutch social psychologist Hofstede's *"Cultural Dimension Theory"* (2011) on cross-cultural values is very useful in foreign language teaching. In the sense that, is based on the study of culture across nation all around the world in a large multinational corporation "IBM". He has identified a taxonomy about cultural diversities, It warns against confusion with value differences at the individual level. The six culural dimensions are the following:

- **Power Distance:** related to the different solutions to the basic problem of human inequality (large power distance versus small power distance societies).

- **Uncertainty Avoidance:** related to the level of stress in a society in the face of an unknown future.

- **Individualism versus Collectivism:** related to the integration of individuals into primary groups.

- **Masculinity versus Femininity:** related to the division of emotional roles between women and men (masculine versus feminine societies).

- **Long Term versus Short Term Orientation:** related to the choice of focus for people's efforts: the future or the present and past.

- **Indulgence versus Restraint:** related to the gratification versus control of basic human desires related to enjoying life.

In fact, the above mentioned cultural dimensions are important to consider in the field of education. In the sense that, it will promote a successful teaching and learning processes. On the one hand, it will bring an intercultural teaching competence which is a combination of the ICC and teaching effectiveness. Thus, teachers are expected to have the ability to interact effectively and appropriately with learners who are linguistically and culturally different from one another. In addition, teachers would be models of wisdom, tolerance, open-mildness and coexistence in class who fight against discrimination, racism, and social prejudices. On the

other hand, it will develop intercultural leaning among learners by raising their intercultural awareness. In this respect, this will allow learners to use their knowledge to function effectively in cross cultural diversity, understand and accept power distributions among different cultures, avoid misinterpretation of the verbal and non-verbal communication, and understand the fact that their own cultures and identities are not the best ones and that they are subject to change.

1.7. Intercultural Learning and Awareness

The term *"Intercultural Awareness"* (IA) can be seen as the process of becoming more aware of one's own culture and others cultures and developing better understanding of them. (Yassine, 2006, as cited in Barany, 2016). Moreover, Intercultural awareness, as defined by Byram et al. (2002:5) is *"the process of becoming more aware of and developing better understanding of one's own culture and others cultures all over the world to increase international and cross-cultural understanding"*. One can infer from the aforementioned definitions that intercultural awareness is the ability for a person to understand and to be aware of their own culture and the foreign ones. It helps the learners to accept the others without discrimination or developing stereotypes and negative judgments. Consequently, it helps to see the world from different perspectives. Indeed, *"learners are intercultural speakers or mediators who are able to engage with complexity and multiple identities and to avoid the stereotyping which accompanies perceiving someone through a single identity"* (Byram et al., 2002: 5).

It is directly related to ICC, it is a new trend in foreign language teaching that takes into consideration the nature of social, cultural and pragmatic aspects of language. It has educational implications, in the sense that, it implies that the aims of language teaching should include both intercultural and linguistic competences in order to prepare students for interaction with people of other cultures; enable them to understand and accept people from other culture; who have their own perspectives, values and behaviors; and help them to see that such interaction is an

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inspiring, enriching, educational and new experience (ibid). Knowing that education is a matter of life-long process that provides the learners the opportunity to become creative thinkers and to build intellectual community.

Finally, intercultural awareness implements the process of acculturation. Therefore, as soon as second and foreign language learners become aware of cultural differences in other areas and civilization, they may be tempted to start examining their own norms, values and attitudes. As Hall (1959: 39) said "*culture hides much more than it reveals, and strangely enough, what it hides, it hides most effectively from its own participants*". Accordingly, the process involves not only perceiving the similarities and differences in other cultures but also recognizing the givens of the native culture or, as Hall (ibid) says, our own *"hidden culture"* (1959). Hence, intercultural awareness involves uncovering and understanding one's own culturally conditioned behavior and thinking, as well as the patterns of others.

1.8. The theoretical framework

The present research is based on Byram's framework concerning the intercultural communicative competence. In general terms, this model can be defined as the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts (Byram, 1997). According to Byram (ibid) ICC requires certain knowledge, attitudes, and skills to be promoted, in addition to linguistic, sociolinguistic and discourse competence. He proposed a model that consists of four dimensions or components which are the following:

1.8.1. Knowledge 'savoirs'

It refers to the intercultural speaker's knowledge of one's self and others cultures. In a sense, it involves the knowledge of the rules for individual and social interaction and it consists of knowing social groups, their practices in addtion to the various cultural characteristics. Put differently, according to Byram (1997: 51) the required knowledge is *"of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction"*. Thus knowledge aims at developing intercultural awareness and avoiding misunderstandings that may lead to conflicts and communication breakdown.

1.8.2. Attitudes 'savoir Etre'

It refers to the ability to relativise one's self and others values, it includes openness , willingness and curiosity toward learning the target language and culture , as Byram (1997 : 50) said "*curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own*" . In other words, attitudes include curiosity and openness as well as readiness to see other cultures and the speaker's own without being judgmental. Consequently, attitudes can helps learners to welcome the other cultures respectfully, find similarities, accept differences and establish relationships of equality. Hence, attitude allows learners to increase respect, empathy and tolerance for ambiguity, to raise interest, curiosity, and openness towards people from other cultures, and to encourage a willingness to suspend judgment.

1.8.3. Skills

They refer to the ability to do things and act appropriately in real life experiences. According to Byram (1997) Skills consist of two types :

1.8.3.1. Skills of Interpreting and Relating 'savoir comprendre'

It describes an individual's ability to interpret, explain, and relate events and documents from another culture to one's own culture. Byram's defines it as the "*ability to interpret a document or even from another culture, to explain it and relate it to documents or events from one's own*" (1997: 52). In this sense, '*Savoir Comprendre'* refers to the learner's ability to read and understand any given product of the foreign culture and to identify its implicit meaning. Additionally, it gathers certain capacities that are reading, observing and listening to oral and written documents of the target sources. Then learners evaluate the cultural input in relation to their context and to their culture. Put differently, the skills of interpreting and relating emphasis skills development in the areas of observation, interpreting, mediation and discovery. As a result, learners are given the opportunity to change their perspectives and to see the world differently.

1.8.3.2. Skills of Discovery and Interaction 'savoir apprendre/ faire'

They refer to the learner's capacity to interact and engage in face to face conversations/ communication and behave appropriately and successfully in intercultural situations. This ability permits learners to use the previous acquired knowledge to learn a new one. According to Byram (1997: 52) these skills refer to the "*Ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction"*. In other words, Savoir apprendre/Faire allows the individual to acquire "*new knowledge of culture and cultural practices*" (ibid) including the ability to use existing knowledge, attitudes, and skills in cross-

cultural interactions. This factor includes a range of communication forms, including verbal and non-verbal modes and the development of linguistic, sociolinguistic and discourse competencies. Since it aims at developing the learners' flexibility to get familiar with foreign culture and adjust their communication styles and behaviors according to the circumstances.

1.8.4. Critical Cultural Awareness 'savoir s'engager'

This dimension is of a great importance in Byram's model of ICC. According to him, critical cultural awareness is distinguished as the centre of his model (Byram, 1997). This component is defined as *"the ability to evaluate, critically on the basis of explicit criteria, perspectives, practices and products in one's own country and other cultures and countries"* (Byram, 1997: 53) In other words, this dimension provides individuals to consider the others' cultures, accept them and compare them with their own culture. Indeed, it gives the opportunity to learners to use perspectives, practices, and products in one's own culture and in other cultures to make evaluations.

Besides, the combination of knowledge, attitudes and skills help the learner to develop critical thinking about the source culture, target cultures and foreign cultures. Hence, in intercultural situation when people come from different linguistic and cultural backgrounds, learners' critical cultural awareness help them to develop a certain intercultural sensitivity that involves the awareness of the cultural differences and similarities and accepting them as they are without discrimination.

One can infer from the aforementioned model of ICC that it is not easy for learners of Foreign languages to acquire complete and perfect ICC Therefore, teaching material should provide to learners the opportunity to acquire this competence in a successful way by transferring intercultural information through texts, pictures, themes, audio and video materials, activity, etc.

Conclusion

This chapter is theoretical; it is divided into two parts. The first part highlighted the importance of teaching ICC, and it has shed light on the main key terms that underline these dimensions. In the second part presents the theoretical framework of the study which is Byram's model of ICC that is a development of several *"saviors"* concerned with knowledge, attitudes, skills of interpreting and relation, skills of discovery and interaction and critical awareness.

Chapter Two
Research Design

Introduction

This chapter is methodological and deals with the research design of the present study. It shows the methodology and methods that are used to conduct the present research. It starts by describing the data collection tools which include the corpus of the study. The latter consists of the Middle School language textbooks '*On the Move'* and '*Mon Livre de Français'.* It is followed by describing the questionnaire, the settings and the participants as well as the data analysis.

1. Procedures of Data Collection

1.1. Description of the Corpus of the Study

1.1.1 Description of the Textbook '*On the Move'*

The textbook entitled '*On the Move'* is designed by the Ministry of National Education for the fourth year middle school pupils. It reflects the new syllabus that supports the Competency-Based Approach (CBA) adopted after the educational reform in 2003. The coursebook is made up of six files*: 'It's my Treat', 'You Can Do it', 'Great Expectations', 'Then and Now', 'Dreams, Dreams',* and '*Fact and Fictions'.* Each file comprises six sequences that are: '*Language Learning'* (Receptive Stage), '*Take a Break', 'Skills Building', 'Projects Round-up', 'Where DO we Stand Now?',* and finally, *'Time for…'.* Each file starts with a Preview, a kind of pedagological road map of the file intended for both learners and teachers and ‹‹Food for Thought›› that serves as a warm-up and pictures to help pupils anticipate the content of the file.

- **Language Learning:** aims at introducing grammatical points inductively through listening and reading activities. This section also comprises three rubrics which are: '*Listen and Consider', 'Read and Consider'* and '*Words and Sounds'* that aim at developing the learners listening and speaking skills.

- **Take a Break:** is made for fun, joke and relaxation. It consists of caricatures; work out puzzles, tongue twisters, idioms and colloquialisms related to the theme of the file.

- **Skills Building:** is categorized into three rubrics, namely '*Research and Report*', '*Listening and Speaking*' and '*Reading and Writing*' .It aims at enhancing the learners' productive and receptive skills.

- **Project Round-up:** this section is dedicated to the procedure to follow to carry out the projects work.

- **Where Do We Stand Now?** is a kind of evaluation section that consists of two rubrics : '*Progress Check*' and '*Learning Log*'. The former has the goal of assessing learners' performance all along the file, while the latter deals with learners 'self-assessment.

- **Time For:** is a leisure section where pupils are provided with songs, poems, proverbs, and cartoons for the sake of amusement and entertainment.

1.2. Description of the Textbook '*Mon Livre de Français*'

The official textbook entitled '*Mon Livre de Français*' is intended for fourth year middle school learners. The coursebook is made up of three units/projects. Each units contains sections or '*sequences*'.

- **Projet 1:** consists of three sections '*sequences*' which targetting '*Argumenter en utilisant l'explicatif pour faire prendre conscience de la nécessité de préserver son environnement*', '*Argumenter en utilisant l'explicatif pour faire agir en faveur de le protection du littoral*', and '*Argumenter en utilisant l'explicatif pour sensibiliser à la nécessité de protéger les animaux*'. It aims at developing learner's awareness of the importance of protecting the environment.

- **Projet 2:** comprises two sections namely, '*Argumenter dans le récit*', and '*Argumenter par le dialogue*'. It has the goal of enhancing the learners' argumentative competence in reading and speaking skills.

- **Projet 3:** includes two sections: '*Argumenter pour inciter à la découverte*' and '*Argumenterdans la lettre*' in order to the learner's communicative skills.

Each of the above mentioned sections or '*sequences*' is made up of eight rubrics which are the following:

-'*J'écoute et je comprends*' includes activities that permits the development of the learners'listning comprehension through video and audio documents.

- '*Je m'exprime*' comprises oral expression activities through tables, drawings, and pictures.

- '*Je lis et je comprends*' isdevoted to reading comprehension activities such as '*je liset je comprends*' and '*je retiens l'essentiel*'

- '*Outils de la langue pour dire, lire et écrire*' deals with activities about French language stuctures/syntax.

- '*Atelier d'écriture*' comprises reading activities and self-assessment that aims at self-regulation and improvement.

- '*Evaluation-bilan*' is conceived at the end of each section to assess learners' performances.

- '*Les stations-projets*' includes group work activities/projects after each section.

- '*Lecture récréative*' is reading for leisure, relaxation and entertainment.

1.2. Textbook Evaluation

The data are collected by means of a textbook evaluation. In this context Hutchinson and Waters (1987: 96) highlighted that "*evaluating is a matter of judging the fitness of something for a particular purpose*". In fact, evaluation is related to making judgments for a certain improvement. In the present study, the textbooks are evaluated in relation to Byram's model of ICC.To reinforce our investigation a questionnaire is used as data collection instrument.

1.3. Description of the Questionnaire

A questionnaire is chosen as a research instruments to collect the needed information about the present study. It is a set of systematically structured questions and items written by the researcher and administered with the purpose of gathering data. Accordingly, Wallace (1998: 59) claimed that a questionnaire is "*A set of questions to be answered by a number of people so that information about these people which is of interest to the researcher can be discovered*". The questionnaire's type which is used is the structured questionnaire that includes close ended questions that will be analyzed quantitatively.

Our aim behind the use of such research instrument is to collect learners' views about interculturality in '*On the Move*' and '*Mon Livre de Français*' textbooks for fourth year learners. It contains 17 questions of different types: ten Yes/No questions, four multiple choice questions, and three open ended questions. It is divided into two sections. The first one is about Measuring Learners' Intercultural Awareness; it aims to check the pupils intercultural learning and to find out whether they are interculturally constructed. As for the second section, it is about the Learners' Attitudes toward the textbooks. The goal of this section is to know about the learners' appreciations and likes towards the textbooks and their suggestions.

1.3.1. Piloting the Questionnaire Addressed to the Learners

At the beginning of our enquiry, the questionnaire was designed, piloted and addressed to the students. This stage took place in May 5th, 2019. Indeed, ten (10) questionnaires were distributed to MS4 in El Akid Lotfi Middle School of Tizi-Ouzou in order to check the clarity and the understanding of the different question items. The piloting of the questionnaire allowed us to modify and clarify some questions and items in the questionnaire so as to make it more comprehensible and easier to answer by the respondents.

1.4. Description of the Settings and Participants

The investigation took place at El Akid Lotfi middle school of Tizi-ouzou from the 15th to 20th May. The participants of the fourth level were selected randomly (random sampling) in order to fulfil the questionnaire. In fact fifty questionnaires were distributed to collect more reliable data.

2. Procedures of Data Analysis

As stated earlier in this chapter, the study relies on the mixed method to report the outcomes of the analysis. It consists in combining between the qualitative and quantitative methods. In fact, the textbooks under investigation are analyzed quantitatively using Qualitative Content Analysis to evaluate the textbooks' contents. It is defined as a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes and patterns (Hsieh and Shannon, 2005). The results of the textbooks' evaluation are organized in tables and into different categories in relation to Byram's framework of ICC (1997).

Besides, the quantitative analysis of the data tackles the close-ended questions obtained from the questionnaire by using statistics and percentages. The findings are shown in different visuals, namely, tables and pie charts for better reliability of the results. As for the calculation of the percentages, the rule of three is applied.

➢ **The rule of three:** is applied when the researcher has a small sample population.

It is applied as followed: $\square\square = \dfrac{\square\square \times \square\square\square\square\square\square}{\square\square}$

X the calculated percentage, Z is the value of the answers, and Y is the total number of the participants.

3. Limitations of the Study

During the investigation process, we have encountered some limitations. Indeed fifty questionnaires were distributed to learners but fourty were administered. In addition, because of time limitation we are restricted to use only the questionnaire as an additional research tool, it was not possible to add another research instrument like Classroom Observation to check the practical side of ICC inside the classrooms

Conclusion

To conclude, this chapter has presented a detailed description of the research methodology followed in this work. It has first described the corpus of the study which consists of the two language textbooks under investigation, namely *'On the Move'* and *'Mon Livre de Français'*. In addition, it has presented the questionnaire as a research tool used to gather further information as well as the tools used to analyze the data collected. This chapter ended with providing the limitations encountered throughout the investigation

Introduction

This chapter aims at presenting the findings of the research. It consists of two subsections. The first one is concerned with the results obtained from the corpus of the study which consists of the two textbooks under investigation in relation to Byram's model (1997). As for the second, it deals with presenting the data gathered from the questionnaire.

1. Analysis of the Textbooks in the Light of Byram's Framework

The analysis of the six files which constitute '*On the Move'* and of the three ones which compose '*Mon Livre de Français'* conducted and presented in relation to Byram's model which includes knowledge, attitudes, skills and critical cultural awareness. The findings are displayed in the form of tables followed by short comments.

1.1 'On the Move'

1.1.1   Knowledge

Textbook Files	Exemples
File I : *'It's my Treat'*	**In this file knowledge is presented in the form of pictures** -Photos of famous people who present different cultures on p 7 such as Assia Djebbar, Charles Dickens and Kateb Yacine to increase the learner's knowledge about famous people's dates and place of birth and their major works. -On p 17 two picture of people at restaurants such as McDonald's. -On p 18 three pictures illustrating famous dishes in the world such as *Hamburger* and *Chiken Tandori* are presented. -On p three pictures illustrating different meals such as *Tamina, Tcharek* and *pancakes* -On pp 28 and 29 pictures illustrating menues of restaurants including different meals of different cultures such as '*French fired patatos*', '*Shrimps à l'Armoricaine*' and '*Shorba frik*' etc, and then to discuss the healthy and unhealthy food. -A picture showing a restaurant advertising leaflet on p 32 -On p 40 caricatures are presented to develop learners knowledge about idioms such as '*don't put all your eggs in one basket*'.

