

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
University of Mohammed Seddik Ben Yahia, Jijel
Faculty of Letters and Languages
Department of English Language and Literature



**An Evaluation of the Cultural Content of the First Year
Middle School EFL Textbook “My Book of English”**

Dissertation Submitted in Partial Fulfilment of the Requirements for Master Degree in the
Didactics of English

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Abstract

The present study aimed at evaluating the cultural content of the Algerian first year middle school textbook of English "My Book of English". More specifically, it investigates the adequacy of the cultural components included in the textbook and the extent to which these components help the learners in developing their intercultural communicative competence. To achieve the aims of the research, the data were collected by means of a content analysis. The latter is carried out through using a checklist that heavily relies on Merrouche's framework(2006). The findings showed that despite of the fact that the textbook includes different cultural aspects, the representation remains incomplete and imbalanced. The analysis revealed that there is a preference for big 'C' culture at the expense of small 'c' culture, that the textbook focuses on the source culture while it covers to some extent the target culture and underestimates the presence of the international culture and that the cultural components do not help the learners to engage in deep reflection as they merely belong to the knowledge-oriented level. Hence, the textbook fails to promote the learners' intercultural communicative competence. Based on the results obtained, some pedagogical recommendations are suggested.

Key words: culture, intercultural communicative competence, cultural components, textbook, textbook evaluation

Dedication

I dedicate this work to:

My lovely mother and my dear father;

my sisters Yasmina, Hanane, Sarrah, Miyada and Assia;

my brothers Mesbah, Saleh, Antar, Chouaib and Samir;

my nieces and nephews;

to my friends Soumia and Ryma, my classmates and everyone who supported me.

HAYET

To the reason of what I become today;

thanks for your great support and care; Dad & Mom;

to my dearest sisters and brother: Imane, Mayssa, Mohamed.

to all my beloved friends: Halima, Oussama, Kamel;

to the spirit of my grandmother;

And last but not least;

As many letters as this research

I would thank my colleague: Kitouni Amira

For her support and help

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List of Abbreviations and Symbols

%: Percentage

AM: Année Moyenne

CBA: Competency Based Approach

CBLT: Competency Based Language Teaching

EFL: English as a Foreign Language

ELT: English Language Teaching

P: Page

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General Introduction

1. Statement of the Problem
2. Aims of the Study
3. Research Questions
4. Means of the Research
5. Structure of the Study

General Introduction

1. Statement of the Problem

Language and culture are two inseparable or interconnected aspects that complement each other. Language is described as the primary vehicle by which a culture emanates its beliefs, values, and norms. Similarly, language is influenced by culture; without culture, language would be like water without a source or a tree without roots. Thus, the connection between language and culture must be well accounted for in foreign language teaching and learning.

In the current era of globalization, English has become an international language, mainly used as a means of communication among people from different countries and backgrounds. This fact highlights the significance of attaining intercultural competence, as one of the components of communicative competence.

In the Algerian context, the ministry of education adopted a new reform in 2016 known as the Second Generation Program which aims to foster learners' achievement and academic skills such as critical thinking and problem-solving skills. New textbooks were designed and issued at the middle school level.

Arguably, textbooks are the main sources of input for English as a foreign Language (EFL) teachers and learners. So, they should be rich mediators in transmitting intercultural knowledge and information to learners to enable them to use English to communicate with people from different cultures. Because Algerian EFL learners are introduced to English in their first year middle school through the new textbook "My Book of English", examining the cultural content in this new textbook and its potential in developing the learners' intercultural communicative competence is an important issue to be investigated.

2. Aims of the Study

This study aims at examining the way the cultural components are presented in the first year middle school textbook "My book of English". It also aims at investigating the extent to which the cultural components develop the learners' intercultural communicative competence.

3. Research Questions

The present study seeks to provide answers to the following research questions:

1. What types of culture are represented in the textbook? Source, target or international culture? Big 'C'/small 'c' culture?.
2. How are the cultural components presented in the Algerian First Year Middle School textbook of English "My Book of English"?
3. To what extent do the cultural components develop the learners' intercultural communicative competence?

4. Means of the Research

To achieve the aims of the present research, an evaluation of the cultural components in first year middle school textbook, "My Book of English", will be examined in order to inquire about the place of culture and the incorporation of intercultural components in the English textbook. It is chosen as a sample since the first year middle school learners did not tackle the English language before. Additionally, a checklist is designed to shed light on the importance of teaching culture and whether the first year middle school textbook helps the learners develop their intercultural competence.

5. Structure of the Research

This dissertation includes two main parts: a theoretical part, which mainly covers two chapters, and a practical part, consisting of one chapter. The first chapter which is under the title "Culture in Foreign Language Teaching" deals with the definition of culture as a key term of this study. Then, it covers its different types (small c, big C, source culture, target culture and international culture). In addition to that, it deals with the relationship between language and culture, the importance of culture, intercultural communicative competence, approaches to teach culture; an overview of the Algerian educational system with the focus on the Competency Based Approach (CBA), and the new generation curriculum (2003-2016). The second chapter entitled "Textbook evaluation and the checklist as an evaluation tool of cultural content in textbooks" attempts to define textbook and the role of the textbook in English language teaching. It also covers textbook evaluation process and discusses the checklist as an evaluating tool, ending with the analysis of the cultural content in the Algerian EFL Textbooks (Previous Studies).

The third chapter, the practical part is concerned with the research design, the textbook evaluation checklist with describing it. Then, it presents the results and discusses them. It ends with suggestions and recommendations and some limitations of this study.

Chapter One: Culture in Foreign Language Learning/Teaching

Introduction

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1.2. Types of Culture

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Chapter One

Culture in Foreign Language Teaching

Introduction

The present chapter aims mainly at defining the concept of culture, it also sheds light on the importance of culture in foreign language learning, its types, international communication and intercultural communicative competence, the relationship between language and culture, teaching culture in the main approaches/methods. Moreover, some related issues would be tackled namely, arguments against and for culture teaching in EFL classes and the place of culture in the Algerian Middle school Textbooks.

1.1. Definition of Culture

The word 'Culture' is derived from the French noun 'Culture' or directly from Latin 'Cultus' which means growing or care, and from the French verb 'Colere' which means 'to till' as 'till the ground for crops'. It was used in agriculture to refer to the act of tending crops and animals. However, in the early sixties, the meaning developed and culture fostered new meanings like arts in general. Thus, later on, according to Williams (1958), it was used to refer to "a whole way of life, materials, intellectual and spiritual" (as cited in Talbi, 2011, p. 28).

Due to its complex nature, the word culture is very difficult to define. One of the oldest definitions of culture was given by the British anthropologist, Sir Edward.B.Tylor (1832-1917) in the opening lines of his book, *Primitive Cultures (1871)*: "Culture is that complex whole which includes knowledge, belief, art, morals, law, customs and other capacities and habits acquired by man as a member of society". For him, culture is that sum of habits, qualities and abilities that a person learns from the group in which he lives and thus the group is the main source of any culture. For ethnography, culture is "a branch of anthropology

concerned with the detailed descriptive study of living cultures". It compares the cultures of different societies or ethnic groups (Richards & Schmidt, 2002, as cited in Talbi, 2011, p. 27).

According to Hall (1981, cited in Thanasoulas, 2001), culture is a muddled concept, elusive of any definitive definition. Brian Steed maintains that "in fact, there is not much point in trying to say what culture is, what can be done, however, is to say what culture does" (quoted in Hall 2002, p. 19). Also E. H. Schein (2004, as cited in Talbi, p. 26) stated that "culture is a multidimensional, multifaceted phenomenon, not easily reduced to a few major dimensions".

According to Byram (1989), culture refers to the whole way of life of the foreign country, including but not limited to its productions in the arts, philosophy and 'high culture' in general. Culture has been an area of interest for a wide range of spheres such as anthropology, ethnology and ethnography of communication. In the case of anthropology, some anthropologists consider culture to be social behaviour. For others, it is not behaviour at all, but an abstraction from behaviour. To some, stone axes and pottery, dance and music, fashion and style constitute culture; while no material object can be culture to others.

However, some scholars look at it as social knowledge, such as Yule (2006, p. 216) who defines it as social knowledge that members of the same group acquire unconsciously. It is building assumptions about things and people in the real world. People belonging to the same social group share the same ideas and assumptions.

Goodenough (1957, cited in Hudson, 1996, p.71) also views culture as socially acquired knowledge that the members of a society learn and submit in order to behave appropriately, as he explains:

As I see it, a society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members...culture, being what people have to learn and distinguish

from their biological heritage, must consist of the end-production of learning: knowledge in a most general...sense of the term.

So, according to him, the main function of any culture is to guide its members to the proper and valued kind of behaviour and help them create a social harmony. As for Boas (1930, p. 79), he argues that “culture embraces all the manifestations of social habits of a community; the reactions of the individual as affected by the habits of the group in which he lives, and the products of human activities as determined by these habits”. In the same vein, Kluckhohn (1951, p. 86) claimed that;

culture consists in patterned ways of thinking, feeling and reacting acquired and transmitted mainly by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts: the essential core of culture consists traditional (i.e. historically derived and selected) ideas and specially their attached values.

Similarly, Lee (2006) argues “culture refers to society and its way of life. It is defined as a set of values and beliefs or a cluster of learned behaviours that we share with others in a particular society, giving us a sense of belongingness and identity”. Nevertheless, Lappalainen (2011, as cited in Ait Aissa, 2020, p. 13-14) suggests that there are three different educational criteria for defining culture. The first is the international dimension of cultures because it is a universal human phenomenon. The second one is the contribution of history because all societies are subjects to changes. The third one is about the mental process in the sense that culture is the thinking experience which is a purely human related fact in which it can exist only in human experience.

On the whole, culture can be defined as a set of knowledge acquired over time, it is the beliefs, behaviours, objects and other characteristics shared by groups of people as well as the knowledge, arts, laws, customs, capacities and habits of the individuals in these group.

1.2. Types of Culture

Culture can be separated into two main categories; big 'C' culture and small 'c' culture, which are explained as follows

1.2.1. Big 'C' Culture vs Small 'c' Culture

Many researchers view that culture in language teaching and learning falls under two types: big 'C' culture and small 'c' culture. Chastain (1976) refers to big 'C' culture as the social life, family institutions, customs and leisure activities...etc. of a given society. In the same line of thought, Lee (2009) defines big 'C' culture as "the culture which represents a set of facts and statistics relating to arts, history, geography, business, education, festivals and customs of the target speech community". For Peterson (2004) the culture relating to grand themes is classified under big 'C' culture which includes the following themes such as geography, architecture, classical music, literature, political issues, society's norms, legal foundation, core values, history and cognitive processes.

Additionally, Brooks (1968, as cited in Ait Aissa, 2020, p. 27) defines big 'C' culture as the best in human life restricted to the elitists. Wintergerst and Mcveigh (2010, as cited in Ait Aissa, 2020, p. 27) supports Brooks' view and maintain that the domain of big 'C' culture is for the highly educated people because they have the power to understand big 'C' themes due to their nature which implies a kind of intellectual efforts.

Jing (2010, p. 5) argues that big 'C' culture refers to any culture which focuses on the products and contribution to a society and its outstanding individuals, including politics, history, literature, fine arts, sciences and geography. Lafayette (1997, as cited in Ait Aissa, 2020, p. 26-27) claims that the big 'C' category includes recognizing and explaining geographical monuments, historical events, major institutions (administrative, political, religious, educational...etc.), and major artistic monuments. Briefly, big 'C' culture refers to

that culture which is most visible; some of its visible forms include holidays, arts, literature and food.

Small 'c' culture is another aspect of cultural theme. It refers to the daily aspects of life that embody everything as a total way of life (Laohawiriyanon, 2011) (as cited in Ait Aissa, 2020, p. 28). For Lafayette (1997, as cited in Ait Aissa, 2020, p.28), the small 'c' culture includes recognizing and explaining everyday active cultural patterns such as eating, shopping and greeting people. According to Lee (2009, p. 78) this type of culture is 'the invisible and deeper sense of a target culture' including attitudes or beliefs and assumptions. Peterson (2004, as cited in Ait Aissa, 2020, p. 28) defines small 'c' culture as the culture focusing on common or minor themes. It includes themes such as opinions, viewpoints, preferences or tastes, gestures, body posture, use of space, clothing style, food, hobbies, popular music and popular issues and certain knowledge (trivia, facts).

The small 'c' culture includes the routine aspects of life and encompasses everything as a total way of life. It is not limited to any particular social class but it is planned for all categories within any society. Small 'c'; cultural knowledge affects the way of thinking and using a language in the sense that those socio-cultural values, norms, beliefs and assumptions implied in small 'c' culture helps the members of a society to use 'appropriate and polite' language within a target society. Examples of small 'c' culture include communication styles, myths and legends, how to behave...etc. An example of small 'c' culture as defined by Holliday (1999) is our neighbourhood, a real community, which can be divided in subsequent groups and cultures. Furthermore, he explains:

Small cultures relate to the cohesive behaviour of any social grouping which are not necessarily contained in national big culture and are non-essentialist. Those small cultures are seen by both academics and non-academics as a metaphor of the national-ethnic concept of culture. i.e. they are not contained in large entities but transcend them and

constitute a seamless melange which stretches across national boundaries.

All researchers agree that both big 'C' and small 'c' cultural themes are complementary to each other. Peterson (2004, as cited in Ait Aissa, 2020, p. 29) proposes that people have to study a variety of issues related to both big 'C' and small 'c' areas of culture. Hence, he supports his view saying 'my point is that you should not make the mistake of focusing on only one limited area when you begin learning about a culture'.

1.2.2. Source, Target and International Culture

Cultural information can be classified under three main sources namely; source, target and international culture which the learner should give equal attention.

1.2.2.1. Source Culture

The source culture refers to the learners' native culture or as it is called home culture. It is produced at a national level for a particular country. For Jing (2010, p. 16) (cited in Ait Aissa, 2020, p. 32), in seeking to learn EFL, learners generally expect that they will need to become familiar, more conscious and understand their own culture. Hence, EFL learners have to pay more attention to their own culture first because the introduction of the source culture into EFL classroom is as important as other cultures in the sense that it enables them to talk about their own culture to foreign visitors and helps achieving a mutual understanding between them. According to Laohawiriyanon (2013, p. 84), the germane of source culture is to cultivate learners' knowledge of their own culture.

