Running Head: The Effectiveness of the Textbook "New Prospects" in Implementing the Issue of Family Values from a Cross-Cultural Perspective

An Evaluation of The Effectiveness of The Third Year Secondary School Textbook New Prospects in Fostering a Cross-Cultural Awareness Among Algerian Learners Concerning The Issue of Family Values.

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Dedication

In The Name of Allah, the Most Compassionate, the Most Merciful

I dedicate this modest work to:

The most precious person to my heart, words cannot describe my appreciativeness for her endless support, love, best wishes and prayers, without them I would not be who I am today, *'**My Mother'**, and *'My Father'*

My brilliant and wonderful brothers **'Mohamed', 'Hamza'** and **'Bilal'** who always were there for me whenever I needed anything;

My beloved and adorable sisters **'Naima', 'Firoz', 'Samira',** and **'Zineb',** for their vigorous support, encouraging words and kindheartedness that can never be replaced; may Allah bless them.

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My wonderful friends with whom I have shared pleasant memories, and delightful years at university: **' Amira',** 'Afaf', 'Iman',** and **'Meriem';**my extended family who has been so supportive and encouraged the fulfillment of this work.

"Rokia"

Dedication

In the Name of God, the Most Merciful, the Most Compassionate this work is dedicated to:

The most precious person to my heart, words cannot describe my appreciativeness for her endless support, love, best wishes and prayers, without her I would not be who I am today, *'My Mother'* ;

To the person who unstintingly supported me throughout the whole course of my life, *'My Father'.*

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Abstract

The present study aimed at evaluating the effectiveness of the Algerian third year secondary school 'textbook in articulating the issue of family values from a cross cultural perspective. To this end, the data were gathered via two research tools, a checklist and a teachers 'questionnaire. The questionnaire was administrated to 35 secondary school teachers in jijel. The checklist-based analysis has revealed that despite the authors attempt to deal with issues related to both first and target language cultures, these issues have not been addressed in an adequate way that would allow the development the type of cross-cultural awareness advocated by the proponents of the interconnection between language and culture teaching in applied linguistics. Moreover, the themes and the dialogues do not seem to reflect a principled methodology geared towards articulating the relationship between language and culture .Furthermore, unit six "we are a family" does not address the issue of family values, but rather deals with feelings and emotions so as to showcase that these aspects are shared by all human cultures. However, the cultural representations in question are far from living up to the challenge of addressing the connection between language and culture so as to impact positively language learning. The results of the teachers 'questionnaire have largely confirmed these findings.

List of Abbreviations and Symbols

C1: the mother tongue culture

C2: the target culture

CBA: Competency Based Approach

CBE: Competency Based Education

EFL: English as a Foreign Language

ELT: English Language Teaching

FLT: Foreign Language Teaching

MTC: Mother Tongue Culture

P: Page

P: Percentage

Q: Question

UK: United Kingdom

US: United State

S: Statement

TL: Target Language

TC: Target Culture

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General Introduction

General Introduction

The topic of teaching culture has a crucial position in learning the English language because learning a certain language means learning a certain culture and certain value. Each society characterized by different cultural values. Those values are both different and similar from one society to another. So each language has certain cultural values which characterized it from its counterparts. However, it tries to preserve them. Therefore, learning and teaching culture and its values are considered to be an important part of foreign language acquisition, raising tolerance, sensitivity and flexibility towards other cultures. As culture and language are inseparable, the integration of cultural knowledge as well as values is compulsory in educational syllabuses and textbooks. While the teaching and learning process occur inside classroom setting, textbooks are standard resource for introducing the cultural knowledge to learners and teachers who tend to expect that the textbook used for teaching English is very close to the reality we live in.

Moreover, in the field of EFL teaching and learning, researchers and educators such as Risager and Byram agree that the development of linguistic competence is not enough for the learners. Hence learners need to develop their intercultural competence to achieve native like proficiency in the target language so that , this study seek at evaluating the effectiveness of the third year secondary school textbook 'New Prospects' in developing learners' cross-cultural competence in understanding family values.

Statement of the Problem

Each human language represents an expression of a schema of social and cultural values. Although some of these social and cultural values may be shared with other languages, each language tends to preserve a certain degree of specificity with regard to a set of core values that distinguishes it from its counterparts. Brown (1994, p. 165) considers that language and 'are intricately interwoven'.

Consequently, the field of applied linguistics has since the nineties embraced the idea that'… culture acquisition should be a desirable goal of language learning' (Kramsch, 2014:33). For instance, Krasner(1999) argued for the need of language learners to develop not only linguistic competence but also an awareness of the culturally- appropriate features of the language. Ellis (1997) claimed that "individuals who are motivated to integrate both linguistic and nonlinguistic outcomes of the learning experience will attain a higher degree of L2 proficiency and more desirable attitudes"(p. 89). In other words, the acquisition of a cross-cultural competence is more conducive to attaining higher levels of competence in the target language.

Family is an institution that serves as the basic building block in human society, and, consequently, the study of family values has always played a key role in the study of any language culture. Developing a cross-cultural competence necessarily entails knowledge about the cross-cultural differences between the learners' first language and the target language in terms of the representations of the structure, function, roles, beliefs and attitudes towards the concept of family.

In the context of Algerian secondary school education, the development of learners' cross-cultural competence has constituted one of the main objectives of the competency-based approach that served as a theoretical framework for the design and implementation of secondary school textbooks since its introduction in 2002.The present study attempts to evaluate the effectiveness of the third year secondary school textbook 'New Prospects' in developing learners' cross-cultural competence with a specific focus on the key issue of family values. In this regard, the present study seeks to address the following major question:

How effective is the third year secondary school textbook 'New Prospects' in developing learners' cross-cultural competence regarding family values?

1. Aim of the Study

The present study aims at evaluating the effectiveness of the third year secondary school textbook 'New Prospects' in developing learners' cross-cultural competence in understanding family values.

3. Means of Research

In order to achieve the aims of the present study, two research have designed and implemented: a checklist and a teachers 'questionnaire. The checklist was used to evaluate the effectiveness of the of the third year secondary school textbook 'New Prospects' in developing learners' cross-cultural competence with a specific focus on the issue of family values. In order to verify the findings of the checklist-based analysis, a teachers 'questionnaire was designed and implemented to sample of 35 secondary school teachers out of 80 teachers chosen on the basis of convenience.

5. Structure of the Dissertation

The present dissertation is divided into two parts: a theoretical and a practical part. Chapter one reviews the role and place of culture teaching in language pedagogy with a specific focus on the issue of family values. Chapter two reviewed the literature related to textbook evaluation. Chapter three dealt with the presentation and analysis of the results generated by the implementation of the checklist and teachers' questionnaire.

Introduction

Culture could be a complicated and broad concept to define. So, providing a one definition would be difficult. However, the term 'Culture' was first discussed by Taylor (1871, p. 1) who said "culture is that complex whole which includes knowledge, belief, art, moral, law, custom, and any other capacities and habits acquired by man as a member of a society". (cited in Boumala 2018.p.30).In view of that, the present chapter aims at clarifying the concept of culture, and sheds light on some of its key elements. Accordingly, it will provide a review of some outstanding definition of culture, along with a focus on culture's influence on communication. In addition, this chapter highlights some concepts of family values from a cross-cultural perspective.

1.1 Definition of Culture

Teaching a language is not only about imparting grammar rules and vocabulary items to the learners, but it implies teaching its culture as well. Hence, it is quite necessary to expose learners to the target culture so that they can be familiar with it and accept its otherness.

Culture is a vast and multifaceted concept. The latter is looked at differently by many scholars, sometimes within the same field of study. Even in the field of foreign language teaching culture is perceived and conceived differently by syllabus designers, educationists, teachers, and even more by foreign language learners (Atamna, 2008). In the same line Hinkel (1990) argued that there are "as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviors and activities" (p.15).

Chastain (1989) defined culture from a normative perspective, which more often than not, made a distinction between a small *c* culture and a big *C* culture. The former refers to customs, social life, daily leisure activities, and perceptions, beliefs influenced and shaped by culture. The small c conception is considered of crucial importance in the field of foreign language teaching since it meets one of its fundamental aims, namely, to enable students to communicate successfully and in

an appropriate way in the target language and for particular interest with its natives. The latter, on the other hand, is related to the achievements, civilization, geography and history in addition to the contributions of a given society to the world, whereby learners are so often filled up with certain basic information in order to understand the other cultural aspects (behaviors and concepts).

Durant (1997) conceives culture as "something learned, transmitted , passed down from one generation to another, through human actions, typically within the sort of face-to-face interaction, and in fact, through linguistic communication" (p.24).In line with the antecedently provided definition, culture are often learned as well as still transmitted among people. Within the same line, Moran (2001) outlined culture as "the ability to enter other cultures and communicate effectively and appropriately, establish and maintain relationships, and perform tasks with individuals of those cultures" p(5).

According to Yule (2006), in his book the "Study of Language" the term 'culture' refers to all or any the ideas and assumptions concerning the character of things and folks that we have a tendency to learn once we become members of social groups. In this context, he aforementioned "culture might be defined as socially acquired knowledge" (p. 267). Moreover, Brown (2000, p. 177) defines culture as "the ideas, customs, skills, arts and tools that characterize a given group of people in a given period of time"; whereas Brooks (1975, p. 20) refers to culture as "everything in human life and the best of everything in human life". Just like the different anthropologists, Liddicoat, Papademetre, Scarinoand Kohler (2003) define culture as a posh system of ideas, attitudes, values, beliefs, conventions, behaviors, practices, rituals and lifestyles of the people who make up a cultural group, yet because the artifacts they turn out and therefore the establishments they produce (p. 45). Another definition is provided by Alfred Louis Kroeber and Clyde Kluckhohn (1952), who defined culture as follows: Patterns, explicit and implicit of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, together with their embodiment

in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected).

Concepts and particularly hooked up values. Culture systems might, on the one hand, be thought-about as products of action, on the opposite hand, as acquisition part of future action (p. 181).

By synthesizing these definitions, one will ultimately concede that it is much impossible to offer a regular definition to culture, and even the foremost comprehensive definitions planned by social scientist cannot properly delimit what culture is and what it is not.

1.1.1 Elements of Culture

Culture includes various elements that particular groups share. The most important elements of culture will constitute the core of discussion in this subsection.

1.1.1.1 Symbols

Symbols are defined as any sounds, words, gestures, pictures or objects that carry a Particular meaning which is only recognized by those who share the culture. (Byram, 1989) In other words, symbols are anything that is used to stand for something else. According to Merrouche (2006, p. 30), "Symbols are notably noticeable in spiritual ceremonies ,weddings, funerals, sessions of law courts.'

1.1.1.2 Language

Language is a system of words and symbols used to communicate with other people. Language is an important component of culture and is the backbone of any culture. In fact, language is crucial to communication and thus, to any society's culture. "Language has been represented as the mirror of culture. Language itself is third dimensional by nature" (Czinkota & Ronkainen 2006, p. 57). This does not include only spoken language and non-verbal language, but gestures, smiles, waves of hand as well. Each language has its own words and phrases that can be interpreted and understood only in context. Such phrases are carriers of culture; they represent special ways a culture has

developed throughout human existence. It also reflects the nature and values of society. (Czinkota, M. & Ronkainen, I. 2006, p. 65)

1.1.1.3 Beliefs

Each culture has specific beliefs. These beliefs are responsible for spiritual fulfillment of needs and wants. "A belief is a conviction in the truth of something that is learnt by living in a culture" (Merrouche, 2006, p. 21).

1.1.1.4 Values

Values are a set of beliefs made up of rules for creating decisions. They tell one what is right and what is wrong, and what is good and what is bad; they tell one how to live one's life.

They are the principles that distinguish the good from the bad, forbidden things from non-forbidden ones, what to do and what not to do. i,e , values "(…) are related to what is seen to be good, proper, and positive or the opposite" (Damen, 1987, p. 191-192). Moreover, values are the hidden force that sparks reactions and fuels denials or that guides the man's behavior to be appropriate in his or any other society. Cultures are built upon different values. "The often examined practice of making casual attributions about the behavior of people from other cultures from our own perspective is part of a much larger picture, in which social interactions in one culture are distorted through the prism of values in another" (Ellis, 1996, p. 216).

1.1.1.5 Norms

Norms, as elements of culture, are the rules and guidelines which specify the behaviors of members of a social community. Moreover, they keep a person within the boundaries of his/ her society and culture. They can be divided into folkways, which are the norms that dictate appropriate behavior for routine or casual interaction, customs, which are the must or obligatory behaviors of a person (Byram, 1989), and mores, which are norms that dictate morally right or wrong behavior. More serious mores are considered 'taboos', this term refers to acts or words which religion or custom considers as forbidden.

1.1.1.6 Stereotypes

Stereotypes are generalizations about some group of people that oversimplify their culture. Such generalizations thwart correct perception of the qualities of people who are different from us. When we stereotype, we classify people on the basis of our previous experiences (Hofstede, 2002). For instance, girls are better than boys in mathematics, Muslims are terrorists.

There are many other elements of culture, but those mentioned above are considered the major ones.

1.1.2 The Importance of Integrating Culture in Foreign Language Teaching

Culture plays an important role in language teaching with the goal of promoting communicative competence for learners. Language competence and culture are intimately and dynamically connected (Rodriques, 2000), as the ability to communicate in a language requires knowledge of seeing, explaining and acting properly in accordance with the culture related to the language (Omaggio & Hadley, 1986). Culture hence needs to be a central focus in language teaching, so that students will be able to communicate to the fullest extent (Hendon, 1980). If the main goal of communicative language teaching is to provide learners with meaningful interactions in authentic situations with native or native like speakers of the target language, it is necessary to show concern about the culture so, that learners will acumen to fulfill their communicative goals (Canale & Swain, 1980).

According to Tomalin and Stempleski (1993) teaching culture for foreign language learners is important for the following reasons:

☐ To make learners aware of the fact that all individuals reveal culturally conditioned behaviours, and to make them more aware of the conventional behaviours in frequent circumstances in the target culture.

☐ To raise learners awareness of the cultural connotations of the terms as well as phrases in target culture.

☐ To promote learners' skills to define and to arrange information about the target culture.

☐ To rise the students' empathy about the target culture and their intellectual curiosity as well.

Teaching a foreign language presents a rational pedagogy, that is to say learning a language is not only assessed with native speakers' construct but also the ability to be intercultural speakers by including its ideas, beliefs, customs attitudes…etc. Culture teaching plays an important role in language learning in which it avoids cultural misunderstanding and by which pupils can give the real image of their own culture and the target culture. Peck (1998:125) states that "culture should be our message to students and language our medium." Therefore, culture needs to be integrated into the teaching of language knowledge and skills so that learners will learn how to speak and how to write in culturally acceptable ways (Crozet & Liddicoat, 1997).

1.1.3 History of teaching Culture in English Foreign Language Textbook

Many researchers stated that culture was not formally recognized in language education before the 1960s. Lafayette (2003, p. 57) claims that before the1950's and 1960's, "in which this period has witnessed the introduction of audio-lingualism, culture in language classrooms did not go beyond the teaching of a literary content, that was addressed mainly to advanced-level students only". On the other hand, Risager affirms that culture has always been present in the content of language teaching, though it was till the 1960s that culture pedagogy began to develop as an independent discipline:

"Language teaching has admittedly always had a cultural dimension in terms of content, either universal/encyclopaedic or national". (Risager, 2007, p. 04).Risager divides the history of culture teaching into two principal periods: earlier culture pedagogy from 1880 and more recent culture pedagogy starting in 1960.