File II : *'You can do it'*	**In this file knowledge is developed** -On p 43 pictures illustrating some activities such as swimming and jogging to increase learners about healthy exercises to show up the learners' talents, capabilities and what they can do. -On p 52 a picture illustrating a graph of animal life expectancy in order to discuss the maximum age of each animal shown and to conduct an Animal Report at the end of the session. -On p 57 a picture of a short article of a magazine entitled '*Flash Forward Life In The Future'* to initiate pupils to discuss and give their stand point about robots and gadgets of the future that may replace humans.
File III : *'Great Expectations'*	**In this file knowledge is developed** -On p 67 pictures illustrating two characters Becky and Paul and their hobbies and discuss them then each learner is given the opportunity to share his/her hobby. -On p 76 presents two pictures about the geographic maps of California and USA in order to develop learners' knowledge about the name (and its abbreviation) and the place of each state . -On p 78 an image of The Royal Mauretanian Mausoleum is illustrated so that pupils could discuss its characteristics and historical backgrounds. -On pp 80 and 81 images of postcard maps illustrating the Northern regions of Algeria known for their touristic settings such as Tipaza. -On p 82 a picture illustrating the CD of '*Jimmy Spheens's Best Hit'* followed by its ly&rics so that learners could distinguish the rhyme of each stanza and at the same time learning a well known British song. -On p 87 a picture illustrating children who clean their city in order to discus the pollution issue, its causes, consequences and solutions to increase learners' awareness towards this global phenomenon. -On p 89 a picture of Rudyard Kipling (1865-1936) the author of *The Jungle Book'* followed by an extract of his well known poem.
File IV : *'Then and Now'*	**In this file knowledge is developed** -On p 91 two different pictures of Algiers in the traditional and modern times are illustrated. -On p 92 a set of photos of both Algerian and foreign stars are shown so that pupils could discuss their main works and products and compare between them. -On p 95 a picture presenting the cavemen lifestyle to develop pupils' knowledge about how life used to be in the 5,000 years ago. -On p 101 a map of India and Taj-Mahal's monument are illustrated. -On p 105 a picture illustrating the tribes of the Indian nation sucha as '*Apache*' and '*Navajo*'. -On p 107 a picture of Martin Luther King is presented -On p 110 a picture shows Mahatma Ghandi in England to negotiate Indian independence (1947).

| File VI :

'*Fact And Fiction*' | **In this file knowledge is presented in the form of pictures**
-On p 142 a picture of the tale *'The Cow and The Fox'* of Jean de La Fantaine is introduced.
-P 143 shows an illustration from Yesterday's Newspaper *'The Sydney Sun'* followed by a picture of a shark to discuss shark attack on the beach.
-On p 146 a picture illustrating children making a snowman.
-On page 148 a picture illustrating British newspaper brands such as *'The Times'* and *'The Guardian'.*
-A picture representing the story of *'Joha and the Pots'* is displayed on p 151.
-On p 152 two pictures of great researchers are displayed who are Isaac Newton and Alexender Fleming.
-Pictures showing fairy tales such as *'Shrek' 'Snow White'* and the book covers of *'Grimm's Fairy Tales'* on p 154, 156, 157, 158 and 159.
-On p 164 a picture illustrating the famous British singers *'The Beatles'* is presented. |

Table (1): Knowledge in '*On the Move*'

From table (1), we can conclude that knowledge in *On the Move* is incorporated through different forms, among them photographs and pictures, caricatures and stories which are meaningful to promote learners' understanding and reflect either the learners' own or other cultures.

1.1.2. Attitudes

Textbook Files	Examples
File I : '*It's my Treat*'	**In this file Attitudes are developed in** **Tasks** - Task 2 on p 21 pupils are asked to re-order the Pancake recipe's instructions to get a coherent recipe. - Task 1 on p 23 aims to re-order a set of instructions for table manner. After that pupils are asked to write a recipe for their foreigners friends Its aims is to help learners to develop their attitudes of curiosity and openness towards foreigners after having accomplished the tasks **Songs** -On p 40 a song entitled 'If you're Happy and You Know It' is provided. It aims to raise the learners' sense of openness toward the target culture. **Idioms** -On p 40 some idioms are illustrated such as *'don't cry over spilt milk'.* It aims at creating curiosity about foreign proverbs.

File V : *'Dreams, Dreams…'*	**In this file Attitudes are developed in** **Tasks** - Task 1 on p 128 where learners are required to conduct an encyclopaedia search and complete a fact file about Australia. Such a task has the goal of developing the learners' awareness about the Australian culture to get familiar with their cultural products. Thus to increase the learners' willingness of discovery and acceptance. - Task 2 on p 129; pupils are asked to work in group to write a report and make a print-out for a Guinness Book page in order to compare and discuss it in the classroom. -Task 1 on p 138; learners are asked to re-order sentences to form a coherent letter and to distinguish between a letter of opinion, a letter of advice, a letter of reference and agony letter. **Song** -On p a song entitled *'If I had a Hammer'* by Peter, Paul and Mary. It is a song about love between brothers and sisters to arouse and influence learners' attitudes positively.
File VI : *'Fact and Fiction'*	**In this file Attitudes are developed in** **Tasks** -On p 148 learners are asked to write a newspaper report/article about an accident for one the following newspapers: The Times, The Independent, The Sun, The Guardian and Today in order to get familiar with the British press. -Task 1 on p 151 aims to make learners deduce the end of *'Joha and the pots'* story in order to develop curiosity and acceptance of the local culture. -Task 2 on p 152 is about writing a report about the scientists Isaac Newton and Alexander Fleming. It permits to learners to be culturally alert towards these scientists and to raise pupils' curiosity and discovery. -Task 1 on p 154 is a pair work activity, it aims to play a dialogue about the cartoon *'Shrek'* to raise pupils curiosity about foreign cartoons. -Task 5 on p 157 is about discussing the moral/the lesson for life that the author wants to teach through *'Snow White'* tale to develop learners attitudes towards foreign authors and cultures. -Task 1 on p 158 consists of re-ordering the sentences to form a coherent fairy tale of *'Snow White'* to get familiar with foreign cultures. **Text** -On p 161 a text about Thomas Alva Edison is introduced. to develop learners awareness about foreign scientists and their achievements. -On p 162 a text entitled *'Caught in a Straight Jacket'* where pupils have to circle some expression such as *'It's stretch Mr Adams'* to promote the linguistic and the pragmatic aspects of the English language. **Song** -On p 164 the Beatles 'song entitled *'Yesterday'* is provided in order to create a familiar atmosphere with foreign stars. **Idioms** -On p 164 a set of *'Words of Wisdom'* such as 'Time will tell' and 'Time is a great healer' in order to develop learners openness towards foreign proverbs.

Table (2): Attitudes in '*On the Move*'

From table (2) we can argue that fourth year learners are provided with some cultural elements through different tasks, songs and texts in order to raise their curiosity and openness towards the target and foreign cultures.

1.1.3. Skills

Textbook Files	Examples
File I : '*It's my Treat*'	**In this file Skills are developed in** -Task 1 p 18 '*Before you listen*' where learners are required to listen to scripts and to answer to questions such as '*What is the most popular dish in the world today and what restaurant has made it famous?* Tt aims to develop the learners 'skills of interaction and discovery. -Task 2 on p 20 is about acting out a short dialogue using sentences with tag questions and arguments when needed by using the information suggested such as '*She knows the recipe of Shorba?*' or '*They eat pudding eggs in England?*'. -In the same page learners are asked to classify in the box the names of foods and drinks according to their country, for instance '*tea*' is related to China. Its aim is to develop the learners' skills of relating and discovery. -Task 2 on p 20 '*Write it up*' asks the learners to act out a dialogue where they have to discus about foods and drinks origins by raising tag questions. This pushes the learners to develop their skills of discovery and interaction. -Task 1 on p 21 is about writing recepies of '*Pankackes*' and '*Tamina*' which are to famous culinary speciality in order to provide some productive exchanges between the target and home cultures. -Tasks 1,2 and 3 on p 24 are set of practices about phonetic transcriptions and pronunciation -Task 1 on p 26 is about matching the food idioms with its meaning, for instance the idiom '*It's not my cup of tea*' is the equivalent of '*I don't like it*'. -Task 3 on p 28 asks the learner to find out whether Tony's diet is healthy or unhealthy and why. After that they are required to write a letter for a British friend to inform him about the Algerian mealtimes, meals, and what these meals are made of. -Task 2 on p 31 is a role play between a customer and waiter in a restaurant by taking into account polite forms and intonations. -In the same page the task ' *Write it up*' is about writing a paragraph to an American friend who is visiting Algeria to serve him/her a dish in a special occasion like '*Yennayer*' '*Ramadhan*' or '*El Mouloud Ennabaoui*'. This task aims at increasing the learners' sense of interaction.

	-Task 1 on p 32 *'Read and check'* where learners are asked to read a text about a famous restaurant in England and to answer comprehension questions. -Task 2 on p 34 is about writing an invitation card for guests to develop the learners' skills of interaction. -On p 53 *'Project round up'* is provided. It is about designing a restaurant advertising leaflet for the restaurant *'The Kheima Est'* by including its typical menu and chef's speciality, local dish, the names of some famous people who have eaten there, etc… -Task 1 on p 36 asks learners to read the dialogue between the waiter and the customer and then replace some dishes by others from different cultures. -Task 2 on p 38 is about categorizing the group of words suggested into spices, meats, and kitchen utensils.
File II : *'You can do it'*	**In this file Skills are developed in** -Task 1 on p 45 is about acting out a dialogue by using polite forms. - In the same page task 2 requires from the learners to conduct a research to find out the lifetime achievements of the following characters: Ferdinand Magellan, Ibn Battutah, Marco Polo and Neil Armstrong. This task aims at increasing the learners' sense of discovery, comparison and interaction. -Task 1 on p 48 is a Role play which aims to practice polite forms. -Task 3 on p 49 is a pair work activity where learners have to take turns by asking for permission, giving permission and refusing permission. -Task 4 on p 50 is about fill in the gaps with appropriate opposites to develop learners' vocabulary. -Task 1 on p 54 is about listening to a conversation between the two friends Jill and Jack and then fill in the blanks with the appropriate auxiliary *'can'* *'do'* or *'have'*. -Task 1 on p 55 *'Your turn to speak'* is a group work that consists of taking turns to agree or disagree by using *'neither'* and *'so'*. -Task 3 p 59 is about writing a ten-line newspaper article to say what the NASA will be able to do with robots in the future by using the information suggested. -On p 60 there is a *'Project round-up'* about making a profile of changes in man's capabilities. Its purpose is to promote their skill of interaction and exchange of experiences and ideas. -Task 2 on p 62 is about fill in the blanks of a letter written by an American friend. -In the same page task 3 asks learners to write a letter of apology to a friend explaining that they are not able to attend his wedding party.
File III : *'Great Expectations'*	**In this file Skills are developed in** -Task 2 on p 69 is a pair work where learners have to take turns to act out the dialogue suggested to increase the learners' skill of interaction. -Task 2 on p 72 asks learners to imagine that they will go to camp in the mountains, they are required to discuss about this by pointing out difficulties to put into practice their conditional skills.

	-On p 72 a '*Write it out*' is provided. Learners are asked to write a paragraph where they will talk about their expectation after passing the Middle School Brevet. This promotes the learners exchange of ideas and interaction. -Task 1 on p 75 is about matching each of the if-clauses in column A with its results in column B using the information suggested. -Task 2 on p 79 asks learners to listen to the teacher simulating a guide talking to a group of tourists and to answer the questions. -On p 81 learners are asked to imagine themselves as tourists guide and to tell the tourists what they will do, what they will see and when in a particular area in Algeria. - On p 84 a '*Write it out*' is provided. It is about making contingency plans, learners are asked to imagine that they are going on an excursion with a friend and to discuss unexpected difficulties and to prepare alternative solutions. -Task 1 on p 86 is a Role Play between Farida and Sadia about waste recycling to protect the environment which increases the learners' skill of interaction.
File IV : *'Then and Now'*	**In this file Skills are developed** -On p 92 '*Before you listen*' task is provided. Learners are asked to listen to the teacher reading the scripts and then to answer the questions concerning the occupation of the different stars shown. This task aims at increasing the learners' sense of discovery, comparison and interaction. -Task 1 on p 94 asks learners to think about the times when they were younger and complete the reminiscences suggested using '*used to*' and '*didn't use to*'. -Task 1 on p 97 is a pair work that requires from the learners to imagine themselves as archaeologists and to explain some objects like '*stone axe*' '*skin bag*' *stone jar*' and '*spear*' how cavemen used them. -On p 98 a '*Write it out*' is provided. Learners are asked to write a short note for tourists about what life used to be like in the Sahara long time ago by using the information suggested. -Task 1 on p 101 is about making a fact file about India. After that, learners are asked to carry out an Internet research to conduct history file about India, Pakistan and Bangladesh. This task gives birth to new knowledge about these countries and compare between them. -In the same page, task 3 asks learners to write a short presentation about '*Taj-Mahal*' for tourists by using the past simple. -Task 5 on p 102 is a group work that consists of taking turns orally (Tv presenters versus hosts) and discussing about historical characters like Abbasides Caliph to increase the skills of discovery of famous personalities. -Task 1 on p 104 is about choosing the appropriate answer according to each situation. It aims to make learners function effectively while communicating and avoid communication breakdown. -Task 1 on p 106 is a matching pairs about information concerning the Indian tribes and their chiefs. -Task 1 on p 109 is about writing a short biography of Mahatma Gandhi using the information suggested to promote the skills of discovery.

	-Tasks 1 and 4 on p 112 consist of reading comprehension texts, and then learners relate what they read to answer to a set of questions on p 113.
File V : *'Dreams, Dreams*	**In this file Skills are developed in** -On p 121 a 'Write it up' is provided. Learners are asked to imagine themselves as guests on a Tv show entitled *'This is your chance!'* to promote learners abilities and self-confidence. -Task 2 on p 123 asks learners to read Abdelkader's diary and to list some of the certainties and uncertainties in his plans. -Task 2 on p 124 is a matching pairs. Its aims to make learners able to express *'warning' 'deduction'* and *'suggestion'*. -On p 125 a *'Write it out'* is provided. Learners are required to write an e-mail to a pen-friend to inform him/her about their holiday plans. -Task 3 on p 126 is a pair work where learners have to act out a dialogue by using the conditional *'If'* and raising the intonation when necessary. -On p 127, learners are required to match the idioms in the column A with their meaning in the column B. This task increases the learners' skills of relating and interpreting. -Task 1 on p 128; learners are required to make an encyclopaedia search and write a fact file about Australia to gain new knowledge about the country and its culture. -On task 1 p 131, learners are asked to imagine themselves as taxi-drivers who have to recommend places to visit in their towns for a tourist passenger. This task increases the interaction skill. -Task 2 on p 132 is about playing a Role play with an English friend who comes to visits Algeria. After that a '*Write it up*' is provided where learners have to write an e-mail for their friend who is spending his holidays in Britain by using the information suggested and the conditional *'If'*. -Task 2 on p 135 is about writing a short letter to an '*agony aunt*' about a particular problem by using the model and the information suggested on pp 133 and 134. -Interactional skill is developed through task 2 on p 137 which is a Role play between a customer and a shop assistant.
File VI : *'Fact and Fictions-*	**In this file Skills are developed in** -On p 145 a pair work activity is provided. Learners are required to act out the dialogue between Kerrie and Aunt Lucy by using the appropriate tenses. -In the same page, learners are asked to write a dialogue telling about an unlucky day that interrupted their daily activities. - Task 1 on 148 is an authentic text taken from a newspaper article where learners are asked to fill in the blanks with the appropriate verb and tense. -Task 1 on p 149 is about fill in the gaps with the verbs *'speak' 'talk'* and *'say'* to distinguish between them. -In the same page tasks 2, 3, 4 and 5 are about promoting learners spelling and pronunciation. -Task 2 on p 150 is about matching idioms with their meaning, for instance '*to be in a bit of a jam*' is the equivalent of having a serious problem. This task raises the learners' skill of interpreting

	-Task 1 on p 153 consists of finding out the appropriate expression such as *'stop boasting'* and 'calm down' according to the situation. -Task 2 on p 155 is a pair work where learners have to act out the dialogue between Tahar and Abderrhman who discuss their visit in America and evoke its famous settings such as *'Madison Square Garden'* to develop their skill of discovery. - Task 1 on p 160 is about matching some expression with their meaning to make learners able to use them in particular occasion. -Task 2 on p 162 is about writing a short narrative paragraph about holiday's spring by using the past continuous and past simple.

Table (3): Skills in *'On the Move'*

The results of this table show that *'On the Move'* provides the learners a set of tasks where they can interpret texts, stories, writing letters, act out dialogue and role play. These activities enhance the learners' skills to become good communicators.

1.1.4. Critical Cultural Awareness

Textbook Files	Examples
File I : *'It's my Treat'*	**In this file Critical cultural awareness is developed in** -Task 4 on p 29 is a role play between the customer and the waiter in a restaurant who discuss about the menu which contains various culinary specialities such as *'French fried patatoes' 'Shorba frik'* and *'Shrimps à l'Armoricaine Oriental pastry'*. Its purpose is to show the differences between these types of foods and push the learners to make a kind of critical comparison and being aware of the differences. -On p 37 there is text about the different foods eaten in different places in the world such as in Nepal. It is followed by a set of activities that allow learners to understand some foreign cultural products and practices in food, religion and life style as a whole.
File II : *'You can do It'*	**In this file Critical cultural awareness is developed** -On p 51 a task entitled *'Idioms and colloquialisms'* is about discussing the idioms suggested like *'You cannot sell the cow and drink the milk'* and *'The leopard cannot change its* spots', then learners are asked to provide their equivalents in their native language. This kind of activity creates a positive atmosphere and acceptance of differences through comparing the target and native cultures of the learners.
File III : *'Great Expectations'*	**In this file Critical cultural awareness is developed in** -Task 2 *'Idioms and colloquialisms'* on p 75 asks learners to find out the equivalents of the superstitions suggested in the Algerian culture, such as *'An owl'* or *'A black cat'*. This kind of task helps the learner to develop

	critical thinking about the source culture, target cultures and foreign cultures. -Task 1 on p 77 is a diagram where learners compare between the Algerian and American public educational systems concerning the age, the level, the study programme and the degree. The aim is to raise the learners' ability of evaluating.
File IV : *'Then and Now'*	**In this file Critical cultural awareness is developed** -On p 100 a task entitled *'Idioms and colloquialisms'* asks learners to match the idioms with their meanings such as *'Time is money' 'His memory is like a sieve'* and *'Once upon a time'* and then to find out their equivalents in the native language and culture to raise their critical cultural thinking. -Task 2 on p 103 discusses the achievements of the following foreign scientists and compare them: Al-Kawarizmi, Alhaszen of Basra, Avicenna of Bokhara, and Averroes of Cordova. This enables learners to make an evaluation about foreign and native cultures. -On p 111 the Project round-up entitled *'Making a Poster about Differences'* asks learners to draw a picture of life as it used to be and as it is today in their town or country. Its aim is to discuss about what types of foods people eat, clothes they wear, the places they used to travel in, their habits and behaviours and the way weddings and different religious festivals are celebrated. This helps them question their point of view about their cultural products and practices.
File V : *'Dreams, Dreams*	**In this file Critical cultural awareness is developed** -On p 127 *'Idioms and colloquialisms'* is provided. Learners are asked to match the idioms with their meanings, to use them in sentences of their owns and find out equivalents in the native language and culture. This permits the learners to compare and establish a relationship between the idioms they know and the idioms suggested. -In the task 2 on p 129, learners are asked to relate their previous knowledge and to conduct research in order to answer to a set of questions about different countries. For instance *'In which of the following countries, Algeria, the USA and Australiacan you find : the largest desert ? the tallest tree ? the biggest rock in the world ect…'*. This raises their potential for the acceptance of diversity through comparing the answers of that questions. -In the same page, task 3 asks learners to compare between the animals found in Algeria and Australia. This task increases the learners' critical awareness through comparison.
File VI : *'Fact and Fiction'*	**In this file Critical cultural awareness is developed in** -Task 3 on p 151, learners are asked to imagine an end to Joha story by asking old relatives, to present it to the class and compare it with the others. This permits them to compare between different stories according to the learners' culture.

