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**Evaluation of Intercultural Communicative
Competence In English Textbooks of Algerian
Secondary School Levels**

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Dedications

In the name of **ALLAH**, most merciful, most compassionate

This work is dedicated to:

- My dear parents, brothers, sisters and family
- All my colleagues at Mohamed Lamine Debaghine Setif 2 University
- All my friends
- All my students

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Abstract

The present study is concerned with the evaluation of the culture-based contents in the Algerian EFL secondary school levels in relation to teachers, learners, and textbooks. More specifically, focus is paid to the types of culture (big “C” and small “c” cultures) and categories of culture (target cultures and non-target cultures). The overall aim of the study is threefold; to comprehend teachers’ opinions towards culture teaching, to assess learners’ knowledge to culture, and to explore the distribution of types and categories of culture in the three in-use EFL textbooks. The study is conducted through qualitative and quantitative approaches. It is made up of three surveys in which each one is concerned with one classroom element. The research samples are 60 EFL teachers, 120 EFL learners, and the three in-use EFL textbooks. A questionnaire’s survey is done with EFL teachers, a compilation of questionnaire and culture-based test survey is conducted with EFL learners and a content analysis survey is dealt with the three in-use textbooks “*At the Crossroads*”, “*Getting Through*” and “*New Prospects*”. The main results show that the culture-based contents in EFL classroom do not help learners to communicate in intercultural communication situations. In particular, the study reveals that teachers focus more on the linguistic competence than culture competence, learners score better in big “C” themes than small “c” themes and textbooks are overloaded with big “C” themes than small “c” themes. On the basis of the findings, recommendations are suggested to the EFL teachers, EFL learners, textbooks writers, syllabus designers, and curricula developers to remedy the deficiencies. Finally, a number of trends for future research are highlighted.

Key Words: big “C” culture, small “c” culture, target cultures, source culture

ملخص

تدعق هذه الدرسة تدعق بتؤيم المحدثويات الثقفية في قسم اللغة النجليزية للغة أجنبية في مسنويات العليم الثانوي في الجزائر من وجهة نظر الأساتذة والمعلمون والكتب المدرسية. بتنصّل أكثر بتتركز هذه الدرسة حول المضامين الثقفية من حيث النوع (الثقفة الكلية والجزئية) والنية (الثقفة المحلّية المسبّفة). بتحمل الهدف العام من هذه الدرسة إلى التعرف على مواقف وأراء أساتذة المادة اتجاه تعليم الثقفة ، تؤيم معرفة المعلمين حول القضايا الثقفية وكذلك اكتشاف توزيع الأنواع والفئات الثقفية في الكتب المدرسية . بتعتمد الدرسة على تحليل نوعي وكمي للبيانات المتعلقة بالمحدثويات الثقفية من خلال ثلاثة دراسات ميدانية. الدرسة الميدانية الأولى اعتمدت على طريقة السنينب لأستاذة لمعرفة آراء وطرق وأهداف تدريس المحدثويات الثقفية. الدرسة الميدانية الثانية اعتمدت على طريقة السنينب والختيار لتؤيم التالميز إلى مدى تعلم الثقفة . الدرسة الميدانية الثالثة والأخيرة اعتمدت على طريقة تحليل المحدثويات الثقفية في كتب اللغة النجليزية الثالثة. لؤد خلصت نتؤج البحث إلى أن المحدثويات الثقفية في قسم اللغة النجليزية ال تساعد المعلمين على استعمال اللغة النجليزية للتواصل في محيط تدعدد نيه التؤافات ، وتغلب العناصر اللغوية على العناصر الثقفية وكذلك تغلب الثقفة الكلية على الثقفة الجزئية . وفي ضوء هذه النتؤج ، أورد الباحث بعض التوصيات إلى كل من الأساتذة والمعلمين ومؤلّفي الكتب المدرسية ومعدّي المناهج الدرسية لتدارك النقصات ومعالجة أوجه التؤصور.

كلمات مفتاحية

الثقفة الكلية – الثقفة الجزئية – الثقفة المحلّية – الثقفة المسبّفة.

Résumé

Cette étude consiste à évaluer les contenus culturels dans la classe de la langue anglaise au niveau de l'enseignement secondaire en Algérie. Du point de vue des enseignants, des apprenants et notamment des manuels scolaires, elle focalise les contenus culturels sur le plan qualitatif (La culture globale et partielle) et catégorique (la culture locale et ciblée). Le but de l'étude est de reconnaître les prises de positions des enseignants vis à vis l'enseignement de la culture, l'évaluation des compétences des apprenants sur les sujets culturels et de découvrir la distribution des types et des groupes culturels au sein des livres scolaires. Cette étude se base sur une analyse en matière de qualité et de quantité des données relatives aux contenus culturels à travers trois études sur terrain: La première étude dépend de type de questionnaire pour les enseignants pour savoir les avis, les méthodes et les objectifs de l'enseignement de les contenus culturels. La deuxième étude se base sur le type de questionnaire et les épreuves culturels pour évaluer des apprenants sur l'apprentissage de la culture. La dernière étude appuie sur la manière d'analyse des contenus culturels dans les manuels scolaires d'anglais pour les trois niveaux secondaires. Cette recherche a permis de résulter que les contenus culturels ne favorise pas les apprenants à se communiquer convenablement en anglais dans un milieu multi-culturel en outre, ces programmes sont largement dominés plus par la tendance linguistique qu'une culturelle et par une culture globale qu'une partielle. A partir de ses résultats, le chercheur a présenté certains conseils adressés aux enseignants, aux apprenants, aux éditeurs ainsi qu'aux concepteurs des programmes et des guides scolaires dans le but de remédier les lacunes rencontrées.

Mots clés: la culture globale- la culture partielle – la culture locale – la culture ciblée

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List of Abbreviations

- ❖ CC: Communicative Competence
- ❖ CBA: Competency-Based Approach
- ❖ CBCs: Culture-Based Contents
- ❖ CBT: Culture-Based Test
- ❖ CEF: this abbreviation is not known
- ❖ EFL: English Foreign Language
- ❖ F: Frequency
- ❖ FL: First Language
- ❖ HC: Home Culture
- ❖ I: Item
- ❖ IC: Intercultural communication or Intercultural Competence
- ❖ IC: Intercultural Communication
- ❖ P: Percentage
- ❖ Q: Question
- ❖ SC: Source Culture
- ❖ TC: Target Culture
- ❖ T1: Textbook One “At the Crossroads”
- ❖ T2: Textbook Two “Getting Through”
- ❖ T3: Textbook Three “ New Prospects”
- ❖ U: Unit
- ❖ U K: United Kingdom
- ❖ U S A: United States of America



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General Introduction

In the world of today there are many people who live in between cultures and languages. The world is becoming smaller and people interact over both cultural and linguistic borders. These new circumstances make all the educational systems recognize the importance of culture integration in the Foreign Language teaching and learning including Algeria. The present thesis focuses on the culture-based contents in the Algerian EFL secondary school classroom and attempts to show that culture teaching, culture learning, and culture contents hold an important place in the English Foreign Language “EFL” classroom.

The present study aims to develop the culture-based contents in the Algerian EFL secondary school classes. More specifically, it aims to give an overview of the culture teaching in language teaching environment in order to bring together the most important ideas and suggestions for culture teaching. Secondly, it seeks to provide an overview of the culture learning in language learning environment in order to bring the most working strategies for learners to better take the advantage of culture-based contents, and finally to give an overview of the culture contents in the three in-use textbooks in terms of the relevant cultural materials that textbooks can provide and the cultural objectives that they can encourage.

1. Background of the Study

This section intends to provide an idea about the overall setting within which the research intends to explore the issue of culture-based contents. It is important to understand the features of the context in which the study is carried out such as the

country, educational system, and EFL secondary education in order to grasp an idea of what this research means. In fact, they explain powerfully the importance of culture- based contents in the Algerian EFL classroom.

The People's Democratic Republic of Algeria is the biggest country in Africa. The Mediterranean Sea lies to its north; Tunisia and Libya lie from east; to the west is the Kingdom of Morocco and Western Sahara, and to the south are Mali, Chad, and Nigeria. The country lies in a strategically important position at the crossroads of Africa and Europe which means that the country has been open to a variety of linguistic and cultural influences. Algeria enjoys influx of interactions with people from all around the world because of its strategic location and for its multiple relations with other countries. The latter situation makes Algeria widely open to influences from all parts of the world. Consequently, there has been a growing awareness for quality, free and compulsory education for all citizens as a unique procedure to develop their intellectual and emotional potentials and skills.

Education in Algeria consists of three stages: the primary, the middle and the secondary education. Within the secondary education levels, EFL is viewed as a Foreign Language. In Algeria, an increasing importance is being paid to the EFL in the sense that learning its skills is now an individual and governmental mission in order to enable learners to communicate successfully with people of other languages and cultures.

In short, the main purpose of the current study is to translate the Algerian's individual and societal aspirations towards the idea that those who have better command of English language usually have better opportunity for successful communication, employment, professional developments, and further future prospects.

2. Statement of the Problem

The National Curriculum for English as a Foreign Language in Algeria issued by the National Ministry of Education encourages both teachers and learners to reach a fruitful interaction by bringing the real world situations into classroom environment under what is called the Competency-Based Approach “CBA”. With this in mind, the research assumes that Algerian educators have realized that structural approaches to Foreign Language teaching and learning have produced structurally competent but communicatively incompetent learners because traditionally English Language has been taught in isolation from its communicative contexts. Additionally, there has been a growing awareness that linguistic competence does not ensure an adequate level of successful communication (Hu, 2002: 22). Consequently, they have made a shift from linguistic to communicative approaches as it is recognized that “through the process of learning a FL at school, learners are also encouraged to get involved in the construction of the world around them” (Saez, 2002: 3).

The recent National Curriculum comes as a response to the overall rapid global changes taking place around us as well as to the demands of our national economic and societal needs. The new curriculum urges EFL classroom to be aware of the overall ability to use English in its real authentic intercultural communication situations. This is a clear indication that it is possible for EFL learners to be highly competent in communicating with others who share with them the same cultural background but less competent when they interact with others who are culturally different i.e. learning EFL requires the ability to communicate successfully with those from different cultures. For this sake, the

researcher thinks that a variety of cultural information “Types and Categories of Culture” must be a crucial part of the culture-based contents.

In fact, the question concerning how to be flexible in our communications with others outside our cultural boundaries led to the developments of what is known as Intercultural Communication Competence “ICC”. The successful use of EFL goes beyond the limits of linguistic and mono-cultural competences. For example, it may happen that varieties of international cultures come to exchange information, opinions, beliefs, etc and in this case they need to be competent in such intercultural situations (Kramsch, 1993).

The concept of culture competence is more than just being able to speak the native language of our interlocutors but it requires certain attitudes, knowledge, and skills to be promoted alongside linguistic, sociolinguistic, and discourse competence (Byram, 1997). So it is that ability to know as much as possible about interlocutor’s cultural background such as where they are grown out, what they ease for, and how they react. In brief, it is about communicating successfully with people from different cultures using skills more than language’s forms.

This new dimension in EFL classroom is emerged as a result of the recent triggers of globalization where nations are not only transferring goods and services but also people, technology, and more importantly cultures among each other in an international pluralistic scope. Algeria, among other nations, enjoys plenty sorts of exchanges. That is why it is incumbent to evaluate the culture-based contents in EFL classroom in relation to teachers, learners and textbooks in order to see how an important arena for encouraging the developments of culture’s teaching and learning in the Algeria EFL secondary school

classroom. These concerns are due to the fact that the culture's dimension is among the vital sources of promoting the spirit of understanding, cooperation and tolerance towards otherness at individual and national levels. According to (Byram, 1997), culture integration into EFL classroom is the openness as well as readiness on the part of individuals to suspend disbeliefs about other cultures and belief about one's own.

Based on all the aforementioned about the global contexts which shape every moment the process of culture teaching and learning, the research problem of the current thesis came as a response to the researcher's professional experience. The researcher dealt extensively with the three in-use EFL textbooks "*At the Crossroads*" for secondary school first level, "*Getting Through*" for secondary school second level, and "*New Prospects*" for secondary school third level. The researcher's experience with the textbooks made it clear to observe some matters related to the issue of culture-based contents. The three textbooks do not provide sufficient information about the relevant cultural information which encourage learners to communicate successfully in intercultural communication situations. In regard to this situation, the researcher wants to delve into depth of culture in the Algerian secondary school EFL classroom in relation to teachers' opinions, learners' knowledge, and textbooks contents.

In fact, the main causes prompt the researcher to think about this issue are firstly, to have a look over the different interpretations of culture from the point of view of textbooks, teachers, and learners in order to point out the state of culture teaching and learning in the Algerian EFL secondary school classes. Secondly, to discover the culture-based contents to see to what extent it places Algerian EFL classroom in a world of myriad

cultural diversity at the moment of using English in its cultural authentic communication situations.

3. Purpose of the Study

The purpose of the present thesis is to get insights into the culture teaching and learning in EFL classroom by pointing out the notion, place and contributions of culture-based contents “CBC” in the EFL classroom. This concept comes to cover an important space in language classroom in which linguistic competence has always had in the EFL classroom. In short, it aims to evaluate the CBC in the Algerian EFL classroom’s in order to figure out to what extent the textbooks, teachers, and learners manifest this issue.

In the light of the results, the researcher attempts to offer some recommendations for the sake of improving the act of better placing the culture-based contents in EFL classroom and also of how to develop teachers-learners’ attitudes towards this issue. Finally, the researcher hopes to introduce his contributions of how to bridge between the culture-based content theory and practice in the Algerian EFL classroom.

4. Significance of the Study

There are several aspects that this study addresses, thus, making it significant for the following concerns:

First, regarding the issue of evaluation, although there have been a number of studies investigating cultural issues in the Algerian EFL classroom at the university levels such as (Merrouche, 2006; Athamena, 2008; Yaccine, 2012), there were few studies which investigated the issue of culture topics, themes and categories in EFL secondary school

classroom context. The researcher thinks that there is a need to evaluate the CBC in EFL secondary school classroom “textbooks, teachers, and learners”.

Second, in the light of globalization, there is an increasing movement of people’s ideas and cultures. This leads to the fact that EFL learners need to be culturally capable to negotiate meanings across cultures. As a result, it focuses on the variety of culture’s information related to the types and categories of culture.

Third, it seeks to provide some working recommendations for EFL teaching and learning as to how to make learners engage to communicate successfully in intercultural communication situations. According to Kilickaya (2004), “it is an attempt to raise students’ awareness of their own culture, and help them to understand and interpret other cultures”. This research considers this point by which a variety of cultures has been equally included in the evaluation.

Last but not least, the present study intends to help the following people in Algeria: the first category is learners by raising their awareness about CBCs when they interact successfully with other different cultures. The second category is teachers. It stresses on the importance of listening to their opinions and drawing upon their views the current status of culture teaching. The third category is concerned with researchers who are interested in culture to assist them with some useful insights. Furthermore, it may attract other researchers to evaluate other textbooks series. The last category is curricula developers, syllabi designers and textbooks writers by giving them insights into ho to take into account the recommendations of the current study in order to identify the areas of changes.

5. Research Questions

The present study has generated three research main questions in which each one is concerned with one classroom element. At this stage, the present study attempts to answer the following three main research questions;

- ❖ What are the teachers' opinions and attitudes towards culture teaching in EFL teaching in the Algerian EFL secondary school levels?
- ❖ What are the learners' opinions and knowledge towards culture learning in EFL learning in the Algerian EFL secondary school levels?
- ❖ What are the types and categories of Culture-Based Contents used in the EFL in-use textbooks?

6. Definitions of Key Terms

- **Evaluation Vs Analysis:** evaluation and analysis are closely related but yet different. It is important to understand the distinction between them. The most basic explanation of them are as follows; according to Richards et al. (1985, cited in El Shawa, 2010: 10), "evaluation is the systematic gathering of information for the purposes of making decisions". It includes also materials' evaluation as a procedure to measure the value of the learning materials to make judgments about the effect of the materials on the people using them (Tomlinson, 2003).

Analysis, on the other hand, focuses more on the materials and its aims by means of content/documents analysis addressed to the target material itself about what the material contains, what it aims to achieve, and what it asks the learners to achieve. It is based on specific criteria which make it more rational for

“ideally analysis is objective”. Even they are different from each other, evaluation can include analysis. In any way, combining the two procedures provides wider views on the value of the materials.

- **Culture-Based Contents “CBC”:** it refers to the varieties of cultural materials “categories and types of culture included in the EFL Algerian secondary school classes.
- **EFL Textbooks:** it refers to the in-use three EFL textbooks published by the Algerian National Ministry of Education which are “*At the Crossroads*” for first secondary school level”, “*Getting Through*” for secondary school second level, and “*New Prospects*” for third secondary school level.
- **EFL Teachers and EFL Learners:** they are teachers and learners from Setif, Algerian secondary schools who represent the whole population of the study and from them the samples of the study are chosen randomly to participate in the research.

7. Organization of the Study

The present thesis is organized as follows; the introductory part deals with the background of the study, the statement of the problem, its purpose and significance, research questions, as well as the definitions of key words.

The first three chapters are devoted for the “Literature Review”. Chapter one is titled “Language and Culture in the English Foreign Language Teaching and Learning”. It explores with the theoretical matters related to language and culture with a reference to the relationship between them. Then it states the varieties of culture such as topics, themes, and categories of culture which served as basis for data collection and analyses procedures. The second chapter “Culture-Based Contents as the Main Objectives of EFL

classroom” introduces the term culture in EFL classroom in terms of approaches, methods, and history, and then into ICC in EFL education such as skills of ICC, components of ICC. Finally, the development aims of EFL education are detailed. The third chapter is under the title “EFL Textbooks, teachers and learners as the Main Manifestations of Culture-Cased Contents”. It presents mainly the issue of classroom’s elements such as teachers, learners and the educational documents “textbooks, curricula, syllabi”.

The fourth chapter states the description of the methodological considerations. It explains the different research approaches, instruments, procedures, samples and population used in the research. It points out the research’s approaches and highlights the research tools such as content analysis and questionnaires “Culture-Based Test”. Finally it introduces the research materials and samples population “EFL textbooks, EFL teachers, and EFL learners”. In addition, it explains the research methods, procedures, sampling and materials with a reference to the characteristics, selection, advantages, and weaknesses of each. All in all, this chapter justifies all the subsequent developments taking place in the three empirical surveys.

The chapters 5, 6 and 7 are devoted for the three empirical surveys. The fifth chapter “Classification, Findings, Analyses, and Interpretations of the Teachers Questionnaire” deals with the findings, analyses, and interpretations of the data gathered from EFL teachers in Algerian secondary schools in term of their attitudes towards culture teaching in language teaching. The Chapter Six “Classification, Findings, Analyses, and Interpretations of Learners Survey” represents the learners’ study through a questionnaire and Culture-Based Test “CBT” to find out their opinions as well as to assess their knowledge in culture. The Chapter Seven is about “Classification, Findings, Analyses



and interpretations of the Content Analyses Survey”. It deals with findings, analyses, and interpretations of the data gathered from the three in-use EFL textbooks of Algerian secondary school levels.

Finally, the last chapter “chapter eight” presents the results of the study, pedagogical implications; recommendations for future research as well as limitations and delimitations of the study are discussed in the end.

Chapter One: Literature Review

Language and Culture in English Foreign Language Classroom

Introduction

The first chapter presents the literature review related to language and culture in EFL classroom. It, first, introduces the relationship between language and culture. This chapter mainly states definitions of language and culture as well as the deep relationship between them. Second, it introduces the deepest meanings of culture “beliefs, values, behaviors, rules, norms, prejudices, stereotypes, generalization, and rituals”. It also highlights the cultural models like the tree analogy of Peterson and the Iceberg theory “visible features of culture and the invisible features of culture”.

The last concern summarizes the relevant theories related to the categories and types of culture “big “C” culture and little “c” culture”, the intersection between big “C” and little “c” culture. In addition, categories of culture are presented. Finally, the concept of intercultural dimension in the EFL classroom is highlighted by considering the definition, intercultural theory and its basic components. It is aimed to develop frameworks of analyses of culture-based contents in EFL textbooks, EFL teachers and EFL learners.

1. 1. Language and Culture

1. 1. 1. Definition of Language

It is obvious that every one held a particular view about the language he or she uses either for personal reasons, professional requirements, or social settings. It is also clear

that the incompatible views about language are formulated upon the assigned roles each one has been given in our societies. It seems that language is a complex human phenomenon.

In this respect, there are many definitions as many as researchers about the nature of language. Throughout history, it is considered as the best tool with which human beings could express feelings, needs, experiences, attitudes, and communicate among each other. The entirely human community use language to get in contact and at the same time to entrap the knowledge, traditions, etc by making it remain for the next generations over time (Salehi, 2012: 76). In this line, Oxford Dictionary (2007: 829-830) suggests that “language is that system of communication in speech and writing used by people of a particular country or area”. So, language is a means of communication and preservation of human’s heritage through the written form at the same time.