1.1.3.1 Earlier Culture Pedagogy

This phase was primarily controlled by the concept of 'realia'; the concept of 'realia' goes back to the seventeenth century and traditionally speaking, 'realia' was related to the background knowledge which is accompanied with reading texts in educational settings like schools and universities. 'Realia' was used in teaching about polite conversations in the foreign language which was mainly devoted to upper-class girls and continued through many centuries in Europe. 'Realia' was also used in other non-educational contexts as it offered some practical information on the target country mainly for travelling purposes. In this context, learners would be provided with information on some areas like currency, transport, and the climate of the target country.

1.1.3.2 More Recent Culture Pedagogy

The 1960s was characterized by the publication of many influential writings on culture mostly in the USA such as Lado's influential book *Linguistics across Cultures* (1957). Pending the1960's, the USA (like many countries of the world), was largely affected by the increasing globalization of the world resulting in more international contacts (mainly due to immigration and tourism), between people coming from different parts of the world, speaking diverse languages and having dissimilar cultures. The success of such intercultural interactions necessitated more knowledge about other countries around the world, and required more flexibility in dealing with others who are different both culturally and linguistically. Hence, culture teaching developed as it coincided with, and was encouraged by the social, political, ethnic and cultural conflicts in USA at that period and the realization of the social injustice and racism that prevailed in the territory at that time in addition to the promotion of 'cultural relativism' as a value basis for the development of a multicultural society" (Risager, 2007, p. 34-36). With the rise of audio-lingualism in the 1960's, many efforts were done to integrate culture in language curricula; however, these efforts were not too successful.

In the early 1970's, culture notes were introduced in the textbooks but with the word optional, which meant they would be disregarded by teachers. The development of culture teaching in the

1970's came at a time when the notion of 'the expanded text concept' generally known as authentic texts was rising up. These authentic texts are non-literary texts that are extracted from newspapers, magazines or used in everyday life like tickets and menus (Risager, 2007). In Europe, the establishment of the European Common Market led to an increasing awareness of the importance of knowing more about other countries. An interest in culture has grown starting from the 1970's in accordance with the development of the communicative approach. The Council of Europe aimed at the development of communicative skills and mobility within the European Common Market which would be achieved by reforming the methods of language teaching. The communicative approach stresses the significance of meaningful content together with correct form. There was a call for more motivating content which would provide learners with an idea about the social and cultural circumstances in other European countries. Similarly, an interest in an anthropological understanding of culture arose in USA, an interest that was concretized by focusing the teaching of everyday life culture in the target language. During this period, American culture pedagogy had a considerable practical orientation which is most evident in the different methods of teaching cultural aspects like culture capsule, culture cluster, mini drama, culture assimilator, and micrologue. This period was influenced by the publication of Seelye's book *Teaching Culture* in 1974, in which he expressed his anti-traditional culture teaching attitudes: "Our objectives are not to learn more art, music, history, and geography, but to learn to communicate more accurately and to understand more completely the effect of culture on man" (Seelye, 1974, p. 2). In the 1980's, the effect of functional-notional and communicative competence was overt particularly in the teaching materials. This approach called for giving more importance to sociocultural rules of language use beside the linguistic ones. It was calling for an integration of cultural features in language teaching courses. The language used in the textbooks became more communicative and much more space was devoted for culture. "In general teachers of the eighties had at their disposal the materials necessary to include culture as an integral part of second language learning"(Lafayette, 2003, p. 56).

The visual aspect of culture was reinforced because of the development of video technology, which enabled teachers to use more visible and concrete methods to teach about culture; accordingly, learners were able to see some visible aspects of culture such as the non-verbal features of communication, like gestures and clothing. This period saw more and more interest in intercultural communication both in USA and in Europe. In USA, there was more focus on some psychological aspects of culture teaching like the ability to accept the other's differences. Meanwhile, there was a decreasing concern in giving specific knowledge on the target countries; for instance, in Europe more universal topics were taught, which dealt with non-European countries like Australia, India and others (Risager, 2007). The1990's was the time of the real recognition of the inseparability of language and culture and the great importance of culture integration in FLT curricula, not only in Europe and USA, but all over the world. There was much more focus on new issues, like the most useful ways of assessing and evaluating learners' cultural competence. In this period, culture teaching flourished basically as teachers were largely helped by the technological advances such as the advent of internet, allowing both learners and teachers a permanent access to different cultures (Lafayette, 2003, p. 59).

1.1.3.1 Algerian Culture Versus Anglo-Saxon Culture

According to Crowther (2005) culture contains all the activities within a given society. It includes customs, art, folklore, beliefs, and other human thought .Individuals from one culture might find difficulties to understand and appreciate the ways of thinking and life style of another culture, specifically if the other culture is very different from the one that the individual grew up in; but it would be easier if the learner has tools that can facilitate the process .Studies have shown that the most important variable on the reaction of how people behave is the culture and the constructs that govern that particular culture (Harry. Et al, 2002; Leung et al, 2005).

It is safe to say that significant differences can be identified between the Algerian and the Anglo-Saxon cultures. For instance, in the UK a large proportion of the people are Christians, US was founded on the principle of religious freedom, and is therefore religiously diverse for example: certain parts in the US in rural areas especially the south tends to be less religiously diverse, Protestantism is predominant, and religion may be an essential part of the life style. These areas are usually more conservative; people from these areas may talk openly about their beliefs. Whereas, in Algeria the majority of the people are Muslims with Christian and Jewish minority. In other words, Algeria is a Muslim country; Islam is practiced by the majority of peoples and to a certain extent still governs their personal, political, economic, and legal lives. This difference shows the background of two societies' which is dissimilar and the method of viewing things which is also different. In addition, it shapes their values and principles. This factor when combined with the language factor shows the gaps and differences between the two cultures .Consequently, Algerian society is not only different in terms of religion; it is also different in the language spoken. According to the census (1966), Arabic is that the language of eighty one of Algeria's population; additionally to the current, non-native speakers learn Arabic at college. In Algeria, as elsewhere, spoken Arabic differs very substantially from written Arabic; Algerian Arabic has much-simplified vowel system, a substantially changed vocabulary with many words from Berber, Turkish, and French, and like all the Arabic dialects, has dropped the case endings of the written language .While, US and UK English is the dominant language. However, even though both countries speak English, there can be variations in phasing and terminology that can lead to misunderstanding. Furthermore, family, daily life, and social customs are completely different in America from those in Britain.

On one hand, family in Algeria comes above all, it is the most important unit of the Algerian social system and defines social relations this is manifested best in nepotism and the importance of

honor, i. e., despite efforts to modernize Algerian society, the pull of traditional values remains strong. Algerians traditionally consider the family, headed by the husband, to be the basic unit of society, and women are expected to be obedient and provide support to their husbands. Daily activities and social interaction unremarkably occur solely between members of an equivalent gender. Marriage in these milieus is generally considered a family affair rather than a matter of personal preference, and parents typically arrange marriages for their children, although this custom is declining as Algerian women withstand a larger role in political and economic life. Some women still wear veils publically because Muslims consider it improper for a woman to be seen by men to whom she is not connected. On the other hand, Anglo-Saxon family has played different roles relative to church and state, with strong domestic families constituting the spring and essence of peak periods of the west Carle,E. Zimmerman (2008).That is to say, the traditional family structure in the United States for example, is a system involving two married individuals providing care and stability for their biological offspring. However, this two parent, clan family has become less prevalent, and alternative family forms have become more common. The family is created at birth and establishes ties across generations. Those generations, the nuclear family of aunts, uncles, grandparents, and cousins, can hold significant emotional and economic roles for the nuclear family .Over time, the transtructure has had to adapt to terribly cogent changes, including divorce and the introduction of single-parent families, teen physical conditions and unwed mothers, and same-sex marriage, and increased interest in adoption.

Algerian cuisine, like that of most North African countries, is heavily influenced by Arab, Amazigh, Turkish, and French culinary traditions. Couscous, a semolina-based pasta customarily served with a meat and vegetable stew, is the traditional staple. Although Western-style dishes, like pizza pie and different quick fast foods, are popular and Algeria imports giants quantities of foodstuffs, traditional products of Algerian agriculture remain the country's best-liked. Mutton, lamb, and poultry are still the meat dishes of choice; favorite desserts trust heavily on native-grown

figs, dates, and almonds and locally produced honey; and couscous and unleavened breads accompany virtually every meal. *Brik* (a meat pastry), *merguez* (beef or lamb sausage), and lamb or chicken stew are among the numerous local dishes served in homes and restaurants. As is that case within the geographic, strong, sweet Turkish-style coffee is the beverage of choice at social gatherings, and mint tea may be a favorite. Whereas, England is known for its bland cuisine. Traditional middle-class notions of diet put. Meats at the center of most meals that sometimes was consumed at noonday. Along with this main course, there can be a dish like a meat casserole, and fish also was consumed. Heavy sauces, gravies, soups and stews or puddings (savory and sweet), and pasties and pies also were eaten. Vegetables included potatoes and carrots, turnips and cabbage, and salad vegetables. Fruit was also part of the diet, though in small proportions. Lighter meals included variations of the sandwich. Breakfast foods ranged from hot cereals to tea, toast, and marmalade, to steak, eggs, and kidneys. These foods were not available to most people before World War II. The rural poor, for example, ate a diet based on cheese and bread, with bacon eaten a few times a week, supplemented by fresh milk if available, cabbage, and vegetables if a garden was kept. All these categories drank tea; brewage was drunk by the working classes and other alcoholic beverages were drunk by the middle and upper classes. Food Customs at Ceremonial Occasions, apart from cakes on birthdays, few special foods are eaten at major secular ceremonies, although such ceremonies involve toasting and drinking alcohol. In spiritual ceremonies, alcohol, usually wine, is common at most celebrations of the Eucharistin Christian churches and also is used at Jewish ceremonies. On Pancake Day, which is both a secular and a religious occasion, many people eat pancakes. Moreover,Algeria observes many religious and secular holidays, including the important Islamic festivals and commemorations such as Ramadan, the two ʿīds (festivals), ʿĪd al-Fiṭr and ʿĪd al-Aḍḥā, and *mawlid* (the Prophet's birthday), as well as national holidays such as Independence Day (July 5).In the line, Christians celebrate an annual cycle of rituals that vary by

denomination. Most celebrate Christmas and Easter and attend services during a church on Sundays.

1.2 Culture and Communication

The Longman Dictionary of Language Teaching and Applied Linguistics defines communication as "the exchange of ideas, information, etc., between two or more persons. In associate communication there is typically a minimum of one speaker or sender, a which is transmitted, and a person or persons for whom this message is intended (the receiver)" (Richards & Schmidt, 2002, p. 89). There is a mutual exchange between the sender and the receiver, through a print medium or face to face interaction. Successful communication would be accomplished as soon as both sender and receiver have similar interpretations for what is being said or written. However, when communication takes place between participants who speak different native languages and belong to different cultures, there is a high probability for misunderstanding as the content would be interpreted differently by the interactants.

1.2.1 Intercultural Communication

Communication has been studied by different disciplines; one of these disciplines is intercultural communication, whose interest was to investigate examine the way people from different cultures communicate with each other, and to what extent different cultures influenced the fluidity of communication. Terms like intercultural, multicultural or cross-cultural are used interchangeably. But what do they refer to? Kramsch maintains that "the term cross-cultural or intercultural usually refers to the meeting of two cultures or two languages across the political boundaries of nation-states." she adds that "The term intercultural might also confer with communication between folks from completely different ethnic, social, gendered cultures among the boundaries of an equivalent national language". Intercultural communication may indicate also linguistic exchange between minority

cultures and controlling cultures (Kramsch, 1998, p. 81). Byram (1997) gives three main cases of intercultural communication:

- "Between people of different languages and countries where one is a native speaker of the language used;"

- "Between people of different languages and countries where the language use dis a lingua franca ;"

- "Between people of the same country but different languages, one of whom is a native speaker of the language used"

- "Between people of the same country but different languages, one of whom is a native speaker of the language used."

The focus in intercultural communication studies is "describing, analyzing, and applying an understanding of how culture influences communication when people from fundamentally different cultures attempt to communicate" (Findlay, 1998, p.111). Specialists in the field of intercultural communication have observed that people bring their culture to the communicative events in which they are engaged. This led Edward T. Hall (l959) to state that "Culture is communication and communication is culture"(cited in Rogers & Steinfatt, 1999, p. 63).

1.2.2 The Origin of Intercultural Communication

The formal study of intercultural communication originated in the United States in 1946, when the American government known the revocation of its diplomats, and assumed it to be because of a lack of training in the language and culture of the crowd country. Thus an act of Congress "the Foreign Service Act" was passed; which paved the way for the foundation of the Foreign Service Institute, an institute that would display a better training for ambassadors with much focus on anthropological and cultural aspects. Among the leading figures in the Foreign Service Institute was Edward T. Hall whose teaching put emphasis on "how to exchange information across cultures", in

other words how to communicate successfully with people who are culturally varied from each other. Hall was the first user to the notion"intercultural communication" to describe this kind of teaching, and his book *The Silent Language* (l959) is considered as the root document for the field (Rogers&Steinfatt, 1999).

Byram (1997) emphasizes that "the scope of intercultural communication has been spread and that the need to choose suitable ambassadors is an old one". Modernly speaking, the case of the world today is permitting and encouraging ordinary individuals to take part in interactions with individuals from different linguistic and cultural groups, and not only diplomats and vocational travellers. Centuries past, most social teams lived in small isolated geographical areas, intercultural contact seldom occurred. But, through time individuals from different cultural groups came in contact with each other, because of different factors, such as the rise of international trade, military conquests and wars. In the mid-1960s, the new field became well known in university departments of communication, and has confirmed its usefulness to all individuals living in today's culturally assorted world.

1.3 Intercultural Communicative Competence

In FLT several modifications have taken place, both in terms of the aims to be achieved and the pedagogic models to be followed. In this context, the fundamental objective of FLT has become to develop learners‟ intercultural communicative competence "instead of their communicative competence, and similarly the sample that language learners have to follow is no more the native speaker but what is called the "Intercultural Speaker‟. The intercultural speaker is "a person who is capable of perceiving and explaining cultural and linguistic differences and of making use of this capability in communication" (Byram & Risager, 1999, p.153).

"The objective of language learning is not any longer outlined in terms of the acquisition of communicative competency in a foreign language. Teachers are currently required to teach intercultural communicative competence" (Sercu et al, 2005, p. 2). Thus FLT would not strive the

communicative dimension of language but partly the 'intercultural dimension' and making learners instead of native speakers, intercultural speakers who can interact with people of different cultures without stereotyping or prejudging them.

Learning a foreign language implies a degree of intercultural learning: students may be led to become more aware of their own culture in the process of learning about another and hence may be in a better position to develop intercultural skills (Jin & Cortazzi, 1998, p. 98).

Doyé (1993) explains that 'intercultural education" is both an American and German expression, which has evolved through three different phases: at its beginning was interested with the integration of minority groups. Second, it was concerned with the education of majority groups and preparing them to live "in pluralist societies", and thirdly it has started tobe used by FL specialists to refer "to the cross-national goals of language teaching" (cited in Byram&Morgan1994, p.181). The difference between cultural competence and intercultural competence is that cultural competence focuses on culture itself as it entails knowledge, skills and attitudes about a specific culture while intercultural competence comprises attitudes, skills and knowledge at the interface between various cultures including the students' own language country and a target language country. (Sercu, 2005, p. pviii).

Thus, developing the intercultural dimension in language teaching includes recognizing that the goals are: learners should have both intercultural competence as well as linguistic competence, to prepare them for interaction with people from different cultures to enable them to a better understand people from other cultures and accept their values and behaviors, and to aid them to see that such interaction is an enriching experience. (Byram, Gribkova&Starkey, 2002, p.6)

1.3.1 The Components of Intercultural Communicative Competence

Intercultural speakers have to be equipped with some knowledge on the target culture, but also need to develop some skills and attitudes and acquire some values. According to Sercu (2005) being intercultural requires some competences and characteristics such as

the willingness to engage with the foreign culture, self-awareness and the ability to look upon oneself from the outside, the ability to see the world through the others" eyes, the ability to cope with uncertainty, the ability to act as a cultural mediator, the ability to evaluate others" points of view, the ability to consciously use culture learning skills and to scan the cultural context, and also understanding the individuals cannot be reduced to their collective identities. (p. 2)

1.3.1.1 Intercultural Attitudes

Byram indicates that attitudes play a central role in the successful process of intercultural communication. Moreover, intercultural attitudes (*savoir être*) involve: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. This means an intention to relativize 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 however they may look from the perspective of an outsider who has a different set of values, beliefs and behaviors. This can be called the ability to "decentre". (Byram et al, 2001, p. 05).

