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Students' Perspectives towards Cultural Representation in EFL Textbook

Case of third-year students at Tamimi high school, M'sila

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Candidates:

Lakhdari Khalissa

Aimeur Amira

Board of Examiners

Mss. Oum Saad Barkani	University of M'sila	Chairperson
Mrs. Amal Zine	University of M'sila	Supervisor
Mrs. Chahrazad Hamouma	University of M'sila	Examiner

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Dedication

This dissertation is dedicated to my parents, source of happiness, whose encouragement, love, and care have made my efforts worthwhile to bring about this dissertation;

To my brother and second father Abdel Hamid, my little brother Khalil, my sisters, nieces, and nephews for believing in me, I hope my efforts make them proud and reward their faith in me;

To my lovely partner and Friend Aimeur Amira with whom I spent my years at university, we shared our worries and laughs, we encouraged and supported each other;

To my friend and colleague Korichi Zineb, to all my teachers, and every person who passed in my life leaving a trace that encouraged me to accomplish my task and helped me to be strong.

Khalissa Lakhdari

Dedication

I dedicate this humble work to:

My beloved mother who has always encouraged me and given me her care and love.

My dear father, who worked hard for my success.

*My lovely sister Asma and my little brother Tayeb for being the source of happiness in my
life*

Also to all the members of my family

My friend Zineb Korichi

A special dedication to my best friend Khalissa

I am grateful to have you in my life

To everyone who gave a hand to support me.

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Abstract

Teaching culture to EFL classes is a necessity of language proficiency; thus, it should appropriately be incorporated in a textbook. The present descriptive study is an attempt to investigate students' perspectives toward cultural representation in the EFL textbook "New Prospect". Moreover, this study attempts to analyse the way culture is presented and classified within the content of "New prospects" textbook. According to the research nature both qualitative and quantitative research methods were used in this study, data were collected through a questionnaire (quantitative research tool) that was delivered to 3rd secondary school Ibrahim ibn Al Aghlab Tamimi. Also, the content analysis technique (qualitative research tool) is used to analyse the cultural representation of two units in the "New Prospects" textbook (Unit one: Exploring the Past; Unit three: Schools: Different and Alike). The thoughtful analysis of the research findings indicate that students demonstrate a positive attitude toward the way culture is represented. However, student's evaluation of the cultural content was superficial; thus content analysis technique is used to evaluate the cultural content of the "New Prospects" textbook and to assert the adequacy of the cultural aspects integrated into the EFL textbook, the result of the analysis showed that culture is giving little importance as an integral part of foreign language teaching, where it lacks to balance between the source culture and the target culture of the learners. The result of this study is significant to EFL textbook designers in the field of English language teaching by taking the student's perspectives as an important element for developing the content of "New Prospects" in a way that meets student expectations and serves their need to accomplish intercultural competence.

Key words: student's perspectives, EFL textbook, cultural representation.

List of abbreviations

EFL = English as a Foreign Language.

ELT = English Language Teaching.

ESL = English as a Second Language.

L1 = First language (mother language).

UK = United Kingdom.

U.S.A = United State of America.

ICC = Intercultural Communicative Competence.

IC = Intercultural competence.

NS = Native speaker.

NSS = Non-Native Speaker.

MDS = Model of Intercultural Sensitivity.

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General Introduction

General Introduction

1. Background of the Study

Recently, there has been growing interest in English language learning; about a billion people around the world are using English for their Educational and occupational purposes. Due to its value in globalization, the Algerian curricula developers integrate it in textbooks as another foreign language to be taught in schools. The textbook is regarded as the primary source to learn a language and achieve student's intercultural communicative competence, where culture plays a crucial role in language teaching and learning; it helps learners to appreciate their own culture and the target culture. Whenever language exists culture exists too. The relationship between language and culture has been investigated by many researchers. Incorporating culture in teaching a language has been extensively studied by scholars like Kramsh (1993), Tomalin & stempleski (1993), and Brown (2007). All of them believe that culture is a part of teaching a language; hence, it should be well represented in textbooks to fit the learner's perspectives and expectations.

Culture and language are intertwined and interwoven; thus, learners cannot study language separately from culture, language is part of culture, and culture is transmitted via language, Brown (2000) wrote "a language is a part of a culture, and culture is a part of language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture" (p.177). The situation of culture in EFL classes has been studied extensively by many researchers (Brown, 2000; Byrnes, 2010; Kramsch, 1993). Cunningsworth (1995) argues that learning a language as an abstract system prevents learners from using it in a realistic context, for that reason it is highly important to integrate culture in foreign language learning materials (Textbook).

Teaching culture goes beyond using linguistic competence, it is a long complex process that increases learner's awareness to develop their curiosity towards the target culture and the mother one, helping to find similarities and differences between the two cultures, through comparison student's will automatically draw the conclusion that although cultural elements are globalized; a diversity among cultures exist. The cultural nature of foreign language textbook has been divided into categories, according to Cortazzie & Jin there are three types of cultural information to be represented in foreign language teaching materials (Textbook):

- Source culture materials that draw on the learners own culture.
- Target culture materials that refer to the culture of the country where a foreign language is used as a first language.
- International target culture materials that employ a variety of cultures where the target language is used as an international language, namely lingua-franca (Cortazzi & Jin, 1999, p.20).

2. Literature Review

Previous published studies had been made to help the current study in attaining its objective and designing its tools, the present research is based on both international studies (research paper published by Ms. Jin Xia, 2010, "cultural contents of an in-use EFL textbook and English major student's attitudes and perceptions towards cultural learning", at Jiangxi University of Science and Technology, China; Pearson, 2017, "cultural content analysis of EFL textbooks_ challenge series: 2,3, and 4, at Syarif Hidayatullah State Islamic University, Jakarta; and local studies(Ms. Imen Aissi & Ms. Amina Saoudi, 2020, An Investigation of identity and intercultural awareness in English as foreign language textbook, University of Mohamed Boudiaf, M'sila). A study conducted by Ms. Sarra Khraifi in 2019 entitled"

Investigating cultural components in the Algerian English textbook”, targets third-year secondary school “New Prospects”, University of 08 Mai 1945, Guelma, the aim of this study was to investigate the cultural components of the textbook to examine whether learners are exposed to the target culture and the mother culture, to do so Ms. Sarra Khraifi used of the cultural content analysis method. The conclusion that has been drawn by the end of this study is that “New prospects” does not fully contribute to develop learner’s communication competence. The previously mentioned conclusion leads to the existence of the present research study, in which the previous research paper examines cultural representation according to the analysis of the textbook; whereas, this study examines cultural representation from the student’s point of view in relation to cultural content in the “New Prospects textbook”.

3. Statement of the Problem

The EFL textbook is the most important teaching and learning material for students to learn the target language and to develop their cultural knowledge; thus, culture should be presented adequately. Previous studies on cultural representation in EFL textbook have only focused on investigating cultural content in EFL textbook; for example, a published study by Larouk Abdeldjalil, 2015, “Cultural issues in Algerian EFL materials: an evaluation of the Algerian secondary school 3rd year textbook”, University of Larbi Ben M’hidi, Oum El’Boughi, and other study conducted by Mr. Mouloud Ait Aissa & Keskes Said in 2015, “Evaluation of intercultural communicative competence in the English language textbook “New prospects” for the third level secondary school in Algeria. Yet, up to now far too little attention has been paid to investigating student’s perspective on cultural representation in the EFL textbook, this situation stimulated us to examine cultural representation from the learner’s point of view.

4. Research Questions

This study sets out to answer the following questions:

- What are student's perspectives towards cultural representation in the third-year EFL textbook "New prospects"?
- How cultural aspects are represented in the Algerian secondary school EFL textbook?

5. Aims of the Study

Subsequently, the study aims at investigating the situation of culture in the Algerian EFL secondary school textbook, to determine the extent to which the students are satisfied with the cultural content in the EFL textbook, and to assess the adequacy of the cultural content in the EFL textbook.

6. Methodology

Due to the nature of the study, descriptive qualitative and quantitative methods will be used to conduct the study, in which data will be gathered, analysed, and interpreted. Data for this study will be collected using two instruments, namely questionnaire that has been given to 70 out of 280 students of third-year secondary school at "Tamimi high school" in M'sila from different streams for the academic year 2020/2021, the samples for this study are selected according to the convenient sampling technique to determine their perspective towards cultural content in the EFL textbook, the reason behind choosing third-year students can be summarized in their maturity and awareness of cultural content in the EFL textbook. The second tool is content analysis that occurs through selecting two units to analyse: unit one (Exploring the past), and unit three (Schools: different and alike). The cultural content analysis is based on two different frameworks: Cortazzi & Jin (1999) model, Byram (1993) and Risager's (1991) criteria. The first framework classifies the cultural content according to its source (source, or native culture, target culture, and international culture); while, the

second framework that is Byram (1993) and Risager (1991) criteria categories the cultural content in different groups: Social identity and social group, Belief and behaviour, international and intercultural issues, and point of view and style of the author (s) etc.

7. Significance of the Study

This study would be of great significance in the field of English language teaching in secondary school. On the one side, it is an attempt to attract the EFL textbook designers' attention to consider the student's perspectives as a recipient and a future foreign language speaker through the development of the EFL textbook; it would also be a guide for them to determine learner's preferences in target culture learning. On the other side, this study will help learners to give more importance to culture as a field of study and as an inseparable part of language learning. Besides, it will increase student's cultural awareness and urge them to develop their intercultural competence.

8. Structure of the Study

This study has been organized in the following way: The first chapter has two sections; the first section tackles culture terminology, its definition, characteristics, history of teaching culture, and the discussion of the relationship between language and culture, the last two points of this section differentiate between the two concepts: intercultural competence and intercultural awareness. The second section is about the situation of culture in EFL textbooks, the importance of textbook in teaching foreign language, and culture in EFL textbooks. Finally, the second section of the first chapter ends with the description of third-year secondary school textbook "New prospects".

The second chapter is concerned with investigating and interpreting the result of the gathered data; the first section of this chapter is dedicated to the research methodology framework, in which a description of the research study steps: research design and research

setting (where the research takes place), the method that the research will be conducted through, it also explains the data collection tools (questionnaire, content analysis), sampling technique, and data analysis procedures. Finally, the second section is for results and discussions, it is only in this chapter that the researcher provides a detailed explanation and analysis of the collected data; first the analysis of the data for each collecting data instruments, after that the result of each part, limitations; in which the researcher mentions the obstacles and problems that impede him/her to finish the study. Finally, recommendations for further studies, and conclusions are stated.

Chapter One:

A Theoretical Insight

on Integrating

Culture in EFL

Classes

Chapter One: A Theoretical Insights on Integrating Culture in EFL Classes

Introduction

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Introduction

This chapter sets out to provide an overview of the current research study and its variables; it focuses on incorporating all the relevant literature to come out with the most significant variables and ideas related to the topic under investigation. The chapter is divided into two sections that aims to: First, shed the light on the conceptualization of culture in relation to language learning. Second, it highlights the issue of intercultural awareness and intercultural competence in EFL teaching. Finally, it states the importance of textbook in the EFL classroom, and looks into the process of textbook evaluation according to its cultural content. Throughout the research journey literature review guides the researchers to fill the gap from previous research studies. Besides, it determines the area that the study will work on.

The first section of this chapter deals with “teaching culture to EFL classes”, it introduces the concept of culture in relation to foreign language learning. The second section focuses on the cultural representation in the EFL textbook. Finally, it describes the Algerian EFL textbook “New Prospects”.

Language and culture have been a subject of interest for many researchers and scholars such as Byram (1989) and Kramsh (1993) that emphasized the integration of culture in foreign language teaching. Due to the rapid change in language teaching approaches and methods through time culture became an integral part of foreign language teaching. Teaching culture goes beyond using linguistic competence, it is a long complex process that increases learner’s awareness and develops their curiosity towards the target culture and the mother one, helping to find similarities and differences between the two cultures, accordingly textbook designers incorporate culture in the EFL textbook as an important step toward intercultural competence.

Chapter one: A Theoretical Insights on Integrating Culture in EFL Classes

Section one: General Account on Culture

1.1.1 The Definition of Culture

Culture is viewed as a complex concept and broad term to define; therefore, there are extensive studies and discussions in various fields by different researchers and professionals alike including (Taylor, 1871; Brown, 2007; Hofstede, 1984). Each one defined the concept of culture in his perspective, thus there is no limited definition, and this variation has led the concept of culture to be a debatable concept among scholars. Nioto (2009) declared that: “Culture is a slightly problematic and complex concept since it can mean very different things to a different people in EFL context” (p. 135). Additionally, Rymond Williams (1976, p. 87) claimed that “culture is one of the two or three most complicated words in the English language” (as cited in Kumaravadivelu, 2008, p. 9).

Culture was first defined by the pioneer British anthropologist Sir Edward. B. Taylor in his known publication-namely *Primitive Culture* (1871), as “that complex whole which includes knowledge, beliefs, arts, morals, law, customs and any other capabilities and habits acquired by individuals as members of a society”, since Taylor’s time, the concept of culture has become the central focus of anthropology (as cited in Heidari, Ketabi & Zonoobi, 2014, p. 2), Taylor’s view about culture as an umbrella that covers all the things that are learned as well as obtained by the members of a society they belong to. Within the same line of thought, the scholar Brown (2007) examined culture as “a way of life, it is the context within which we exist, feel and relate to other, it is the glue that binds a group of people together” (p. 69), that is according to him, no one can live without culture, he resembled the concept of culture as a glue or a connector that connects and links the members of a society together. In other

words, culture governs the individual's behaviour and helps them to understand what others expect of them.

Another viewpoint was offered by The Dutch researcher Hofstede published in his book, *Culture's Consequence: International Differences in Work-Related Values*: as “the collective programming of the mind that distinguishes the members of one group from others” (Hofstede, 1984, pp. 21-22), that is culture includes all the patterns of feeling, thinking that differ from one person to another. Alessandro Duranti (1997) viewed culture as “that something learned, transmitted, passed down from one generation to the next through human actions, often in the form of face-to-face interaction and of course, through language communication” (p.24), (as cited in ATAMNA, E. 2008, p. 45), that is culture is something that we were not born with. However, it is learned and passed from one generation to another, and changed through time. Because culture is not static; it develops through language interactions among the individuals. As it is claimed that “culture is not static, but rather is developed socially [...]. A culture's perspectives, practices can change over time too (as cited in Nadjiba, M., 2020, p. 254).

Based on the theoretical definitions above, it could be summarized as culture covers all the things that could be learned and transmitted from one to another of the society they belong to, and their ways of life including language, values, beliefs and knowledge... etc., which distinguish the individuals from others.

1.1.2. The Characteristics of Culture

The definitions above-mentioned some characteristics of culture which are as follows:

1.1.2.1 Culture as a Learnt Aspect

It is apparent that human comes into the world without any cultural information, thus they acquire cultural features through learning in terms of interaction with families, friends and social media, “it is usually not consciously taught, or consciously learned, that is why it seems so natural effortless” (Nioto, 2009, p. 138). “The process of acquiring culture after we were born is called enculturation, means that we acquire our culture features by growing up in it” (Susan Andreatta & Gary Ferraro, 2012, p. 37).

1.1.2.2 Culture as a Shared Aspect

All the aspects of culture such as beliefs, behaviours, values and customs are shared by the individuals socially.

1.1.2.3 Culture as an Integrated Aspect

“When we say that cultures are integrated means that the parts of cultures not only connected and intertwined to one another whereas indeed they influence one another” (Andreatta & Ferraro, 2012, pp. 45-46). Those various parts of culture including (things, ideas, knowledge...etc.) are interconnected to some degree that a change in one part of the culture may probably bring changes in other parts of the culture, and any new part which is considered to be added is integrated too.

1.1.2.4 Culture as a Transmitted Aspect

If culture is not transmitted, it will die. Each generation passes its culture to the next generation. For instance, older parents transmit their culture to their younger children.

1.1.2.5 Culture as a Changed Aspect

“Culture is relative and changeable in space and time” (Fox, 1999, p. 90). Hence, at all times new cultural features are added or deleted. In other words, all cultures experience changes both internally and externally. The degree of change differs from one society to society and from one generation to another. (Andreatta & Ferraro, 2012, pp. 49-50).

1.1.2.6 Culture as an Adaptive Aspect

Culture allows people to adapt their environments through the process of transmission between the individuals by time. Pieterse (2009) said that “Culture is adaptive to survive in the world. Cultures change and are never static. Culture is patterned and rational to one another” (as cited in Young, P. A, 2013, p. 350). Hence, there is “no culture is static and each individual or generation makes adjustments” (Panopio & Rolda, 2007, p. 33).

1.1.3 The Elements of Culture

Scholars classified a list of elements that describe culture which are learned and practiced within a society as follows:

1.1.3.1 Language

It is the essential element and the entryway of culture. Language includes a set of words, sentences, symbols, and signs that have meaning and help people to communicate with each other. Hence, language is used to express and exchange ideas either verbally or nonverbally (As cited in Kaur. A. & Kaur. M., 2016, p. 145). Language varies from one culture to another, thus each culture has its language as well as it is passed from one generation to another.

1.1.3.2 Values and beliefs

Beliefs: “Are the principles that the individuals hold to be true and their acceptance about things around them [...], a belief is a conviction in the truth of something that is learnt by living in a culture” (Merrouche, 2006, p. 21), for instance, the Muslims believe in the Day of Judgment. “They are not based on objective reality but rather on the social agreement (Thompson, Hickey, & Thompson, 2016, p. 67)

Values: Each culture has its basic values, they guide the individuals of what is good and what is bad, what is desirable and what is not desirable socially. Panopio & Rolda (2007) claimed that “The values are the socially accepted and shaped ideas about what is right” (p. 35). In the one hand, “values are not static; they vary across time and between groups as people evaluate and change collective social beliefs. Values also vary from culture to culture”. (Griffiths, et al., 2012, p. 57).

1.1.3.3 Norms and Sanctions

Norms: each culture has its particular norms, they are defined as the rules and standards that guide the individuals of how to act and behave in society. In other words, “norms are shared rules or ideals designating behaviour in a situation” (Panopio & Rolda, 2007, p. 35). When the individuals do not follow or violate the rules of norms, the **Sanctions** will be imposed since its goal is to control the behaviour of the individuals. “Sanctions could be rewards or punishments, rewards are positive for those who follow the rules of norms” such as praises and “punishments are negative sanctions for those who break the rules” (Panopio & Rolda, 2007, p. 39), Opp (1979) stated that “negative sanctions include the obligation of guilt, condemnation, citations fines and imprisonment (as cited in Kaur. A & Kaur. M, 2016, p. 143).

Norms are classified into mores and folkways

First, mores (mor-ays) are the most important in society and its rules are mostly written rules. They are defined as: “the social norms that are essentially to the welfare of the group and their cherished values. Going against them is offensive to the standards of righteousness and proper behaviour”. (Panopio & Rolda, 2007, p. 38), thus more rules play a high role in our life, it seems that they protect all the things which are right for us and violating them is unethical. For instance, traffic laws. On the other hand, folkways are less important and mostly deal with casual behaviours. “Many folkways are actions we take for granted, people need to act without thinking to get seamlessly through daily routines; they cannot stop and analyze every action” (Sumner, 1906; as quoted in Griffiths et al., 2012, p. 59).

1.1.4 History of Teaching Culture

The role of teaching culture in foreign language learning has been of great interest to teachers and scholars. In the 1960s the audio-lingual method became popular, at that time little attention was given to the teaching of culture. Literature was the main component of foreign language program, language instructions aimed at providing learners with the necessary skills to read and appreciate literary works where the grammar translation method was the best approach of supplying the learners with these skills. According to Lessard-Clouston (1997), literature was the main reason for learning a foreign language, “it was through reading that students learned of the civilization associated with the target language” (Flewelling, 1993, p.339, cited in Lessard-Clouston, 1997). Yet by the end of the 1960s and the early of 1970s, serious attempts were made to incorporate culture in EFL curriculum; scholars as Hall (1995), Nostrand (1974), Seelye ([1974] 1984), and Brooks (1975) tried to set the foundation of emotional and physical needs for foreign language learning. Consequently, Kramsh (1993) pointed out that “the foreign culture [would appear] less threatening and more accessible to the language learners” (p.224). Culture was grouped with

the other aesthetic terms of culture such as the fine arts and music that are called “high culture”, or Big “c” culture. However, the terms of “Big c” and high culture did not mean superiority over “Small c” culture. It is “Small c” culture that gives meaning to everyday life and became the most significant term of the behaviours, the attitudes, the beliefs, and the value of the society.

It was not until the 1980s that scholars began to inquire about cultural dynamics and its remarkable contribution to “successful language learning” (Byram, et al., 1994) where culture moved from the domain of literature class in the 1960s to the language class in the 1980s. The 1970s was the starting point for culture to manifest itself as an integral part. To insist on the value of culture in ELT, books and articles were published; among those works is Seely’s book “*Teaching culture 1974*” then “*The cultural revolution in foreign language Lafayette 1975*”.

1.1.5 The Relationship between Language and Culture

It is commonly accepted that language and culture are strongly intertwined; one cannot learn one and ignore the other. In fact, a great number of studies by different scholars have emphasized the true connection between language and culture, in portraying this interrelation between language and culture, Hall (2008) stated that; “No two concepts are more intimately linked than language and culture” (p. 45), similarly with Scarcella and Oxford (1992) go on saying that “language and culture are so close that are seeing and identified as synonyms” (as cited in Golshan & Ranjbar, 2017, p. 60). In the same vein, Brown (2000) advocated that: It is apparent that culture becomes highly important in the learning of a second language. 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 (p. 177), which means that language and

culture complement each other, when the individual start to learn a second language means he starts at the same time learn its culture too, in short language and culture are inseparable, for that one cannot separate one from the other, because they will affect negatively and lose the significance of each other.

On the same line of thought, Byram and Risager (1999) demonstrated that “one has to teach both language and culture because language contains many words, expressions etc. Which require actual knowledge about the culture for them to be used and understood adequately” (p. 146), in this state it is said that; teaching a language does not involve only teaching grammar rules, pronunciation, phonetics sounds, but also it involves teaching its cultural features, so that one cannot learn a language and avoid its culture, hence it is argued that language is used to express and exchange cultural expressions, ways of thinking, beliefs and customs...etc. In short, it is asserted that “foreign language teaching is foreign culture teaching, and foreign language teachers are foreign culture teachers” (Wang, 2008, p. 4; as cited in Choudhury, 2013, p. 21)

On the other hand, some scholars compared the relationship between language and culture by using multiple metaphors; for instance, from a philosophical view

Language + Culture = a living organism

Flesh Blood

Language and culture make a living organism, language is the flesh and culture is the blood, that is without culture, language would be dead; without language culture would have no shape (as cited in Jiang, W, 2000, p. 328).

To conclude, according to the above definitions, it is predominantly held that language and culture are inseparable. In short, language is highly closed to culture, that is learning a new language involves learning its culture too, because this would have a great

understanding of the target language, since they go hand in hand, so they shape and influence each other.

1.1.6 Big “C” and Small “c”

On the basis of the aforementioned definitions of culture and its elements, it is indicated that culture is divided into two distinguishable themes which are the Big “C” and the small “c” culture. We all know that the Big “C” is referred to as the visible culture, which is easily observed such as food, behaviour, literature...etc. While the “small c” culture is referred to as the invisible culture which is the hidden theme, and it is difficult to observe it.

Studying the distinction between Big “C” and small “c” culture began extremely in 1960, and till now there are numerous scholars who deal with these distinctions, starting with Lee (2009, p. 78) divided culture into two types “Big C” and “small c”, he clarified the distinction by saying that the Big “C” is “the culture which represents a set of facts and statistics relating to the arts, history, geography, business, education, festivals and customs of the target speech community”, on the other side, the small “c” “is the invisible and deeper sense of a target culture, including attitudes, beliefs and assumptions”.

On the other hand, Peterson (2004) defined the Big “C” and the small “c” concepts as “the top and a bottom of an Iceberg, the top is referred to as the visible culture (Big C) and the bottom is referred to as the invisible culture (small c) (as cited in Labtic & Teo, 2019, p. 38). (See figure 01)



Figure 01: *Culture compared to an iceberg (adapted from Peterson, 2004, p. 21).*

This iceberg analogy is demonstrated to describe the Big “C” and small “c” culture, where the Big “C” (the visible culture) takes place on the top of the water, this actually shows how this type of culture could be easily observed, it includes elements such as traditions, dress, symbols, customs...etc. “They are often described as objective or highbrow culture such as history, architecture, geography” (Peterson, 2004; as cited in Labtic & Teo, 2009, p. 38). In a way the visible elements of culture are driven and shaped by the invisible elements of it (Brooks, 1964; as cited in Cheraitia, Zaimi, & Arzim, 2015, p. 11), and the invisible culture takes place under the water, this also shows how this type is properly hidden and difficult to observe, it includes elements such as beliefs, attitudes, values and ways of thinking...etc., as it was claimed by Peterson (2004) by saying that the small “c” is considered as the subjective culture because it is not easily and immediately observed or understood such as people thinking (as cited in Labtic & Teo, 2009, p. 38). Furthermore, in order for a person to be culturally competent, it is required to be consciously aware of the ways in which the invisible cultural elements can influence his/her relationship with other (Brooks, 1964; as cited in Cheraitia, et al., 2015, p. 12).