Numerous alternative definitions are elaborated from this respect, some of them are; “the totality of utterances that can be made in a speech community is the language of the speech community” (Bloomfield, 1957: 26). Chomsky (1964: 13) viewed it from his generative theory and described it as a set of finite or infinite of sentences, each one is finite in length and is constructed out of finite set of elements. He makes further distinctions between language manifestations. He introduces the notion of E-Language (External Manifestations) and I-Language (Internal Manifestations). According to him, E-languages are appropriate for social, political, etc. Following this language pattern, it would lead us to conclude that a language is a social fact and a kind of a social contact. It does not exist within individuals themselves, but in a community as a whole. In this way, a language could be seen as follows; “it is a treasure buried by the practice of speech in

people belonging to the same community, a grammatical system which has virtual existence in each brain, or more exactly in the brain of a collection of individuals; because language is not complete in any individual, but exists only in the collectivity” (De Saussure, 1961: 30).

To sum up, language has been seen to have two main purposes; to enable communication between people and to represent the world that surrounds them (Eriksson, 2009: 7). But in order to reach this level of communication, there is a need to achieve what is stated by Oxford Dictionary “language is to be able to communicate easily with another person because you share similar opinions and experiences” (829-830). In this respect, it can be understood that there are myriad of languages, communities, and cultures and in order to communicate successfully with people of different languages it is really imperative to tackle the issue of language beyond the boundaries of First Language “FL” to move to learn about Second Language and Foreign Languages “FL” as well. The idea about learning about foreign languages is the main concern of the present thesis.

1. 1. 2. Definition of Culture

Before approaching the topic of the relationship between language and culture, it is imperative to consider the significance of the term culture per se; what culture is, what are the definitions suggested to culture? Generally speaking, culture is viewed as a complex issue to define; it is a wide and diverse word with several perspectives. The diversity of the term has led to a debate among researchers. They points out that there are as many definitions for culture as researchers in order to get more into its deep meanings. According to (Niето, 2010: 135-136), “culture is a slightly problematic and complex concept since it can mean very different things for different people in different

contexts”. Each one tries to provide the most workable definition for culture and the most relevant interpretations to the present thesis are presented in this section.

The word culture derives from the Latin word ‘colere’ which has the following meanings as; ‘to build’, ‘to care for’, ‘to plant’, or ‘to cultivate’. As a result, this term generally refers to something that is derived from, or created and refined by the intervention of humans (Dahli, 2002:1). According to Fries (2002:3) “for example, Latin scholars might emphasize the agricultural roots of the term culture, which are still apparent in French language (e.g. “la culture du maïs”). Culture in the past was viewed as an asset of a particular category within any community by referring to them as “culture” or “cultivated” and speak about them as “highly cultured people”.

While the new intercultural approach to culture proved that all human beings “have culture”, no matter what their level of formal education is and every person is a member of his culture even if he or she is illiterate. It seems that culture is a purely human behavior shared and interchangeable among humankind whoever they are “culture is an abstract entity which involves a number of usually made-man, collective and shared artifacts, behavioral patterns, values or other concepts which were taken together from the culture as a whole” (Dahl, 2002: 1).

Culture from anthropologists point of view is seen as the phenomenon of man, not simply man per se, but including everything that can be altered in and around him (history, geographic, locations, language, social class, religion, evolution, tools, etc). According to Wagner (1981: 12) “by and large, though, the concept of culture has come to be so completely associated with anthropological thinking that if we should ever want to, we could define an anthropologist as someone who uses the word “culture”

habitually". Some of them have succinctly described culture in the following statement "culture is a man's medium; there is not one aspect of human life that is not touched and altered by culture in terms of how people express themselves, show their emotions, the way they think, how they move, how problems are solved, how their cities are planned, as well as how economic and government systems are put together and function" (Hall, 1959). It seems that the term culture encompasses all manifestations of life.

Some researchers think of culture as that mutual understanding and agreement between members of certain one society about the values, rules, expectations, etc which direct their behaviors and actions. Corbett (2003) continues on the definition of culture and states that it involves all that outside norms and conventions established and transmitted from one generation to another one within any particular society. Cultural values are constructed and adopted by its society as a common sense knowledge that differentiate it either partially or completely from others, it can be concluded that what is considered as a highly cultural acceptable values for "X" society may be less or unacceptable for others. Kollig and Buhner (2009: 9: 4) state that a group's culture is a set of unique characteristics that distinguishes its members from other groups in the sense that each group develops its own culture. In fact, we all belong to a number of different groups such as ethnic, family, function, gender, etc and participate in constructing the culture of the groups to which we are part in them.

The notion of culture occupies a central position in the field of human and social sciences. According to Hollins (2008: 18) "culture simply is a learned pattern of thought and behavior that are passed from one generation to another and are experienced as distinct to a particular group". Lappalainen (2011), states that there are three different

educational criteria for defining culture. The first is the international dimension of cultures because it is a universal human phenomenon. It is imperative to consider the contributions of the national dimension of culture since it is the most common reference for intercultural differentiation. The second one is the contribution of history because all societies are subjected to changes. The last one is about the mental process in the sense that culture is the thinking experience which is a purely human related fact in which it can exist only in human experience (Lappalainen, 2011: 14-15).

So it is a simultaneously action and a state of being towards everything around us as. Hollins (2008: 18) points out that “culture is derived from understandings acquired by people through experience and observation about how to live together as a community, how to interact with the physical environment, and knowledge or beliefs about their relationships or positions within the universe”. Culture by this way is about the question of who we are and how we exist in the world.

So, it is that learned behavior everywhere on the earth where individuals share a context with other people (Kollig, and Buhi-Bohnest, 2008: 9). It can be assumed that everyone whatever his status is, has several of what is called cultural skills because culture is that symbolic heritage learned that makes humans acquire or learn human behavior (Pavan, 2009: 125).

To conclude, the most basic words that best define culture is that all the trends of defining culture seem limitless and perfectly working definition is that one best fits one particular purpose. The aim of stating all the previous definitions is to keep the process of defining culture as clear, simple, and meaningful as possible in the current study. It is a must to organize thought and define culture according to those definitions that are

pertinent to the context of culture-based contents in the Algerian EFL classroom setting. Since many EFL teachers and learners have had or are expected to have some personal, academic, and professional experience of dealing with more than one culture. As an example, at least, every one have intentions to interact, deal, and communicate with people of other cultures other than theirs through the medium of EL either in face-to-face communication or through internet, tourism, work place and most importantly those interactions that take place among EFL teachers and learners about culture-related issues in the EFL classroom environment.

1. 1. 3. The Interrelationship between Language and Culture

According to (Jing, 2010: 8) “language and culture are closely linked because language and culture are both integral parts of human life for communicating as supported by many scholars”. The nature of the relationship between language and culture is that; language determines thought and culture; language influences thought and culture; culture influences people’s language; and finally language and culture influence each other. He again advocates that language and culture are highly interrelated and suggest that language cannot be studied without incorporating its culture and culture cannot be studied in isolation from the language in which they are spoken. In this line, Jing (2010: 1) adds that they are inseparable and this state of affair is always taken into consideration when the question of teaching and learning English is raised.

According to Han (2010) “culture is something like making bread with butter in. it is named as butter bread. If butter is spread on the top of the bread, it is not butter bread” and “culture and language are twins, look very much like each other. People

cannot easily distinguish who is who". Brown (2000: 177) says more about the relationship between language and culture "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". In other words, since language is regarded as a means of communication between people, this implies effectively that it is the responsible one for cultural content's transmission. In the light of this relationship, it appears that there is a close relationship between language and culture. Language is a key component of culture. It is shaped by culture and it is further the primary medium for spreading the culture. Finally, it seems that language is more than culture and vice versa.

According to Lappalainen (2011: 17), "language has a central role as a maintainer and reformer of a culture because it shapes the community's views of the world through texts." Byram and Esarte-Sarries (1991: 5) state that language is the main medium for expressing other phenomena, including culture. Through the language, the different elements of culture are expressed such as values, beliefs and meanings and it also refers to the objects of a given culture. Lappalainen, (2011: 17) adds more on this role and points out that the relationship is at the same time psychological, sociological and political in the sense that a language offers people a way to express their cultural backgrounds to other people. As far as the role of language in culture is concerned, (Ibid) says that the attitude towards language and culture has, however, slightly changed throughout the history. In the past, one of the main tasks of a language was to protect one's own culture from strangers and dangers. Nowadays this role is reversed as the aim is to bring cultures together and try to understand each other. So, there is plenty of space to say in case the question of how language affects culture is considered.

(Ibid), states that the relationship between language and culture is a diverse and complex one. He believes that culture is an embodiment of the language and without cultures languages would not exist. The development of languages to their present form has been possibly only in close contact with the development of cultures. Nieto (2010: 146) comments more on this role and states that language is implicated with culture and it is an important part of it. In this respect, Kramsch (1993) states that culture as information caused by the language and the center of culture is an essential part of language proficiency. So, there is plenty of space to say in case also the question of how culture affects language is considered.

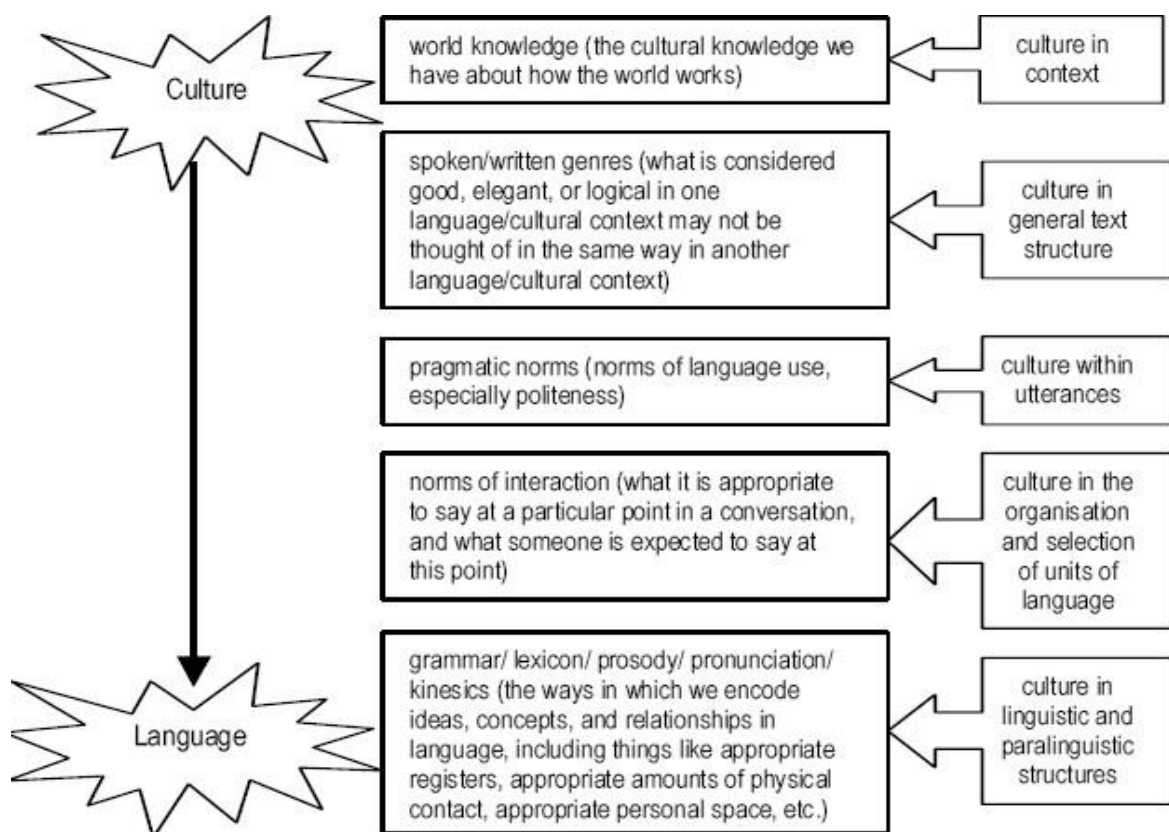


Figure One: Language and Culture (Clouet, 2008: 151)

1. 2. Components of Culture

1. 2. 1. Beliefs

In order to understand the place of “beliefs” in the realm of culture, it is imperative to define the concept itself. Defining this concept is not an easy matter since its boundaries are not clear cut. According to (Han, 2010: 131) the term belief is a “messy construct”, which embodies all the following “attitudes, values, judgments, axioms, opinions, ideology, perceptions, conceptions, conceptual systems, preconceptions, dispositions, implicit theories, personal theories, internal mental processes, action strategies, rules of practice, perspectives, repertoires of understanding, and social strategy, to name but a few that can found in the literature”.

It is clear that the notion “beliefs” plays a major role of everything known and constructed in terms of views about the world “a belief is a conviction in the truth of something that one learned by living in a culture”. In this view, beliefs are about the knowledge hold about a particular topic by which decisions are formulated. He further refers to a belief as a particular provocative form of personal knowledge that most of a teachers’ professional and academic knowledge can be regarded more accurately as beliefs (Han, 2010: 132). It seems that beliefs are often considered as being a type of knowledge and knowledge as a component of beliefs. In addition, beliefs are different between people and societies, for example, the belief in the God is not the same between Muslims, Buddhists and many others.

1. 2. 2. Values

Probably this term is among the most widely used terms when the discussion about culture is held. Peterson (2004) provides a specific and limited definition of values “cultural values are principles or qualities that a group of people will tend to see as good or right or worthwhile” (22). Damen, cited in Merrouche, 2006: 22) supports this view and says “values are related to what is seen to be good, proper, and positive, or the opposite”.

Values are different from one person to another, from one group to another, from one community to another, from one country to another, etc. For example, what is highly accepted in “A” community as good may be less accepted as a good one in “B” community and totally wrong one in “C” community. In this respect, Peterson provides a wonderful example justifying this case, many people in a particular culture may claim to have deep friendships with only a few others. Others in another culture might prefer the opposite: they might like to maintain a wide circle of acquaintances which are not as close as friends. In this case, we could certainly say that different people hold values about relationships or about belonging to groups according to their belonging to different cultures and vice versa “values are the hidden force that sparks reactions and fuels denials” (2004: 22).

These reactions and denials take place in multicultural context which give reliability that cultures are built upon different values. But this, in any circumstances, does not mean that this culture is better than others “the values seen in Culture “A” and Culture “B” might be polar opposite, but that certainly does not mean that one group should consider the other “valueless”, nor that one group has it wrong and the other has

it right” (Peterson, 2004: 23). Whatever the values are, it is not a question of rightness or wrongness, but it is a matter of difference which must be accepted because it is within the realm of nature and richness per se. To understand more how values help people to interact successfully with others it is imperative to raise another issue about culture’s components which is behaviors.

1. 2. 3. Behaviors

In the previous two aspects of culture it is concluded that beliefs and values construct the basis of behaviors, when someone holds a particular beliefs and values about a particular matter he or she will act upon his or her beliefs and values. Moreover, since beliefs and values change through both time and place, in the sense that they are different according to different people and cultures; this implies that behaviors also are different. Behaviors that one group of people consider improper may be practiced on a routine basis by those in another group.

In this regard, behaviors can be tackled from two levels; individual and collective. The individual level of behaviors refers to the different assigned roles given to individuals within their societies (teacher, learner, farmer, mother, president, businessman, etc). Every individual whatever his status is may assume a number of different behaviors according to his interactions with other individuals in his professional, social, private life (Cushner and Brislin, cited in Merrouche, 2006: 24). The collective level of behaviors refers to the term of “cultural pattern” of a particular group of people. “The cultural behaviors of people from the same country can be referred to collectively as cultural patterns, which are clusters of interrelated orientations”. This pattern is performed by large proportion of people of one society and considered as belonging to one culture

which is the culture of that given society. “The pattern of behavior is the functioning unit of a culture (Lado, cited in Merrouche, 2006: 24).

Cultural patterns are difficult to understand because people perform them unconsciously “this inability to describe one’s cultural ways may be due to the fact that one has been doing things without being conscious of doing them” (Ibid: 25). Therefore, the best way to recognize the form of any cultural pattern, it is better to bring many different cultural patterns together and contrast among each other. Cultural patterns have also many meanings (primary meanings and secondary meanings). All the actions that people perform every day are culture-bound which are not transferable from one culture to another. The best way to understand any given cultural pattern is through learning and assimilation as Lado points out “we can assume that when the individual of culture “A” trying to learn culture “B” observes a form in culture “B” in a particular distribution spots, he grasps the same complex of meaning as in his own culture.

When he is in turn engages actively in a unit of behavior in culture “B” he chooses the form which he would choose in his own culture to achieve that complex of meaning” (Lado, cited in Merrouche, 2006: 25). It is apparent that cultural behavioral patterns vary from one society to another. Consequently, cultural patterns are different according to different situations. Knowing cultural patterns is of a crucial importance because it guides to distinguish between appropriate and inappropriate behavior. For example, some cultures do not accept to shake hands with women while others accept it widely, etc. This matter leads to consider another component of culture which is about rules and norms.

1. 2. 4. Rules and Norms

All cultural patterns of a particular people have explicit manifestations by which they justify their potential behaviors and attitudes. According to (Jandt cited in Merrouche, 2006: 26) “rules may refer to socially agreed –on behavior or to individual guidelines for behavior. Norms specify appropriate and inappropriate behaviors”. Rules and Norms in this sense are about the different parameters of behavior by which people or individuals are aware about the type of needs and the situations in which they are involved in. On the basis of this knowledge, they discover what is good and bad, acceptable and not, right and wrong, etc.

The outcome of this knowledge is they act, react, and behave in a particular and proper way according to the dictations of the given situation. For example, knowing different types of social events leads people to wear special clothes for a ceremony, marriage party, festivals, etc. They use different words, expressions and language forms when they address people who are different from them in age, status, blood or friendship relationship, etc. Rules and norms are different from values and beliefs in terms of explicitness and implicitness; the first one is the explicit manifestations of what people hold as beliefs and values while the second one is in a more sub-conscious level “it is useful to note that cultural rules and norms are explicit stated by people to justify their attitudes and behaviors, while cultural values and assumptions lie at a more sub- conscious level” (Lado, cited in Merrouche, 2006: 26). Cultural rules and norms are codes of behavior which cannot be subjected to immutability.

1. 2. 5. Prejudices

The term prejudice is more general than stereotype since the latter is hence a form of prejudice that is due to a rough overgeneralization which is a pre-judgment made on the basis of little knowledge or no evidence at all. Prejudice towards a culture is essentially caused by ignorance of or preconceived ideas about a particular culture. According to Clarke and Clarke (1990, cited in Merrouche, 2006: 34), “prejudice is that aversion fuelled by ignorance. Generally speaking, prejudice is associated with those negative assumptions about otherness. This view is supported by Krashen who states that prejudice is clearly cognate with those negative feelings on the part of a learner towards any culture (Krashen 1982, cited in Merrouche, 2006: 34). From the Krashen’s point of view, it seems clear that prejudice is a negative one towards otherness and positive one towards themselves by thinking that their ideas are the best while others are wrong. So, prejudice is about ideas which result from the assumption that one’s view of the world is the best and the most correct one, compared to the others.

1. 2. 6. Stereotypes

The concept of stereotypes will be approached upon the following question: How are stereotypes defined and how are they incorporated in EFL classroom? According to Hall (1959) stereotypes are “that attributes and characteristics ascribed to another group “the others” are perceived as strange and can be valued in different ways. All the things that are not in agreement with what is regarded as a part of the norm in a society are excluded and referred to as “the others” (Hall, 1959 as cited in Pervan, 2011: 13). Peterson (2004) points out that those stereotypes are negative opinions, images, and statements made about a group of people.

Stereotypes are that fixed beliefs and values adopted by a particular group of people about other people and their culture by which they are distinguished apart from others by actions, attributes, attitudes, appearances, etc. People when referring to the characteristics of others, they describe them as typical features of the... “That is typical of those people” (Koyama, 1992: 6 cited in Merrouche, 2006: 32), this expression is typically stereotypical. Stereotypes are usually created or emerged when applying one perception to an entire group of people (Peterson, 2004: 26). For example, we might know one American man who is extremely extrovert, open minded, and brave when he expresses his opinions and because of this quality, it can be concluded that all American people are extrovert, open minded and brave when they express their opinions. Incidentally, how untrue this about Americans, what about other qualities such as shyness, introvert, etc.

Another type of stereotypes is positive ones which are about holding positive statements about a group of people. An example of positive stereotypes are “Asians are good at math”, “Germans make wonderful engineers””, “Japanese are excellent in technology”, “Americans are good in architecture”, “French are interested in cuisine”, “Russian are better in military and naval domain”, “Canadians are successful in agricultural domain”. The problem with positive stereotypes is they share a common quality with negative stereotypes because both of them do not provide a thorough picture about the people being described and they are not accurate (ibid). Positive as well as negative stereotypes certainly no more describe all Asians, Germans, etc. They are common in the sense that they are not generalized.