1.3.1.2 Intercultural Knowledge

This knowledge is divided into parts: knowledge about the cultural aspects and features of one's social group as well as of those of the interlocutor. "Knowledge of social groups and their products and practices in one's own and in one's interlocutor's country on the one hand; and of the general processes of societal and individual interaction, on the other hand" (Byram, 1997, p.58).

1.3.1.3 Intercultural Skills

Along with knowledge and attitudes, learners should develop a number of intercultural skills. For instance, they need to know how misunderstandings can arise and how they might be able to solve them, they need to learn both how to decenter and how to develop the skills of comparing.

By putting concepts , events, documents side by side and seeing how each might look from the other perspective, intercultural speakers/mediators can see how people might misunderstand what is said or written or done by somebody with a unique social identity. (Byram, 1997, p. 6)

According to Byram (1997) the major intercultural skills are:

(*savoir comprendre*) is defined as "ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own". (Byram, 1997, p. 61). (*Savoir apprendre/faire*) is the"skill of discovery and interaction: ability to get new information of a culture and cultural practices and therefore the ability to work information, attitudes and skills under the constraints of real time communication and interaction". (Byram, 1997, p. 61). Because the intercultural knowledge needed is so large and can never be expected, so the intercultural speaker should be able to learn new information through asking others about their beliefs and values, and add it to what he has already acquired. (*Savoir s"engager*) is represented as 'critical cultural awareness a capability to critically, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and alternative cultures and countries'. (Byram, 1997, p. 61).

1.3.2 Intercultural Awareness and Cross Cultural Communicative competence

Intercultural awareness can be viewed as the process of becoming more aware about the one's culture and the others ones all over the world. It aims mainly at increasing international and cross-cultural understanding. For Byram (1997) the implicit theory of culture learning can be defined as follows:

- Exposure to documents and interaction with people from another country leads learners to notice similarities and differences between themselves and others;

- Noticing differences leads to taking up the perspective of others and beings able to understand how they experience the world;

- Experiencing the world from a different perspective leads to a new understanding of one's own experience. (Byram, 1997, P. 06)

Seen from such a perspective, foreign language teaching that aims to raise cultural/intercultural awareness begins from the learners' point of view and takes their experiences as a starting point.

"[It] is no longer relevant to merely present the target culture from within. One has also to provide for the perspective of the learner". (Wallner, 1995. p. 09)

Wallner continues to propose that the selection, presentation and treatment of material "should take into consideration the learners' conception of the "other" as well as their indigenous culture"(Ibid)

Then, intercultural awareness consists of a set of attitudes and skills among which Chris Rose (2004) lists the following:

- Observing, identifying and recording

- Comparing and contrasting

- Negotiatingmeaning

- Dealingwith or toleratingambiguity

- Effectivelyinterpreting messages

- Limiting the possibility of misinterpretation

- Defending one's own point of view while acknowledging the legitimacy of others

- Accepting difference.

This competence (intercultural awareness) is more than a set of knowledge about several and distinguished cultures that language learners need to master. It is rather "an attribute of non-public outlook and associated degreed behavior…it emerges because of the central however multifariously accepted core of an integrated curriculum*." (Crawshaw, 2004).

As Kramsch (1996) rightly indicates a fundamental methodological issue confronting language educators aiming to evolve this intercultural competence, is whether the assertion should be placed on stressing similarities or the differences between native and target culture. Hence, interacting with native target language speakers can be seen as a necessary outcome of viewing intercultural education as a dialogic process. That is why "Other varieties of intercultural education sit down

with a method of decentering, of relativizing self and other in an effort to understand both on their own terms and from their own perspective, as well as from the outsider's perspective" (Kramsch, 1996) as something between individuals and something "At the rupture or disjuncture between interlocutors' assumptions and expectations" (Kramsch, 1996, p. 07)

In the same vein, Bakhtin (1986) views intercultural competence as "Intercultural Understanding", at the same time comingback in another culture and lasting outside it. The concept of "outsideness" authorizes him to consider intercultural dialogue in such a way that it does not threaten the identities of participating cultures. For Bakhtin (1986) outsideness is not a restriction but a stimulant toward the broadening of one's perspective and therefore the development of an intercultural competence.

Ultimately, in order to implement intercultural understanding, one could only adopt a cross-cultural approach to foreign language teaching. Kramsch (1998) believes that such an approach employs the crossing of any frontiers between generations, ethnic groups, and social classes. The single potential way to build a more complete and less partial comprehension of both native culture (C1) and target foreign culture(s) (C2) is to develop a third perspective, that would enable learners to take an insider's and an outsider's view on C1 and C2.

Conclusion

Culture is very powerful; it dominates all the aspects of human life. It determines the way people behave in a given community. Culture as part of foreign language teaching should be taken into consideration in the process of teaching and learning . Consequently, for a better understanding of language and a more effective and appropriate with the other EFL learners have to be aware about the one's culture and the target culture to develop a set of positive attitudes towards the different other.

Introduction

The educational system in Algeria has undergone many changes, probably ; the most worthy shift is the reforms undertaken in the early 2000's. The shift which seeks new insights and anticipation that can go with the stream world order. The latter needs the intercultural competences more than anything in order to equip learners with the necessary skills of communication. Thus, to prepare EFL learners for such a challenge, the intercultural understanding is a complete part of this paradigm shift. This chapter sheds light on the overall situation of ELT in Algeria, the role textbooks in EFL classes and types of textbook evaluation .

2.1 Educational System in the Algerian Secondary School

2.1.1 A Brief History of the Educational System in the Algerian Secondary School

Lakehal Ayat (2008) states that the education system in Algerian is free and obligatory from the ages of 6 to 15. The Algerian educational system is devided into five levels which are: preparatory, fundamental (primary, middle), secondary, vocational and higher education. After passing the BEM Exam, at the age of 15, pupils are enrolled into secondary school which lasts for three years. Before they join to their ranks, they first choose their specialty. Furthermore, by the end of the third year, pupils pass a national exam which is known as Baccalaureate exam in order to admit in universities, institutes or vocational training centers. The specialties available in Algerian secondary schools are: exact sciences, sciences of nature and life, humanities and letters, literature and living language. Moreover, Technical secondary education offers the following specialties: electronics, electrical engineering, mechanics, public works and construction, chemistry, and accounting techniques. The aim of Secondary schools is the integrating and deepening the knowledge obtained in different disciplinary fields, also developing methods of analysis, synthesis and reasoning. Moreover, being

responsible and being familiar with foreign cultures in order to avoid judging others or falling in misunderstanding as well as preparing self to coexist peacefully with people at university or other places (Arab, n.d). Before the French colonization, the Algerians were studying Quran in what was called *Madrasa* and *Zawiya* ,after the coming of the French colonization those places were destroyed by the invaders to start the policy of assimilation and accommodation, and ending the traditional education through replacing *Madrasa* by primary schools (Arabic &French). Therefore, Algeria inserted various policies to reform and strengthens the educational structure.

Following independence, Algeria adapted the policy of Arabisation which means raise the Arabic language to be the official language and the dominant one in the Algerian multilingual setting (Algerian Arabic and Berber), where standard Arabic is the official and national language, both French and English are considered as second languages, especially, English which gains a high values. Unlike other colonized countries, Algeria was the most stubborn in advertising its Arab identity as well as pressing on total Arabization as its ultimate goal. (p. 130).

After independence, Algeria required to retrieve her identity which was taken away by the French colonization. The restoration of the Arabic language was one of the most prominent reforms in the newly independent Algeria. In the Tripoli Programme of June 1962, the revolutionaries reemphasized on Arabic, what they did in constant manifestos before: [the role of the revolution] … is above … all to restore to Arabic – the very expression of the cultural values of our country – its honor and its leverage as a language of civilization. (Ordon, 1978. p,149 as cited in LakehalAyat, 2008, p. 131).

In the late 1960's, Arabic was standardized at secondary level but before that they introduced it to primary level. However, French continues to be used in technical fields although the law in1991 imposed the use of Arabic in all sections and to all levels. Hence, Arabic is used as the language of instruction at the post-secondary level in most non-technical facilities.

Since 2003, the reform of education was performed progressively because the school becomes the most important issue in recent years. The aim of this reform is to increase the efficiency of the system and to reply to the defies of modern society. Two major projects were initiated: reformed school curricula in the form of skills and textbooks (Arab, n.d).

2.1.2 English Language Teaching in Algeria: a Diachronic Development

English was adopted in the whole educational categories in Algeria except in the tertiary level; the purpose from integrating English is to keep a sense of linguistic pluralism. Historically, looking back to its linguistic background, the French language has an important position in Algeria till it was occupied by the French Colonialism. As time goes on, the changes that happened in the field of technology and science, and also the stubborn globalization process, English became an international language that should be taught everywhere. Algeria, as the other countries, had to open its doors to English for the ever-growing need to global incorporation and continuity.

According to Crystal (2003) argues:

"English is currently the language most generally tutored as a distant language – in over one hundred countries, such as China, Russia, Spain, Egypt and Brazil- and in most of these countries it is rising as the chief foreign language to be encountered in college, often displacing another language in the process. In 1996, for instance, English replaced French as the chief foreign language in schools in Algeria (a former French colony) " (p. 5).

The question that comes to our minds why a language becomes an international language. Crystal(2003) says:

"Latin became a global language throughout the Roman Empire, but this this was not because the Romans were more numerous than the peoples they subjugated. They were simply more powerful. And later, once Roman military power declined, Latin remained for a millennium as the international language of education, thanks to a different sort of power […] there is the closest of links between language dominance and economic, technological, and cultural power too, and this relationship can become progressively clear because the history of English is told". (p. 7). However , there are some obstacles that are facing the intercultural challenge with regard to the sociopolitical issues in the EFL course. Hall and Eggington (2000) posit '' it becomes clear that rather than being peripheral to our tasks as teachers, the political, cultural and social dimensions of ELT are embedded in each every decision we make ''

Although the recent interest for ameliorating the ELT vocation in Algeria, there are many difficulties which are empirically harsh to prove. At the secondary school level, there are some pedagogical difficulties can be found such as large classes which involve more than forty students where it becomes hard to meet the needs of students. In the terms of instructional materials, textbooks seem to be the only material that teachers use in language teaching and learning, even though teaching culture requires a high degree of authencity.

2.2 Competency Based Approach

Competency based approach or competency-based education becomes the new approach for teaching foreign language in Algeria. The wordbook of Education Reform (2014) refers to competency-based approach as: "systems of instruction, assessment, grading and academic reporting that are based on students demonstrating that they have learned the knowledge and skills they are expected to be acquired as they progress through their education''. Similarly, Richards and Rogers (2001) state that the competency-based education, or CBE briefly, it focuses on the outcome and it adapt with both the learner's and the teacher's needs even the society.

However, the focus in CBA is on competency. The latter, means the combination and integration of knowledge, skills, and attitudes to solve a real-world task. Richards and Rogers (2001) argue that CBE is solitary instruction that asserts the competency of students in real life situations. In addition, he states that: "competencies consist of the description of the essential skills, knowledge, attitudes and behaviors required for effective performance of a real-world task or activity '' (2001, p. 141).

Looking back to the Algerian educational system, CBA is introduced in the Algerian educational system in parallel with the reforms in 2002. Perhaps, the newly approach is adopted to enhance learners' cognitive abilities and learner's –centeredness in the educational settings Unlike the old approaches of teaching , the central objective of this approach is to communicate meaningfully and appropriately in different contexts.

2.2.1 Communication Emphasis

One can note from the early instances that competency-based approach focuses on communication in the light of appropriateness and meaningfulness, so communicative competence becomes a familiar concept that govern the second language acquisition studies. Brown (2000) explained that ''foreign language learning started to be viewed not just as a potentially predictable development process but also as the creation of meaning through interactive negotiation among learners''. Subsequently, the CBA draws on a diversity of tasks that can crucially promote the communicative skills.

Regarding the EFL course within CBA framework, the learners focuses on language use; in other words, they use language appropriately in different contexts. And this obviously clear from the newly adopted syllabi and textbooks, which assure a variety of tasks that guarantee the premise of real-world situations practice.

What may be simply noticed in the CBA framework is that the approach goes far through prolonging the communicative perspective to address the intercultural aspect of communication. Consequently, there is a shift from communicative competence to intercultural communicative

competence .The latter, according to Neuner, Parmenter, Starkey and Zarate (2003) is focused on the individual vergence which can foster a high degree of variety in the expression of identity. Intercultural communicative competence can be improved and taught in educational institutions according to systematic training.

Furthermore, talking about intercultural communication, there is a difference between intercultural competence and intercultural communicative competence. The former is comparatively characterized with its non-linguistic trait. The latter is considered comprehensive as including other sub-competences such as linguistic competence, sociolinguistic competence and discourse competence.

2.2.2 Autonomy Emphasis

Within the current CBA framework, the key word "autonomy" deserves to be broadly defined. Little (1991) gives the meaning of autonomy as ''essentially it is capacity-for-detachment, critical reflection, decision-making, and independent action. It presupposes, but also entails that the learners will develop a particular kind of psychological relation to the process and content of his learning'' (qtd.in Chambers & Davies, 2001, p.41). Yet, a noticeable importance has to deal with the independency in settling issues.

Language learner is autonomous, in other words learners can produce something new and not reproduce what they have learned from their teachers. In the same line of thought, Kumarava develu (2006) differentiates two kinds of learning autonomy: academic autonomy, which reinforces learners to be effective learners, and liberator autonomy that authorizes them to become critical thinkers.

Regarding the Algerian educational system, one can notice that the designed syllabuses and the newly introduced textbooks aim to improve the learners 'autonomy. This is obviously clear from the activities that ask learners to notice, reflect, analyse and assess. These activities are

used in order to equip learners with the necessary cognitive, metacognitive, and affective strategies.

2.3 The English as a Foreign Language context in Algerian Secondary Schools

In Algeria, English is taught as a foreign language like other countries. Since the independence, there are several methods and approaches have been used to teach English, starting from the grammar translation approach to the direct method then communicative approach and lately to the competency based approach. Consequently, each method or approach relies on particular principles, procedures and techniques and may be enclosed to a certain period of time where the method or approach takes place.

However, it is regularly noted that learners are cognitively and metacognitively qualified to reach an advanced degree of proficiency, after passing four years in middle school. But unfortunately, most EFL learners in the secondary schools do not care about learning English as a worthwhile status. They just strive to obtain the baccalaureate, so this issue needs to be studied from different perspectives.

2.3.1 Third Year Syllabus:

One can easily say that the syllabus is used as a link between teachers and learners in education. Candlin (1984) considers syllabus as more centralized on what occurs in the classroom respectfully to the curriculum (in Nunan, 1988, p. 03). The purpose of syllabus is to enhance the learners' achievements through a set of procedures and courses. In differentiating between the syllabus and the curriculum designs, Nunan (1988, p. 08) states: "curriculum is interested with the planning, implementation, evaluation, management and administration of education of programs. Syllabus, on the other hand, focuses more narrowly on the selection and grading content''.