Additionally, Brooks (1968) abbreviated the themes of culture by maintaining that the Big “C” refers to MLA (music, literature and art), that is in simple words the Big “C” refers

to all the things which will never go away; interestingly, the small “c” refers to BBV (belief, behaviour and values), (as cited in Jing Xiao, 2010, p. 18). More importantly, the scholars have highly emphasized that these two types of culture (Big “C” and small “c” culture) should be introduced in language learning and teaching. Lafayette (1975) proposed the goals of teaching foreign culture in a foreign language classroom, by stating that the “Big C” as those that fit the Big “C” category such as recognizing and explaining geographical monuments, historical elements and institutions, for instance administrative, politics, religious, education and major artistic monuments and for the “little c” goals he suggested: “Recognizing and explaining everyday active cultural patterns like eating, shopping, greeting people, etc.; every passive patterns such as social stratification...etc. (as cited in Jing Xiao, 2010, pp. 18-19). That is when it comes to learning a foreign language, it is not a matter of teaching grammar, vocabulary and pronunciation rules of the language but rather learning its both themes as mentioned above. Learning everything which is related to the country who speaks the language you learn: historical event, geography, learning how to act and behave adequately in various situations...etc. Consequently, Wintergerst and Mc weigh (2010) maintained that “the domain of Big “C” culture is for the highly educated people” (as cited in Ait Aissa, M., 2018, p. 27).

1.1.7 Importance of Teaching Culture

Culture and language are strongly related to each other and an important aspect of learning a foreign language is learning its culture. Culture has taken great importance in foreign language studies; however, some teachers still ignore the role of culture in language learning and teaching. Learning about culture helps students to develop cultural and intercultural awareness, through which learners learn how to be tolerant, broad-minded, and accept cultural diversity. On the other hand, culture fosters cultural identity by recognizing existing similarities and differences between source culture and target culture; consequently,

learners value and appreciate their own culture. It is also beneficial for students to avoid stereotypes, accepting human differences, and being welcomed to change. Teaching of culture has the following seven goals:

- To help students to develop an understanding of the fact that all people exhibit culturally conditioned behaviours.
- To help students to develop an understanding that social behaviours such as age, sex, social class, and place of residence influence how people speak and behave.
- To help students to become more aware of conventional behaviours in common situations in the target culture.
- To help students to increase their awareness of the cultural connotations of words and phrases in the target language.
- To help students to develop the ability to evaluate and refine generalizations about the target culture.
- To stimulate students' intellectual curiosity about the target culture and to encourage empathy towards its people. (Tomalin & Stempleski, 1993, p.7-8)

Despite the above goals, the most important purpose of teaching and learning foreign culture is “to increase student’s awareness and develop their curiosity towards the target culture and their own, helping them to make comparisons among cultures” (Tavares & Cavalcanti, 1996, p.19).

1.1.8 Approaches of Teaching Culture

Risager (1998, pp. 243-252) states four approaches for teaching culture.

1.1.8.1 The Intercultural Approach

Based on the idea that culture is learned through comparison between the learner's own culture and the target culture. The main aim of this approach is developing the learner's understanding of intercultural and communicative competencies, to help them to act as mediators between foreign culture and source culture.

1.1.8.2 The Multicultural Approach

Drawing upon the idea that in every one's culture exists a number of subcultures, the emphasis of this approach is based on ethnic and linguistic diversity of the target culture and the learner's own culture, comparison is also an important feature of the multicultural approach.

1.1.8.3 Foreign Cultural Approach

This approach focuses only on one culture, it mainly focuses on the target culture and ignores the source culture, comparison is totally neglected in this approach; rather, the main interest is to develop the target language's communicative competence and cultural understanding.

1.1.8.4 Trans-Cultural Approach

The foreign cultural approach is shaped upon the idea that cultures are interlacing due to globalization and mass media. The main principle of this approach is that foreign language is an international language; thus, it is not necessary to link foreign language to any other culture and compare between them. This approach has been widely criticized by Byram (1997) who claimed that "although it is possible to introduce topics which are of universal

significance in all cultures, such an approach leaves learners without topics which are characteristic of a particular country, that is the ones which characterize its uniqueness for the language learner” (Byram, 1997, p. 55).

1.1.9 Techniques and Strategies of Teaching Culture

1.1.9.1 Culture Capsule

Developed by Taylor and Sorensen (1961), it was mainly designed to describe aspects from the target culture with contrasting aspect from the student’s culture. Culture capsule can be done orally by the teacher, where he/s addresses first the cultural aspect from the chosen culture leading to discussion about the difference between the first culture (source culture) and the foreign culture, it also can be presented through drawings, pictures, or other authentic objects to illustrate the contrast.

1.1.9.2 Culture Clusters

Developed by Meade & Morain (1973), which involves anywhere a group of three or more culture capsules, on specific topics. During this process, the teacher may act as a narrator to help students. Although culture capsules and culture clusters are useful for providing students with some intellectual knowledge about the target cultural aspect being described; they do not cause cultural empathy.

1.1.9.3 Culture Assimilation

Culture assimilator consists of short description or dialogue of an event between at least one person from the target culture and people from the native culture of the learners. This description is usually followed by four options about the possible meaning of the behaviour, action, or words of the individual in the description with an emphasis on the target

culture. After each student chooses the option they feel that corresponds with the context, the teacher leads a discussion to justify why some choices are correct or incorrect.

1.1.9.4 Mini Drama

Suggested by Brisilin et al. (1968) to teach culture. It is based on the idea of portraying misunderstandings in three to five brief written episodes to foster sympathy. By the end of each episode discussion led by the teacher through open-ended questions. At the end of the mini-drama, a knowing figure explains the situation and why the target culture person was not doing wrong; then, the students are asked to reinterpret what is happening in the view of the information the knowing figure provided.

1.1.9.5 Cultoons

In cultoons students are provided with a series of pictures depicting points of misunderstanding for members coming into the target culture where students are asked to explain if the reaction of the persons in the cultoons is appropriate or not. After the misunderstanding was understood, the students read the clarification of what was really happening.

1.1.9.6 Media/visuals

Teacher uses some instructional media to teach culture such as magazine pictures, slide presentations to present cultural situations in the target culture. This technique can be useful to develop intellectual understanding, but like other instructional media, they do not cause cultural sympathy.

1.1.9.7 Celebrating Festivals

Celebrating foreign culture festivals is a preferable action for many students; through bringing recipes from home, students and teachers prepare for the festival by preparing food from the cookbook, drawing posters, and decorating the classroom. This kind of activity can really increase a student's intellectual understanding and empathy.

1.1.9.8 Kinesics and Body Language

Body language and gestures are really unconscious actions, but effective to teach culture when accompanied by verbal communication, to make language study more interesting and enjoyable.

1.1.10 Importance of incorporating culture in language teaching

Although it is significant to integrate culture in language teaching and learning curriculum, only a few teachers are aware of its importance; this may refer to the view that language teachers emphasized the practical aspects of communication. Language teachers often include culture as a secondary element to “real task” (Fantini & Richards, 1997). For many years, the issue of integrating culture within language teaching programs has started to be considered. Thus, national and international associations started to mention this issue by indicating culture in their standards.

Due to the lack of the opportunities to get attached to the target culture and its people, learners cannot understand the importance of cultural aspects in communication unless they experience the context of the target culture; by visiting a foreign country and experiencing difficulties (Kachru, 1992). Students usually acquire the non-verbal aspects from movies, TV serials, and programs that are not useful for communicative purposes and may cause misconceptions and stereotypes. On the other hand, Kitao (2000) viewed international understanding as a profit of culture learning, and as another reason to integrate culture in the language curriculum; Kitao (2000) pointed out that learning culture “gives students liking for

the people of that culture” (p.18) which enhances learners’ understanding and helps them to avoid misconception.

1.1.11 Cultural Awareness

Culture is an essential aspect of life, it shapes our thought and the way we receive the world. Trompenaars (2003) determined the importance of culture in our life through comparison between culture and water, he stated that “A fish only discovers its need for water when it is no longer in it. Our culture is like water for fish, it sustains us, we live and breathe through it” (p. 20). Cultural awareness means sensitivity, understanding, and respect towards the similarities and differences between two different cultures, and the use of this sensitivity in effective communication. Cultural awareness helps the learners to openly recognize that there are different ways of doing things, it also helps them broaden the mind, perform tolerance, and ensure cultural empathy. According to Tomalin & Stempleski (1993), cultural awareness encompasses three qualities:

- Awareness of one’s own culturally-induced behaviour.
- Awareness of the culturally-induced behaviour of others.
- Ability to explain one’s own cultural standpoint (p. 5).

Cultural awareness in EFL classrooms can develop through cultural identity; Knutson (2006) points out that “the development of students’ cultural awareness starts by encouraging them to recognize their cultural identity concerning other cultures”. Thus, in developing cultural awareness EFL teachers should be aware that the native language goes hand in hand with the attitudes of the social group.

1.1.12 Intercultural Awareness

Intercultural awareness is the process of recognizing, developing, and understanding the native culture and other culture, it aims to enhance the learner's identity and to raise cross-cultural understanding to achieve learner's communicative competence. Intercultural awareness can be a set of attitudes and skills among which Rose (2004) lists the following:

- Observing, identifying, and recognizing.
- Comparing and contrasting.
- Negotiating meaning.
- Dealing with or tolerating ambiguity.
- Effectively interpreting messages.
- Limiting the possibility of misinterpretation.
- Defending one's point of view while acknowledging the legitimacy of others.
- Accepting differences.

Intercultural awareness becomes significant when people communicate because what is considered appropriate in one culture can be seen as inappropriate in another; thus, interlocutors should achieve intercultural awareness to avoid misunderstanding.

1.1.13 Developing Intercultural Awareness

Intercultural awareness is the essence of intercultural competence. Students' awareness is necessary while developing attitudes, knowledge, and skills about their own and others' culture. Teachers need to allow learners to recognize and critically analyze their belief systems reflected by social practices to develop intercultural awareness. The formulation of the curriculum plan must make students aware of their biases and cultural customs. By achieving this, it is helpful to use comparative methods to teach language and culture by comparing one's culture with people from different cultural backgrounds. Teachers should follow some instructions and principles to achieve students' intercultural awareness. Malinee

Prapinwong (2018) suggested the following principles to enhance student's cultural awareness:

- Knowledge of both the source culture and the target culture.
- Recognize the similarities and differences of other cultures and their own.
- Realize the interconnection between language and culture.
- Enhance linguistic competence to communicate effectively.
- Help students to explain their experiences in the target culture and language.
- Encourage self-awareness (p. 27).

The internal outcome of implementing these principles is to increase critical cultural awareness, embrace diversity, open up to multiple perspectives, and prepare students to be tolerant.

1.1.14 Intercultural Competence

Interculturality can be best considered as an effective mechanism of interchange and communication between cultures by appreciating the similarities and respecting differences as an enriching element. In the language teaching field, interculturality increases the learner's intercultural awareness and cross-cultural communicative competence, which are considered extremely crucial for successful learning. Consequently, intercultural competence has been regarded by many scholars as the most prominent type of competence in modern foreign language teaching and learning, where several definitions have been provided. For example, Hammers et al. (2003) defined intercultural competence as "the ability to think and act interculturally appropriate way" (p. 422). Similarly, Johnson et al. (2006, p. 530) defined intercultural competence as "an individual's effectiveness in drawing upon a set of knowledge, skills, and personal attributes to work successfully with people from different national cultural backgrounds at home or abroad".

1.1.15 Models of Intercultural Competence

1.1.15.1 Bannett's Developmental Model of Intercultural Sensitivity

DMIS was created by Milton J. Bannett (1986, 1993) with six stages that represent the complicated cognitive phases in viewing a diverse world. In which Bannett (1993) defines intercultural sensitivity as “the way people construe cultural difference and [.....] the varying kinds of experience that accompany these constructions” (p. 24). The six stages of his developmental continuum are organized into two dimensions “the ethnocentric” stages, where the reality is the focus of cultural knowledge of one’s native culture, and “the ethnorelative” stages, where other cultures are regarded as viable and best understood in their context. Bannett (2004) found that the developmental model of intercultural sensitivity was a useful tool in evaluating intercultural awareness and development among learners.

The ethnocentric category includes three stages: the first stage called denial, this stage is characterized by limited understanding of cultural differences where an individual believes that there is no actual difference among individuals from different cultural backgrounds, and the native culture is the only authentic one. The second stage is defense, in which an individual is aware of the cultural diversity, but assumes that one culture is superior to the other culture, in this stage cultural differences is viewed as a threat. The third stage of the ethnocentric category is minimization. People in minimization admit the cultural differences, but they consider these differences as biological deviations and less important than similarities. Acceptance represents the shift from ethnocentrism to ethnorelativism, in this stage one recognizes the importance of cultural differences, and that these differences should be respected and appreciated, another significance of acceptance is that individuals start to develop curiosity towards other cultures. Adaptation is the second stage of ethnorelativism

where it is believed that knowledge about cultural differences is enough to develop relationships with others from different cultures. Finally, the integration stage, in which one develops the ability to communicate with people from a different culture.

M.J. Bennett's (1986:1993) model has been significantly useful for learners. It can help international education professionals in recognizing different learner's needs that function in their intercultural sensitivity levels, the most convenient learning content, and approach for educator's intercultural development, when the different learning experience is needed to be introduced. Lastly, how universal programs can be sequenced under intercultural learning.

1.1.15.2 Kramsh's Concept of the Third Space

The concept of the third space refers to the boundaries between NS and NNS. It indicates the effort to step away from the duality traditions of who we are as cultural beings. It is not I/ YOU or Self/ Other; instead, it is a space beyond these dual approaches that preserve the diversity among learners. The notion of the third space has been extensively studied by many scholars such as Henri Lefebvre (1974), Edward Soja (1996), and Bhabha (1994). Bhabha (1994) defined the concept of the third space as an area "for elaborating strategies of selfhood.....that initiate new signs of identity, an innovative site of collaboration, and contestation, in the act of defining the idea of society itself" (pp. 1-2). Kramsh (1993, 2004) extended the term third space to review the concept of multilingual learning as a contestation of culture and a process involving the norms of new identities. Kramsh (1993) asserts that learning a foreign language is the first step towards the third place that is the crossing or concourse of native and target cultures. These studies help students to find their position in a third space. Kramsh (1993) argues that students should admit the differences within themselves and posit themselves within a different context in their

biography to generate personal meaning and determine their stand according to native and target cultural practices. Third space allows learners to construct and deconstruct their concepts and interpretations in the language classrooms where both his/ her own culture and the target culture encounters.

1.1.15.3 Byram's Model of Intercultural Competence

Byram's (1997) model of intercultural communicative competence (ICC), is one of the most famous IC models that includes four competencies (linguistic, sociolinguistic, discourse, and intercultural), each of which represents IC which in turn is divided into five elements, or "savoirs", as follows:

Attitudes (savoir être)	Knowledge (savoirs)	Skills of interpreting and relating (savoir comprendre)	Skills of discovery and interaction (savoir apprendre/ faire)	Critical cultural awareness (savoir s'engager)
Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.	Knowledge of social groups and their products and practices in one's own and in one's interlocutor's country, and the general process of societal and individual interaction.	The ability to interpret a document or an event from another culture, to explain it, and relate it to documents from one's own.	The ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction.	An ability to evaluate critically and based on explicit criteria perspectives, practices, and products in one's own and other cultures and countries.

Table (I): *Elements (Savoirs) of Byram's model of intercultural competence.*

Based on Byram's model of ICC (1997), foreign language teachers must review an appropriate method for language and culture teaching in EFL classrooms if the ultimate goal is to create real interculturally competent speakers of the foreign language. Traditional approaches to foreign language teaching focus on practicing language structure, pronunciation, and vocabulary to become a native speaker. Van Ek (as cited in Byram, 1997) explains that focusing on the criterion of native speakers is the reason for students' failure because they are asked to separate from their own culture and admit the power of the native speaker in the interaction. This prevents the development of intercultural competence, as the learner is not allowed to use his/her beliefs in the interaction. Foreign language teachers should instruct their students to use language that shapes new discoveries about the "other" and "themselves"; rather than using a foreign language like a native speaker (Byram, 1997).

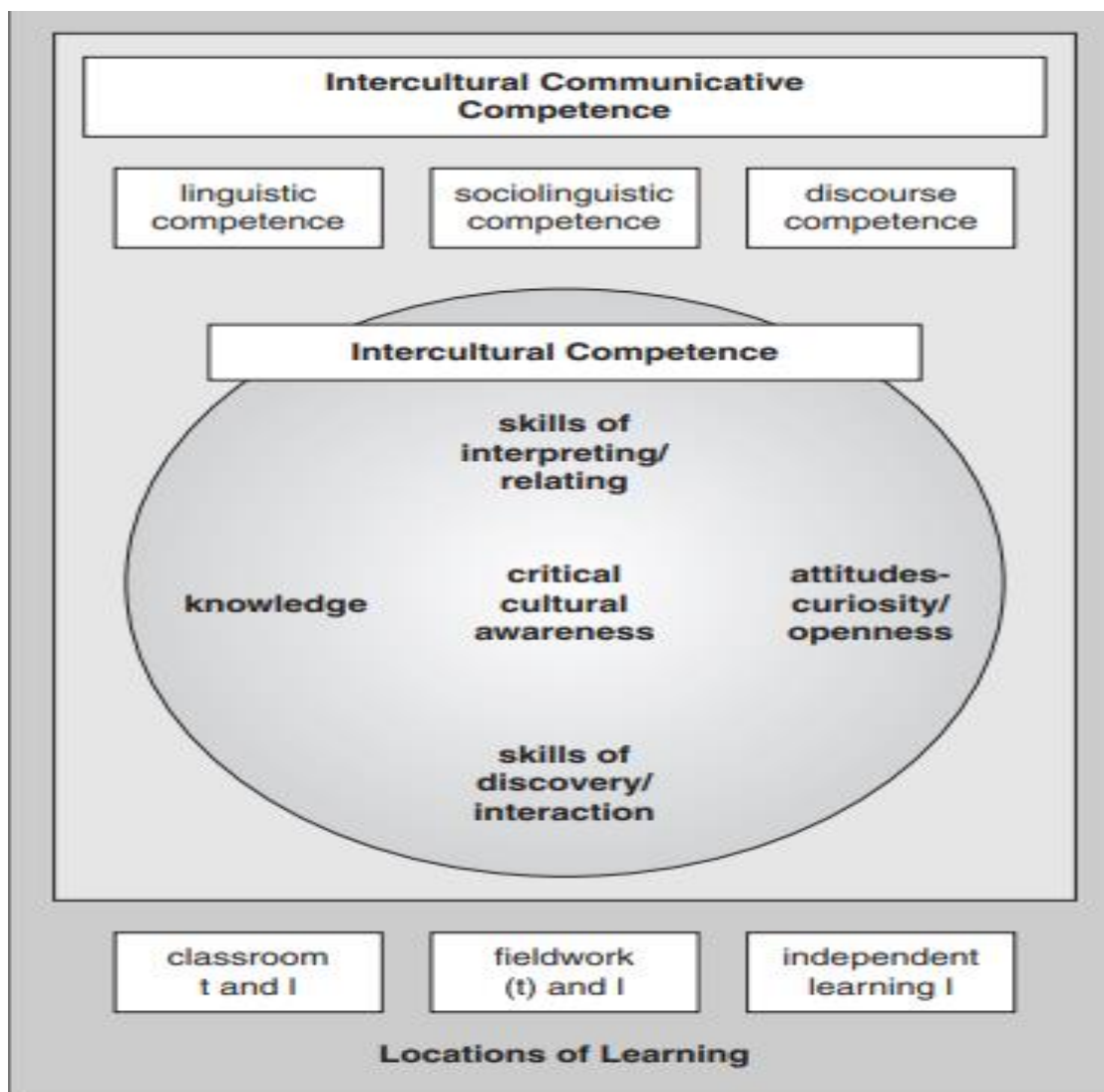


Figure (02): *Model of intercultural communicative competence*

Chapter One: A Theoretical Insights on Integrating Culture in EFL

Classes

Section two: Integrating Culture in EFL Classes

1.2.1 Textbook

According to Oxford Advanced Learner's Dictionary (OALD, 2000), a textbook is defined as "a book that teaches a particular subject and that is used especially in schools and colleges" (p. 1238). Regarding the previous definition, the purpose of an EFL textbook is to

provide learners with the needed knowledge, language skill, and information about English-speaking countries and prepare them to interact and engage in conversations with people from different cultural backgrounds.

Sheldon (1988) claimed that textbooks symbolize “the visible heart of any ELT program” (p. 237), which means that a textbook is a source material that guides both teachers and learners to the learning process. The textbook is the authority in the classroom due to its validity and reliability, it is most trusted for learners and novice teachers as well because it has been written by an expert publisher of the ministry of education.

1.2.2 Role of Textbook in EFL Classroom

In Cuningsworth’s view (1995), textbooks are: an effective resource for self-directed learning and self-study, a valuable resource for presentation materials (written and spoken), a source of ideas and activities for learners practice and communicative interaction, a syllabus that contains the course study, and a support for less experienced teachers to gain confidence and demonstrate new methodologies (p.7). The EFL textbook provides a framework that guides both teachers and learners to select the appropriate teaching approach and strategies, and also to create a systematic syllabus with well-represented and balanced language content and skills. It increases self-directed learning and improves learning autonomy, providing them with concrete material to rely on and use for studying. It is the importance of the textbook in the EFL classroom that increases the necessity of its selection and makes it extremely crucial, to achieve successful teaching, more confident and relaxed EFL teachers. According to Cuningsworth (1995), a coursebook or textbook is significant because it is used as a resource or reference in the language classroom. It can be used as a source for applying and extending their knowledge of grammar, vocabulary, and pronunciation, etc. While, teachers can use the textbook to motivate and engage learners in classroom activities. In support of Cuningsworth (1995), the role of the textbook in EFL classroom can be: a teacher,

in which the textbooks contain the material (culture, belief, activities) that instructs the students about the English-speaking culture, it also can be a guide or a map that set the direction and instruction about the topic being learned to students, and a resource where students find the source of topics and materials. Furthermore, a textbook is a trainer that guides inexperienced and untrained teachers accomplishes step-by-step instructions, an authority as it is written by experts and carry the authorization of important publisher or ministers of education, an ideology that reflects a worldview or cultural system, and a social construction that may be imposed on teachers and students and construct their perspective of a culture (Ekawati & Hamdani, 2012, p. 55).

1.2.3 Textbook Evaluation

Generally, an evaluation is a process of judging the quality, value, importance. According to the Longman Dictionary of Contemporary English (2004), evaluation is “the act of considering something to decide how useful or valuable it is”. Another definition suggested by Rea-Dickens and Germaine (1992), “Evaluation is dynamic process which investigates the suitability and appropriateness of an existing practice”. Accordingly, textbook evaluation is process that occurs to evaluate and assess its content and decide its significance for learners, Sheldon (1988) mentioned two main reasons to evaluate a textbook. First, to help teachers and program developers to select the most appropriate textbook that serves the learner’s needs. Second, to familiarize the teacher with the strengths and weaknesses of the textbook. There are three types of textbook evaluation: 1/ pre-used. 2/ in-use. 3/ post-use evaluation; these types of the textbook are based on the circumstances, the purpose of the evaluation itself and the time when evaluation takes place (Cuningsworth,1995, p. 14).

1.1.4 Importance of Textbook Evaluation

Textbook evaluation is a way of evaluating teaching programs. One of the major reasons for textbook evaluation is the necessity for a new coursebook that keeps up with circumstances and time changes. Another reason is to determine the strengths and weaknesses of the in-use textbook. Textbook evaluation is useful for the development of the teaching and learning process, Sheldon (1988) pointed out that there are many reasons for textbook evaluation, he further stated that the selection of an English language textbook usually indicates an important administrative and educational decision which contains significant amount of professional, financial, and even political investment. The evaluation process is a way of reflecting the needs of the learners and of developing an understanding of how the textbook works. A textbook has four main functions: corrective function, which means that evaluation findings are mainly used for the improvement of the theoretical models of the designed textbook, or in order possibly compensate for the exposed “weakness” using other means. Second, selective function is used when education systems are based on various rather than certain principles, in which educational institutions and teachers select the most suitable textbook for their specific purposes. Besides, a textbook may involve commercial function through motivating textbook users and gaining public support, and an administrative function that depicts editorial assessments and other evaluations where a particular authority is practiced.

1.2.5 Models for Evaluating Cultural Content

Content analysis is a research method for analyzing verbal and non-verbal communication messages. It is “a research technique for making replicable and valid inferences from texts (or other meaningful matters to the context of their use” (Krippendorff, 2013, p. 24).

There are several models for evaluating cultural content in EFL textbook; among them:

1.2.5.1 Cortazzi & Jin’s Model

According to Cortazzi & Jin (1999), culture learning does not refer only to the awareness of the target culture but also the awareness of the source and the international culture. Thus, cultural information has three sources in the language textbook: target culture, source culture, and international culture:

1/ Target culture: generally, refers to English-speaking countries (as the first language as U.K and U.S.A). According to this approach, ESL/EFL textbooks should integrate elements of the target culture. Language and culture are intricately interwoven; thus, it is impossible to teach culture without teaching its culture.