In terms of stereotypes as a form of cultural component they say that “the teaching of English indirectly contains quite a lot of stereotypes” (Pervan, 2011: 14).

Stereotypes are considered as negative manifestations of peoples' culture, which is why, it is better not to include them at all within English textbooks. It can be concluded that even though stereotypes are something negative they do not need to be a source of disagreement because they are just opinions. (ibid: 14), adds that they are useful tool to include them in English textbooks in order to bring both teachers and learners into discussion about them. As a result, learners will recognize them from many perspectives and will be able to deal with them outside classroom setting. If this point is developed within EFL classroom, learners will understand well cultural differences and be ready to deal with them successfully in intercultural communication situations.

1. 2. 7. Generalizations

Generalizations are similar with stereotypes from the process of application perspectives. They are emerged when people hold a particular perception about a group of people and apply it to an entire or larger group but they are quite different from stereotypes from the way of creation. According to (Peterson, 2004: 26) "Generalizations are quite different from stereotypes and are more reliable". Generalizations are created not on the basis of one individual but they are upon a large number of people and then apply them to all "we look at a larger number of people and we draw certain conclusions from what we see" (ibid).

Generalizations are useful for intercultural communication situations because they help researchers and professionals to conduct a study for any particular society about any issue and then make generalizations about the cultural patterns of the target society "there were exceptions for every rule, but generalizations that come from research and from the insights of informed international cultural experts and

professionals allow us to paint a fairly accurate picture of how people in a given country are likely -but never guaranteed- to operate” (ibid: 27). For example, this can be reached if someone conducts a study, live, work, or interact with thousands of Chinese people.

After collecting as much as possible data through either personal or professional experience, it may be possible to make some accurate, general statements about Chinese people and their culture. Chinese as it happens do indeed have distinctive food habits, beliefs on the God, etc. These cultural patterns in China are more distinct than in many other cultures. If you have any intention to exchange something whatever it is in China or with Chinese (personal conversation, business and trade negotiation, asking them for a job or training, etc), you would need to perceive well how all these issues of culture- bound affect you and contribute to the potential outcomes of you interactions with them (Ibid).

The discovery of culture-bound issues through generalization helps people to conduct successful interactions because it tells them in advance to be selective of what to mention from what not to mention, what feelings and emotions to hide from what ones to show, what issues to raise from what others to turn eyes off. To conclude, this knowledge leads to teach people of how to respect them and gain their respect without hurting them and vice versa, in short, it teaches people how to respect otherness and how to be respected.

1. 2. 8. Rituals

Rituals are among the most prevailed aspects of cultural behaviors. They are about the way people get dressed in ceremonies and formal occasions, the way about formal

meetings are opened and closed, the way one greets his friends using different manners of greetings such as kissing each other in case of a close relationship, handshaking, verbal greetings and other body language greetings. All these rituals are performed differently according to different communities and they distinguish one culture from another one. “Rituals are performed as part of relationships –there are rituals of kinships, of ties to others, of participation in and connection with the organic, psychological, and metaphorical realities of the society. They are related to key areas of human life and are concerned with binding people’s feelings and behaviors into the social fabric (Cushner and Brislin, cited in Merrouche, 2006: 26).

Rituals vary from one culture to another and the same one is performed differently from one culture to another, that is why, each ritual practice implies as belonging to this or that culture. With respect to the ritual of kissing, it is practiced differently from one given culture to another, with Muslim people, handshaking between men and women is not allowed, where is in other cultures, it is acceptable.

Modes of address are also culture-bounds issues. When people interact among others, the way they address each other depends to the culture they belong to. What is considered as a polite language in “X” culture may be considered as less polite in “Y” culture. In addition to cultural differences, the factor of the speech situation in which the interaction takes part has a role to play in this respect. For example, different situations imply the use of different language forms, like the case of personal pronouns and their different ways of usage to indicate politeness and familiarity. For example, “Vous” in French is used when addressing an important person or a person of power, as a mark of respect versus “Tu” is governed by complex rules. So, it signals a kind of social distance as

opposed to “T” form which acquired the meanings of solidarity, social closeness and intimacy. Therefore, the implications of “T” and “V” forms may be different from one culture to another, and perhaps even from one individual to another.

These different forms of language indicate that many misunderstandings and confusing situations often occur. Other languages do not have such forms, but they have also their own ways in manifesting their distinctions via other means, like verbal and non-verbal means.

1. 3. Culture Models

Working with this notion, Peterson (2004: 18) suggests the term culture analogies by which he encourages people to work with the term “culture” to come up with their own models, metaphors, or analogies for describing it. Based on the myriad analogies he receives in his workshops, he provides a number of creative analogies which are as follows:

1. 3. 1. Tree Analogy of Peterson

Peterson (2004: 18) points out that culture can be symbolized by limitless analogies. He emphasized that this point is an individual matter and everyone has the right to come up with his model about culture. The most workable analogy of culture is that of tree, is because practically everyone from everywhere knows what a tree is. A tree has parts you see immediately, such as branches and leaves. But a tree also has more interesting aspects the closer and deeper you go, you discover, birds’ nests, fruit, bark, trunk, rings, and the life-giving roots underground”. Trees over time are formed by the

constant, slow impacts of their environment just totally as the way people formed. Trees also change from year to year, but their basic features remain the same.

People and their culture also may adopt ever changing models, but they remain essentially over time as human beings. (Ibid: 19), all trees are living creatures and they do share numerous qualities with humans because both of them need some basic needs and so forth. Yet a pine tree will always be different from a maple tree just an Algerian will always be different from an American, Australian, French, and Chinese, etc.

1. 3. 2. The Iceberg Theory

The iceberg theory was popularized through the work of Hall in the 1950s, it is based on the idea that culture consists of two parts. One part which is the most important of culture is totally hidden and the other, the least important, is visible. The first part, according to the proponents of the iceberg theory such as Peterson (2004: 19) and (Hall, 1959: 29) is concerned with cultural value orientations to action, communication, environment, time, space, power, individualism, competitiveness, structure and thinking. The second part, which constitutes the tip of the iceberg, consists of music, food and drink, greetings, dress manners, rituals and outward behaviors. As can be seen, the iceberg theory is a broad issue that even defining and speaking it becomes interesting and difficult. However, Peterson (204: 19-22) provides a detailed description of the iceberg theory.

1. 3. 2. 1. Iceberg Analogy of Peterson

Another amazing analogy of Peterson about culture is iceberg models. This analogy is widely used by researchers. According to Peterson (2004: 19) “an iceberg has a

part you see and a part you do not". The most important fact of iceberg is that it is composed of two parts; one of them is hidden and the other is obvious.

1. 3. 2. 1. 1. above the Waterline Culture

Peterson (2004: 19) points out that the top of iceberg culture is anything you can perceive with your five senses including all behaviors such as language, food, population, music, clothing, gesture, sports, etc. He adds on this that most people have a tendency to learn about the cultures they deal with more such as the French cuisine, the Egyptian pyramids, Chinese outnumbered population, Algerian revolution, American huge buildings, etc. According to him, people are highly interested in what they see at the tip of iceberg when they come to consider issues of other cultures.

As it is stated by him again, he gives an amazing example of smoking action and how it is viewed differently by American and French people "American are disgusted when the French smoke nonstop in enclosed public places, and the French cannot understand why Americans allow themselves to be controlled by smoking laws" (Ibid). The previous example refers to the state of the top of iceberg as being highly noticeable, but it raises another question about the reason that lies behind these practices. Finally, these questions can be answered by considering other different aspects of culture from the previous ones.

1. 3. 2. 1. 2. under the Waterline Culture

It is important to note that 80 % of the iceberg mass is underwater. In parallel with this idea, this leads to conclude that perhaps 80 per cent of aspects of culture are contained in the underwater i.e. most of them are in the invisible realm of culture which

cannot be perceived by the five senses such as notions of time, beliefs, assumptions, hunches, attitudes, etc. (Peterson, 2004: 21). For example, you cannot smell or see time, but the deeper you go into the bottom of the iceberg, the more important the items are.

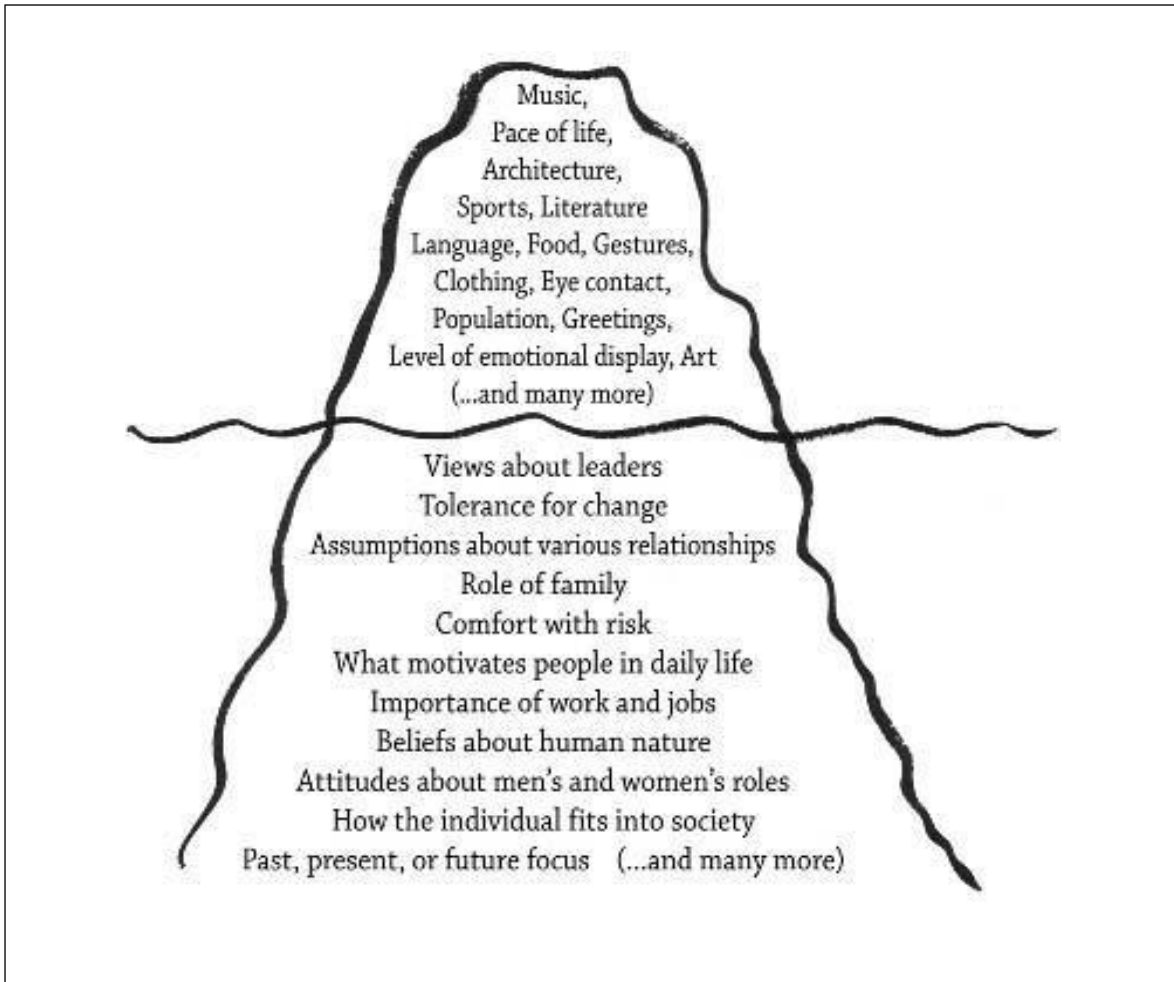


Figure Two: Iceberg Analogy of Peterson (Peterson, 2004: 22)

Regarding the iceberg analogy of culture, Peterson (2004: 2) advises people to give considerations to both levels (tip of the iceberg and bottom of the iceberg) to understand the reasons that push people toward their practices and actions whatever they are. He concludes that “the bottom of the iceberg is the formulation of the tip of the iceberg”. That is why understanding of the underlying causes of why people behave in this and that way put them in a more powerful position and more liable to anticipate how they may act

or react in a variety of situations. Thanks to the emphasis on the bottom of iceberg culture analogy, people are likely to be able to make sense of what is going around them. In any case, neither of the two parts of the iceberg may be ignored.

Moreover, the workable reason behind the great importance of the iceberg's bottom is that the precepts of bottom iceberg are workable and applicable to all cultures. For example, if you study the tip iceberg information of a long list of facts and figures about Italian country, you will be restricted to apply it just inside the boundaries of Italy because outside Italy does not work since top of icebergs are varied. However, you will be able to understand wonderful general principles while studying the bottom of Italian iceberg not just if Italy but other countries' icebergs. In this case, the bottom Italian iceberg can be applied in some way to German iceberg, French iceberg, American iceberg, Japanese iceberg, etc (ibid). At this point, it seems that the bottom of iceberg is a common one since it works with many cultures which are drastically different. It is imperative to conclude that the bottom icebergs are universally common or have a universal quality.

1. 4. Themes of Culture

Themes of culture can be ranked according to their levels and importance. For example, it can be looked; on the one hand, at grand themes such as great authors, important historical movements, and classical music, on the other hand, it can be also looked at more minor themes such as current popular trends or news items. These classifications of cultural themes into major or minor themes are frequently called Big "C" or little "c" culture (Jing, 2010: 18).

1. 4. 1. Big “C” Culture

Great emphasis is put on distinguishing between cultural themes based on particular criteria. For Peterson (2004: 24), cultural themes can be ranked into two levels according to the importance scale. Big “C” culture 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 (Laohawiriyanon, 2012: 85).

In this respect, any culture which focuses on the products and contributions to a society and its outstanding individuals, is often referred to as Large/Big/Capital/Macro “C” culture including politics, economy, history, literature, fine arts, sciences and geography (Jing, 2010: 5). (Lafayette, 1997) indicates those that fit the Big “C” category include recognizing geographical monuments, historical events, major institutions, and major artistic monuments. Brooks (1968) also defines “big-C” culture as the best in human life restricted to the elitists. Wintergerst and Mcveigh (2010) support Brooks’ view and maintain that the domain of big “C” culture is for the highly educated people. This social class has the power to understand big “C” culture themes because their nature implies a kind of intellectual efforts. Finally, big “C” culture is important in any research related to the issue of culture and language.

1. 4. 2. Small “c” Culture

Small “c” culture is another aspect of cultural themes. It refers to the daily aspects of life that embody everything as a total way of life (Laohawiriyanon, 2011: 85). For Lee (2009: 78) this type of culture is “the invisible and deeper sense of a target culture” including attitudes or beliefs and assumptions. Peterson (2004: 24-25) defines Little “c”

culture as the culture focusing on common or minor themes. It includes themes of the two types; the first one is the invisible culture such as popular issues, opinions, viewpoints, preferences and tastes, certain knowledge (trivia, facts). The second type is the visible culture such as gestures, body posture, use of space, clothing style, food, hobbies, music, etc. According to Lafayette (1997), the Little “c” culture includes recognizing and explaining everyday active cultural patterns such as eating, shopping and greeting people; every passive pattern such as social stratification, marriage and work; and acting appropriately in common everyday situations (Jing, 2010: 5).

It is clear by now that small “c” culture is not restricted to any particular social class but it is intended for all categories and individuals within any society. Little “c” cultural knowledge is essential for intercultural communication situations because it affects the ways of thinking and using a language. The socio-cultural values, norms, beliefs and assumptions entailed in small “c” culture assists members of a particular culture or society to use “appropriate and polite” language within the target society. Therefore, if EFL learners know about small “c” culture in the target culture, they will better comprehend how those in that culture communicate with each other (Laohiwiriyanon, 2011: 85).

1. 4. 3. The Intersection between Big “C” and Small “c” Culture

All researchers agree that both Big “C” and Little “c” cultural themes are interrelated to each other. (Peterson, 2004: 25) recommends that people have to study a variety of issues relating to both big “C” and little “c” areas of culture. (Wintergerst and Mcveigh, 2010) maintain that learners possessing both big “C” and little “c” culture can effectively take part in intercultural communication situations because it affects the way

of thinking, behaving and using a language. Peterson (2004: 25) adds more insightful matters into this issue “my point is that you should not make the mistake of focusing on only one limited area when you begin learning about a culture. Pick and choose a variety of subjects to explore from all four quadrants of the table below”. The following table shows that there are various ways of thinking about cultures:

	Themes of Big “C”	Themes of Little “c”
Invisible Culture “Bottom of the iceberg”	Examples: Core values, attitudes or beliefs, society’s norms, legal foundations, assumptions, history, cognitive processes	Examples: Popular issues, opinions, viewpoints, preferences or tastes, certain knowledge(trivia, facts)
Visible Culture “Tip of the iceberg”	Examples: Architectures, geography, classic literature, presidents or political figures, music	Examples: Gestures, body posture, use of space, clothing style, food, hobbies, music, artwork

Table One: The Intersection between Big “C” Small “c” Cultures (Ibid)

1. 4. 4. Importance of Big “C” and Small “c” Themes

Corresponding with the concepts of big “C” and little “c” cultural themes, many cultural frameworks regarding specific aspects of cultural learning in EFL classroom were proposed in relevant research. Chen (2004), for example, carried out a survey to examine Chinese students’ attitudes towards cultural themes in EFL classroom setting. In his study, Chen proposed a cultural framework which includes seven (7) themes under Big “C”

(music, social norms, education, economy, politics, history and geography) and nine (9) themes under little “c” (daily routine, life style, holiday, food, gesture, weather , greeting, custom and values).

Another cultural framework was designed by Lee (2009) to examine how culture was taught in Korean EFL textbooks. Lee’s framework consisted on 22 themes for Big “C” for example art, agriculture, education, sports, and politics and 26 themes for little “c” such as freedom, materialism, informality, fairness, and competition. Having considered the previous cultural frameworks, we intend to design a framework to collect data related to the types and categories of culture in the Algerian secondary school EFL classrooms.

1. 5. Categories of Culture

Regarding culture related teaching-learning materials in EFL classroom in relation to textbooks, teachers and learners; the current research postulates that the culture- based contents in terms of categories of culture play a crucial role in EFL classroom. The research is in agreement with Cortazzi and Jing (1999) models about the three types of cultural materials. They provide a novel look at the sources of cultural information and classify the sources of cultural information into three sources; source culture, target culture, and international target culture.

1. 5. 1. Source Culture

The source culture category refers to the learners’ native culture or it is also called home culture. It is represented in the present thesis by the Algerian National culture; Islamic and Arabic Nations culture altogether. Generally speaking, this category is produced at a national level for a particular given country. According to Jing (2010: 16), in

seeking to learn EFL; learners generally expect that they will need to become familiar, more conscious, and understand their own culture. In the case of Algerian learners, most of them have to pay attention to the culture of Algeria, Islamic North Africa and Islamic nation as a whole. This assumption generates a debate among scholars on whether the EFL teaching and learning should be related only to target culture or to other culture. It appears that this debate would seem to warrant some degree of caution when using categories of culture in certain teaching and learning contexts. This situation raises an important question which is; is it fair or not to use one culture category at the expense of others?

The introduction of the source culture into the EFL classroom is as important as other cultures. According to Laohawiriyanon (2013: 84), the germane of source culture is to cultivate learners' knowledge of their own culture. It is worth to mention that through the source culture materials, students will have a chance to learn about topics, themes, and vocabularies which are related to their native background in the target language so that they can interact successfully with people from different cultural backgrounds. Though it is an important category, it is often criticized as there is no attempt to understand other cultures.

The main aim of EFL teaching and learning is to achieve a mutual understanding. Its main purpose is to enable learners to talk about their own culture to foreign visitors to their country rather than be prepared to encounter other cultures. It becomes easy by now to find the appropriate language and cultural materials it is needed for that given situation.

1. 5. 2. Target Culture

This category usually focuses on one or two target cultures, such as the United Kingdom, United States. It is represented in this study by the cultures of the United States of America and Great Britain which are the countries where the target language is spoken as a first language “any English-speaking countries where English is spoken as a first language” (Ibid). It is also considered as the most popular instruction materials in EFL classroom Jing (2010: 16). They have focused on the use of the target language culture as a vehicle for teaching the language in classrooms and suggest that it is not really possible to teach a language without embedding it in its authentic cultural context.

The rationale for integrating target culture into EFL classroom lies in the fact that learning a target culture will enhance students’ motivation and develop their attitudes toward language learning. In addition, the use of target culture in the EFL classroom makes it possible for learners from different societies to make best use of the same cultural materials in such a context.