	-On p 159 a *'Project round-up'* is provided. Learners are asked to transcript in English a short folktale of their native culture (Arabic-and/or Berber speaking people) to enhance the learners' critical awareness about the local cultures (Berber/Arabic).

Table (4): Critical Cultural Awareness in *'On the Move'*

Critical Cultural Awareness is developed through interesting topics like food, famous personalities, foreign scientists, cartoons and idioms. These cultural elements help the learners to compare the same cultural phenomenon within their own culture and the other ones.

1.2. *'Mon Livre de Français'*

1.2.1. Knowledge

Textbook Files	Examples
Projet I: *'Nos Gestes au Quotidiens pour Protéger notre Environoment'*	**In this file knowledge is developed** -On p 16 a picture entitled '*à faire au quotidien !'* illustrating a trash to raise learner awareness of keeping the cities clean. -On p 18 a picture illustrating various animals from different continents is introduced to develop pupils knowledge about the world wild animals and its wildlife. -On p 35 a picture of waste sorting is presented. It aims is to give the learners the opportunity to use this ecological practice in daily life. -On p 39 a picture of the book leaflet *'L'homme qui plantait des arbres'* written by the French author Jean Giono to raise learners' knowledge about French literature and culture, namely tree planting culture. -On p 42 a set of pictures illustrating children who clean their cities for the project *'Blue Day'*. It purpose is to raise knowledge about the cleanliness of the city. -On p 61 a picture entitled '*Durée de vie dans le sol'* is introduced to discuss about how long waste decomposition takes time in nature. -On p 66 a picture illustrating the African continent and its animals. Its purpose is to discuss about endangered species like elephants. .-On p 79 a picture of the earth is presented. Learners are asked to fill in the blanks on each continent by providing ecological terms such as *'pesticides'* and *'le gaz à effet de serre'* to raise learners' knowledge.
Projet II: *'Mieux Vaut Prévenir que Guérir'*	**In this file knowledge is developed** -On p 90 a strip cartoon of *'La cigale le tabac et la fourm'* is shown. Its aims to increase the learners' knowledge of his famous tale and mainly discuss the dangers of smoking. -On p 93 a picture of the tale *'Le loup et l'agneau'* by Jean de La Fontaine is introduced to raise learners' knowledge about the target culture.

	-On p 98 a picture illustrating students reading books at the library to initiate learner to this cultural practice which is vital in foreign countries. -On p 115 a picture of the famous Hdidouane is presented to raise learners' knowledge about the local culture. -On p 119 a picture of The Algerian National Theatre (TNA) is illustrated. Its aim is to provide the opportunity to learners to discuss about home culture, its practices and products. -On pp 132 and 133 a strip cartoon entitled '*C'est la vie Lulu ! Mes parents ne veulent pas*' is presented. Its aims is to discuss the drawbacks of smartphones and to raise learners' knowledge about it.
Projet III: '*Mettre en Valeur les Aspects Attractifs d'une Région pour Inciter les Gens à la Visiter*'	**In this file knowledge is developed** -On p 142 a picture illustrating the Algerian map and different landscapes of famous settings. -On p 150 a picture of an old home in the Kabilyan region is presented. Its has as a purpose to discuss about the Kabylian landscape, their way of life and their culture -On p 155 a picture of famous setting knoun as '*Sbiat*' in Ain Témouchent is introduced. Its aims to make learners discussing about their own city/town or village. -On p 164 a picture of the Egiptian Pyramids is presented to discuss about the Egyptian history and culture. -On p 165 a picture of the '*Taj-Mahal*' monument is illustrated to raise learners knowledge about the Indian history and culture. -On p 168 pictures of Annaba are shown to discuss the characteristics of that town such as their culinary speciality. -On p 169 a picture of Amsterdam followed by a postcard written by a tourist who emphasises the Netherlands' culinary speciality. -On p 184 a picture of the Djurdjura mountain is presented. Its purpose is to make the learners discuss about the Kabylian region. -On p 186 a picture of the Roman ruins in Tipaza is presented. Its goal is to make learners discuss the historical settings.

Table (5) : Knowledge in '*Mon Livre de Français*'

The table above shows that knowledge is presented through some pictures in order to reflect the learners' own or other cultures.

1.2.2. Attitudes

Textbook Files	Examples
Projet I: '*Nos Gestes au Quotidiens pour*	**In this file Attitudes are developed in** **Tasks** -On p 15 a listening task '*J'écoute et je comprends*' is provided. It is about listening to a song entitled '*Environement*'and to answer a set of questions

Protéger notre Environnement'	like what is the message that the author wants to trasmit through his song. It aims to develop learners' openness towards the target culture and create a familiar atmosphere with foreign authors. -On p 56, the task *'J'écris'* asks learners to conduct a paragraph where they have to imagine their town in ten years' time for which they develop postive attitudes. -On p 58 learners are asked to compare between life in the city and in the countryside by providing their personal opinions and arguments. This enables learners to make an evaluation about two ways of life and cultures in Algeria. **Texts** -Text 1 on p 9 entitled *'A la rencontre de la poterie modelée en Algérie'* aims to develop learners' attitudes towards the local specificities, like pottery in Kabylie and Aurès regions. -In the same page, text 2 entitled *'Le fils du pauvre'* witten by Mouloud Féraoun (1954) is introduced. Its aim is to develop the learners curiosity and acceptance of the local culture by narrating some facts from everyday life, like *'La récolte et la préparation de l'argile, le façonnage et la décoration des poteries, tout ce travail occupait mes deux tantes, Khalti et Nana, pendant le printemps'*. -On p 13, a text entitled *'Le sport, école d'apprentissage'* written by Bernard Delacroix (1978) has as a goal to raise learners curiosity about the the moral and social qualities that are promoted by practicing sport. -On pp 38 and 39 a text entitled *'L'homme qui plantait des arbres'* by Jean Giono (1953) is provided. Its aim is to teach learners tree plantation culture and the lesson for life which is to keep hope and never give up. Thus to increase the learners' willingness of discovery and acceptance. -On p 44 a text entitled *'La Méditerranée est malade'* written by Paul Evan to discuss about the fact that men represent the greatest danger for nature to raise and influence learners' attitudes positively. -On p 61 a text entitled *'La durée de vie des déchets'* is introduced. Its aim is to discuss the decomposition of the different waste like paper, plastic and glass to raise learners' discovery and curiosity. **Poem** -On p 86 an Indochinese poem entitled *'Complainte de l'arbre'* is introduced. Its goal is to increase learners' awareness about the importance of trees. Such a poem promotes the learners' cultural awareness and understanding of the characteristics and aspects of the target culture to which they develop positive attitudes.
Projet II: *'Mieux Vaut Prévenir que Guérir'*	**In this file Attitudes are developed in** **Tasks** -Task *'Je m'exprime'* on p 90 is about discussing the strip cartoon *'La Cigale le tabac et la fourmi'* to elicit learners' curiosity and openness about foreign cartoons. -On p 104, learners are asked to read the text entitled *'Le veillard'* and to answer to the questions and to depict the moral of the story. Its aim is to develop learners᾿ openness and acceptance of the target culture. -On p 117, learners are asked to act out a dialogue between Mister and Miss Perrichon and their son who discuss the procedures to follow to study

	abroad. It permits to raise pupils' curiosity and discovery about the target culture **Texts** -On p 91 the text entitled *'Pourquoi faire des études ?'* is provided to discuss about the importance of education and to influence learners attitudes positively. -On p 109, an authentic text entitled *'Mon costume de poéte'* written by José Mauro de Vasconcelos about Halloween. Its aim is to develop pupils' curiosity and acceptance of the author and his culture. -On p 115 the text *'Quand je serai grand…'* written by G.Fouillade et M. Moulin is provided to discuss about future occupation like becoming a clown. It aims to promote learners' sense of comparison of different jobs which create their sense of acceptance of differences. -On p 136, the text entitled *'La drogue tue'* written by Gilbert Sinoué (2000) is provided. Its aims is to increase learners' awareness about the dangers and drawbacks of this social scourge -On p 138 the text entitled *'Le prix de la liberté'* written by Rabia Ziani is introduced. Such a text incites the learners to be open-minded to the local tale and authors. **Fables** -On p 93 the fable *'Le loup et l'Agneau'* by Jean de La Fontaine is provided. Its aim is to discuss the moral/the lesson for life that the author wants to teach through the in order to develop learners' positive attitudes towards the target culture.
Projet III: '*Mettre en Valeur les Aspects Attractifs d'une Région pour Inciter les Gens à la Visiter*'	**In this file Attitudes are developed in** **Tasks** -On p 150, learners are asked to write a short paragraph to discuss about the Kabylian landscape suggested. It encourages them to discover the history of the region and gain an insight of its culture. -On p 155 learners are asked to discuss about Ain Timouchent region and thus, to gain an insight of its cultural products and practices. -On p 186 learners are asked to write a short text on the Roman ruins in Tipaza to raise learners' curiosity, discovery and acceptance. **Texts** -On p 144 there is an authentic text entitled *'Le littoral Algerien'* written by K. Bouslama (2003) where the Algerian history and culture are discussed. It aims to promote learners' sense of comparison of different cultural products and practices of the different regions which create their sense of acceptance of differences. -On p 146 the text entitled *'El Oued, la ville aux mille coupoles'* is presented. -On p 148 we find a text entitled *'L'Algérie vue du ciel'* by Gean Grenier where he mentioned the *'Casbah'' Ghardaia' 'Mitidja'* and others region in Kabylie. Such a task promotes the learners' cultural awareness and understanding of the geographical aspects of the local culture to which they develop positive attitudes -On p 149 the text entitled *'El-Bayadh'* is provided. Its aim to expose learners to the history and culture of this region.

	-On p 157 learners are provided with a txt entitled '*L'été à la Martinique*' to discuss about the diversities of the country to raise learners discovery. -On p 165 learnes are provided with the text entitled '*Taj-Mahal*' or '*Palais de la couronne*' to raise their curiosity about the history and culture of India. -On p 184 learners are provided with the text '*Djurdjura*' mountain and its famous settings and mounts like '*Lalla Khédidja*'. **Fables** -On p 163 the *fable 'L'aveugle et loiseau'* by Ahmed Azeggagh is provided. It aims to develop learners' openness towards the target culture and create a familiar atmosphere with the Algerian authors -On p 189 the fable '*Le blé et le coquelicot*' written by Rabia Ziani. It aims at creating curiosity about local tales.

Table (6): Attitudes in '*Mon Livre de Français*'

The table above shows that Attitudes are developed through different forms, among them, tasks, texts and fables which create the learners' acceptance of the diversity of ideas about the native and target cultures.

1.2.3. Skills

Textbook Files	Examples
Projet I: '*Nos Gestes au Quotidiens pour Protéger notre Environement*'	**In this file Skills are developed** -On p 17, learners are asked to discuss the picture symbolises the protection of nature and to find out its theme/topic, arguments, conclusion/solutions and then to conduct an argumentative text. On p 25 a paragraph entitled '*Renouons avec la nature*' is followed by a set of questions through relating different knowledge items from the text. After that, learners are asked to reformulate a set of sentences into the interrogative, imperative and passive forms. Its aim is to develop the learners 'skills of relating and discovery - On p 26, learners are asked to write paragraph to discuss the pictures suggested about biodiversity like polar bears. It aims to develop the learners' skills of interaction and discovery. -On p 31 learners are provided with ten minutes dictation on the theme which is pollution. -On p 65 the task '*J'écoute et je comprends*' asks learners to watch a video about the different climates of the globe and to answer the questions provided to increase the learners' skill of interaction. - On p 79, the task '*Mots croisés*' is about finding out words in relation ecosystem.

Projet II: *'Mieux Vaut Prévenir que Guérir'*	**In this file Skills are developed** -On p 89 the task *'J'écoute et je repère'* asks learners to listen to the song *'La cigale et la fourmi'* and then answer the questions provided before discussing the morale of the tale. This task aims at increasing the learners' sense of discovery, comparison and interaction -On p 92 learners are required to express counter-arguments/controversy by using the expressions suggested. This promotes the learners exchange of ideas and interaction. -On p 113 learners are asked to act out a role play to discuss of smoking using the informal register, like *'J'suis un homme libre ! Et surtout, j'ai pas envie d'choper le cancer'* which increase the learners' interaction skill. -On p 121 learners are asked to classify in a table some expressions suggested according to the formal and informal registers. -On p 125 learners are asked to complete the sentences provided using the direct and indirect speech according to the context. On pp 132 and 133 learners are asked to complete the strip story *'C'est la vie Lulu ! Mes parents ne veulent pas !'* by using words of their own relating it to the theme discused.
Projet III: **'***Mettre en Valeur les Aspects Attractifs d'une Région pour Inciter les Gens à la Visiter'*	**In this file some Skills are developed** -On p 141, the task *'J'écoute et je comprends'* is about listening to the scripts and answering the questions provided to increase the skills of discovery. -On p 152 learners are asked to write an advertising slogan for prompting tourists to come and visit Algeria to develop learners' discovery about home culture. -Task 1 on p 158 is about completing sentences about the Algerian Sahara, Turkish culinary speciality, Venice's romance and the Indien *'Taj-Mahal'* by using the appropriate words. This task aims at increasing the learners' sense of discovery, comparison and interaction -In the same page, task 2 is about writing a text about a given country where learner have to mention the capital town, the museum and the gastronomy to raise the learners' skill of relating and discovery. -In the same page, task 3 gives the opportunity to learners to discuss about the history, culture, language, civilization, monuments, gastronomy, and others way of living and thinking of any given country of their choice. This incites learners to develop their skill of interaction and discovery. -On p 172 learners are asked to complete a letter, then they are asked to provide further formal greetings and salutations to increase the learners' skill of interaction.

Table (7) : Skills in '*Mon Livre de Français'*

The table above shows that '*Mon Livre de Français'* provides learners with a set of tasks that develop learners skills of interpreting, relating, discovery and interaction.

1.2.4 .Critical Cultural Awareness

Textbook Files	Examples
Projet I: *'Nos Gestes au Quotidiens pour Protéger notre Environoment'*	**In this file Critical cultural awareness is developed in** -Task 2 on p 80 is about relating sentences about different countries like 'Malaisie' and 'Sumatra'. Its consists of matching each arguments with its examples. This kind of task helps the learner to develop critical thinking about foreign cultures.
Projet II: *'Mieux Vaut Prévenir que Guérir'*	**In this file Critical cultural awareness is developed** -On p 102 a song entitled *'La ronde autour du Monde'* by Paul Fort which aims at teaching love, respect and equality between people all around the world and to strive against racism. This raises the learners' potential for the acceptance of diversity.
Projet III: **'***Mettre en Valeur les Aspects Attractifs d'une Région pour Inciter les Gens à la Visiter'*	**In this file Critical cultural awareness is developed** -On p 164 the text entitled *'Allons à la découverte des merveilles du monde'* is provided to discuss Greek Antiquity, Gizeh's Pyramid and Alexendrie lighthouse in Egypt, Artemise Temple in Turkey, the Hanging Gardens of Babylon in Iraq, the Statue of Zeus in Olympie in Greece, the Great Wall in China, Pétra City in Jordan, Maya city in Mexico and the Taj-Mahal in India, then to compare between them. Its purpose is to show the differences between these Wonders and push the learners to make a critical comparison.

Table (8) : Critical Cultural Awareness in *'Mon Livre de Français'*

Critical Cultural Awareness is developed in last part of the textbook through interesting topics. These cultural elements help the learners to compare their own culture with the other ones.

2. The Findings of the Questionnaire

This part deals with the presentation of the finding obtained from the questionnaire addressed to fourth years Middle School learners. Its purpose is to measure the learners' intercultural awareness and their perceptions towards the intercultural elements and contents of *'On the Move'* and *'Mon Livre de français'*. Learner's answers are vital for the validity and credibility of the present investigation.

2.1. Section One: Learners' Intercultural Awareness in relation to the textbooks

'*On the Move*' and '*Mon Livre de Français*'

Q1: Do you think that learning a foreign language like French/English means also the learning of its culture?

	Yes	No	Total
N	34	6	40
%	85%	15%	100%

Table (9): Learners's Views about the Importance of Culture in Language Learning.

From the table (9) displayed above, we notice that the majority of the respondents (85%) agree on the fact that learning a foreign language involves also the learning of its culture.

Q2: Do the textbooks include a variety of cultures?