2/ Source culture: refers to the cultural elements of the learners' culture in the EFL context. Including the learners' cultural background in the EFL textbook would lead them to value their L1 and culture. Nelson (1994) states that it is important to include the elements of the learner's source culture in the language teaching materials because when the learner's cultural background is excluded, it means there is denying and devaluing of the learner's L1 and culture, and also his/ her identity. On the other hand, when a learner has an opportunity to interact with a foreigner, the textbook containing the content of the source culture would be a useful resource for it. The rationale for teaching the learner's source culture is to learn how to express their cultural value in the target culture.

3/ International culture: refers to the culture of other English-speaking countries; where English is not their first language. Although the term "Culture" is always related to the target culture; learners are able to differentiate between the target and the international culture due to the increasing awareness that English is an international language of communication.

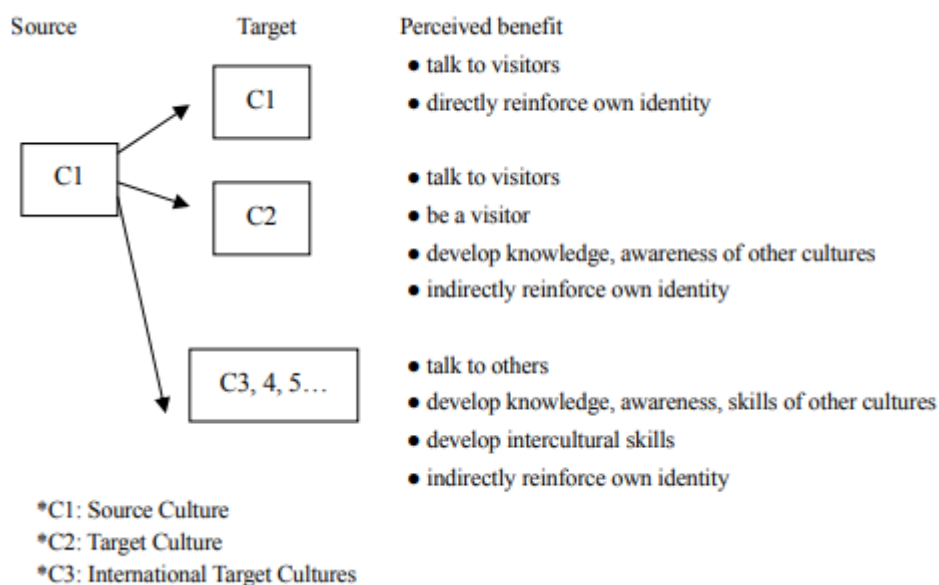


Figure 3: *Three patterns in English Textbook Reflecting Culture (Cortazzi & Jin, 1999, p. 204)*

1.2.5.2 Adaskou, Britten & Fashi (1990) Model

Adaskou, Britten & Fashi (1990) categories cultural content into four dimensions; the aesthetic, the sociological, the semantic, and the pragmatic sense:

1/Aesthetic sense: refers to the element of Big “C”; including media, cinema, music, and other literary researches that are one of the main reasons for language learning and teaching.

2/ Sociological sense: includes elements of little “c”; organization and nature of family, home life, interpersonal relations, material condition, work and leisure, custom, and institutions.

3/ Semantic sense: includes the incorporated conceptual system of language: food, clothes institutions, which considered culturally distinctive, as they belong to a particular way of life (our sociological sense of culture).

4/ Sociolinguistic (pragmatic) sense: refers to the background knowledge: social skill, and paralinguistic skills that make possible successful communication, involving the ability to use the appropriate proponent for communicative function, the ability to accommodate norms of

politeness, awareness of the arrangements that control interpersonal relations. At last, knowledge and intimacy with the main oratorical conventions in different written genres.

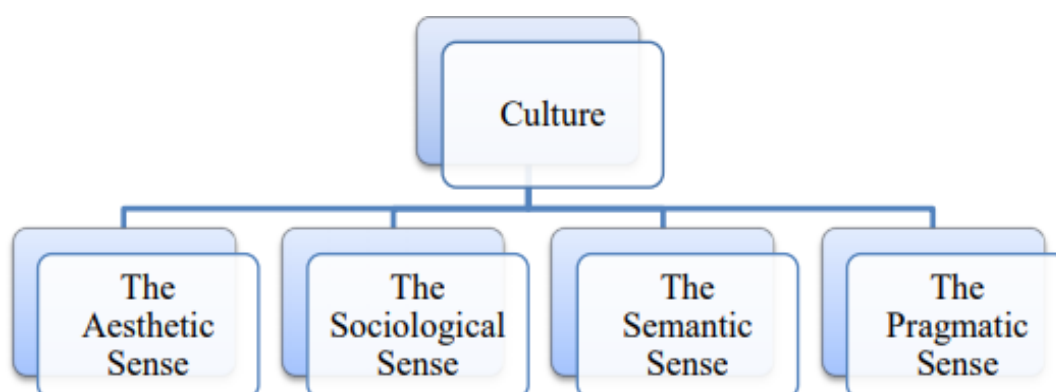


Figure 04: *Four senses of culture (Adaskou, Britten, and Fashi, 1990).*

1.2.5.3 Yeun’s Model (2011)

Yeun (2011) suggested four Ps for analyzing the cultural components in the EFL textbook, namely “Products, Practices, Perspectives, and Persons”. First, products refer to concrete cultural objects like movies, TV programs, food, prints, etc. Practices include customs, daily life, sports, school life, and celebrations. Perspectives involve values, beliefs, inspiration, etc. Finally, persons refer to famous figures, characters.

Yeun (2001) conducted a study to investigate the representation of foreign cultures in two EFL textbooks at Secondary schools in Hong Kong. The focus of the study was on measuring the frequency of appearance of the four Ps, where he created three cultural origins for the categorization; African countries, Asian countries, and Western countries (subdivided into English- speaking countries and non- English speaking countries). The reference to foreign cultures is defined as “When there is a mention or depiction of products, practices, perspectives or persons of a place that is foreign and its connection with the origin is obvious” (Yeun, 2011, p. 461).

1.2.5.4 Chen’s Model

Chen (2004) suggested a framework that correlates with the concept of Big “C” and Little “C” for evaluating cultural components in the EFL textbook, where he carried out a study to investigate Chinese student’s attitudes towards cultural themes in EFL classroom, through the process of the study he proposed cultural framework on the model conceptualized by Lessard-Clouston (1996). Chen’s framework consisted of seven themes under Big “C” including music, social norms, education, economy, politics, history, and geography. On the other hand, nine elements under Little “C” aspects contain daily routine, lifestyle, holiday, food, gestures, weather, greeting, customs, and value, in which the cultural content of the EFL textbook is classified under the above themes.

1.6 Criteria for Evaluating Cultural Content

1.2.6.1 Byram’s Criteria

Michael Byram (1993) has published a list of criteria focusing on cultural content in the EFL textbook to examine to what extent cultural aspects are present in the textbook. The checklist consists of eight norms, each of which has cultural elements that serve the learner’s need in situations he/s may encounter such behaviour and attitude. The criteria of evaluating cultural content are:

1.1/ Social identity and social group: refer to social class, regional identity, ethnic minority, professional identity.

1.2/ Social interaction: involves differing levels of formality, as outsider and insider.

1.3/ Belief and behaviour: consist of moral, religious beliefs, and daily routines.

1.4/ Socio-political institutions: involve state institutions, health care, law and order, social security, and local government.

1.5/ Socialization and the life-cycle: include families, schools, employment, rites of passage.

1.6/ National history: contains historical and contemporary events as markers of national identity.

1.7/ National geography: is about geographical factors seen as being significant by members.

1.8/ Stereotype and national identity: what are the typical symbols of national stereotypes.

No	Category
1	Social identity and social groups (social class, regional identity, ethnic minorities)
2	Social interaction (differing levels of formality)
3	Belief and behavior (moral, religious beliefs, daily routines)
4	Social and political institutions (state institutions, health care, law and order, social security, local government)
5	Socialization and the life cycle (families, schools, employment, rites of passages)
6	National history (historical and contemporary events seen as markers of national identity)
7	National geography (geographic factors seen as being significant by members)
8	Stereotypes and national identity (what is "typical," symbols of national stereotypes)

(Byram, 1993 cited in Cortazzi & Jin, 1999, p. 203)

Figure 5: *Byram's criteria of cultural content analysis*

1.2.6.2 Risager's Criteria:

Another list developed for evaluating the cultural content in a foreign language textbook is the one proposed by Risgar (1991). The model is adapted from the analysis of realistic prose by Anderson and Risager (after their 1978 study of Danish textbooks for teaching French) to the actual cultural content of the EFL textbook. The checklist consists of four major categories:

2.1 / The micro-level: implies phenomena of social and cultural anthropology, the social and geographical definition of characters, material environment. It also includes situations of interactions among individuals: feeling, attitudes, values, and perceived problems.

2.2/ The macro-level: this category refers to social, political, and historical factors, as well as; broad social facts about contemporary society, whether it is geographical, economic, political, other socio-political problems such as unemployment, pollution, and historical backgrounds.

2.3/ International and intercultural issues: based on comparing the foreign culture and the learner's own, mutual representation, images, stereotypes, mutual relations: cultural power and dominance, cooperation and conflict.

2.4/ Point of view and style of the author(s): it consists of expressions of attitudes (positive, negative) towards the target community and culture.

1.2.7 General Description of the Textbook “New Prospect”

New prospects is the textbook designed by the Algerian Ministry of Education in 2007 to the third-year EFL students at the secondary school level, it is designed as a reformed implemented to replace “Comet” and to apply the competency-based approach to teaching (the new paradigm of language teaching), and to develop learner's intercultural competency and to raise learner's intercultural awareness (Riche, S. Y. B. R. B., 2012, p.14).

1.2.7.1 The Structure and the Content of the Textbook

The "New Prospects" consists of 270 pages; the first page includes the title of the book and the textbook's designers: S.A. ARAB, B. RICHE with the assistance of M. BENSEMMANE, published by the National Authority for School Publications O.N.P.S. (see Figure 06)

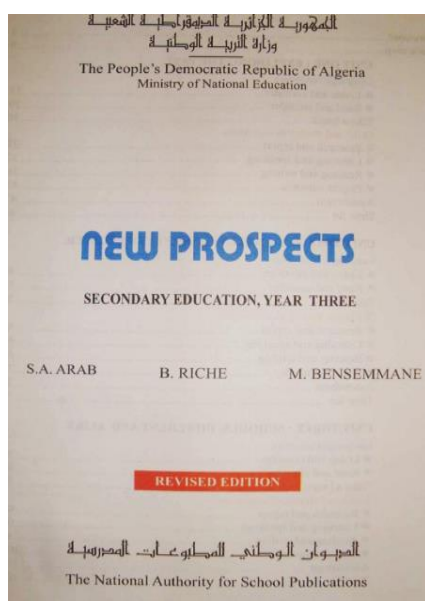


Figure 06: *The first page of the textbook “New Prospects”*

On the next pages, it includes a table of contents of the book next the FOREWORD from page four to seven. It includes the author’s description of the contents of the textbook and its aims, objectives along with outcomes including the major features of the syllabus that have been taken into consideration in doing this textbook as follows:

- The fact that the baccalaureate is exclusively of the written mode.
- The emphasis on a thematic orientation.
- The need to cater for the pedagogical requirements of all baccalaureate streams.

(Arab, Riche, and Bensemmane, 2007, p. 4)

After that, we find the book map which comprises the teaching units; it extends from page eight to thirteen.

This textbook is designed for all the streams: Philosophy and Literature, Foreign Languages, Natural Sciences, Economy and Management and Civil Engineering. It is made of six-units and each unit is designed to achieve intercultural competence and resolve a specific theme; they extend from page 14 to 195 (See Table 01).

The units	The themes	Pages
Exploring the Past	Ancient civilization	14-44
III Gotten Gains Never Prosper	Ethics in Business: Fighting Fraud and Corruption	45-73
Schools: Different and Alike	Education in the World: Comparing Educational Systems	74-105
Safety First	Advertising, Consumers and	106-134

	Safety	
IT's a Giant Leap For Mankind	Astronomy and the Solar System	135-164
We Are Family!	Feelings, Emotions, Humor and Related Topics	165-195

Table (01): *The units of the textbook and their major topics*

All the units of this book share the same structure. Each unit is divided into two parts which are 'language outcomes' and 'skills and strategies outcome', and each part is composed of two sequences divided into rubrics as follows:

Part one: Language Outcomes

1/ Listen and Consider

2/ Read and Consider

The rubrics of these sequences are as follows:

- Getting started
- Let's hear it
- Taking a closer look
- Around the text (grammar explorer/vocabulary explorer)
- Pronunciation and spelling
- Think pair, share

Part two: skills and Strategies Outcomes

1/ Listening and Speaking

2/ Reading and Writing

The rubrics of these sequences are as follows:

- Before listening / before reading
- As you listen / as you read
- After listening / after reading
- Say it in writing / writing development

The units are ended by asking learners to make a project outcome that indicates the general theme of the unit; the authors include some indications for the pupils to help them in making the project (see Table 02).

units	Titles of projects	Projects' components
(1)	Making the profile of an Ancient Civilization	the item of the profile should include: • Information about the location where and the time when ancient Greek civilization flourished. • Information on two ancient Greek major cities. • A short account of the lifestyle, beliefs, customs, myths, and laws of these cities. • Information on the contribution made by Ancient Egypt and Phoenicia to Ancient Greek civilization. • A summary of the major achievements of this civilization in science, philosophy, and politics.
(2)	Writing a Charter of Ethics	the items of the charter should include: • A reminder of the social, economic, moral prejudices that neglect of ethics might cause to the professionals and their clients. • A short interview about the importance of ethics in the professions with representatives of professional associations. • A short article that reports unethical behaviour in the professions and how the law deals with them.

(3)	Designing an Educational Prospectus	• Comparison between the British and the Algerian educational system. • Including the organization / Curriculum. • School year/holidays types of exams and qualifications.
(4)	Conducting a Survey on the Impact of Advertising	It should comprise: A questionnaire / results / diagram / a report
(5)	Designing an Astronomy Booklet	• ID cards about two major planets and moons in our solar system. • A short presentation of the history of space travel. • A short imaginary dialogue with a famous astronomer/space traveler.
(6)	Writing a Booklet of Tips for Coping with Strong Emotions	• Should deal at least with three types of emotions. • Writing a short comparison: how these emotions are expressed in different cultures. • Including proverbs, sayings and cartoons.

Table 02: *titles of projects and their main components*

Next, the assessment parts; As an assessment tool for the learners understanding. The teacher selects one of the suggested texts from the resources' portfolio at the end of the book to check learners' progress as follows:

Unit one: Four texts are produced for this unit as follows:

- Text 1: The Spread of Civilization in the Maghreb and Its Impact on Western Civilization (from the general history of Africa, UNESCO, 1997 vol. I V, pp.24-25)
- Text 2: Did the West Begin on the Banks of the Nile (by Sharon Begly) (Adapted from Newsweek, September 23, 1991, pp.45-46)
- Text3: How Societies Choose to Fail or Survive (from *The Financial Times*, January 22-23,2005, p.26)

- Text 4: Lest We Forget Our History (Adapted from Carina Ray, “Lest we Forget We Have a History”, in *the New African*, N 469, January 2008)

Unit two: Four texts are suggested for this unit as follows:

- Text one: Anti-Corruption Education (adapted from Bettina Meier, IT International Secretariat, *Anti-Corruption Education*, November 2004)
- Text two: Threats on UK-Trade (by Elizabeth Judge) (from *the Times*, May 28, 2002)
- Text three: It’s a Moral Issue (from David Lodge, *Nice Work*, 1988)
- Text four: Bribe-Taking is Wrong (adapted from Chinua *Achebe’s no Longer at Ease*, London, Heinemann, pp.1-145)

Unit three: Three texts are suggested for this unit as follows:

- Text one: Recommendation Concerning Education for International Understanding, Co-operation and Peace and Education Relating to Human Rights and Fundamental Freedoms (*from A Compilation of International Instruments*, New York: United Nations, 1994, pp.600-601)
- Text two: How not to Educate Children (from Charles Dickens, *Hard Times*)
- Text three: Computers VS Books (from Lee Iacocca, *talking straight*, 1988)

Unit four: The resources’ portfolio texts of this unit are as ordered:

- Text one: The Story Behind Supermarket Success (from *Looking Ahead*, p.40)
- Text two: The Functions of Advertising (from Robert Miller, *the New Classes*, 1988)
- Text three: Manipulative and Cynical...how the Food Industry Poisons our Children (adapted from the *Daily Mail*, May 26, 2004)
- Text four: The Basics of Consumer Behavior
- (From <http://www.advertopedia.com/consumer-behaviour-basics.htm>)

- Text five: The Children who don't Know Chips from Potatoes (from **Daily Mail**, Monday, November 7, 2006, p.7)

Unit five: The resources' portfolio texts of this unit are as ordered:

- The Benefits of Space Exploration (from Carl Sagan, Cosmos)
- Text two: Mission to Venus or to Hell (from Michael Hanlon, Daily Mail, Monday, November 7, 2005, p.15)
- Text three: The Satellite Era (*from Exploring the Cosmos, the UNESCO Courier*, January 1993, p.10)
- Text four: Remote Sensing: (from Kiran Karnik," remote sensing" in UNESCO Courier, January 1993,15-17)
- Text five: The Martians Are Coming (from U.D. news and world report, Dec.27, 1999, p.42)

Unit six: Six texts are produced for this unit as follows

- Text 01: Letter to My Nephew (from James Baldwin, the fire next time, pp.3-10)
- Text 02: Why We Laugh (adapted from Edgar Roberts, writing themes about literature, pp.144-145)
- Text 03: Sport and Friendship Among Peoples (from the **UNESCO Courier**, December 1992, p.19)
- Text 04: A National Religion (from Maryanne Kearny Datesman, *the American Ways*, Longman,1997, pp.50-51)
- Text 05: April food! (adapted from **Modern English International**)
- Text 06: Meeting One's Partner (adapted from new society, March 22, 1973)

After that a part of TIME FOR which includes songs and poems for each unit.

The book closes with sections devoted to the listening scripts, Grammar reference, phonetic symbols, and irregular verbs. The listening scripts section goes from page 196 to 210, it includes all the scripts that deal with the listening activities of each unit. Grammar reference is another section that extends from page 210 to 235, in which we find all the lessons that learners deal with it, next the phonetic symbols (pp. 236- 237), it provides tables of the consonants sounds and the vowel sounds of English, and triphthongs followed by pronunciation rules. The irregular verbs are another section (pp. 237-238), which includes a list of irregular verbs on table. On the next page resources portfolio section extends from page 239 to 270. Finally, the acknowledgement part of the designers.

Conclusion

This chapter has paved the way for the research work and allowed the researchers to provide significant literature related to the research study. According to the two sections provided in the literature review, the research is based on three variables: Students, Culture, and EFL textbook concerning the research aim. This chapter shed light on certain vital concepts of culture teaching and learning such as intercultural awareness and intercultural competence; providing some techniques and approaches of teaching culture. Subsequently, the second section of this chapter spotlighted the textbook as an essential teaching material and some models for evaluating its cultural content. Following the theoretical part of this study, the research would establish logical links between the research variables to find answers for the formulated questions. On these grounds, the second chapter will examine the situation of culture in the third-year secondary school English textbook “New Prospects”.

Chapter Two:

Research

Methodology and

Data Analysis

Chapter Two: Research Methodology and Data analysis

Introduction

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Introduction

This chapter is mainly designed to describe the methodology design of which the study was conducted, the tools of data collection, procedures of data analysis, furthermore, the description of the research population, sampling procedures, setting. The second section concerns with analyzing and interpreting the gathered data and draw the conclusion of the research study followed by the limitations of the work, some recommendations to the textbook designers. The logical sequencing of any research is achieved through the interrelation of the research aims, questions, and the appropriate data collection tools.

Chapter two: Research Methodology and Data Analysis

Section one: Research Methodology.

2.1.1 Research methodology

This chapter is devoted to the description of the methodology chapter about the students' perspectives towards cultural representations in EFL textbook among third-year secondary school students. It contains a detailed description of the method that the researcher used, the tools of data collection in accordance with the research aims and questions, in addition to the description of the population and setting of the study.

2.1.2 Research Method

The research method is determined through the research questions and aims. Hence, the descriptive method was carried out to describe the research problem, the core mentioned was useful to analyze the students' questionnaire and the cultural content presented in the new prospects textbook. In addition to the descriptive method, the present study used both qualitative and quantitative research methods; the use of these two research methods helps in choosing the appropriate research instruments (questionnaire, content analysis) to solve the research problem, to answer the research questions and also to ensure the validity and reliability to the gathered data.

2.1.3 Research Design

Leedey (1997) defines research design as a “plan for a study, providing the overall framework for collecting data” (p.195). Macmillan & Schumacher (2001, p. 166) state that a research design is a plan for selecting subjects, research sites, and data collection procedures to answer research questions. The present research is descriptive in nature, it opts for both qualitative and quantitative data gathering tools and data analysis procedures. Thus, the study is based on the use of the questionnaire targeted the third-year secondary school students at

Ibrahim Iben Al- Aghlab Tamimi high school in addition to the analysis of the two units from the Algerian third-year secondary school English textbook “New Prospects”.

2.1.4 Research Setting

Temporal and spatial framework are very important elements in the research process, the current study conducted during the academic year 2020/2021 at Ibrahim Iben Al Aghlab Tamimi high school, over 800 students attended the secondary school among them around 280 students are third-year students. The third-year students are classified into different streams including Philosophy and Literature, Foreign Languages, Natural sciences, Civil Engineering, and Economy and Management.

2.1.5 Population of the Study

The population of the study being investigated involves EFL textbook “New Prospects” learners of third-year secondary school. Due to the present circumstances that Algerian, as well as the entire world’s population, is suffering from, the ministry of education has decided to adopt the grouping system of teaching; which means that each class from each stream is divided into two groups. Accordingly, the population was designed to include a smaller sample that concerns Ibrahim ibn Al Aghlab Tamimi secondary school students in M’sila, Algeria.

2.1.6 Research Sample and Sampling procedure

The present research opts for the convenience sampling technique; this technique is a specific type of non-probability sampling method that collects data from the population who are conveniently available to participate in the research. The reason behind choosing third-year students is due to its maturity and awareness and trying to get an in-depth analysis of the topic being investigated. Our population is 280 3rd year pupils at Ibrahim-Ibn-Al Aghlab

Tamimi secondary school, the sample of the study represent $\frac{1}{4}$ of the population. Thus, our sample consists of 70 pupils of different fields of study: Foreign Languages, Philosophy and Literature, Civil Engineering, Natural Sciences, and Economy and Management.

2.1.7 Data collection instruments

2.1.7.1 Pilot Study

According to Polit & Hungler (2003) “A pilot study is a small-sample, quantitative study conducted as a prelude to a larger scale or clinical trial” (p.411). Pilot study increases the likelihood of research validity and reliability. After designing the questionnaire and has been revised by the supervisor, it was delivered to 12 students from third-year secondary school students at Ibrahim ibn Al-Aghlab Tamimi from all branches (Foreign Languages, Natural Sciences, Philosophy and Literature, Civil and Engineering, Economy and Management) in order to detect any misunderstanding points and concepts as well checking the structure and the vocabulary of the questions.

The present pilot study was conducted to test the adequacy of research instruments, and to test whether the sampling technique fit the research questions and aims, it also seeks to ensure the feasibility of the overall research. The purpose of a pilot study generally is not to test the effectiveness (whether it works or not) of the intervention is feasible (Jairath et al, 2000).

After distributing the questionnaire to the intended sample of the pilot study, the students face difficulty to clearly understand it, thus it was a necessity for the researchers to translate the questionnaire into Arabic to ensure that the students clearly understood the questions.

2.1.7.2 Students' Questionnaire

The questionnaire was designed to answer the research question, it involves a Likert scale questionnaire (highly agree, agree, neutral, disagree, highly disagree), Likert Scale questionnaire is mainly selected because of the answers' consistency and reliability, besides, it is easy to design and easy to answer; indeed, it is the most favourable type for the students because it is not time-consuming. The overall questionnaire is composed of 20 questions, divided into three sections; each of which is serving a purpose. It starts with a brief introduction including the aim and the title of the topic under investigation, the gender, and the student's field of study. The first section is designed to lay the foundation of our study and to ensure the understandability of the overall questionnaire, this section is designed to test the students' cultural awareness, it consists of six questions. The second section is set to investigate students' evaluation of the "New Prospects" textbook, in this section, students are asked to assess the cultural content of the EFL textbook; whether culture is well-presented and serves their needs and expectations. The last section is devoted to examine the students' view about the teacher's role in learning foreign culture, the purpose of this section is to the teacher's awareness of the importance of integrating culture in foreign language teaching.

2.1.7.2.1 Administration of the questionnaire

The questionnaire is administered to 70 third-year students at Ibrahim-Ibn-Al Aghlab Tamimi secondary school; third-year students are mainly selected because of their maturity and awareness of the concept culture, and particularly the awareness about the topic being investigated.