Significantly, though, the fact that what makes up any syllabus raises always a topical issue of the adaptability. That is to say, whether it can be considered the mere frame of reference to guide the learning process. Widdowson (1984) points out:

The syllabus is simply a framework which contains activities that are often carried out: a teaching device to facilitate learning. It solely becomes a threat to pedagogy once it is considered as absolute rules for determining what is to be learned instead points of reference from which bearings can be taken. (p. 06).

In the recent educational reforms, the syllabus of English for third year which put by the National Curriculum Committee of the Ministry of National Education in March 2006, the main features of the syllabus are: the fact that the Baccalauréat is exclusively of the written mode, the emphasis on a thematic orientation, the need to cater for the pedagogical requirements of all Baccalaureate streams. The newly adopted course book New Prospects responds with third year syllabus which is learner-centered.

2.3.2 The Textbook Linked to the Syllabus

Textbooks are the best material to blend the official syllabus anywhere. As demonstration to this over-reliance in ELT, Bell and Gower (1998) state that ''coursebooks fulfill a wide range of practical needs, particularly in contexts where English is being taught in non-English speaking environment and where teachers either lack training or sufficient time to analyses each group's needs'' (qtd.in Rubdy, 2003, p. 39)**.** In Algeria, the textbook is the curricular material that indicates the same as syllabus. In secondary school grades, the textbook New Prospects reacts to the recommendations issued in the official syllabus set by the Ministry of National Education (2006).

Within the CBA framework, learners are expected to have the competencies of interaction, interpretation and production that have been acquired through variety of tasks and activities. However, both the textbook and syllabus contain several cultural themes but what has been

noticed is that the cultural considerations are bounded and this is affecting the important skills for intercultural understanding.

1.1.6 Textbook as a Teaching Material

The success or failure of language teaching depends on several components including teachers, students, textbook and methodology; however, the textbook remains the main source or medium in language teaching and learning, since teachers rely on it inside the classroom.

The course book has become nearly a universal component of ELT, playing as it does a vital and positive part in the everyday job of teaching and learning of English (Hutchinson and Torres as cited in Tomlinson, p. 37).

The textbook might be a book used as a regular supply of information for formal study of a topic and an instrument for teaching and learning (Graves, 2000: 175). It is considered as one of the numerous sources that teachers can draw upon in creating an effective lesson and they may offer a framework of guidance and orientation. Additionally, the textbook provides confidence and security for an inexperienced teacher.

The textbook plays a significant role in teaching and learning process, it represents useful resource for both teachers as a course designers and learners as persons who are acquiring the English language. That is, it is not only the teachers who have an impact on the use of it; also learners' reaction to textbooks needs must be taken into consideration as well .For the learners, the textbook is a very important source of contract they have with the language. i. e it is a guide that helps them to organize their learning (Graves, 2000: 176).

According to Allen (2008), course books are the most frequent foreign language instruction materials; they can be of crucial help to learners in order to become competent.

Moreover, the teaching tends in these materials can act as guidance to learning process (Hassan and Raddatz, 2008).A textbook can give a huge contribution in the teaching and learning process both to the teachers and learners as well.

2.1.6.1 Definition of English Foreign Language Textbook

A textbook is a teaching material which present the subject matter defined by the curricula. It is produced according to the demands of educational institutions. Moreover, textbook it is a reliable source that serves the teacher to manage the presented language and supply the learning process with suitable exercises and materials.

As a pedagogical design, different definitions were given by different specialists in the field. For instance, Richard and Schmidt (2002. P. 550) defined the textbook as "a book on specific subjects used as a teaching-learning guide". Oxford Dictionary as well (2008. P. 1530) defined the textbook as "a book that teaches particular subject and that is used especially in schools and colleges". Indeed, textbook are one particular resource amongst an increasingly wide and diverse range of teaching materials. They are bound collection of textual and visual material, designed for teaching and learning a particular subject and following particular methodological and didactical principles. (Byram, 2000, p. 262). Besides, textbook provides directions, supports, and specific language-based activities which aimed at offering classroom practice for students, since it is designed to afford cohesion to the language teaching and learning process (Mares, 2003) and foster effective and fast learning of the language (Cunningsworth, 1995).

From all the above-mentioned definitions we can say that; textbooks are materials that are used either by the teachers or the learners in the teaching and learning process. They are designed depending on some features and based on particular methods and instructions in order to make the process of teaching and learning easier.

2.1.6.2 The Importance of the Textbook in English as a Foreign Language Classroom

Instructional materials play the role of mediator to language acquisition, they become the most accessible and practical learning materials inside and outside the classroom. In language classroom

all over the world, textbook are the dominant and prevailing tools in teaching and learning process. However, textbooks have considerable position, which display the various roles.

First, Cunnings worth (1995) considered the textbook as the potential that serves additional roles in the ELT curriculum, according to him the textbooks are effective resources for presenting materials that can be written or spoken. He claimed that they are a source for self-directed learning or work self-access and source of ideas and activities i.e. it contains different types of activities that help students to interact successfully in the classroom. Besides, the textbook is a reference for language learners on grammar, vocabulary, pronunciation, culture etc. Also, it is a syllabus where they reflected predetermined objectives and a support for less experienced teachers. Second, Hutchison and Tows (1994) also point out that the textbook play a vital role in innovation. They see the textbooks as a supporting tool that may lead teachers to introduce new and untried methodologies through potentially disturbing and threatening change processes gradually and creates scaffolding upon which teachers will build plenty of artistic methodology of their own. Third, Sheldon (1982) declared that textbooks exemplify "the visible heart of any ELT program" and they present significant advantages for both, students and teachers. In his view, students' opinion is that published materials are more authenticated than home-produced photocopied teachers' resources (as cited in Topalov and Radic-Bojanie, 2016, p. 139).

Moreover, Cortazzi and Jin (1999) referred to textbook as a teaching map a resource, a trainer, and authority. As a teacher, a textbook grants learners relevant input about linguistic components as well as cultural knowledge of English speaking countries. As a map, it offers an outline of cultural and linguistic elements to both, students and teachers to follow the steps taken in former lessons. As a resource, textbook comprises a set of materials and activities that propose to the teacher many preferences to determine which information should be prepared to next lesson. It can be a trainer for teachers who wants supports, help and guidance. Textbook as an authority as it is seen as valid,

credible, written by experts, and authorized by ministry of education (as it is cited in Topalov and Radic-Bojanie, 2016, p. 139).

Additionally, authors such as Cunnings Worth (1995), Hutchison and tows (1994), Sheldon (1982), Cortazzi and Jin (1999) and others share the idea that textbook are substantial tools for teaching and learning a language. On the one hand, texts books help students to ameliorate their language proficiency, apprehend the content, and become acquainted with cultural foreign countries. On the other hand, textbook assists teachers as well serving as teaching program and a upholding for less experienced teachers to obtain confidence, and become conscious of the pedagogical issues (as cited in Topalov and Radic-Bijanic, 2016, p. 140).

To sum up, the role of textbook differs from one teacher to another depending on their experiences and background in the teaching career. However, Some scholars have evaluated the textbook ,Sheldon (1988) states that evaluation checklists must cover some criteria associated with characteristics of textbooks like layout, organization, methodology, aims and therefore the degree to which a set of materials is not only teachable, but also fits to the needs of the teachers' approaches as well as the organizations of general curriculum. Besides, criteria associated with gender and cultural parts and also the extent to that the linguistic subjects, items, subjects, content, and topics match up to students' personalities, backgrounds, wants and interests as well as those of the teacher and/or institution should be included in the textbook evaluation.

2.1.6.3 Type of Textbook Evaluation

Ellis (1997) distinguishes three types of evaluation, namely predictive or pre-use evaluation, in-use evaluation and retrospective evaluation.

2.1.6.3.1 Predictive Evaluation

A predictive evaluation prognosticative analysis in which it is intended to look at the longer term or potential performance of a textbook and to form a choice concerning what materials to use.

Teachers who are needed to hold out a predictive evaluation verify which materials are best suited to their functions.

2.1.6.3.2 In-Use Evaluation

The in-use evaluation designed to examine materials that are currently being used. It can help to examine the suitability of the textbooks while using them or by observing how they are actually being used.

2.1.6.3.3 Post-Use Evaluation

Once the materials are used, more analysis is also conducted to seek out whether or not the materials have figured out for them, and this sort of analysis is named retrospective or post-use evaluation.

All of those sorts of evaluation help teachers make appropriate judgment regarding the effectiveness of their teaching together with the materials they used.

2.1.6.4 The Shortcomings of English Language Teaching Textbook

Despite the fact that textbooks are worthy in each language classroom, and have central roles in the process of teaching and learning a language and providing some programs and syllabuses (Ahmadi and Derakhshan, 2016). Yet, textbooks also have limitations, which can lead to teachers' and learners' dissatisfaction with the course.

Therefore, there is no perfect textbook that meets the needs of the teachers and learners, in this context, Grave (2000) stated that "What is one teacher considers an advantage in textbook; another teacher may consider a disadvantage" (p. 175).Although, textbook may assist in some way, it cannot delineate the over-all content of language program, thus, Allwright confirmed that the textbooks have a limited role, in which the students are considered to be restricted and "captive" learners (as cited in White , n. d.).

Accordingly, the content or examples of textbooks may not be relevant or appropriate to the group and they may not reflect the students' needs, in addition to the use of inauthentic language

and controversial topics in different contexts (Richard, 2001, p. 2). Similarly, Harwood (2005) and Swales (1980) highlight the disadvantages regarding the use of textbooks. At one extreme, the wide use of textbooks can be seen as educational failure (Swales, 1980). No textbook can effectively address individual learning styles, differences of learners and the requirement of every classroom setting (Tomlinson, 2003; Ur, 1996; William, 1993). At its worse, teachers may become totally reliant on the textbook and not spend time preparing their lessons (Ur, 1996; Tomlinson, 2008).

This would ultimately lead to an adverse situation in which the teacher teaches the book rather than teaching the language itself (McGrath, 2002; Reynolds, 1974). Allright (1981) argues that textbooks, in some situations, may affect learners' involvement in the language acquisition process. He recommended that pre-packaged textbooks are inadequate to sufficiently cater for the complicated dynamics of the language acquisition process.

The structure of the textbook might inhibit creative thinking and imagination throughout the training and teaching methods (Ur, 1996). Teaching may even be led to believing that the activities tasks of textbooks are always superior to their own ideas (McGrath, 2002).

Furthermore, learners may dislike the topics covered by the textbook and this may lead association with boredom in English lessons. (Lee, 1997; Ur, 1996).

Conclusion

In this chapter, attempts were made to shed light on the Educational system in the Algerian secondary school, spotlighting certain vital concepts for a clear understanding of the English language teaching and some approaches that have been used before the reform movement. The English language syllabi in the Algerian Educational System, particularly the third year syllabus and how it is linked to the textbook "New Prospects" have been equally tackled in this chapter. Additionally, the need was felt to give the reader an idea about the English Language Teaching Materials and different types of evaluation used in context.

Introduction

The present chapter attempts to evaluate the degree of effectiveness of the secondary school third year textbook 'New Prospect ' in implementing the issue of family values from a cross cultural perspective. In order to achieve this aim, two research tools have been designed and implemented, namely a checklist and a teachers' questionnaire. This chapter presents the analysis of the data generated by these two research tools.

3.1. General Presentation of Textbook "New Prospects"

New Prospects is designed by S. A. ARAB; B. RICH; M. BENSEMMAN and published by The National Authority for School Publications. The textbook is intended for Algerian third year high school learners. It is determined to all steams: literacy, foreign languages, scientific, and economy and management. It is consists of 270 pages. The first three pages include information about the content of the textbook and its designers followed by a "foreword" and "book map", and then teaching units, which includes six units dealing with six topics. These units and their themes are presented in the table 1 as follows:

Table 01: Themes and Units' Organization of New Prospects (curriculum of English 3AS, 2007, p. 137)

The Units	The themes
Exploring the past	Ancient civilization
Ill-gotten giants never prosper	Ethics in business: Fighting Fraud and Corruption
Schools: Different and Alike	Education in the world: Comparing Educational Systems
Safety first	Advertising, consumers and safety
It is a Giant leap for Mankind	Astronomy and the solar system

We are family	Feelings, emotions, humour, and related topics

Each unit is sub-divided into two parts, namely "Language Outcomes" and "Skills and Strategies Outcomes". The first part contains two sequences: listen and consider, read and consider, after that we have "take a break". The second part includes four sequences: research and report, listening and speaking, reading and writing, project outcome. At the end of these sequences there is an assessment and "time for" that includes a song or a poem. At the end of the textbook there are four sections: listening scripts, grammar reference, resources portfolio, and acknowledgement.

3.2 Description of the Textbook Checklist

In order to carry out this research, a textbook evaluation checklist was designed and carried out to investigate the effectiveness of the textbook in question in implementing the issue of family values from a cross-cultural perspective. The checklist consisted of ten questions aimed at dealing with the way the different aspects of cross-cultural awareness in general, and family values in particular, are addressed in the textbook under study.

3.2.1 Discussion of the Checklist

Q 01: Are the cultural themes covered in "New Prospects" interesting to the students?

The textbook "New Prospects" covered different cultural themes which are interesting to the students such as in unit one "ANCIENT CIVILIZATION" and six "WE ARE FAMILY". For instance, in the first unit which included reference to aspects of local culture as well as the Egyptian and Phoenician cultures. Coverage of the cultures in question, however, is too general to develop the type of cross-cultural awareness advocated by the proponents of the interconnection between culture and language teaching.

Q02: Does the textbook "New Prospects "deal with family values?

Family values are barely mentioned in the textbook "New Prospects". While this important issue has been clearly neglected in all the six units, the textbook mentions explicitly the issue of family values only once in unit six "WE ARE FAMILY".   But a close examination of this unit clearly demonstrates that the unit has a totally different objective.

Q03: Does unit six "WE ARE FAMILY" do justice the issue of family values?

Despite its title, unit six in the textbook "WE ARE FAMILY" which is also called "FEELINGS and EMOTIONS" does not deal specifically with to the issue of family values. In fact, the unit aims at highlighting some elements of culture that are universal. Hence, the title "we are a family" seems to suggest that all humans belong to one universal culture.

Q04: Does the material in "New Prospects" allow great deal of dialogue between the teacher and the student about the differences in family values between the local and the target culture?

Unfortunately, the material in "New Prospects" does not allow great deal of dialogue between the teacher and the student about the differences between the target and local cultures in general.

Q05: Is there across cultural perspective on culture in general?

Within the textbook "New Prospects" there is a cross cultural perspective on culture in general which is presented in the third "SCHOOLS: DIFFERENT AND ALIKE" and sixth unit "WE ARE FAMILY". In term of, pictures, texts and tasks. The third unit for example, attempts to raise awareness about the similarities and differences between today's educational systems in the world. In this regard, the text entitled "education in Britain" (p83) points out to the similarities and differences between the views of British and American people to private schooling. Moreover, the image on p97 portrays different types of schools in the United States of America and their

conception of education. Unit six "WE ARE FAMILY" aims at developing an understanding of the issue of expressing feelings across different cultures and societies .

Q 06: Is there a cross-cultural perspective of family values?

In the secondary school textbook "New prospects", family values are not adequately covered in all the six units. Though culture in general but there is no specific part in the textbook in which family values are dealt with in term of tasks and practices.

Q 07: How is the Algerian family depicted in the text?

The Algerian family is not depicted in the textbook "New Prospects" . In other words, no unit has addressed it; they included some pictures of Algerian comedians and actors (p166) in the sixth unit but, the Algerian family was not described.

Q 08: How is the target culture family depicting cross-gender differences?

In unit three (Education in the World) and six (Feelings and emotions), learners are asked to compare the Algerian system and attitudes with the American and British ones. Tasks and activities were designed to meet this goal. However, these tasks are clearly inadequate for developing a deep understanding of these issues.

Q 09: Is the issue of relationships evoked in the textbook?