Though the target culture is widely used all over the world, it is often criticized for its commercial nature and seen as publisher’s promotional materials Jing (2010: 16). Its main purpose is to enable learners to talk with others who are culturally different from them and be prepared to encounter other cultures because such a process forces learners to express themselves within a culture of which they have scarcely any knowledge. It becomes easy by now also to find the appropriate language and cultural materials it needed for that given situation.

1. 5. 3. International Target Culture

This category refers to cultures that are neither a source culture nor a target culture; these refer to a variety of cultures set not in English-speaking countries or in countries where English is neither a first nor a second language, but is used as an international language or a lingua franca such as in Japan, China, EU, Russia, India, etc. Cortazzi & Jing (1999) maintain that the rationale for this category is that speakers who do not speak it as their first or second language frequently use English as an international language for international situations. McKay (2000) maintains that international cultures supposedly cover a wide variety of knowledge from different cultures all over the world. In addition, he proposes other three benefits of international target culture;

- The first one is that they show the pragmatics when non-native English speakers communicate with the target culture, they should be able to express their own notions of what is appropriate.
- Secondly, it shows the way English can be used effectively in international environment.
- And finally, for English to truly be the “lingua franca” of today, there must be a choice for non-native English speakers to reflect cultural norms of culture.

To conclude, due to a paradigm shift from one culture category to another. It is better to pinpoint some of the categories of culture which should receive equal attention. Having considered the previous categories of culture and their contribution in EFL classroom, the present thesis intends to design a second framework related to categories of culture to examine the distribution of categories of culture in EFL textbooks.

1. 5. Intercultural Phenomenon as a New Concept

1. 5. 1. Issues of Terminology; Inter, Cross, and Multi

The terms multiculturalism, intercultural and cross-cultural are all common in the literature (Georgiou, 2010: 50), but Fries (2002: 2) states that the terminologies “cross, multi, and inter” do not have the same meaning and they are used differently according to contexts.

1. 5. 1. 1. Cross-cultural

Many English speakers favor to use the term “cross-cultural”, but Fries himself has entitled his class “intercultural communication” and distinguishes between the two terms. He defines the term “cross-cultural” as follows; (in our usage “cross-cultural” applies to something which covers more than one culture. For example “a cross-cultural study of education in Western Europe” would be a comparison of chosen aspects of education in various countries, but would consider each country separately and would not suggest any interaction between the various educational systems).

1. 5. 1. 2. Intercultural

Fries again (2002: 2) defines it as follows; (the term “inter-cultural” implies interaction. From an intercultural perspective, it would be possible to study the experiences of students or teachers who move from one educational system to another, or to examine the interactions of students from different countries enrolled in a specific class. “Culture shock” and “cultural adaptation” are thus intercultural notions).

Moreover, inter in intercultural expresses a relationship and implies that different people are not only present in an educational environment but also come to contact (Geogiou, 2010: 50). Cushner (1988) concurs with this position, advocating that intercultural is an expression of exchanges and cooperation between groups and recognition that a real understanding of cultural similarities and differences is essential in providing a basis for collaboration with others. So, the term intercultural is normative and carries values, it has moral and ethical dimensions for it and it incorporates respect for what is different and underlies a contact, as opposed to cross-cultural which is considered neutral Pavan (2009: 126).

1. 5. 1. 3. Multicultural

Finally, according to Taylor (2005), “multiculturalism has had an effect of de-emphasizing national differences and highlighting the social diversity of cultural pluralism that exists within one and the same nation, within one and the same EFL classroom due to differences in ethnicity, social class and gender”. (Geogiou, 2010: 50) states that multicultural suggests that groups of many (multi) different cultures coexists in the same space; however, it may imply that people from a variety of backgrounds live side by side but without necessarily interacting with each other. Here, it seems that multiculturalism is often met within the boundaries of the same national limits. Consequently, the dimension of intercultural is wider than multicultural dimension since it is based on the movement towards the other and fosters a better understanding of native and other cultures.

To sum up, the term intercultural refers to the interaction, interchange, and cooperation of different cultures. “Intercultural is best described as an active process of

interchange, interaction, and cooperation between cultures emphasizing the similarities and considering the cultural diversity as an enriching elements. It promotes the coexistence between several groups of different cultures”.

Rose (2004, cited in Yassine, 2012: 83) advocates that the term intercultural means the process of becoming conscious of one’s own culture and cultures of otherness. The aim behind incorporating intercultural learning in EFL classroom is to promote international understanding, solidarity, respect, and cooperation. Intercultural is then a set of processes generated through the interactions of different cultures in which participants show immense readiness to cooperate positively with people who are culturally different from them with a full conscious of their interdependence.

1. 5. 2. Intercultural Learning Theory

1. 5. 2. 1. Definition

This theory deals with some theoretical aspects of intercultural encounters where some basic knowledge of culture types, themes, and categories are required Blake (2009: 1). This, however, does not necessarily mean a great deal of theoretical input, as in most cases the pragmatic use of the target language in its real-world communication situations is of immediate importance than the background to the theory of intercultural learning.

The aim of the intercultural theory is to prepare learners to reflect upon the differences and similarities between different cultures. That is to say, to make them distinguish between what is taken for granted and what is new. This idea makes them possibly strange and to be prepared for these differences to have a positive effect on authentic encounters with other cultures later on.

According to Blake (2009: 2), the best way to achieve intercultural understanding is by cultivating learners with their native cultures. The second idea is by trying to make them understand –and accept- other different cultures “in order to understand different ways of behavior and communication styles. It is necessary to become aware of what one assumes is –normal- (...), it is therefore common practice to deal with values, basic assumptions and conventions in the participants’ own cultures before trying to understand –and accept- foreign cultures”.

According to Kramsch (1998), being an intercultural speaker implies that a language learner who acts as a mediator between two cultures, interprets other perspectives, as well as questions of what is taken for granted in his/her own society. So, the main aim is to confront learners with the fact that these differences exist and make them ready to cope successfully with them. In order to be able to achieve this aim, it is required to have both of the theoretical and pragmatic knowledge of the following basic elements of intercultural learning theory.

1. 5. 2. 2 Basic Components of Intercultural Learning Theory

1. 5. 2. 2. 1. Intercultural Communication

It is from the previous perspectives about the relationship between language and culture which is described as an indispensable in the sense that language influences culture and vice versa, culture is a precursor to intercultural, and the definition of language “as a tool for communication” Wierzbicka (2006: 20). It is apparent that all the previous terms are interrelated to each other.

To begin an overview of intercultural communication it is imperative to attempt to clarify the concept of communication as a new term. In this research, the term communication is “that behavior which happens whenever meaning is attributed to behavior or to the residue of behavior. When someone deserves our behavior or its residue and gives meaning to it, communication has taken place regardless of whether our behavior was conscious or unconscious, intentional or unintentional” (Sherson & Scott, 1999: 1). That is, precisely, the link between culture and communication is obvious and it can be expressed as Saez (2002: 6), “humans communicate linguistically in a cultural environment that constrains the form and nature of communication.

Culture constrains both what is acquired and how it is acquired. In turn, communicative processes shape the culture that is transmitted from generation to generation. It is from the perspective of this relationship that intercultural term must be defined as critical participation in communication.

According to Long (2009: 5), intercultural communication can be defined as that interpersonal communication on the individual level between members of distinctly different cultural groups. He further advocates that intercultural communication is a transaction, symbolic process involving the attribution of meaning between people from different cultures. Intercultural communication takes place when individuals influenced by different cultural communities negotiate shared meaning in interaction. Researchers’ views are two-fold; some of them limit the term “intercultural communication” to refer only to communication among individuals from different nationalities. While others, in contrast, expand the notion of intercultural communication to encompass inter-ethnic,

interreligious, and even inter-regional communication, as well as communication among individuals of different sexual or orientations (Ibid: 4).

1. 5. 2. 2. Cross-Cultural Communication

Cross-cultural communication can be defined as the collective communication between different cultural groups (Ibid: 5). It means that the communication process takes place between groups of speakers who held different cultures. It is also called trans-cultural communication. Additionally, cross-cultural communication tends to be collective, with one way directionality, and much planned and systematic interaction, generally only with organized and ritualized response. As its name implies, cross-cultural communication takes place in the context of comparison across cultures.

1. 5. 2. 2. 3. Interpersonal Communication

Interpersonal communication is different from cross-cultural communication from many perspectives. (Ibid: 6) points out that, “Interpersonal communication involves a small number of people, typically with much two-way communication, much unplanned, spontaneous interaction, and with considerable opportunity for feedback”.

1. 5. 2. 2. 4. Mass Communication

“It is a form of collective communication which typically directed by a small group of people toward a large group. Messages tend to be planned and systematic, and feedback is ritualistic” (Ibid). It is a mixing between cross-cultural communication and interpersonal communication.

1. 5. 2. 2. 5. International Communication

“International communication is interaction at national, rather than cultural levels. Its purpose is to affect political, economic, and defense policies of other nations (Ibid). It takes place between governments, national organizations, and associations who are in charge of representing groups of people.

1. 5. 2. 2. 6. Interracial Communication

Interracial communication refers to communication which takes place between groups of people who are different in terms of race (Ibid: 7). So, this type of communication happens when messages are exchanged between people from different races.

1. 5. 2. 2. 7. Intercultural Competence

There is no consensus on the terminology around intercultural competence. The terms used to refer to this concept vary by discipline such as cultural competence, global competence, multicultural competence, and maturity competence (Deardorff, 2006: 65). In defining the term, it is important to recognize that scholars have invested effort for more than five decades in developing this concept in the United States. Given all these clarification, intercultural competence can be defined as effective and appropriate communication in intercultural situations. This definition indicates that the learner has the ability to know to what degree he or she has been effective in an intercultural setting.

According to Taylor (2005: 67), many treatment of intercultural competence are based on the concept of culture as a set of fixed parameters for thought, action and

intercultural communication as a matter of contrast, essentially, between one's own and other's beliefs. In this light, intercultural competence is a matter of achieving a smooth transition between one's own culture and that of others by acquiring objective knowledge about the target culture as well as expertise in and the ability to achieve appropriate behaviors in that culture.

1. 5. 3. The Developmental Model of Intercultural Sensitivity

There are a variety of models for dealing with intercultural competence as well as the adaptation process to a new culture. The most important models are those which deal with the issue of how to acquire and develop intercultural competence through experiencing cultural differences. Among them is the Developmental Model of Intercultural Sensitivity model which provides an understanding of how people develop in their ability to construe, and thus to experience, cultural difference. It refers to worldview conditions that enable people to experience cultural difference. The more sophisticated their worldview constructions of cultural difference, the more intercultural sensitive they became (Bennett, 2001: 9).

In the following sections, each stage of the model and the experience of cultural difference will be described. The model is divided into two sets of stages Ethnocentric and Ethno-relative. (Ibid: 9-10), in Ethnocentrism, "people unconsciously experience their own cultures as 'central to reality.' They, therefore, avoid the idea of cultural difference as an implicit or explicit threat to the reality of their own cultural experience." And in Ethno-relativism, "people consciously recognize that all behaviors exist in cultural context, including their own. They recognize the restriction this places on their experience, and they therefore seek out cultural difference as a way of enriching their own experience of

reality and as a means to understand others.” Movement through the stages of ethnocentrism to ethno-relativism is one-way, for the most part, although sometimes people seem to retreat from later to earlier stages. The following discussion presents stages of ethnocentrism and ethno-relativism.

1. 5. 3. 1. Stages of Ethnocentrism

1. 5. 3. 1. 1. Denial Stage

In this stage, people have not yet constructed the category of “cultural difference.” For them, the world is completely their own experience of it, and alternatives to that experience are literally unimaginable. People of other cultures, insofar as they are perceived at all; seem less human, lacking the “real” feelings and thoughts of one’s own kind. Cultural strangers exist as simpler forms in the environment to be tolerated exploited, or eliminated as necessary. People can stay in this stage their whole lives, as long as they do not have contact with cultural difference. They can maintain it by living in total isolation from people who are culturally different and any cultural diversity that does exist is defined as a “problem”. Even more, people may have difficulty differentiating cultures. In addition, people in this stage are profoundly unaware of their own cultures (Ibid).

1. 5. 3. 1. 2. Defense Stage

In the defense stage, people may have become more adept at perceiving cultural differences. Exposure to other cultures or the kind of casual contact that occurs in corporate settings may set the stage for this level of experience. Other people still seem less real because one’s own culture is still experienced as the only true reality, the

existence of other cultures is threatening to that reality. To counter the threat, the world is organized into “we and they” associated with the denigration of “them” and the superiority of “us”. People with a defense world-view tend to polarize any discussion of cultural differences with a belief that people of other cultures are incapable of significant achievements (Ibid, 11).

1. 5. 3. 1. 3. Minimization Stage

In this stage, the threat of defense has been resolved by assuming a basic similarity among all human beings. People in this stage recognize cultural variation in institutions and may be quite interested in those kinds of differences. People with a minimization stage worldview are “nice.” They make statements such as “we are all one under the sun” and they may be sincerely motivated to include people from other cultures into their activities. This stage is associated with various “melting pot” ideas, where a lot of emphasis may be placed on assimilation into the host culture. Politically oriented people may argue for universal human rights and people of dominant ethnic groups may assume that all people have “equal opportunity” (Ibid, 11).

1. 5. 3. 2. Stages of Ethno-relativism

1. 5. 3. 2. 1. Acceptance Stage

In this stage, people have discovered their own cultural context, and therefore they can accept the existence of different cultural contexts. People in this stage can construct the culture-general frameworks that allow them to generate a range of relevant cultural contrasts among many cultures. They are adept at identifying how cultural differences in general operate in a wide range of human interactions. People also attain

respect for behavioral differences and respect for value differences. People with an acceptance worldview are likely to be curious about cultural differences, seeking out information about the subjective cultural behavior and values of other groups and initiating contrasts with their own cultures. In addition, people may become overly tolerant of all “cultural” behaviors, even those that are unproductive or deviant in their home cultural context and they are likely to recognize the value of diversity (Ibid, 12).

1. 5. 3. 2. 2. Adaptation Stage

In this stage, people are able to look at the world “through different eyes” and intentionally change their behavior to communicate more effectively in another culture. This is a conscious act, necessitating an awareness of one’s own culture and a set of contrasts to the target culture. In other words, adaptive behavior emerges from successfully looking at the world from the other culture’s perspectives. People with an Adaptation worldview are able to evaluate situations from more than one cultural perspective. They are likely to initiate statements such as “I think a Japanese view of this situation would be...” People are perceived as belonging to both groups, which is generally positive (Ibid, 12-13).

1. 5. 3. 2. 3. Integration Stage

In this stage, people extend their ability to perceive events in cultural context to include their own definitions of identity. For these people, the process of shifting cultural perspectives becomes a normal part of self, and identity itself becomes a more fluid notion. One begins to see one’s self as “moving around in cultures,” no longer completely at the center of any one or combination of cultures. Integration is not necessarily better

than Adaptation in most situations demanding intercultural competence. People are likely to appear self-centered, alienated and unsure of their values, while at the same time exhibiting a high degree of knowledge and competence regarding other cultures. Also they are characterized by their positive attitude towards intercultural activities of all kinds and filled with examples of intercultural experience (Ibid).

To sum up, the intercultural competence has come a long way from the old days of “swim or sink”. The focus is now on developing the learning –to- learn and the mutual adaptation strategies that constitute intercultural competence for both individuals and organizations. So, an intercultural competence program should be established and it needs to take into account the developmental model stages of ethnocentrism through ethno-relativism because they are important in dealing with cultural differences.

1. 5. 4. Acculturation

In the multicultural world of today there are many people who live in- between cultures. The world of today is becoming smaller and smaller and humans interact over cultural borders. Words such as intercultural, multicultural, cross-cultural are used frequently and cultures blend together. This new situation urges people to achieve what is called; living successfully in between cultures (Berry, 2005: 697). According to the research, the best term for the intercultural situation is acculturation. During acculturation, groups of people and their individual members engage in intercultural contact in order to achieve outcomes that are adaptive for both parties.

Acculturation is that dual process of cultural and psychological change that takes place as a result of a contact between two or more cultures and their individual members.

At the group level, it involves changes in social structures and institutions and in cultural practices. At the individual level, it involves changes in a person's behavioral repertoire. These cultural and psychological changes come about through a long term process and involve a various forms of mutual accommodations among the groups in contact.

Acculturation has been widely taking place in contemporary educational research. Early views about the nature of acculturation are useful. One of the most important formulations in particular has been widely quoted. "Acculturation comprehends those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original culture patterns of either or both groups" (ibid: 701). With this in mind, acculturation means a culturechange which result from intercultural contact and is thought to generate change in "either or both groups".

1. 5. 5. The Importance of Intercultural Learning Theory

Intercultural learning theory is one of the key concepts in contemporary educational arena through its presence in schools and in those forums where topics concerning intercultural learning are defined and discussed Saez (2002: 2). It seems that intercultural learning is among important issues within EFL classroom. The importance of the term is due to a number of reasons. First, thanks to its presence in EFL classroom context where children are exposed to discuss cultural issues. This reason is highly relevant since culture and language are related to each other and no one can separate in a way or another language from culture or vice versa.

Second, intercultural learning is one of the forms of “attention to diversity”; this form is among the fundamental concepts of any educational system (Ibid, 2002: 3). Third, intercultural learning is part of a wider debate around globalization, and it has impacts on society and on interpersonal relations in a world of increasing mobility (Ibid). So EFL teaching and learning, then, has been affected by the novelty of the term which has come to cover that space which culture has always had in the EFL curriculum. Furthermore, the presence of intercultural in the EFL curriculum coincides with a general shift from linguistic to communicative objectives as it is recognized that “through the process of learning a new EFL at school (...) students are also encouraged to get involved in the construction of the world around them” (Ibid). However, the fact that intercultural term still quite a novelty in the field of EFL classroom, it is easy to understand that so far there are more theoretical discussions than practical suggestions.

To sum up, it is from all the perspectives above, intercultural is defined as “that critical participation in communication, being aware that the assumption of culture as a watertight compartment related to nation-states or certain social groups is a fallacy whereas diversity is the feature which characterizes reality” (Ibid, 6). Intercultural learning looks of how to reduce ethnocentrism and of how to develop a general comprehension of cultures and to modify (or strengthen) the learners’ and teachers’ attitudes towards more positive stances.

1. 5. 5. 1. The Role of Intercultural Learning in Classroom

Intercultural based learning activities in EFL classroom can promote understanding of one’s own relations to others and develop an awareness of the difference between them and others. In so doing, learners will be more inclined to acknowledge the

differences between their cultures and those of others whatever they are. The main aim behind this process is to help learners to enhance their ability to interact with different cultural groups, not just with one particular culture.

It is worth to mention that a number of EFL teaching and learning goals are being met. Learners are required to develop the linguistic elements alongside with the intercultural elements of all kinds of communication through practice in and out of classroom context focusing more on the intercultural themes. Furthermore, learners need to acquire intercultural skills to function appropriately in an intercultural environment by being required to listen to others and showing tolerance and operating in teams for the discussions, and role play.

EFL learning and teaching is the prime means for developing competence in international “intercultural” situations. According to (Vigier and Le Floch, 2011: 57), “language learning combines the understanding of cultural beliefs and identities with the practical aim of communicating”. EFL teaching and learning has a unique contribution to make in preparing learners to interact with other cultures with an emphasis to communicate in a language that is not their own one and with a culture that is not also their own. Linguistic fluency and intercultural competence cannot be separated at all.

1. 6. English Language and Culture

1. 6. 1. Concepts of English

EL is a special language due to the fact that it is used by people of all over the world as a first, second, and foreign language and it is also influenced by people all over the world. According to (Wierzbicka, 2006: 3), “English is the world’s most important

language”. It is certainly the world’s most widely used language. As Crystal (2003), notes that English is spoken “by a large and ever- increasing number of people... it has official status in over 60 countries... English is also the language of international air traffic control and the chief language of world publishing, science, and technology”.

1. 6. 2. English as a Cultural Universe

Based on the facts that language and culture are inseparable and on that English is the world’s most important language. These matters make the relationship between the English language and culture more complicated. The rapidly expanding role of English in the contemporary world, it is hardly surprising that numerous researches concerned with different aspects of English are conducted every year such as researches that link between it and its culture like the Japanese language with Japanese culture or Chinese language with Chinese culture. According to Wierzbicka (2006: 4), “the very fact that the use of English is so widespread, and that its role in the modern world is so all-embracing, means that trying to link it with any particular culture or way of living, thinking, or feeling seems all the more problematic”. In doing so, it means that English equally reflects the culture of numerous communities or the whole world cultures.

1. 6. 3. Culture and English in the Globalization Age

Lappalainen (2011: 15) shows that after the Second World War the new features of culture changed from common opinions that culture is within its community’s boundaries. As a result of globalization which in turn is a direct reason in what Corbett (2003), believes that in one society you may find different cultures. Therefore, “the concept of culture is not necessarily related to nationalities but cultures within the

nation”. For example, it may be found that many different cultures within one community. This is the state of affair of culture in the era of globalization. This recent state of culture can be considered as the direct reason behind the introduction of a new approach about culture which is the intercultural approach that combines many cultural aspects “the ability to function in another culture while maintaining one’s own culture and identity”. This eventually put great emphasis on the role of intercultural knowledge within the realm of EFL teaching and learning because when people with different cultural backgrounds come in contact with one another, a change must be expected.