2.1.7.3 Content Analysis

Content analysis is a research method for analyzing verbal and non-verbal communication messages. Krippendorff (2013) defines content analysis generally as “a research technique for making replicable and valid inferences from texts (or other meaningful matters to the context of their use” (p. 24).

The ongoing study used The “New Prospects” textbook for the third-year level of secondary school as a sample of content analysis, the latter was designed in 2007 by; S. A. ARAB, B. RICH, and M. BENSEMANE. The textbook is divided into six units each of which has its own objective to achieve the competency-based approach. The content analysis instrument basically relied on the analysis of two units from the textbook that are: unit one and unit three, the reason behind choosing these two units referred to the cultural content in each unit, each unit has a different topic to tackle. Unit one “Exploring the past”, this unit describes different ancient civilizations to provide learners with a cultural background about how life would be in the past, and to develop learner’s understanding of cultural events. Unit three “Schools different and alike” shed the light on the educational system in different cultural contexts; Algerian, British, and American contexts that will help the learners to develop their intercultural awareness, and help them to determine the similarities and differences between cultures as well as broaden their cultural appreciation. The cultural content of the Algerian EFL textbook “New Prospects” was analysed according to two different frameworks, the one that examines the sources of cultural content, and another that investigates the criteria of that content.

The first framework is the one adopted by Cortazzi & Jin (1999) that categorised cultural content into three sources: source culture (the learner’s culture), target culture (English-speaking countries culture), and the international culture (English is an international

language). Whereas, the second framework is the criteria of cultural content analysis, which were developed by Byram, and the criteria of Risager.

2.1.7.3.1 Byram's Criteria:

Social identity and social group: refer to social class, regional identity, ethnic minority, professional identity.

1.2/ Social interaction: involves differing levels of formality, as outsider and insider.

1.3/ Belief and behaviour: consist of moral, religious beliefs, and daily routines.

1.4/ Socio-political institutions: involve state institutions, health care, law and order, social security, and local government.

1.5/ Socialization and the life-cycle: include families, schools, employment, rites of passage.

1.6/ National history: contains historical and contemporary events as markers of national identity.

1.7/ National geography: is about geographical factors seen as being significant by members.

1.8/ Stereotype and national identity: what are the typical symbols of national stereotypes.

2.1.7.3.2 Risager Criteria

2.1 / The micro-level: implies phenomena of social and cultural anthropology, the social and geographical definition of characters, material environment. It also includes situations of interactions among individuals: feeling, attitudes, values, and perceived problems.

2.2/ The macro-level: this category refers to social, political, and historical factors, as well as; broad social facts about contemporary society, whether it is geographical, economic,

political, other socio-political problems such as unemployment, pollution, and historical backgrounds.

2.3/ International and intercultural issues: based on comparing the foreign culture and the learner's own, mutual representation, images, stereotypes, mutual relations: cultural power and dominance, cooperation and conflict.

2.4/ Point of view and style of the author(s): it consists of expressions of attitudes (positive, negative) towards the target community and culture.

2.1.8 Data Analysis Procedures

The current study has employed the descriptive approach including both qualitative and quantitative methods to analyse the gathered data from the questionnaire and content analysis. The content analysis is a process that was done manually; texts, pictures, instructions, and graphics were systematically interpreted into concise findings. The cultural units were categorized under the three sources of culture (source, target, international). The findings of the content analysis of the "New Prospects" textbook were treated qualitatively and quantitatively; Whereas, the findings of the student's questionnaire were analysed qualitatively using the statistical package of the social sciences (SPSS). It is a data analysis package for quantitative research method, the data obtained from student's questionnaire were analysed by using SPSS version 25, before applying this statistical technique the data reviewed through different steps including checking and editing the student's response, coding the data by keeping the same form, and assembling the data that has been revised through grouping the checked, edited and coded data and entering the values for each variable into SPSS software. Finally, the data obtained from the SPSS program were analysed in graphs selected according to the questions' aim.

Chapter Two: Research Methodology and Data Analysis.

Section Two: Data Analysis.

2.2.1 Students' Questionnaire Analysis

After data collection the result has been analysed and interpreted.

- **Background Information.**

Gender	Response	Percentage
Male	20	32.8%
Female	41	67.2%
Total	61	100%
Field of study	Response	Percentage
Philosophy and Literature	2	3.3%
foreign languages	12	19.7%
Natural Sciences	40	65.6%
Civil Engineering	1	1.6%
Economy and Management	6	9.8%
Total	61	100%

Table IV : Background Information.

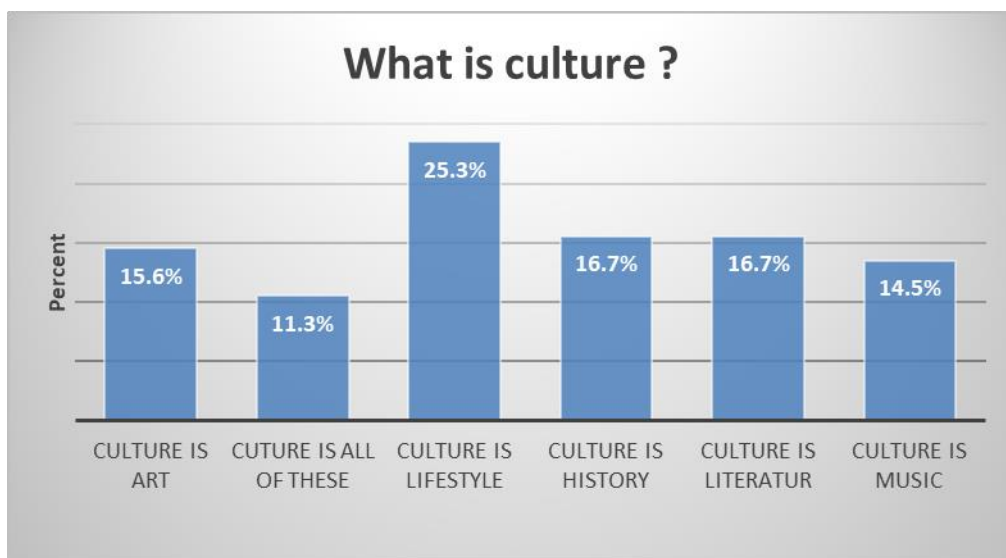
The above table indicates the background information of third-year students; it shows that the majority of the students are females (67, 2%), whereas only (32, 8%) advocates the percentage of males from the total percentage of the respondents. The latter is distributed to the various fields of study, referring to the table the highest rank is the Natural Sciences field (65, 6%), then Foreign Languages (19, 7%), Economy and Management (9, 8%) and the two lowest rank refer to Philosophy and Arabic Literature (3, 3%) and Civil Engineering (1,6%).

Section One: Student's Cultural Awareness

1. How do you define culture?

What is culture	Response	Percentage
Culture is Literature	31	16.7%
Culture is Music	27	14.5%
Culture is History	31	16.7%
Culture is Art	29	15.6%
Culture is Lifestyle	47	25.3%
Culture is All of These	21	11.3%
Total	186	100%

Table 1: Student's definition of the term culture.



Graph 1: Student's definition of the term culture.

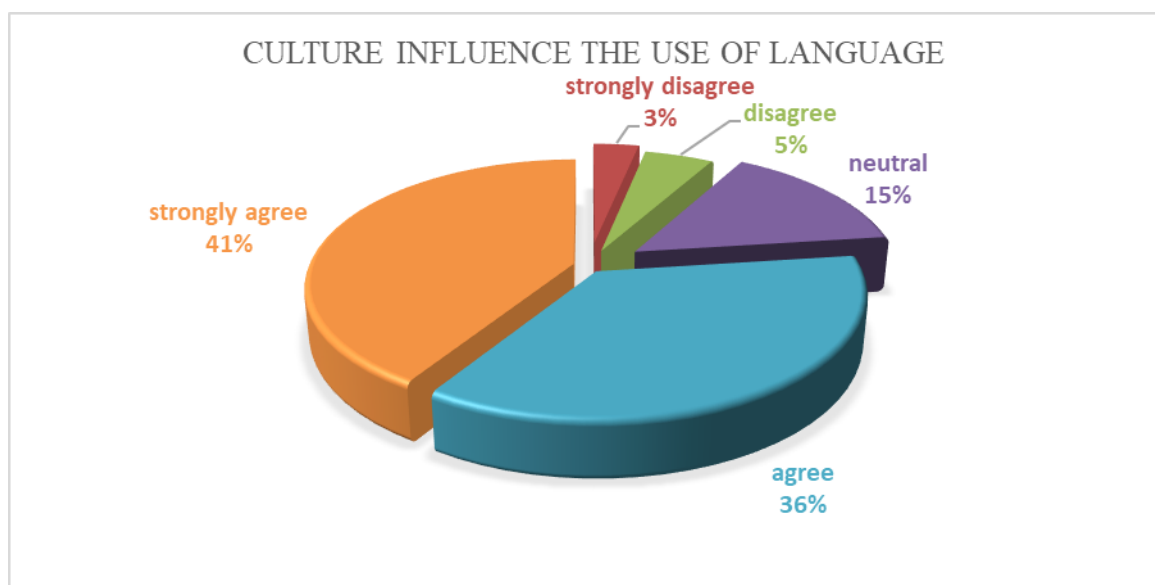
This question is sought to test the student's understanding of the term culture. The result obtained from the questionnaire as mentioned in the above table shows that most of the students define culture as the way of life i.e. lifestyle (25,3%), an equal proportion is displayed in both literature and history (16,7%), and close proportions in music (14,5%) and art (15,6%).

2. To what extent do you agree with the following statements?

2.2 Culture influences the use of the language.

Levels of agreement	Response	Percentage
Strongly Disagree	2	3.3%
Disagree	3	4.9%
Neutral	9	14.8%
Agree	22	36.1%
strongly agree	25	41%
Total	61	100%

Table2: Student's opinion about the influence of culture on the use of language.



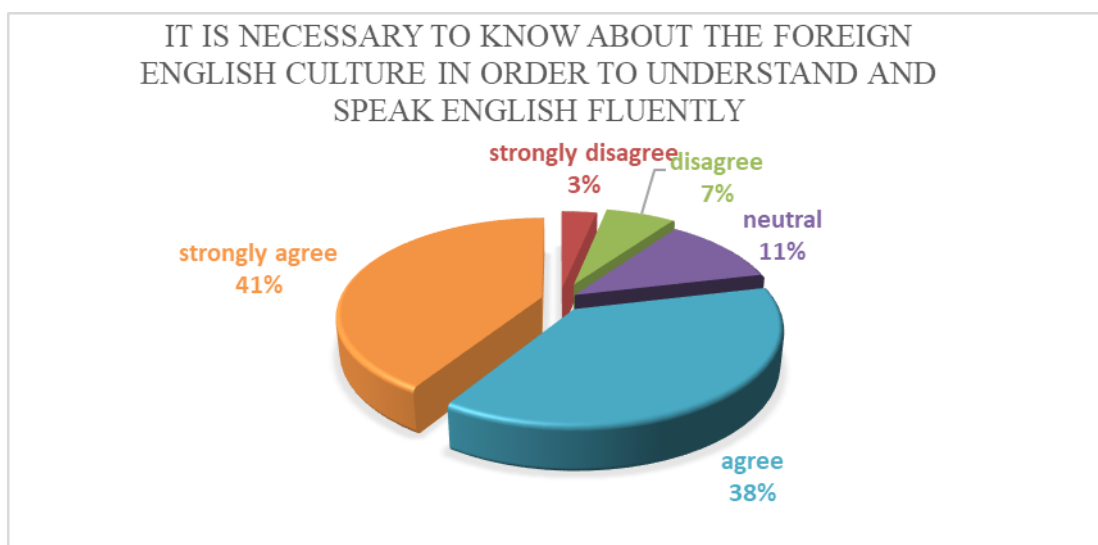
Graph2: Student's opinion about the influence of culture on the use of language.

The above graph and table demonstrate learner's agreement of the influence of culture on language use; accordingly, (41%) strongly agree with this statement (36%) show agreement about it. While only (5%) disagree, (3%) strongly disagree and (15%) express neutrality.

2.3 It is necessary to know about the foreign culture in order to understand and speak English fluently

Levels of agreement	Response	Percentage
Strongly Disagree	2	3.3%
Disagree	4	6.6%
Neutral	7	11.5%
Agree	23	37.7%
Strongly Agree	25	41.0%
Total	61	100%

Table3: Student's opinion about knowing about culture in order to understand and speak English fluently.



Graph3: Student's opinions about the importance of knowing the foreign culture in order to speak the English language fluently.

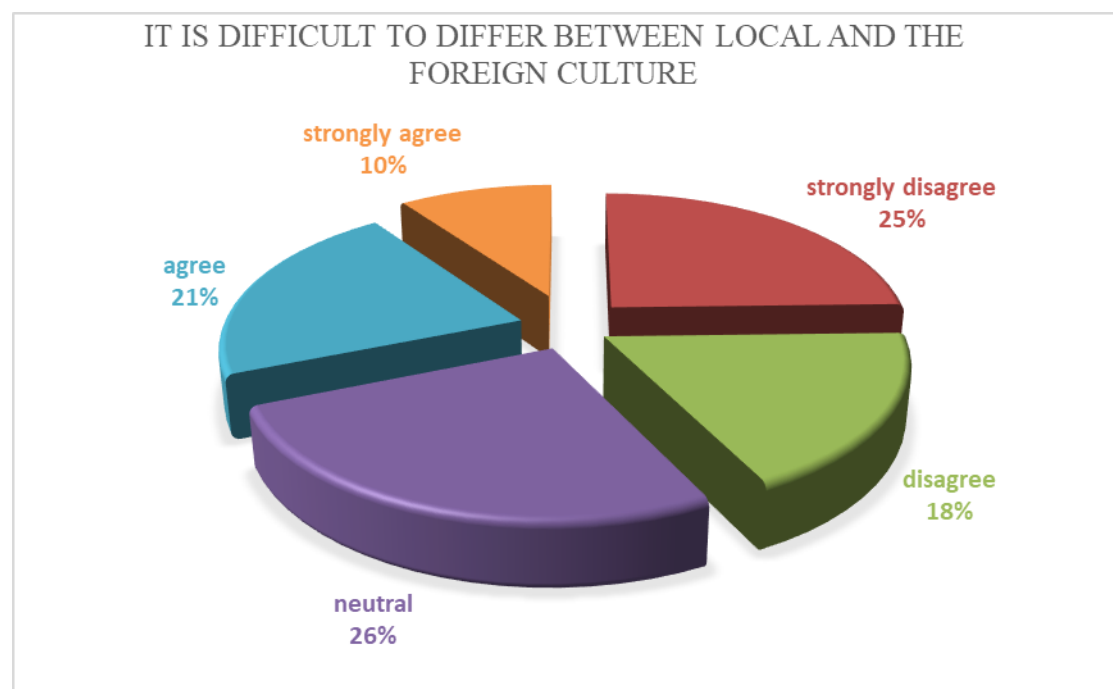
This statement intends to illustrate the participant's own view about the necessity of culture to understand and speak English fluently. It is noticeable that only 2 students strongly disagree with this claim (3.3%), four of them reported their disagreement (6.6%), and seven participants confirm their neutrality (11.5%). However, the majority of the students which

represent (41%) assert that knowing about the foreign culture in order to understand and speak English fluently is a necessity, and (37.7%) reported their agreement.

2.4 It is difficult to differentiate between local culture and foreign culture.

Levels of agreement	Response	Percentage
Strongly Disagree	15	24.6%
Disagree	11	18%
Neutral	16	26.2%
Agree	13	21.3%
Strongly Agree	6	9.8%
Total	61	100%

Table4: Student's opinion about the difficulty of differing between local and foreign culture.



Graph4: Student's opinion about the difficulty of differing between local and foreign culture.

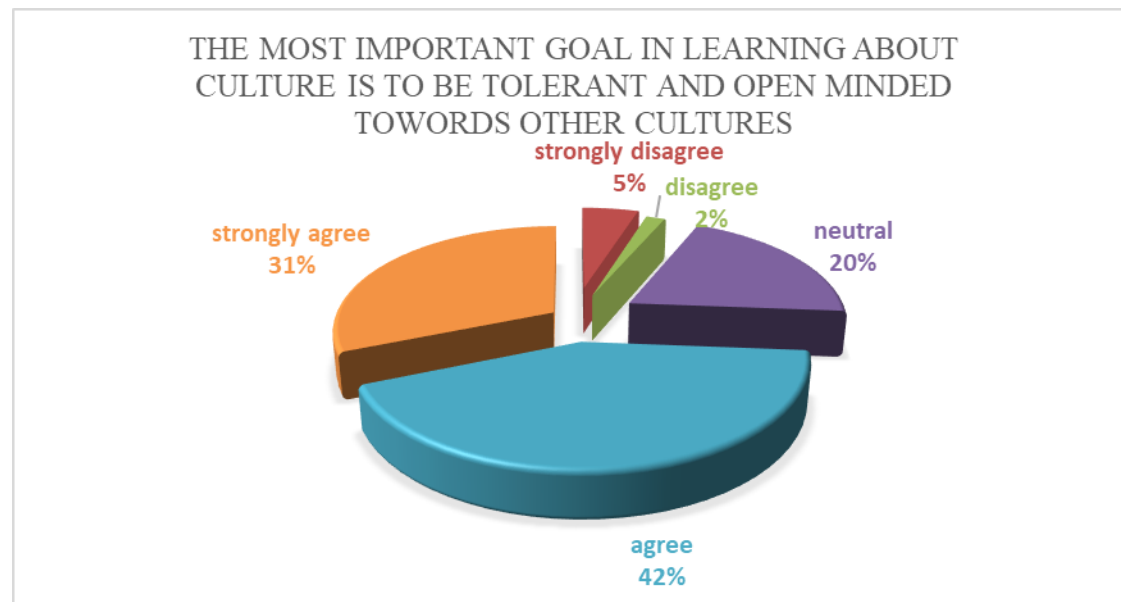
The above statement is designed to test student's ability to differentiate between local and foreign culture; accordingly, student's level of agreement percentage was distributed as

follows: the highest rank is devoted to student's neutrality (26, 2%), strongly disagree (24, 6%), agree (21,3%), disagree (18%), and strongly disagree (9,8%).

2.5 The most important goal in learning about culture is to be tolerant and open-minded towards other cultures.

Levels of agreement	Response	Percentage
Strongly Disagree	3	4.9%
Disagree	1	1.6%
Neutral	12	19.7%
Agree	26	42.6%
Strongly agree	19	31.1%
Total	61	100%

Table5: Student's view about the role of culture in promoting tolerance and open-mindedness.



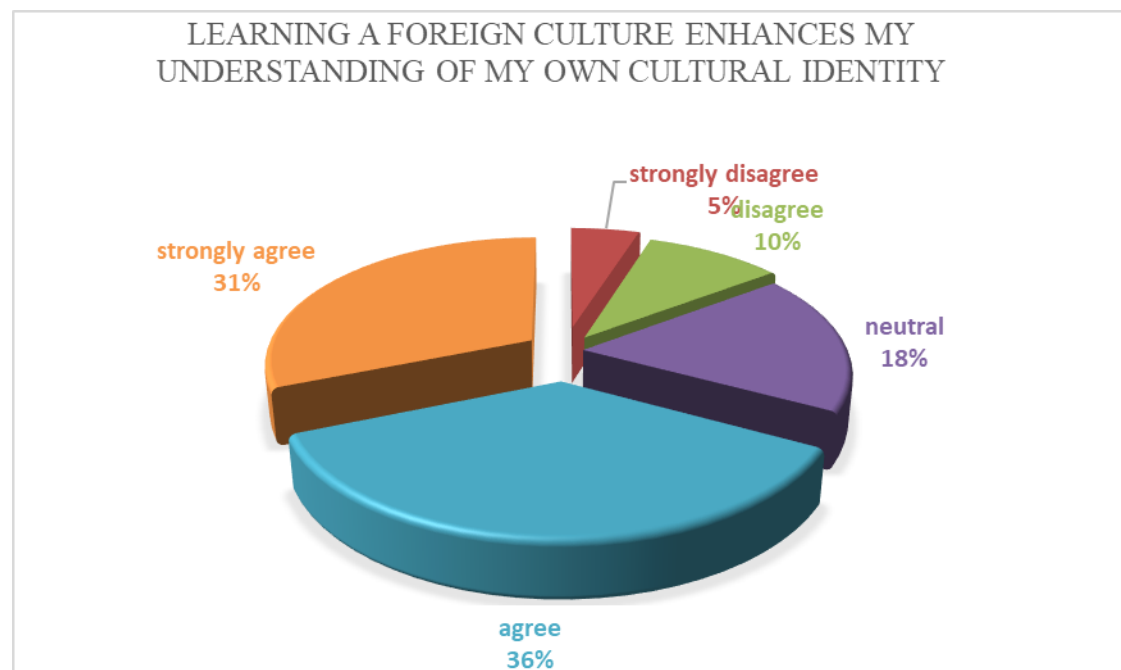
Graph5: Student's view about the role of culture in promoting tolerance and open-mindedness.

In the above table and graph students express their view about the role of culture in promoting tolerance and open-mindedness. (42%) agree upon the above statement, (31%) strongly agree; However, other students represent their disagreement as follows: (5%) strongly disagree and (2%) disagree, the remain proportion represents neutral students (20%).

2.6 Learning a foreign culture enhances my understanding of my own cultural identity.

Levels of agreement	Response	Percentage
Strongly Disagree	3	4.9%
Disagree	6	9.8%
Neutral	11	18%
Agree	22	36.1%
Strongly Agree	19	31.1%
Total	61	100%

Table6: Student's view about learning foreign culture to enhance their understanding of cultural identity.



Graph 6: Student's view about learning a foreign culture to enhance their understanding of cultural identity.

The above graph and table summarises the approval rate on the effect of learning a foreign culture on the enhancement of understanding one's own cultural identity; where the majority of the students agree upon this statement: (36%) agree and (31%) strongly agree. (10%) disagree and (5%) strongly disagree. Finally, neutral students represent (18%).

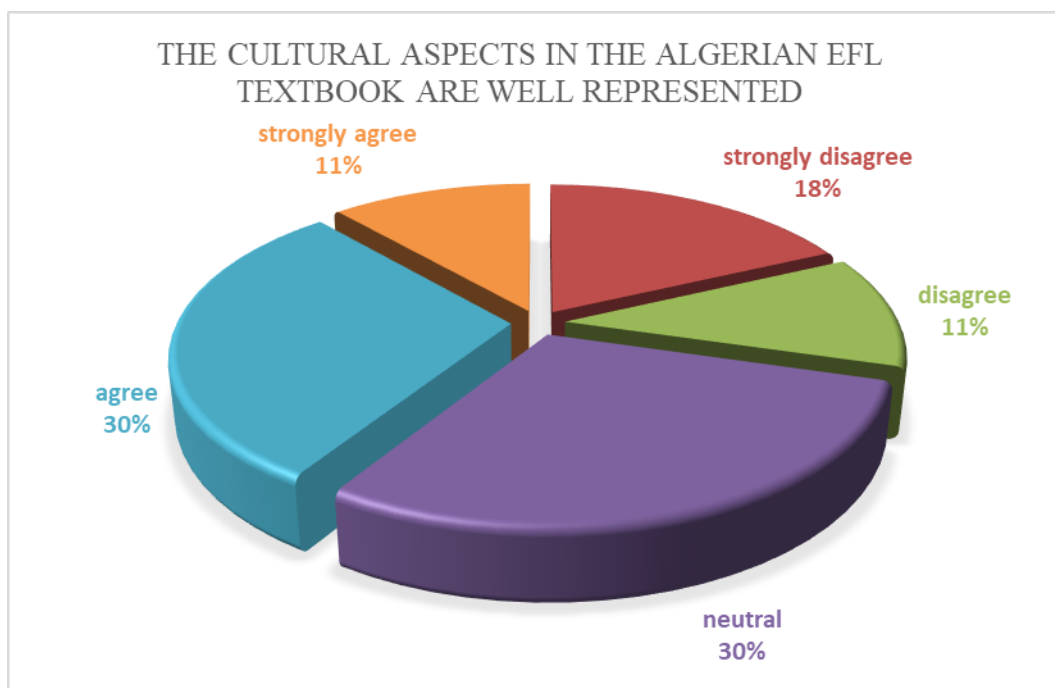
Section Two: Student's Evaluation about Cultural Representation in The

“New Prospect” Textbook.

2.7 The cultural aspects in the Algerian EFL are well represented.

Levels of agreement	Response	Percentage
Strongly Disagree	11	18%
Disagree	7	11.5%
Neutral	18	29.5%
Agree	18	29.5%
Strongly Agree	7	11.5%
Total	61	100%

Table7: The EFL textbook representation of the cultural aspects.



Graph7: The EFL textbook representation of the cultural aspects.