The issue of relationships in the secondary school textbook "New Prospects" is is only evoked in the last unit "WE ARE A FAMILY", dealing with feelings and emotions (Love and Emotions) in relations between the two sexes and in family as well as,e.g, texts such as: "Letter to my Nephew" (p265), "Sports and Friendship among Peoples" (p267).

Q 10: Is the depiction of the issue of relationship compatible with Algerian values?

The depiction of the issue of relationship compatible with Algerian values in the textbook "New Prospects" because the textbook deals with feelings and emotions in the sixth unit "WE ARE

FAMILY" as a noble value that is found everywhere and with everybody such as the text entitled feeling (p174).

The checklist-based analysis of the first year secondary school textbook "New Prospects" has revealed that despite the authors attempt to deal with issues related to both first and target language cultures, these issues have not been addressed in an adequate way that would allow the development the type of cross-cultural awareness advocated by the proponents of the interconnection between language and culture teaching in applied linguistics. Moreover, the themes and the dialogues do not seem to reflect a principled methodology geared towards articulating the relationship between language and culture .Furthermore, unit six "we are a family" does not address the issue of family values, but rather deals with feelings and emotions so as to showcase that these aspects are shared by all human cultures. However, the cultural representations in question are far from living up to the challenge of addressing the connection between language and culture so as to impact positively language learning.

3.3 Description of Teachers' Questionnaire

According to Richards (2005), "Questionnaires are one of the most common used instruments. They are relatively easy to prepare, they can be used with large numbers of subjects, and they obtain information that is relatively easy to tabulate and analyze' (p. 60).

In order to verify and to evaluate the findings of our checklist-based analysis, a teacher's questionnaire was designed and administered to a sample of thirty five secondary school teachers in of the Wilaya of Jijel. The questionnaire attempted to gauge the effectiveness of the first-year Algerian secondary school textbook "At the Crossroads" in developing students' cross-cultural competence, in general, and the issue of family values, in particular, from teachers' perspectives. The questionnaire consists of 24 questions that are divided into three main sections. The first section is concerned with teachers' beliefs about culture teaching. The second section presents cross cultural

awareness about family values in "New Prospect". The third section deals with personal information and teachers experiences.

3.3.1 Analysis of the Questionnaire

Section one: teacher's beliefs about culture teaching

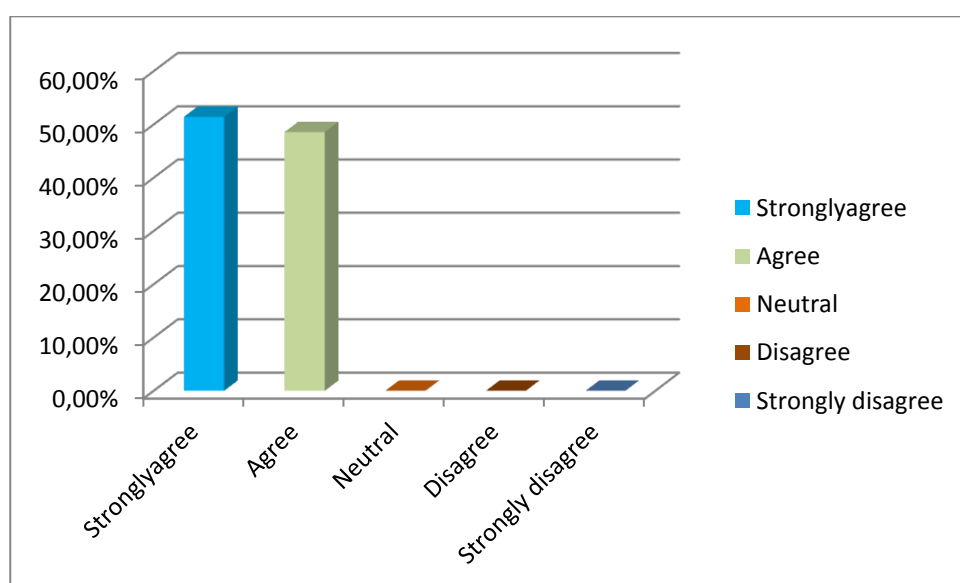**S 01:** I believe that culture and language represent two sides of the same coin.

P: Percentage   S: Statement

Table 02: *The Relationship between Language and Culture.*

Options	Stronglyagree	Agree	Neutral	Disagree	Stronglydisagree	Total
Participants	18	17	00	00	00	35
P(%)	51. 43	48. 57	00	00	00	100

**Graph 01:** *The Relationship between Language and Culture.*

The answers generated by the first question revealed that 18 teachers who represents the highest rate (51. 41%) strongly agreed that language and culture interrelated to each other, 17 teachers who represent rate (48. 57%) agreed with the statement, whereas none participant choose to be neutral, disagree, or strongly disagree.

S 02: learning the target culture enhances learners learning of the target language.

Table 03: *The Effect of the Target Culture on Target Language.*

Options	Strongly agree	Agree	Neutral	Disagree	Disagree Strongly	Total
Participants	19	15	1	00	00	35
P(%)	54. 28	42. 86	2. 86	00	00	100

**Graph 02***: The Effect of the Target Culture on Target Language.*
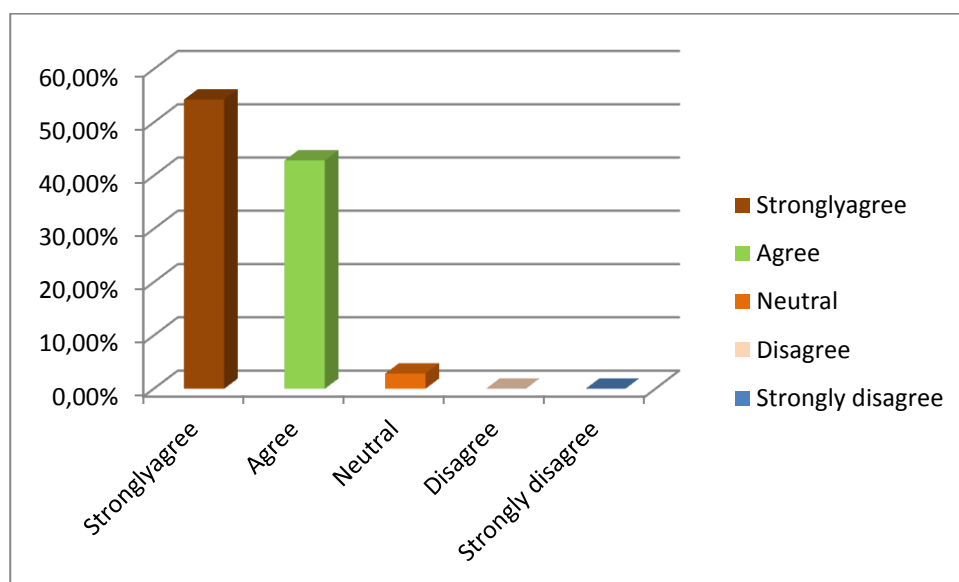
From the data in the table above, 19 teachers who represent the highest rate (54. 28%) strongly agreed that learning the target culture influence learners' learning of the target language. However, (42. 86%) agreed with the statement, while (2. 86%) choose to be neutral.

S 03: Encouraging learners to draw comparisons between mother tongue culture and the target language enhances their learning of the target culture.

Table 04: *The Relation between the T L, T C, and the MTC.*

Options	Agree Strongly	Agree	Neutral	Disagree	Disagree Strongly	Total
Participants	9	16	10	00	00	35
P(%)	25.71	45.71	28.57	00	00	100

Graph 03: *The Relation between the TL, TC, and the MTC.*
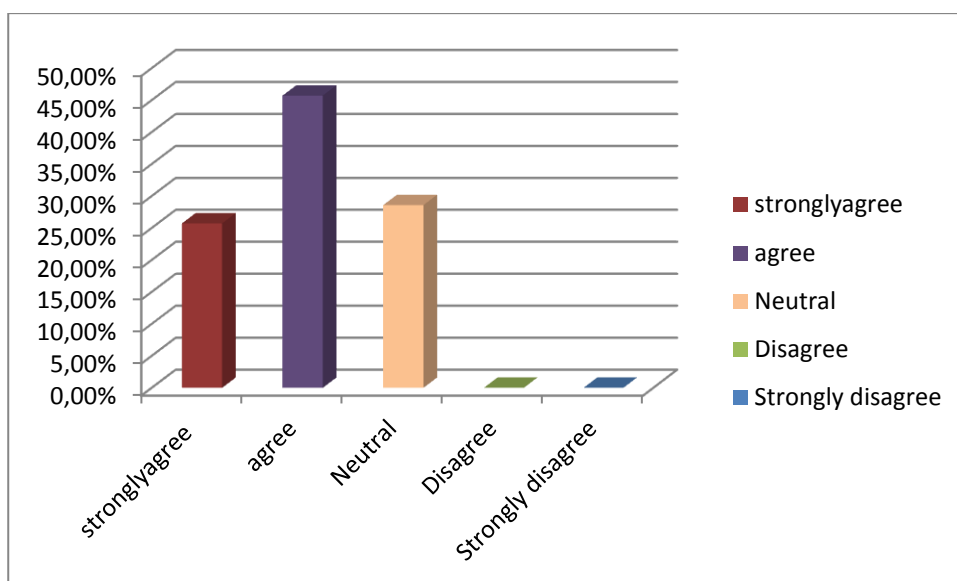
The results showed that, more than half teachers (71. 42%) agreed that it is necessary to compare mother tongue language and the target language to enhance the learning of the target culture. While, (28. 57%) choose to be neutral.
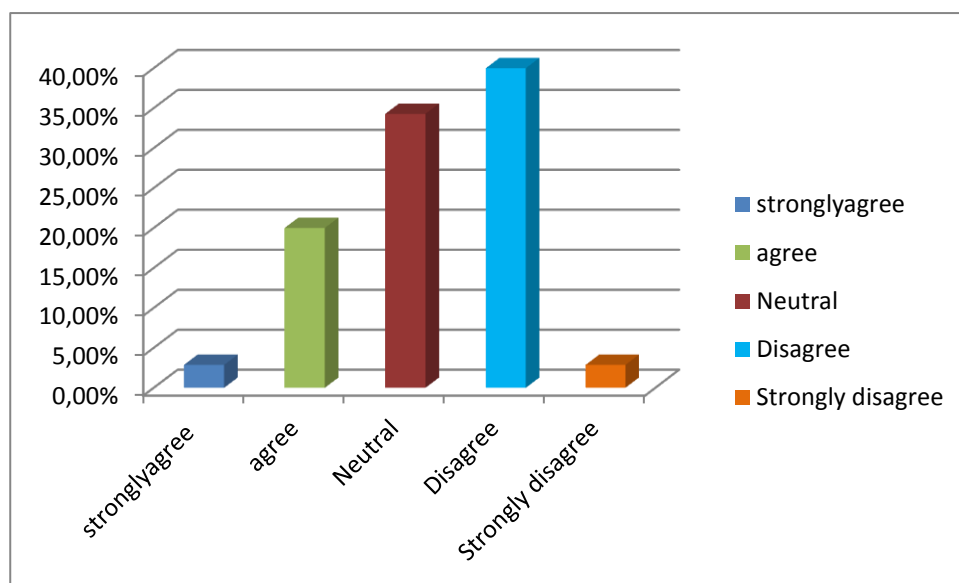
S 04: I do constantly refer to cultural differences between the local and the target cultures.

Table 05: *Differences between the Local and Target Cultures.*

Options	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total
Participants	01	23	07	03	01	35
P(%)	2. 86	65.71	20	8. 57	2. 86	100

Graph 04: *Differences between the Local and Target Cultures.*

The table above shows that 24 teachers who represent the highest rate (68. 57%) either strongly agreed or agreed that they refer to cultural differences between the local and target culture.While the rest (20%) choose to be neutral. Others who represent also (8. 57%) disagreed with the statement. Finally, (2. 86%) strongly disagreed with it.

Section Two: Cross-cultural Awareness about Family Values in New Prospects

S 05: I find the cultural themes covered in new prospects interesting to the students.

Table 06*: the cultural themes covered in New Prospects.*

Options	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total
Participants	03	12	08	12	00	35
P(%)	8. 57	34. 28	22. 86	34. 28	00	100

**Graph 05***: the cultural themes covered in New Prospects.*
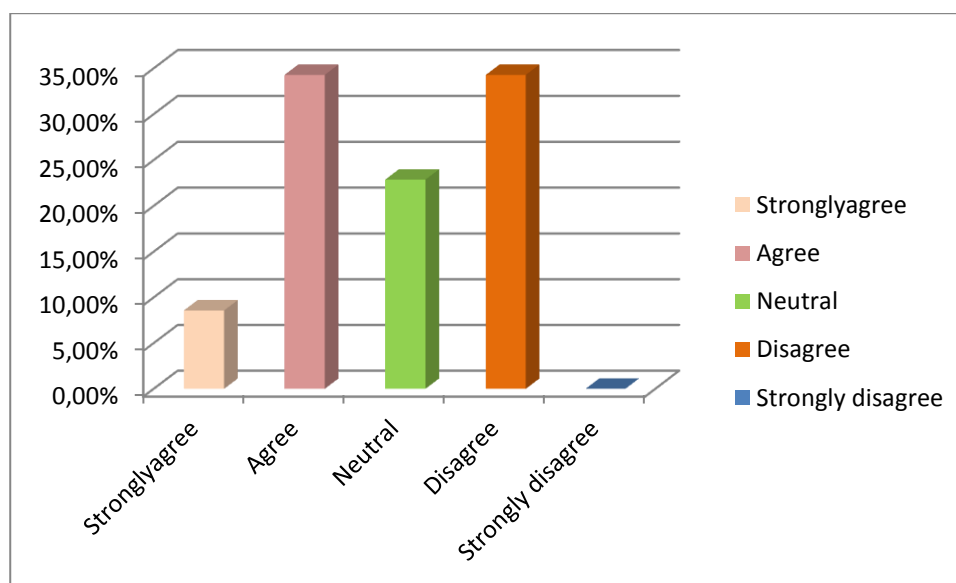
As reported by teachers in the table and graph above, (34. 28%) agreed and (34. 28%) disagreed with the idea that the textbook New Prospect contains themes which are interesting for students. Only, (8. 57%) strongly agreed with the statement. The remaining participants choose to be neutral.

S 06: Algerian culture is constantly referred in every unit of New Prospect.

Table 07: *The Permanent reference to the Algerian Culture in the Textbook.*

Options	Agree Strongly	Agree	Neutral	Disagree	Disagree Strongly	Total
Participants	01	07	12	14	01	35
P(%)	2. 86	20	34. 28	40	2. 86	100

**Graph 06**: *The Permanent reference to the Algerian Culture in the Textbook.*
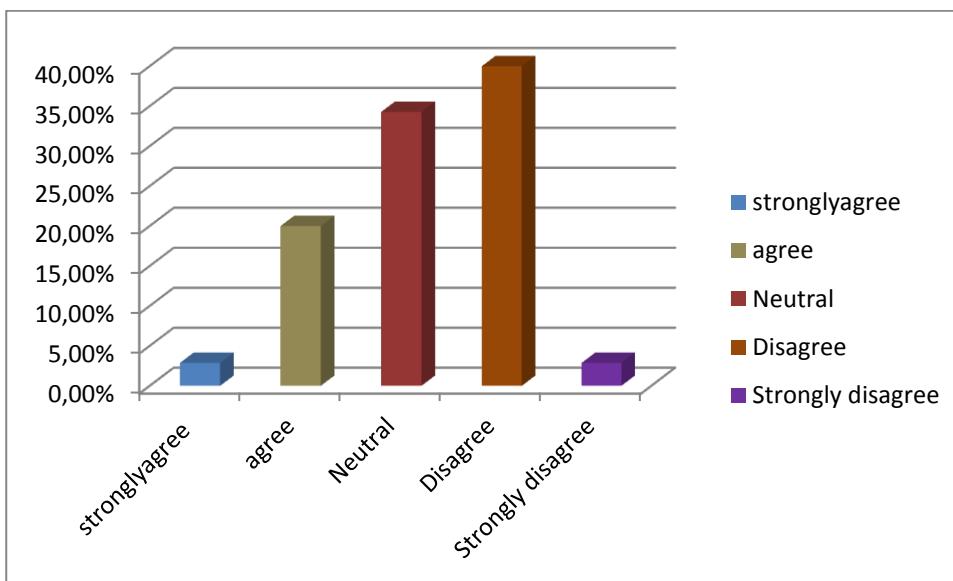
The data, in both the table and graph shows that the majority of teachers (42. 86%) disagreed with the statement, which indicates that the Algerian culture is constantly referred to in every unit of New Prospects. While, (22. 86%) agreed with the statement and the rest of participants (34. 28%) choose to be neutral.