1.2.2.2. Target Culture

Stewart (1972) asserts that the target culture is an indispensable part of foreign language instruction. In this regard, Mendez Garcia (2005) proposes that familiarizing language learners with the target culture has five main advantages: (1) it enhances learners knowledge of world and foreign society, (2) culture learning acquaints learners with

prominent behaviour related patterns of target community, (3) it fosters their respect and tolerance attitude, (4) it promotes one's concept of his/her culture, (5) it highlights one's cultural assumption role or increases one's intercultural communicative competence.

The use of target culture in the EFL classroom makes it possible for learners from different societies to make best use of the same cultural materials in such a context.

1.2.2.3. International Culture

International culture is the culture that extends beyond national borders. It is confined to a country, a group of people or even a continent. So, it is neither a source culture nor a target one. International culture is sometimes referred to as universal. McKay (2000)(as cited in Ait Aissa, 2020, p. 34) maintains that international cultures supposedly cover a wide variety of knowledge from different cultures all over the world.

International culture materials consist of activities or examples from outer and expanding circle countries, which the rationale of today's teaching culture supports for inclusion in textbooks. Alptekin (2002) argues that integrating international culture materials into lessons should be embraced as it highlights the diversity of world schematic knowledge and assists learners in developing Intercultural Communicative Competence skills, such as positive attitudes towards other cultures/otherness.

1.3. The Relationship between Language and Culture

Language and culture are so close that they are identified synonyms (Scarcella, Oxford, 1992, as cited in Chia-Lin, p. 2). The interwoven relationship between language and culture was summarized by Brown (2000, as cited in Chia-Lin, p. 2) as follows:

A language is a part of a culture and a culture is a part of a language;

The two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture i.e.

language is regarded as a means by which people communicate and interact with others.

Additionally, Jing (2010) (as cited in Ait Aissa, 2020, p. 14) maintains that “They are closely linked because language and culture are both integral parts of human life for communicating as supported by many scholars”. He advocates that language and culture are highly interrelated and suggests that language cannot be studied without incorporating its culture, and culture cannot be studied in isolation from the language in which it is spoken. In this line, it becomes visible that there is a close relationship between language and culture. Culture is an embodiment of the language and without cultures, languages would not exist.

According to Mitchel & Myles (2004) (cited in Talbi, 2011, p. 62) “Language and culture are not separate, but are acquired together, with each providing support for the development of the other”. Byram (1989) suggests “When learners learn about language, they learn about culture and as they learn to use a new language, they learn to communicate with other individuals from a new culture” (p. 22). In other words, language and culture are inseparable and acquiring one will help acquiring the other. Liddicoat et al. (2003) (as cited in Ait Aissa, 2020, p. 41) also claims that language and culture interact with each other in a way that culture connects to all levels of use and structure. Hence, Goa (2006) also states that foreign language teachers should be aware of the place of cultural studies in foreign language classroom and attempt to enhance learners’ cultural awareness and improve their communication competence. Wang (2008) similarly affirms that ‘foreign language teaching is foreign culture teaching and foreign language teachers are foreign culture teachers’.

The relationship between language and culture is also discussed by Kramersch (1998) who argues that language expresses, embodies and symbolizes cultural reality. “When [language] is used in contexts of communication, it is bound up with culture... [And] speakers identify themselves and others through their use of language; they view their language as symbol of their social identity”. More specifically, Kramersch (1998) identifies three ways in which language and culture are related. First, through verbal communication, members of a

society convey the cultural actuality; the correct arrangement of words not only expresses ideas but also reflects manners and attitudes. Second, language embodies cultural reality; people provide significance to their daily life experiments through language. Third, culture symbolizes cultural reality; members of a community view their local language as a symbol of their cultural identity.

1.4. The Importance of Culture in Foreign Language Learning

In foreign language learning, the study of culture in which the language is used is made meaningful for the learner to be successful in this process. According to McDevitt (2004) 'human nature can never be independent from culture that's why studying a foreign language involves studying the culture that produces it. Hence, it has been emphasized that without the study of culture, teaching second or foreign language is inaccurate and incomplete.

In order to communicate successfully across languages and cultures, one must understand culturally different norms of interaction and people's values and thought (Saville-Troike, 2003, as cited in Chia-Lin, p. 3). In this line, Byram and Buttjes (1991) hold that culture is a fundamental element in the development of learners' communicative competence. Gibson as well believes that developing their cultural competence is the most important reason for teaching culture (Cited in Byram & Morgan, 1994, p. 13). A further goal of culture teaching according to Krasner (1999, p. 83-84) is developing learners' cultural awareness: making learners understand that there exist other cultural patterns different from their own. Accordingly, they learn to respect and appreciate others' cultures as well.

However, it is so apparent that without understanding properly the cultural setting and social behaviour of a language use, it leads to misinterpretation and breakdown in communication, as it may also result into errors and misunderstandings. Another point is that achieving higher levels of language proficiency depends on thinking like a target language speaker and such thinking requires cultural understanding. From this regard, Seliger (1988)

supposed that culture is among the various factors that will affect the rate and degree of second language learning (cited in Byram & Morgan, 1994, p. 5). He concluded that because language is employed in social exchanges, the feelings, attitudes, and motivations of learners in relation to the target language, to the speakers of the language, and to the culture, will have an influence on how learners respond to the input in which they are exposed. On the other hand, fluency in a foreign language does not guarantee a successful communication in the language, if the person lacks off cultural knowledge. Thus, learning a foreign language without learning its culture is a perfect way of turning someone into a 'fluent fool'; that is someone who speaks a foreign language well but does not understand the social and philosophical content of that language (Bennett, 1993).

In addition to that, Kitao (2000) suggested a list of some benefits of teaching culture as follows:

- Studying culture gives students a reason to study the target language as well as rendering the study of second language meaningful (Stainer, 1971).
- Providing access into cultural aspects of language, learning culture would help learners relate the abstract sounds and forms of a language to real people and places (Chastain, 1971).
- The effect of motivation in the study of second language has been proved by many experts like Gardner and Lambert (1959, 1965, 1972). In achieving high motivation, culture classes does have a great role because learners culturally based activities such as singing, dancing, role laying, doing research on countries and peoples...etc.
- Besides these benefits, studying culture gives learners a liking for the native speakers of the target language. Studying culture also plays a useful role in general education; studying culture, we could also learn about the geography, history, etc. of the target culture (Cook, 1970).

To sum up, the inclusion of culture in the field of foreign/second teaching and learning was supported by many scholars. 'As cultural beings living in a multicultural world, we need education that helps students acquire intercultural communication skill which is now a necessity for everyone' (Seelye, 1993). In the same vein, Politzer (as cited in Talbi, 2011, p. 65) affirms that culture teaching is an obligation and a duty that all language teachers must fulfil.

As language teachers, we must be interested in the study of culture not because we necessarily want to teach the culture of the other country but because we have to teach it. If we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning (Politzer, 1959, as cited in Talbi, 2011, p. 65).

From another perspective, teachers must be reminded that incorporating the target culture does not mean to impose target cultural values or to change the students' value systems, but it is aimed at developing awareness among students that they are part of a diverse community because they are encouraged to use the target language in real life experiences.

1.5. Intercultural Communication and Intercultural Communicative Competence

In order to have a clear overview of what is intercultural communication, it is imperative to clarify the concepts of intercultural and communication as new terms. First, intercultural communication means an interaction at cultural levels. According to Kramsch (1998) (as cited in Talbi, 2011, p. 37) 'The term intercultural refers to the meeting of two cultures or two languages across the political boundaries of nation-states', she further adds that 'The term intercultural may also refer to communication between people from different ethnic, social, gendered cultures within the boundaries of the same national languages'. On the other hand, communication "Is that behaviour which happens whenever meaning is attributed to behaviour or to the residue of behaviour". (Sherson&Scott, 1999, as cited in Ait

Aissa, 2020, p. 73). The Longman Dictionary of Language Teaching and Applied Linguistics defines communication as ‘the exchange of ideas, information, etc., between two or more persons’. This exchange denotes a mutual act of giving and taking, sending and receiving of symbols, words, and meanings, through a print medium or a face to face interaction.

According to Byram (1997), the success of interaction implies not only an effective interchange of information, as was the goal of communication language teaching, but also “the ability to decentre and take up the others’ perspective on their own culture, anticipating and where possible resolving dysfunctions in communication and behaviour” (p. 42). In other words, language learners should realize that behaviours and intonation patterns that are appropriate in their own discourse community may be recognized differently by members of the target discourse community. From Beneke’s viewpoint (2000, p. 108-109),

‘Intercultural communication in the wider sense of the word involves the use of significantly different linguistic codes and contact between people holding significantly different sets of values and models of the world... Intercultural competence is to a large extent the ability to cope with one’s own cultural background in interaction with others’.

According to Byram and Fleming (1998, p. 9), someone who has intercultural competence ‘has knowledge of one, or, preferably, more cultures and social identities and has the capacity to discover and relate to new people from other contexts for which they have not been prepared directly’.

Consequently, the term intercultural communicative competence can be defined as ‘the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts’ (Bennett and Bennett, 2004). It is also the ability ‘to ensure a shared understanding by people of different social identities, and [the] ability to interact with people as complex human beings with multiple identities and their own individuality’ (Byram, Gribkova & Starkey 2002, p. 10).

In the interaction with 'others', Language learners have the ability to interact and accept different perspective of the world and to mediate between the differences among different languages and cultures (Byram et al., 2001). The components of Intercultural Communicative Competence are to include attitudes, knowledge, and skills to mediate within learners' cultures and target cultures (Byram et al., 2001) (The five savoirs). First, knowledge including 'knowledge about social groups and their cultures in one's own country and similar knowledge of the interlocutor's country on the one hand and similar knowledge of the processes and interaction at individual and societal levels on the other hand' (Byram, 1997a, p. 35). In other words, the savoirs include general knowledge about the target social groups. Second, savoir-comprendre includes the skills of interpreting and relating between cultures (Byram et al., 2001). Third, savoir-s'engager which is a critical cultural awareness. Fourth, savoir apprendre/faire which means the ability to acquire new knowledge of a culture and to operate knowledge, attitudes and skills in real-time communication and interaction. The last savoir is savoir-etre which refers to the ability to abandon ethnocentric views and attitudes toward foreign languages and cultures (Byram, 1997a). For Hall (2002), the purpose of this model is to "encourage the development of both culture-specific knowledge and skills, and culture-general knowledge and skills for learning about becoming involved in, and successfully negotiating intercultural communicative interaction" (as cited in Chia-Lin, p. 12).

Intercultural Communication offers the ability to deal across cultures, which is increasingly necessary in the sense that it seeks to understand the people's from different countries and cultures values, beliefs and assumptions. Hence, in order to achieve an effective and successful intercultural communication one must be aware of the other as well as his own culture.

1.6. Teaching Culture in the Main Approaches and Methods

In the language teaching and learning process, there are various approaches and methods the teachers can adapt to promote the learners' cultural knowledge. These

approaches and methods must fit with the learners needs. Thus, it is important to give an overview on them.

1.6.1. The Grammar-Translation Method

During the nineteenth century, when grammar translation method was adopted as a method for teaching English as a foreign language, foreign languages were not studied for communicative purposes, but they were devoted to reading and studying literature. In this approach, According to Sarosdy et al, (p. 11) “literary language is considered superior to spoken language, culture is considered as consisting of literature and fine arts, [and] behaviour culture is ignored”.

Grammar Translation method embraced a “civilization” approach, which only considered capital ‘C’ or big ‘C’ culture. This cultural component was an essential part of the curriculum. In this approach, as Byram and Escarte-Sarries (1991, p. 6) stated “students clarify meanings embodied in the literary texts given to them by means of techniques of translation, that is to say, the cultural information is not a major part of the lesson”.

1.6.2. The Direct Method

The direct method came as a reaction to the shortcomings of the grammar-translation method because it failed in making students use the target language for the sake of communication. It is based on teaching a second language directly without reference to the first language and without translating from and into the target language.

In the direct method, the goal was to promote international communication and trade exchange in a Europe characterised by competition and imperialism. Focus was on knowledge about the target culture geographical, historical, political, economic and technical facts and their comparison with one’s own cultural data. Thus, learning a language involves learning the culture of people who speak the target language. (inMerrouche, 2006).

1.6.3. Audio-lingual Method

The audio-lingual method came after the direct method which failed in making people ready for speaking the foreign language they studied. Its main aim is to teach students how to communicate using the target language automatically and this can be done when students form new habits in the target language and overcome the old habits of their native one (Sarosdy et al, 2006, p. 14)

Culture teaching/learning has earned much attention with the development of the audio-lingual method. According to Chastain (1988, as cited in Djerfi, 2013, p. 14) “it contributes directly to the students’ ability to “function linguistically and socially in the contemporary culture”.

In the audio-lingual method, meaning of words is embedded in cultural context and cultural information is contextualized in the dialogues that would develop the oral proficiency. Additionally, culture consists of the everyday behaviour and lifestyle of the target language speakers or the so called small ‘c’ or behaviour culture.

1.6.4. Communicative language teaching

The communicative approach, also called the functional notional approach, aims to enable learners to communicate using the target language. In other words, it aims to develop the learners’ communicative competence. The communicative approach considers the successfulness of language instruction to be determined by connecting linguistic competence and communicative competence.

According to Canale and Swain (1980, p. 31), “A more natural integration of language and culture takes place through a more communicative approach than through a grammatical based approach”(in Lessard-Clouston, 1997, p. 1). Thus, the importance of teaching culture in foreign language instruction was widely recognized and the term culture gained more significance in the framework of communicative language teaching.

One of the principles of the communicative approach presented by Berns (1984, p. 104) was that culture is recognized as instrumental in shaping speaker's communicative competence in both their first and subsequent languages (in Savignon, 2002, p.2). In this line, attention was drawn to the need to reach the socio-cultural component in an explicit way. It was more and more realized that foreign language learners need to be made knowledgeable about the people of the target culture, their daily life routines and rituals, their beliefs, their values and should be encouraged to reflect upon them as well as about their native ones (similarities, differences...)(cited in Merrouche, 2006, p. 127).

1.7. Arguments Against and For Culture Teaching in EFL Classes

Debates arise about the place of culture in the foreign language class despite of the fact that language and culture mutually act upon and depend on each other.

1.7.1. Against Culture Teaching

Some scholars are against culture teaching in the foreign language classes such as Altan (1995) (as cited in Merrouche, 2010, p. 104) who thinks that teaching the literary and cultural aspects of a foreign language is of little use in a world where foreign languages are basically needed for science, technology, business and international communication. In addition, he raises the issue of incompatibility or conflict between the native culture and the foreign one, the fact which makes learning the foreign culture a threat to the native one, raising the risk of having one's own culture overwhelmed and mind warped when diving in a new cultural system. In other words, it is thought that instruction in a foreign culture would be detrimental, since it would entail reshaping the native patterns of thinking, feeling and behaving to fit the foreign culture patterns.