		Yes	No	Total
In	N	34	6	40
'*On the Move*'	%	85%	15%	100%
In	N	10	30	40
'*Mon Livre de Français*'	%	25%	75%	100%

Table (10): Learners' Perceptions about the Inclusion of the Cultural Elements in '*On the Move*' and '*Mon Livre de Français*'.

According to the results displayed in table (10), a great number of learners (85%) argue that '*On the Move*' encompasses different cultural elements, like the Algerian, British and American cultures. Few learners (15%) say the opposite. Concerning '*Mon Livre de Français*', we notice that ten learners (75%) argue that the French textbook is limited in its account of

intercultural elements. In the sense that it is restricted to the Algerian and French cultures. Whereas, thirty learners (25%) contradict this fact.

Q3: Do the textbooks include the local/native culture?

		Yes	No	Total
In *'On the Move'*	N	25	15	40
	%	62,5%	37,5%	100%
In *'Mon Livre de Français'*	N	28	12	40
	%	70%	30%	100%

Table (11): Learners' Views about the Inclusion of the Local/Native Culture in the FL Textbooks.

From the learners' answers in table (11), we notice that most of them (62,5%) claim that '*On the Move*' includes the native culture. 37,5 % of the respondents ignore this fact. Whereas 70% of the respondents argue that the local culture is implemented in '*Mon Livre de Français'.* The rest of them (30%) state the contrary.

Q4: If yes, does the incorporation of the local culture motivate you?

	Yes	No	Total
N	36	4	40
%	90%	10%	100%

Table (12) : Learners' Attitudes towards the Incorporation of the Local Culture.

The results obtained from table (12), show that the incorporation of the native culture raises learners' motivation, because, 90% agreed on this point while only 10% contradict this fact.

Q5: In your opinion, is it necessary to integrate different cultures in the textbooks?

	Yes	No	Total
N	29	11	40
%	72,5%	25,5%	100%

Table (13): Learners' Views about the Necessity of Integrating Different Cultures into FL Textbooks.

From table (13) we can state hat an important number of learners (72,5%) insist on the necessity of integrating different cultures in FL textbooks. The rest of them (25,5%) ignore its importance.

Q6: Do the textbooks help you develop your knowledge about foreign cultures?

		Yes	No	Total
In	N	37	3	40
'On the Move'	%	92,5%	7,5%	100%
In	N	12	28	40
'Mon Livre de Français'	%	30%	70%	100%

Table (14): Textbooks' Promotion of the Learners' Knowledge of the Foreign Cultures

The table (14) above shows that the great majority of learners (92,5%) claim that the textbook '*On the Move'* provides them with some features of the others' cultures, however 40% of them contradict this fact. Concerning '*Mon Livre de Français',* 70% of the learners state that the French textbook does not help them in developing their knowledge about foreign cultures while some of them (30%) say the opposite.

Q7: How do you find the cultural information provided in the textbooks?

    a- Varied

    b- Limited

		Varied	Limited	Total
In *'On the Move'*	N	29	11	40
	%	72,5%	27,5%	100%
In *'Mon Livre de Français'*	N	2	38	40
	%	5%	95%	100%

Table (15): Learners' Views about the Cultural Information Provided in the Textbooks.

From table (15), we notice that most respondents (72,5%) affirm that '*On the Move's* cultural information are varied while 27,5% of them contradict this fact. In addition, the great majority (95%) learners believe that '*Mon Livre de Francais'* textbook's cultural information are limited.

Q8: Does the inclusion of the target/foreign cultures create on you a sense of curiosity and openness?

	Yes	No	Total
N	37	3	40
%	92,5%	7,5%	100%

Table (16): Learners' Views about Textbooks' Promotion of Openness and Awareness

From table (16), we conclude that the majority of learners (92,5%) argue that the inclusion of the target/foreign cultures allows them to be open-minded to the foreign cultures thanks to the cultural knowledge included within it. However, only three learners (7,5) say the contrary.

Q9: Do the textbooks provide you the opportunity to compare what you have learned about home and foreign cultures?

		Yes	No	Total
In *'On the Move'*	N	38	2	40
	%	95%	5%	100%
In *'Mon Livre de Français'*	N	13	27	40
	%	32,5%	67,5%	100%

Table (17): Textbooks and Learners' Development of the Skill of Evaluation and Comparison.

According to the results of the table (17), almost all of the respondents (65%) affirm that *'On the Move'* provides them the opportunity to compare between home and foreign cultures while only 2% contradict this fact. However concerning *'Mon Livre de Français',* 32%,2 of the learners claim that the French textbook enhance the learners' skill of comparison and evaluation while most of them (67,5%) affirm that it does not contains sufficient tasks where they can develop their skill of evaluation and comparison.

Q10: If yes, when comparing home and Foreign cultures do you focus more on?
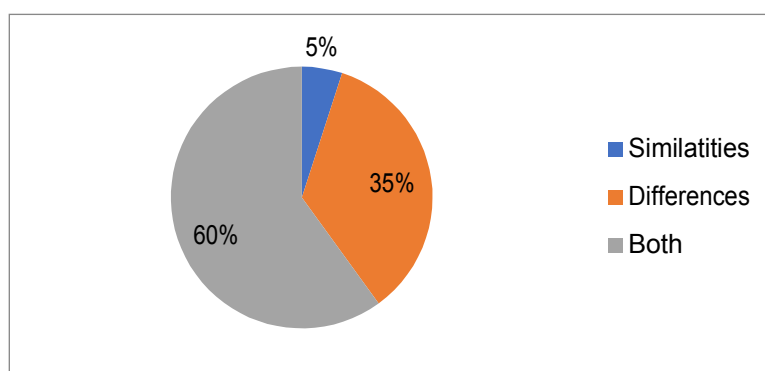
Diagram (01): Learners' Focus when Learning Foreign Cultures.

From the results obtained in the diagram (01), we notice that 60% of the respondents claim that their main focus while learning foreign cultures is on both similarities and differences that exist between the learned cultures, whereas 35% of them focus mainly on differences and the rest of them (5%) concentrate on similarities.

Q11: Do the textbooks help you understand the fact that all cultures are equal?

		Yes	No	Total
In '*On the Move*'	N	25	15	40
	%	62,5%	37,5%	100%
In '*Mon Livre de Français*'	N	8	32	40
	%	20%	80%	100%

Table (18): Textbooks and Learners' Understanding of the Equality among Cultures.

From the learners' answers in table (18), we notice that most of the learners (62,5%) claim that '*On the Move*' helps them understanding the fact that all cultures are equal while only 80% of the respondents assert that '*Mon livre de Français*' does not give them this opportunity. The rest of them (20%) say the opposite.

Q12: Do you use other materials/resources to learn about the English and French cultures, like Internet, social networks, songs, movies etc...?

	Yes	No	Total
N	35	5	40
%	87,5%	12 ;5%	100%

Table (19): The Learners' Use of Supplementary Resources to Learn about Foreign Cultures.

Most of the respondents (87,7%) affirm their use of the other materials in addition to the textbooks when learning about foreign cultures such as using social networks, listening to songs and reading books.

2.2. Section Two: Learners' attitudes and perceptions of the textbooks

Q13: How do you like learning about the foreign cultures in the textbooks?
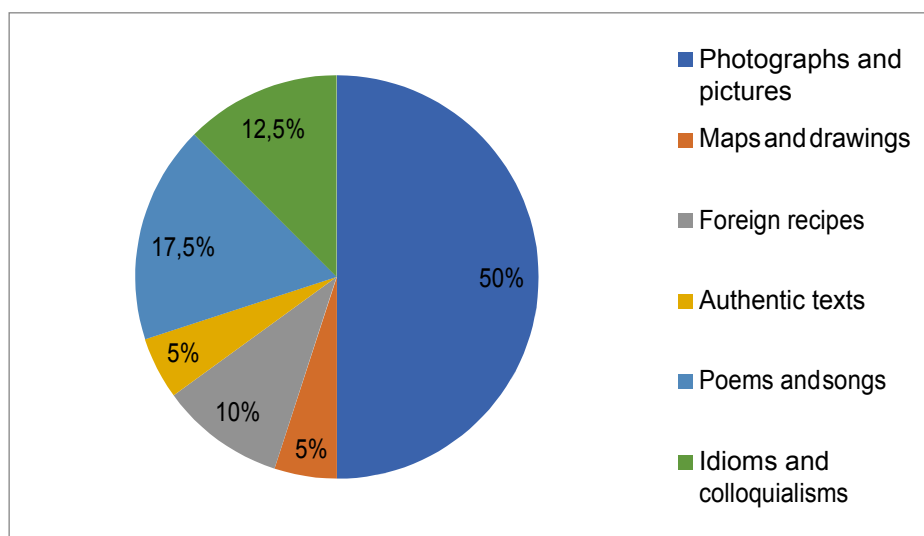
Diagram (2): Learners' Appreciation towards the Textbooks' Tasks to Develop ICC

From the results of this question, it is noticed that 50% of learners choose the option 'Photographs and pictures' while 17,5% opt for the option 'Poems and songs' and 12,5% selecte the option 'Idioms and colloquialisms'. As for the rest of the learners, the answers vary between 'Maps and drawings', 'Foreigns recipes' and 'Authentic texts'.

Q14: What kind of tasks do you like when practicing the target language?
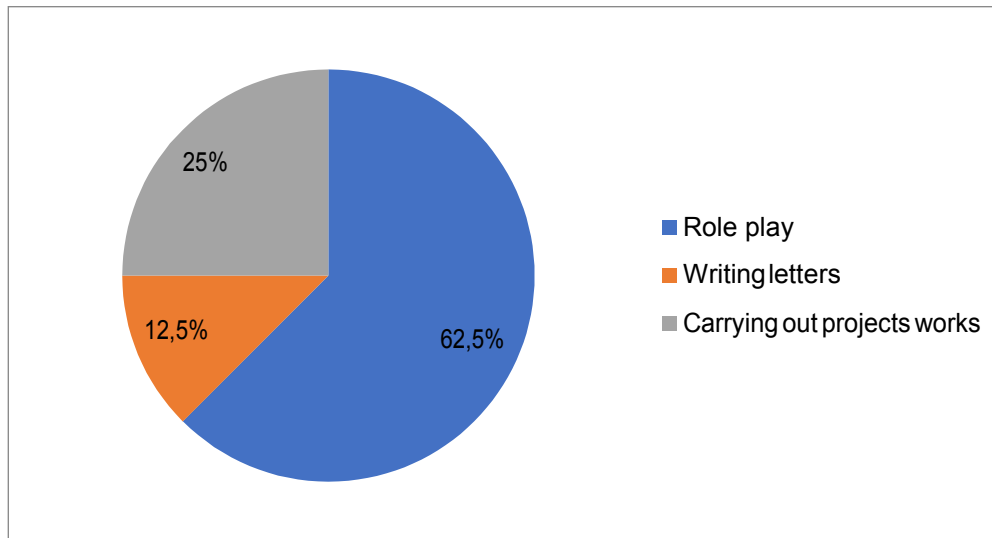
Diagram (3): Learners' Likes towards the Incorporated Tasks in '*On the Move*' and '*Mon Livre de Français*'

From the results obtained in figure (4), most of the respondents (62%) choose the first option, the latter refers to 'Role play' while some of them (25%) prefer 'Carrying out projects works' and the remaining percentage (12,5%) select the last option which is 'Writing letters'.

Q15: What kind of themes/topics would you like to deal with in the textbooks?

According to the learners' answers, some themes were suggested like studying the history of Algeria, Berber ethnicity, discussing about the new technologies, debate about human rights (men/women/children), gender relationships and knowing about cultures all around the world through idioms, foreign celebrities/personalities, sports, gastronomies and social roles.

Q16: As pupils in the fourth level, do you think that the English textbook helps you develop not only your English but also understand cultural issues?

		Yes	No	Total
In *'On the Move'*	N	30	10	40
	%	75%	25%	100%
In *'Mon Livre de Français'*	N	9	31	40
	%	22%	77,5%	100%

Table (20): Learners' Attitudes towards the Textbooks' Intercultural Contents.

According to the results displayed in table (20), it is noticed that the majority of learners (75%) claim that '*On the Move'* helps them developing not only their English but also understanding cultural issues, only some of them (22%) argue that '*Mon Livre de Français'* does not help them in understanding cultural issues.

Q17: Which textbook is more beneficial in term of cultural contents/issues?
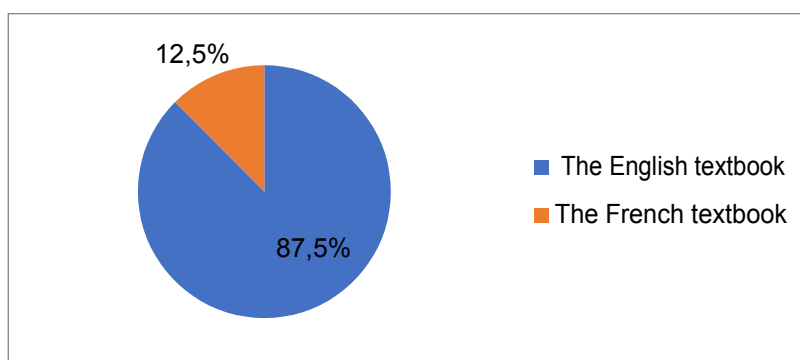
Diagram (4): Learners' Attitudes towards the English and French Textbooks

From the results of this question, it can be observed that the great majority of learners (87,5%) prefer the English textbook in term of cultural contents while only 12,5% favour the French manual.

Conclusion

The present chapter has presented the findings of the research. First, it has presented the corpus consisting of the textbooks which are '*On the Move'* and '*Mon Livre de Français*' in the light of Byram's framework of ICC (1997). Then it shows the findings gathered from the questionnaire. The results show that the English textbook incorporates the four dimensions that constitute Byram's framework which are knowledge, attitudes, skills and critical cultural awareness. Indeed, the four dimensions are manifested in six files of the textbooks through different realistic pictures, authentic texts, poems, songs, idioms and divers kind of tasks including the controlled and the open-ended ones that tackle the native as well as the target and foreign cultures. Besides, from the results, it is noticed that '*Mon Livre de Français'* targets mainly the native culture of the learners. In fact, the cultural contents are not sufficient in developing the four dimensions of ICC. In point of fact, these findings are maintained by the learners' answers in the questionnaire.

Chapter Three
Discussion of the Findings

Introduction

This section is devoted to the discussion and interpretation of the results obtained from the analysis of the textbook evaluation and the questionnaire. It is divided into two parts. The first part is concerned with the discussion of the textbooks results of '*On the Move*' and '*Mon Livre de Français*' in the light of Byram's framework (1997). As for the second part, it is devoted to the analysis of the data collected from questionnaire.

1. Discussion of the Textbooks' Analysis in the Light of Byram's Framework of Intercultural Communicative Competence

This section is organized into two parts. Each part deals with the discussion of the four dimensions Knowledge, Attitudes, Skills and Critical Cultural Awareness proposed Byram's model of ICC which are evaluated separately in the two textbooks '*On the Move*' and '*Mon Livre de Français*'. Finally, it ends up with an analogical study, by comparing the two textbooks in terms of the incorporation of the cultural elements.

1.1. '*On the Move*'

1.1.1. Knowledge in '*On the Move*'

Knowledge is one of the most important dimensions in Byram's model of (ICC). In this framework knowledge does not refer only to the knowledge of any given culture, but rather, it involves the knowledge of social groups, their products, and practices. In this sense, according to Byram (1997) knowledge involves how cultures are different from each other in terms of their practices, beliefs and behaviours.

In the six files constituting the content of the textbook under examination, culture plays a significant role in the syllabus, in addition to the language points. It is worth mentioning that knowledge is a key element in the textbook in which it is presented mainly through visual contents involving the native, the target and foreign cultures. Obviously, pictures prove to be effective in learning a foreign language since the pictures can translate abstract ideas into more realistic ones and facilitate the teaching / learning process, particularly for beginners, like Middle School learners. In this sense, Hutchinson (1987: 9) claims that '*non-linguistic content should be exploited to generate meaningful communication in the classroom'*. Besides, using visual illustrations fosters the learners' intercultural awareness of self and others. In this sense, Kramsch (1996: 206) affirms that *'understanding a foreign culture requires putting that culture in relation with one's own'*.

In '*On the Move'*, knowledge is mainly cantered on being aware of the society, the history, the geography; the literature and the way of live of not only the native, but also the target and the foreign communities as well. In fact, the native culture is manifested through references to famous Algerian personalities. These mostly refer to Algerian writers like Kateb Yacine, Mohammed Dib, Assia Djebbar, Mouloud Feraoun and Rachid Boudjedara (on p 7), or to famous international stars like, Brad Pitt, Whoopi Goldberg and Cheb Mami (on p 92). In addition to this, information about 'Food' as an important cultural theme is also included. It comprises the Algerian food, cooking and eating habits, such as *'Tamina' 'Tcharak' 'Shorba Frik'* and *'Kouskous'* (on pp 21, 29, 35). Indeed, illustrating the native culture promotes the learners' local knowledge of their own culture; it raises the learners' motivation and generates meaningful communication while creating a positive atmosphere in the classroom. In this context, Widdowson (1990) states that the inclusion of materials from the source culture provides familiarity with the customs and preoccupation of the learners' community.

In addition to the source culture, the target and foreign cultures are presented through realistic pictures, photographs and maps about famous personalities, historical places, monuments and sites. As a matter of fact, a series of photographs of foreign personalities are presented like the British writers Charles Dickens and Rudyard Kipling (on pp 7 and 86) (See table: 1), the British singers The Beatles (on p164), the American singer Jimmie Spheeris (on p 82), British scientists like Isaaac Newton and Alexander Fleming, the American Pocahantas and other famous personalities like the Muslim philosopher Averroes of Cordova, the Indian politician Mahatma Ghandi or the American black leader Martin Luther King Junior. The inclusion of target and foreign elements increases the learners' knowledge by developing their intercultural awareness thanks to these famous characters.

As regards history and geography, different examples favor it. For instance, a picture representing the Royal Mauretanian Mausoleum (on p 78), a picture of the Indian Taj-Mahal Monument (on p 101), a picture illustrating Cavemen's way of life in the Sahara (on p 95) and a map of the ancient Indian Tribes. (on p 105). Besides, maps of the United satates, of North Algeria, of India and of Australia (on pp 76, 81, 101 and 128) are presented to develop learners' intercultural knowledge.