S 07: The Cultural Themes New Prospects are Clearly Biased in Favor of British and American Cultures.

Table 08: *Coverage of Anglo-Saxon Culture.*

| Options	Agree Strongly	Agree	Neutral	Disagree	Disagree Strongly	Total
Participants 15	06	03	09	02	35	
P(%)	42. 86	17. 14	8. 57	25. 71	5. 71	100

Graph 07: *Coverage of Anglo-Saxon Culture.*
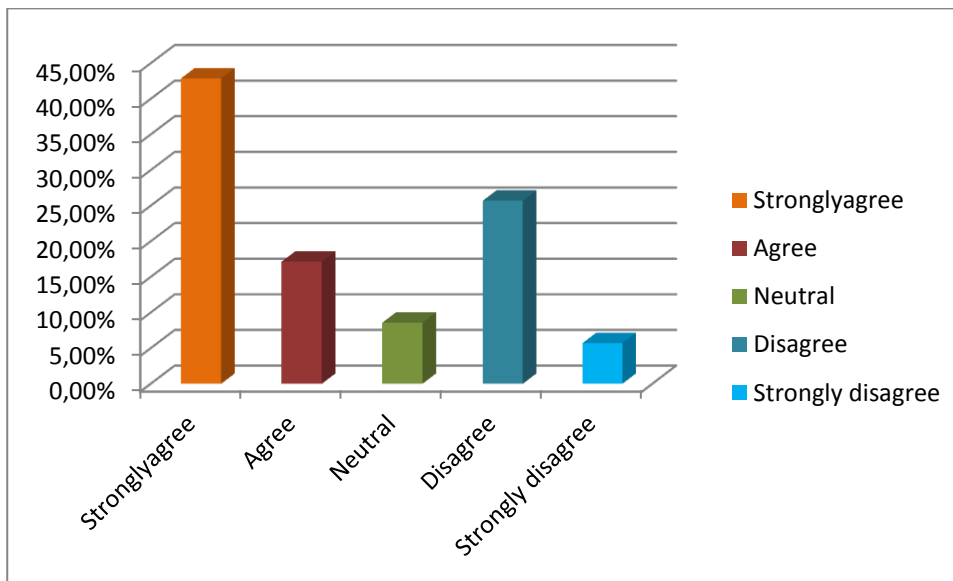
According to the table and graph above, 60% of the respondents agreed that the cultural themes in New Prospects are obviously biased in favor of British and American. While (31. 42%) disagree with the statement. Only (8. 57%) chose to be neutral.

S 08: Family values represent a key issue in the study of any culture.

Table 09: *family values as the core of any cultural study.*

Options	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total
Participants	11	23	1	00	00	35
P(%)	31. 43	65. 71	2. 86	00	00	100

**Graph 08**: *family values as the core of any cultural study*
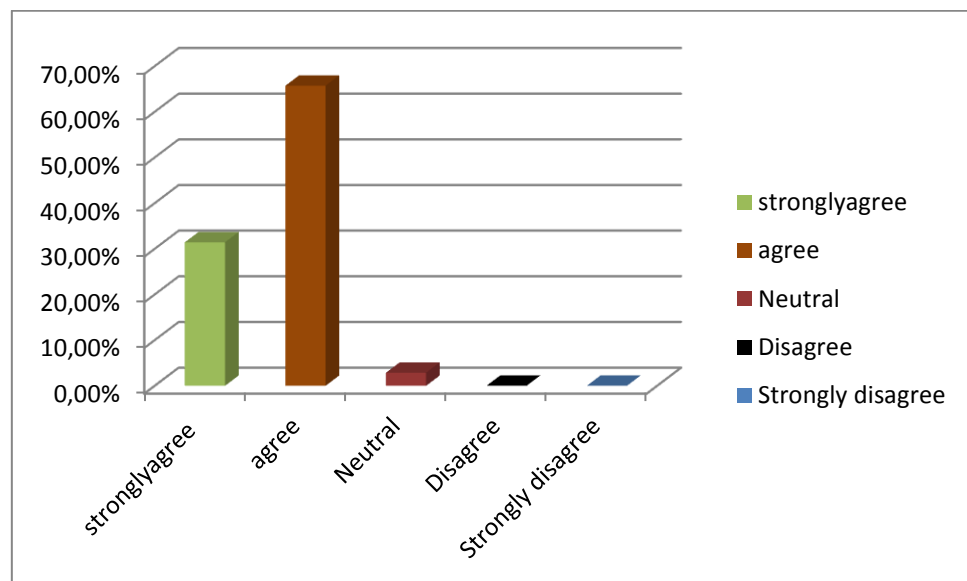
In this table, it is noticed that most of participants (97. 14%) agreed that family values are fundamental in the study of any culture. Only few of the participants (2. 86%) disagreed with the statement.

S 09: New Prospects deals superficially with the issue of family values.

Table10: *The Articulation of family values.*

Options	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree	Total
Participants	09	13	06	07	00	35
P(%)	25, 71	37, 14	17, 14	20%	00	100

Graph 09: *The Articulation of family values*
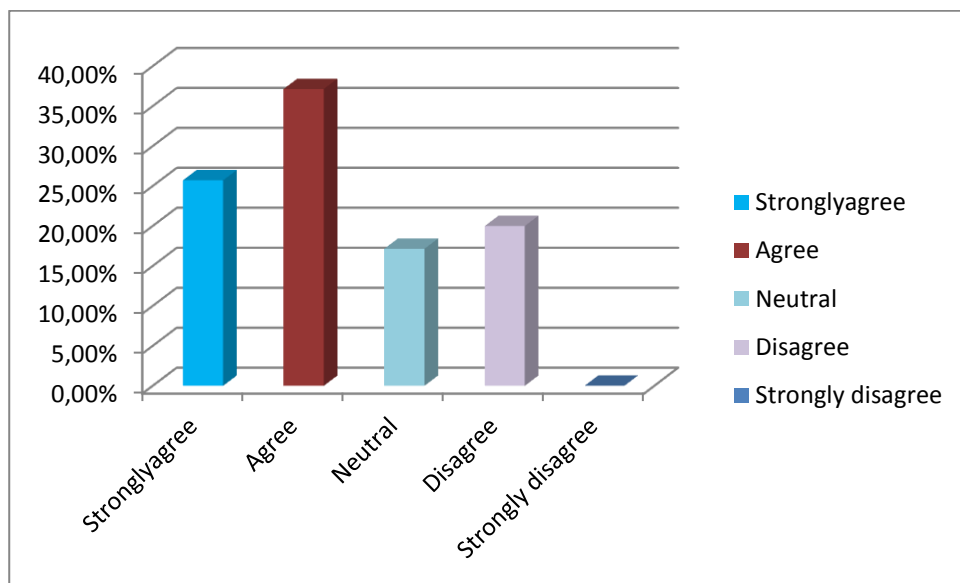
According to the table and graph above, the highest rate represents (62. 85%), (25. 71%) are strongly agreed and (37. 14%) are agreed) who agree that family values appeared *ostensibly* in the textbook New Prospects. Also, some of the informants (20%) disagreed with the statement. Whereas, the remaining participants choose to be neutral.

S 10: the title of the sixth unit of the textbook, WE ARE A FAMILY, is deceiving because the unit pays only scant attention to the issue of family values.

Table 11: *the discussion of family values in unit six*

Options	Agree Strongly	Agree	Neutral	Disagree	Disagree Strongly	Total
Participants 08	17	07	04	00		35
P(%) 22. 86	48. 57	20	11. 43	00		100

**Graph 10***: the discussion of family values in unit six*
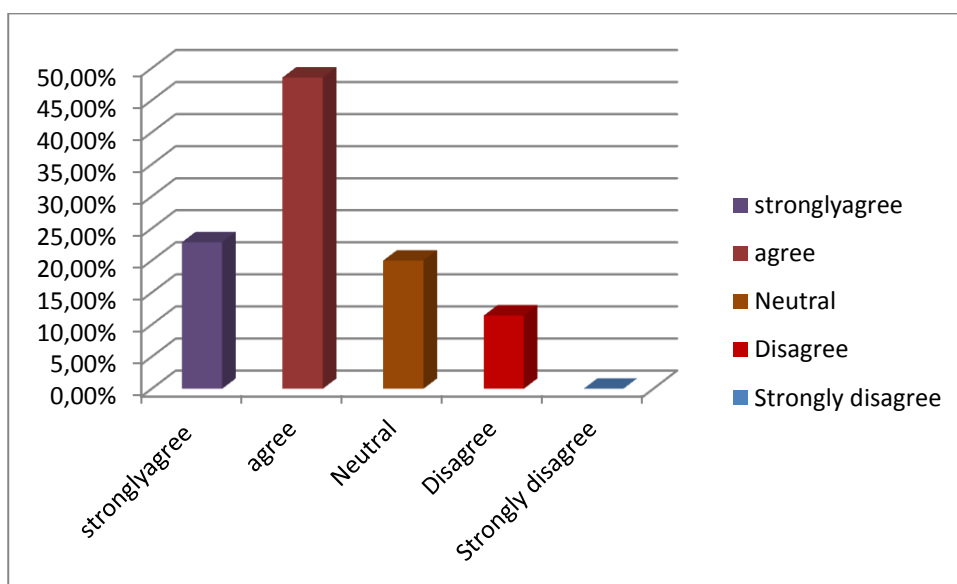
According to the data in both table10 and graph 10 above, a high percentage of participants (48. 57%) agree that the title of the unit and the internal objects are parallel lines. It does not concern with the issue of family values, it is only scant attention to it. Also (22. 86%) strongly agreed with the statement. Some of them who represent rate (11. 43%) disagreed and the rest of participants (20%) choose to be neutral.

S 11: The Algerian family's structure is different from that of its counterpart in America and

Britain

Table 12: *Algerian Family's' Structure vs. Anglo-Saxon Family's' structure.*

Options	Strongly agree	agree	Neutral	Disagree	Strongly disagree	Total
Participants	12	16	07	0	0	35
P(%)	34.29	45. 71	20	0	0	100

Graph11: *Algerian Family Structure Vs. Anglo-Saxon Family structure.*
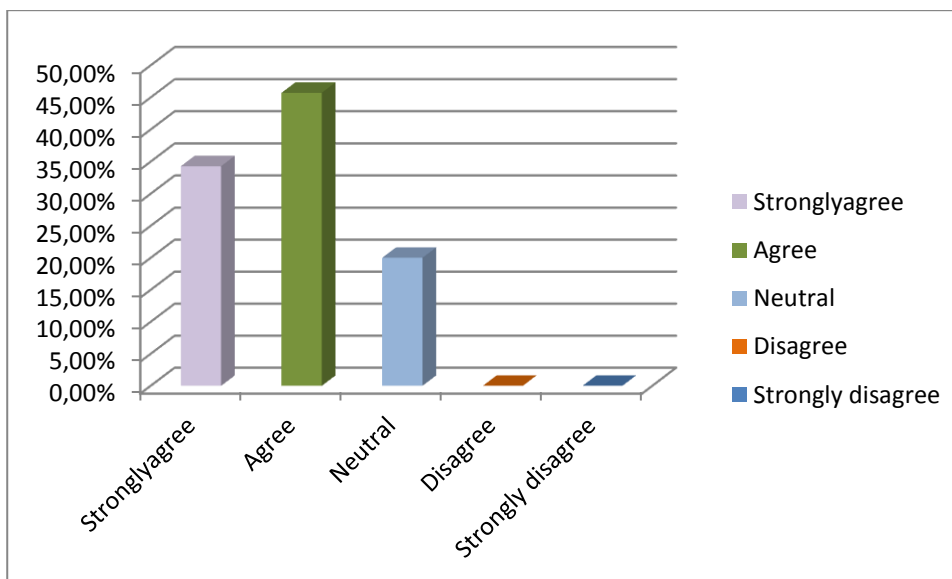
The table indicates that 12 teachers (34. 29%) strongly agreed and 16 teachers representing (45.

71%) agreed, while 7 teachers kept undecided (20%) and none teacher disagreed or strongly

disagreed. So, a high proportion of the sample (total of 28 teachers from 35 teachers) agreed that the

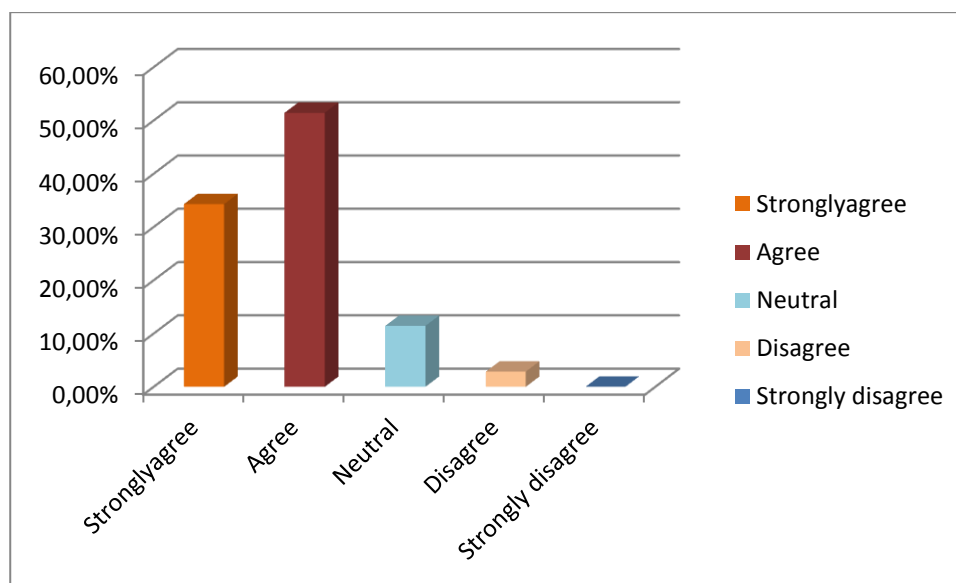Algerian family structure is different from its counterpart in America and Britain.

S 12: The Algerian family's functions and roles are different from those of its counterpart in America and Britain

Table 13: *Function and Roles of the Algerian Family compared to family in America and Britain.*

Options	Strongly agree	Agree	Neutral	Disagree	Strongly disagree	Total
Participants	12	18	4	1	0	35
P(%)	34. 29	51. 43	11. 43	2. 85	0	100

Graph12: *Function and Roles of the Algerian Family compared to family in America and Britain.*


From the result, it is noticed that 30 out of 35 of the participants agreed on the idea that the Algerian family's' functions and roles are different from those of its counterpart in America and Britain, while only one of them disagreed with the statement. However, 4 participants chose to be neutral. So, the majority of teachers agreed that families in Algeria, America, and Britain do not have the same functions and roles in society.