1. 6. 4. English as a Foreign Language

EFL refers to the learning or teaching of a non-native language in the environment of one’s native language (e.g., Arabic speakers learn English in Algeria). EFL learning and teaching is most done in the classroom context (Gass & Selinker, 2008: 7).

English is now the language widely taught and learned as a foreign language in over 100 countries. Moreover, it is emerging as the chief language to be learned and taught often by displacing another language (Crystal, 2003: 5). In reflecting on the previous of its status, it is important to note that each status is assigned according to the special role played through the target language of the given country.

Conclusion

The first chapter presented some related theoretical matters about culture and language, intercultural and English. It introduced clear insights about how the term culture and language is considered as a precursor to the term intercultural. These insights were introduced in terms of the following points; relationship between culture and

language; the deepest meanings of culture; culture models; culture types, culture themes, and culture categories; additionally the term intercultural was covered with a reference to some hints about intercultural learning and teaching theories.

In fact, the previous discussion provides a sound basis to think of how to tackle the next chapter in term of which ideas will contribute to answer the research questions.

Chapter Two: Literature Review

Culture-Based Contents as the Main Objective in English Foreign Language Classes

Introduction

This chapter is related, first and foremost, to clarify three important theoretical issues that may need to be taken into consideration. It is made up of three parts: part one presents the concept of culture in language education, the second part is about the issue of ICC in EFL classroom, and the last part addresses the development aims of EFL education.

The chapter starts with introducing the need for cultural materials teaching and learning in language education in terms of; the necessity for integrating culture into language teaching-learning, strategies for introducing culture into EFL classroom, the development of culture teaching into EFL, common approaches to culture in EFL classroom, and finally towards the main aims of culture integration in EFL education.

The second part introduces the concept of ICC in EFL education and its relation with the culture. It is introduced in terms of definition of ICC, the emergence of ICC, development of ICC and then towards factors for successful communication in intercultural communication settings and finally a detailed description of communicative competence is presented.

The last part is concerned with the aims of EFL teaching and learning. It reviews the development aims within EFL teaching and learning. It is intended through this review to

clarify more the points addressed in the research questions about the dimension of culture-based contents in the EFL classroom in relation to teachers, learners and textbooks.

2. 1. Culture in Language Teaching and Learning

To understand well the place of culture in language classroom, it is pertinent to refer to the importance of culture in language education. It is agreed upon that grammar, vocabulary, pronunciation ...etc as a useful in language teaching-learning but it is not enough for communication. It helps students to have information without knowing how to use it in communicating with others in an appropriate way. Successful communication needs awareness of the characteristics of the other part's non-linguistic factors of communication like attitudes, ways of thinking, and expectations of the communication in terms of cultural matters.

2. 1. 1. Importance of Culture Teaching and Learning

The full examination of the relationship between language and culture can conclude to some remarkable comments about the state of teaching-learning culture. It seems that the nature of this relationship is the most satisfactory reply to the question of why culture teaching-learning should be involved in language classroom. According to (Lazarevic, 2013: 29), "culture is the fifth language skill; knowledge of the foreign country's culture has become a part of the curriculum".

This claim is because the language classroom entails not only linguistic knowledge but also the awareness of the importance of the context and motives behind communications settings. She further has argued that "culture learning should be the

process of acquiring the culture-specific and culture-general knowledge, skills, and attitudes required for effective communication and interactions with individuals from other cultures (Ibid, 30).

On the basis that language and culture are inseparable, Liddicoat et al. (2003), advocate that language and culture interact with each other in a way that culture connects to all levels of language use and structures in the sense that there is no level of language which is independent from culture. This interconnection is important to the language teaching-learning. As a consequence, learners would not be “fluent fools” and “without cultural insights and skills, even fluent speakers can seriously misinterpret the messages they communicate “Lazarevic, 2013: 30).

2. 1. 2. Importance of Culture in English Foreign Language Classroom

Despite the great deal of research dedicated to defining the nature, importance and place of culture in language classroom (Kramsch, 1993/1998), the issue of culture in EFL classroom remains a hotly debated issue around the world among school curricula, syllabi, textbooks, EFL teachers and EFL learners. This issue is still important up to day in terms of the following question, how can EFL education develop in the learner’s culture learning that would shortchange neither their own culture nor the target culture, but would make them intercultural mediators in a globalized world?

In fact, EFL classroom is comprised of several components, including grammatical competence, communicative competence, language proficiency, as well as a change in attitudes towards both one’s own or another culture. For scholars and laymen alike, cultural competence, i.e., the knowledge of the conventions, customs, beliefs, and

systems of meaning of another country, is indisputably an essential integral part of EFL teaching and learning (Thanasoulas, 2001: 1-2). He states that many teachers believe that the incorporation of culture into the EFL curriculum is the most important educational goal.

In the EFL teaching and learning, knowing about the context and cultural circumstances under which the target language can be used accurately and appropriately implies to equip learners with the cognitive skills they need in a second-culture. In reality, “knowledge of the grammatical system of a language has to be complemented by understanding of culture-specific meanings” (Ibid: 2).

At any rate, English learning-teaching is at the same time foreign culture learning-teaching, and, in one form or another, culture has, even implicitly, been taught and learned in the EFL classroom for different reasons. In other words, the teaching and learning of language without the teaching and learning at the same time the culture in which it operates, as if the process is about teaching and learning meaningless symbols.

2. 1. 3. Incorporating Culture into Teaching and Learning

The integration of culture into the EFL classroom, with a view to foster cultural understanding and communicating insightfully into the target environment is the most satisfactory idea. This idea can be realized by bringing to the fore some elements of the target culture, and focusing on those traits that are of importance to the members of the target community. This can be done by the dint of discoursing upon the geographical environment and historical or political development of the foreign culture, its institutions

and customs, its literary achievements, even the minute details of the everyday life of its members (Ibid, 13).

He further claimed that culture incorporation in the EFL classroom; as far as educators are concerned, have to be done in terms of raising the learners' awareness of their own culture, to provide them with some kind of meta-language in order to talk about culture, and to cultivate a degree of intellectual objectivity essential in cross-cultural analyses. Others state that culture teaching and learning must be commensurate with the dynamic aspects of culture "learners will need to master some skills in culturally appropriate communication and behavior for the TC.... Cultural awareness is necessary if learners are to develop an understanding of the dynamic nature of the TC, as well as their own culture" (Ibid, 13).

He also adds to express the need for both linguistic and cultural competence as a means of achieving and negotiating nations' political and economical identities in an "ever shrinking world" (Ibid, 13). The world of today has tremendously changed, and in any way Algerian secondary school EFL classroom must be changed alongside the worldwide changes. To conclude, the Linguistic, communicative, cultural, and intercultural abilities are at the forefront of the ever shrinking world.

2. 2. Strategies of Introducing Culture into Teaching and Learning

2. 2. 1. from Familiar into Strange Aspects

As far as culture in EFL classroom is concerned, comparative approach to EFL teaching and learning may begin either with the strange or the familiar cultural topics and themes. Traditionally, the primary focus in EFL classes has been given to the other

cultures(Ibid, 14). Nonetheless, some authors emphasize the need to deal with the familiar first and then move to the strange aspects of culture, for example, to begin introducing some source cultural materials and then towards target cultural materials.

Before venturing into unknown territories, learners must first become conversant with what it means to be part of a culture, their own culture. By exploring their own culture, i.e., by discussing the values, expectations, traditions, customs, and rituals they unconsciously take part in, they are ready to reflect upon the values, expectations, and traditions of others with a higher degree of intellectual objectivity. At any rate, the EFL classroom should become a “cultural island” (Ibid, 15). This strategy will develop in EFL classroom a mental image of the TC and stimulate in them an interest towards the TC materials.

2. 2. 2. Images and Cultural Errands Strategy

In order to make EFL learners want to feel, touch, smell, and see the foreign peoples and not just hear their language. From the first day, EFL teachers are expected to bring into the class posters, pictures, maps, and other realia in order to help learners develop a mental image of the TC. Moreover, EFL teachers can send their learners on cultural errands to supermarkets and departments stores and ask them to write down the names of imported goods and also invite guest visitors to talk about their experiences in the foreign country (Ibid).

2. 2. 3. Sub-Groups Activities Strategy

Another insightful activity for culture introduction into the EFL classes is through dividing the classes into small sub-groups and have them draw up a list of those traits

about music, clothing, geography, arts, crafts, customs ...etc that may distinguish the home and the target cultures (Ibid). In this way, it becomes easier for both EFL teachers and EFL learners to identify any “stereotypical lapses” and preconceived ideas that they need to disabuse them of and help learners to query about the underlying significance of a particular term in the target language and culture they are working with.

For example, in English speaking countries culture, both animals and humans have feelings, get sick, and buried in cemeteries. In Hispanic culture, the distinction between human beings and animals is great, and bullfighting is highly unlikely to be seen as a waste of time, for Spanish people, a bull is not equal to the man in terms of intelligence and skill; the latter qualities are attributed to human beings. In this sense, terms such as “cruel, slaughter, being defenseless” carry vastly different undertones in the two cultures (Ibid). Through exposure to the foreign culture, learners inescapably draw some comparisons between the home culture and target cultures.

2. 2. 4. Culture Assimilators and Cultoons Strategy

(Thanasoulas, 2001: 16) suggests, among others, two interesting methods for culture integration in EFL classroom: culture assimilators and cultoons. The first method is culture assimilators which comprises short descriptions of various situations where one person from the TC interacts with persons from the HC. Then follow four possible interpretations of the meaning of the behavior and speech of the interact-ants. When every single learner has made his choice, they discuss why some options are correct or incorrect. The main thrust of culture assimilators is that they are good methods of giving learners understanding about cultural information and promote emotional empathy.

On the other hand, the second method is through cultoons which is about using visual culture assimilators. They are introduced into EFL learners by providing them with a series of four pictures highlighting points of misunderstanding or culture shock experienced by persons in contact with the TC. Then learners are asked to evaluate the characters' reactions in terms of appropriateness within the TC context and explain the content of the cultoons. The main thrust of cultoons is that they generally promote understanding of cultural facts (Ibid). For example, in analyzing, say, a TV conversation, they are expected to assess manners and customs, or appropriate or inappropriate behavior, and to employ various problem-solving techniques. In short, they tend to develop a kind of "cultural strategic competence".

2. 2. 5. Non-Verbal Communication Strategy

Another method of introducing culture into the EFL classroom is through the forms of non-verbal communication, such as gestures and facial expressions, typical in the TC that must be familiar to the learners alongside the linguistic knowledge. More specifically, learners should be cognizant of the fact that such seemingly universal signals as gestures, facial expressions, and emotions are actually cultural phenomena Wierzbicka (2006).

An interesting activity focusing on non-verbal communication is found in Tomalin & Stempleski (1993, cited in Thanasoulas, 2001: 17): for example, the EFL teachers hand out twelve pictures showing gestures and then invite the EFL learners to discuss and answer some questions. Which gestures are different from those in the HC? Which of the gestures shown would be used in different situations or even avoided in the HC? Another activity would be to invite learners to role-play emotions: the teachers write a list of

several words indicating emotions (happiness, boy friend, fear, husband, anger, joy, pain, guilt, sadness, etc.) and then ask them to use facial expressions and gestures to express those emotions. Then they follow a discussion about the different interpretations in which people from different cultures express emotions as well as interpret gestures as “indices” to emotions.

It is important to encourage EFL learners to “speculate on the significance of various styles of clothing, the symbolic meanings of colors, gestures, facial expressions, and the physical distance people unconsciously put between each other”, and to show in what ways these non-verbal cues are similar to, or at variance with, those of their culture in terms of person’s social status, group membership, professional position (Ibid, 17).

2. 2. 6. Literary Texts Strategy

Herein lays another strategy of culture integration into EFL which is the role of literature in the EFL classroom. Rather than being a fifth language skill adjunct to the four skills. Literature works represent in fact cultural topics, themes, and categories. In this way, culture can best find its expression through the medium of literature. Valdes (1986, cited in Thanasoulas, 2001: 17), notes that the major function of language is to serve as a medium to transmit the culture of the people who speak it.

Literature can be regarded as a rich source of “authentic materials” because it conveys two features in its written text: the first one is “language use,” that is, the employment of linguistics by those who have mastered it into a fashion intended for native speakers; the second one is an aesthetic representation of the spoken language

which is meant to recover or represent language within a certain cultural context (Riwes Cruz, 2010: 2).

First of all, exposure to literary works can help EFL learners to expand their linguistic competence. Moreover, they try to interpret the values, assumptions, and beliefs infusing the literary texts of the TC are instrumental in defining those obtaining in the HC (Ibid). As a result, literature in EFL classroom can extend to cover the use of film and television.

The major shortcoming is that learners are considered as viewers and observers but not as participants. There is only reaction but no interaction on their part. There are some difficulties regarding the methodology of teaching literature (Ibid), it needs a huge linguistic competence on the part of both teachers and learners. The latter could be blindfold to the fact that literary texts are “holistic artifacts which are situated within cultural traditions, are historically shaped and grew out of the lived experiences of the writer”.

To sum up, literature in culture teaching and learning methodology is vast and many techniques have been employed in order to decode the hidden cultural elements, topics, themes, and categories within the literary works.

2. 3. History and Development of the Culture Teaching and Learning

2. 3. 1. Culture in the Grammar-Translation Method

As will become evident, the matter of teaching-learning culture in the EFL classroom has been the main concern of many scholars such as Risager, (1998). Culture in the classical languages, Latin and Greek, was incorporated so that learners could read and

translate the works of literature in these languages. This principle was acknowledged by the Grammar-Translation Method, which saw that main rationale for language teaching and learning in having access to the great works of literature (Saluveer, 2004). Culture, in those days was associated with the general knowledge of literature and arts and used to indicate the refined ways of the elite and powerful people.

Culture was viewed as a humanistic concept because it has been instrumental in building the nation-state. It also called “big C” culture as a national patrimony which was taught traditionally with standard national languages. Teaching and learning about the history, the institutions, the literature and the arts of the target country embeds the target language in the reassuring continuity of a national community that gives its meaning and value (Kramersch, 2013: 65). The state of teaching-learning culture in and along language finds it often difficult to understand foreign cultures on their own terms and learners find refuge in stereotypes and literary fiction. This view of culture teaching in language and especially in EFL was maintained up to the 1970’s.

2. 3. 2. Culture in the Direct Method

Some scholars think that the significance of incorporating culture in EFL classroom began with the advent of the direct method, at the end of the nineteenth. The main goal of EFL teaching under this method was to promote international communication and exchange with Europe which was characterized by competition and imperialism. The cultural knowledge was about the geographical locations, political, economics, and technical facts about the target country where the target language was spoken (Ibid).

2. 3. 3. Culture in the Audio-Lingual Method

In the sixties and seventies, the significance of culture in EFL education developed with the Audio-Lingual method, when the relationship between language and culture was highlighted by linguists. It was pointed out that language structures are culture-loaded and their use depends on cultural rules; for example, as it was highlighted before that the use of pronouns is different between different languages and many words have different cultural connotations across different languages and cultures (Ibid: 66).

With the decline of isolationism many countries namely the United States of America, the aim of EFL education was to promote “international understanding” which can be achieved through teaching and learning about culture alongside with linguistic knowledge. The increase of necessity of “intercultural communication” resulted in the increase in the need to teach and learn about others’ cultures (Ibid). Learning for intercultural communication, in fact, helps people to understand themselves and each other, especially nations such as the United States of America which characterized by biculturalism or multiculturalism.

Byram, Zarate & Neuner (cited in Merrouche, 2006: 125), see that the Audio- Lingual method pertains to “the pragmatic concept of EFL teaching”. Small “c” culture related to day-to-day interaction emerged as an aspect of EFL teaching and learning, but it was handled implicitly through visual aids and vocabulary items. The aim was to develop in learners a set of habits about cultural behaviors. It gave priority to language usage over language use.

2. 3. 4. Culture in the Communicative Language Teaching Method

After 1970's, following the communicative turn in language pedagogy, the humanistic concept of culture has given way to a more pragmatic concept of culture as a way of life. Within the communicative language method, culture became synonymous with the way of life and everyday behaviors of members of speech communities, who were bound together by common experiences, memories and aspirations (Kramsch, 2013:66).

So, the focus on communicative and interaction in social contexts, the germane concept for culture teaching and learning since the 1980's has been that of "little c" culture. The "small cultures" concept of culture in EFL is most of the practical, tourist kind with instructions on how to get things done in the target country. EFL learners learn about the foreign culture by trying to adapt to it or temporarily adopt it as their own when they interact with foreigners either internally or externally (Ibid).

In the early of the 21 century, the globalized geographical landscape makes most researchers in educational linguistics (Kramsch et al., 2013: 67) to stress on the relation of self and other across multiple timescales in a decentered perspective. The meaning of events emerges in a non-linear way in interactions with others, and social reality is constructed minute-by-minute in the ongoing discourse. In this perspective, in online or face to face interactions EFL learners do not change their identity by learning an EFL and its culture. They are seen as constructing their own and others' subject positions through the questions they ask and the topics they choose to talk or to avoid (Ibid, 68).

Culture in EFL classroom, in this era, has become a discourse, that is, a social semiotic construction where native and non-native speakers are likely to see their cultural horizons changed and displaced in the process of trying to understand others. In this way, culture is no longer bound to the territory of a nation-state and its history but it is a dynamic discursive process, constructed and reconstructed in various ways by individuals engaged in struggles for symbolic meaning and for the control of subjectivities and interpretations of history (Ibid).

Culture, then, is the meaning that members of a social group give to the discursive practices they share in a given space, time and over the historical life of the group. Learning about a foreign culture without being aware of one's own discursive practices can lead to a historical or anachronistic understanding of others and to a limited understanding of the self. As a result, raising cultural awareness about both learners' own culture and others gives birth to what is called intercultural competence.

2. 3. 5. Culture in the Intercultural Communication Teaching Method

The term "Intercultural Competence" emerges in the eighties in the fields of intercultural education. The latter two fields are both parts of an effort to increase dialogue and cooperation among members of different national cultures within a common European Union or within a global economy (Jakson, 2012).

In EFL classroom, the concept of communicative competence emerged in Europe as a precursor to the concept of the intercultural competence. The case of EFL as a Lingua Franca that knows no national boundaries makes the emergence of intercultural competence within EFL education not only in European Union but all over the world. This

view about the concept of intercultural competence has been well fostered and given a new meaning with the advent of computer-mediated communication (Ibid: 72). It enables EFL learners to manipulate communication at any given cultural environment. It leads to the in-depth exploration of cultural differences and the negotiations of incompatible worldviews through, for example, online communication.

With the advent of intercultural communication, scholars such as Brooks, Nostrand attempt to find common grounds and set up universal bridges between cultures and make every culture familiar to the EFL learners. Culture in the IC based on reflection upon and an analysis of cultural data, as well as on comparison of TC and national culture. Knowledge about culture is not enough, what is more important is the need to practice what is taught and learned and apply it in actual socio-cultural situations. Seeley (1997, cited in Merrouche, 2006: 128), believes about cross-cultural communication and points about the importance of cultivating the EFL learners' curiosity about the TC and empathy towards its bearers, and of making them recognize the role socio-cultural factors in shaping speech and behavior.

Furthermore, it develops in EFL learners the ability to assess the validity of generalization about the TC. Kramersch (1993), urges EFL learners to learn in a critical way. In the sense of relating whatever they learn to their own experiences and worldview, but most of all, to adopt a "third place" between their SC and TC

2. 4. Common Approaches to Culture Teaching and Learning

According to (Long, 2002), an approach is "the theory, philosophy and principles underlying a particular set of teaching practices". In the present study, the term

“Approach” is used to describe the way culture taught and learned in EFL classroom. In the process of culture teaching and learning, myriad approaches can be noticed. Some of them concentrate on the TC only while others are based on many cultures’ topics, themes, and categories. The following are the most germane approaches to culture in the EFL classroom.

2. 4. 1. The Mono-Cultural Approach

It is also called the Foreign-Cultural Approach (Saluveer, 2004: 33). It is based on the concept of a single culture and focuses on the culture of the country where the target language is spoken and it does not deal at all with the learners own culture. It is associated with the Grammar-Translation Method and “big C” culture which was the dominant one until the 1970s’ and nowadays it is less dominant because of the lack of relationship with other cultures. According to (Ibid, 34), the most spread examples of this approach are: The Frankenstein Approach, the Tour Guide Approach (monuments, rivers, cities, etc), etc. The common feature of this approach is that it provides learners with just factual information about the foreign culture and country and does not encourage learners to understand them (Chastain, 1988).