Moreover other manifestations of cultural representations consist of pictures, cartoons, caricatures and stories (literature) that represent instances of international cultures like, '*The Cow and the Fox', 'Joha and the Pots', 'Shrek'* and *'White Snow'* (on pp 142, 151,154 and 157) are good examples giving learners the opportunity to deal with cross-cultural issues through a variety of cartoons representing different cultures. Byram et al (1994:55) highlight that *'culture courses should not only be historical, sociological or geographical, the image of a particular culture has to be founded in may different ways, like stories and images either fantastic or realistic since they refer to reality'.* In other words, the notion of culture embodied in pictures and stories is important, because they are mirrors that reflect the cultural features of a given

community and vary from one social group to another in terms of way of living, thinking and behaving.

In addition, learners' knowledge and awareness can be developed through concrete pictures of another aspect of society like, for instance food. Indeed, the topic about food in different parts of the world, including fast food and meals is illustrated by picture referring to MC Donald's *'Hamberger'*, *'Pancakes'*, *'Doughnuts'* (USA), *'Chicken Tandori'* (India), *'French fried patatos'* and *'Shrimps à l'Armoricaine'* (France), *'Oriental pastry'* (Middle East) and other meals (on pp 21 and 29).

1.1.2. Attitudes in *'On the Move'*

Attitudes is another component in Byram's model of ICC. The attitudes of openness and curiosity need to be developed among learners when communicating with people from different linguistic and cultural backgrounds.

The integration of culture to give rise to positive attitudes in the textbook is encouraged (See table: 2). This is done through some tasks and texts, whose aim is to develop attitudes of openness in order to stimulate students' intellectual curiosity about the target and foreign cultures and to encourage an attitude of empathy towards its people.

Culture as attitudes ('Knowing how to be' in Byram's model) is manifested in *'On the Move'* through the use of authentic materials. Indeed, the latter encompasses a significant number of authentic texts and songs, such as Martin Luther King Junior's famous speech *'I Have a Dream'* (on p 64) and the poem *'If'* extracted from *The Jungle Book* of Rudyard Kipling to make learners read between the lines, infer meaning from context and develop their skill of discovery and curiosity towards foreign cultures to accept diversity. In addition, learners can also enjoy reading authentic texts for leisure which are not accompanied by questions or activities. Among them, the inclusion of *'Long for a Rainy Sunday'* of Jimmie Spheeris (on p

82), *'Where Have All the Flowers Gone?'* of Bob Dylan (on p 116) and *'Yesterday'* of The Beatles (on p 164).

Consequently, the aim of introducing learners to authentic texts does not only enrich their vocabulary, but it allows them also to be exposed to real language, face other cultures with positive vision and acceptance of differences and equip them with the necessary intercultural information/knowledge.

Furthermore, tasks in each file are used to raise learners' positive attitudes by using authentic tasks that elicit authentic responses from the learners, like working in pairs to act out a dialogue between a waiter and customer in a restaurant, (on p 30). Apart from the use of authentic texts and tasks, textbook designers have incorporated a series of tasks to raise learners' positive attitudes such as, writing a paragraph about Pocahontas's story which has played an important role in the culture and history of the United States (on p 106), or writing a report about the scientists Isaac Newton and Alexander Fleming (on p 152), or discussing the moral/the lesson for life that the author wants to convey through '*Snow White'* tale (on p 157). Hence, when learners respond positively towards these tasks, this helps them generate authentic interactions, and this is what is referred to as *'learner authenticity'* by Lee (1995). Finally, the use of such authentic texts and task has as a purpose which is to maintain learners' motivation in the learning process and furnish information to the learners in order to increase their sensitivity and empathy towards 'Otherness' (Chetouane, 2011).

1.1.3. Skills in *'On the Move'*

To manage any knowledge and develop attitudes of openness, curiosity and acceptance, learners need to possess certain skills to make communication goes on. Skills can be developed into two types, as Byram (1997) divides them into skills of interpreting and relating and skills of discovery and interpretation.

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Skills are developed in all the files in '*On the Move*' (See table: 3). Indeed, learners are initiated to a wide range of purposeful activities either in the classroom or outside the classroom. Skills of interpreting and relating are developed through tasks where learners use their prior knowledge to relate it to their own culture or to the foreign one or vice versa. For instance, learners are asked to classify the names of foods and drinks in a box according to their country. For instance '*tea*' is related to China (on p 20). In another instance, learners imagine themselves as archaeologists who explain some objects like '*stone axe*' '*skin bag*' *stone jar*' or '*spear*' and how cavemen used these objects (on p 97). They also match food idioms with their meaning (on p 26). Learners are asked to read and match information concerning the Indian tribes and their chiefs (on p 106), and in other tasks they are asked to choose the appropriate answer according to each situation to make them function effectively while communicating and avoid communication breakdown. For instance, when the author writes that '*the Nepalese raise goats, cattle and yaks for dairy produce, I understand that people in Nepal …*' which is followed by: '*a. are Buddhist, so they don't eat meat*' or '*b. don't eat meat because they don't like it*' or '*c. are poor, so they can't always kill their animals for food*' (on p 37). In this case learners have to interpret and relate their knowledge to select the appropriate. Accordingly, these activities that put forward the skills of interpreting and relating do not only give learners the opportunity to use language in context, but allow them to acquire and develop their cultural awareness.

Besides, the skills of discovery and interaction are developed throughout all the files in '*On the Move*'. Indeed, in many of them, learners interact with each other through pair/group work activities or through the performance of role plays where learners have much space to bring their imagination and intelligence to achieve fluent and meaningful communication. As an illustration, learners act out a dialogue where they have to discus foods and drinks origins

by raising tag questions (on p 20), and perform a role play with an English friend who comes to visits Algeria (on p 132), or a role play between a customer and a shop assistant (on p 137) to raise learners' skill of interaction. In addition to this, the skill of discovery is promoted in various tasks. For instance, learners conduct a research to find out the lifetime achievements of the following characters: Ferdinand Magellan, Ibn Battutah, Marco Polo and Neil Armstrong and to write short presentations to increase their sense of discovery and comparison (on p 45). They are asked to write a ten-line newspaper article about what the NASA will be able to do with robots in the future to develop their imagination and promote the exchange of ideas between them (on p 59), and making a fact/history file about India, Pakistan and Bengladesh (on p 101). Hence, these tasks give birth to new knowledge, and therefore, learners cultivate their cultural awareness and consciousness.

1.1.4. Critical Cultural Awareness in *'On the Move'*

Critical Cultural Awareness is the fourth ability that learners have to acquire in Byram's model. This dimension provides learners to consider the others' cultures accept them and compare them with their own culture. Besides, the combination of knowledge, attitudes and skills help the learner to develop critical thinking about the source culture, target cultures and foreign cultures. Therefore, in intercultural situations, Critical Cultural Awareness allows learners to understand the cultural variations, accept otherness and avoid prejudices and discrimination.

In '*On the Move',* CCA is manifested in each file throughout texts, tasks and idioms (See table: 4). For instance, there is a text (on p 37) about the different foods eaten in different places in the world such as in Nepal. This is followed by a set of activities that allow learners to understand some foreign cultural products and practices in food, religion and life style as a whole, learners are also exposed to tasks entitled '*Idioms and colloquialisms'* where they have

to find out the equivalents of the idioms suggested in their own native language and culture (on pp 51, 100 and 127). Learners are asked also to find out the equivalent of the suggested superstations in their own native language and culture (on p 75), as such tasks help them develop critical thinking about the source culture, target cultures and foreign cultures and allow them to make a kind of evaluation. In this context, Byram (1994: 189) argues that '*comparison makes the strange, the other familiar, and makes the familiar, the self strange – and therefore easier to consider'*.

Additionally, learners complete Project round-up like *'Making a Poster about Differences'* (on p 111) where they draw a picture of life as it used to be and as it is today in their town or country in order to discuss what types of food people eat, clothes they wear, the places they use to travel in, their habits and behaviours and the way weddings and different religious festivals are celebrated. These kinds of tasks help them refine their point of view about their cultural products and practices, compare between them, and express their opinions as intercultural speakers or mediators. This goes in tune with Byram's view who claims that CCA is '*the ability to evaluate, critically on the basis of explicit criteria, perspectives, practices and products in one's own country and other cultures and countries'* (1997: 53). Indeed, learners are provided with another kind of tasks (on p 159) where they have to transcript in English a short folktale of their native culture (Arabic-and/or Berber speaking people) to compare it with foreign tales in order to enhance their critical cultural awarerness about the local (Berber/Arabic) and foreign culture.

Nevertheless, it is noticed that the manual does not give the learners the opportunity to deal with non-verbal classroom communicative tasks as part of intercultural learning. As an illustration, it would be preferable that the textbook comprises some tasks about the non-verbal aspect of the language from intercultural perspectives by dealing for instance with vocal expressions; gestures, postures, movements, eye-contact, hand-shaking and other body

language and their different interpretations. Since, nonverbal communication in an intercultural setting becomes more complicated and challenging.

Therefore, learners are required to have good knowledge, skills and attitude to achieve successful non-verbal communication and understanding which help them function effectively in diverse cultural backgrounds and avoid a lot of cultural conflicts and misinterpretation during the process of intercultural communication. In addition to this, it is important to mention that the majority of the textbook's themes consist of the routine aspects of life and daily practices, like the topic of food, stars, music and sport. As a result, the culture-related-content in the manual should be broaden by taking into account the real needs of local learners in *"the global village"* (McLuhan, 1995).

Since today's textbooks are going to influence tomorrow's minds. In this respect, the English language textbook should deal more with the modern contemporary culture by discussing themes and perspectives of critical thought in contemporary multilingual environments with special focus on patterns of life in postmodern society like, dealing with gender relations and ethnic stereotypes or topics related to collective actions towards social change, globalization, social inequalities, ethnicity and multiculturalism, limits of individual freedom and democracy in order to cultivate critical reflection on greater justice and democracy and involve learners in an autonomous action for change to build intellectual community. In this context Byram's (1997: 35) argues that language teaching is both social and political activity, it is about *"citizenship and democracy; it is about people coping with contexts of diversity and with mutable needs and aims"*. From this perspective, learning a language involves the development of learner's critical awareness, *"hence to political education"* (ibid).

1.2. '*Mon Livre de Français*'

1.2.1. Knowledge in '*Mon Livre de Français*'

As shown in the results' chapter, knowledge appears in the textbook under examination through few visual means involving images that reflect more the native culture than the target and foreign cultures (See table: 5), as exemplified by the picture of The Algerian National Theatre (TNA) (on p 119), or by the Algerian map with its different landscapes and famous settings (on p 142) and the illustration of the Roman ruins in Tipaza (on p 186). As for the target culture, the textbook's designers include some references like the strip cartoon of *'La cigale,le tabac et la fourmi'* (on p 90), the tale '*Le loup et l'agneau'* by Jean de La Fontaine (on p 93) and the strip cartoon '*C'est la vie Lulu ! Mes parents ne veulent pas'* (on p 132 and 133). The rest of the visual contents deal mainly with ecological problems like pollution types (on pp 16, 31, 35, 42…).

Besides, the number of pictures that develop learners' knowledge about foeign cultures is limited. Indeed it is only in the last pages of the textbook that learners are exposed and initiated to foreign cultures, as illustrated by the Egyptian Pyramids (on p 164) and the '*Taj-Mahal*' monument (on p 165). In addition, a picture of Amsterdam followed by a postcard written by a tourist who talk about the Netherlands' culinary speciality (on p 169). Consequently, intercultural issues are disregarded in '*Mon Livre de Francais'* and there is no intercultural situations for learners to reflect upon. In the sense that the existing images are mainly based on the protection of nature, environmental problems and national values which are familiar to the students who study the textbooks.

1.2.2. Attitudes in '*Mon Livre de Français*'

From the results gathered from the analysis of '*Mon Livre de Français'*, it is noticed that learners are provided with some tasks, texts, fables and poems to raise their positive

attitudes (See table: 6). As an illustration, learners are exposed to listening tasks where they listen to a song entitled '*Environement*' (on p 15) followed by set of questions in order to depict the message that the author wants to transmit through his song. These kinds of task develop learners' openness towards the target culture and create a familiar atmosphere with foreign authors. Learners are asked also to perform role plays, such as to act out a dialogue between Mister and Miss Perrichon and their son who discuss about the procedures to follow to study abroad (on p 117) in order to raise learners' openness and curiosity about the way of life in the target culture.

Additionally, authentic texts are also provided like, *'Le fils du pauvre'* by Mouloud Féraoun (1954), '*A la rencontre de la poterie modelée en Algérie'* (on p 9), *'L'homme qui plantait des arbres'* (on pp 38 and 39) by Jean Giono (1953), *'La Méditerranée est malade '* written by Paul Evan (on p 44), '*Le veillard'* (on p 104) and '*Le littoral Algerien'* (on p 144) by K. Bouslama (2003). Peoms and fables for leisure are introduced like, *'Complainte de l'arbre'* (on p 86) '*La cigale et les fourmis'* (on p 127), the fable '*L'aveugle et l'oiseau'* (on p 163) by Ahmed Azeggagh *'Le blé et le coquelicot'* (on p 189) by Rabia Ziani. Hence, it is noticed that '*Mon Livre de Français'* texts focus mainly on the native culture of the learners while there is a lack of contemporary intercultural information and topics that expose learners to real language and to arouse their interest in the learning process. In fact this is maintained by MS4 learners' answers in the questionnaire (See question: 15) where theyhave suggested a set of theme about contemporary culture such as discussing collective actions towards social change, human rights (men/women/children), new technologies, gender relationships and knowing about cultures all around the world through idioms, foreign celebrities/personalities, sports and gastronomies.

Furthermore, it is remarked that sometimes the source of the texts is non-existant such as the poem '*Complainte de l'arbre'* (on p 86) where the author is not mentioned while the latter is important in raising learners' attitudes. Besides, the textbook is very limited in its account of

target and foreign cultures and intercultural matters. Indeed, most of the cultural contents are native-culture-oriented and the dominant theme tackled deal mainly with the protection of nature.

1.2.3. Skills '*Mon Livre de Français*'

As already mentioned, skills of interpreting and relating and skills of discovery and interaction are considered as important abilities that learners need to develop according to Byram (1997). In fact, learners are exposed to some tasks (See table: 7), such as reading the text '*Renouons avec la nature*' (on p 25) and answering a set of questions through relating the knowledge acquired from the text, learners are also asked to classify in a table the suggested expressions according to the formal and informal registers (on p 121). As such tasks raise learners skills of interpreting and relating while the skills of discovery and interaction are manifested in other tasks like, the task '*J'écoute et je repère*' (on p 89) where learners listen to the song '*La cigale et la fourmi*' and then answer to the questions provided and discuss the morale of the tale in order to increase their sense of discovery and interaction through the exchange of ideas.

Another task relates to writing a text about a given country where learners have to mention its capital town, museums and gastronomy to raise the learners' skill of and discovery. The remaining tasks deal mainly with teaching grammar points. As results, it is important to indicate that the tasks which develop intercultural skills and expose learners to cross-cultural situations are limited. In addition to this, these tasks do not really elicit an authentic response from the learners, and they do not engage them in original communicative purposes, for instance the postcard provided about Amsterdam (on p 169) is an authentic material, however the task that accompanies this reading text does not engage learners in authentic communicative situations as they would do in the real world. In other words, the task just engages learners in comprehension questions and questions about the structure (like who

is the addresser, the addressee, etc…). Moreover, most of the tasks' primary concern is to teach

grammar points and focus only on the teaching of some aspects related to language, including

correct pronunciation/ spelling of words and supplying capitalization grammar items and

extending vocabulary without taking into account the socio-cultural context.

1.2.4. Critical Cultural Awareness '*Mon Livre de Français'*

Critical Cultural Awareness is a crucial ability that learners should develop because this element encompasses the three previous dimensions: knowledge, skills and attitudes. In '*Mon Livre de Français'* learners are not given sufficient tasks to enhance this compenent of ICC (See table: 8). Indeed, the textbook under examination provides the song entitled *'La ronde autour du Monde'* (on p 102) by Paul Fort which aims at teaching love, respect and equality between people all around the world and to strive against racism which raises the learners potential for the acceptance of diversity and the texts *'Allons à la découverte des merveilles du monde'* (on p 164) which introduce the Greek Antiquity, Gizeh's Pyramid and Alexendrie lighthouse in Egypt, Artemise Temple in Turkey, the Hanging Gardens of Babylon in Iraq, the Statue of Zeus in Olympie in Greece, the Great Wall in China, Pétra City in Jordan, Maya city in Mexico and the Taj-Mahal in India.

However, these cultural elements are referred from a touristic point of view without referring to the norms of behaviors, products and practices of those cultures. In addition to this, the tasks that follow the song and the text neglect totally the comparison between the cultures and there is no intercultural situation/issues that develop the learners' critical cultural thinking. In fact the tasks focus only on teaching language points about grammar and vocabulary. Hence the Critical Cultural awareness is ignored in '*Mon Livre de Français'* since there is no comparison between culture and no intercultural situations that are essential for

developing the learners' ICC.

1.3. Byram's Model (1997) in '*On the Move*' and '*Mon Livre de Français*'

After having discussed the four cultural components proposed by Byram (1997) separately in '*On the Move*' and '*Mon Livre de Français*', the following part deals with the comparison of the two textbooks in terms of intercultural contents by referring to the first objective and research question of the research. It is worth mentioning that there is universality in the tasks and the pictures of the two textbooks examined, because it is revealed that both deal with various themes related to the protection of nature, where learners are sensitized to environmental problems, including the necessity to safeguard the endangered species such as gazelle, elephant, etc. However, there are also differences.

Indeed, the findings with regard to the first objective which is '*to check whether intercultural learning is catered for in the English language textbook*' reveals that intercultural learning is catered for in '*On the Move*', in sofar as Knowledge, Attitudes, Skills and Critical cultural awareness are manifested in the textbook through pictures, maps, photographs of characters, songs, jokes, stories authentic texts and tasks by referring to native, target and foreign famous personalities, cities, monuments and way of livings by which learners can interpret the intercultural elements and make them be aware of the different cultures. Interestingly, it is noticed that '*On the Move*' does not focus only on the native culture (of the learners) or on the target culture, but also provides an insight for better understanding of foreign cultures in the six files of the textbook. In this matter, Byram (1997) affirms that intercultural communicative competences can be enhanced when students are exposed to a culturally rich content in which they internalize the norms of different cultures. In this way learners can be able to compare their own culture with that of the target language or international cultures to understand more their own culture and the others.