Altan (1995) notes that a foreign cultural input might even cause misunderstanding and confusion about the foreign culture and learners seek just "to learn" English not "to master it", and only mastering a language requires knowledge of the target culture. "Mastery necessitates native-speaker proficiency in language use and cultural knowledge [...] most

learners do not aspire to become masters of another language, they simply desire to function with communicative fluency” (as cited in Merrouche, 2010, p. 106).

In addition, Hyde (1994, in Merrouche, 2006, p. 110) observes that language as a system of communication is to be distinguished from the ideology it is used to convey, the ideology which can be dangerous or harmful. Further, he explains that “Language is seen as a tool for communication, and as such is not to be confused with ideology, that is, the subject matter of specific messages that people choose to convey through the medium of that particular language”.

To conclude, some scholars are against the inclusion of culture in English language teaching arguing that exposing the learners to foreign cultures may cause misunderstanding and confusion.

1.7.2. For Culture Teaching

For language teaching professionals and lay people, learning a foreign language does not merely mean mastering an academic subject, but it more appropriately denotes learning a new means of communication, a new culture.

Many scholars agree on the fact that culture should be taught in any language teaching and learning. For Byram (1989), cultural awareness is an important element in language teaching due to its contributions to language proficiency. He insisted on including explicitly or implicitly elements of culture in the language curriculum because language reflects the speakers’ values and perceptions to the world. Many teachers and educators like Valdes (1986), Kramsch (1998), and Seelye (1984) highlighted the importance of incorporating culture into language teaching; However, learners are not supposed to adopt the assumptions and the beliefs of the target culture; Meanwhile, learners should understand them in order to master the language that is produced by the members of the target language.

Altan (1995) (as cited in Merrouche, 2006, p. 110) is for incorporating elements from the learners’ native culture in the foreign language teaching curriculum: “if cultural elements of learned native countries are integrated into ELT materials, these elements will certainly

strengthen the learner psychologically for the learning situation to be encountered". Hirsh (as cited in Malkina, 1995) advances the notion of "cultural literacy" acquired essentially through language learning. In return, cultural aspects make of language learning a meaningful, rich and versatile experience.

De Jong (1996, as cited in Merrouche, 2010, p. 4) clearly explained that "learning norms and values is part of the language learning process". Thus, it is now increasingly recognized that it is impossible to operate a divorce between language learning and learning about the target language culture (Robinson, 1976; Byram 1989; Valdes 1990; Harrison 1990; Kramersch 1993). So, dealing with the target language culture is essential in all the stages of the language teaching/learning process.

1.8. Approaches to Culture Teaching

Many educators have agreed on the fact that it is not easy to find good techniques for teaching culture. However, they have provided some useful ones such as culture capsules, culture clusters, culture assimilators, mini-drama, role playing, situational exercises and dialogues, case studies and critical incidents and area-specific studies.

1.8.1. Culture Capsules

Culture capsules are one of the best-established methods for teaching culture. The concept was developed by Tylor and Sorenson (1961). (As cited in Sehibi&Mellouk, 2015, p. 14). According to them, a culture capsule is a "short (5-10) minutes representation that focuses on one minimal difference between the target culture and the native culture of the student". In other words, the learner is supposed to present a short paragraph or an explanation of one aspect in the foreign culture like greeting, sports, pets...etc. This explanation is followed by contrasting information from the students' native language culture which can be provided by the teacher as well as by the student.

1.8.2. Culture Clusters

The concept of culture clusters was developed by Meade and Morain (1973, as cited in Merrouche, 2006) to refer to "...a combination of two or three capsules in one related theme". Here, the teacher acts as a narrator to guide students. For example, a culture cluster about grades and their significance to university students could contain the capsule how a grade point average is figured, plus another about what kind of decisions are affected by person's grade point average like being accepted in graduate study, receiving scholarships...etc.(as cited in Sehibi&Mellouk, 2015, p. 14). Another example is when the teacher explains how to book a room in a hotel followed by a capsule on how to behave in such a situation.

1.8.3. Culture Assimilators

Culture assimilators consist of short descriptions of a situation (behaviour, action, word) where interaction takes place between a person from the target culture and a person from other cultures (usually the native culture). Then, the description is followed by four possible choices about the meaning of the behaviour or a word of the target culture. Students read the description and choose one of the four options they think is the most appropriate. Next, the teacher leads a discussion about why particular options are correct or incorrect. (as cited in Sehibi&Mellouk, 2015, p. 15) Cultural assimilators actively involve the student with a cross-cultural problem.

1.8.4. Mini-Drama

Mini-drama consists of three to five brief episodes in which misunderstandings are portrayed. Though additional information is made available with each episode, the cause of misunderstanding does not become apparent until the last scene. Each episode is followed by an open-ended question discussion led by the teacher, i.e. after each part, the teacher asks students what the actions and words of the characters in the drama mean and lead them to

make judgments about the play characters. Mini-drama work best if they deal with a highly charged emotional issue. (as cited in Sehibi&Mellouk, 2015, p. 15).

1.8.5. Role Play

Roleplay provides face-to-face verbal exchanges and interpersonal involvement within different cultural contexts, (as cited in Djerfi, 2013, p. 22). That is to say, the teacher tries to put his learners in real life situation and students have to play a role in a way that background information on the situation is given in advance. For example, the lesson is about ordering a meal in a restaurant, the learner, after the presentation, will try to order a meal in an appropriate way.

Kramersch (1993) stated that "cultural awareness can be reached through role playing". That is to say, learners would learn how to cope with similar situations through adopting speaking style of the target culture in different contexts. (as cited in Sehibi&Mellouk, 2015, p. 16).

1.8.6. Situational Exercises and Dialogues

A situational exercise presents the learners with a particular situation on the basis of which they are supposed to write scripts or complete skits and is considered as a culture-teaching activity. Kramersch (1993) proposes this type of activities because they enable the learners to have an inside and outside view of culture. Constructing cultural contexts is an example of a situational exercise that is represented in writing a conversation or a short story. (Merrouche, 2006, p. 177)

Situational exercises can be based on dialogues which are traditional classroom techniques that can be used to present, explain or practise target cultural styles as they can be used to evaluate cultural learning. Dialogues are considered to be valuable in the sense that they advocate the use of purposeful language. (Merrouche, 2006, 177-178)

1.8.7. Case Studies and Critical Incidents

According to Yin (2009, p. 13) "a case study is an empirical inquiry that investigates a contemporary phenomenon within its real-life context, especially when the boundaries between phenomenon and context are not clearly evident. A case study is a problem-solving enterprise in which the learners attempt to identify target questions and suggest solutions to them. Likewise, critical incident stems from conflictual cross-cultural values, assumptions, expectations...etc. the learners are purported to discuss the incident in question and suggest possible explanations and solutions. Critical incidents may be used to introduce a target cultural topic as they can be used in role-plays, for example, the teacher may have the learner's role play the people in the incident and explain their behaviour from different cultural viewpoints. (Merrouche, 2006, p. 172)

1.8.8. Area-specific Studies

An area-specific study requires the learners to gather information about a specific country or cultural area using library resources like books, magazines, internet...etc. The information collected is to be organized in categories such as a factual background information, values, attitudes, personality traits. (Merrouche, 2006, p. 171-172)

1.9. The Place of Culture in the Algerian Middle School Textbook

Teaching any new language will inevitably involve teaching a new culture. Introducing culture in language teaching will help learners to function properly in the target language. In fact, generally textbook is designed to fit the communicative demands; the four skills. However, as cited in Djerfi (2013, p. 30), Brown indicates, "communicative goals are best attained by giving attention to language use and not just usage, to fluency and not just accuracy, to authentic language and contexts, and to the application of classroom learning in the real world. This aim can best be achieved by teaching culture along with grammar, vocabulary, pronunciation and the four language skills". However, in Algeria, students are not familiar with integrating culture in the classroom especially in middle schools. Thus, since

pupils of the first year middle school tackle the English language for the first time, in accordance with the linguistic knowledge, they need the cultural knowledge in order to foster their knowledge about their own culture and the target culture as well.

1.10. An Overview of the Algerian Educational System

Education is an important medium of acquiring essential knowledge and skills. Each country has its ways to manage its education. The Algerian educational system can be divided into four major levels: primary school, middle school, secondary school and tertiary education. In Algeria, standard Arabic is the official language of instruction in school. French and English are taught as foreign languages, French is taught from the third year onwards and it is used as a language for advanced mathematics and science courses, while, English is taught from the first year middle school onwards.

According to Arab, the age of admission to the primary school is five years. The pupils start with a preparatory year which aims to make children integrate to the environment of the school through the communication and appropriate games in order to introduce them to the first practice of the four skills: reading, writing, listening and speaking and also introduce them to calculation. Through the pre-school education the children can develop their practice of language through communicative situations which are provided by the proposed activities and games.

Arab (n.d) added that primary school aims to make children master the basics of writing, reading and numeracy and to develop and built a personality in pupils in which they create good habits by training them inside the community life. This period of the primary school ended by a national examination which determines the success or the failure of the pupils, this national examination leads to the issuance of a certificate of achievement called "The Certificate of Primary Education".

The Duration of the middle school is four years. The middle school has a national examination too under the name of "Certificate of Basic Education". After the students

succeed in that national examination, they will be automatically admitted to the secondary school according to their wishes, whether scientific or literature or join the vocational training or the working life in case of reaching the age of sixteen years. The middle school aims to teach students how to develop their own identity with social, spiritual, ethical values and traditions which arise through the common cultural heritage and aims to develop their sensitivity and to make a sharp of their aesthetic sense , their curiosity, their imagination, and their critical thinking in order to understand life.

Secondary education lasts for a period of three years. It aims to consolidate and deepen the knowledge that is acquired in the different disciplinary fields and also aims to develop the methods of analysing, synthesizing, reasoning and taking responsibility. The end of the third year of secondary school is marked by another national exam “The Baccalaureate Exam” which is the most important exam because succeeding in this exam will let students pursue for further studies.

1.11. The Competency Based Approach

Nowadays education in a broad sense has been distinguished as the investment in the development of the society. The government and public were looking to improve the quality and the efficiency of education. As a response, the competency-based approach was adopted by the ministry of education starting from the academic year 2002-2003.

Defining the competency based approach is very complicated. However, most of the definitions share features with some terms, terms like outcome-based, proficiency based, instructions, mastery-based, performance-based and standards-based education...etc. In fact, many scholars have defined it differently. Zimnyaya (2003) states that competency always displays the actual competence. According to him, competency is defined as intellectual and personal ability of an individual to practical activities, while, competence refers to the contents components of the given ability in a form of the knowledge, the skills, and aptitudes. In addition to that, the competency based approach creates a culture where the teacher, the

learner and the community build a common vision between them and set a transparent learning environment in which all the learners grow.

Although the competency based programmer is a novelty, its objectives are not. In the past the objective was also to develop and fix the knowledge that is acquired in the class. Actually, the competency based approach allows the learners to think and to develop their capacity to act according to the vision of the world that they will construct day by day.

In fact, the CBA is based on the constructivist views which aim at developing a set of different skills in the learners. These skills appear as the ability of communicating, understanding others in the learners' life outside the school environment, and the ability of using the Information Communication Technologies' for researching and studying. Nevertheless, according to Men (2005, p. 4), "the CBA helps the learners to be tolerant with others, to be open to the whole world, to respect themselves and others, and it helps them to assess themselves and use the acquired knowledge in real-life situations" (as cited in GHERZOULI, 2017, p. 45).

The focus of the competency based approach is on the learner. By focusing on the learner, teaching objectives will help to facilitate assessment. In fact, making the learning objectives explicit will help the teacher to give the learner the meaning to his task and also show him that the result to reach is accessible.

According to Richards and Rodgers (2001, 2014) argue that Auerbach (1986) makes a useful account of eight features that are involved in the implementation of competency-based education programs in language teaching:

1. A focus on successful functioning in society: the goal is to enable students to become autonomous individuals capable of coping with the demands of the world.

2. A focus on life skills: rather than teaching language in isolation, CBLT teaches language as a function of communication about concrete tasks. Students are taught just those language forms/ skills required by the situations in which they will function.
3. Task- or performance-oriented instruction: what counts is what students can do as a result of instruction. The emphasis is on overt behaviours rather than on knowledge or the ability to talk about language and skills.
4. Modularized instruction: language learning is broken down into meaningful chunks. Objectives are broken into narrowly focused sub-objectives so that both teachers and students can get a clear sense of progress.
5. The explicit statement of outcomes: outcomes are public knowledge, known and agreed upon by both learner and teacher. They are specified in terms of behavioural objectives so that students know what behaviours are expected of them.
6. Continuous and on-going assessment: Students are pre-tested to determine what skills they lack and post-tested after instruction on that skill. If they do not achieve the desired level of mastery, they continue to work on the objective and are retested.
7. Demonstrated mastery of performance objectives. Rather than the traditional paper-and-pencil tests, assessment is based on the ability to demonstrate pre-specified behaviours.
8. Individualized, student-centred instruction. In content, level, and pace, objectives are defined in terms of individual needs; prior learning and achievement are taken into account in developing curricula. Instruction is not time-based; students' progress at their own rates and concentrates on just those areas in which they lack competence. (as cited in Bouchair, 2018, pp. 129-130).

1.12. The First and Second Generation Curricula (Reform 2003-Reform 2016)

In the 21st century, the countries around the world made a lot of educational reforms due to globalization. This change comes into terms of the implementation of new curricula and a new approach based on competencies. In Algeria, the ministry of education reformed its educational system in 2003 to meet the demands of globalization.

Actually, Algeria had adopted different methods before the reform of 2003, in 1962, the Grammar Translation Method which was already inherited from the French colonization syllabi was adopted. It was followed by different changes in the whole educational system for instance the academic years. Then, the Algerian government adopted a new method "Teaching with Objectives" which relied on teaching units to be accomplished in a specific period of time without taking into account the students' achievement.

In 2003, Algeria adopted a new educational reform "The Competency Based Approach". In fact, competency based approach was introduced first in Algeria in 2003 as a substitution for the method of "Teaching with Objectives". New books were published for this aim for all the levels: primary, middle and secondary school.

Because of this reform, the teaching and learning process shifted from being teacher-centred to being learner-centred. However, applying this approach was not an easy task due to different drawbacks that are recorded in the Algerian educational system in general and schools in specific. For example, the lack of the cooperation and teamwork within the educational body as well as the lack of teaching materials and also the lack of entertainment factor due to the insufficient time and the overcrowded classes in the Algerian schools.