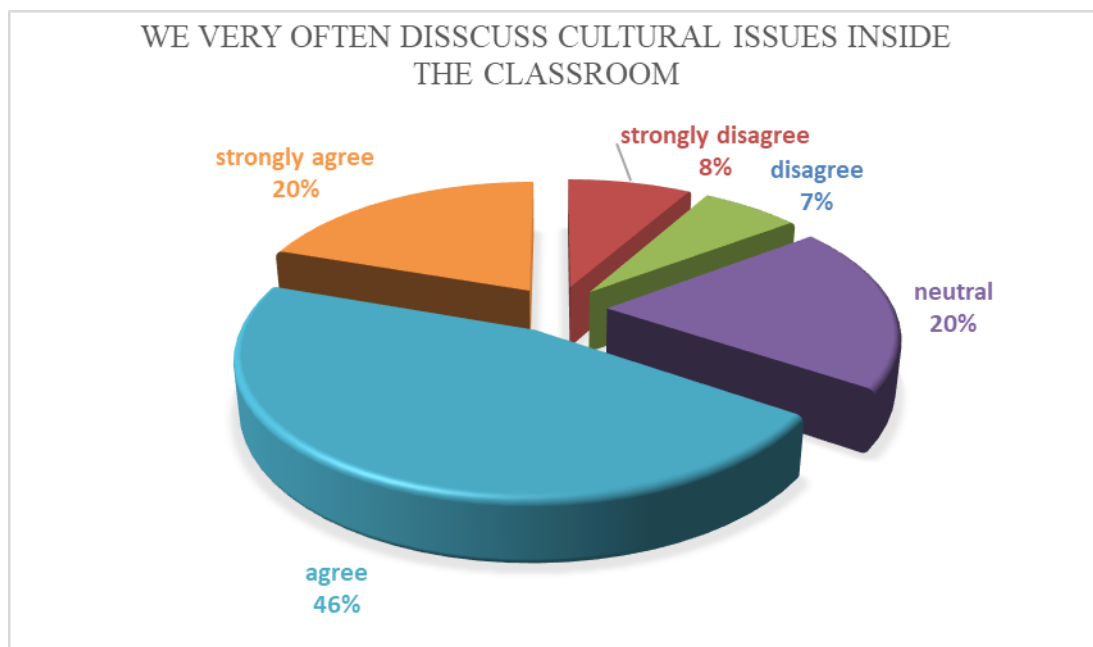
This statement is exploring the textbook representation of the cultural aspect. According to the result, we can say that most of the students, eighteen students, think that the cultural aspects are well represented with the percentage of 30% who agree, likewise eighteen students prefer to stay neutral (30%), seven students answered by “strongly agree” (11%). Meanwhile, eleven students answered the opposite by choosing strongly disagree (18%), and seven students expressed disagreement (11%).

2.8 We very often discuss cultural issues inside the classroom.

Levels of agreement	Response	Percentage
Strongly Disagree	5	8.2%
Disagree	4	6.6%
Neutral	12	19.7%
Agree	28	45.9%
Strongly Agree	12	19.7%

Total	61	100%
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Table8: Student's frequency of cultural issues discussion in the classroom.



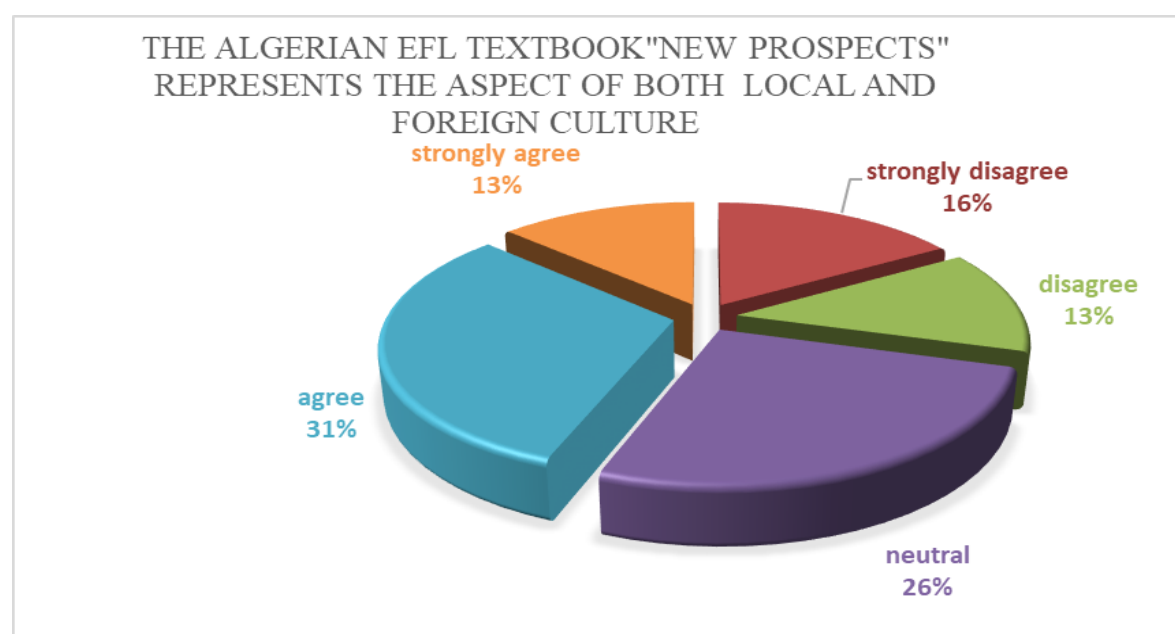
Graph8: Student's frequency of cultural issues discussion in the classroom.

This statement sought to identify students' perceptions about the frequency of discussing cultural issues inside the classroom. The above table and chart reveal that twenty-eight students with a percentage of 45.9% said that they often discuss cultural issues inside the classroom, supported by twelve students with a percentage of 19.7%. However, five students (8.2%) declare that they rarely discuss cultural issues inside the classroom, and four other students stated that they rarely discuss cultural issues. Lastly, twelve students sit on the fence and selected to be neutral (19.7)

2.9. The Algerian EFL textbook “New Prospects “represents the aspects of both the local and foreign culture.

Levels of agreement	Response	Percentage
Strongly Disagree	10	16.4%
Disagree	8	13.1%
Neutral	16	26.2%
Agree	19	31.1%
Strongly Agree	8	13.1%
Total	61	100%

Table9: Representation of both local and foreign culture aspects in the Algerian EFL textbook” New Prospects ”.



Graph9: Representation of both local and foreign culture aspects in the Algerian EFL textbook.

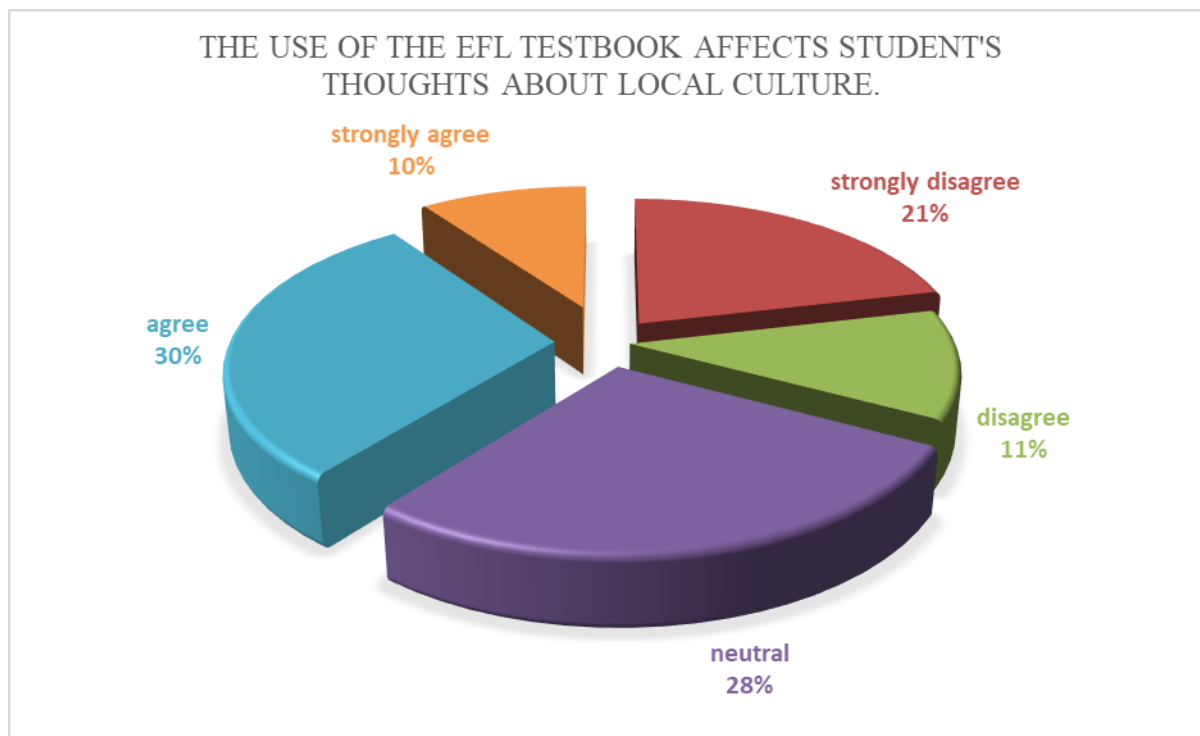
Referring to the above table, it is obvious that most of the students (31%) agree that the “New Prospects” textbook represents the cultural aspect of the source and the target

culture, (13%) strongly agree upon the aforementioned statement; whereas 16% answer by “strongly disagree”, likewise (13%) answer by disagree and (26%) express their neutrality.

2.10. The use of the EFL textbook affects student’s thoughts about local culture.

Levels of agreement	Response	Percentage
Strongly Disagree	13	21.3%
Disagree	7	11.5%
Neutral	17	27.9%
Agree	18	29.5%
Strongly Agree	6	9.8%
Total	61	100%

Table10: The effect of the EFL textbook on the student’s thoughts about local culture.



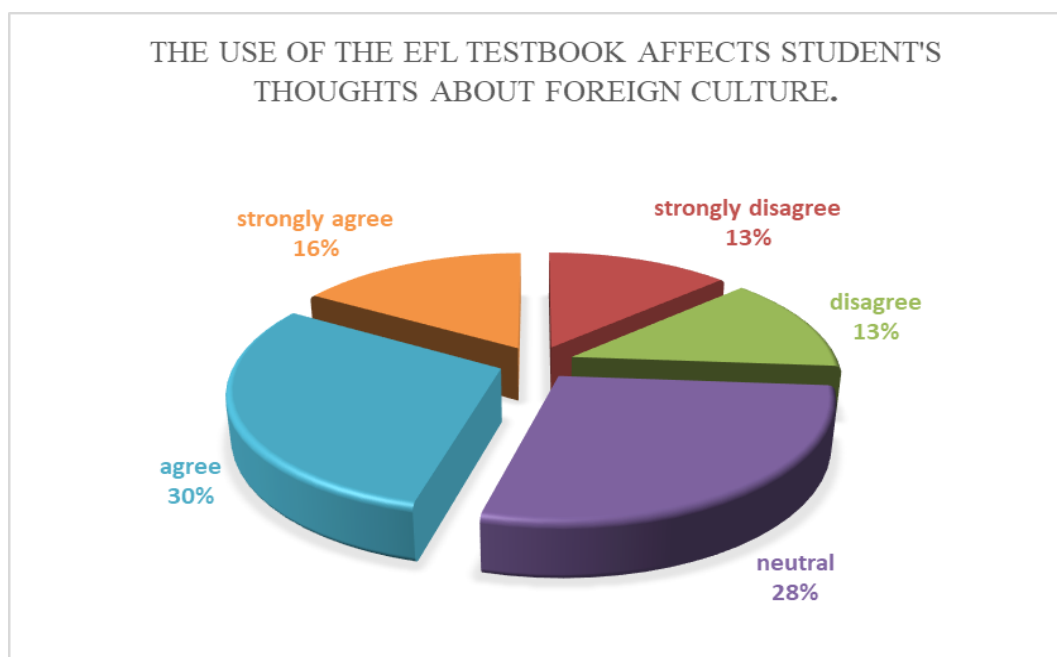
Graph10: The effect of EFL textbook on the student’s thoughts about local culture.

The above question seeks to identify the student's opinion concerning the effects of the EFL textbook on student thoughts about local culture. Based on the result, we can say that the majority of the students see that the EFL textbook affects the learner's thought about local culture with the percentage of 30% agree, (10%) strongly agree about that; However, (21%) their answer was the opposite, where they answered by strongly disagree and (11%) disagree. The remaining percentage from the total rank demonstrates their neutrality with (28%).

2.11 The use of the EFL textbook affects student's thoughts about foreign culture.

Levels of agreement	Frequency	Percentage
Strongly Disagree	8	13.1%
Disagree	8	13.1%
Neutral	17	27.9%
Agree	18	29.5%
Strongly Agree	10	16.4%
Total	61	100%

Table 11: The effects of the textbook on the student's thoughts about foreign culture.



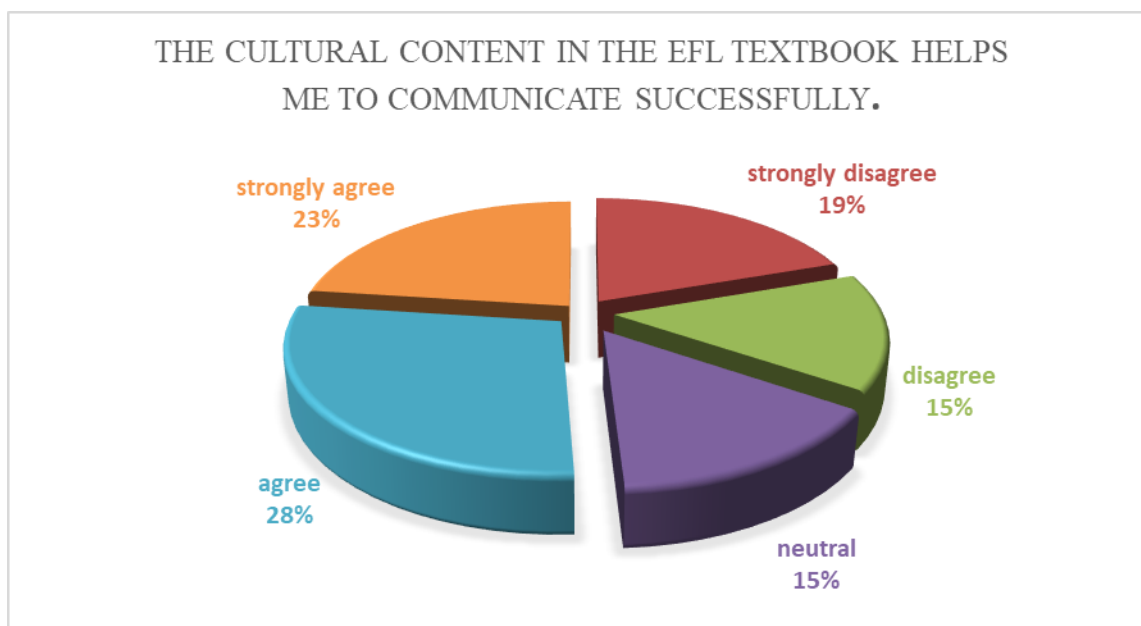
Graph11: the effects of the EFL textbook on the student's thoughts about foreign culture.

This statement sought to identify the student's opinion about the effects of the EFL textbook on the student's thoughts about foreign culture. The displayed result in the above pie chart and table reveal that eight students assume that the EFL textbook affects the learner's thought about the target culture with percentage of 30% agree, and ten students answer by strongly agree with percentage of 13%, the number of the students who show their disagreement are less than the first category; in which eight students answers by strongly disagree and the same for the students whose response is disagree with percentage of 13%, another category choose to be neutral (28%).

2.12 The cultural content in the EFL textbook helps me to communicate successfully.

Levels of agreement	Response	Percentage
Strongly Disagree	12	19.7%
Disagree	9	14.8%
Neutral	9	14.8%
Agree	17	27.9%
Strongly Agree	14	23.0%
Total	61	100%

Table12: Successful communication through the cultural content in the EFL textbook.



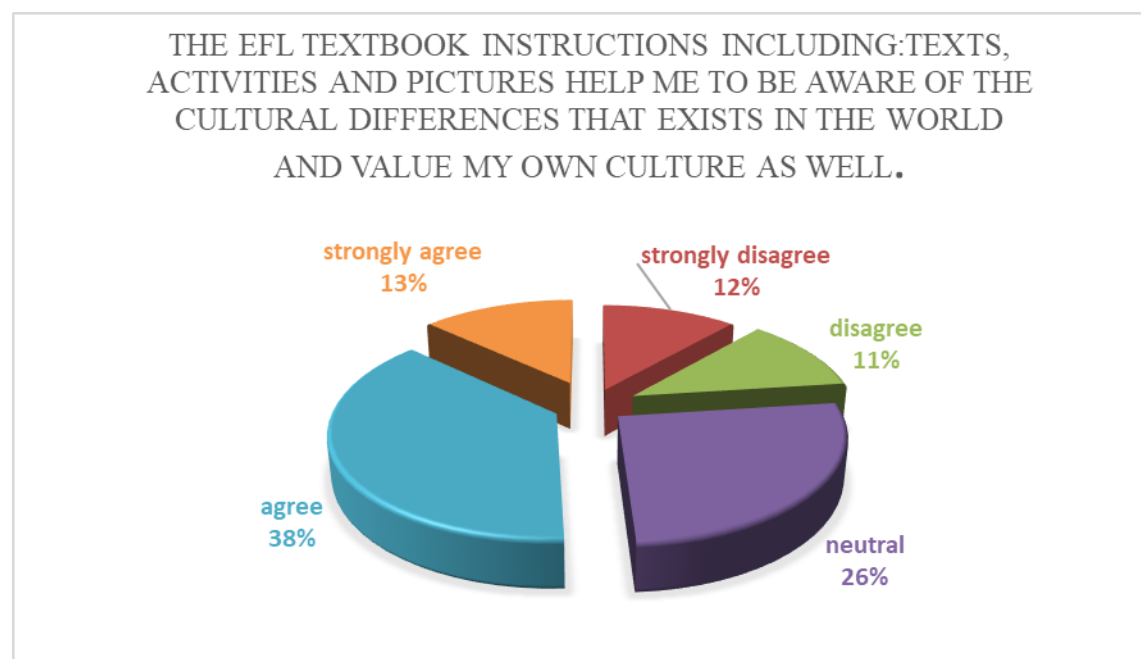
Graph12: Successful communication through the cultural content in the EFL textbook.

This statement is sought to identify student's opinions towards the use of the cultural content in the EFL textbook to achieve successful communication. Referring to the graph and the table above, it is clear that (28%) of the students admit the role of the EFL textbook's cultural content in enhancing their communicative skill, (23%) of them answer by strongly agree. Other students express their disapproval of the above statement with a percentage of 19% strongly disagreeing and (15%) disagree; while (15%) stay neutral.

2.13 The EFL textbook instructions including texts, activities and pictures help me to be aware of the cultural differences that exist in the world and value my own local culture as well.

Levels of Agreement	Response	Percentage
Strongly Disagree	7	11.5%
Disagree	7	11.5%
Neutral	16	26.2%
Agree	23	37.7%
Strongly Agree	8	13.1%
Total	61	100%

Table13: The role of EFL textbook contents' in developing students' cultural awareness.



Graph13: The role of EFL textbook contents' in developing students' cultural awareness.

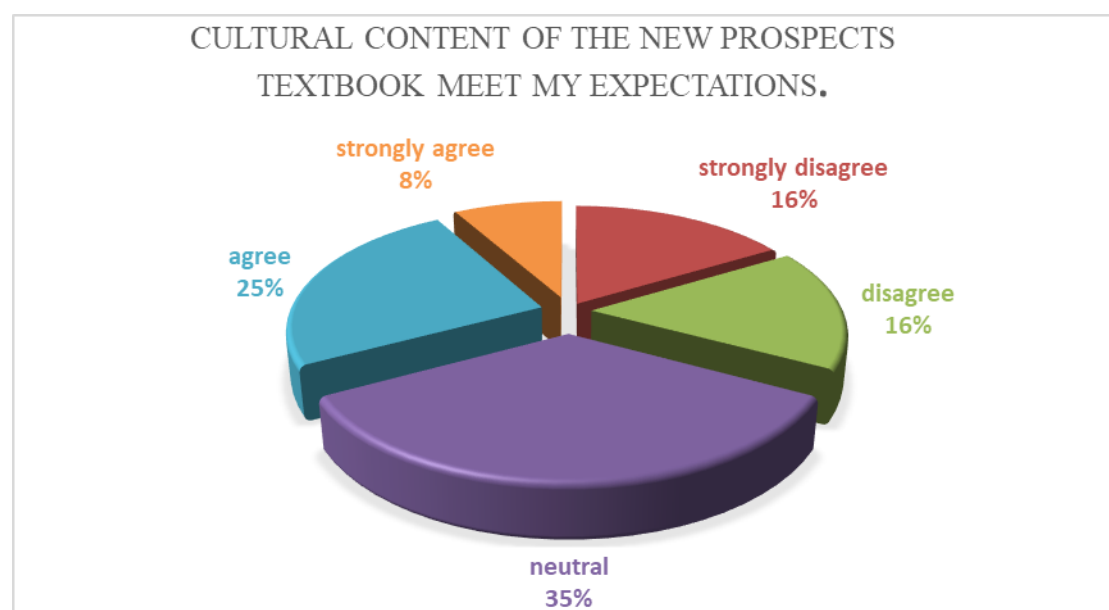
The above statement is sought to examine the student's attitude towards the role of EFL textbook in developing cultural awareness and valuing own culture. Most of the students

agree upon this statement with a percentage of 38%; (26%) express their neutrality. Other responses are almost equal; in which we find that eight students strongly agree (13%), seven students strongly disagree (12%), and another seven students answer are disagreeing with a percentage of 11%.

2.14 Cultural content of the “New Prospects” textbook meets my expectations.

Levels of agreement	Response	Percentage
Strongly Disagree	10	16.4%
Disagree	10	16.4%
Neutral	21	34.4%
Agree	15	24.6%
Strongly Agree	5	8.2%
Total	61	100%

Table14: student's satisfaction with the “New Prospects” textbook.



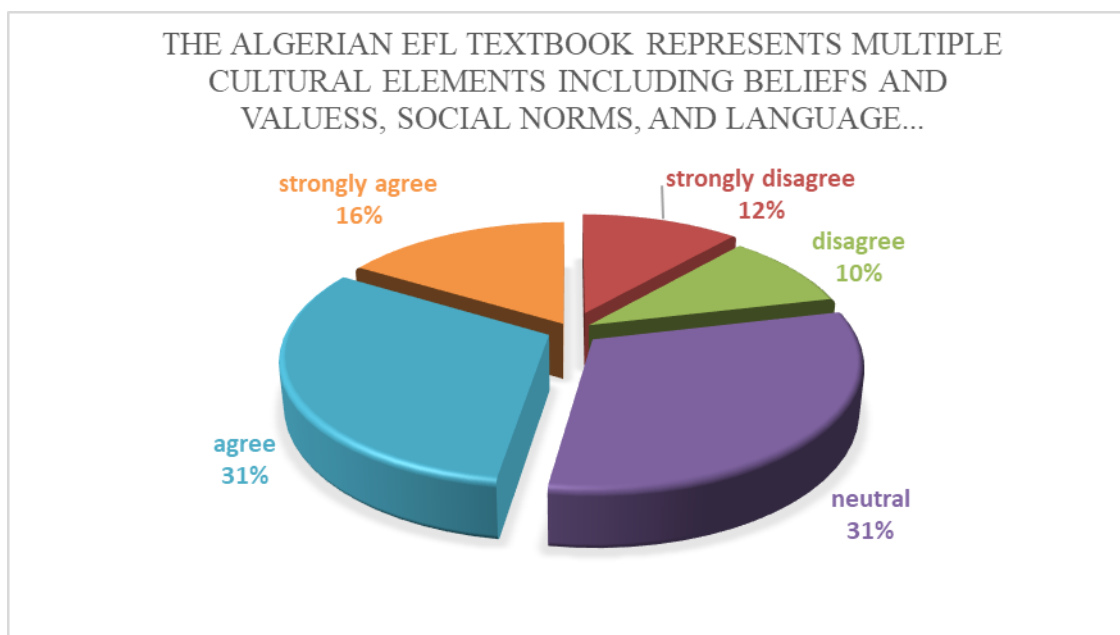
Graph14: student's satisfaction with the “New Prospects”.

The above statement is sought to identify the student's satisfaction degree with the "New Prospects" textbook. Accordingly, the above table and graph demonstrate that only few students strongly agree with this statement (8%), (25%) express their agreement with the statement, the same percentage is devoted to both those who strongly disagree (16%) and those who disagree (16%), (35%) of the overall responses represent those who prefer to be neutral with percentage of 35%.

2.15 The Algerian EFL textbook represents multiple cultural elements including beliefs, values, and social norms.

Levels of agreement	Response	Percentage
Strongly Disagree	7	11.5%
Disagree	6	9.8%
Neutral	19	31.1%
Agree	19	31.1%
Strongly Agree	10	16.4%
Total	61	100%

Table15: Representation of cultural elements (beliefs, social norms and values) in the Algerian EFL textbook.



Graph15: Representation of cultural elements (beliefs, social norms and values) in the Algerian EFL textbook.