Whereas, the findings relating to the second objective and research question concerning '*Mon Livre de Français*' which is '*to determine whether the French textbook accounts for intercultural learning*' reveal that the authentic and verbal materials in addition to the few existing visual deal mainly with environmental problems and national values (native-culture-oriented). On the one hand, understanding of one's own culture is necessary for the development of intercultural competence, since in this way learner can be able to compare their own culture with that of the target language or international cultures. On the other hand, the local culture should not be the main concern and interest of the textbook, its inclusion aims to enable the learners to know their culture and to compare it to the foreign ones. In this regard, Byram (1994: 32) claims that '*the aim of comparison is not to determine which culture is better, but to be able to appreciate and approach the new culture empathetically*'. Furthermore, it is noticed that the limited intercultural information provided in the French textbook are not used in the same way as in '*On the Move*'. In the sense that the intercultural elements are not discussed by learners, the main concern is on teaching language points.

As for the last objective and research question which is '*to compare how intercultural contents are implemented in the English and French textbooks*', it is obviously clear that '*On the Move*' favours intercultural learning more that '*Mon Livre de Français*'. In this context, the great advantage of the '*On the Move*' is that it not only provides knowledge about the native and target cultures but also about other foreign cultures. Hence Learners are given the opportunity to deal with cross cultural issues. This fact can be related to the status of English in the world wide. It should be remembered that the inclusion of diverse countries and nationalities enhances the notion of English as an international language or as a lingua-franca, that is to raise an understanding of other countries where English is spoken, and make learners develop positive attitudes towards different cultures in order to offer MS4 learners opportunities for deep intercultural understanding, comparison and awareness.

Conversely, as already mentioned, '*Mon Livre de Français*' is very limited in its account of foreign cultures and intercultural matters. It seems necessary that a more balanced perspective is needed to be included in the textbook. In this sense, the French textbook should contain a wider area, and aspects of life not only in Algeria, but also in France, and other countries and cultures. This can give MD4 learners a more comprehensive and real picture of life which does not exclusively focus on their country and which will extend their knowledge of other parts of the world with differing cultures and ways of living to enhance their ICC. In this context, Byram (1997) claims that life in the contemporary world brings almost everybody into contact with people of other languages and culture. Thus, foreign and second language teaching meet the challenge of successful communication which requires taking into account the affective and cognitive effects of engaging with otherness and encountering people of different cultural identities and social values and behaviours so that language learners could acquire ICC.

2. Discussion of the Questionnaire Results

This subsection attempts to discuss the data collected from the questionnaire separately in two parts.

2.1. Learners' Intercultural Awareness in relation to the textbooks '*On the Move*' and '*Mon Livre de Français*'

From the answers obtained for the first question, we notice that the majority of the respondents (85%) agree on the fact that learning a foreign language involves also the learning of its culture while the rest of the learners (15%) ignore its importance. From the results, we point out that the two-thirds of learners are aware of the fact that language and culture are inseparable entities. This goes in tune with Mitchell and Myles (2004: 235) who argue that *'language and culture are not separate, but are acquired together, with each pro-viding support*

for the development of the other'. In this regard, when teaching a second/foreign language, learners should be provided with some cultural aspects.

As regards the second question about the variation of culture in the textbooks, a similar number of learners (85%) argue that '*On the Move'* encompasses different cultures (the Algerian, British, American, etc…). This is therefore a true implementation of cultural variation. In this context, Kramsch (1996: 26) reminds that *'the notion: one native speaker, one language, one national culture is [….] a fallacy'.* This means that the illusion of *'oneness'* that is, one culture, one speaker and one language cannot survive by its own as it needs other elements to establish a kind of relationship. Of course, the inclusion of various cultures in FL textbooks permits the learners to open towards the cultural differences, as well as they will be made to succeed in their cross-cultural communication. Whereas, Concerning '*Mon Livre de Français',* most of the learners (75%) claim that the French textbook does not include a variety of cultures, which means that the latter is limited only to the local (Algerian) and the target (French) cultures.

Regarding the third question about the inclusion of the native/local culture of the learners, most of respondents (62,5%) claim that '*On the Move'* includes the native culture and 70% of the respondents argue that the local culture is implemented in '*Mon Livre de Français'.* In fact, as already mentioned the native culture inclusion in a textbook is fruitful for learners as it allows them develop a sense of global citizenship and compare and contrast their own country and culture from a global perspective. Byram (1994) in this concern, states that *'learners need first to understand their own culture before addressing the cultural values of the target culture'.* In addition to this, the incorporation of the native culture raise learners' motivation, indeed, 90% of the respondents agreed on this point in the fourth question, because knowing about home culture opens doors to raise the learners' sense of questioning about foreign cultures, and thus to develop their critical cultural thinking.

The results obtained from the fifth question about the necessity of integrating different cultures into FL textbooks reveals that a large number of learners (72,5%) insist on the necessity of integrating different cultures in FL textbooks to be able to see the world from different perspectives.

In analyzing the results of the sixth question concerning the textbooks' contribution in the development of knowledge about foreign, it is noticed that the answers vary according to the two textbooks. A great majority of learners (92,5%) claim that the textbook '*On the Move*' provides them with some features of the others' cultures, however, concerning '*Mon Livre de Français*', 70% of the learners state that the French textbook does not help them in developing their knowledge about foreign cultures. Hence the latter does not provide MS4 learners' with enough opportunities to develop their ICC. For that it is important to indicate that '*Mon Livre de Français*' should be enriched by including intercultural elements to reach the intended goal.

Regarding the seventh question about the learners' views on the cultural knowledge in the textbooks, it is remarked that most respondents (72,5%) affirm that '*On the Move's* cultural information are varied while the great majority (95%) claim that '*Mon Livre de Français's* cultural information are limited. Hence, as already mentioned, the French textbook need to expand its inter-cultural content, so that learners will be able to accommodate and make a balance between the different cultures and their own culture and identity in order to get a mosaic identity. In this regard, Brown (1994: 167) contends that *we need to understand cultural differences, to recognize openly that everyone in the world is not 'just like me', that people are not all the same beneath the skin. There are real differences between groups and cultures'*.

In the analysis of the eight question about the influence of including the target/foreign cultures in the textbooks, it is noticed that the majority of learners (92,5%) argue that the inclusion of the target/foreign cultures enhances their sense of curiosity and allows them to be

Open-minded to the foreign cultures thanks to the cultural knowledge included within it. In fact this factor helps learners develop their skills of interpreting, relating and comparing between cultural variations.

For the ninth question, wondering whether the textbooks tasks provide the opportunity to the learners to compare between cultures, the answers vary according to the textbook. Indeed, almost all of the respondents (65%) affirm that '*On the Move*' provides them the opportunity to compare between home and foreign cultures, and only 32%,2 of the learners claim that '*Mon Livre de Français*' enhances their skill of comparison and evaluation while most of them 67,5% affirm that it does not contain sufficient tasks where they can develop their skill of evaluation and comparison. In addition, when practicing tasks where learners develop their skills of comparison and evaluation, most of them (60%) claim that their main focus while learning foreign cultures is on both similarities and differences that exist between the learned cultures (See diagram: 1) in the tenth question). In this respect, Browne (2008: 10) reports in this way, '*we come to know what makes us similar to some people and different from others, and therefore from some connections with them*'. At this point, it is noticed that '*On the Move*' unlike '*Mon Livre de Français*' provides intercultural comparison to enhance learners' intercultural competence and help them become intercultural speakers and mediators.

Concerning the results of the eleventh question about the equality among cultures in the textbooks, learners' answers differ again according to the two textbooks under examination. That is to say, almost all the learners (62,5%) claim that '*On the Move*' helps them understand the fact that all cultures are equal while only 20% of them assert that '*Mon livre de Français*' has also given them this opportunity.

As for the twelfth question about the learners' use of extra material to learn more about the English and French cultures, the great majority (87,7%) affirm their usage of extra

supplementary materials in addition to the textbooks when learning about foreign cultures such as using social networks, songs and books. Hence, it is revealed that extra materials stimulate fourth year learners' motivation, expectation and interest.

2.2. Section Two: Learners' attitudes and perceptions of the textbooks

For the question thirteenth about learners' appreciation when learning about foreign cultures in the English and French textbooks, it is noticed that the majority of the learners (50%) chose the option 'Photographs and pictures' while 17,5% opted for 'Poems and songs' and 12,5% select the option 'Idioms and colloquialisms'. As for the rest of the learners, the answers vary between 'Maps and drawings', 'Foreign recipes' and 'Authentic texts'. Hence, the high number of learners (50%) who assert that it is mainly the visual illustration (realia) as picture of food, characters and settings which motivate and attract their attention. In this sense, visual materials are considered as eye-catchy which motivate learners' interest and activeness.

As concerns the question fourteenth regarding the learners preference about the tasks implemented in the textbooks, it is noticed that the majority (62,5%) chose the option 'Role play' while some of them (25%) prefer 'Carrying out projects works' and the remaining percentage (12,5%) select the last option which is 'Writing letters'. Accordingly, MS4 learners prefer dealing with oral communicative tasks such as acting out short conversations or dialogues in pairs when practicing the target language and learning about its culture.

The results obtained from the fifteenth question about the learners' suggestion/recommendation of the themes to deal with in the textbooks, it is revealed that there are a large number of propositions. Indeed according to MS4 learners' the themes suggested deal mainly with studying the history of Algeria, debating collective actions towards social change which can be explained by the present situation in Algeria (the Hirak's movement), discussing human rights (men/women/children), discussing about the new technologies, gender

relationships and knowing about cultures all around the world through idioms, foreign celebrities/personalities, sports and gastronomies.

As for the sixteenth question, it is remarked that there are two different views concerning the English and French textbooks (See diagram: 4). The majority of learners (75%) claim that '*On the Move*' helps them develop not only their English but also understand cultural issues while 77,5% of them argue that '*Mon Livre de Français*' does not help them in understanding cultural issues. In fact, even from the seventeenth question which questions the learners 'attitudes towards the textbooks, it is unveiled that the great majority of learners (87,5%) prefer '*On the Move*' in terms of cultural contents while only 12,5% favour '*Mon Livre de Français*'. From the learners' answers, it can be observed that they are conscious about cultural elements/issues since they are able to evaluate its incorporation in the English and French textbooks.

Conclusion

This practical chapter of the dissertation has presented and discussed the textbooks' findings in the light of Byram's framework of ICC (1997) as well as the questionnaire's results obtained from the MS4 learners who use the textbooks '*On the Move*' and '*Mon Livre de Francais*'. It is revealed that '*On the Move*' incorporates the four dimension (knowledge, attitudes, skills and critical cultural awareness) that constitute Byram's framework and this is is well shown in the results and discussion chapters. In fact, these four dimensions are manifested in all the six files of textbook through different means including picture, maps, cartoons, texts, tasks and projects. Therefore, learners are given opportunities to enhance their knowledge about foreign culture to tackle other ways of thinking, behaving and living with a certain curiosity, tolerance, open-mindness, and acceptance of differences.

Contrastively, '*Mon Livre de Français*' fails in considering the four elements of

ICC. Indeed, the manuals' main concern is on teaching language points to learners, and its mains themes deal with the protection of nature and environmental problems. In addition, it should be remembered that '*Mon Livre de Français's* predominant culture is mainly the native culture of the learners. The focus on the native culture in the French textbook can be explained by the fact that the Algerian writers tend to write about home culture in the French language because the Algerian culture is heavily influenced by the French one due to the French colonialism and imperialism. Therefore, the Algerian literature written in French is omnipresent while the Algerian literature in English is almost inexistent. Besides, the few intercultural element provided in '*Mon Livre de Français*' were used in ineffective ways, because the latters were not used in a manner to develop learners' knowledge, attitudes, skills and critical cultural awareness in comparison with '*On the Move*'.

All these findings are maintained by the learners' answers in the questionnaire who sustain that when comparing between the two textbooks '*Mon Livre de Français*' and '*On the Move*',* the latter is better in developing their ICC. Finally, from the results obtained from the questionnaire reveal that MS4 learners have a more positive appreciation towards the English textbook in comparison with the French textbook, because '*On the Move*' brings a sense of curiosity and openness towards the native, target and foreign cultures.

General Conclusion

The present dissertation has aimed to investigate the inclusion of the Intercultural Communicative Competence in the Algerian Middle School textbooks '*On the Move*' and '*Mon Livre de Français*' of the fourth grade. The dissertation has attempted to answer three basic research questions which are at the same time its objectives. Indeed, three objectives have motivated the research. The first one has enquired whether the manuals under study catered for intercultural learning, the second one has sought to determine whether the French textbook accounted for intercultural learning, as for the third and last one, it has it attempted to compare how intercultural tasks were implemented in the English and French textbooks to determine whether one textbook favors intercultural learning more than the other.

For the data collection and analysis of the research, the mixed method consisting of both a qualitative and a quantitative method has been adopted. The former has consisted in the application of the qualitative content analysis for the evaluation of the textbooks which were examined in the light of Michael Byram's framework (1997) comprising four components namely, knowledge, attitudes, skills and critical cultural awareness to be given prominence in foreign language teaching and learning processes to acquire the intercultural competence as well as linguistic competence. As for the latter, it has been used to analyse quantitatively the results of the questionnaire which is another research instrument for data collection in order to gather data from fourty questionnaires distributed to Middle School learners in El Aqid Lotfi of Tizi-Ouzou between the 15th and the 20th May 2019.

As already mentioned in the dissertation, it has been broadly acknowledged that language teaching is not only a matter of acquiring knowledge and skills in the grammar of a language, but it is also the ability to use the language in socially and culturally appropriate ways. Hence, the teaching of culture has become a necessity and a priority in language, in the

sense that language and culture cannot be dissociated and have the same level of importance. In addition, teaching a foreign language should implement an intercultural perspective which aims essentially at giving learners not only the linguistic competence but also the intercultural competence, that is necessary help them to become intercultural speakers or mediators, and prepare them for cross-cultural interaction based on respect, acceptance and understanding of 'otherness'. The final outcomes of the research reveal that teaching interculturality in the foreign language class in the Algerian Middle School textbooks '*On the Move*' and' *Mon Livre de Français* ' is not given the same prominence. In fact, it is noticed that the four dimensions of ICC borrowed from Byram's framework (knowledge, attitudes, skills and critical cultural awareness) are better introduced in '*On the Move*' through realistic pictures, authentic texts, controlled and open-ended tasks, projects, etc.

New PActually, the findings of the study indicate that '*On the Move*' is very beneficial regarding teaching language skills as well as intercultural learning, changing attitudes towards native and target and foreign societies/cultures and raising intercultural awareness, because '*On the Move*' teaches culture within language (culture as a fifth skills) since the presentation of cultural values and elements in the textbooks are covertly communicated. Whereas the findings of the study suggest that unlike '*On the Move*', the four cultural element of ICC are not well taught in '*Mon Livre de Français*'. In the sense that, the cultural contents provided in the manual focus mainly on the native culture of the learners. The themes tackled turn around environmental problems, and the few intercultural elements furnished (at the end of the manual) are not discussed in the classroom and thus they appear useless.

The results of the questionnaire show that many MS4 learners support the fact that there is a difference in the inclusion of intercultural contents in the two textbooks under study. In this context, learners prefer '*On the Move*' rather than '*Mon Livre de Français*', because the former cultivates their intercultural awareness and develops their openness towards the native as well

as the target and foreign culture. Therefore, on the basis of the results reached from the textbook evaluation and according to our observation of the MS4 learners' in the questionnaire, it appears that teaching ICC in '*Mon Livre de Français*' should be given more consideration in the future by the syllabuses and the textbooks designers so as to make intercultural training an integral part since it is revealed that ICC is insufficiently present in the French manual.

Hence, the suggested hypotheses of the present study: the Middle school textbook '*On the Move*' incorporates different intercultural topics and tasks is confirmed, the second one which is the textbook '*Mon Livre de Français*' does not develop effective Intercultural learning is also confirmed while the last one which: is both textbooks offer equal opportunities for students to develop ICC is refuted.

To conclude the research has shed light on the situation of teaching ICC in the MS textbooks of the fourth grade. We hope that the present study has contributed somehow to the field of evaluating the teaching of culture in FL textbooks. Hopefully, the present study provides some useful insights for further studies on the area. A suggestion for further research is to investigate the practical side of teaching ICC in classrooms by using classroom observation and interviews or to combine culture and semiotics and communication in order to determine how visual illustrations in textbooks enhance learners understanding of the native, target and foreign cultures.

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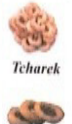
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Appendices

Appendix A: *'On the Move'*:

▶ **Before you read**

① Suppose you have all the ingredients in the recipe below. Ask you partner which cake among the following s/he can make.

Pancakes

Tcharek

Doughnuts

Tamina

Example

You: We have flour, butter, sugar ...Well, I suppose we can make *Tamina*, can't
Your partner: I'm afraid/sorry, we can't. We haven't got any honey.

② The instructions in the recipe below are not in the right order. Re-them to get <u>coherent</u> instructions. Ignore the list of ingredients.

Numbers	1	2	3	4	5	6	7	8
Letters	b							

RECIPE

Ingredients	Instructions
- 4 eggs	a. Slowly mix in the milk and water.
- 200 grams of sifted flour	b. Mix the flour and the eggs with a fork.
- 2 pinches of salt	c. Heat the pan.
- 400 ml milk with 150 ml water	d. Put a little oil in the pan.
- 80 grams butter or	e. Cook for about 45 seconds.
one tablespoonful of oil	f. Toss cake once.
- A little cooking oil for frying	g. Serve with a little sugar and lemon juice.
To serve:	h. Cook for another 45 seconds.
- Some sugar and one lemon	i. Pour in two tablespoonfuls of the mixture.