For the present study, the new globalized world implies on the teaching and learning of culture to adopt an approach which best provides learners with understanding of theirs and the TC in order to be able to make comparisons. That is why; it is an opportunity to discuss a number of approaches that are centered on culture in EFL classroom.

2. 4. 2. The Intercultural Approach

It is also called The Comparative Approach. According to Byram (2000) instead of mono-cultural approach to EFL education, a comparative approach to EFL has to be encouraged. The basic principle of this approach is to reflect on both the native and foreign cultures. It draws first on the learners' own culture which forms a basis for successful communication with members of the foreign cultures. He advocates that the essence of the comparative approach is to provide learners with double cultural perspectives for the sake of knowing that there are many ways of doing things and their way is not the only possible one. The Comparative Approach to EFL teaching and learning provides learners with an opportunity of comparison. Through comparison, learners discover both similarities and differences of their own and other cultures.

The Comparative Approach can be considered as the main source of the Intercultural Approach. The idea of comparison helps learners to understand both cultures and enables them to function as mediators between the two cultures. The intercultural approach has become increasingly recognized alongside the communicative approach to EFL teaching and learning.

2. 4. 3. The Trans-Cultural Approach

The modern situation of world cultures as being interwoven by the dynamic actions of tourism, migration, world-wide communication systems, and globalization is the basic idea behind Risager (1998) to suggest the trans-cultural approach to EFL teaching and learning. With the advent of EFL as being a Lingua Franca such, the Trans-cultural Approach, therefore, deals with the EFL as an international language. So, its main

aim is to prepare learners to interact in international-intercultural communication settings. In this case, this approach to EFL does not associate the EFL with any specific culture. According to Byram (1997) such as approach leaves learners without topics which are the characteristic of a particular country but, in turn, it introduces topics which are of universal significance in all cultures.

The present study considers that the Trans-cultural Approach to EFL education may be of great benefit because it deals with matters in an international scope which best corresponds with the state of English as an international language.

2. 4. 4. The Theme-Based Approach

It is also called “The Thematic Approach” to the teaching and learning of culture in EFL. It is based around certain cultural themes such as; value, honor, love, humor, beauty, intercultural, the art of living, realism, family, liberty, patriotism, religion, and education. (Saluveer, 2004: 35) argues that culture in EFL classroom has to be structured. He advocates that the relationships in a given society can be best taught and learned when grouped under main themes, especially; a theme is wider than a topic and involves actions of a given lifestyle. He defines a theme as “an emotionally charged concern, which motivates or strongly influences the culture bearer’s conduct in a wide variety of situations”.

However, it is sometimes thought that the theme-based approach might be difficult for learners to see individual people and understand social processes and values from this perspective and could lead to stereotyping (Ibid).

2. 4. 5. The Topic-Based Approach

This approach to EFL classroom concentrates on more general and cross-sectional topics which involve various cultural issues. According (Saluveer, 2004: 35), a “topic-based approach can provide an oblique yet original encounter with British culture. It deals with key elements of current British life, such as class, privatization, education, health, not in isolation but within series of unifying contexts”. They state that the topic-based approach to the teaching and learning of culture brings the real-world situation and develops in EFL learners a more holistic and integrated view of the TC. They say that this approach increases cultural awareness and promotes greater personal interest both in the target language and TC.

There are many textbooks of EFL such as (Focus on Britain, What’s it Like, All the World’s a Puzzle) which adopt the topic-based approach. The learning process under the topic-based approach should take place on the basis of analytical and comparative method (Ibid). It seems that this approach encourages learners to reflect on many cultures and allow them to make comparison.

2. 4. 6. The Problem-Oriented Approach

This approach focuses more on foreign culture and puts great emphasis on the learners as the central participants. It aims at getting learners interested in the other culture and encourages them to do some research on their own. Saluveer, (2004: 36), defines the teacher’s role as being a guider of the learning process by making the problem that interests learners more clear to allow learners to discuss it. He thinks that the more precise a problem is the easier it is for a learner to reach the desired outcome.

2. 4. 7. The Task-Oriented Approach

It is similar with the problem-oriented approach in terms of being based on learners' own research but it is different from it in which it is characterized by cooperative learning tasks. Learners learn either in pairs or in groups on different aspects of the other culture. They share their findings with other groups of learners in order to interpret them within the context of the other culture and make comparisons with their own culture (Ibid).

2. 4. 8. The Skill-Centered Approach

The skill-centered approach is more practical and useful for those who want to live within the target community. It aims at developing learners' skills, which they may need to put into function when they get involved in communication between cultures. (Ibid) again, it means primarily understanding of other cultures. It interests more on awareness and skills as much as content, the present and future as much as past and, lastly, in similarities in cultures as much as differences. They say that the focus should be on "how societal values, institutions, language, and the land affect the thought and lifestyle of someone living in the culture we are studying". In addition, he stresses on the comparison of one's own and the other culture as an important procedure.

2. 5. The Main Goals of Culture Teaching and Learning

2. 5. 1. The Role of Culture in English Teaching-Learning

The debate on whether or not to include culture in an EFL classroom is long past. Kramsch (1998), points out that it is important to be aware that culture in EFL learning

and teaching is not an expandable fifth language skill; but it is present in all the four language skills. It offers to EFL classroom a vast landscape of perspectives that can be employed to enhance the dynamic of EFL class.

The role of culture in EFL classroom is crucial because it means the difference between casual speakers who remain outsiders and speakers who understand the meaning behind the words and the world that is constructed by them, i.e., integrating culture alongside linguistic knowledge makes learners encode their messages. They will do not do so from a void, but from a deep understanding of what they are saying. They will be able to do more than communicate simple needs and ideas, and they will be better equipped to interact within the target language culture successfully (Riwes, 2010: 5-8).

On a practical note, culture teaching and learning should allow EFL learners to increase their knowledge of the TC in terms of people's way of life, values, attitudes, and beliefs, and how these manifest or are couched in linguistic categories and forms. More specifically, it provides them with the opportunity to act out being a member of the TC. In a sense, cultural knowledge and experience should make us aware that, far from being becoming members of the same" mono-cultural global village", we can actually become both observers and participants at the same time, registering what is transpiring in every culture and trying to find "third place" Kramersch (1993).

It goes without saying that EFL teachers should be foreign culture teachers, having the ability to experience and analyze both the HC and TC (Byram, Morgan et al., 1994). The onus is on them to convey cultural meaning and introduce learners to a kind of learning "which challenges and modifies their perspectives on the world and their cultural identity as members of a given social and national group".

2. 5. 2. Goals of Culture Teaching and Learning in English Foreign Language

It is agreed upon the general main aim behind EFL teaching and learning which is to develop in learners the ability to communicate effectively and appropriately in various situations, and then the teaching and learning of culture aims at facilitating the intercultural communication and understanding. Seelye (1993), formulates what he himself calls a supra-goal for the culture in EFL education “all students will develop the cultural understanding, attitudes, and performance skills needed to function appropriately within a segment of another society and to communicate with people socialized in that culture.

Chastain (1988) adds that, in language classes where intercultural understanding is one of the goals, learners become more aware of their own culture and more knowledgeable about the foreign target culture. He suggests more six instructional goals, which he summarizes as follows: the teacher should “help the student to develop interest in who in the TC did what, where, when, why and some sophistication in evaluating statements about the culture”.

Tomalin & Stempleski (1993) have modified Seelye’s goals of cultural instruction. According to them, the teaching of culture should help learners;

- to develop an understanding that social variables such as gender, age, social class, and place of residence influence the way in which people speak and behave;
- to become aware of conventional behavior in most common situations in the TC;
- to develop the ability to evaluate and refine generalizations about the TC;
- to develop the necessary skills to locate and organize information about the TC;

- And to stimulate learners' intellectual curiosity about the TC, and to encourage empathy towards its people.

(Saluveer, 2004: 18), concludes that all goals, despite the differences in terminology, stress the cognitive aspects, that is “knowledge about the TC, awareness of its characteristics and differences between the TC and the learners' own culture”. As stated above, it means that the main objective of culture teaching and learning in EFL classroom is to ensure that learners are interested in the countries whose language is studied as well as in the culture of these countries. Learners are expected to be familiar with the literature, norms, rules, and behaviors of the target country and its culture and have to know how to use them in all aspects of communication.

2. 6. Intercultural Communicative Competence in the Classroom

2. 6. 1. Definition of Intercultural Communicative Competence

This concept is made up of three terms “intercultural, communicative, and competence”. To facilitate understanding it, the present study considers all these terms individually.

2. 6. 1. 1. The Term “Intercultural”

The term intercultural indicates a notion of an engaged exploration of difference between cultures. It implies a responsibility to recognize and reflect on the learners' “home” culture as much as on the “target” culture. It has conceptualized the successful intercultural language user's identity as positioned in an independent “third place” and a vantage point of critical observation and understanding of both HC & TC (Kramersch, 1993).

2. 6. 1. 2. The Term “Communicative”

This term “communicative” is an adjective word class for the noun “communication”. It originates from the Latin word “communicare”, which means to share or impart. When used as per its function, it means a common ground of understanding. Communication is the process of exchanging of facts, ideas, opinions, information and a means by which individuals or organizations use for sharing meaning and understanding with one another. In other words, it is the transmission and interaction of facts, ideas, opinions, feelings or attitudes (Louis, et al. 2013).

Communication is an interdisciplinary concept as theoretically it is approached from various disciplines especially linguistics. Thanks to communication people can do great things such as to learn, to be aware of ourselves and others, and to adjust to our environment. Communication is twofold process between two parties –the sender and the receiver. It involves an exchange and progression of thoughts, ideas, knowledge, and information towards a mutually accepted goal (Ibid).

2. 6. 1. 3. The Term “Competence”

For decades, linguists have been interested in the notion of competence. First, it was introduced by the American generative linguist Chomsky. He made a difference between the term “competence” and “performance” which was as reaction to the De Saussure’s notion of langue and parole. The former term denotes the whole system of language that makes speech possible while the latter refers to the concrete use of language and to the actual speech act (Chomsky, 1964).

In the Chomskyan (1964) taxonomy competence, the knowledge of language is distinguished from performance, the use of the language. He defines the term “competence” as intrinsic linguistic knowledge of a language possessed by its native speakers that enables them to produce an indefinite number of utterances, and to judge the grammaticality of utterances intuitively. Thus, the sense of “competence” is the underlying knowledge of the language that the speaker has internalized. However, as Chomsky notes, natural speech shows deviations from rules, and thus “competence” can be directly reflected in actual performance only in idealized circumstances.

2. 6. 1. 4. Definitions of Intercultural Communicative Competence

In fact, teaching and learning English as a foreign language goes beyond the language itself. Language is deeply rooted in culture; it reflects customs and set of values that people display when they interact among each other. So, in the context of globalization, teaching an EFL involves the ICC as a key component, essential for communicating effectively with people belonging to various cultures, which helps one better understand one’s own cultures as well as the TC. The researcher thinks that incorporating the ICC into EFL’s classroom is all the more important today, with English language going more international.

But what exactly is ICC? Although this term is in wide use today, there is no consensus about what it is. Some researchers stress global knowledge, others emphasize sensitivity, and still others point to certain skills. Some of the definitions to the ICC are that “it is the complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself” (Fantini, 2005: 1). Whereas “effective” usually reflects one’s own view of one’s

performance in the TC and “appropriate” relates to how one’s performance is perceived by one’s host.

ICC is a quite complex defined as the learners’ “ability to ensure a shared understanding by people of different social identities, and their ability to interact with people as complex human beings with multiple identities and their own individualities” (Byram, 2005). In other words, ICC is about understanding and interacting with people belonging to different cultures. This competency emphasizes the mediation between different cultures, the ability to look at oneself from an “external perspective”, analyze and adapt one’s own behaviors, values, and beliefs.

2. 6. 2. Emergence and Development of Intercultural Communicative Competence

Essentially speaking, the process of teaching and learning an EFL embodies the presence of another culture as well as contact with otherness. An encounter with otherness— whether national, racial, or ethnic- is experienced as a challenge to the existing beliefs, values, and behaviors of people. This challenge may have twofold effects, leading either to a confrontational relationship with other, in which self and other are experienced as incompatible; or leading to a relationship of acceptance where self and other are trying to negotiate a cultural platform that is satisfactory to all parties involved (Skopinskaja, 2009: 136).

Establishing open-mindedness, tolerance of difference, and respect for self and other is now widely accepted as among the most effective ways of promoting

intercultural communication in the EFL classroom. These recent circumstances give birth to what is called “Intercultural Communicative Competence”.

ICC grew out of the interpersonal communication competency research. The contextual distinctiveness of the intercultural interaction is a unique communication competency issue. It is possible that an individual may be highly competent in communicating with others in his or her own culture but not competent when interacting with others who are culturally different (Gudykunst, 2005). For the latter reason it is important to consider the issue of ICC. In order to understand it, it is important first to understand communication competency in general. Spitzberg & Cupach (1984) define communication competency as the ability to achieve your goals while you fulfill relational and situational expectations. They contend that communication competency is primarily comprised of two dimensions, appropriateness and effectiveness. The research on communication competency is helpful to the emergence of ICC.

Understanding the individual’s role in ICC has gained the attention of many researchers such as Gudykunst et al (2005). the focus of ICC has remained in the forefront for understanding intercultural relationships. Questions concerning how to be effective in our messages with others outside our cultural boundaries led to the development of ICC. They have supported us with a framework for examining the role that general cultural dimensions play in the communication process. “Culture influences our communication and our communication influences our cultures” (Ibid).

The individual’s understanding of ICC is important in providing communication guidelines for how specific cultures and nations talk. Neither cultural level of competency nor the individual level of competency is adequate to reflect the new multicultural

phenomena occurring in our global planet. Therefore, a richer understanding of global communication implies what is called an integrative approach (individual factors and cultural factors at both) (Ibid).

2. 6. 3. Byram Basic Components

According to Byram (2005), the components of ICC are thus “knowledge, skills, and attitudes, complemented by the value one holds because of one’s belonging to a number of social groups. These values are part of one’s social identities”. The following is about the basic component of ICC. It seems that the acquisition of intercultural competence is never complete and perfect, but to be a successful intercultural speaker and mediator does not require complete and perfect competence. The reason it is not possible to anticipate all the knowledge one might need in interacting with people of other cultures.

Those cultures are themselves constantly changing and similarly it is possible to find in one community many different cultures and languages. The second reason is that everyone’s social identities and values develop, everyone acquire new ones throughout life. For this, everyone has, therefore, to be constantly aware of the need to adjust, to accept and to understand other people. These shortcomings mean that there is no perfect “model” to imitate, no equivalent of the notion of a perfect “native speaker”. There is no question, either, of expecting learners to imitate or to acquire the social identity of a native speaker, such as a new national identity (Ibid, 2002: 11).

2. 6. 3. 1. Attitudes

Following Byram's component of ICC, it can be considered that attitudes are among ICC's component which represents the fundamental aspect of intercultural communication. They mean an open to other cultures, accept the others and being ready and curious to discover other people's set of values. Most importantly, the foundation of intercultural competence is in the attitudes of its intercultural speakers through the effective "international speakers" which has the ability to look at themselves from an outsider's perspective, an ability of "decentre". The concept means to have curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. In other words, this means willingness to relativize one's own beliefs, and behaviors, not to assume that they are the only possible and naturally correct ones (Ibid, 12).

2. 6. 3. 2. Knowledge

Knowledge is another crucial component of ICC. It does not primarily mean knowledge about a specific culture but rather knowledge of how social groups and identities from various cultures function and how they are involved in intercultural interaction. If it can be anticipated with whom one will interact, then knowledge of that person's world is useful. If it cannot, then it is useful to imagine an interlocutor in order to have an example of a specific country or countries and their social groups.

The knowledge in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction can be defined as having two major dimensions: knowledge of social processes, and knowledge of illustrations

“processes and products”; the latter includes how other people are likely to perceive you (Ibid).

2. 6. 3. 3. Skills

The last components of ICC are skills. They are just important as attitudes and knowledge, and educators can concentrate as much on skills as upon knowledge. It represents the practical dimension of ICC in terms that intercultural mediators need to be able to see how misunderstanding can arise and how they might be able to resolve them; they need the attitudes of de-centering but also the skills of comparing. By putting ideas, events, documents from many cultures side by side and seeing how each might look from the other perspective. Intercultural mediators can see how people might misunderstand what is said with a different identity. To sum up, they consist of various categories.

2. 6. 3. 3. 1. Skills of Interpreting and Relating

It is about the ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one’s own (Taqi, 2008: 18).

2. 6. 3. 3. 2. Skills of Discovery and Interaction

It is meant by it that ability to acquire a 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 (Ibid). This category is crucial in term that neither teachers nor speakers can anticipate all their knowledge needs, it is equally important to acquire the skills of finding out the new knowledge and integrating it with what they already have. They need especially to know how to ask people from other

cultures about their beliefs, values, and behaviors, which because they are unconscious. In short, intercultural speakers need skills of discovery and interaction (Byram, 2002: 13).

2. 6. 3. 3. Critical Cultural Awareness

However, being open towards, curious about and tolerant of other people's beliefs, values, and behaviors learners are, their own beliefs, values and behaviors are deeply embedded and can create reaction and rejection. Because of this unavoidable response, intercultural speakers need to become aware of their own values and how these influence their views of other people's values (Ibid). For this necessity, this category of skills refers to the ability to evaluate critically and on the basis of explicit criteria, perspectives, practices, and products in one's own and other cultures (Taqi, 2008: 18). In short, intercultural speakers need a critical awareness of themselves and their values, as well as those of other people who are different from them.

2. 6. 4. Factors for Successful Intercultural Communication

When it is turned to a more in-depth look at what factors influence communication in intercultural situations and ensure successful interaction in-between different cultures. The key factors for developing this aim in real-life situations in terms of communication across cultures are as follows; appropriate, effectiveness, anxiety and uncertainty reduction, adaptation factor, face honoring and protection, sensitivity and empathy factor, and knowledge factor.

2. 6. 4. 1. Appropriateness

Appropriateness is defined as the ability to communicate with someone in a socially and culturally sensitive manner so as not to offend or break any rules that would result in insult, face threat, or rudeness. Communication in terms of appropriateness involves considering a variety of strategies and the communication constraints that exist within a specific communication context. Message selection and strategy for communication are guided by these constraints or rules.

Embedded in the cultural norms is the appropriateness of certain types of behaviors and the manner in which communication takes place. According to Philipsen (1992), speech code theory posits that in order to understand communication, one must understand the cultural speech codes “a speech of socially-constructed symbols and meanings, premises, and rules, pertaining to communicative conduct”. These symbols and meanings are culturally distinctive codes for interpreting and explaining intercultural communication. Thus, appropriateness component is germane to ICC and EFL learners and teachers have to keep in mind how to respect appropriateness’s rules in order to be competent communicators in intercultural communication situations.

2. 6. 4. 2. Effectiveness

Effectiveness is defined as that ability to achieve your goals through the communication process. Specifically, an individual must be able to maximize his or her potential for achieving his or her goals by selecting strategies that will allow the individual to achieve his or her success through interaction. Effective strategy selection is critical for clear communication in intercultural settings. Kim (1994) argues that strategic

competency entails a person's ability to select an effective message that allows the other party to derive the intended meaning. However, he (1994: 229) concludes that "different cultural groups have drastically different ideas about what constitutes an effective strategy". Thus, any discussion of effectiveness must consider that cultural perspectives influence the strategy choice and perception of that strategy.

Cultural values are not the same between nations. For example, Western cultures generally view efficiency, or time required to reach an agreement, as an important consideration in measuring effectiveness. However, this quality of Western nations may not hold true for other nations and cultures in other part of the world or even between individuals who do not share the same value of time. There have been several studies that reveal specific cultural differences in interpreting effectiveness. Another germane example, Kim (1994) study of cross-cultural request strategies revealed a difference between Americans' and Koreans' rating of effective strategy. They found that Americans rated direct statement request as the most effective strategy, whereas Koreans rated it with the least effective strategy. Thus Algerian learners and teachers of EFL must be sensitive to others' value of certain strategies as they attempt to succeed when they communicate in intercultural settings.

2. 6. 4. 3. Anxiety and Uncertainty Reduction

Uncertainty reduction theory (Berger & Calabrese, 1975) suggests that it is likely to experience uncertainty about communicating with other individuals or groups, especially when we are unable to predict or explain a stranger's behavior. This uncertainty (both predictive uncertainty and explanatory uncertainty), according to Gudykunst (1998), results in case we are interacting with someone who is different from us. Uncertainty

hinders the quality of communication. Real world communication creates this type of situation. When we are not able to predict the others' behaviors or attitudes (predictive uncertainty) and we are uncertain how to explain the other's behaviors (explanatory uncertainty), we experience in such a case high uncertainty and anxiety. The less certain we are about another individual's behaviors, the more anxious we are.