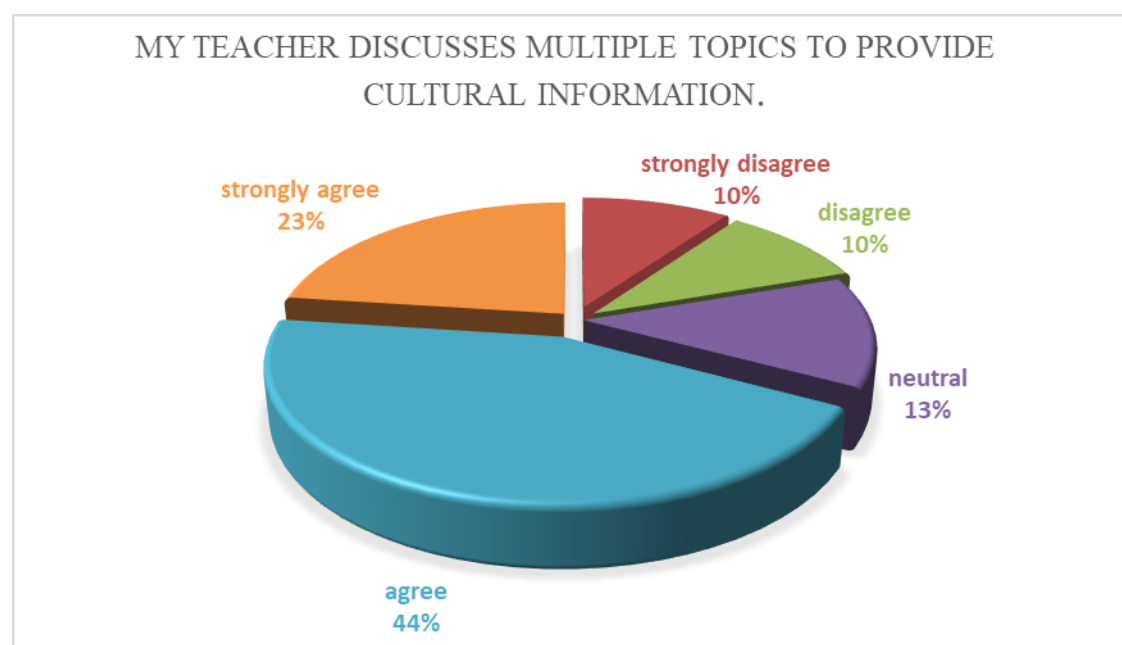
The previous table and graph represent the student's opinion concerning the representation of cultural elements in the Algerian EFL textbook. The results demonstrate that nineteen students agree that the Algerian EFL textbook represents various cultural elements including beliefs and values, social norms with a percentage of 31%, and ten students' respond by strongly agree (16%). Besides, the minority of the students; only seven students, strongly disagree with the statement (12%), and six students disagree (10%), (31%) of the student's preferred to sit on the fence and selected "Neutral".

Section Three: Student's View about Teacher's Role in Learning Foreign Culture.

2.16 My teacher discusses multiple topics to provide cultural information.

Levels of agreement	Response	Percentage
Strongly Disagree	6	9.8%
Disagree	6	9.8%
Neutral	8	13.1%
Agree	27	44.3%
Strongly Agree	14	23%
Total	61	100%

Table16: Teacher's discussion of multiple topics to provide cultural information.



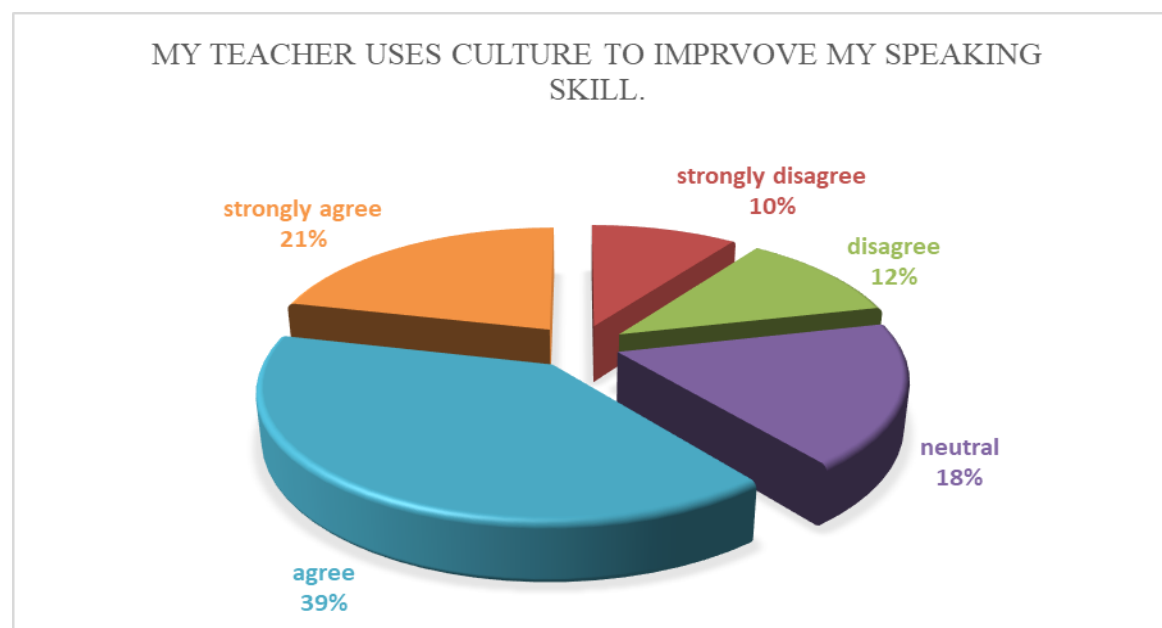
Graph16: Teacher's discussion of multiple topics to provide cultural information.

From the above table and graph. It is noticeable that twenty-seven students with the percentage of 44% agree that the teacher uses and discusses multiple topics to provide cultural information supported by other fourteen students who selected strongly agree (23%); while, six students with percentage of 10% picked out strongly disagree and other (10%) answered by disagree, besides (13%) preferred to be neutral.

2.17 My teacher uses culture to improve my speaking skill.

Levels of agreement	Response	Percentage
Strongly Disagree	6	9.8%
Disagree	7	11.5%
Neutral	11	18.0%
Agree	24	39.3%
Strongly Agree	13	21.3%
Total	61	100%

Table17: The use of culture in improving students' speaking skill.



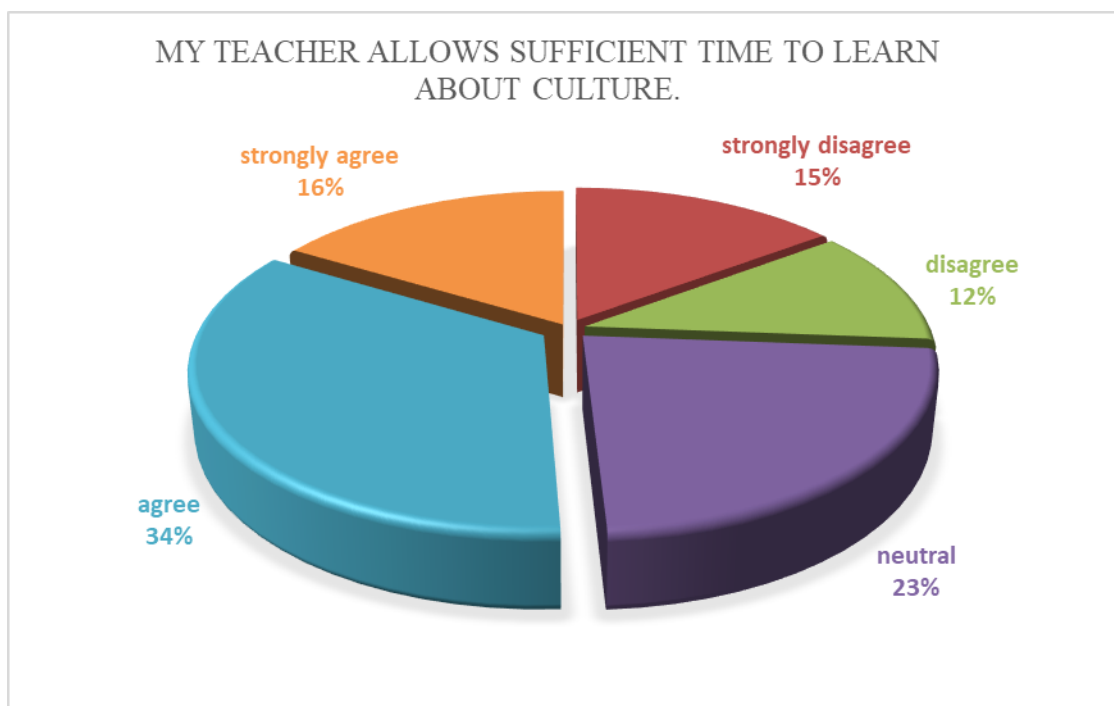
Graph17: The use of culture in improving students' speaking skill.

This statement is sought to identify the student's opinion about the teacher's use of culture to improve the student's speaking skill. The displayed results reveal that most of the students agree with the above statement with a percentage of 39%, supported by other thirteen students who strongly agree (21%). On the other side, seven students disagree with a percentage of 12%, and six students stated that they strongly disagree (12%), students who prefer to be neutral represent (18%).

2.18 My teacher allows sufficient time to learn about culture.

Levels of agreement	Response	Percentage
Strongly Disagree	9	14.8%
Disagree	7	11.5%
Neutral	14	23%
Agree	21	34.4%
Strongly Agree	10	16.4%
Total	61	100%

Table18: Students' opinion about time allotment to learn about culture.



Graph18: Students' opinion about time allotment to learn about culture.

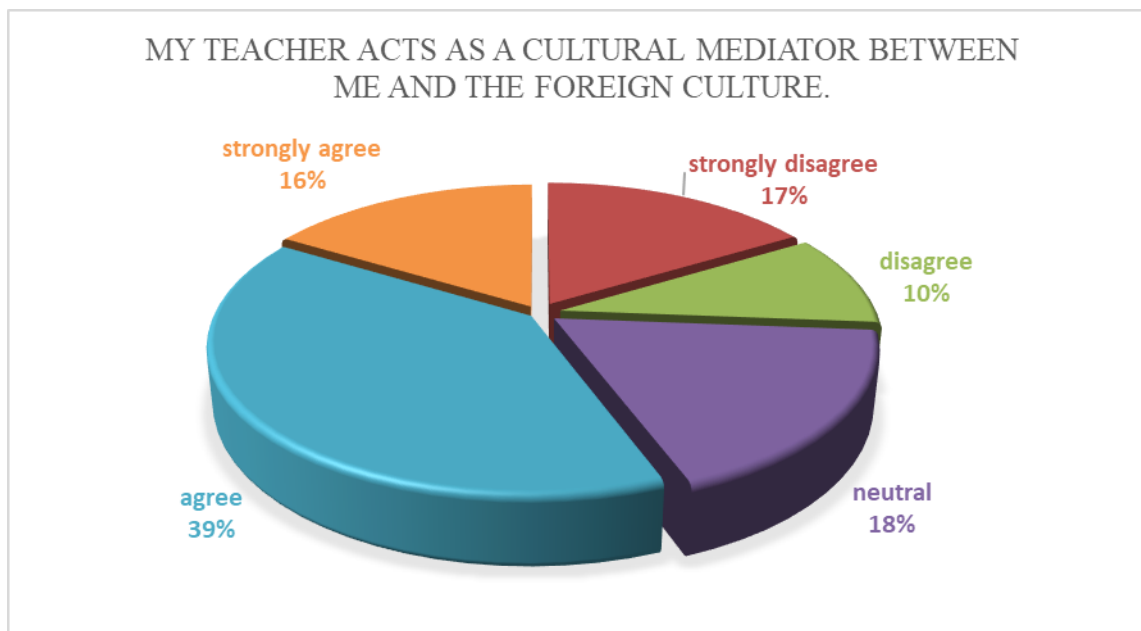
The above statement aims to identify the student's opinion considering the time devoted by the teacher to learn about culture. Based on the above table, we can say that twenty-one students express their agreement upon the statement with a percentage of 34%, supported by ten students who strongly agree (16%). However, nine students strongly disagree (15%) and seven students disagree (12%). The remaining percentage from the overall percentage express their neutrality with a percentage of 23%.

2.19 I think that my teacher acts as a cultural mediator between me and the foreign culture.

Levels of agreement	Response	Percentage
Strongly Disagree	10	16.4%
Disagree	6	9.8%
Neutral	11	18%
Agree	24	39.3%

Strongly Agree	10	16.4%
Total	61	100%

Table19: The teacher's role as a cultural mediator between students and the foreign culture.



Graph19: The teacher's role as a cultural mediator between students and foreign culture.

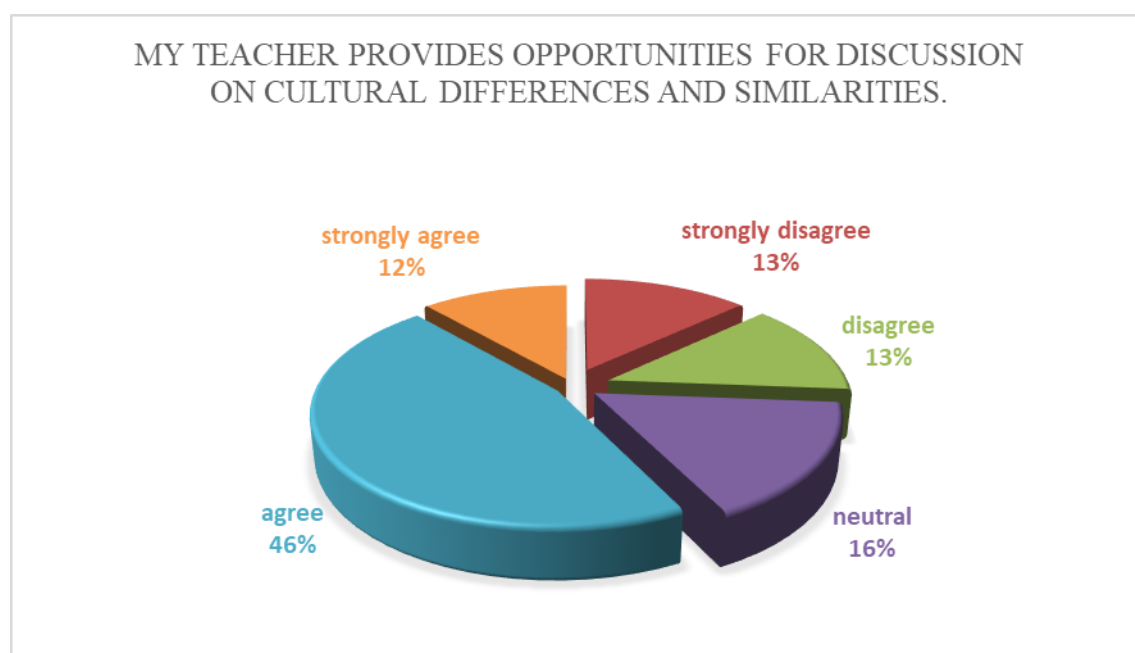
The above statement is sought to identify the student's opinion about the role of the teacher as a cultural mediator between students and target culture. According to the displayed results in the above table, it is clear that (39%) of the students agree upon this statement, (16%) strongly agree; Meanwhile, small proportion disagree upon the above statement (10%), supported by (17%) who strongly disagree, (18%) preferred to be "Neutral".

2.20 My teacher provides opportunities for discussion on cultural differences and similarities.

Levels of agreement	Response	Percentage
Strongly disagree	8	13.1%
Disagree	8	13.1%

Neutral	10	16.4%
Agree	28	45.9%
Strongly agree	7	11.5%
Total	61	100%

Table20: Opportunities for discussion on cultural differences and similarities.



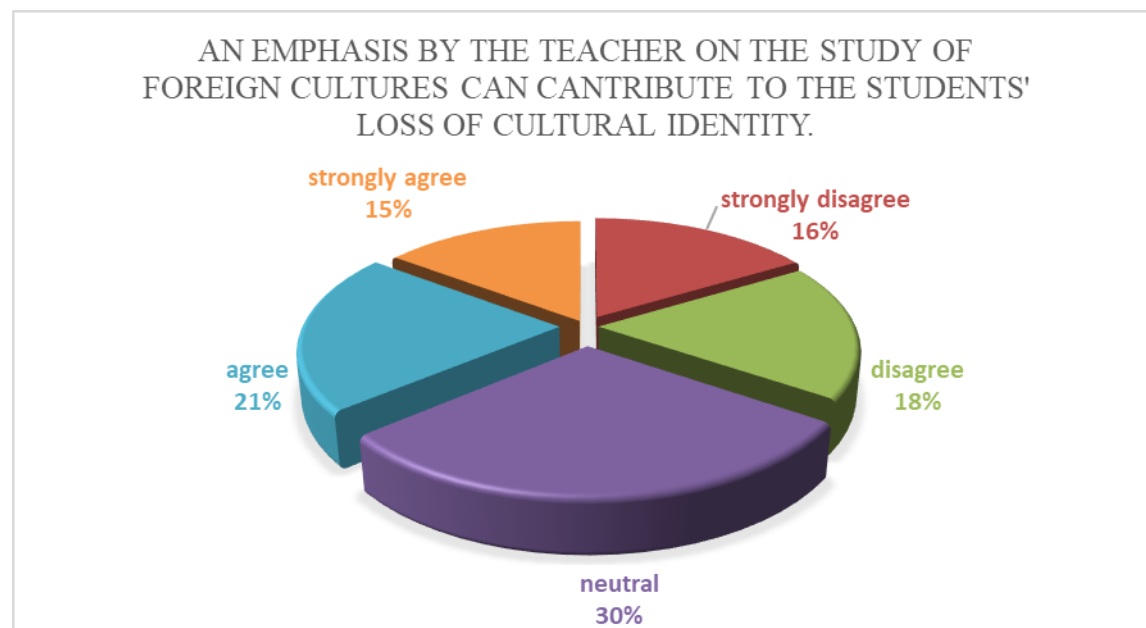
Graph20: Opportunities for discussion on cultural differences and similarities

The above table and chart indicate the student's opinion about the opportunities provided by the teacher for discussion on cultural differences and similarities. Referring to the above statistics displayed in the table, it is remarkable that roughly half of the respondents agree that the teacher provides opportunities for discussion on cultural differences and similarities with a percentage of 46%, supported by seven students who strongly agree (12%). Whereas only eight students disagree with this statement (13%), the other eight students are strongly disagreeing (13%), and (16%) of the respondents are neutral.

2.21 An emphasis by the teacher on the study of foreign cultures can contribute to the students' loss of cultural identity.

Levels of agreement	Response	Percentage
Strongly disagree	10	16.4%
Disagree	11	18%
Neutral	18	29.5%
Agree	13	21.3%
Strongly Agree	9	14.8%
Total	61	100%

Table21: Student's loss of cultural identity as a result of overemphasis on the foreign culture.



Graph21: Student's loss of cultural identity as a result of overemphasis on the foreign culture.

According to the above table, it is clear that the majority of the students preferred to be neutral (30%), while thirteen students agree that the emphasis on studying the foreign culture can contribute to the student's loss of cultural identity with a percentage of 21%, and

(15%) strongly agree with this statement. Besides, (16%) strongly disagree and (18%) disagree.

2.2.2 Interpretation of Students' Questionnaire

The results of the students' questionnaire revealed that most of the students are culturally aware. According to the learners' answers culture is mostly related to lifestyle, which justifies their imitation of the foreigners' way of life, and behaviour. More importantly, the majority of the students believe that culture influences the use of the language, this may refer to a different use of words, phrases and sentences, or according to the context in different culture, For example, what is considered appropriate in one culture could not be accepted in another culture, influencing the use of the language is also supported by the students claim that it is necessary to know about the foreign English in order to understand and speak English fluently, another statement which indicates students 'cultural awareness': students agreement that culture learning aims to develop tolerances and open-mindedness towards other cultures; indeed the target culture raises the students 'cultural awareness and acceptance towards cultural diversity, it is through target culture learning that students learn how to accept other views, and others cultural background. Equally important, foreign culture enhances cultural identity, as a result of the comparison process that students make between the source and the target culture to find the similarities and differences.

Furthermore, the students show a positive attitude towards the cultural content of the EFL textbook "new prospects". The evaluation includes the cultural aspects (Big C, Little c), representation of local and target culture. This may refer to the textbook instruction i.e. illustration of the target culture through pictures, texts, they also agree that the use of EFL textbook affects the student's thought; for instance, it may change negative thoughts about foreign, or local culture to appreciation, and valuing. Moreover, according to the result obtained from the student's questionnaire. EFL textbook helps to develop learner's communicative skill, foreign language learning and teaching based on the communicative language teaching; in which students unconsciously develop their communicative

competence through tasks (e.g. role-plays, dialogues, and conversations), or through reading and discussion of different cultural context.

In the same fashion, the questionnaire revealed that despite of the positive attitudes towards the cultural content representation in the “new prospects” textbook; the majority of them seem hesitant about whether the “new prospects” textbook really serves their need or not, generally students are mostly interested in different cultural topics that keep up with different cultural circumstances.

Student’s response about the teacher’s role in foreign culture learning reveals that the teacher has a significant role in foreign culture learning, when he/s acts as a cultural mediator between local and foreign culture through providing the students with multiple cultural topics and providing opportunities for discussion, which will achieve the student’s improvement of speaking skill.

It is clear that the well-presented cultural content in the EFL textbook “new prospects” help students to develop their cultural and intercultural awareness and enable them to evaluate the textbook successfully.

2.2.3 Content Analysis

Unit One: “Exploring the Past”.

According to the unit’s title, it is clear that the general theme of the unit is about ancient civilizations. The ultimate purpose of this unit is to help learners to build bridges between ancient and contemporary civilizations, to help learners to recognize how life could be many centuries ago including beliefs and lifestyles, and to appreciate the heritage. Actually, the author(s) incorporates culture in this unit through different illustrations as mentioned in the table:

Illustrations	Frequency	Percentage
Pictures	14	74%
Texts	02	11%
Maps	02	11%
Graphs	-	-
Tables	01	05%
Total	19	100%

Table 22: Cultural Content Illustrations in Unit One.

Unit Three: “Schools: Different and Alike”.

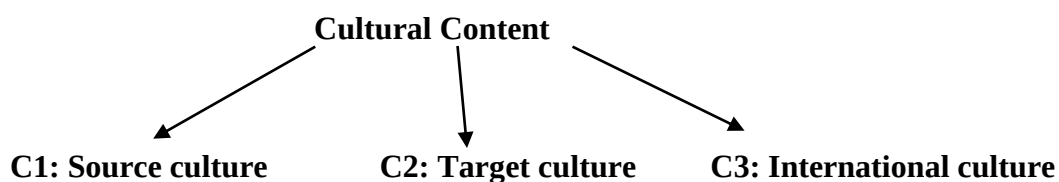
Unit three, “Schools: Different and Alike” represents the similarities and differences of the educational system between the Algerian, British, and American educational system to help learners to discriminate, compare and contrast the educational system in learner’s culture and elsewhere, and to raise intercultural awareness.

Illustrations	Frequency	Percentage
Pictures	10	77%
Texts	02	15%
Diagram	01	8%
Tables	-	-
Total	13	100%

Table 23: Cultural Content Illustrations in Unit Three.

The cultural content of each unit is analyzed separately according to two different cultural categories. It is evaluated according to:

2.2.3.1 Cultural Content Analysis: Cortazzi and Jin (1999) Model.



Unit one: Exploring The Past

Source culture		Target culture		International culture	
frequency	percentage	frequency	percentage	frequency	percentage
6	17%	5	14%	25	69%

Table 24: Frequency and percentage of the three cultural types in the new prospects (unit one).

According to Cortazzi and Jin framework; the above table of frequency and percentage of the three cultural types presented in the new prospect textbook.

Source Culture

The textbook represents the source culture through the Ancient Civilization with a percentage of 17%, the unit starts with a picture of Timgad (figure 07) in (p. 14) presenting the national heritage of Algeria.

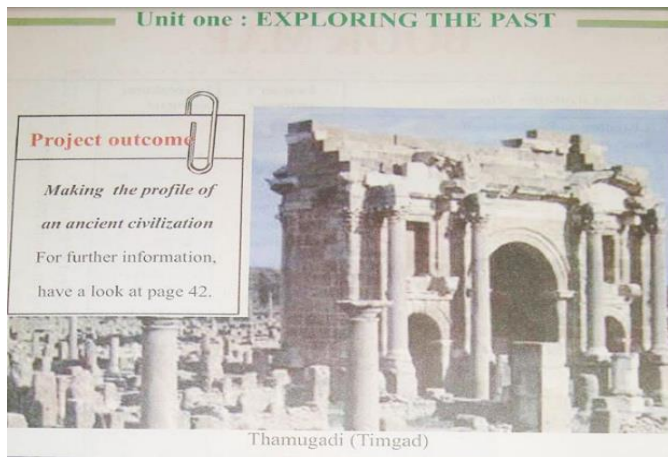


Figure 07: Thamugadi (Timgad), (Arab, et al., 2007, p.14).