As a result of those drawbacks Algeria launched another reform trying to solve those educational system problems and ends with the reform of 2016. The reform of 2016 is based on the statement "2nd generation reforms bring improvements to current programs" that were issued by Farid Benramdane (a member of the national commission of programs).

Conclusion

Culture mainly refers to a combination of beliefs, customs, values, etc. and language is a means by which we express these values. Thus, language and culture are closely related in the sense that language expresses, embodies, and symbolizes cultural reality. The integration of culture in foreign language classroom is very beneficial because it develops learners' cultural awareness and helps them learn how to communicate successfully with people who are culturally different from them. Therefore, the introduction of culture in foreign language classroom is very important because it encourages learners to gain a sense of intercultural competence.

Chapter Two: Textbook Evaluation and the Checklist as an Evaluation Tool of Cultural Content in Textbook

Introduction

2.1. Definition of Textbook

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2.3. Textbook Evaluation

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Chapter Two

Textbook Evaluation and the Checklist as an Evaluation Tool of Cultural Content in Textbook

Introduction

The present chapter is designed to define the concept of textbook, its role in English language teaching, and also it aims to maintain the way the textbook is evaluated using its different types. This chapter also covers the check-list and its different models for Evaluating the cultural content of textbooks (Skierzo's model, Cortazzi and Jin's model...etc) and reporting some of the cultural content in the Algerian EFL textbooks; that is, the previous studies.

2.1. Definition of Textbook

A textbook is a book used for the study of a subject. According to Sheldon (1988, p. 237) textbook is "the visible heart of any ELT program" (As cited in Radić-Bojanić & Topalov, 2016, p. 138). In his view, textbook is an advantage tool for the teachers and for the students as well. In fact, he believes that textbook is a trusted source for students where the home-produced teachers' resources are less valid for the reason that textbook is written by eminent experts. However, many scholars define the textbook differently; for instance, Cortazzi and Jin (1999), refer to the textbook as a teacher, as a map, as a trainer and as an authority for the reason that it gives students relevant information about the vocabulary and grammar and it guides students and teachers to several steps that are taken in previous lessons and for other reasons as well.

The textbook provides a huge amount of facts, texts, data...etc. and many other elements which cover the needs of the students as well as the teachers. In fact, Schissler (1990) indicates "In addition to transmitting knowledge, textbooks also seek to anchor the political and social norms of a society. Textbooks convey a global understanding of history and of the rules of society as well as norms of living with other people" (p. 81). However,

although there are varied definitions of textbook, there is a common definition; textbook is a printed and bound artifact for each year or course of study, they contain facts and ideas around a certain subject (retrieved from Encyclopedia, 2008).

Learning may not happen without using the textbook especially in middle schools. It is helpful whether for the teachers which is represents as a support for them or for the learners in which it represents a source of information.

2.2. The Role of Textbook in English Language Teaching

Textbooks play a significant role in language teaching and learning. They represent a useful resource for both teachers and students. Textbooks have many advantages which are supported by different scholars. According to Sheldon (1987), textbook can be referred as a published book especially designed to help language learners to improve their linguistic and communicative abilities. (as cited in Lawrence, 2011, p. 5).

According to Tomlinson (2008), textbooks help the teachers to manage their teaching progress i.e. it is considered as reference, he also believes that textbooks provide ideas and directions of how well lessons can be delivered. Additionally, authors and linguists such as Sheldon (1988), Hutchinson and Torres (1994), Cunningsworth (1995), Cortazzi and Jin (1999) and many other linguists believe that textbook is necessary to any language learning and teaching process, they believe that they are helpful for teachers and students. According to them, they are helpful for the teachers since they serve as a teaching programme and a support for teachers to have confidence. In addition to that, they are helpful for the students because they help them to improve their language skills.

In fact, learning cannot take place in a gap, teachers need to direct students to specific goals and they should check whether those goals are achieved or not. So, the textbook helps the teacher in this regard. It plays an important role in teaching and learning process and gives student more chances for learning, however, it is true that textbook should be used by teachers as the resource for student, but also they should use it wisely.

2.3. Textbook Evaluation

Assessment, measurement, accountability and testing are words that come in mind when someone thinks about evaluation. Those words are important concepts in evaluation. Evaluation had always been associated with less than clearly negative or positive experiences.

Nowadays, much has changed in the concept of evaluation and evaluators now are more conscious of the responsibility to facilitate the use of evaluation. It is a process of making value judgements over a level of performance or achievement and it goes beyond measurement. However, evaluation has a wider meaning. Many scholars define evaluation differently. According to Tylor (1950, p. 69) evaluation is “the process of determining to what extent the educational objectives are actually being realized” (As cited in Belo, 2019, p. 21).

Wigley(1988, p 21), see it as “a data reduction process that involves the collection of large amounts of data which are analysed and synthesized into an overall judgment of worth or merit” (As cited in Marsden, 1991, p. 2).

It has been agreed that textbook is an important tool in language learning and teaching, however, teachers must use textbooks wisely. In fact, textbooks need to be evaluated in order to adapt an appropriate one for the teachers as well as for the students. Textbook evaluation is also an important issue because any given textbook needs to be tackle whether this textbook can deliver the curriculum objectives or not. Choosing a course book is extremely difficult, teachers cannot get a good picture of textbooks until they work on them for a while .In addition to that, the teachers’ responsibility is not limited just into assessing the learners’ performance but also they need to evaluate the teaching and learning process itself, which also includes evaluating textbooks. According to Gul (2015, p. 79), textbook evaluation refers to “the judgment of the gathered information which needs to be transferred and well analysed in order to educators take a decision about its quality before using it”(As cited in Kraifi, 2019, p. 28).

2.4. Types of Textbook Evaluation

Many people could not differentiate between the types of textbook evaluation: the pre-use, the whilst-use and the post-use. The pre-use evaluation according to Tomlinson (1998, 2003) involves “making predictions about a potential value of materials on people who use them and what makes this type of evaluation different for him, is that it is often impressionistic, subjective and unreliable since the teacher scans a book quickly to gain. This type of evaluation is very important in the process of materials selections”. (As cited in Alkhaldi, 2010, p. 286). Thus, McGrath (2002), insisted on the importance of relating the pre-use with the materials’ selection stating that

“The emphasis in much that has been written on materials evaluation is therefore rightly on what we might call pre-use evaluation in relation to coursebook selection in which this process aims at establishing a potential suitability (p. 14)”.

The whilst-use evaluation is the value of materials which are measured whether while using them or while observing them are being used. However, according to Tomlinson (1998, 2003), it measures the value of materials whilst observing. For him, since it uses measurement rather than prediction, the whilst-use is considered more reliable than the pre-use. Additionally, Ellis (1997), indicates “determine whether it is worthwhile using the materials again, which activities work and which do not, and how to modify the materials to make them more effective for future use”. (p. 37). Meanwhile, according to Mukundan (2009),

“The retrospective evaluation is the re-evaluation of materials during the use to decide whether the materials are working or not. In fact, the whilst-use and the retrospective evaluation are likely similar in the concept of measuring the effect of the materials or in the concept of

determining the effectiveness of the existing materials whilst using them.” (as cited in Alkhaldi, 2010, p. 287).

Unlike the pre-use and the whilst-use, the post-use evaluation, according to Tomlinson (1998, 2003), is the most important and valuable type of evaluation since it measures the actual effects of the materials on the users and provide more reliable information. The post-use evaluation is the best type that fits to measure a short term effect (like motivation) or a long term effect (like durable learning and application). According to Cunningsworth (1995), the post-use evaluation “is helpful in terms of identifying the weaknesses and the strengths which emerged during a period of using the course books”(as cited in Alkhaldi, 2010, p. 288).

Each type of textbook evaluation can be used for selecting which materials to be included in the classroom. Therefore, the whilst-use and the post-use are the most preferable types that are suggested by several scholars; for instance, Sheldon (1988), emphasized that the failure or success of the course book can only be determined meaningfully during and after its use in the classroom.

2.5. Checklist as an Evaluation Tool

Textbook evaluation is an important issue in language learning and teaching but the question is how to evaluate textbook? Checklists represent one of the significant methods that can be used in evaluating a textbook. It helps the practitioners to evaluate the course book in an effective and more practical way.

Many researches define checklist as an instrument that helps practitioners in ELT to evaluate language teaching materials like textbooks. However, what is agreed on by most researchers like Williams (1983) and Sheldon (1988), is that an evaluation checklist should have some criteria related to the physical characteristics of textbooks such us the layout, organization, methodology, aims and approaches and also the degree to which extent a set of

materials is not only teachable, but also suit the needs of the individual teacher's approach as well as the organization's overall curriculum.

In addition to that, the checklist has advantages. According to Williams (1983, p. 253), "it is convenient and flexible method as evaluators have freedom to add or drop different evaluation items according to individual and situational needs" (As cited in Hayet&Imene, 2015, p. 54). Moreover, according to Cunningsworth (1995, p. 2) "checklist can provide a systematic way to ensure all the relevant items which are clear and concise to be considered for evaluation" However, Byrd (2001) stated "checklists are either too short or too long and some criteria in them are vague, so they may not meet the requirements of a good and applicable instrument for evaluation purposes" (p. 416).

In fact, there are many researchers who adopted the checklist method and they proposed to use this method in order to see how textbook materials can match up with the students' needs.

2.6. Models for Evaluating the Cultural Content of Textbooks

There are many models for evaluating the cultural contents of the textbooks. Some of the most important ones include Skierso's model (1991), Sercu's model (1998) and Cortazzi and Jin's model (1999).

2.6.1. Skierso's Model (1991)

Skierso's model considers the type of cultural knowledge learners are exposed to in textbooks and at the same time whether this knowledge reproduces stereotypes. She focuses on the extent to which the cultural content is implemented in texts, tasks and even dialogues. In addition to that, she insisted to provide more authentic texts to make students enhance their "cultural skills". According to Skierso (1991), textbook is:

* Giving factually accurate and up-to-date information.

- * Avoiding (or relativizing) stereotypes by raising awareness.
- * Presenting a realistic picture.
- * Being free from (or questioning) ideological tendencies.
- * Presenting phenomena in context rather than as isolated facts.
- * Explicitly relating historical material to contemporary society.
- * Making it clear how personalities are products of their age” (p. 134) (As cited in Djerfi, 2012, p. 33).

According to Makundan et al (2011), Skierso also used the physical characteristics like the layout, the organization, aims and approaches...etc. The way language skills (speaking, reading...), sub-skills (grammar, vocabulary...) and functions that are presented in the textbook depending on the present socio cultural setting.

2.6.2. Surcu’s Model (1998)

Sercu’s model (1998) puts four dimensions in order to weigh the cultural contents that exist in textbooks: Representativeness and realism, textbook characters, language and cultural content.

Representativeness and Realism: it seeks to see to what extent the reality of the target culture is depicted in the textbook. In other words, it seeks to see whether the picture is representative, realistic, up-to-date, complete, or biased, stereotypical, unrealistic, and out-of date. In addition to that, the “Royal” picture of textbook carries a perfect image i.e. it is free from problems. While, the “tourism-oriented” picture shows only a small part of what the target culture is. However, a representative realistic textbook must reflect all of the values, beliefs and even the behaviours in a multicultural setting.

Textbook Characters: the age, the social class, the interests, the mentality, the family situation and the mood are questions that are raised when it comes to the characters of a

representative sample of the target culture. It should be a good representative; for example, in analysing the mood of the characters, we ask the following questions: are they always happy or do they display other feelings and attitudes.

Language: the language of the textbook should be analysed carefully and biased forms of language should be identified.

Cultural Content: this dimension is about examining the culture that is presented in the textbook: whether it mainly represents the target culture facts or invites learners to think on these facts critically and at the same time they develop their intercultural understanding.

2.6.3. Cortazzi and Jin's Model (1990)

Cortazzi and Jin made a study about "culture-related teaching materials" and EFL coursebook in which they classified three sources of cultural information: the source culture (the learner's own culture), the target culture (the culture of any English-speaking country) and the international target culture (any English-speaking or non-English speaking country), where the English language is not the first language. Cortazzi and Jin conclude that each one of those kinds should be introduced in the textbook for specific reason.

First, the source culture's role is to enrich the learners' knowledge about their mother tongue; While, the target culture helps learners in the development of positive attitudes towards target language learning. Nevertheless, according to Liu and Laohawiriyanon (2013, p. 84-85), "the use of an 'international target culture' indicates how English can be used effectively at an international scale" (As cited in Djerfi, 2012, p. 37).

To sum up, since everyone has his/her own opinion and view of evaluating a particular framework, we cannot find a common checklist that is suitable for all the researchers.

2.7. The Analysis of the Cultural Content in the Algerian EFL Textbooks: Previous Studies

There are many studies which conducted for the same purpose as investigating the cultural components in different textbooks (like YassineSouryana 2012, Merrouche 2006 and SehibiMimoune&MelloukYoucef 2014).

Starting with Souryana 2012 who conducted the study of "From Cultural Alienation to Intercultural Competence in EFL Textbooks" the main purposes for conducting this study were to examine the changing of the included culture which was targeting the foreign cultures into including some aspects of the learners' local culture (source culture) as an attempts of including intercultural aspects as well as it aims at investigating the way that cultures contact which was seen as negative and then it reinforced as a means to develop the learners' intercultural competence. Nevertheless, this study results that the English language in Algeria moved towards developing integrated competences in which people from different cultural backgrounds work together. In addition to that, the study also came with a conclusion that textbooks include loaded reading texts which combine the two cultures together (the source culture and the target culture) and The study revealed that there is a movement from alienating representation to a more intercultural stance which focuses on the local culture and the foreign cultures for promoting intercultural communication.

Another study entitled "The Place of Culture in the Teaching of English in the Algerian Middle and Secondary School" was conducted by Merrouche (2006) for the several purposes, but the most important of which was the purpose of to assess the weight of the English language cultural component as incorporated in the Algerian textbooks of English that were currently used in the Middle and Secondary Schools. The results revealed that although the teachers realize the relevance of culture, but the target language cultural aspect is either is overlooked or it is inadequately considered in the textbook in which at least half the teachers do not include it in their language lessons.

Another important study about investigating the cultural components in EFL textbooks was conducted by SEHIBI & MELLOUK (2014). The research examined the way culture is introduced in teaching English in the First Year Secondary School with reference to the theoretical background and teachers' cultural knowledge. The evaluation revealed that the cultural components are not adequately covered within the textbook. Besides, the results of the teachers' questionnaire showed that most of them lack the cultural knowledge to teach culture along with the absence of materials that help teachers to present culture effectively in classrooms.