(Ibid), posits that we have "thresholds of uncertainty" when dealing with other cultures. The assumptions of anxiety and uncertainty are likely to result in misinterpretations, or worse communication mistakes, such as face-threatening or insulting behavior. In the case of intercultural communication setting, this can be devastating to the communicators in case if our uncertainty is below our minimum threshold level. If our uncertainty is above the maximum threshold level, he concludes that we do not want to communicate with the stranger. The ideal range of uncertainty for communicating with someone from a different culture falls between the minimum and maximum threshold level of uncertainty. Communicating in this range allows experiencing enough uncertainty to be motivated and open to new information about the other person with a level of comfort.

In fact, the anxiety we experience is related to our level of uncertainty. The issue of successful communication in intercultural situations is being in the range of maximum to minimum threshold of uncertainty or anxiety. Determining your own level of uncertainty and anxiety requires you to be aware of your own threshold levels in order to ensure the successful intercultural communication.

2. 6. 4. 4. Adaptation Factor

Adaptation is often referred to as the adjustment to a new or unfamiliar situation or setting. Cultural adaptation occurs when one is willing to accept another culture's customs. Bennett & Bennett (2004), argues that "adaptation occurs when we need to think or act outside of our own cultural context". According to Kim (1994), having a diverse behavioral repertoire and knowing when to use it is a key factor to adaptability in new situations. Moreover, when we take into consideration the perspective of the other person, we can construct our identity from their perspective. This newly developed identity is an initial step in the integration process in intercultural communication.

As Neuliep (2003) suggests, ICC means adapting verbal and non-verbal messages to the appropriate cultural context. As a result of this mutual adaptation in communication behavior, learners then can move to a discussion that reflects their deep intentions that leads to the creation of the third-culture phenomenon. Learners need to become sophisticated in adaptation and integrate it in their intercultural communication settings.

2. 6. 4. 5. Face Honoring and Protection

Goffman (1959) introduces the term face as the wish to have a positive social impression on others. Face embodies the concept that individuals want to have others view them with respect and dignity. While face-work is the behaviors and strategies we engage in to establish a positive face. The terms face and face-work are two distinctive concepts. Face is the individual's desire for a favorable impression, whereas face-work is the "specific verbal and non-verbal behaviors that we engage in to maintain or restore face loss and to uphold and honor face gain" (Ting-Toomey, 2005).

The concept of face means different things depending on one's culture. For example, in China there are two types of face. There is a "lian face", defined by Hu (1944) as "representing the confidence of society in the integrity of ego's moral character, the loss of which makes it impossible for him to function properly within the community". The second type is called "mian or mian zi" which means the status one receives for success in life. In every culture, face is considered as an important factor in communicating with others. The degree of importance and the distinctive forms of face vary among cultures.

There are three orientations of face behavior: self-face which is about one's own image, other face for another person's image, and mutual face which is for both self and other's image. Cultures vary in the level of importance they place in preserving these concerns. For example, in the United States, communication is typically more from a self-face concern, whereas in Mexico and Japan, communication focus tends to be from other-face or mutual-face concern. Also, it is important to consider what one expects to demonstrate. Clearly, it is pertinent to have a closer examination into the face strategies when learners are immersed in intercultural communication situations.

2. 6. 4. 5. 1. Types of Face Strategies

There are two types of face-protection strategies: protection of one's own face and protection of another's face. Self-protection face is reflected in messages that allow for one to defend or preserve his or her image to avoid any damage to face. Other face-protection strategies are messages that bolster the other's competency or trustworthiness to prevent damage to the other's face. Examples of such messages

include deflections of embarrassment or shame from the other, providing rationale or justification in the circumstances, or pretending the incident did not occur (Ibid).

Face-threatening strategies entail attacking the other person's image. Often this occurs as an attempt to defend oneself when one perceives another acting aggressively, trying to dominate the communication scene to exert more power, or trying to discredit one.

Face-renovation strategies are used when damage to one's face has already occurred and credibility and trust must be restored. Face-renovation is also a self and other oriented. That is, one can engage in self-face renovation by engaging in behaviors that others perceive as honest and competent. It is also possible to restore another's face by providing arguments and information that increases the other's credibility and sincerity or by using humor to deflect an embarrassing moment. Cupach & Imahori (1993) pay attention that humor is sensitive to one's culture and therefore requires care in its application. It is really necessary to consider the cultural differences in terms of acceptable humor.

Face-renovation allows for repair of damaged face to occur so that communication can continue in the intercultural relationships. For example, in self-face renovation, a communicator may have a person who is highly respected by the other party speak on his behalf (Ibid). Here, we assume that the other's face has been damaged, the communicator have to offer a reasonable explanation for the damage. In fact, the relationship may be enhanced by the face-renovation strategies. In intercultural communication settings where face is important and face damage has long-term effects,

face renovation is an important strategy to have available among intercultural communicators.

2. 6. 4. 6. Sensitivity and Empathy Factor

Bennett & Bennett (2004: 152) offer in their model of development of intercultural sensitivity that, “as one’s experience of cultural difference becomes more sophisticated, one’s competence in intercultural relations increases”. Learners develop cognitively as well as behaviorally into a sensitivity of cultures that move beyond our ethnocentric perspective of viewing others into an integrated view of others and self. This cannot be achieved by acquiring general knowledge about cultural generalities or by personal experience alone. Rather, competency is a result of a new cognitive structure that is authentic, thus creating a better opportunity for successful intercultural communication.

Empathy is an effective feeling. You can teach people to act empathetic but not to feel empathy. One way to enhance learners’ ability to feel empathy towards other cultures is through developing a physiological connection. (Ibid) suggests that to be competent in intercultural communication situations, we need to know cognitively about another culture and generate the feeling for the other culture. He suggests that “with that feeling, behavior appropriate in the other cultural context can flow naturally from our embodied experience, just as it does in our own culture”. By opening ourselves up to our feelings and allowing ourselves to experience what represents the other’s cultural experiences, we are likely to gain valuable knowledge on how others different from us experience or feel life.

Sometimes individuals experience a great sense of difference from the other person and their culture. This experience can result in “culture shock”. Empathy, as Redmond (2000) reports, increases the individual’s intensity of culture shock because they can recognize the differences between themselves and the other cultures. A highly sensitive individual may have a culture shock response, but over time, the empathy may result in a much richer understanding and multilevel identity for the learner as an individual.

2. 6. 4. 7. Mindfulness and Being Present Factor

Mindfulness is a key factor in becoming competent in intercultural communication. Langer (1989: 62) describes mindfulness as “involving developing new categories, being open to new information, and being more aware of others’ perspectives. For example, the Chinese word “ting” means “listening with your ears, eyes and one heart” which refers to the state of being able to imagine new solutions which is an essential factor for successful of communication in intercultural settings. Focusing on opportunities to see someone differently, or a willingness to think beyond the past roadblocks, requires learners to be present in the moment of the intercultural communication. Communicators must not rely on past scripts but rather on moment of creativity that are developed through mindful acts and thoughts at the present moment of communication.

The concept of mindfulness is relatively new to Westerners, but many Eastern cultures embrace mindfulness as part of their cognitive practice in communicating with others. Being present requires to not think about ourselves, nor to be distracted by external physiological or environmental noises, but rather to search for meaning and

commonness with the other person. The mindfulness of communication is about choosing a language that has taken into consideration the other person's culture, interacting with a multicultural identity, and embracing opportunities to act verbally and non-verbally in a reciprocal way.

2. 6. 4. 8. Knowledge Factor

Knowledge about the other person's culture is a critical factor of successful intercultural communication. We must have knowledge about the other's religion, customs, values, language, and politeness strategies. Competency is not only learning about the linguistic features of the EFL. It is about understanding of how language is used to facilitate meaning appropriately. Moreover, languages vary in terms of the amount of variation available to show respect and politeness (Dolinina & Cecchetto, 1998). For example, English has few grammatical mechanisms for differentiating status, whereas Japanese has several grammatical structures for communicating politeness in regards to enquiry, status, and power.

Hazleton & Cupach (1986) also suggest that in order for ICC to take place in case we know; **(a)** what communication strategies will lead to achieving our goals, **(b)** the rules that govern the appropriateness of messages in the specific context, **(c)** the possible consequences that might occur if we deviate from the rules, and **(d)** how to create meaningful messages given the other's cultural perspectives.

One has to understand well the construction of the intercultural communication within a given culture. Both the structure and the process for interacting in the

intercultural communication are relevant information for ensuring successful interaction, especially among communicators who are culturally different.

2. 6. 5. Models of Intercultural Communicative Competence

2. 6. 5. 1. Intercultural Communication

The concept of intercultural communication has become more frequent in context of EFL learning and teaching since its inclusion in the general competences of the common European framework for Foreign Languages education (Council of Europe, 2001). With the advent of globalization, communicators are from variety of cultures, languages, and from larger population centers to small rural communities. For example, hospital's personnel may represent a diversity of cultures; it may have a patient from Africa, an Anglo-American surgical technologist, a primary physician from India, and an anesthesiologist from Southeast Asia. Communicators are just as diverse. This new situation results in the need towards sophisticated understanding of communication across cultures (Rings, 2012: 269).

In order to be able to successfully communicate with people who are different in rank, background, experience, ethnicity, culture, and language, a specific form of culture sensitivity and intercultural communication is needed. Successful intercultural relationships must be based on mutual trust, respect, and understanding. Intercultural communication education can go a long way to help Algerian's EFL learners develop genuine tolerance, so that they can readily attain their goals while perform communication across cultures.

2. 6. 5. 2. Intercultural Competence

The concept of intercultural competence has become ubiquitous in the field of applied linguistics. As its name suggests, it refers to the elements of intercultural communication that is “where knowledge of another language and culture enables a learner to interact effectively with people from that culture, and negotiate between that culture and his or her culture (Moloney, 2007: 10). They point out that the more competent a speaker is in a language, the better the hearer expects his cultural competence to be. As a result of this expectation, if linguistic competence is not followed by cultural competence the speaker will “not be excused easily”. More importantly, if cultural competence is not followed by intercultural competence the learner will “not be tolerated at all.”

Under the communicative approach to EFL education there has been an intuitive view that culture, cultural elements, understanding of other cultures should be included in EFL teaching and learning. With the native speaker ceasing to be an ideal to strive to both linguistic and sociolinguistic competence, including ICC has even more grounds.

Scholars in the field of EFL teaching and learning who try to bridge culture and language, such as Kramsch, (1993) and Risager, (1998), strive to show that EFL teaching and learning should have intercultural components for a number of reasons. For example, (Lazarevic, 2013: 69) states that intercultural language learning is “about how language and culture come into play in creating and exchanging meaning”. Intercultural components help learners to develop an ability to recognize and integrate onto their communication an understanding of themselves as already situated in their own language

and culture when they communicate with others. He also stresses on the importance of meta-awareness, which is about the skills to see links between culture and language.

He believes that intercultural components de-center learners from their own linguistic and cultural context and thus become participants in diversity during the process of acquiring intercultural competence. In the context of EFL teaching and learning, intercultural competence means being to “mediate” between two cultures, being able to “behave adequately in a flexible manner when confronted with actions, attitudes, and expectations of representatives of foreign cultures (Ibid: 70).

2. 6. 5. 3. Communicative Competence

With a change in EFL learners’ needs, two paradigmatic shifts happened in the 1960s, with the attempt to find an adequate answer to the new needs of being able to communicate in EFL, rather than know about it. The first was a move away from producing linguistic competence only, and focusing more on producing communicative competence.

Several decades ago, Chomsky (1964) introduced the concept of linguistic competence as the ideal model for any speaker. In the 1970s, Hymes (1974), proposed a new concept, which was called Communicative Competence “CC”, which corrected and supplemented the first term, since the ability to discern when and how to use language in specific contexts was added to sheer linguistic ability when speaking. By paying attention to the way in which the ability to use language appropriately was acquired. He was placing emphasis on sociolinguistic competence, as a fundamental concept in the

development of communicative language teaching and learning when it was applied to EFL classroom.

Canale and Swain (1980) were among those scholars who tried to redefine and improve Communicative Competence in the USA, and their European counterpart, Van Ek (1986). They define it as “the relationship and interaction between grammatical competence [...] and sociological competence. In this definition, they add to the linguistic and sociolinguistic competences strategic competence as well. Later on, Canale (1983) adds one more competence which is the “discourse competence” as the ability to produce and understand language above the sentence level.

Canale & Swain (1980), point out that the communicative competence does not suppose that it is “the highest or broadest level of language competence”, but rather, it is a “sub-component” of a general language competence. They propose that communicative competence was minimally composed of grammatical competence, sociolinguistic competence and communication strategies or strategic competence. The three level-model of Canale & Swain is structured as follows:

- Grammatical competence includes the knowledge of lexical items and rules of morphology, syntax, sentence grammar semantics, and phonology.
- Sociolinguistic competence is made up of two different sets of rules: socio-cultural and discourse. The former focuses on the extent to which certain prepositions and communicative functions are appropriate within a given socio-cultural context, and the extent to which appropriate attitude and register or style are conveyed by a particular grammatical form within a given socio-cultural context. Rules of discourse are concerned with cohesion and coherence of groups of utterances.

- Finally, strategic competence is made up of verbal and non-verbal communication strategies that the speaker may resort to when breakdowns in communication take place due to performance variables or insufficient competence. These strategies may relate to grammatical competence (how to paraphrase, how to simplify, etc.) or to sociolinguistic competence (for instance, how to address strangers when unsure of their social status.)

Van Ek (1986) suggests that the concept of communicative competence to EFL teaching and learning should always be about personal and social development of a learner as an individual. He introduces a framework for comprehensive EFL objectives which included aspects such as social competence, the promotion of autonomy or the development of social responsibility. His model consists of six competencies; the first four are similar to Canale & Swain's model, with few differences. Van EK extracts two competences, socio-cultural and discourse competence as separate competences, and adds social competence. The model contemplated six dimensions of communicative competence, each of them called competence also. In fact, they are six points of view of a complex phenomenon, which overlap and are mutually dependent. These six competences are as follows:

- **Linguistic Competence:** the ability to produce and interpret meaningful utterances which are formed in accordance with the rules of the language concerned and bear their conventional meaning ...that meaning which native speakers would normally attach to an utterance when used in isolation (Aguilar, 2002: 89).
- **Sociolinguistic Competence:** the awareness of ways in which the choice of language forms ...is determined by such conditions as setting, relationship

between communication partners, communicative intentions, etc. ...[...] this competence covers the relation between linguistic signals and their contextual-or situational- meaning (Ibid).

- **Discourse Competence:** the ability to use appropriate strategies in the construction and interpretation of text (Ibid).
- **Strategic Competence:** when communication is difficult we have to find ways of “getting our meaning across” or “finding out what somebody means”; these are communication strategies, such as rephrasing, asking for clarification (Ibid: 90).
- **Socio-Cultural Competence:** every language is situated in a socio-cultural context and implies the use of a particular reference frame which is partly different from that of the EFL learner; socio-cultural competence presupposes a certain degree of familiarity with the context (Ibid: 90).
- **Social Competence:** involves both the will and the skill to interact with others, involving motivation, attitude, self confidence, empathy and the ability to handle social situations (Ibid).

Later on, Celce-Murcia et al., (2007: 42) propose the action competence as part of communicative competence. He states that CC is the ability to comprehend and produce significant speech acts. The figure below shows a graphic representation of different communicative competence models, as presented by Celce-Murcia comprising the development of communicative competence from Chomsky 1950s till the 1990s.

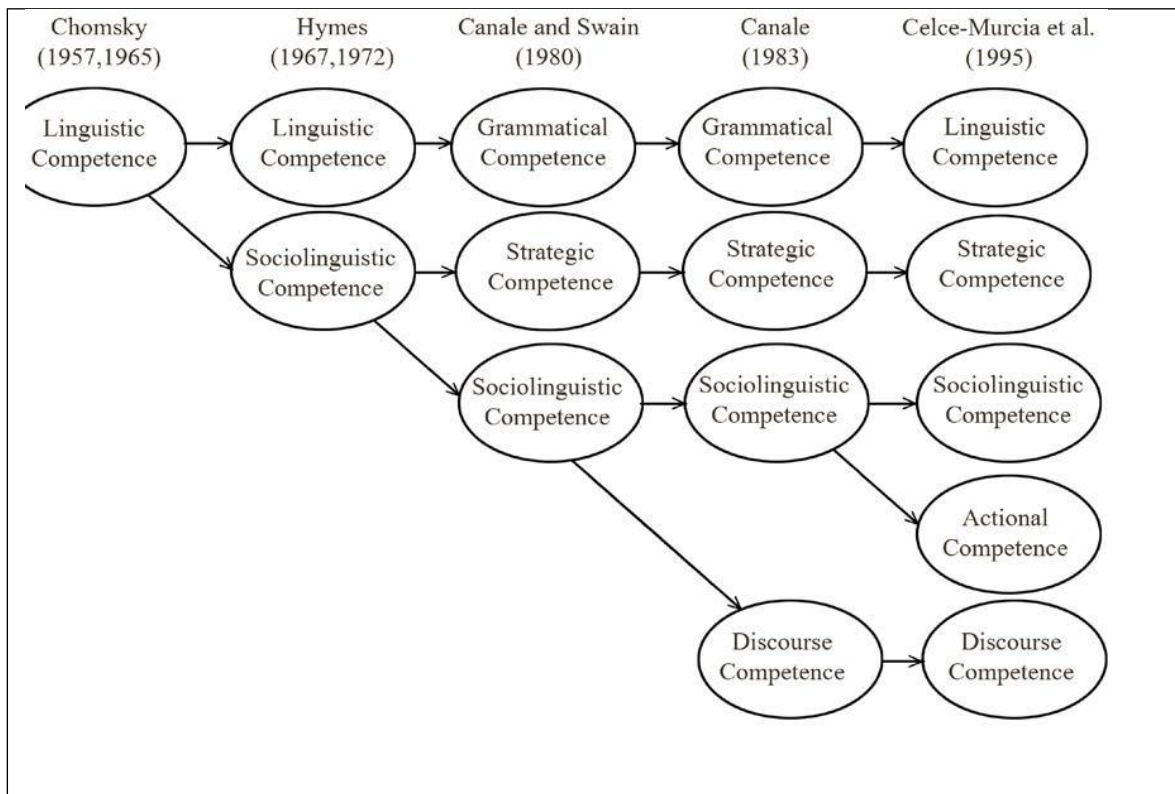


Figure Three: Chronological Evolution of Communicative Competence

These domains are important move in the communicative language classroom, as now the aim is to “acquire the necessary skills to communicate in socially and culturally appropriate ways” (Aguilar, 2002). There are other authors who continue in the same path as Canale, Swain’s & Van Ek’s models, for example, (Lazarevic, 2013: 44) find that CC consists of grammatical competence, sociolinguistic competence, and strategic competence.

2. 7. The Developments Aims within English Foreign Language Classroom

2. 7. 1. Linguistic Competence

During the past hundred years a shift in emphasis in the overall aim of EFL education has taken place. Before the educational reform at the end of the ninetieth century, it was considered enough to have knowledge about a language. The changes

occurring in the past century were slow. (Larzen, 2005: 32), the study of languages in the first third of the twentieth century, was closely linked to the field of philology. The language of text was the object of careful explication and interpretation in terms of the age and culture to which it belonged. Since language, literature and culture were closely connected, one could say that philology represented a genuinely interdisciplinary approach to the study of text.

However, much of this general cultural orientation was lost in the period between the 1930's and the 1960's, which saw the emergence of strictly formalism and structuralism modes of thinking. Educators at that time tended to ignore, or perhaps even deny, the importance of socio-cultural context for the understanding and learning of the language. They thought that learning the distinctive features of language such as grammar, phonology, vocabulary, and the learners were expected to understand and use the language correctly. In other words, general structural laws of language were thought that they are enough to ensure the necessary of linguistic competence.

2. 7. 2. Four Language Skills

Later on, the four language skills “listening, reading, speaking and writing” were highlighted as the main language skills that every language learners has to learn. Interestingly enough, these are still today listed as objectives in curricular documents. Meanwhile, however, the integration of the social dimension of language was still missing (Ibid) refers to such conditions as setting, communicative intention and the relationship between the interlocutors, as not significant to language education under the structural approach to language.

2. 7. 3. Communicative Competence

Later on, there was a new paradigm to language education which entailed a shift in the overall aim of EFL instruction from linguistic competence over socio-linguistic competence to CC. Educators realized that it was not enough for the EFL learners to be able to produce structurally correct phrases and sentences if they lacked the skills of using and producing phrases and sentences in real communicative context. This was, thus, the time when language structures were replaced by lists of language functions in curricular texts (Ibid).