▶ **Words and sounds**

① Cross out the silent letter in each of the following words:

lamb - tart - raspberry - sandwich – fork – knife - water

② Complete the phonetic transcriptions below with a short /i/ or long /iː/.

spelling	Transcription	Spelling	transcription
kitchen		peas	
lettuce		beef	

▶ **Reading and writing**

① Read the text on the next page. Then circle the letter (a, b, c,) that best completes statements A, B and C below.

People eat different foods in different places. Let's take the example of Nepal Nepal has no sea. Most people in Nepal are farmers. They grow grains, fruits and other crops in the lowlands. The temperatures are very warm there. Ric and corn grow in terraced fields in the cooler hill regions. Potatoes and barley are the staple, or chief crops at higher elevations. Temperatures are the coole there. (§1)

The Nepalese raise goats, cattle and yaks for dairy produce. They eat mea only on special occasions. Religious rules affect which meats people in Nepa eat: Hindus, who make up almost 90 percent of the population do not eat beef and Muslims do not eat pork. (§ 2)

A. When the author writes that "Nepal has no sea", I understand that...

a. The Nepalese eat a lot of fish   b. People in Nepal don't eat a lot of fish
c. The Nepalese travel long distances to the sea.

B. When the author writes that "The Nepalese raise goats, cattle and yaks for dairy produce", I understand that people in Nepal...

a. are vegetarians, so they don't eat meat.
b. don't eat meat because they don't like it.
c. are poor, so they can't always kill their animals for food.

② Find out the average life span of each of the animals below and them on the following graph.

Life expectancy graph

Name of animal

5   15   20   25   50   60   75   100
(number of years)

③ Discuss the maximum age to which each of the animals on your graph ca live. Use the auxiliaries in the box below to express degrees of possibility.

Example: Giraffes live for 20 years on the average, but they may well live for up to

may well	
might well...	(higher possibility)
may possibly...	
might possibly...	(lower possibility)
can't ...	(impossibility)

③ Think about other animals and draw another graph to show how long they can live.

④ Write a report about an animal of your choice which is in danger of extinction using the information on the report card below.

ANIMAL REPORT

- Name of animal
- Where does it live?
- What does it look like?
- What is it like?
- How long does it live?
- What is the maximum age to which it can live?
- What may cause its extinction?
- What can we do to save it?

⑤ Group work.
Imagine you are a member of the World Wild Life Organisation.
Write a ten-rule charter designed to ensure the protection of wild animals using appropriate modals. (See Grammar reference n° 6, page 181.)

Take your pick from the following verbs:

to cure - to shoot - to treat - to trap- to feed - to hunt - to shelter - to mistreat - to fatten

P ORGANISING

TIME FOR ...

▶ **â famous address**

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave-owners will be able to sit down together at the table of brotherhood ....
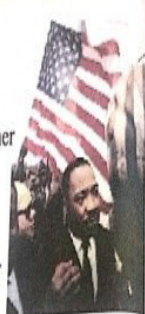
I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character ...

I have a dream today.

I have a dream that one day ... little black boys and black girls will be able to join hands with little white boys and white girls and work together as sisters and brothers. ...

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

(From *I Have a Dream* by Martin Luther King, Jr.)

RESEARCH AND REPORT

Group work. Find information about California and complete the fact file below. Then report to the class reading from your notes.

FACT FILE

Full name: _____
Capital city: _____
Other important cities: _____
Governor: _____
U.S. bordering states _____
Bordering ocean : _____
Bordering country: _____
Population : _____
Famous valley: _____
Famous bridge: _____
Famous observatory: _____
Famous cinema city: _____
Famous tree: _____

Draw a map of the United States and write the name of each of the states in full. Then quiz each other like this: **You:** What does the abbreviation TX stand for? **Your Partner:** It stands for Texas.

TIME FOR....

▶ a poem

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

(Extract from *If* by Rudyard Kipling)

Rudyard Kipling,
(1865–1936) the author of
The Jungle Book

▶ a cartoon

89

cabinet maker -shoemaker -teacher -unemployed -carpenter
-bodybuilder -gas station attendant -journalist

① ② ③

▶ Poem

The House that Jack Built

This is the house that Jack built.
This is the malt
That lay in the house that Jack built.
This is the rat,
That ate the malt
That lay in the house that jack built.
This is the cat,
That killed the rat,
That ate the malt
That lay in the house that Jack built.

▶ Idioms and colloquialisms

Match the idioms on the left (1-5) with their meanings on the right (a-e).
Then try to find out equivalents of the idioms in your language

1. His memory is like a sieve.
2. Let bygone be bygones.
3. Once bitten twice shy.
4. Once upon a time.
5. Time is money.

a. Forget something bad that someone has done to you and forgive them.
b. It is said about someone who forgets things very easily
c. It is said about people who won't do something again if this action has been a bad experience.
d. Don't waste time.
e. Something that happened a long time ago.

① Make a fact file about India

Area:
Bordering countries
Official languages:
National languages:
Religions:
Capital city:
Main towns:
Currency:
Monuments:
Representational animals
Famous Indian leaders

② From the British Raj to ____?
Carry out an Internet search and make a short history file about India, Pakistan and Bangladesh. Summarize your search in a ten-line paragraph using used to whenever necessary.

③ What do you know about this monument? Write a short presentation for tourists using relative pronouns and the Past Simple.
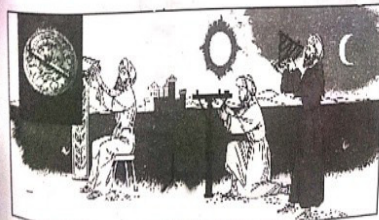
▶ Do you know?

① Make the paragraphs in Column A more informative by inserting the information in Column B. Use appropriate relative pronouns and make the necessary changes.

Column A	Column B
Example: Haroun Al-Rachid, who ruled from 786 to 809 A.D., was the greatest caliph of the Abbasides dynasty.During his reign,Baghdad became the most famous city in the world.	- Haroun Al-Rachid ruled from 786 to 809.
The Italian Leonardo Fibonacci (1180?-1250?) introduced Arabic numerals to Western Europe. He was educated in Bejaia, on the North African coast. When he returned to Italy, he published a book of mathematics. (§1) The Arabs numbered many excellent physicians. Among the best known was Rhazes. His most famous book was The Comprehensive Book. (§2)	- Fibonacci was a merchant and also a learned mathematician. -His father was a commercial agent there. -He called his book of mathematics The Book Of Abacus. (§1) - Rhazes was an alchemist as well as a physician. -This book summed up the medical knowledge of ancient Greeks . (§2)

② Now carry out an Internet search about one of the following scientists and write an informative report about him using relative pronouns. Use the paragraphs in exercise 1 above as models.
Al-Kwarizmi - Alhazen of Basra - Avicenna of Bokhara - Averroes of Cordova

P ORGANISING

▶ Your turn to speak

Group work. Imagine you are a teacher of history and geography. Conduct a class on the American Indians using the map below and the strategies in the box above.

Example

You: Which Indian tribe used to live in the southeast of America?
Yes, Karim?

Karim: The Indian tribe which used to live in the southeast of America was ___.

TRIBES OF THE INDIAN NATION

Blackfoot   Cree
Crow
Shoshone Cheyenne   Lakota
Ute   Pawnee
Navajo   Shawnee   Powhatan
Apache   Chicksaw
Chickasaw
Apache
Seminole
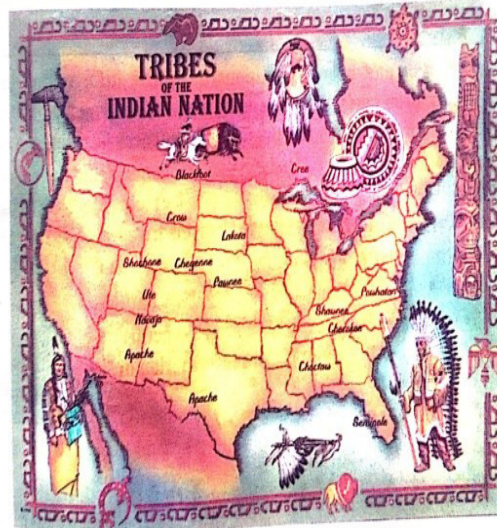
▶ **Read and check**

① Read the notes below and cross out the ones which you won't use in a short newspaper article about <u>Martin Luther King Day.</u>

Title: Should we Celebrate Martin Luther King Day?

a. *man of peace?*
b. *born in Atlanta, Georgia?*
c. *support for Civil Rights?*
d. *married Coretta Scott?*
e. *his modesty?*
f. *his courage?*
g. *Martin Luther King Day?*
h. *baseball fan?*
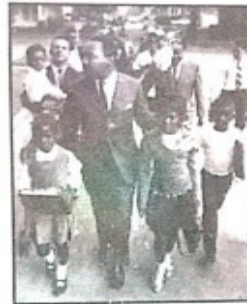
Gandhi in England to negociate Indian independence (1947)

②   **Find the popular legends about what each of the scientists below was doing <u>when</u> 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 ...

a. The king soon married another wife, who was very jealous of the princess's beauty.
b. One day when the queen went to consult it as usual, it told her that her stepdaughter was fairer than her.
c. The queen died when Snow White was just seven years old.
d. The new queen had a magic mirror, which could foresee the future and talk to people
e. As Snowwhite grew up, she became fairer than her stepmother.
f. As they were travelling to the forest, the princess begged the servant to save her life.
g. As soon as she heard this, she ordered one of her servants to take her to the forest and kill her.
h. The servant took pity on her. So he decided to leave her alive in the forest.

④ **Read the first part of the story on the previous page again and re-write each pair of the underlined sentences using <u>when</u>, <u>as</u> or <u>while</u> to make its style better.**

A. a She was looking ....   b. She pricked ...
B. a She was watching ...   b. She wished ...

⑤ **Read the first and second parts of the story above again. Then circle the letter of the lesson for life that the author wants to teach.**

The lesson that the author wants to teach the reader is that ...
   a. Stepmothers don't like their stepdaughters.
   b. We should not be jealous because jealousy makes us wicked.
   c. Men are kinder than women.

⑥ **Discuss the answer to exercise 5 and say whether you agree or disagree with the author. Justify your opinion.**

① **Develop the clues below to <u>set the scene</u> for the next episode of the fairy tale that you have started reading in the previous pages. Use the <u>simple past</u> or the <u>past continuous</u> as appropriate.**

The servant left Snow White in the deep forest on an autumn afternoon. ...

a. birds/to sing in the trees
b. wolves/to howl a short distance away
c. a breeze/to blow off the mountain
d. dead leaves/to fall on the ground
e. Snow White /to be scared. So/to start crying and running
f. in the evening/ to come to a cottage/ go in there to rest herself
g. everything/to be clean and neat in the cottage
h. on the table/there to be/seven plates with seven loaves/seven glasses with juice in them/seven knives and forks ...
i. against the wall/to stand/ seven beds
j. Snow White/to be hungry/so she/to pick a piece of each loaf/and to drink a little out of each glass.
k. When/ to be full/ she/to lie in one of the beds/and to fall asleep.

② **This is the scenario in the <u>present simple</u> for the rest of the fairy tale as it comes from a Walt Disney film. Transform it into a narrative using the <u>simple past</u> and <u>past continuous</u>. Make complex sentences using time conjunctions and relative pronouns when necessary.**

While Snow White sleeps, the masters of the cottage come in. They are seven dwarfs. They mine gold and silver in the mountains. They are called: Dopey, Doc, Sneezy, Bashful, Sleepy, Grumpy and Happy. One day the stepmother discovers that Snow White is not dead. She lives happily with the seven dwarfs. She goes to the dwarfs' cottage. She gives her a poisoned apple. Snow White falls asleep after eating it. When a prince kisses her, she wakes up. The prince asks for her hand. She accepts to be his wife. They decide to invite the stepmother to their wedding. When the latter learns that the princess is Snow White, she dies of jealousy.

(P) ASSESSING
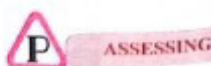
PROJECT ROUND-UP SAMPLE

Making a scrapbook

Your scrapbook may comprise:

1. a short report about a news item (e. g., an accident, a new invention) including headlines, illustrations (photos and drawings) and captions.

2. an obituary of a celebrity who has just died including a picture or photo of the dead celebrity and the title of the newspaper that published it.

3. a transcript in English of a short folktale (of the Joha kind) told to you by Arabic- and/or Berber-speaking people.
   Start like this: "Once upon a time ..."

4. a cartoon strip with speech bubbles illustrating the short folktale in task three above.

▶ a song

YESTERDAY

Yesterday, all my troubles seemed
(so far away)
Now it looks as though they're
(here to stay)
Oh I believe in yesterday.
Suddenly I'm not half the man I used
(to be)
There's a shadow hanging over me
Oh yesterday came suddenly...
Why she had to go
I don't know, she wouldn't say
I said something wrong
Now I long for yesterday...
Yesterday, love was such an easy
(game to play)
Now I need a place to hide away
Oh I believe in yesterday.
Why she had to go
I don't know, she wouldn't say
I said something wrong
Now I long for yesterday ...

The Beatles

▶ **words of wisdom**

What do the following expressions mean. Find their equivalents in your own language.

Time and tide wait for no man.
Time flies.
Time is a great healer.
Time will tell.
There is no time like the present.

TAKE A BREAK

"Mom! What'll happen if I press this button?"

Superstitions

1. Match each of the if-clauses in column A with its result in column B using the expressions in the box.

Column A	Column B
1. If you walk under _____ ,	you will have seven years' bad luck
2. If you break _____ ,	you will get a lot of money
3. If you scratch _____ ,	a friend of yours will die
4. If you hear _____ in the night,	you will have bad luck
5. If a _____ crosses your path,	you will have good luck.

A mirror - your left hand - a ladder - an owl – a black cat

2. What are the equivalents of the superstitions above in Algerian culture?

IDIOMS AND COLLOQUIALISMS

Read the sentences below and say what each of the quotations means in its context.

1. A friend of yours tells you, '**If you can't beat them, join them**'.
2. Your father tells you,' I don't want to hear **ifs** or **buts**; just do the work and tell me when it is finished'.
3. "I'll speak to him about this problem **if** the occasion arises", John says.

Activité 1

• Lis les cinq textes ci-dessous.

(1) La poterie modelée qui survit encore en Algérie est un témoin précieux d'un lointain passé. Elle date vraisemblablement de l'âge de la pierre polie quand celle-ci servait à faire des outils et des armes. A cette époque, l'homme a imaginé de remplacer la coupe formée de ses deux paumes jointes par un récipient façonné avec de l'argile.

On trouve encore au Sahara, dans la Saoura, le Touat, le Hoggar ou le Tassili, une poterie aux fonds arrondis et moulés, aux décors incisés ou en relief, qui s'apparente à celle que les fouilles archéologiques mettent à jour.

Les formes des poteries se sont purifiées à travers le temps, le décor s'est enrichi et a ses spécificités locales, mais les techniques sont restées les mêmes. Aujourd'hui encore, la potière de Kabylie ou des Aurès modèle la glaise avec des gestes aussi vieux que l'homme.

A la rencontre de la poterie modelée en Algérie,
Ministère de l'Agriculture, 1982.

(2) La récolte et la préparation de l'argile, le façonnage et la décoration des poteries, tout ce travail occupait mes deux tantes, Khalti et Nana, pendant le printemps. Pour la cuisson, c'était l'été qui était le moment le plus favorable. Il fallait un ciel pur et un temps sec. La moindre brise pouvait causer des dégâts car l'opération avait lieu en plein air, en dehors du village. Quand le feu était allumé, le cœur se serrait d'angoisse. Parfois des ustensiles éclataient comme des pétards et le travail d'une saison finissait en débris tordus par le feu ou en vases craquelés, lézardés, inutilisables. Alors, il ne restait plus qu'à pleurer.

Lorsque la cuisson était réussie, ma mère et mon père partageaient la joie de mes tantes. Les petits objets étaient ensuite échangés contre ce qu'ils pouvaient contenir d'orge ; les cruches étaient cédées pour une demi-mesure (un décalitre) et les grandes jarres pour une mesure complète. Du coup, mes tantes pouvaient amasser de quoi passer l'hiver.

Mouloud Feraoun, Le fils du pauvre,
Éditions du Seuil, 1954.

(3) La cuisson des poteries, qui dure de deux à trois heures, se fait généralement à feu ouvert, c'est-à-dire sans four. Elle a lieu dans un endroit éloigné pour éviter les risques d'incendie.

D'abord, sur une surface circulaire, légèrement creusée et aplanie, on dispose un lit de branchages et quelques brindilles qui s'enflamment facilement.

Ensuite, on installe sur ce combustible les poteries encore très fragiles. On place les plus grandes au centre, les plus petites autour et on termine par les plats à galette aux parois très minces.

Puis, entre les pièces, on intercale des plaques rondes, faites de bouse de vache et de paille séchées au soleil. Celles-ci se consument lentement et produisent une excellente braise.

Le feu est alors allumé à la base du foyer, en plusieurs points. On surveille et on entretient le brasier jusqu'à ce que le bois finisse de brûler et que la chaleur des braises retombe.

Enfin, lorsque la cuisson est terminée, on retire les poteries encore chaudes à l'aide de bâtons ou de chiffons.

D'après L'artisanat algérien,
Éditions ANEP, 1997.

(4) D'abord, faites sécher au soleil les mottes d'argile. Lorsqu'elles sont sèches, retirez soigneusement toutes les impuretés.

Puis, mettez l'argile à tremper, jusqu'au lendemain, dans un récipient plein d'eau. Ne remuez pas l'eau pour éviter la formation de bulles d'air.

Par la suite, pétrissez cette pâte en y incorporant de la chamotte (poudre de vieilles poteries écrasées), dans la proportion d'un tiers.

Continuez à pétrir jusqu'à ce que la pâte soit très souple et ne colle plus aux doigts, comme la pâte à galette.

D'après L'artisanat algérien,
Éditions ANEP, 1997.

(5) Les « ikoufane » (au singulier « akoufi ») sont des récipients à provisions pour les céréales ou les figues de l'année.

Hautes jarres cylindriques à base étroite, ils peuvent parfois avoir une assise quadrangulaire. Leur hauteur dépend de leur usage et des besoins de la famille, depuis le petit « akoufi » à sel jusqu'au grand réservoir à grains qui peut atteindre plus d'un mètre de haut.