Conclusion

The textbook is a very important tool for any language teaching and learning situation. The teacher may not teach and the student cannot learn without using a textbook. The textbook is necessary because it contains a set of information in a certain field where it is considered as a reference for the students and teachers when needed. That's why textbooks need to be evaluated.

The way culture is represented in textbooks is the way how it is taught. In Algeria, teachers rely on the textbooks because they are tools for foreign language teaching as the learners are rarely exposed to the English language outside the classroom.

Chapter Three: Field Work

Introduction

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3.2. The Evaluation Checklist

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Chapter Three: Field Work

Introduction

Integrating culture in the textbook is a significant aspect of foreign language teaching and learning. In accordance with the previous chapters that tackled “Culture in Foreign Language Teaching” and “Textbook Evaluation and the Checklist as an Evaluation Tool of Cultural Content in Textbook”, the present chapter deals with the evaluation of “My Book Of English” textbook through analysing its content focusing on the treatment of the cultural content, and more specifically the different types of culture. The results are discussed, followed by some suggestions and recommendations and the limitations of the present study.

3.1. Research Design

Because of the nature of the study and in order to meet its purposes, the descriptive approach has been used in order to analyse the content of the Algerian first year middle school textbook “My Book of English”. A checklist was chosen as a means of our study in order to collect the data and information to answer the research questions.

3.2. The Evaluation Checklist

In this study, we constructed a cultural checklist that is based on different sources (Byram and Escarte-Sarries' model, Sercu's model, Cortazzi and Jin's model ...etc), but mainly adopted and adapted from Merrouche's (2006) framework of analysis. This checklist comprises of seven sections, each basic section has a several number of evaluative questions.

Those sections are namely general description of the textbook, the design and the structure of the textbook, the rationale for the textbook, the status of culture in the textbook, the cultural content in the textbook, techniques of presentation of cultural content and complements. The first section entitled “General description of the textbook” covers general information about “My Book of English” including the name of the book, the authors and the

publishers. The second one deals with the design and structure of the textbook. The third section which is about the rationale of the textbook discusses the goals, the targeted skills and the approach underlying the textbook. Moreover, it discusses the goal of the presentation of culture within the textbook. The fourth section deals with the status of culture in the textbook, whether it is hidden or it is secondary to linguistic skills and whether culture is mentioned in the content or not. The fifth section entitled "the cultural content in the textbook", investigates the integration of the types of culture (Big C, small c, source culture, target culture and international culture) in the textbook with the examination the status of culture (appropriateness, suitability to the learners age, level...etc., up-to-date). Moreover, the sixth section "techniques of presentation of cultural content" covers the way of presenting culture (Texts, dialogues, exercises), using techniques. The last section in the checklist entitled "complements", tackled the teachers' guide and the assumptions of the teachers about integrating culture in the textbook.

3.3. The Results

On the basis of the checklist and through analysing the textbook we have reached the following results.

3.3.1. General Description of the Textbook

- Name of textbook: **"My Book of English Middle School Year One"**
- Intended learners' level: 1st year middle school
- Author(s): Head of the project: M. TAMRABET Lounis
 - M. SmaraAbdelhakim
 - M. HAMMOUDI Abdelhak
 - Mrs BOUKRI Abbila
- Publisher: ENAG Editions
- Year / place of publication: 2017- Algeria
- Number of pages: 160 pages

3.3.2. The Design and Structure of the Textbook

“My book of English” is the last official textbook designed to teach English in Algerian middle schools for learners aged 12 and 14. It is composed of 160 pages and consists of:

- Table of contents
- My book map
- My coursebook presentation
- My charter of good conduct
- Pre-sequence
- Five sequences
- My pronunciation recap
- My grammar recap
- My triangle glossary

“My Book of English” includes a pre-sequence entitled “Now, we have English!” and five other sequences. The pre-sequence is put as an introductory stage of 20 pages. It contains some basics of language such as greeting and introducing oneself, and some vocabulary items. The aim of this pre-sequence is to prepare and train the pupils for the next main sequences and to motivate them to learn English.

The other five sequences of the book are ordered as follows: “Me and my friends”, “Me and my family”, “Me and my daily activities”, “Me and my school” and “Me, my country and the world”. Each sequence is composed of “10 sections” in each, which are: “I listen and do”, “pronounce”, “My grammar tools”, “I practise”, “I read and do”, “I learn to integrate”, “I think and write”, “Now I can”, “I play”, “I enjoy” and “My Pictionary”. These sections provide the pupil with a set of linguistic and communicative functions.

I listen and do: is designed to help learners create social relations, express needs, understand and address needs of others and to get things accomplished. Learners in this section should be able to understand spoken language and to interpret it appropriately.

I pronounce: Pronunciation is an important feature of oral interaction and a crucial part of communication. So, this section aims at helping learners to develop accurate pronunciation and efficient oral skills. Furthermore, it is important to attract the learners' attention about the difference between how a word sounds and how it is spelled.

My Grammar Tools: The grammar rules in the textbook are taught explicitly. The aim of this section is to teach learners reasoning and logic.

I practise: This section aims at enabling the learners to use the already gained knowledge in the previous sections for the sake of real life communication. The learners work individually, in pairs or in groups.

I read and do: In this section, learners are supposed to read in order to understand meaning, interpret situations, discover clues ...etc. and the teacher should motivate and provide learners with an incentive for reading, help them to reflect on what, why, and how to read dialogues, letters, e-mails, school regulations, touristic guides, leaflets ...etc. Learners, at this stage, should be independent, given the opportunity to read silently, and exploit the text through the activities.

I learn to integrate: In this section, the teacher equips the learners with the ability to integrate the previous learned knowledge, skills, and attitudes. They should gather their resources and re-invest them in a problem solving situation through group work. The section also helps the teacher to recognize the learners' strengths and weaknesses and to help weak learners whenever necessary.

I think and write: Learners at this phase should learn how to write and communicate with friends about topics related to their interest. But first, they should be trained on how to think before writing. Acquiring writing is essential to first acquire the conventions of written English (Capitals, punctuation ...etc.). Then, the learner will become familiar with the stages that lead him to the production of a text (Brainstorming, outlining, drafting, re-drafting, editing, and publishing).

Now I can: Learners are involved in self-assessment through this section, with the help and support of the teacher who identifies what their learners have already mastered and what they need to work on more.

I play: Play encourages creativity and helps learners to acquire social skills. "I play" section represents creative games that enable learners to think critically and solve problems. While playing, learners are reinvesting the learned knowledge unconsciously.

I enjoy: This section is designed as a source of pleasure for the learners; it develops their imagination through the joyful materials included. They will never feel immersed with the lessons in the sense that they are engaged in a motivating atmosphere.

My Pictionary: This section provides the learner with vocabulary that is acquired previously in the lesson; this can be considered as a revision for the vocabulary using meaningful activities as it can be used as a game by dividing the learners into pairs or groups.

The last section in the textbook entitled "My project" helps the learners to work in groups as it can help the teacher discover the learners' competencies and skills.

3.3.3. Rationale

Teaching materials in general and textbooks in particular are commonly recognized to determine to a large extent what is taught and learned in a foreign language class. Teachers use the textbook as a reference for which content is taught and which approach is adopted. Thus, a textbook should be suitable to the learners' levels and needs. "My Book of English" aims at,

"Supporting the learner in the process of learning the foreign language which makes him acquire communication skills to interact with foreigners by listening to them and respecting their viewpoints and not interrupting them while communicating. Another aim of the textbook is to saturate the learner with values, competencies, skills, and attitudes which guide him to the good conduct". (Tamrabet et.al, 2017, p. 5) [our translation].

The textbook includes an introductory phase which provides the basics of the language and the vocabulary that the learner will need during the learning process. This phase helps the learner in acquiring the listening, speaking, and reading skills as well as expressing orally and in writing.

Moreover, in the 1st middle school syllabus, the aims of teaching English to first year middle school pupils are specified in the following terms:

- To train the pupil to:

- * Interact in real situations related to school life.
- * Express himself through writing simple correct language.
- * Have access to simple documentation through functional teaching.
- * Carry on studying the target language at the next school year (2nd AM ...).(First Year Middle School Teachers' Guide)

The approach underlying "My Book of English" is the competency based approach. The latter has been introduced as a replacement of the "Objectives Based Pedagogy". According to 1st middle school designers, the CBA seeks to help the learners to act in real world contexts effectively. Therefore, the learner is supposed to master a set of competencies like: interpretation, interaction, and production of simple language.

In addition, the goal for cultural instruction in the textbook is not stated explicitly. In other words, when describing the structure of the textbook, the authors put it clearly that the textbook is designed for two main objectives: communicative and linguistic objectives. The communicative objective includes greeting people, expressing likes, talk about leisure activities, describing school, and locating places on a map. On the other hand, the linguistic objectives are divided into language forms like auxiliary verb to be, personal pronouns...etc. and pronunciation such as sounds.

Nevertheless, it can be inferred from the introduction written in Arabic and directed to the pupils that the cultural content is presented to develop a "Know-about", "Know-how" and "Know oneself" knowledge. It is stated that

“...[English] will enable you on the other hand to communicate with friends from different parts of the world. Until you do your part, defining your national character and its historical, cultural and its diverse linguistic extensions. Proud of belonging to your country and be opened to the culture of others from worldwide” (Tamrabet et.al, 2017, p. 5) [our translation]

In fact, presentation of the cultural content is not only decisive to master the language or to develop the communicative competence but also has the purpose of developing knowledge about the foreign culture (target) facts and artifacts “know about”, developing the ability to behave appropriately in foreign socio-cultural contexts “know how” as well as to develop knowledge about one’s native culture “know oneself” and to develop positive attitudes towards the foreign culture community.

3.3.4. The Status of Culture in the Textbook

There are different features of culture in the tasks used in the textbook. In other words, there are different types of culture within the sections of the textbook. There are a lot of examples of integrating culture in the course, like the use of name of Margaret on page 36 in the task of “I listen and repeat”. Also in the task of “I read and colour the correct answer” On page 41, the flags of Great Britain and USA which represent the target culture appeared on page 133. This shows that the pupils are acquiring the cultural content within the course.

Task 6. I listen and repeat.

Kathleen is from America. She is American.	
Adaku is from Nigeria. She is Nigerian.	
Chen is from China. He is Chinese.	
Michel is from France. He is French.	
Margaret is from Great Britain. She is British.	
Carlos is from Spain. He is Spanish.	

Example 3.3.4.1.

Moreover, “My Book of English” contains cultural elements which are hidden for the reason that there is no section in the textbook specified for teaching culture. Unlike the cultural components, the linguistic skills and other language components appear in the textbook in separate sections, for example, “I read and do”, “I pronounce”, “I think and write” and “I listen and do”. Thus, the other language components including pronunciation and grammar are given much importance than culture. In addition to that, culture is not mentioned at all in the content pages and there are not any instructions on how to use the cultural elements.

Nevertheless, cultural elements in “My Book of English” are implicitly integrated in the different sequences. For example, in sequence 01 “Me and my friends”, we find the cultural elements in different tasks, like it was mentioned in the section of “I read and do” the foreign country on page 41 in the short introduction of Susan to Razane, where she said she was from London (which is the capital of England).



Example 3.3.4.2.

Additionally, self-assessment is one of the most important principles of the CBA emphasized in “My Book of English” as it includes a section devoted to self-assessment. A sample is provided bellow:

Now I can.

I can	Yes	Example	No	Support me
greet my teacher.				
greet my mates.				
introduce myself.				
use polite forms.				
ask and answer about the name of my new friend.				
use numbers.				
use ' to be' in the simple present.				
use personal pronouns.				
use possessive adjective.				
pronounce the sounds : /s/ , /z/ , /t/				

44


Example 3.3.4.3.

As shown above, the figure is entitled “Now I can”. The analysis reveals that no cultural elements are present in the five sections.

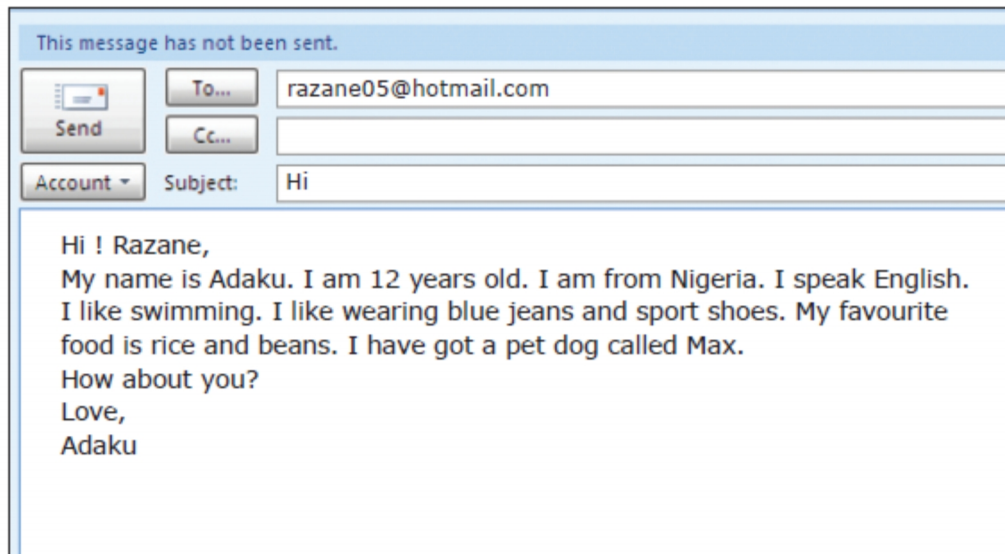
Concerning the sufficiency of cultural materials, the analysis shows that the textbook contains a few opportunities that help the learner to develop his/her intercultural communicative competence. This textbook may prepare the learners to behave adequately when contacting with others from other cultures by providing dialogues, the dialogue between Omar and his British friend Peter in p. 49, where Omar introduces his family to Peter, or the dialogue between Younes and Margaret in task 01 page 84, where they talked about their pets and their countries. In addition to that, the textbook provides e-mails of foreign people like the e-mail of Adaku from Nigeria (p. 60) where he expresses his likes and his pet, or within sequence 02 in the section of "I learn to integrate" where Margaret sent an e-mail about her family tree to Omar. Using these dialogues and e-mails, the pupils may take a sight of how to communicate with people from other cultures they will take a glance of how to behave with people from other countries.

Task 1. I listen and repeat.

Omar: Welcome to my home, Peter.
Peter: Thank you, Omar.
Omar: Let me show you photos of my family.
Peter: Who is this?
Omar: She is my sister.
Peter: What is her job?
Omar: She is a nurse.
Peter: And this old lady?
Omar: She is my grandmother.
Peter: And this cat?
Omar: It's my pet, Loulou.