Another picture (figure08) in (p. 22) of Tassili Sahara represents the Rock Painting of the Ancient Civilizations.

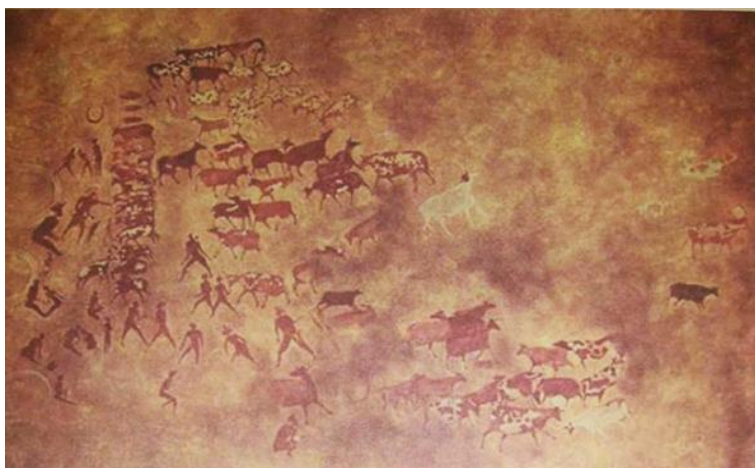


Figure 08: The Rock Painting of the Ancient Civilizations (Arab, et al., 2007, p.15).

By using these two pictures the learners start to develop their cultural understanding, the picture followed by a text (adapted from *the Encyclopedia of Africa American Experience*, p. 69) “Algeria at The Crossroads of Civilization” (appendix 03) in (P. 22), the text talks about the Tassili n’ Ajjer Rock Painting and the history of Casaba of Algiers. The different civilizations that flourished there including the Phoenicians, the Carthaginians and

the Romans, through these information students enrich their cultural background and enhance their cultural identity.

Target Culture

According to the percentage displayed in the above table (14%), the textbook has little attention to represent the target culture in which are presented through rubric entitled “Take a Break” in (p. 30) where a task of proverbs includes English proverbs (figure 09), and timelines from the antiquity to the Nineteenth and Twentieth centuries (figure 10) in (p. 35).

Column A	Column B
1. When in Rome,	a. than an ox in war.
2. Rome was not built	b. do as the Romans do.
3. Better an egg in peace	c. in a day.
4. All may begin a war	d. by the ears.
5. Cities are taken	e. costs nothing.
6. In war all suffer defeat,	f. few can end it.
7. Civility	g. are the destruction of peoples.
8. Famine, people, and war	h. and peace hangs them.
9. War makes thieves,	i. plenty.
10. Peace makes	j. even the victors.

Figure 09: task of proverbs (Arab, et al., 2007, p. 30).



Figure 10: A Timeline from Antiquity to The Nineteenth and Twentieth Centuries (Arab, et al., 2007, p. 35).

International Culture

It represents the highest percentage (69%) over the three types of culture, starting from a picture (figure11) in (p. 14) representing the Hanging Gardens of Babylon

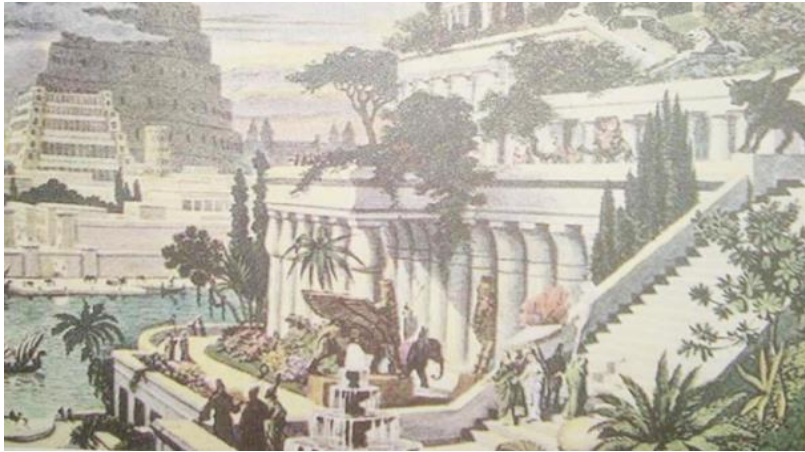


Figure 11: *The Hanging Gardens of Babylon (Arab, et al., 2007, p.14).*

In the rubric “let’s hear it” the teacher introduces listening scripts to the students which is a part of a radio interview about ancient civilization, then the students should fill the table according to what they have heard with the duration of each ancient civilization and their chronological order. Three pictures about Egyptian Ancient civilization that are (figure 12), (figure 13), and (figure 14).



Figure 12: *Pyramids of Ancient Egyptian Civilization (Arab, et al., 2007, p.36)*

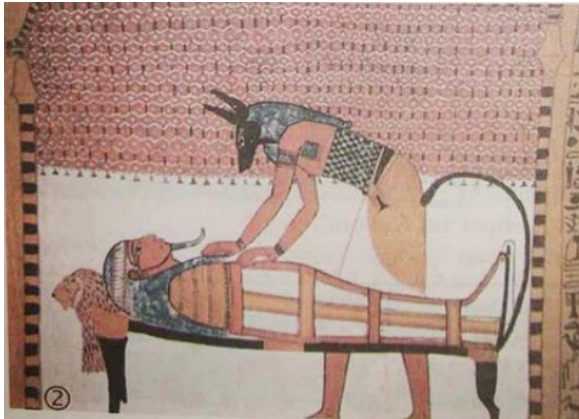


Figure 13: *The Preservation of the Pharaoh's Body* (Arab, et al., 2007, p.36).



Figure 14: *The Golden Mask of the* (Arab, et al., 2007, p.36).

On the next page (37) a text (Appendix 04) about the “Ancient Egyptian civilization” (from Victor skip, *out of the ancient world, Penguin, p61*), introduces the Ancient Egyptians people and how they become the first nation in history, it also introduces the idea of the kingship in the Ancient Egyptians Civilization. For example, they consider pharaoh as “a living god, a divine ruler who had magic control over the weather and the Nile and who alone brought safety, prosperity and happiness to the nation” (Arab, et al., 2007, p. 37), and how the pyramids come to be built to protect their king. International culture includes also the Ancient Greek Civilization in “writing and development” (p.40) where the students are asked to depict historical events presented in pictures (p. 41) such as (figure 15), and (figure 16).



Figure 15: *Trojan House* (Arab, et al., 2007, p.41). **Figure 16:** *Ulysses's Homecoming* (Arab, et al., 2007, p.41).

Referring to the above results it is concluded that: the first unit aims at raising learners' international understanding through exploring the rise and the collapse of ancient civilization, it is clear that the focus of this unit is on the international culture and the source culture was partially mentioned while the target culture is neglected.

Unit Three: Schools: Different and Alike

After analyzing the cultural content of unit three according to Cortazzi & Jin (1999) framework, the results have been summarized in the following table

Source culture		Target culture		International culture	
frequency	percentage	frequency	percentage	frequency	percentage
8	22%	18	49%	11	30%

Table 25: Frequency and percentage of the three cultural types in the new prospects (unit Three).

Target Culture

It represents (49%) of the overall percentage of cultural categories, it starts with a picture (p.74) presenting university lecture theatre (figure 17) where the teacher asks the students to describe the picture using their imagination.



Figure 17: *University Lecture Theatre (Arab, et al., 2007, p.74).*

In the rubric “Read and Consider” in getting started (p. 82), the teacher asks their students about the background information about the British Educational System, for example, “have you ever heard of any famous British university or college which one” (Arab, et al., 2007, p. 82), then they try to define the abbreviation of each academic qualification and order them according to their academic degrees in accordance with a picture (figure 18), which represents three graduates students wearing their ceremonial dress and carrying their graduation certificate.



Figure 18: *Graduates Students (Arab, et al., 2007, p.41).*

In (p. 83) a text (Appendix 05) entitled “Education in Britain” (adapted from **Guide to British and American Culture**, p. 66), enhances the student’s previous understanding of

the British Educational System; the text consists of three paragraphs, the first paragraph talks about the values of education for the British people “no subject has as much importance for the British people as that of education” (Arab, et al., 2007,p. 83), the second paragraph tackles the different stages of the educational journey and the tests that students should pass to graduate i.e. the standard assessment test (SATs) at 14, the general certificate of secondary education(GCSE), the last paragraph is about the new educational system in Britain comparing with the old one. Finally, a “research and report” (p. 92) the official uniform at schools is portrayed in the picture (figure 19) “A girls’ secondary school in Britain” (in the 1960s).



Figure 19: A girls’ secondary School in Britain (in the 1960s), (Arab, et al., 2007, p.92).

International Culture

In this unit, the International Culture is introduced through the American Educational system with the percentage of 30%. The American educational system is first introduced in the rubric “Reading and Writing” (p.97) through a diagram that represents: elementary education, secondary education and university education with an explanation of different levels and ages of each educational stage (figure 20).

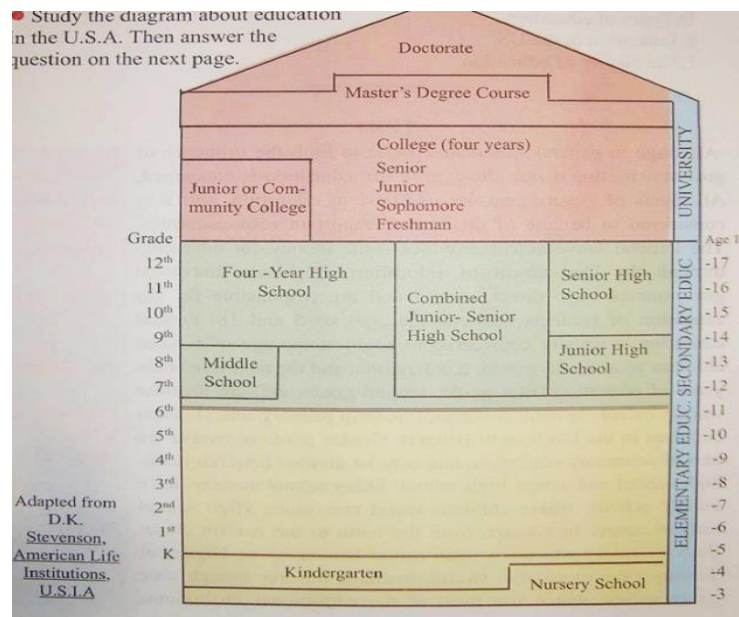


Figure 20: Diagram about education in the U.S.A (Arab, et al., 2007, p.97).

In a sequence” As you Read” (pp.98-99) a text (Appendix 06) introduces the resemblance of the American system for both local and federal governments (from D.K. Stevenson, *American life and institutions, USIA*), it depicts the different educational levels from age 05 to18, it also introduces the American disagreement about what should be taught; the greatest area of disagreement is the place of religious and moral education.

Source culture

It represents only (22%) of the cultural category presented in this unit. The source culture in this unit is only mentioned according to target culture or international culture i.e. there is no illustration of the Algerian educational system in texts, diagram or picture; except for one picture (p. 74) at the begging of the unit; which represent “university library” (figure21).



Figure 21: *University Library (Arab, et al., 2007, p. 74).*

After that Algerian Educational System is used as a task to contrast it with the provided information about the British / American Educational System. For example, in the rubric “Read and Consider” (p.82), “Getting Started” students are asked to define the equivalent of lycée in Britain and the last question of the task they should find out the equivalents of the academic qualifications, previously mentioned in the target culture category. Another question is posed after the text of “Education in Britain” that is explaining in what ways the current British Educational System is similar to or different from the Algerian Educational system though referring to the text. Likewise, in the diagram that represents the American Educational System students need to find out the similarities and differences between the educational system in the USA and the student’s country.

According to Cortazzi & Jin framework (1999) and the displayed results in the above analysis, we can say that target culture is represented well in unit three, where students gain a full understanding of the educational system in the target culture; consequently, students’ curiosity and intercultural awareness developed unconsciously allowing them to perceive more cultural information; in contrast to unit one, target culture is totally neglected, where it appears only in the timeline pictures from the antiquity to industrial revolution period and in

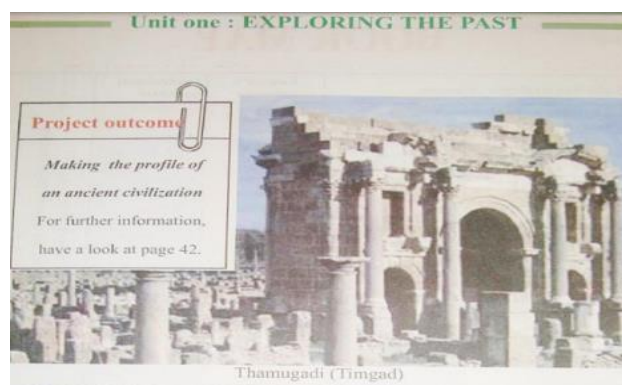
a task of English proverbs. Similarly, the source culture is introduced in unit one through pictures and text (picture of Timgad and Rock Painting) and the text of “Algeria at the Crossroads of Civilization” and neglected in unit three except for the two tasks where learners are asked to compare and contrast between Algeria and British / American educational system. As a result, the representation of the cultural aspects according to the cultural categories (source culture, target culture and international culture) is unbalanced and lacks equal representation of each of them.

2.2.3.2 Byram’s Criteria of Evaluating the Cultural Content of the EFL Textbook

Unit One: Exploring the Past

Social Identity and Social Group

Based on the analysis, the researchers find that the authors use regional identity as an indicator for social identity and social group throughout the unit, where they try to mention some well-known regional places to reflect the student’s cultural identity (p. 14), in this unit the authors introduce well-known places in Algeria that depict the ancient civilization “Timgad” , which was a Roman City in the Auras Mountains of Algeria, it was founded during the era of emperor Trajan around CE 100.



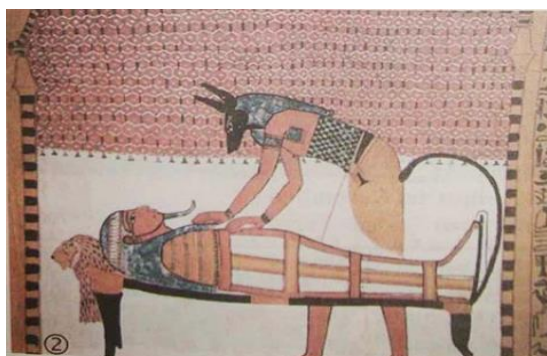
Thamugadi (Timgad).

The text of “Algeria at the Crossroads of Civilization” (p.22) (adapted from: ***the Encyclopedia of Africa American Experience*, p. 69**), is also an indicator of the social and regional identity, where it depicts famous places in Algeria that are considered in the world Heritage sites, for example; Tipazza, Djemila, Tassili’n Ajjer, Timgad, the M’zab valley, the Qalaa of the Ben Hamad, and the Casaba of Algiers, those places assert both the learners’ socially regional identity and to enrich their history about the ancient civilization. This text also describes the importance of the historical regions to each country, for example in the second paragraph, it describes the Tassili n’ Ajjer Sahara of Southern Algeria “it has more Rock Paintings and engravings than any other prehistoric Sahara sites and it contains the most beautiful remains of the prehistoric civilization of the Sahara” (Arab, et al., 2007, p.22). Those rock painting become a tourist destination, each painting conveys a message and provides information about the ancient people, it is clearly stated in the text “these rock painting engravings and remains have fielded as much information as we need for us to have a clear picture of what life used to be like in the Sahara in prehistoric times” (Arab, et al., 2007, p.22). According to the authors’ description of the Ancient Civilization, it seems that the Algerian Sahara was one of the cradles of civilizations. Moreover, the authors move from the Southern part of Algeria to the Northern to describe the Casaba city of Algeria, which was one of the well-known places, as it is stated in the text that the history of casaba is related with the history of the city of Algiers where various civilizations flourished there (the Phoenicians, the roman and the Ottoman Empire), it seems that the authors try to provide the students with cultural information about historic places that represent ancient civilization to enhance their cultural and regional identity about their own culture.

Behaviour and Belief

International Culture

This category includes moral, religion, beliefs and daily routines; it is represented through international culture in a text that demonstrates morals and beliefs of the ancient Egyptian Civilization (pp. 37-38). Starting from the statement that represents the power of Egyptian civilization where they felt that they are privileged to have been born in Egypt. paragraph number four states some moral beliefs of the ancient civilization about their king for example the idea of kingship; throughout the text, it seems that the pharaoh was a symbol of power and glory for Egyptians as it is indicated in the paragraph: “a living God, a divine ruler” (Arab, et al., 2007, p. 38). Consequently, the idea of pyramids came to be built to glorify and preserve the pharaoh and its treasure, in accordance with the text a picture (p. 36) represents very important behaviour for Ancient Egyptian, which is mummifying the corpus of the pharaoh and preserving it in a golden mask.



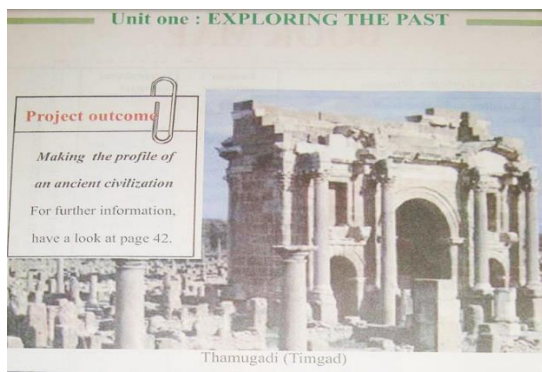
Mummifying the pharaoh's corpus.



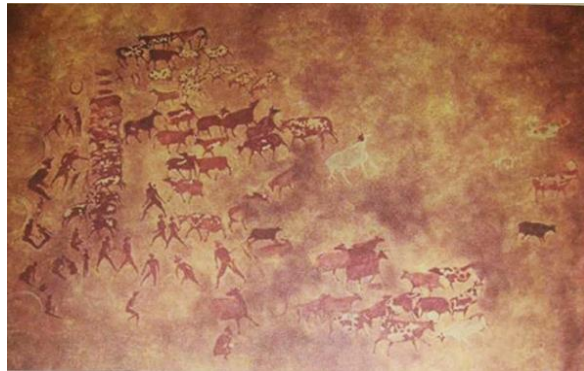
Preserving the pharaoh in a golden mask.

National Culture Heritage

The cultural artifact is represented through two pictures Timgad (Thamugadi) and the Rock Painting of Sahara to introduce the heritage sites in the national culture to the learners.



Timgad (Thamugadi)



The Rock Painting of Sahara

Unit Three

Socialization and Life Cycle

This category summarized the theme of unit three: schools: Different and Alike.

Throughout the unit, the criteria of socialization and life-cycle is discussed from different angles from the target, international and source culture. First, source culture is presented through a picture (p.74) of the university library.



University library

Whereas the target culture is illustrated through pictures and text, the text entitled “Education in Britain”, it provides students with information about the educational system in the UK; starting from the primary education to the university including text and qualification for graduation, for example, “the students take the standard Assessment test (SATs) at 14, then study towards the general Certificate of Secondary Education (GCSE) in as many

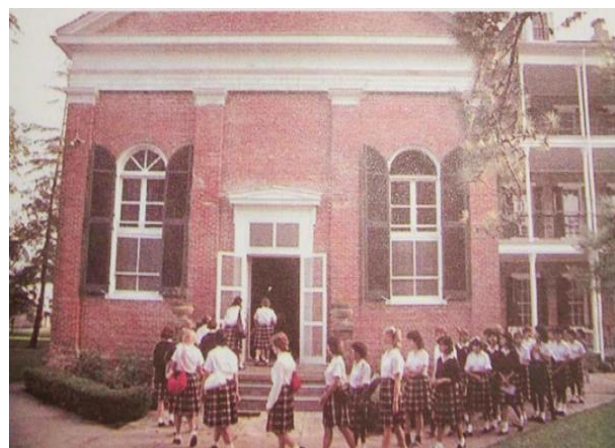
subjects as they can manage, usually eight to ten”(Arab, et al., 2007,p.83), and finally it tackles national curriculum in Britain comparing to the old one by introducing the reformulation of the educational system. Moving to the international culture where the authors represent the American educational system through a diagram followed by a text (pp.97-98), this text also explores the education level of the U.S.A. Moreover, the text shows a statistical representation about people’s level of education, where the statistics show that 40 million people have very limited skills in reading and writing and (4%) i.e. about 8 million people are illiterate (Arab, et al., 2007, p. 83), these information help students to develop awareness of school orientation, and demonstrates the different social class of the international culture.

Stereotype and National Identity

The authors insert the term of stereotype through a picture (p.82) of three graduates as mentioned, in which it shows the usual dress for graduation and qualification in the target culture, another picture (p.92) that depicts the official uniform of school in Britain as mentioned, this insertion will help students to develop cultural understanding to the comparison between the target culture and the learner’s one.



The usual dress for Graduation and Qualification



The official uniform of school in Britain

2.2.3.3 Risager Criteria of Cultural Content Analysis

International and Intercultural Issues

This criterion is mainly based on the comparison between the target culture, the international culture, and the students' own culture, the authors illustrate some examples of intercultural comparison between British and Algerian educational system through tasks (pp.82-84), the second comparison is between American and Algerian educational system (pp.97-98) where the learners should find the similarities and differences between different educational systems.

Point of View of Textbook Author(s)

It consists of expressions of attitudes (positive, negative) toward the country and the people. This analysis is concerned with texts and language use in the selected units. After analyzing the texts of the selected units it is concluded that the author's point of view about intercultural awareness and competence are not clear to understand in "New prospects". Although, there is a part where the authors could have stated explicitly their attitude toward the source culture in "Unit one", in the text of "Algeria at the crossroads of civilization" (Arab, et al., 2007, pp. 22-23) for example:

Of all the sites of southern Algeria, the Tassili n'Ajjer has the most

Prestige. It has more rock painting and engravings than any other

Prehistoric Saharan sites, and it contains the most beautiful remains

Of the prehistoric civilization of the Sahara [...] They show

Clearly that the Algerian Sahara was one of the cradles of civilization

(Arab, et al., 2007, pp. 22-23).

Yet, after going through unit one and three, we conclude that the authors aim at enhancing the learner's identity. Moreover, it seems that the authors seek to promote positive attitudes towards foreign cultures without having ideological tendencies with the intent of promoting culture-co-existing. It is extremely crucial to highlight the fact that unit one and three does not focus on a particular English-speaking country (British, American), which will provide learners with different cultural context.

Conclusion

This chapter sets out to describe how cultural content is represented in the EFL textbook "New prospects", and to investigate students' point of view about this cultural representation. The analysis of the questionnaire demonstrates that the majority of the students agree that cultural content is well-represented in the Algerian EFL textbook. However, the finding of the content analysis reveals that the way culture is introduced in "New Prospects" should be reviewed.

2.2.4 Limitations

Throughout the process of conducting the present research study, the researchers face some difficulties that impede the rate of the work, among them:

- Due to the unexpected context that our country is going through, because of the pandemic, the ministry of education has changed the study times and divided each class into two groups shifting in studying hours. Besides, the researchers were not allowed to get in contact with students to witness the administration of the questionnaire. Thus, it was too difficult to collect the data because the time was insufficient.

- The students' absenteeism reduces the speed of the data collection process, where the researchers were obliged to wait for the students to attend, therefore only 61 out of 70 students have answered the questionnaire.
- The content analysis is beneficial and worthy when it is realized according to the analytical program; however, its unavailability obliged the researchers to use the manual analysis that may hesitate the result of the data.

2.2.5 Suggestions and Recommendations:

2.2.5.1 For Textbook Designers

From the analysis of the gathered data, the following recommendations are dedicated to appropriately implied in culture learning and teaching towards textbook designers:

- To give due care to the mother culture, and appropriately illustrates the cultural aspect of the source culture.
- More exposure to the target culture aspects.
- Cultural content should be authentic and topics should be contemporary so that to keep learners motivated, interested, and also to raise their cultural awareness.
- The textbook should cover all types of culture similarly by providing knowledge about the target language history, routines, values, and traditions.
- Create a link between the learner's own culture and the target culture to achieve intercultural competence.

2.2.5.2 For Further Studies

The present study is a step that may pave the way for many other researchers in the area of study. Regarding this research's procedures and findings, the following suggestions

may establish the foundation for future research concerning student's perspective towards culture teaching.

- First, topics related to the use of visual aids to teach the target culture, for example, student's perception of cultural knowledge through visual aids.
- Second, it may also be a valuable study to consider more concrete issues such as student's preferences, or behaviour towards the different approaches and methods of teaching culture.
- Finally, the cultural identity of foreign language learners is highly estimated such as how foreign language learners develop their cultural identity through the target culture, and how the students create a third space between their cultural identity and the target culture.

General conclusion

Growing interest towards language and culture learning has been increased in the field of foreign language teaching, in which curriculum developers incorporate culture as an integral part of foreign language teaching and learning materials such as textbooks. According to Ekwati and Hamdani (2012, p. 55), the EFL textbook is a teacher, a map, and resource.... etc. The EFL textbook helps learners to get in contact with the target culture and explore cultural diversity that exists in the world to develop intercultural competence and awareness. As a result of the importance of the EFL textbook, it becomes a necessity to carefully select the cultural content that students' need to enrich their intercultural knowledge and experience the target culture in various contexts.