Les « ikoufane » sont modelés avec une terre crue mêlée de paille. Leur décoration originale est obtenue par placage de boudins d'argile selon des tracés géométriques. Ils sont badigeonnés avec un lait de chaux ou de kaolin.

Une ou deux ouvertures assez larges pour passer le bras sont pratiquées dans la paroi pour permettre de retirer le contenu de l'akoufi à mesure que le niveau baisse. Elles sont fermées par des bouchons de liège. Le large col supérieur est clos par un couvercle ou un plat enduit d'argile. La provision est ainsi à l'abri et l'épaisseur des parois la maintient à une température assez fraîche pour éviter la fermentation.

A la rencontre de la poterie modelée en Algérie,
Ministère de l'Agriculture, 1982.

A. Ces textes ont le même thème : quel est-il ?

B. Les titres des cinq textes sont donnés dans le désordre. Écris devant le numéro de chaque texte le titre qui lui convient.

Comment se fait la cuisson d'une poterie - La poterie en Algérie - Comment préparer l'argile ? - Les jarres à provisions - Les potières.

1. →
2. →
3. →
4. →
5. →

C. Complète le tableau suivant par le numéro du texte qui convient.

Ce texte sert à	informer	raconter	donner des consignes	expliquer	décrire
N° du texte					

Arrêt sur image : parlons-en !

• Observe bien ce document.

Association « Nous la Mer », opération Blue Day, Palm Beach 22/10/2010

1. Quel est le problème posé dans les deux premières photos ?
2. Qui est responsable de ce problème ?
3. Que penses-tu de la photo 3 ? Justifie ta réponse.
4. Que représente la photo 4 ? Qui, selon toi a organisé cette activité ? Qu'est-ce qui le montre ?

Le sais-tu ?

La durée de vie des déchets

Jeter un déchet dans la nature n'est pas sans conséquences. Il ne disparaît pas tout de suite! Pour que le déchet se décompose, il va falloir beaucoup de temps, parfois même plusieurs dizaines et même plusieurs centaines d'années. C'est ce qu'on appelle la durée de vie d'un déchet. Cette durée varie en fonction de la composition du déchet et des conditions atmosphériques qu'il subit. Ainsi, si la durée de vie est courte pour les mouchoirs en papier, elle est très longue pour une bouteille en verre ou une canette. La démarche responsable est de prendre avec soi un sac plastique pour y déposer ses déchets.

Voici une sélection d'objets ou produits avec leur durée de vie « naturelle».

papier — pelure de fruit — journal — filtres de cigarette — chewing-gum — canette — plastiques — polystyrène cartes de téléphone — verre

3 mois — 6 mois — 1 an — 2 ans — 5 ans — de 10 à 100 ans — de 100 à 1000 ans — 1000 ans — 4000 ans

durée de vie dans le sol

Production de l'oral
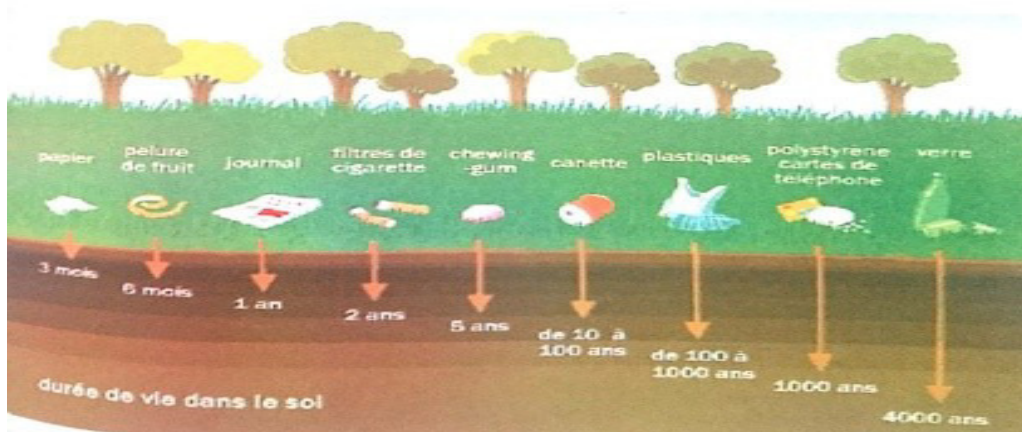
Je m'exprime

Arrêt sur image : parlons-en !

● Observe bien cette image.

1. Que représente cette image ? De quel continent s'agit-il ?
2. Nomme les animaux que tu reconnais.
3. Quel(s) danger(s) menace(nt) ces animaux ?
4. Connais-tu d'autres animaux menacés de disparition ?
5. Selon toi, qui met en danger l'existence de ces animaux ?
6. Quelles mesures pourrait-on prendre pour la sauvegarde de ces animaux ?
7. D'après toi, si ces animaux venaient à disparaître, quelles en seraient les conséquences ? Donne un ou deux exemples.
8. Avec deux ou trois camarades, recense toutes les causes de leur disparition et expose-les au reste de la classe.
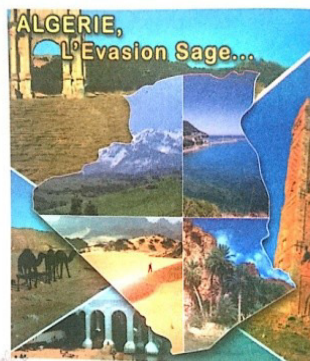

Arrêt sur image : parlons-en !

● Observe bien ce document.

ALGÉRIE, L'Evasion Sage...

D'après l'Office National du Tourisme (ONT), Algérie
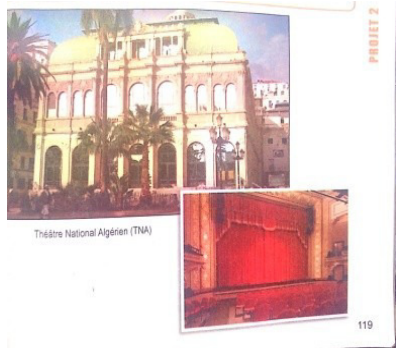
Théâtre National Algérien (TNA)

PROJET 2

1. Que représente-t-il ? A quoi te fait-il penser ?
2. Quelle en est la source ? A qui est-il destiné ? Dans quel but ?
3. Quel pays est représenté sur ce document ?
4. Combien de paysages vois-tu à l'intérieur de la carte ? Peux-tu les identifier ? Situe-les sur la carte de géographie.
5. Ces paysages se ressemblent-ils ?
6. D'autres paysages sont représentés à l'extérieur de la carte : les reconnais-tu ? Que représentent-ils ?
7. Observe le titre : comment l'appelle-t-on dans le langage publicitaire ? Sous quelle forme est-il rédigé ? Pourquoi ?
8. Es-tu plutôt « mer » ou « montagne » ? Justifie ton choix.

119

Je m'exprime

Arrêt sur image : parlons-en !

● Observez bien ce document
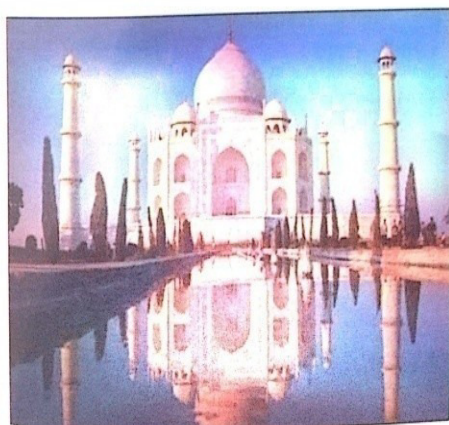
Le Taj Mahal ! Un rêve d'amour ! Construit en marbre blanc, étincelant sous le soleil de midi, orange au coucher du soleil, ce bâtiment sublime est une preuve d'amour, l'amour fou que portait l'empereur moghol Shah Jahan à sa femme Mumtaz Mahal morte en mettant au monde son quatorzième enfant, alors qu'elle en avait déjà perdu huit.

> 1er mars 2010
>
> Chère Qing,
>
> Nous sommes en vacances à Amsterdam, aux Pays-Bas. Il fait beau, alors je marche beaucoup et je me promène sur les boulevards. J'adore la cuisine ici. Je te téléphone à mon retour.
> 1000 bisous,
>
> Quentin
>
> Melle. Yanqing Li
>
> 22 rue de Hankou
>
> 210093 Nanking
>
> Chine

1. Quelle est la nature de ce document ?
2. D'où a-t-il été envoyé ? Quand ?
3. Qui en est l'émetteur ? Où se trouve-t-il ?
4. Qui est le destinataire ? Où vit-il ?
5. Quelles informations sont données par l'expéditeur ? Dans quel but ?

PROJET 3

4 Activité

● En t'inspirant de la lettre ci-dessous, rédige une courte lettre à ton ami(e) dans laquelle tu décriras ta ville (village...) pour l'inciter à venir te rendre visite.

Cher ami,

Sous mes yeux, j'ai pour t'écrire la plus héroïque de nos montagnes : le Djurdjura tantôt blanc, tantôt gris ou rougeâtre, variant ses couleurs selon les heures, les saisons, mais toujours agréable à voir. Tu verrais en me rendant visite, ce que j'espère et souhaite, d'abord un premier plan de collines aux formes arrondies. Puis, à l'horizon toute une dentelure de cimes d'un bleu foncé se découpant sur un ciel azuré ; à l'extrême gauche, le mont Lalla Khédidja, masse imposante, domine la chaîne qui s'étire jusqu'aux confins d'Azazga.

Et enfin, à deux kilomètres de chez moi, l'oued Zibouge, profond et silencieux, se déroule comme un ruban entre les collines sombres. Voilà qui contente un cœur peu exigeant et un esprit ne demandant qu'à s'assouvir de tranquillité.

A bientôt, mon cher ami. Nous aurons beaucoup de choses à nous dire.

J'écris

Consigne d'écriture:

Votre professeur d'histoire/géographie vous a chargés, tes camarades et toi, de préparer un exposé sur les ruines romaines en Algérie. Afin de récolter des informations sur place et de prendre des photos, vous aimeriez visiter un site où se trouvent des ruines romaines (Tipaza, Timgad, Djemila...).

Après avoir eu l'accord de votre chef d'établissement, vous décidez d'écrire une lettre au Président de l'Association des parents d'élèves de votre collège.
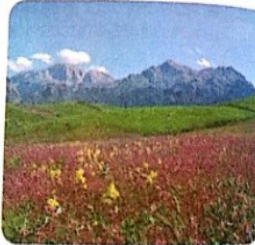
Le blé et le coquelicot

Si les plantes pouvaient parler ! Comme bien entendu, elles ne peuvent pas le faire, il m'arrive d'imaginer leur conversation. Ainsi, l'autre jour, j'étais dans un champ à observer une tige de blé voisinant avec un magnifique coquelicot. Il me semblait entendre le blé dire à son voisin : « Éloigne-toi de moi, mauvaise herbe ! Je suis la reine des plantes, le père du pain. Si ta robe rouge égaie le cœur de l'homme, elle ne lui fournit rien d'utile. En revanche, moi, je lui donne le pain, nourriture par excellence qui lui donne la force et forme l'essence de son sang. L'homme mourrait de faim sans moi. Et toi que lui donnes-tu ? Dis-le-moi.

« Oh ! moi, rien, répondit orgueilleusement le coquelicot. Seulement tu oublies que j'amuse les enfants et pare la nature. Il faut bien que j'existe. Je suis né ici et j'ai autant de droits que toi. Vois-tu, il n'est pas nécessaire d'être utile pour vivre. Voici un enfant, nous verrons bien qui de nous il choisira. »

En effet, tout près de là, un garçon, à peine âgé de douze ans, contemplait tout comme moi, le champ de blé où les coquelicots et les bleuets mettaient leur notes éclatantes et gaies. « Tiens, se dit-il, je vais en faire un bouquet. » Et tout heureux de sa bonne inspiration, le voilà qui entre dans le champ, piétinant les épis mûrs et déjà couchés, laissant derrière lui un sentier. Son bouquet cueilli, il s'apprêtait à sortir de là quand le propriétaire du champ l'arrêta par ce cri : « Misérable ! Que fais-tu là ? Pour des coquelicots, tu ravages mon champ de blé ! Regarde ce que tu as fait ! Quel sacrilège ! »

Honteux, le garçon se retourna et vit les tiges lamentables qui pendaient, brisées par ses pieds étourdis. « Oh ! Monsieur, dit-il, excusez-moi. Je ne pensais pas vous faire du tort. »

« Jette ces plantes nuisibles ! lui répliqua le cultivateur et viens m'aider à ramasser les épis qui demain te donneront du pain. »

Rabia Ziani, Nouvelles de mon jardin, Ed. ENAG

Arrêt sur image : parlons-en !

● Observe bien cette BD.

La Cigale le tabac et la fourmi, publicité anti-tabac par Delestre de la ligue nationale contre le cancer, 1991.

1. Quel est le titre de cette BD ? Qui en est l'auteur ?
2. De quelle fable célèbre s'inspire-t-elle ?
3. Cette BD est utilisée comme publicité. Par qui ? Que vise-t-elle ?
4. Compare la première et la dernière vignette. Que remarques-tu ?
5. Relève les mots et expressions qui se rapportent au tabac. Quels mots sont synonymes ?
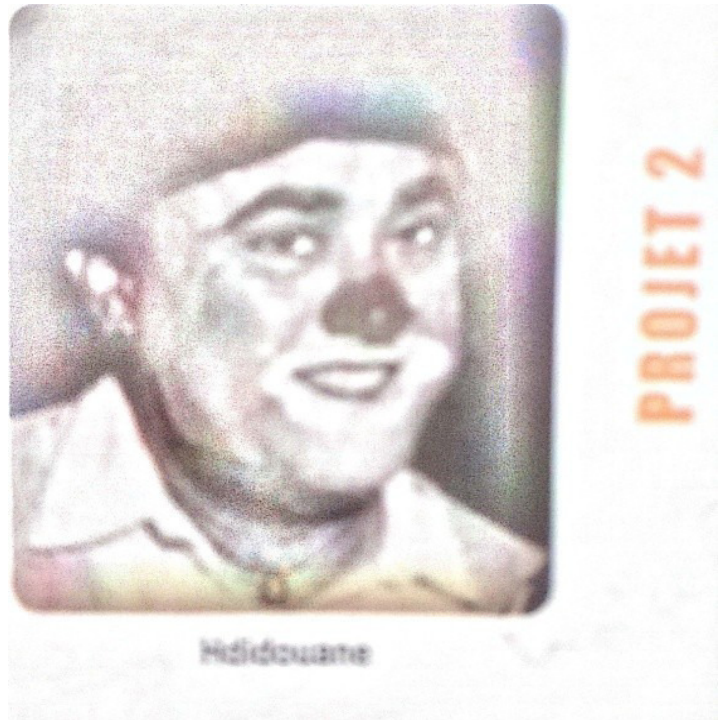
Appendix C: The Questionnaire

This questionnaire is part of our research work. Its aim is to gather information about the teaching of intercultural learning in the Middle School Textbooks '*On the Move*' and '*Mon Livre de Français*'. You are kindly requested to answer the questions by ticking off the appropriate box (es) or by providing a full statement whenever necessary. We would like to thank you in advance for your precious collaboration and please be honest while answering.The results of this survey will be used only for an academic purpose, so we totally ensure the anonymity and confidentiality of your answers.

I- Learners' Intercutural Awarenss in relation to the Textbooks '*On the Move*' and '*Mon Livre de Français*':

1- Do you find that learning a foreign language like French/English means also the learning of its culture?

Yes ☐   No ☐

2- Do the textbooks include a variety of cultures?
- In '*On the Move*'   Yes ☐   No ☐

If yes, what are they?

…………………………………………………………………………………………

…………………………………………………………………………………………

3- In '*Mon Livre de Français*'   Yes ☐   No ☐

If yes, what are they?

....

....

4- Do the textbooks include the local/native culture?
- In '*On the Move*'   Yes ☐   No ☐
- In '*Mon Livre de Français*'   Yes ☐   No ☐

If yes, does the incorporation of the local culture motivate you?

Yes ☐   No ☐

5- In your opinion, is it necessary to integrate different cultures in the textbooks?

Yes ☐   No ☐

6- Do the textbooks help you develop your knowledge about foreign cultures?
-   *'On the Move'*   Yes ☐   No ☐
-   *'Mon Livre de Français'*   Yes ☐   No ☐

7- How do you find the cultural information provided in the textbooks?
-   In *'On the Move'*   Varied ☐   limited ☐   Not varied ☐
-   In *'Mon Livre de Français'*   Varied ☐   limited ☐   Not varied ☐

8- Does the inclusion of the target/foreign cultures create on you a sense of curiosity and openness?   Yes ☐   No ☐

9- Do the textbooks provide you the opportunity to compare what you have learned about home and foreign cultures?
-   *'On the Move'*   Yes ☐   No ☐
-   *'Mon Livre de Français'*   Yes ☐   No ☐

10- If yes, when comparing home and foreign cultures do you focus more on?

Similarities ☐   Differences ☐   Both ☐

10- Do the textbooks help you understand the fact that all cultures are equal?
-   *'On the Move'*   Yes ☐   No ☐
-   *'Mon Livre de Français'*   Yes ☐   No ☐

11- Do you use other materials/resources to learn about the English and French cultures?

Yes ☐   No ☐

If yes which ones?

Internet ☐   Social networks ☐   Songs ☐   Movies ☐

Other, justify…………………………………………………………………………............

....

....

II- Learners' attitudes and perceptions of the textbooks :

12- How do you like learning about the foreign cultures in the textbooks? Through

Photographs and pictures ☐   Maps and drawings ☐   Foreign recipes ☐

Authentic texts ☐   Poems and songs ☐   Idioms and Colloquialisms ☐

13- What kind of tasks do you like when practicing the target language?

Role play ☐   Writing letters ☐   Carrying out projects works ☐

14- What kind of themes/topics would you like to deal with in the textbooks?

....

....

....

15- As pupils in the fourth level, do you think that the English textbook helps you develop not only your English but also understand cultural issues?

Yes ☐   No ☐

- What about the French textbook?   Yes ☐   No ☐

16- Which textbook is more beneficial in term of cultural issues?

The French textbook ☐   The English textbook ☐

Thank you for your collaboration.