An illustration showing a pair of hands holding a tablet computer. The screen of the tablet displays a family photo of six people: a woman in a pink dress, a young boy in a blue shirt, an elderly woman in a purple hat, a man in a white lab coat, a young girl in a blue dress, and a black and white cat. The background is a simple yellow wall.

Example 3.3.4.4.

Task 2. I read and answer the questions .

Example 3.3.4.5

3.3.5. The Cultural Content in the Textbook

As mentioned above, the 1st Year Middle School syllabus aims at training the pupils to interact in real situations related to school life, express themselves through writing simple correct language, have access to simple documentation through functional teaching as it helps the pupils to carry on studying the target language at the next school year (2nd AM...).

Thus, it appears that the cultural objective is not presented explicitly in the syllabus. So, one cannot decide whether “My Book of English” is or is not suitable to the curriculum from the cultural perspective.

As far as the types of cultural items that are covered in the textbook, the results revealed that both big ‘C’ culture and small ‘c’ culture are present in all the sequences and in the pre-sequence. The latter entitled “Now, we have English!” is just introductory, it consists of some activities to help learners to be well prepared to the next sequences. Examples of small ‘c’ culture include in the first task (in sequence 01, p. 34) the picture which represents a teacher greeting her pupils. Small ‘c’ culture also exists largely in sequence 02 and 03. For instance, the small passage of Jack who introduces himself (p. 59), and the passage written by

Younes (page 80). On the other hand, an example of big 'C' culture is found in sequence 04 (p. 116), through presenting some Algerian famous people like (Mostapha Ben Boulaid, Hassiba Ben Bouali... etc.). Actually the pupils are asked to work using some explanatory notes to tell the teacher what they will do to celebrate the Algerian national event "The day of knowledge" as a memorial to the great thinker "Abdelhamid Ben Badis". In addition to that, in sequence 05, some Algerian monuments and other American and British monuments with their national events, currencies, nationalities, flags, maps...etc represent the big "C" culture.(pages 129, 130, 131)



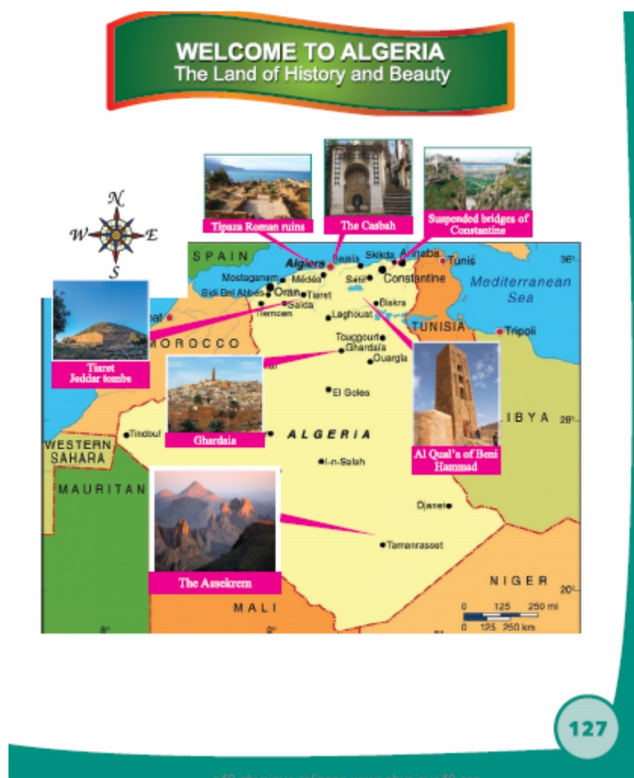
Example 3.3.5.1

Table 3.1 below displays the frequencies and the percentages of the different types of culture

Table 3.3.5.1. *Types of Culture*

	Type	Frequency	%	%
Big ‘C’ culture	Source culture	25	29.41	
	Target culture	17	20.00	63.53
	International culture	12	14.12	
Small ‘c’ culture	Source culture	13	15.29	
	Target culture	9	10.59	36.47
	International culture	9	10.59	
Total		85	100	100

Table 3.1 emphasize aspects of big ‘C’ culture of the source culture with a percentage of 29.41% which is the largest percentage among the others. In addition to that, the textbook focuses on the Big ‘C’ of the source culture especially in the pre-sequence, sequence 04, and sequence 05 where we can find a lot of examples; For instance, in sequence 05, talking about the Algerian monuments like (the Suspended Bridges in Costantine, Tipazza Roman Ruins...etc.).



Example 3.3.5.2

Table 01, also shows that the textbook focuses on the aspects of big 'C' of the target culture with a percentage of 20%. Sequence 05 focuses more on this kind of culture. There are a lot of examples within this sequence including the flags of the Great Britain and the USA and their currencies. Moreover, "My book of English" gives a reference to several target language speaking cultures like USA, Australia, Great Britain...etc. Within this, we find some people from Britain, America, and from other English-speaking countries talking about different national dishes, in addition to their nationalities.



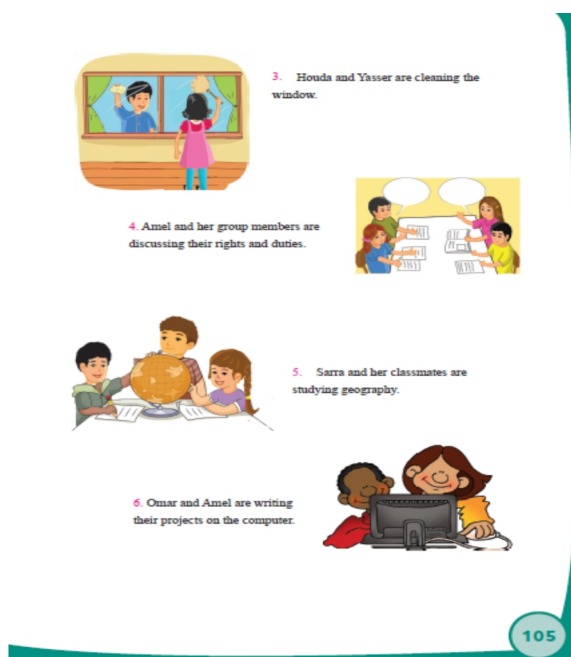
Example 3.3.5.3

Moreover, the table reveals that the textbook includes the cultural materials which focus on aspects of big 'C' of the international culture. Sequence 05 gives much importance to this kind of culture and distinguishes between the other countries like China, Nigeria, Great Britain, and the USA. More specifically, the textbook focuses on big 'C' of the international culture with a considerable percentage 14.12%, classified as the fourth largest percentage that the textbook focuses on among the other kinds of cultures.



Example 3.3.5.4

“My book of English” gives much importance to the source culture whether the big ‘C’ culture or the small ‘c’ culture. It is worth mentioning that the small ‘c’ of the source culture is mainly represented in sequence 03 and 04 where there are a lot of examples since the sequence is about the daily activities and family. (see Appendix B).



Example 3.3.5.6

According to Table 3.1, there are two types of culture which are equally emphasized. The small c of the international culture and the small c of the target culture with the

percentage of (10.59%), this proves that there is a reference to several target language speaking cultures. The textbook also distinguishes between British, American, and other English-speaking cultures (Australia, Ireland) like in sequence 05 where there are some different monuments of the British culture and the American culture.

Unlike the types that are mentioned above, the small 'c' of the international culture and the small c of the target culture are the least emphasized in the textbook with a small percentage of 10.59% referring to Table 3.1. We find in sequence 05 some of examples of the small c of the international culture like in Item.59, the use of the Nigerian name "Adaku" which presents a small c of the international culture.

Concerning the presence of cultural incidents, the results reveal that they do not occur in the textbook. For example, in the dialogue between Omar and his British friend Peter (p. 49), friendship is not displayed in interaction where one of the friends misunderstands the other, because of stereotypical beliefs or due to the differences in values or expectations. In fact, they do not even discuss the differences or similarities of the facts and artifacts between the two cultures. Another example consists of the small dialogue between Margaret and Younes (p. 84) where they exchange some cultural data of small 'c'. So, the authors did not include situations where peoples with a good mastery of the foreign language are not understood because of the differences in culture-specific frames.

"My book of English" textbook encourages learners to make connections between their own culture, the target cultures and with the international cultures (China and Nigeria). In fact, the textbook makes students reflect on the cultural content especially in sequence 05 .In task 03 for example, in the section of "I listen and do" (p. 130), the pupils are exposed to different people from several cultures including Algeria, China, USA, and Nigeria speaking about their countries, their currencies, their names, and their celebration days, where they are asked to listen and repeat, followed by questions about the country of "Adaku" (Nigeria) and the currency of her country as a sight to pay attention to the other culture.

The results also reveal that the textbook does promote intercultural tolerance and understanding of differences between international cultures since the goal of the cultural content is geared to “know about”, “know oneself” as well as to develop positive attitudes towards the foreign culture.

Moreover, “My Book of English” tackles several topics and themes related to education and school such as school rules, family, food, currencies, celebration days ... etc. (See Appendix), These topics express cultural content and enable the learners to infer the similarities and differences between their own culture and the target ones. Thus, the textbook engages the learners with the cultural content: source, target and international culture and this can be seen through the textbook’ pages (p34, 41, 49, 63, 85, 90, 130, 131).

The analysis also shows that the cultural content is suitable to the learners’ age, level, cultural background and interests. As we go through the textbook, we find that it discusses topics as friendship, family, daily activities, school, currencies, food, places and monuments, which are considered quite interesting and suitable to the learners’ age (11-13 years old). These topics are graded in sequences from familiar to less-familiar in order to fit with the learners’ cultural background. Besides, there are no types of cultural content that are inappropriate or unacceptable.

Concerning whether the cultural content is up-to-date or not, it is fair to conclude that it is up-to-date. The pre-sequence; for example, includes a photograph of the Algerian football player “Mehrez”. Also in sequence 01, reference is made to the email of Omar who introduces his family members to his British friend Peter and many instances of other emails (p. 59, 60, 61) Moreover, the pupils in sequence 05 are introduced to Yorkshire Pudding as a British national dish (p. 132)

3.3.6. Techniques of Presentation of Cultural Content

Culture in this textbook is integrated in different dialogues, exercises or illustrations. To begin with, there are some examples which show that the texts have some cultural

features; for examples, the text of the foreign pupil Margaret in the section of "I read and do" (p. 85) where she describes her daily activities which represents the target culture, and the text when Younes in the task (p. 80) describes his daily routine representing the source culture.

Secondly, "My book of English" includes sufficient dialogues which tackle different types of culture; for example, in sequence 02, the short dialogue between Omar and His British friend Peter (p. 49), where Omar introduces his family to Peter which refers to the source culture. In addition to that, culture is featured in the small dialogue between Margaret and Younes where they talked about their pets.

Thirdly, the textbook relies mostly on tasks to make lessons move forward, so these include most of the cultural elements. The textbook contains different sections where we find different tasks. For example, within sequence "Me and my daily activities" in the section of "I listen and do" we find task 04 (p. 75) which shows culture in the use of local cities (Setif). Also (seq. 04, in the section "I practise") where task 03 presents culture in the picture of the "Great Thinker Abdelhamid Ben Badis".

Finally, the textbook is rich of pictures and drawings that symbolize culture. Almost each sequence or page within this textbook contains examples of illustrations. It includes as well different maps (African map and the world map) which have little cultural implications. However, the pictures of people, for example, are mostly smiling faces. It would be culturally better if showing people interacting in specific contexts. Like it was mentioned, the textbook is overloaded with pictures that present culture. Examples are found in the pre-sequence, the picture of "Djamila Bouhired" and the football player "Riyad Mehrez" referring to big 'c' culture in sequence 01, the picture (p. 34) when the teacher greets her pupils which presents the source culture. In addition to that, in sequence 02 page 63, the picture of different flags around the world (like China, Great Britain, Brazil, USA... etc.) referring to international

culture. Also, the rest of sequences tackle different pictures that illustrate culture. So, culture in “My book of English” is integrated in texts, dialogues, exercises and illustrations.

As regards the techniques by which the cultural content is presented, they consist of culture capsule, culture clusters and situational exercises and dialogues techniques. The first is shown in the short passage about Nigeria (p.130), followed by questions about the country, the currency, national dish, and the celebration days (p.132). Additionally, the culture cluster technique is used through the maps of different countries (p. 126) as well as through the text (p. 139) followed by questions about it. The situational exercises and dialogues which provide the learners with a particular situation which they are supposed to write scripts and skits (task p. 90), when the learners are chatting with acquaintances or friends from the target culture (task 5 p. 132).

Through many instances, it became clear that cultural facts are carefully selected to be incorporated in the textbook. In sequence 02 and 03, pupils are introduced to family members, jobs, daily activities, school rights and duties. The sequence 04 and 05, dealwith topics related to school rules and regulations, country, currencies, flags and monuments, the topics are interrelated, associated to each other and provided in context and fit the basic theme of each sequence.

Table 3.3.6.1. *Language Components*

Language features	Frequency	%
Vocabulary	06	40.00
Pronunciation	04	26.67
Grammar	05	33.33
Total	15	100

The major language features which learners should focus on are vocabulary, pronunciation and grammar. In “My Book of English”, each feature can provide learners with cultural materials that enhance their cultural knowledge (like flags, illustrations...etc). Each of these language features has its own section (s).“I pronounce” deals with aspects that improve

learners' pronunciation. "My grammatical tool" is designed to foster learners' knowledge of the formal system of the language. "My Pictionary" is devoted to enrich learners' vocabulary. The data obtained from Table 2.3 show that vocabulary is the most language feature that covers cultural components adequately with a percentage of (40%). It is followed by grammar which covers cultural information with a considerable percentage (33.33%). Ending with pronunciation that covers to some extent the cultural information with percentage of 26.67%.

Table 3.3.6.2. *Language Skills*

Skills	Frequency	%
Speaking	04	4.17
Reading	24	25
Writing	16	16.67
Listening	29	30.20
Target no skill	23	23.96
Total	96	100



Similarly, each language skill has its own section in this textbook. The section of listening is "I listen and do". The section of reading is "I read and do". The section of speaking is "I pronounce". The section of writing is "I think and write". Table 2.3 indicates that the sections of listening (30.20%) and reading (25%) manage to cover enough cultural components which increases the learners' cultural knowledge. While, the other skills (writing and speaking) fail at covering enough of cultural materials

Regarding the needs and the level of the First year middle school pupils, it is clear that it is not appropriate for beginners to compare and judge materials. So, they are supposed to handle data and facts that are presented to them but not to judge materials. Hence, the cultural data that is provided for the pupils, are re-used and recycled in the course to some extent; namely, maps, flags, monuments and famous people in the textbook in general and in the sequence 04 and 05 in particular. Meanwhile, the way that these cultural facts are presented can be graded from familiar to unfamiliar. For example, in sequence 01 and 02 most of the presented cultural elements are familiar to the learners' source culture (Algeria) and then moving to other non-familiar cultures (target and foreign cultures).