This study has investigated the way cultural content is represented according to the learners' views and perspectives in relation to the Algerian secondary school textbook "New Prospects". Furthermore, data have been collected through a questionnaire addressed to third-year secondary school students at Ibrahim-Iben-Alaghlab Al Tamimi, and conducting a textbook evaluation of "New Prospects" by analysing the cultural content of two units: unit one (Exploring the Past), and unit three (Schools: Different and Alike).

As far as the student's perspective is concerned with the evaluation of the cultural content of the EFL textbook, the results have indicated that most of the students are aware of the importance of learning culture to communicate successfully. In addition, they show positive attitudes towards the way culture is represented in "New Prospects"; however, they express their hesitation about the extent to which the cultural content of the EFL textbook serves their needs and meets their expectations.

Moreover, from the analysis of the cultural content of both units: one and three, it is concluded that most of the cultural content presented in unit one and three were in the form

of visual artifacts (pictures) and textual artifacts (texts) where pictures were used more than texts. According to Cortazzi & Jin (1999), it can be established that cultural content is not given due care and is introduced as a subordinate element. Besides, unequal treatment of three sources of culture has been noticed throughout the analysis process of the two units (source culture, target culture, and international culture); in addition, the incorporated cultural elements are not interesting and contemporary. Of the twelve criteria of Byram (1993) and Risager (1991), six of them are not inserted in the cultural content of unit one and unit three i.e. socio-political institutions, national history, national geography, social interaction, the micro-level, and the macro-level. The author(s) insert the cultural content of social identity and social group, belief and behaviour, socialization and the life-cycle, Stereotypes and national identity, international and intercultural issues, and point of view and style of the author(s). The pattern of insertion of these cultural aspects in the “New Prospects” textbook is both writings (text) and pictures.

The analysis of the cultural content in unit one and unit three together with results we obtained from the questionnaire enabled us to draw the conclusion that third-year secondary school textbook is giving little importance to achieve intercultural competence; accordingly, the student’s express their uncertainty about whether cultural content of the “New Prospects” meet their expectation. As a result, cultural content in the EFL textbook “New Prospects” need to be reviewed to serve the learner’s needs, accomplish intercultural understanding, and competence.

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Appendices

Appendix 01: Students' Questionnaire

Students' Questionnaire

Dear Students,

The following questionnaire is part of a study we are carrying out about the students' perspectives toward cultural representation in EFL textbook at Ibrahim ibn Al-Aghlab Tamimi high school of M'sila- third-year secondary school students. We will be thankful if you honestly answer the questions. **Thanks in advance**

Students' Background information

- **Gender:** Male ☐ Female ☐
- **What is your field (branch) of study?**
 - a- Philosophy and Literature ☐
 - b- Foreign Languages ☐
 - c- Natural Sciences ☐
 - d- Civil Engineering ☐
 - e- Economy and Management ☐

Section One: Student's Cultural Awareness

Please Tick (✓) the right answer

1/ how do you define culture? (You can select more than one)

- Culture is Literature ☐
- Culture is Music ☐
- Culture is Art ☐
- Culture is Lifestyle ☐

➤ Culture is history ☐

Culture is All of These ☐

2. To what extent do you agree with the following statements?

	Highly Disagree	Disagree	Neutral	Agree	Highly Agree
1/ Culture influences the use of the language.					
2/ It is necessary to know about the foreign English culture in order to understand and speak English fluently.					
3/ It is difficult to differ between local culture and the foreign culture.					
4/ The most important goal in learning about culture is to be tolerant and open minded towards other cultures.					
5/ Learning a foreign culture enhances my understanding of my own cultural identity.					

Section Two: Student's Evaluation about Cultural Representation of the "New Prospects " Textbook.

	Highly Disagree	Disagree	Neutral	Agree	Highly Agree
6/ The cultural aspects in the Algerian EFL textbook are well represented.					
7/ We very often discuss cultural issues inside the classroom.					
8/ The Algerian EFL textbook "new prospects"					

represents the aspects of both the local and foreign culture.					
9/ The use of the EFL textbook affects student's thoughts about local culture.					
10/ The use of the EFL textbook affects student's thoughts about foreign culture.					
11/ The cultural content in the EFL textbook helps me to communicate successfully.					
12/ The EFL textbook instructions including texts, activities and pictures help me to be aware of the cultural differences that exist in the world and value my own local culture as well.					
13/ Cultural content of the new prospects textbook meet my expectations.					
14/ The Algerian EFL textbook represents multiple cultural elements including beliefs and values, social norms, language...etc.					

Section Three: Student's View about Teacher's Role in Learning Foreign Culture

	Highly Disagree	Disagree	neutral	Agree	Highly Agree
15/ My teacher discusses multiple topics to provide cultural information.					
16/ My teacher uses culture to improve my speaking skill.					

17/ My teacher allows sufficient time to learn about culture.					
18/ I think that my teacher acts as a cultural mediator between me and the foreign culture					
19/ My teacher provides opportunities for discussion on cultural differences and similarities.					
20/ An emphasis by the teacher on the study of foreign cultures can contribute to the students' loss of cultural identity.					

Thanks for your cooperation

استبيان الطلاب: Appendix 02

استبيان الطلاب

اعزائي الطلاب

الاستبيان التالي هو جزء من الدراسة التي نقوم ببيها حول وجهة نظر الطلاب تجاه التمثيل الثقافي في كتاب اللغة الأجنبية (الانجليزية) في ثانوية ابراهيم ابن الاغلب التميمي – المسيلة- لطلاب السنة الثالثة ثانوي
سنكون ممتنين إذا اجبتكم بصدق.

معلومات عن الطالب

☐ الفئة: انثى

☐ ذكر

التخصص:

☐ تسيير واقتصاد

☐ لغات اجنبية

☐ آداب وفلسفة

☐ هندسة مدنية

☐ علوم طبيعية

القسم الأول: الوعي الثقافي للطالب

يرجى وضع علامة (√) على الاجابة الصحيحة.

1/ كيف تعرف الثقافة (يمكنك اختيار أكثر من واحد)

☐ الثقافة هي الموسيقى

☐ الثقافة هي الادب

☐ الثقافة هي التاريخ

☐ الثقافة هي الفن

الثقافة هي كل ما سبق ☐

الثقافة هي أسلوب الحياة ☐

2/ الى أي مدى توافق على العبارات التالي

وافق بشدة	وافق	محايد	لا اوافق	لا اوافق بشدة	
					1/ تؤثر الثقافة على استخدام اللغة
					2/ من الضروري معرفة الثقافة الانجليزية الاجنبية لفهم اللغة الانجليزية و التحدث بها بطلاقة
					3/ من الصعب التمييز بين الثقافة المحلية و الثقافة الأجنبية
					4/ اهم هدف من تعلم الثقافة الاجنبية هو أن تكون متسامحا و منفتحا تجاه الثقافات الأخرى.
					5/ تعلم ثقافة أجنبية يعزز فهمي لهويتي الثقافية.

القسم الثاني: تقييم الطلاب حول التضمن الثقافي لكتاب الافاق الجديدة

أوافق بشدة	وافق	محايد	لا اوافق	لا اوافق بشدة	
					6/ الجوانب الثقافية في كتاب اللغة الأجنبية(الانجليزية)مقدمة بشكل جيد.
					7/ في الكثير من الأحيان نناقش مواضيع ثقافية داخل القسم.
					8/ يقدم كتاب اللغة الانجليزية الجزائري "آفاق جديدة" جوانب الثقافة

					المحلية وكذا الأجنبية على حد سواء.
					9/ يؤثر استخدام كتاب اللغة الاجنبية (الانجليزية) على أفكار الطلاب حول الثقافة المحلية.
					10/ يؤثر استخدام كتاب اللغة الاجنبية (الانجليزية) على افكار الطلاب حول الثقافة الاجنبية.
					11/يساعدني محتوى كتاب اللغة الاجنبية الانجليزية على التواصل بنجاح.
					12/تساعدني توجيهات كتاب اللغة الاجنبية الانجليزية المتضمنة لنصوص، أنشطة و صور على الوعي لاختلافات الثقافية في العالم وكذا تثمين ثقافتي المحلية.
					13/ يلبي المحتوى الثقافي لكتاب الافاق الجديدة توقعاتي.
					14/يقدم كتاب اللغة الاجنبية الانجليزية جوانب ثقافية متعددة بما فيها قيم و معتقدات و أعراف اجتماعية...

القسم الثالث: وجهة نظر الطالب حول دور المعلم في تعلم الثقافة الاجنبية

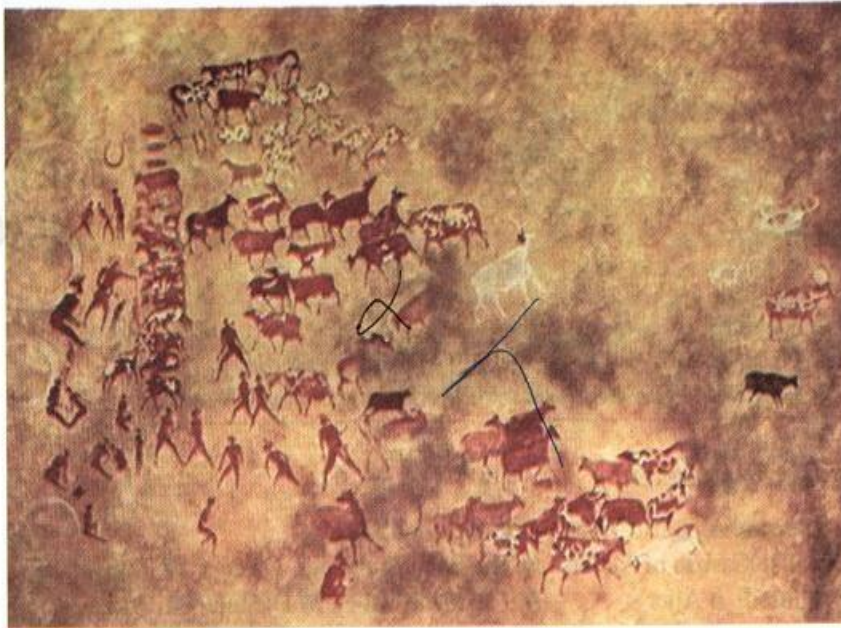
أوافق بشدة	أوافق	محايد	لا اوافق	لا اوافق بشدة	
					15/ يناقش استاذي مواضيع متعددة لتقديم المعلومات الثقافية.
					16/ يستخدم استاذي الثقافة لتحسين مهارتي في التحدث.
					17/ يتيح استاذي وقتا كافيا للتعرف على

					الثقافة.
					18/ اعتقد ان استاذي يعمل كوسيط بيني وبين الثقافة الأجنبية.
					19/ يتيح استاذي فرص للنقاش حول أوجه التشابه و الاختلافات الثقافية.
					20/ يمكن ان يساهم تركيز الاستاذ على دراسة الثقافات الاجنبية في فقدان الطالب لهويته الثقافية .

شكرا لتعاونكم

Appendix 03: Algeria at the Crossroads of Civilizations

Algeria at the Crossroads of Civilizations



No country in North Africa has as much access to the Mediterranean and the Sahara as Algeria. Its privileged geographic position has made it open to many of the ancient civilizations that flourished in the Mediterranean Basin and to those that prospered in Africa south of the Sahara. Today few countries in the region can boast of as many World Heritage Sites as our country. Tipaza, Djemila, Tassili n' Ajjer, Timgad, the M'Zab Valley, The Qalaa of the Banu Hammad, and the Casbah of Algiers are standing witnesses both to its civilizational genius and to its enriching contacts with other civilizations. (§1)

Of all the sites of Southern Algeria, the Tassili n' Ajjer has the most prestige. It has more rock paintings and engravings than any other prehistoric Saharan sites, and it contains the most beautiful remains of the prehistoric civilizations of the Sahara. These rock paintings, engravings and remains have yielded as much information as we need in order for us to have a clear picture of what life used to be like in the Sahara in prehistoric times. They show clearly that the Algerian Sahara was one of the cradles of civilization. The Tassili n' Ajjer seems to have had as few exchanges with the Phoenecian and Roman civilizations as the other Saharan sites of our country. Archaeologists are still undecided about which of these Saharan sites contains the

fewest traces of these ancient civilizations. Yet the traces that have already been uncovered in the Tassili n'Ajjer speak eloquently of the fruitful contact of the Phoenician and Roman civilizations with that of the Sahara. (§2)

In the northern part of Algeria, the Casbah of Algiers undoubtedly holds the most important position among the historic sites. Its history is closely linked with the history of the city of Algiers. Algiers was built during multiple conquests, and layers of well-refined cultures can be found in its architecture and social character. There is little knowledge about its earliest times when it was founded by the Phoenicians as one of their trading posts. It was known to the Carthaginians and to the Romans as Icosium. The Vandals destroyed Icosium in the 5th century A.D. Five centuries later, Emir Bulughin rebuilt the town into an important Mediterranean trading port called *al-Jaza'ir*. Until then, Algiers had less influence on international commerce than the other Algerian maritime cities because it had fewer natural harbours. Therefore, despite the fact that it was considered a trading post by both the Romans and Phoenicians, only the least amount of merchandise transited through it. (§3)

After the Turkish Baba Aruj brothers had gained control of the city in 1516, Algiers thrived as a relatively independent city under the nominal control of the Ottoman Empire. Later, the Ottomans transformed the architectural character of the city by constructing mosques and palaces similar to those in Asia Minor and erecting the famous white-washed military fortification known as the Casbah. In spite of the fact that the Casbah underwent some changes during the French colonial rule, it still remains the throbbing cultural heart of the city of Algiers. (§4)

(Adapted from *Africana: The Encyclopedia of African and African American Experience*, p.69)

Around the text

Grammar Explorer I

① Pick out the sentences which contain the comparatives and the superlatives of **quantifiers** in the text above. Write them in the corresponding boxes on the next page.

Appendix 04: Ancient Egyptian civilization

TEXT

Ancient Egyptian civilization rose in the Nile Valley. As in Sumer, the need for an irrigation system first led farmers to join together and cooperate. But the bonding together of men developed much further in Egypt. Sumer remained a land of small city states whereas the people of Egypt became united under the rule of a single king. **This** made of Egypt the first nation in history. (§1)

The Pharaoh's government did many important things. It protected the land and **its** inhabitants by organising defences to keep out the raiding war-bands **which** sometimes attacked the country from the desert. The preserving of internal peace was another of the Pharaoh's tasks. The people of a nation can only live together if the rulers make sure that the laws are obeyed. Many of the laws of the Egyptians were traditional, that is to say, **they** had grown up gradually, over the centuries. But the Pharaoh could make new laws, and did so, whenever he thought it necessary. (§2)

In countless ways, then, the Egyptians derived great benefits from their system of national government. But **this** was only one reason why **they** stayed a united people throughout ancient times. Another reason was **their** national pride and strong sense of belonging together. The Egyptians

/ˈvæli/

/ˈsuːmə/

/rɪˈmeɪnd/

/juːˈnaɪtɪd/

/ˈfeərəʊ/

/ɪnˈhæbɪtənts/

/əˈtækt/

/prɪˈzɜːvɪŋ/

/trəˈdɪʃənəl/

/ˈsentʃərɪz/

/dɪˈraɪvd/

/ˈgʌvənmənt/

/əˈnʌdə/

/təˈgeðə/

felt that **they** were privileged to have been born in Egypt. All other lands, **they** thought, were cold and dark, and the people who lived in **them** more akin to animals than to human beings. (§3)

/lɪvd/

It was the Ancient Egyptians' feelings and beliefs about the Pharaoh that provided the strongest unifying force of all. In Sumer, the king of each city was thought to be the chief servant of the city's god. The Egyptian idea of kingship went further than this. They thought that their king was himself a living god, a divine ruler who had magic control over the weather and the Nile, and who alone brought safety, prosperity and happiness to the nation. The Pharaoh was revered to such a degree that his people dared not mention him by name. **They** only spoke of the palace in which **he** lived. That is why **they** called **him** Pharaoh, which means 'great house'. (§4)

/bɪˈlɪ:fs/

/θɔ:t/

/ˈkɪŋʃɪp/

/dɪˈvaɪn/

/naɪl/

/prɒˈsperətɪ/

/rɪˈvɪəd/

When we realize how much the Pharaoh meant to the Egyptians, it is easier to understand how the pyramids came to be built. Since **he** was a god, **he** could not be allowed to die. It was believed that **his** spirit would survive only if his body were preserved, together with everything that was needed for its future well-being. The pyramids, therefore, were designed as eternal dwelling places for the god-kings from where the dead Pharaohs would continue **their** magic work for their 'beloved land'. (§5)

/rɪəlaɪz/

/ˌʌndəˈstænd/

/əˈlaʊd/

/səˈvaɪv/

/ˈni:ɪdɪd/

/dɪˈzaɪnd/

/ɪˈtɜ:nl/

/ˈmædʒɪk/

The effort and resources needed to build pyramids were so great that from the 25 th century B.C onwards, they had perforce to become smaller and smaller. The later Pharaohs were buried, not in pyramids, but in rock tombs. Yet the contents of the tombs remained as extravagant as before. When Howard Carter discovered the tomb of Tutankhamun in 1922 it proved to contain the most incredible burial treasure ever found. With all this treasure going into the ground instead of being invested, it was no surprise that eventually the Pharaohs proved to be the major cause behind the decline and fall of ancient Egyptian economy, and therefore of its civilization. (§6)

/rɪˈsɔ:sɪz/

/pəˈfɔ:s/

/berɪd/

/ˈtu:mz/

/tu:təŋkˈkɑ:mən/

/ˈtreʒə/

/ɪˈventʃʊəlɪ/

/dɪˈklaɪn/

(From Victor Skipp, *Out of the Ancient World*, Penguin, p. 61.)

Appendix 05: Education in Britain

Education in Britain

No subject has as much importance for the British people as that of education. Most citizens believe that the state should provide education free of charge and to a high standard as well. At election time, politicians who promise to spend a great deal of money on education are more popular than those who promise only a little. Recently there has been a lot of talk as to whether students must pay their own fees at university or not. A lot of people are afraid that Higher Education might be reserved for the privileged few because poorer students would not receive enough financial help from the government. This is the reason why private education is less accepted in Britain than it is in the United States. (§1)

Children are required to be in full-time education between the ages of 5 and 16. Some receive their primary education at an infant school and then a junior school whereas others receive it at a primary school that combines the two. At about 11, they begin their secondary education at a comprehensive school or a grammar school. Secondary schools are much larger than primary schools and students may have to travel longer distances by school bus or public transport. The students take the Standard Assessment Tests (SATs) at 14, then study towards the General Certificate of Secondary Education (GCSE) in as many subjects as they can manage, usually eight to ten. Afterwards, some students will start work while a few others will go to a sixth-form college to study for Advanced (A) Levels in two, three, or four

/im'pɔ:tns/

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/prə'vaɪd/

/,pɒlɪ'tɪʃnz/

/'pɒpjulə/

/,ju:nɪ'vɜ:sə/

/,edʒu'keɪʃn/

/ɪ'nʌf/

/æk'septɪd/

/rɪ'kwaɪəd/

/'praɪməɪ/

/'dʒu:nɪə/

/kəm'baɪnz/

/,kɒmprɪ'hens/

/'sekəndrɪ/

/'dɪstənsɪz/

/ə'sesmənt/

/sə'tɪfɪkət/

/'kɒlɪdʒ/

subjects in order to enter university. This requirement is more or less similar to what is required by American universities (§2)

A National Curriculum was introduced in 1988. It has made the current British educational system different from the previous ones in at least two major aspects. First, unlike the old system, the present system sets the same subjects for all state schools. Children have to study the core subjects of English, mathematics and science, and also the foundation subjects of technology, geography, history, art and physical education. Second, in contrast to the old practice, standards at individual schools are watched closely by parents and the government. Schools are visited regularly by inspectors, and school performance tables are published annually to show how well individual schools have done in tests and exams. These 'league' tables enable parents to compare one school with another. Schools which do not make adequate progress run a high risk of being closed. (§3)

(From *Guide to British and American Culture*, p. 66)

Appendix 06: Education in America

TEXT

Although in general Americans prefer to limit the influence of government, this is not the case where education is concerned. All levels of government are involved in education, and it is considered to be one of their most important responsibilities. The Federal Government provides some money for education through the Department of Education. But state and local governments have direct control and are responsible for the education of students between the ages of 5 and 18. Formal education is usually considered to begin at the age of 5 when children go to kindergarten. Kindergarten and the next five or six years of education (first grade, second grade, etc) are together usually called elementary school (the term primary school is less common in the US than in Britain). Grades seven to twelve are part of secondary education, and may be divided between junior high school and senior high school. Other school systems have middle school, where children spend two years. High school usually covers four years, from the ninth to the twelfth grade. Post-secondary education (also called University or Higher or Tertiary Education) after twelfth grade, is not free though state governments, which run most of the educational institutions,

/pɪ'fɜː/

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/ɪn'vɒlvd/

/kən'sɪdəd/

/'fɛdərəl/

/edʒu'keɪʃ/

/'kɪndəɡoːt/

/elɪ'mentr/

/ɡreɪdz/

/dɪ'vaɪdɪd/

/'kʌvəz/

/'tɜːʃəri/

subsidize the cost for people who live in the state. By some standards, American education seems very successful. Although young people must attend school until they are 16, over 80% continue until they are 18. About 45 % of Americans have some post-secondary education and over 20% graduate from college or university. However, 20% of adults, i.e. about 40 million people, have very limited skills in reading and writing, and 4%, i.e., about 8 million people, are illiterate. Most educational institutions in the US are public (run by the government), but there are some private schools for which students have to pay a lot of money to attend. Many private schools have a high reputation, and parents send their children there so that they will have advantages later in life. Americans agree on the importance of education being available to all, but there is disagreement about what should be taught. The greatest area of disagreement is the place of religious and moral education. Commonly debated topics include whether teachers should ask students to say prayers and whether it is right to beat students for punishment. Sometimes the debate ends up in court of justice, and courts usually say that students shouldn't be forced to do something that is against their beliefs.

/səbsɪdaɪz/

/stændədz/

/ə'merɪkənz/

/grædʒueɪt/

/raɪtɪŋ/

/praɪvɪt/

/ə'tend/

/əd'væntɪdʒɪ

/ə'veɪləbl/

/rɪ'lɪdʒəs/

/preəz/

/pʌnɪʃmənt/

(From D.K. Stevenson, *American life and Institutions*, USIA)

② Have a look at the coping box below. Then scan the text on the next page. Spot all the link words and explain the type of meaning relationship each of them expresses.

الملخص

تدريس الثقافة لصفوف اللغة الإنجليزية كلغة أجنبية ضروري لإتقان اللغة، وبالتالي ينبغي إدراجها بشكل مناسب في الكتاب المدرسي. الدراسة الوصفية الحالية هي محاولة للتحقيق في وجهة نظر الطلاب تجاه التمثيل الثقافي في كتاب اللغة الإنجليزية كلغة أجنبية "New Prospects". علاوة على ذلك، تحاول هذه الدراسة تحليل الطريقة التي تعرض بها الثقافة وطريقة تصنيفها في محتوى كتاب "New Prospects". وفقاً لطبيعة البحث، تم استخدام طرق البحث الكمية والنوعية في هذه الدراسة، حيث تم جمع البيانات من خلال استبيان (أداة البحث الكمي) الذي تم تسليمه لتلاميذ الثالثة ثانوي في ثانوية إبراهيم ابن الأغلب التميمي. أيضاً، تم استخدام تقنية تحليل المحتوى (أداة البحث النوعي) لتحليل التمثيل الثقافي لوحدين في كتاب "New Prospects" (Unit one: Exploring the Past ; Unit three: Schools: Different and Alike). يشير التحليل المدروس لنتائج البحث إلى أن التلاميذ يظهرون موقفاً إيجابياً تجاه الطريقة التي يتم بها تمثيل الثقافة. غير أن تقييم التلاميذ للمحتوى الثقافي كان سطحياً. لذلك استخدمت تقنيات تحليل المحتوى لتقييم المحتوى الثقافي للكتاب المدرسي "New Prospects" للتأكد من ملاءمة الجوانب الثقافية المدمجة في كتاب اللغة الإنجليزية كلغة أجنبية، أظهرت نتيجة التحليل أن الثقافة تعطي أهمية قليلة كجزء لا يتجزأ من تدريس اللغة الأجنبية، حيث تفتقر إلى التوازن بين الثقافة المصدر والثقافة المستهدفة للمتعلمين. تعتبر نتيجة هذه الدراسة مهمة لمصممي الكتب المدرسية للغة الإنجليزية كلغة أجنبية في مجال تدريس اللغة الإنجليزية من خلال أخذ وجهات نظر الطلاب كعنصر مهم لتطوير محتوى الكتاب المدرسي "New Prospects" بطريقة تلبي توقعات التلاميذ وتخدم حاجتهم لتحقيق الكفاءة بين الثقافات.

الكلمات المفتاحية: وجهة نظر الطلاب، كتاب اللغة الإنجليزية كلغة أجنبية، التمثيل الثقافي.