S 13: The Algerian family's' beliefs and attitudes are different from those of its counterparts in America and Britain

Table 14: *Differences between Algerian, American, and British Families.*

Options	agree strongly	agree	Neutral	Disagree	disagree strongly	Total
Participants	16	18	1	0	0	35
P(%)	45.71	51.43	2.86	0	0	100

**Graph13:** *Differences between Algerian, American, and British Families.*
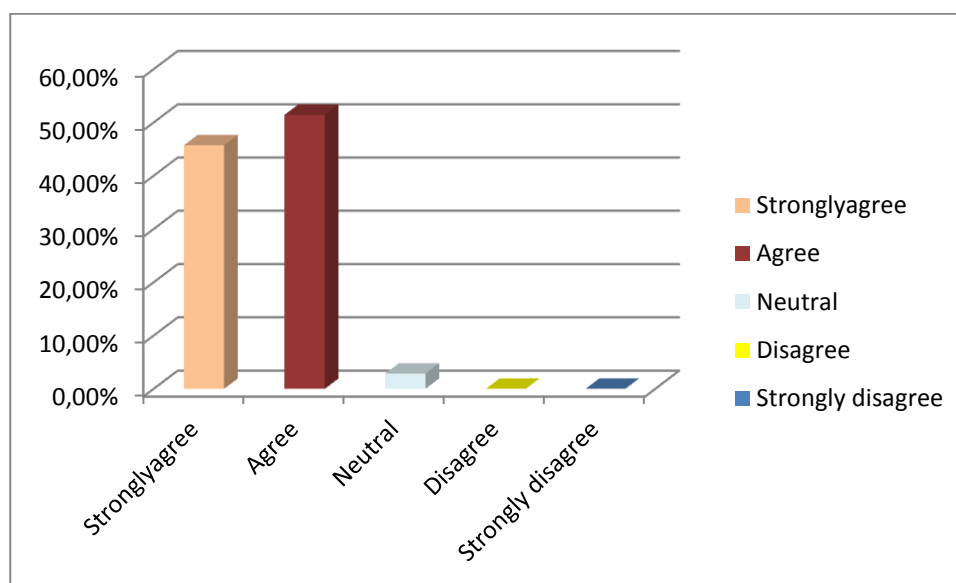
The results in table 13 point out that most teachers (97.14%) agreed that the algerian families' beliefs and attitudes are different from those of its counterparts in America and Britain. 16 teachers strongly agreed (45.71%) and 18 teachers agreed (51.43%).

S 14: The Algerian familys' ideals are different from those of its counterparts in America and Britain

Table 15: *Teachers' views towards Algerian Ideal Families Compared to its Counterpart in America and Britain.*

Options	Strongly agree	agree	Neutral	Disagree	Strongly disagree	Total
Participants	14	14	0	7	0	35
P(%)	40	40	0	20	0	100

Graph14: *Teachers' views towards Algerian Ideal Families Compared to its Counterpart in America and Britain.*
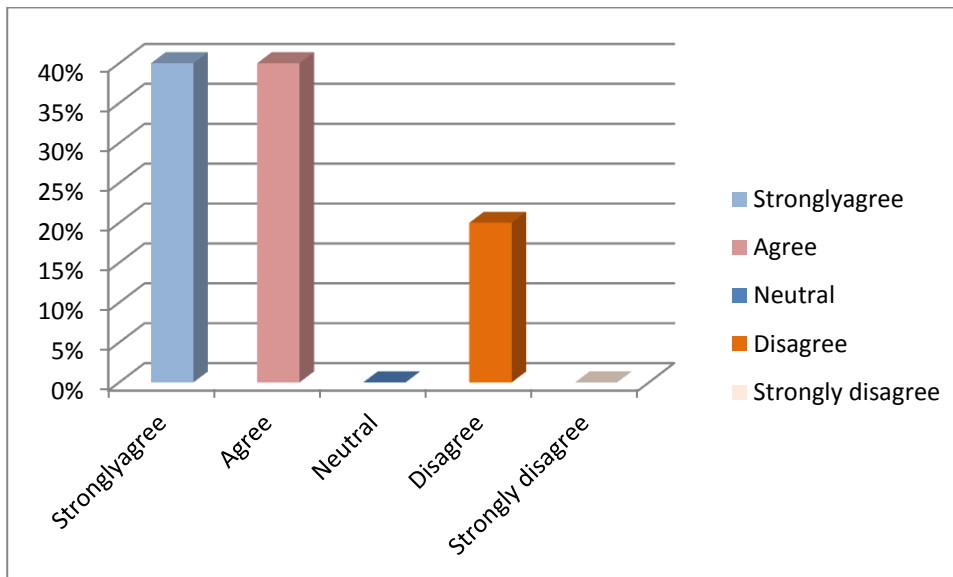

From the table 14 we can deduce that the great majority of the participants (80%) have chosen the option agree. 14 participants (40%) agreed and the same percentage (40%) strongly agreed. None of the participant chose to be neutral. However, those who reported disagreement were 7 participants (20%).

S: 15 American and British family values should serve as a model for Algerian society

Table 16: *American and British Family Values as a Model for Algerian Society.*

Options	agree Strongly	agree	Neutral	Disagree	Disagree	Strongly	Total
Participants	5	4	2	12		12	35
P(%)	14. 28	11. 43	5. 71	34. 29		34. 23	100

**Graph15:** *American and British Family Values as a Model for Algerian Society.*
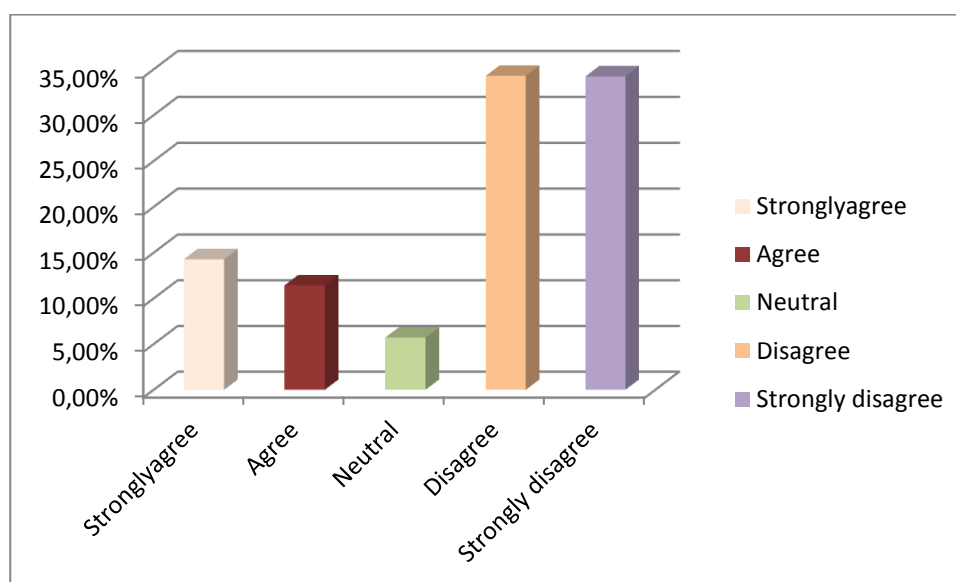
The results in table 15 show that, high proportion of teachers 24 out of 35 (68. 58%) reported that American and British family values should not serve as a model for Algerian society, while only 9 teachers representing less than a quarter (25. 71%) of the population agreed with the statement and only 2 teachers (5. 71%) were undecided.

S 16: The material in New Prospects allows a great deal of dialogue between the teacher and the

student about the differences in family values between the local and the target cultures

Table 17: *New Prospects' Materials Allowed Dialogues about Family Values Differences between*

Local and Target Cultures.

Options	Strongly agree	agree	Neutral	Disagree	Strongly disagree	Total
Participants	**0**	**6**	**18**	**11**	**0**	**35**
P(%)	**0**	**17. 14**	**51. 43**	**31. 43**	**0**	**100**

Graph16: *New Prospects' Materials Allowed Dialogues about Family Values Differences between*

Local and Target Cultures.
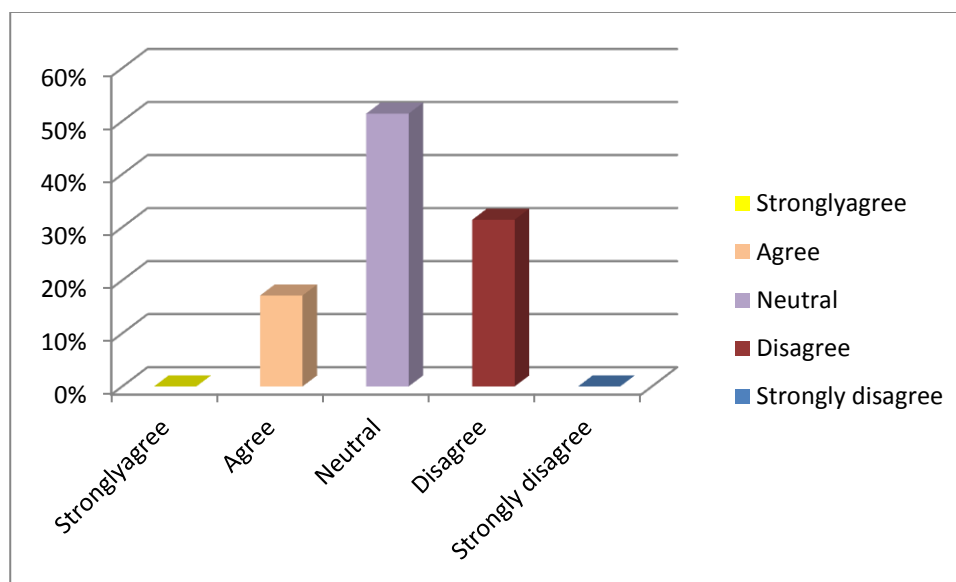
The answers enunciated in the above table indicate that half of teachers (51. 43%) preferred to

be neutral with regard to the statement "the material in New Prospects allows a great deal of

dialogue between the teacher and the student about the differences in family values between the

local and the target cultures". statement, while the remaining percentage of teachers (31. 43%) have

not agreed with that.

Consequently, the fact that most of the teachers preferred to be neutral probably means that New

Prospects do not contain such dialogues that tackle differences in family values' between local and

Target Cultures

S 17: The English textbook should focus more on the differences in family values between the local

and the target culture.

Table 18: *Textbooks' Focuses on Local Family Values and the Target Culture.*

Options	Strongly agree	agree	Neutral	Disagree	Strongly disagree	Total
Participants	00	6	18	11	00	35
P(%)	00	17. 14	51. 43	31. 43	00	100

Graph17: *Textbooks' Focuses on Local Family Values and the Target Culture.*
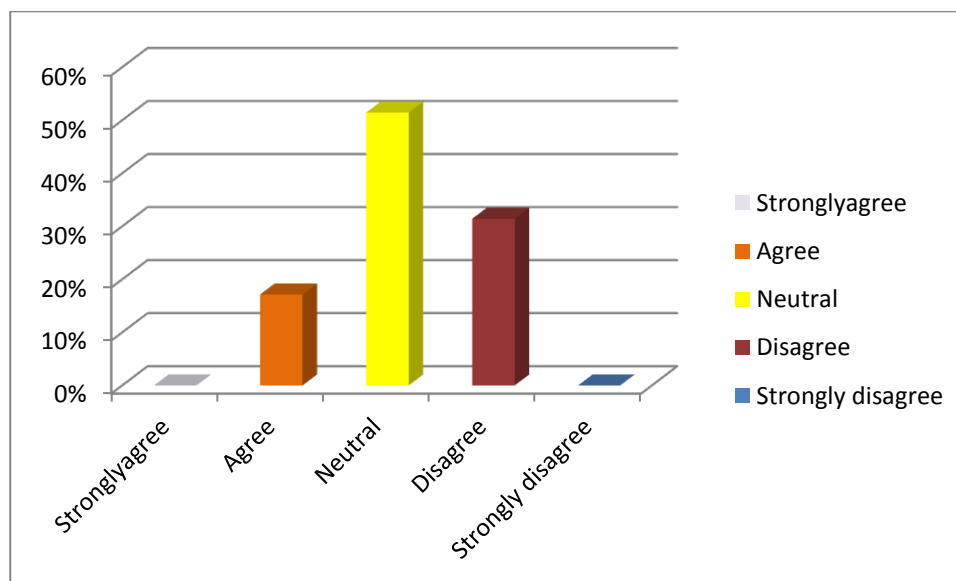
From the above results we can notice that the minority of teachers agreed, with (17. 14%) of

them strongly agreed that the English textbook should focus more on the differences in family

values between the local and the target cultures, 18 teachers (51, 43%) have chosen the option

neutral and (31.43%) represents the option disagree.

S 18: The cross-cultural study of the issue of family values is susceptible to allow Algerian

secondary school students to reach higher levels of intellectual maturation concerning this issue.

Table 19: *The Role of Cross-cultural Study of the Family Values.*

Options	Strongly agree	agree	Neutral	Disagree	Strongly disagree	Total
Participants	2	21	7	5	0	35
P(%)	5. 71	60	20	14. 29	0	100

Graph 18: *The Role of Cross-cultural Study of the Family Values Issues*
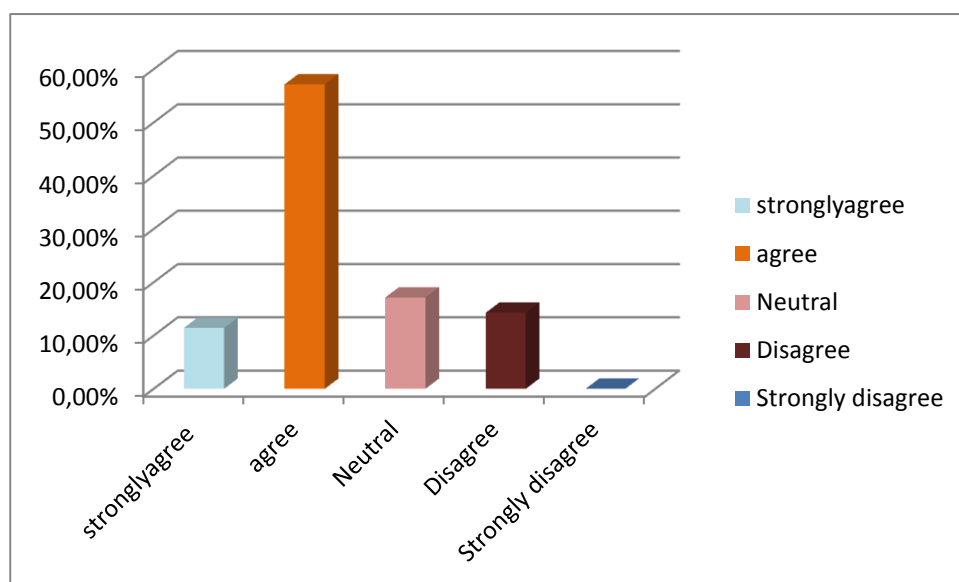
As the result display, 21 participants (60%) agreed and 2 of them (5. 71%) strongly agreed that

the cross-cultural study of the issue of family values is susceptible to allow Algerian secondary

school students to reach higher levels of intellectual maturation, while 7 participants (20%)
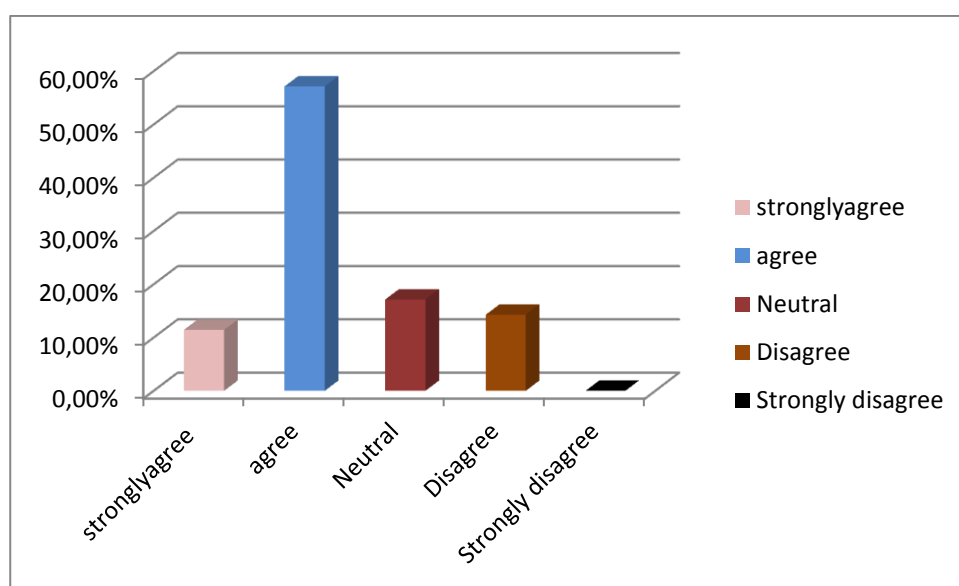
preferred to be neutral. The rest of the participants either disagreed or strongly disagreed on the statement.