Cultural materials in “My book of English” especially illustrations and texts are written for the textbook in the sense that they are specifically designed to aid the teaching process as well as they are done to represent cultural facts. Concerning the dialogues included, the sentences are complete and grammatically perfect. So, they are not authentic since most of them follow the Question/Answer patterns; For instance, in sequence 03 p. 84:

Task 1. Margaret and Younes talk about their pets. Listen to the dialogue then act it out with your partner.

Margaret : Hi, Younes. What pet do you like best ?
 Younes : I like cats.
 Margaret : Why do you like cats ?
 Younes : Because they are cute and playful.
 Margaret : What animal is the symbol of your country ?
 Younes : It's the fennec. How about you, Margaret ?
 Margaret : I like dogs.
 Younes : Why do you like dogs ?
 Margaret : I like them because they are friendly.
 Younes : What animal represents England ?
 Margaret : It's the lion.

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Example 3.3.6.1

Within this textbook, there are no specific cultural items explained rather they are just presented without explanation. In the same sense, there would be no need for additional information or explanation for the reason that the cultural content that exists in the textbook is suited to the learners' cultural background.

The artwork is one of the techniques for presenting culture which is applied in this textbook. The photographs in the textbook are appropriate and up-to-date. In fact, the use of pictures which represent real people (like Djamilia Bouhired, Hasiba Ben Bouali... etc.) and places (like Ghardaia) helps adding credibility to the textbook. Most of the drawings and pictures are effectively supplied to the textbook's content and are culturally significant. However, the characters of the textbook are mostly presented through drawings rather than

photographs. The cultural implications of these illustrations are mainly general or related to the pupils who are expected to recognize different places, different animals, different peoples and to work using these illustrations to recognize how they will behave (like in sequence 04 where some school duties are followed by drawings).

3.3.7. Complements

The 1st year middle school teachers' guide is available. It describes the textbook's structure in detail followed by a lot of suggestions to be effectively used in the classroom as it includes some main key answers to the tasks of the textbook. However, concerning culture, the teacher's guide provides some information about it, mainly in the mentioning of the main core values that exist in the textbook and also the mentioning of one of cross-curricular competencies that must be acquired in the lessons which is communicative competence. The first, as an example, mentioned that the learners will be opened to the world and they will understand the other (beliefs, customs and culture) through several tasks in all the sequences like in sequence 02 in the section of "I practise". (First Year middle school teachers guide, p. 21). Regarding the communicative competence, in sequence 02 (lesson 05), for example, that exist in the suggested lesson plans, it was stated that learners will have the ability to use information and communication technology such as emails to communicate appropriately with learners of other cultures. In the same sense, in the implementation of the guiding principles in the textbook, it was mentioned in the first principle that is about "English facilitates two-way communication with the world" that "the English language should be used in order to be able to describe one's family, friends, country and culture, to others both in writing and in personal interactions" (Teachers' guide); While, in principle 02 "Active learners are successful learners", it was stated that learners should be able to make connections to life outside class which appeared in the form of tasks that are using language for real-life purposes like learning how to describe one's family, school, country and culture to people from other countries and cultures. (First Year Middle School Teachers Guide, p.

35). However, no information is given about the cultural items to be taught and no guidance is given to help teachers handle them nor as helpful notes about possible problems included.

3.4. Discussion of the Results

The results of the textbook evaluation revealed that culture is covered to some extent in "My Book of English". It implicated different types of cultural aspects with much focus on the topic of the unit. For example, country, currency, flag...etc. have the highest frequency, while, family, friendship and daily activities have the lowest frequency.

The textbook focuses on different aspects related to the source culture (Arabic/Algerian) which is well presented and involved. The textbook cultural content is on the whole about big 'C' culture and it reverses facts and events. It covers to some extent the target culture (British/American) at the expense of the international culture.

Moreover, the textbook does not cover adequately the cultural components which most of them are belonging to the source culture and the target culture; however, the international culture was poorly presented at the expense of the target one which leads to promoting the intercultural communicative competence in a small extent.

Meanwhile, as we notice, the cultural information included were used to practice other aspects of language (such as reading, listening and writing). On the other hand, this textbook fails at covering cultural information in practicing speaking skill in which it is important in the sense of building our cultural awareness and become culturally competent speakers of the target language.

However, based on the analysis of the checklist, we have come to the conclusion that the cultural elements for the first glance, we notice that it is rich; but to some extent it fails in covering enough of international culture which results offering a very limited opportunities for the learners to learn the English language in the era of globalization. In addition to that, it is truthful that the source culture is higher and covered in the textbook but unfortunately it

fails at helping the learners to strengthen their Algerian Islamic identity and their image. Yet, it is worthwhile to mention that the cultural contents are suitable to the learners' age, level and cultural background and interests since we find topics as friendship, family, daily activities, school, currencies, food, places and monuments.

3.5. Suggestions and Recommendations

Based on the results obtained from the analysis, the present study proposes further suggestions to be implied in foreign language teaching toward textbooks. The study suggests textbooks to be involved with information about foreign language cultures with a careful selection of cultures to be integrated for the purpose of making students practise the cultural information they acquire.

Moreover, most of the texts and dialogues in this textbook are not authentic; thus, we recommend the much focus should go to the use of authentic texts since they help learners to be opened for different possibilities in order to practise speaking and writing skills. In addition to this, authentic sources (like television shows, radios...etc.) should be provided in the textbook along with the audio-visual materials which help learners to understand more the cultural information.

About the speaking skill, "My Book of English" textbook fails in developing the learners' speaking skill through the cultural information used. So, we suggest that Algerian textbook designers supply the textbook with more cultural information that aid in practising the speaking skill.

Besides of all the above recommendations, the teacher has an important role in the language teaching and learning; that is, we recommend providing teachers with materials (reference book) which help them to be copied with the students' needs about culture.

3.6. Limitations of the Study

All along the process of conducting this research, we faced many obstacles and difficulties starting with the global pandemic “Covid-19” in which for more than three months we couldn’t meet each other to search together for the study. Besides, we faced problems for not having enough sources that help us in getting more information about the research in hands.

In addition to that, while conducting this research, the main claim in this study is that there was an intention to use a questionnaire (First Year Middle School teachers) to investigate perceptions and practices towards culture teaching as well as their viewpoints about the different techniques used for teaching the cultural elements in “My Book of English”. However, the use of the checklist as a sole method has provided worthy information that helps in the evaluation process.

Conclusion

This chapter was concerned with the evaluation of “My Book of English” through the use of the checklist that is based on the framework of analysis of Merrouche (2006) and other sources (like Byram and Escarte-Sarries' model, Sercu's model...etc.). The study came up with some results that can pave the way for some modifications in “My Book of English” in order to make it more suitable and more effective regarding teaching/learning the cultural elements.

General Conclusion

One of the major goals of teaching English as a foreign language in today's globalised world is to enable the learners to develop their intercultural communicative competence so that they can use English to communicate with other speakers of the language from both English speaking and non –English speaking countries. In most EFL settings, like Algeria, the textbook is considered as an important, if not the major, source of input for learners. Consequently, it is necessary to include relevant and appropriate cultural content in textbooks.

The present study aimed at investigating how the cultural elements are presented in the Algerian First Year Middle School textbook of English "My Book of English". More specifically, it aimed at exploring whether the textbook provides a balanced representation of culture in its different dimensions and whether it offered a good opportunity for learners to develop their intercultural communicative competence. Thus, the study was based on the hypothesis that if the textbook provided a balanced representation of culture in its different dimensions, it would help the learners improve their intercultural communicative competence. In conducting the study, a content analysis was opted for. The analysis was guided by a checklist adopted and adapted from well-known culture evaluation checklists, though it relied heavily on Merrouche' framework (2006).

The analysis of "My Book of English" revealed some positive points regarding both the quantity and the quality of the cultural content. "My Book of English" tackles several topics and themes relating to education and school such as school rules, family, food, currencies, celebration days ... etc. and integrates culture in different dialogues, tasks and illustrations. It also covers the different types of culture, namely, big C culture, small c culture, the source culture, the target culture and international culture. Moreover, different techniques are used to present the cultural content, which is up-to-date and suitable to the

learners' age, level, cultural background and interests. They consist mainly of culture capsule, culture clusters and situational exercises and dialogues techniques.

Nevertheless, the analysis also revealed that the cultural elements that are covered cannot make first year middle school learners develop their intercultural communicative competence. "My Book of English" does not present them in a complete and a balanced way. The analysis revealed a preference for big 'C' culture (famous figures, education, geography...) at the expense of small 'c' culture (socialising, daily routines, family...). So, a low frequency of small c culture may be insufficient for the learners to achieve intercultural communicative competence. In addition, it was found that the most frequent cultural aspects are related to the source culture, followed by the target culture, at the expense of international culture. So, more could have been done in this regard. The findings also showed that the cultural representation in the textbook is mainly at the knowledge-based level and neglects engaging the learners in deep reflection level. Only in few cases does the textbook encourage learners to reflect on the cultural content and make connections between their own culture (source culture) and the target cultures (British and USA) and the international cultures (e.g. China and Nigeria). Additionally, cultural items are carefully selected to be incorporated in the textbook and many cultural elements are just incidental and cannot be noticed without the help of the teacher.

Finally, the cultural content in "My Book of English" offers a limited opportunity for learners to learn and to use the English language in the era of globalisation; the textbook fails to promote the learners' intercultural communicative competence. Hence, improvements regarding the cultural component in the textbook are highly recommended.

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Appendices

APPENDIX A: An Evaluation Checklist of the Cultural Component in the Textbook

APPENDIX B: Analysis of the Textbook

Appendix A

An Evaluation Checklist of the Cultural Components in the Algerian First Year Middle School Textbook "My Book of English" Adapted and Adopted from Merrouche's Framework

1. General Description of the Textbook

- Name of textbook: **"My Book of English Middle School Year One"**
- Intended learners' level
- Author(s)
- Publisher
- Year / place of publication
- Number of pages

2. The Design and Structure of the Textbook

3. Rationale

- What is the rationale for the textbook (goals, underlying approach, targeted skills)?
- Is the goal for cultural instruction explicitly stated?
- What is the goal of the presentation of cultural content? (to develop knowledge about the Foreign Culture facts and artefacts: know about; to develop understanding of the underlying bases of the Foreign Culture, that is its values, assumptions, beliefs: know why; to develop the ability to behave appropriately in foreign socio-cultural contexts: know how; and to develop knowledge about one's Native Culture: know oneself, but also to develop positive attitudes towards the Foreign Culture community).

4. The Status of Culture in the Textbook

- Is the cultural component integrated in the course or is it treated as supplemental or optional material?
- Is it hidden (implicit) or secondary to linguistic skills? Is it given equal importance as the other language components?

-Are cultural elements mentioned in the content? Are there any instructions on how to use them?

-Does culture teaching form part of the core of the sequence or is it added at the end of every sequence or even presented in a separate section at the end of the book?

-Is culture covered in self-assessment sections, if any?

-Does the textbook include sufficient materials (opportunities) that help the pupils to develop their intercultural communicative competence? (Does it prepare learners to behave adequately when in contact with members from other cultures?)

5. The Cultural Content in the Textbook

-Is the cultural content suitable to the curriculum goals?

- What cultural items are covered, big 'C' culture (i.e., what relates to literature, fine arts, social institutions, history, geography, technology and politics) or small 'c' culture (i.e., aspects of lifestyle or patterns of daily living, including the thought processes, beliefs and values of a given people)?

-Do the cultural materials focus on aspects of Big C of the source culture?

-Do the cultural materials focus on aspects of Big C of the target culture? Is there a reference to several TL-speaking cultures? To what extent does the textbook distinguish between British, American and other English-speaking cultures?

- Do the cultural materials focus on aspects of Big C of the international culture?

-Do the cultural materials focus on aspects of small 'c' of the source culture?

-Do the cultural materials focus on aspects of small 'c' of the target culture? Is there a reference to several TL-speaking cultures? To what extent does the textbook distinguish between British, American and other English-speaking cultures?

- Do the cultural materials focus on aspects of small 'c' of the international culture?

- Do cultural incidents occur? Do situations occur in which someone with a good mastery of the FL is not understood because of differences in culture-specific frames?

- Does the textbook encourage learners to make connections between their own culture, the target culture and the international culture and to reflect on the cultural content?
- Does it promote intercultural tolerance and understanding?
- Does the textbook engage the learners with the cultural content?
- Is the cultural content suitable to the learners' age, level, cultural background and interests?
- Are there types of cultural content that may be considered as 'unacceptable' or 'inappropriate'?
- Is the cultural content up-to- date?

6. Techniques of Presentation of Cultural Content

- Is culture integrated in texts, dialogues, exercises and illustrations?
- By what techniques is the cultural content of the textbook presented? Are these techniques geared to comprehension (e.g., explanations, case studies) or production (e.g., role plays, problem solving activities), or both?
- Is the cultural information provided in context and in a structured way or in the form of fragmented isolated facts?
- What language Features (vocabulary, grammar, pronunciation) provide the learners with cultural material that increases their cultural knowledge?
- What skills (listening, speaking, reading and writing) provide the learners with cultural material that increases their cultural knowledge?
- Can learners only handle data and facts or should they be able to compare and judge materials? - Are insights that have been gained previously re-used in the course of the textbook? Is there progression? How is the cultural content graded? (From familiar to non-familiar; from observable to non-observable; according to linguistic difficulties; according to communicative functions).
- Is the cultural content reprinted from original sources without change (authentic),reprinted with adaptation, or written for this textbook?
- Are specific cultural items 'explained'? Would additional information or explanation be necessary? Is the descriptive vocabulary appropriate, unbiased?

- Are there illustrations? Are they appropriate? Would any specific group be offended by any illustration(s)? Do they supplement the content effectively? Would learners need additional hints from the teacher to understand the cultural implications of the illustrations?

7. Complements

- Is a teacher's guide available? What assumptions are made about the teachers' awareness of the cultural content portrayed in the course material? What information is given about the culture items to be taught and what guidance is given about handling them? Are there any helpful notes about possible problems?

I. “My Book of English” 1AM

Sequences	Items	Explanations	Targeted Skills (Language features)	Target c		Source c		International c	
				Big C	Small c	Big C	Small c	Big C	Small c
Cover Page	item.1	-Culture is presented in the cover page in the picture of the global map with the Algerian flag in the middle of it.	Target (no skill).			×			
Table of Contents	item.2	-Culture is presented within the table of content in the picture of the Algerian flag which presents the sequence 04. P. 4.	Target (no skill).			×			
	item.3	-Culture is shown in the pictures of the flags of The USA, China, Brazil, Australia, and Algeria.	Target (no skill) Target (no skill)	×				×	
	item.4	-Showing the pictures of the monuments of Algeria in sequence05 represent culture.	Target (no skill)			×			
Pre-sequence: “Now, we have English”	item.5	-Culture is represented in the picture in page 13 in the introducing of the teacher to her students.	Listening and speaking skills (Pronunciation)				×		
	item.6	-The mentioning of the political personality “Djamila Bouhired” in picture in page 15 represents culture.	Reading and writing skills.			×			
	item.7	-Also the football player “RiyadMehrez” in	Reading and writing skills.						

		page 16 in the task of “I read and write” represents culture.				×			
	item.8	-In page 22, culture is presented in the game of “Simon Says”. (Rome).	Target (no skill).						×
Sequence 01: “Me and my friends”	item.9	-Culture is presented in picture of page 34 when teacher greets her pupils.	Listening.				×		
	item.10	-The use of the Arabian names in pages 35 and 36 represent culture.	Listening.				×		
	item.11	-Culture is also featured in the use of names of the target countries like Margaret in page 36 in the task of “I listen and complete the dialogue”.	Listening.		×				
	item.12	-The mentioning of the Algeria’s cities like Batna and Algiers in page of 39 through the section of “My grammar tools” represents culture.	No skill is targeted (Grammar).			×			
	item.13	-Within the sequence 01, it was also mentioned the foreign country in page 41 in the section of “I read and do” in the small introduction of the foreign Susan to Razane (London).	Reading.	×					
	item.14	-In the task of “I read and colour the correct answer” in page 41, the flag of great Britain and Australia is	Reading.	×					

		appeared which represents the target culture.							
Sequence 02: “Me and my family”	item.15	-Culture is presented in unit 02, in the small dialogue between Omar and His British friend Peter in page 49, where Omar introduces his family to Peter which refers to the source culture.	Listening.				×		
	Item.16	-Culture is also shown in the use of names like Jack and Margaret.	Reading and writing skills.		×				
	Item.17	-In the task of “I circle the correct words to help Omar write his e-mail”, culture is presented in the e-mail of Omar.	Writing skill.				×		
	Item.18	-Culture is also featured in the section of “I read and do” in the blog of Jack where he introduces his self.	Reading.		×				
	Item.19	-The E-mail of Adaku from Nigeria in page 60 refers to the culture where he expresses his like and his pet.	Reading skill.						×
	Item.20	-Culture is presented within this sequence in the section of “I learn to integrate” where Margaret send her family tree to Omar.	Writingskill.		×				
	Item.21	-In page 62, the pupils are supposed to introduce their family tree which this represent culture.	Writing skill.				×		

	Item.22	-Culture is also represented within the section “I think and write” where pupils try to make new friends around the world by posting their information in the international blog in page 63.	Writing.				×		
	Item.23	-In the same section and the same page (63), culture is presented in pictures of different flags around the world (like China, Algeria, Great Britain, Brazil, USA... etc.).	Writing skill. Writing skill. Writing skill.	×		×		×	
	Item.24	-In page 66 in the section of “I enjoy”, culture is presented in the family’s name of the foreign culture like the Johnson, the Williams, the Taylors... etc. as a reference to a target culture.	Reading skill.		×				
Sequence 03: “Me and my daily activities”	Item.25	-Mentioning of middle schools which labeled by a famous soldiers (Mujahid) which represent culture (Allam Mansour) in page 75 , Ben M’hidi in page 80	Listening and Reading skills.			×			
	Item.26	-The text of Younes in the task of page 80, where he describes his daily routine represents the source culture.	Reading skill.				×		
	Item.27	-Culture is also represented in the use of local	Listening skill.						

		countries (Setif) in the task of “I listen and complete the table” in page 75.					×		
	Item.28	-Culture is featured in the small dialogue between Margaret and Younes where they talked about their pets.	Listening skill. Listening skill.		×		×		
	Item.29	-Within the sequence 03, the mentioning of the foreign country (London, England) represents culture.	Reading skill.	×					
	Item.30	-There is also the text of the foreign pupil Margaret where she describes her daily activities which represent the target culture.	Reading skill.		×				
	Item.31	- In the section of “I read and do” in page 90, culture is presented in the postal stamp of the letter of Margaret Smith which represent the second queen of England “Elizabeth 2 nd ”.	Writing and Reading skills.	×					
	Item.32	- Culture is presented through the letter of Margaret Smith in page 90.	Writing and Reading skills.		×				
	Item.33	-The pupils are supposed to respond on the letter of “Margaret Smith” in which the letter of pupils represents culture.	Writing and Reading skills.				×		
Sequence 04: “Me and	Item.34	-Starting the unit 04 with the picture of school	No targeted skill.			×			

my school”		and the Algerian flag is hanging on it as a reference to a culture. (p.99)							
Item.35	-Culture is presented as a picture of a school named by a famous soldier Ben M’hidi. (p. 100)	No targeted skill.				×			
Item.36	-Culture is presented in the mentioning of the celebration day of Algeria (The Day of Knowledge) in page 115.	Writing skill.				×			
Item.37	-Culture is presented through the picture of the “Great Thinker Abdelhamid Ben Badis” (p. 115).	Writing skill.				×			
Item.38	-The picture of the “Great Thinker Abdelhamid Ben Badis, Hasiba Ben Bouali , and Mostefa Ben Boulaid in page 116 show culture.	Reading skill.				×			
Item.39	-Culture is also presented in the picture of the world in page 117, where showed the flags of China, Brazil, and Nigeria).	Reading skill.						×	
Item.40	-Culture is viewed in pictures of Abdelhamid Ben Badis, Hasiba Ben Bouali, and Mostefa Ben Boulaid with the flag and the map of Algeria. (p.117).	Reading skill.				×			
Item.41	-Culture is shown in the map of Australia and	Reading skill. Reading skill	×						×

		USA. (p. 117).							
	Item.42	-Within this sequence, in the section of “I think and write” in page 120, the picture which presents the duties of the Algerian pupils inside the school using the Arabic language presents culture.	Writing skill.					×	
	Item.43	-Culture is presented through the use of games (the dice and chess) in the section of “I play” (p. 122).	Reading skill. (Vocabulary).						×
	Item.44	-Culture is presented in the flag of Algeria. (p. 124).	No targeted skill (Vocabulary).				×		
Sequence 05: “Me, my country, and the world”	Item.45	-In page126, culture is presented in the picture of the earth showing the location of different countries with their flags (Algeria, USA, UK,Brazil, Nigeria, Spain, China, and Australia).	No targeted skill. No targeted skill. No targetedskill.	×		×		×	
	Item.46	-In the same page, culture is shown through presenting some Algerian Monuments and places.	No targeted skill.				×		
	Item.47	-In page 127,picture of a map of Algeria locating the famous Algerian cities and their monuments like: the Casbah in Algiers, the suspended bridges in Constantine, Tipaza Roman	No targeted skill.					×	

	ruins, Al-Qalaa of Beni Hammed, the Askrem, Ghardaia , and TiaretJeddar Tombs.								
Item.48	-In page 128, culture is presented in the map of Algeria with the location of its main cities.	Listening skill.				×			
Item.49	-Culture is shown in the map of countries that surround Algeria (Morroco, Nigeria, Libya...etc.) page 128.	Listening skill.						×	
Item.50	-Culture is viewed in the map of UK, famous monuments, the name of Margaret, and the British flag. (p. 129) like (Cardiff castle, The British Museum, Big Ben...etc.	Listening skill. Listening skill.		×					×
Item.51	-In page 130, culture is shown in the proper name Amine ,the flag of Algeria, the national currency, the national dish, and the national celebration days (the 5 th of July, Eid El-Fitr) represent culture. (p. 130).	Listening skill. Listening skill.				×	×		
Item.52	-In p. 130, culture is viewed in the flag of Nigeria, its national currency, its national dish, its national celebration day, and the use of the Nigerian name of Adaku. (p. 130).	Listening skill. Listening skill.						×	×

Item.53	-In p.130, culture is shown in the Chinese flag with its national currency, national dish, national celebration days, and through the Chinese name “Chen”.	Listening skill. Listening skill.						×	×
Item.54	-Culture is presented in the national flag of USA with its currency, its national dish, its national celebration days, and the use of the name of “Steve”.	Listening skill. Listening skill.		×	×				
Item.55	-Culture is shown in the national flag of Great Britain and USA in page 133.	Listening skill.		×					
Item.56	-The national flags of Nigeria, China, France, and Spain represent culture. (p. 133).	Listening skill.						×	
Item.57	-In p. 134, culture is viewed in nationalities like (Algerian, Italian, Spanish, British, and American).	Listening skill. Listening skill. Listening skill.		×		×		×	
Item.58	-In p. 135, culture is presented in the flags of Bangladesh, England, Congo, Columbia, Australia, Andorra, Georgia, Portugal, Saudi Arabia, and South Africa.	Listening and speaking skills (pronunciation). Listening and speaking skills (pronunciation).		×				×	
Item.59	-Culture is viewed in the national	Reading and speaking skills							

	flag of Algeria (p. 136).	(Pronunciation).			×			
Item.60	-Culture is shown in Algerian cities (Tlemcen, Algiers, Setif, and Tamanrasst).	No targeted skill. (Grammar).			×			
Item.61	-In p. 137, culture is presented in the mentioning of Lincoln Memorial and Washington.	No targeted skill. (Grammar). No targeted skill. (Grammar).	×					×
Item.62	-The famous place Asskrem and Tasili which represent culture.	No targeted skill. (Grammar).			×			
Item.63	-The use of names (Bonnie, Michel, Santos, Annitah and Harry) represents culture.	Reading skill.						×
Item.64	-In page 141, culture is presented in the e-mail of Kathleen where she mentioned some information of USA including: the pictures of famous monuments (the Status of Liberty in NewYork, Lincoln Memorial in Washington, Golden Gate Bridge in San Fransisco, the national currency (the Dollar), the independence day and the national dish).	Reading skill.	×					
Item.65	-Culture is also presented within the dialogue between Margaret and Meriem, where they mentione the national dish of Great Britain “Roast beef & Yorkshire	Listening skill.						

		pidding”, its national currency “The Pound”, its famous monuments (Tower Bridge) , and its national celebration day (Christmas).		×					
Item.66	-In page 145, culture is shown in different flags like the flag of Spain, Britain, USA, Saudi Arabia, Morocco... etc.	No targeted skill. (Vocabulary). No targeted skill. (Vocabulary).		×				×	
Item.67	-Labelling the capitals of the previous countries (like Madrid, Rabat, Moscow), currencies (Yen, the Dollar) and nationalities representing culture in pages (145-146)	No targeted skill. (Vocabulary).						×	
Item.68	-In page 148, culture is viewed in the flag and the map of Algeria.	No targeted skill (Vocabulary).				×			

Résumé

L'étude présente vise à évaluer le contenu culturel du manuel de la 1^{ère} année moyenne (livre d'Anglais) "My Book of English". Plus précisément, elle examine l'adéquation des composantes culturelles incluses dans le manuel et le degré de ces composantes à aider les apprenants à développer leur compétence communicative interculturelle. L'étude est basée sur l'hypothèse que si le manuel donne une représentation équilibrée de la culture dans ses différentes dimensions, il peut aider les apprenants à améliorer leur compétence communicative interculturelle.

Pour atteindre les objectifs de la recherche et tester cette hypothèse, les données sont collectées par les moyens d'une analyse de contenu. Cette dernière est effectuée à travers l'utilisation d'une « Checklist » (liste de vérification) qui est fortement reposée sur le cadre (Merrouche 2006). Les résultats montrent que malgré le manuel comprends les différents types des aspects culturels, la présentation reste incomplète et déséquilibrée. L'analyse révèle que le manuel met l'accent sur la culture source tandis qu'il couvre dans une certaine mesure la culture cible et sous-estime la présence de la culture internationale et que les composantes culturelles n'engagent pas les apprenants dans une réflexion profonde. Comme ils appartiennent seulement au niveau axé sur les connaissances. Par conséquent, le manuel ne parvient pas à promouvoir la compétence communicative interculturelle des apprenants. Basé sur les résultats obtenus, quelques recommandations pédagogiques sont suggérées.

Mots Clé: La culture, La Compétence Communicative interculturelle, Les Composantes Culturelles, le Manuel, Evaluation de manuels.

ملخص

تهدف هذه الدراسة بشكل رئيسي الى تقييم المحتوى الثقافي لكتاب السنة اولى متوسط "MY Book of English" وبالتحديد الى التحقق من مدى عناية الكتاب بالجانب الثقافي و الى اي مدى تساعد المكونات الثقافية في تطوير كفاءة التواصل بين مختلف الثقافات. تستند هذه الدراسة لفرضية انه اذا قام الكتاب المدرسي بتمثيل متوازن للثقافة بأبعادها المختلفة, فان كفاءة التلاميذ في التواصل مع مختلف الثقافات قد تتحسن و تتطور.

من اجل اختبار هذه الفرضية ولبلوغ اهداف هذه الدراسة اعتمدنا على قائمة تحليل مرجعية متبناة من قائمة " Merrouche 2006 " وقد خلصت الدراسة الى انه على الرغم من ان هذا الكتاب قد تطرق الى انواع مختلفة من الثقافات. الى ان هذا التمثيل لا يزال غير متوازن ومكتمل. وقد توصلت هذه الدراسة ايضا الى ان الكتاب المدرسي تضمن بشكل اكبر العوامل الثقافية الكبرى على حساب العوامل الثقافية الصغرى كما ركز على الثقافة المحلية وبشكل اقل الثقافة المستهدفة وتجاهل الثقافة العالمية مما يدل على ان المكونات الثقافية تعود الى المستوى المعرفي فقط. وفي الاخير اثبت ان الكتاب المدرسي لا يساعد التلاميذ في تحسين كفاءتهم التواصلية الثقافية العالمية. وقد ختمت هذه الدراسة ببعض التوصيات الابداعية.

الكلمات المفتاحية: الثقافة- الكفاءة التواصلية الثقافية العالمية- المكونات الثقافية- الكتاب- تقييم الكتاب