S 19: The cross-cultural study of the issue of family values is susceptible to enable Algerian students to learn better the English language and its culture.

Table 20: *The Susceptibility of Cross-cultural Study of the Family Values Issues in Enhancing Algerian Students' English Language and its Cultures.*

Options	agree	agree	Neutral	Disagree	disagree	Total
Participants	4	20	6	5	0	35
P(%)	11. 43	57. 14	17. 14	14. 29	0	100

Graph 19: *The Susceptibility of Cross-cultural Study of the Family Values Issues in Enhancing Algerian Students' English Language and its Cultures.*

The answers obtained from the table above (19) revealed that half of teachers (57. 17%) agreed with the statement "The cross-cultural study of the issue of family values is susceptible to enable Algerian students to learn better the English language and its culture". Followed by 4 teachers (11. 43%) who strongly agreed with that, 6 teachers tend to be neutral and only 5 of them (14. 29%) disagreed with the statement.
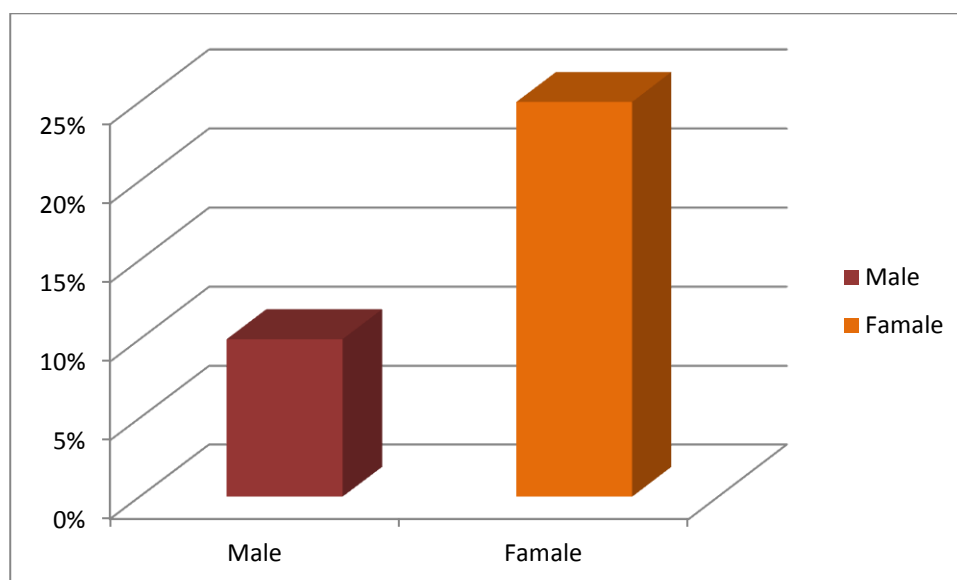
Section Three: General Information

Q 20: Gender

   a) Male   b) Female

Table 21: *Teachers' Gender*

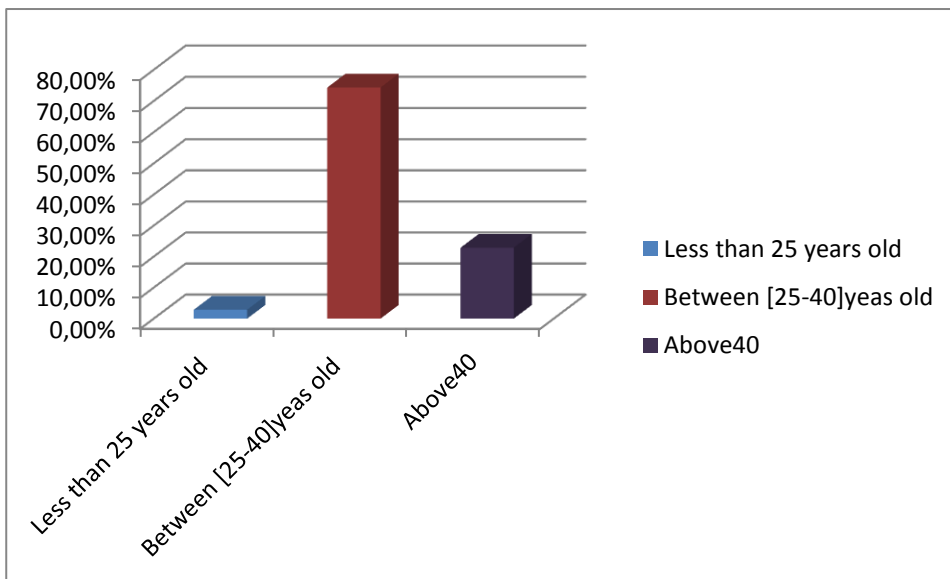| **s** Option	Male	Female	Total
Participants	**10**	**25**	**35**

Graph 20: *Teachers' Gender*

As indicated in table 20, among the thirty five teachers, ten are males while twenty five are females.

Q 21: Teachers' Age

Table 22: *Teachers' Age*

Options	Lesstha n 25 yearsold	Between [25-40] yeasold	Above 40	Total
Participants	1	26	8	35
P(%)	2.86	74.28	22.86	100

Graph 21: *Teachers' Age*

The respondents in the study are classified into three categories. The first category of teachers who are less than 25 years old represents the lowest percentage (2. 86%). The second category of teacher who are between 25 years and 40 years old which represents the highest percentage (74. 28%). Followed by (22. 86%) of teachers who are older than 40 years old.

Q 22: Teaching Experience

Table 23: *Teaching Experience*

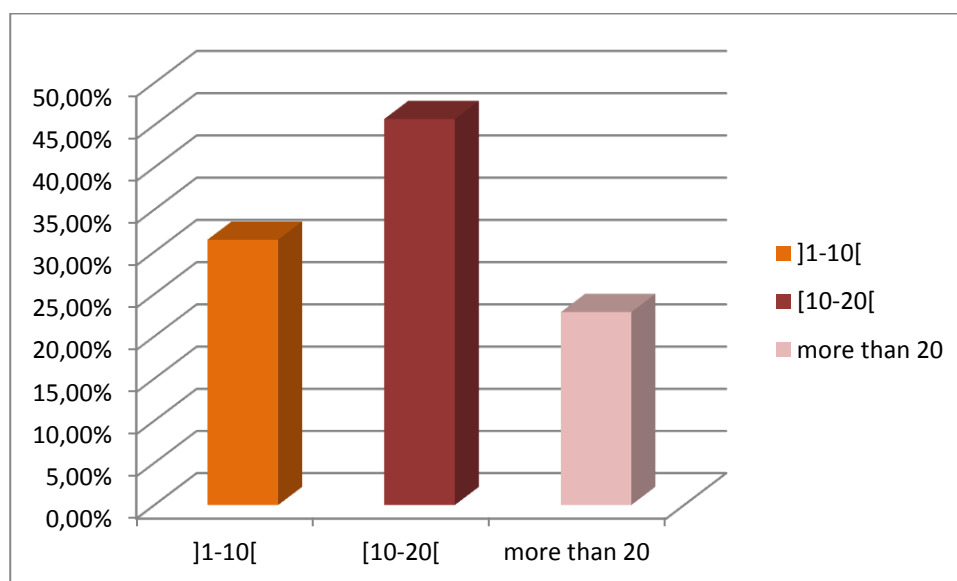| Options	[1-10[	[10-20[	More than 20	Total
Participants	11	16	8	35
P(%)	31. 43	45. 71	22. 86	100

Graph 22: *Teaching Experience*

Table 22 is divided into three categories. The second category [1-10[represents the highest percentage in the table. (45. 71%) of the teachers who have between 10 to 20 years of experience in teaching English. (31. 43%) represents the teachers who have less than 10 years of experience. (22. 86%), the lowest percentage in the table that is scored by teachers who have more than 20 years' work experience. This means that the vast majority of teachers have had some experience in teaching the programme designed for third year classes and are familiar with the textbook **"New Prospects"**, which would provide reliable answers to the questions they were requested to answer.

Q 23: The level you teach this year

Table 24: The Teaching Level

| Options	1st year	2 ndyear	3 rd year	Total
Participants	7	13	15	35
P(%)	20	37. 14	42. 86	100

Graph 23: *The Teaching Level*
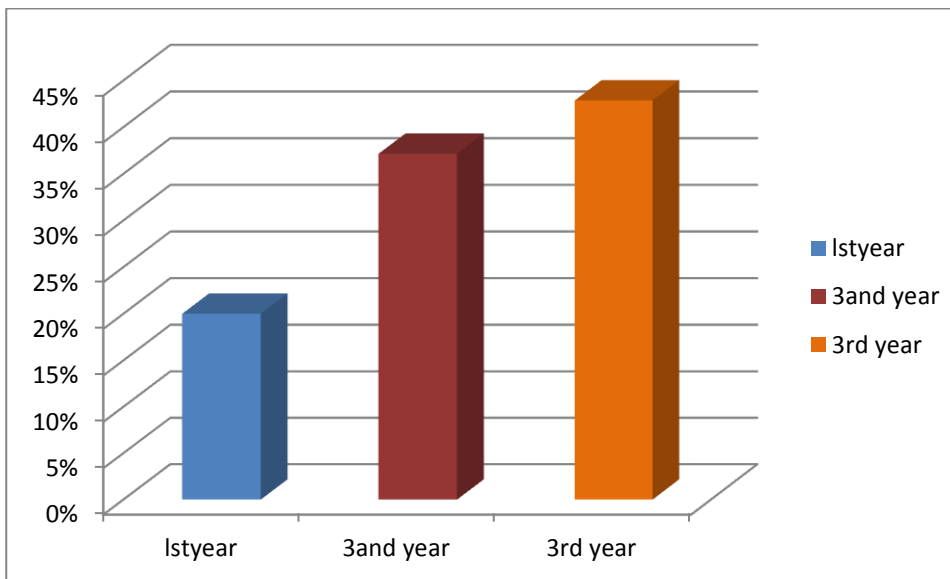
From the table 23, it is noticed that the highest rate (42. 86%) represents teachers who teach third

year level. While (37. 14%) teach second year and the remaining participants (20%) teach first year.

Q 24: Teaching experience in the third year

Table 25*: Teaching Experience in Third Year*

Options	Lessthan 5 years	Between 5-15 years	More than 15 years	Total
Participants	13	14	8	35
P(%)	37. 14	40	22. 86	100

Graph 24: *Teaching Experience in Third Year*
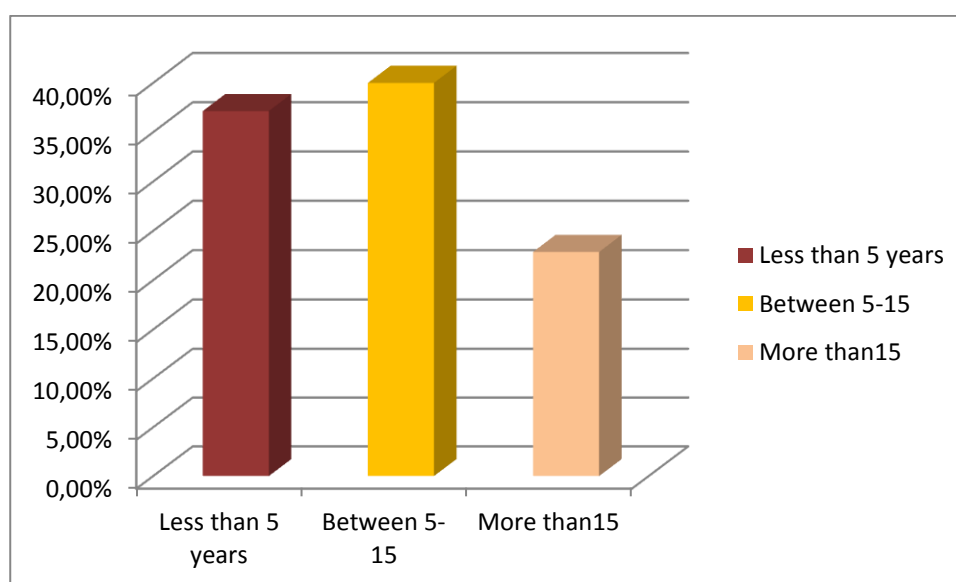
Teachers in this question were required to give the number of years they have been teaching English for third year classes. As shown in the table above, (37.14%) of the participants represent teachers who have an experience for less than 05 years, followed by teachers whose experience in teaching third year classes is between 05 and 15 years with (40%), then eight (08) teachers representing (22. 86%) had more than 15 years' experience, from the experience of these teachers, it can be confirmed that they know how to evaluate their students' achievement.

3.3.2 Discussion of the Questionnaire Results

The results of the questionnaire demonstrate that the teachers are highly aware about the interconnection between language and culture and the need to endow learners with a high level of cross-cultural competence. The results of the questionnaire also clearly demonstrate that the teachers have positive views about American and British cultures. Moreover, the teachers demonstrated high awareness about differences between the essential differences in terms of family values between the first language and the target language cultures. Furthermore, the results of the questionnaire show that the respondents confirm the results of the checklist-based analysis in cross-cultural competence is not adequately developed in the textbook under study and the issue of family values is almost absent in the textbook.

Conclusion

The present chapter has presented an analysis of the data generated by the two research instruments used in the present study, namely the checklist and the questionnaire. The results of the checklist-based analysis has revealed that the themes and tasks of the textbook are too weak to develop the level of cross-cultural competence that would allow learners to improve their mastery of the target language. Moreover, the issue of family values is totally absent in the textbook despite the existence of a unit, unit six, the title of which seems to allude to this issue. These results have been largely confirmed by the teachers' questionnaire.

General Conclusion

Our study aims at investigating the effectiveness of the third year secondary school textbook "New Prospects" in articulating the issue of family values from a cross cultural perspective.

The theoretical part of this dissertation, chapter one and chapter two, reviewed respectively the literature related to language culture teaching and textbook evaluation so as to provide the necessary framework for the design of the checklist and the questionnaire used in the practical part.

In order to achieve the aims of the present study, a checklist was designed and implemented in the analysis of the textbook under study. In addition, a teachers 'questionnaire was designed and implemented to 35 secondary school teachers of English in the Wilaya of Jijel chosen at random on the basis of convenience so as to verify the findings of the checklist. The checklist-based analysis has revealed that despite the authors attempt to deal with issues related to both first and target language cultures, these issues have not been addressed in an adequate way that would allow the development the type of cross-cultural awareness advocated by the proponents of the interconnection between language and culture teaching in applied linguistics. Moreover, the themes and the dialogues do not seem to reflect a principled methodology geared towards articulating the relationship between language and culture .Furthermore, unit six "we are a family" does not address the issue of family values, but rather deals with feelings and emotions so as to showcase that these aspects are shared by all human cultures. However, the cultural representations in question are far from living up to the challenge of addressing the connection between language and culture so as to impact positively language learning. The results of the teachers 'questionnaire have largely confirmed these findings.