These new circumstances gave birth to the “Communicative Competence”. This term is derived from Hymes (1972), but he has applied into EFL education by introducing six partial abilities, which should be seen as different aspects of one concept:

- Linguistic competence (phonology, grammar, and grammar)
- Sociolinguistic competence (how language is used in various contexts.)
- Discursive competence (ability and willingness to interact with others.)
- Strategic competence (strategies for how to cope when runs out of words.)
- Social competence (ability and willingness to interact with others.)
- Socio-cultural competence

Van EK (1986) stresses that any EFL speaker cannot be regarded as communicatively competent unless he or she possesses a certain insight into the socio- cultural context which every language is an integrated part of, and which he adds to the list of CC. The latter concept consists of a set of knowledge and skills related to communication. The “communicative turn” in language teaching and learning, particularly

in EFL, has in fact been criticized by Byram and among others, for emphasizing speech acts and discourse competence rather than cultural competence. However, the understanding of culture now starts to gain recognition as an important component of EFL studies.

2. 7. 4. Cultural Competence

As far as cultural dimension into EFL education is concerned, in the beginning, the term used for the cultural dimension was “background”, because the idea was to give learners some additional information about the target countries they were studying. Many attempts to teach and learn culture were followed by what was called “4-F approach”, focusing on folk-dances, festivals, fairs, and food (Larzen, 2005: 33). Step by step, the integration of culture into EFL education changed its focus from historical, geographical of sociopolitical bits and pieces about specific nations to a deeper analysis of ideas and values shared by the members of social groups.

2. 7. 5. Intercultural Competence

Later on, in the 1990’s intercultural competence emerged as the guiding concept for the overall aim of EFL education. The term first was introduced by Byram (1997), and his research on intercultural skills as well as his noteworthy contribution to the formation of the language program of the council of Europe is recognized worldwide. His conceptual framework is worth clarifying, since it has influenced many other researchers and also bears great significance on the current study. (Ibid) and his colleagues define acting in intercultural communication situations as bringing tow cultures into a relationship.

They stress that the outcomes of teaching and learning languages and cultures should be the ability to see how different cultures relate to each other in terms of differences and similarities, and to act as mediators between them, or rather between people socialized into them. It is a question of being able to understand the perspective of others as well as to question one's own perspectives. This mediation, according to Byram & Zarate (1997), also means being able to look at oneself from an "external" perspective when interacting with others and to analyze one's own behavior as well as hidden values. Persons with the ability to take a double perspective by bringing into contact two sets of values, beliefs, and behaviors are called "intercultural speaker".

2. 7. 6. Intercultural Communicative Competence

Since the 1990's, intercultural communicative competence (ICC), has been the key term, which has been included in the theories and researchers in a number of international documents. According to Doye (1999), this comprehensive competence integrates the cognitive (knowledge of languages and cultures), the pragmatic (the competence to perform speech act) and the attitudinal domains (open-mindedness and tolerance) in EFL education. Byram's elaborate model of ICC includes the basic component of CC, in addition to Van Ek's concepts of linguistic, sociolinguistic, and discourse competence, which Byram redefined. According to the figure below, Byram (1997) also pays great attention to the locations of learning, where the teacher and the learner have different respective roles. He wants to present a general framework that would be applicable in different contexts, for different levels of teaching and for different types of language learning.

It is important to note that the outcomes are not limited to encounter with members of the specific TC whose language the learners are studying. The knowledge, attitudes and skills to be learned are directed towards communication with members of other cultures in general. (Larzen, 2005: 37), evaluate the Byram's model, he states that it is too general in terms of weaknesses, whereas its strength lies in the fact that it enables the formulation of distinct teaching aims.

As outlined above, the past 20-30 years have seen a number of developments leading to a fundamental rethinking of the aims of language teaching-more specifically EFL teaching and learning-, and have results in a more deliberate focus on cultural issues. The move away from the traditional approaches of EFL (Grammar Translation, the Audio-Lingual, and the Direct Method, and even Communicative Method) is not an easy process especially most of the approaches tended to underestimate the role of cultural dimension. As pointed out by (Ibid), research into the role of culture in EFL classroom was to underpin the new directions which EFL learning and learning was taking such as intercultural competence and ICC.

The successive developments referred to as the "cultural turn" were certainly influenced by the transforming social and the historical context in the modern world. Generally speaking, what was happened is a shift in emphasis from the WHATs and HOWs to the WHYs of EFL education. She asks her relevant question about EFL teaching and learning "why do we learn languages?" she suggests an answer to her question by stating that learning another language is above all a means to learning otherness, languages and cultures are not an end in themselves, but they are about understanding other people through their language use and their culture. She distinguishes two significant shifts in

language education. The first one is from historical, geographical, and institutional knowledge to cultural learning in a broader sense. The second one is a passage from cultural competence to intercultural competence.

In short, culture today is no longer seen as something external to the activity of language teaching and learning. The ongoing research into culture integration approach in language education is now of great importance as a means of clarifying the objectives of EFL teaching-learning and how these objectives are implemented in the classroom.

2. 8. Intercultural Communicative Competence Education

When two people talk to each other, they do not just speak to each other to exchange information; they also see the other as an individual and as someone who belongs to a specific social group. These considerations have influence on what they say, how they say it, what response they expect and how they interpret the response. In other words, when communicators interact among each other their social identities are unavoidably part of the linguistic and social interaction between them. Moreover, when people communicate at a national level using a EFL, this may influence them and makes them actually aware of their national identities because they see each other as the representatives of a country or nation that they belong to (Byram, 2002: 9).

The previous considerations lead to consider the dimension of the ICC in EFL education which aims to develop EFL learners as intercultural mediators who are able to engage with multiple identities and to avoid the stereotyping which accompanies perceiving someone as through a single identity. The ICC teaching and learning is about perceiving the interlocutor as an individual whose qualities are to be discovered, rather

than as a representative of an externally ascribed identity. Intercultural communication is communication on the basis of respect for individuals and equality of human rights as the democratic basis for social interaction (Ibid).

So, the intercultural dimension in EFL teaching and learning continues to help learners to learn the linguistic competence needed to communicate what they want to say in correct, effective, and appropriate way. In addition, it develops their intercultural competence i.e. the ability to ensure a shared understanding by people of different social identities, and their ability to interact with people as complex human beings with multiple identities (Ibid, 10).

The intercultural dimension needs to be aware that there is more to be known and being understood from the other person's perspective. As a consequence, the "best" communicator is the one who is neither the native nor the non-native communicator, who can help people see relationships between their own and other cultures, and can help them acquire interest in and curiosity about 'otherness', and an awareness of their own cultures seen from other people's perspectives (Ibid).

To sum up, integrating the intercultural dimension into EFL teaching-learning is in order to reach the following aims;

- First, to provide learners with an intercultural competence as well as linguistic competence;
- Second, to prepare them for interaction with people of other cultures;
- Third, to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviors; and
- Finally, to help them to see that such interaction is an enriching experience.

The present research uses the ICC to support the general agreement that intercultural education should become an integral part of EFL education in all cultures and societies at large.

2. 9. The Intercultural Communicator Model

It seems that taking the native speaker as a model for EFL learners may not be the right choice for the following reasons; one reason is that adopting the native speaker as a model means creating an impossible target to attain, with the consequent inevitable failure. As Byram (1997: 11), explains “the condition under which a language is learned and acquired in current educational systems makes the ideal of bilingual speaker an objective difficult to attain”. Another reason for dismissing the native speaker as an ideal model is that we may be creating the wrong kind of competence, as the learner would be almost linguistically relinquishing completely one language and everything else attached to it for another one, in which he would be considered a “native”.

As far as the previous reasons are concerned, Aguilar (2002: 91) suggests a reconsideration of the learners’ goals as well as the acknowledgment of the learners’ cultural and linguistic background. The latter idea gives birth to the replacement of the native speaker as a reference point for the EFL by the intercultural speaker. The idea is that EFL learners are individuals who bring with them their learning experience their socio-cultural identity as members of their native culture. Intercultural speakers act as “mediators” between two cultures. The concept of “mediator” includes aspects both linguistic and cultural; by communicating in an EFL, the learner is also becoming a dual-culture person whose native culture will always be part of his or her identity. The term “intercultural mediator” might be appropriate as well, since we are talking about bridging

cultures. However, as Byram (2003) points out, the emphasis on the term “intercultural speaker” is useful because it keeps the links with language.

The intercultural speaker has the ability to manage communication between people of different cultural identities and languages, and he is also able to come out of himself and take another perspective, which will allow him to bring into interaction different interpretations of reality. Aguilar, (2002: 92), one of the advantages of taking this intercultural speaker as a model is that this concept places the learner at the center of the teaching and the learning processes, something that fits with the learner-centered approach that has been widely adopted as an effective way of teaching and learning an EFL, as the interaction, implicit in the idea of the intercultural speaker as a mediator between two cultures, places the learner at the heart of the teaching and learning processes.

According to Larzen (2005: 34), the intercultural speaker is that one with the ability to take a double perspective by bringing into contact two sets of values, beliefs, and behaviors. Byram & Fleming (1998, cited Ibid) define “the intercultural speaker” as “someone who has a knowledge of one or, preferably, more cultures and social identities and has a capacity to discover and relate to new people from other contexts for which they have not been prepared.” (Larzen, 2005: 34) following Byram, specifies the three principle qualities of the intercultural speaker which are as follows:

- A multilingual competence
- A sensitivity to the identities in inter-lingual and cross-frontier interaction
- An ability to mediate/relate own and other cultures.

To sum up, it is a must to observe that a change of goal from native-like speaker to the intercultural speaker should not in any way be seen as lowering the standards of achievement currently expected of the EFL learner; it is just a question of changing the point of view and realizing that the competence of the intercultural speaker and the native-like speaker is not the same linguistically and culturally speaking. What is required today is teaching and learning EFL that will enable the learner to function effectively and appropriately in contexts where the TL and culture are in play.

Conclusion

The chapter overviewed three related issues. It highlighted the issue of culture in EFL classroom, then the concept of ICC in EFL and finally the development aims in EFL education. The main aim behind clarifying these issues is to show how they are contribute towards reaching the aims of EFL teaching and learning in EFL classroom context and to contribute to the strengthening of the research questions.

In any way, the chapter gives a clear picture of the body of relevant literature of the next chapter which will address the issue of EFL classroom elements “EFL teachers, EFL learners, and EFL textbooks” as the main manifestations of culture-based contents in the EFL classroom.

Chapter Three

English Foreign Language Classroom as the Main Manifestations of Culture-Based Contents

Introduction

This chapter reviews the relevant literature in search for the place of culture in EFL classroom triangle with an attempt to answer the following research sub-questions:

- What is the place of culture-based contents in the EFL teachers teaching?
- What is the place of culture-based contents in the EFL learners learning?
- What is the place of culture-based contents in the EFL classroom “EFL teachers, EFL learners, and EFL textbooks”?

The chapter is divided into three sections; the first section is about culture-based contents in the EFL teachers in relation to EFL teaching theories, teacher’s variable in culture teaching, teacher’s cognitions, perceptions, beliefs, attitudes, and towards an intercultural language teacher: in search for an appropriate model for data collection. The second section is about culture-based contents in the EFL learners in relation to culture learning in the EFL classroom learning theories, learners’ variable in culture learning, learners’ cognitions, perceptions, beliefs, attitudes, experiences, expectations and then towards an intercultural language learner: in search for an appropriate model for data collection. The last but not least section is about culture-based contents in the EFL classroom triangle “EFL teachers, EFL learners, and EFL textbooks”. It presents some useful ideas related to the educational documents and more specifically to textbooks in

terms of definitions, the situation of textbook's in Algeria, the role of textbook in EFL classroom, and finally towards textbook's evaluation and checklists of evaluation; in search for an appropriate model for data collection.

3. 1. Section One: Culture Place in the English Foreign Language Teachers

3. 1. 1. Teaching Theories

Globalization is one of the major defining characteristics of modern society. It has enormous effects on all aspects of life. The field of EFL teaching is one of them. The effect of globalization upon EFL teaching deserves high consideration. Because it is becoming more universal, therein, its teaching process should become more specialized, making it more accessible to its speakers in all real-life situations.

Brown (2000) defines teaching process as helping learners to learn how to do something, giving instructions, guiding something, providing with knowledge, causing to know. Furthermore, he states that teaching process cannot be defined apart from learning process. Teaching process is facilitating learning process, making learners able to learn, setting the conditions for learning. The matter of understanding of how the learner learns will determine the philosophy of education as a whole in terms of the teaching process, the approaches, the methods, and classroom techniques.

In the past, the field of language teaching was more concerned with the acquisition of the arbitrary convention rules of grammar. Learners were limited to the digestion of language rules rather than with the communication features. Nowadays the teaching of a language is primarily concerned with communication itself: getting learners to produce and interpret language creatively such as in intercultural settings. "Today language

teaching is not easily categorized into methods and trends. Instead, it is important for each teacher is required to develop a sound approach to various foreign language classrooms” (Ibid).

Teachers use different approaches to teach language as they find unique talents in their learners who differ from each other, as well. Teachers can use particular designs and techniques for teaching EFL in a particular context. The teachers’ task is to understand the properties of those relationships (Ibid).

Brown (2000) mentions that the “Strategies-based Instructions” aim to emphasize the application of both learning and communication strategies to classroom learning and make classroom an effective atmosphere for learning. As far as EFL teaching, he advises teachers to help their learners by making them aware of their own style preferences as well as strategies derived from these preferences. They need to apply them into their pedagogy for the sake of making their learners both consciously and unconsciously practice successful strategies while they learn.

Ur (1996) thinks about language teaching and contends that practice is the key factor for the learners’ effective learning. Practice is related to exercise and activities. Also, Hardley (2001) introduces insights generated recently in the field of language teaching. She states that, when teaching an EFL, a teacher should consider that opportunity must be provided for the learners to practice the target language in a range of contexts which are likely to be encountered in the target culture. Also, opportunity must be provided for active communicative interaction among learners. The teaching process opportunity must be provided to serve the learning process by encouraging learners to practice the language in real-life situations and more importantly through

carrying out a range of functions likely to be necessary in dealing with others in the target culture.

3. 1. 2. Teachers Variable in Culture Teaching

Researches about the topic of teachers' variable in EFL classroom suggest that a teacher should be a philosopher, geographer, historian, philologist, and literacy critic. To Altman (1981: 11-13), the teacher functions as a "skillful developer of communicative competence in the classroom", dialectologist," "value clarifier," and "communication analyst". And with reference to Kane's (1991: 245-247) impressive "Taxonomy of Cultural Studies Objectives", the teacher needs to be anthropologist and ethnographer, intercultural educator, and, of course, comparative sociolinguist mastering the both ins and outs of culturally determined linguistic variation.

The empirical researches on the teacher's role suggest that it is important for the teacher, within or outside of the classroom environment, to explicitly take on the role of culture educator and deliberately assist learners with their process of cultural analyses. Robison (1981) investigates the issue of teacher's variable and concludes that goals, attitudes, priorities of the EFL teacher are important considerations because without the teacher's active involvement, learners become more rather than less ethnocentric in their attitudes towards the TC.

Cultural conflict between teachers and learners means when a clash between teacher's culture and learner's culture occurs, it is likely to prevent learning process. In the EFL classroom context, there is a possibility of this phenomenon occurring because the teacher has been given a role of acting as a transmitter of another culture (Spindler,

1974), even when the teacher and the learners come from culturally similar background. For this reason, Byram (2003), and his colleagues single out the intercultural experience as the most important factor. If a teacher's personal experience with the TC is limited, this restricts the teacher's ability to teach culture. Consequently, it leads learners to question the credibility of the teacher to serve as a cultural informant, and thus constraints the teacher's ability to help learners to bridge the home and TCs. Intercultural experience is ultimately indispensable for the development of authentic intercultural competence which involves knowledge, attitudes, and behavior.

3. 1. 3. Teachers' Cognition

The above title refers to the "unobservable cognitive dimension of teaching what teachers know, believe, and think" (Borg, 2003: 81) and the relationship of these mental constructs to what teachers do in EFL teaching classroom. It further refers to the teacher's beliefs, thoughts, attitudes, knowledge, and teaching principles, as well as judgments and reflections on the teaching practice. It seems that teachers' cognition plays pivotal role in a schematic conceptualization of the teaching process.

Teachers' cognition is considered to be a crucial impetus of teacher improvement and an intrinsic factor of teacher behavior. Several studies regarding this issue have been undertaken. In the field of EFL teaching, Borg (2003) & Gatbonton, (1999) are among the leading scholars whose work has constructed the general framework for studying language teacher cognition. Research of language teacher's cognition mainly involves how teacher cognition is related to their past experience, knowledge, perception, beliefs, thoughts, attitudes, and environmental factors.

3. 1. 4. Teachers' Perceptions

In the field of EFL teaching, significant roles of teacher's perception have been highlighted. (Srakang & Jansem, 2009) argues that teacher's perceptions influence what teachers do in the classroom. They add that teachers' perceptions influence what teachers do both inside and outside classroom. Therefore, teachers must be aware of what they perceive when conducting their daily teaching practice either in the classroom context or outside it. This means that teachers' perceptions are the basis for directing the teaching process successfully in terms of forming their judgments or making decisions.

They further state that teachers' perceptions help them to gain deeper understanding of their behaviors in classroom and provide more guidance for enhancing their practices. In short, teachers' perceptions play a crucial role in the realm of language classroom interaction. So, in any pertinent discussion there must be a reference to the impact of teachers' perceptions. Within this study it is important to note how teachers perceive the culture-based contents in the EFL classroom.

3. 1. 5. Teachers' Beliefs

The issue of teachers' beliefs seems to be a subject of inconclusive debate. It is argued that still little is known about teachers' beliefs and that no consensus is reached as to the exact nature of this construct (Bellalem, 2008: 28). The reason for this, as it is justified, is the fact that beliefs are complex and abstract in nature which makes them difficult to research. In addition, much of the debate around teachers' beliefs generally focus round the relationship of teachers' beliefs and teachers' knowledge as whether they are two distinctive terms or two terms for the same coin. For example, Kagan (1992,

cited in Ibid) argues that beliefs are form of knowledge. She maintains that teachers' personal knowledge can be viewed as beliefs. This knowledge increases with the increase of teachers' experience to become part of a system of professional knowledge that affects teachers' classroom decisions.

For the sake of clarifying the construct of beliefs, Pajares (1992, cited in Ibid, 29) further provide a synthesis about the nature of beliefs as follows;

- Beliefs are formed early and tend to be preserved throughout time, experience, reason, and schooling period.
- People develop their belief system that encompasses all the beliefs acquired through the process of cultural transmission.
- The more the belief is acquired, the more difficult it is to change. Especially for adulthood stage.
- They play a key role in defining tasks and selecting the cognitive tools with which to interpret, plan, and make decisions about tasks put into discussion.

For this study, teachers' beliefs can be seen as that opinion towards culture-based contents in the EFL classroom. The researcher believes that teachers' beliefs play an important role in shaping all the teaching process and affect largely their input quality.

3. 1. 6. Teachers' Attitudes

An attitude is often defined as a state of readiness, or a tendency to respond in a certain manner when confronted with particular stimuli. Social psychologists consider that attitudes arise from deeply rooted personality characteristics and value systems within individuals, and that they become manifest in the form of opinion. The main

difficulties in measuring attitudes are that **(a)** the object of an attitude can range from the very specific to the very general; **(b)** attitudes are not static; and **(c)** attitudes are both shaped and changed by socio-demographic circumstances and life experiences (Siniscalco & Auriat, 2005: 55).

In the field of EFL classroom research, the measurement of attitudes has become an important issue in attempt to monitor the “affective” outcomes of schooling practices. The popular approach to attitude has been via the use of attitudes scales (Ibid).

Attitudes scales usually consist of a number of attitude statements which are presented to respondents with request that they should indicate whether they agree or disagree. Scaling techniques are deployed in order respondents along some underlying attitudinal continuum. The current research intends to use attitudinal statement in the questionnaire tool to collect data about teachers’ attitudes.

3. 1. 7. Teachers’ Cognition

EFL teachers’ perceptions of culture and subsequently the degree of their willingness to internalize culture-based contents teaching was justified previously that ICCeducation is crucial to the realization of the main goals of EFL education in promoting learners’ learning of ICC in the EFL classroom. In relation to the ICC and EFL classroom, there have been numerous studies exploring this relationship.

Secru et al. (2005: 2) argues in his study about the relationship between EFLteachers’ perceptions regarding the teaching of culture in EFL classroom and on how teaching practice relate to the expected EFL and intercultural competence teacher. Their data reveal that teachers are moving towards becoming intercultural teachers.

Another study about the teachers' views about EFL education with respect to ICC is conducted by Aleksandrowicz (2003) in a broad European context which reveals that few teachers explore the issue of culture-based contents in a systematic way. Although most of the teachers recognize the important role of culture-based contents in professional life, they still lack a clear understanding of how to integrate it into EFL teaching environment. A variety of similar researches in different contexts such as in Australia by (Liddicoat, 2003) show that there is no clear framework for conceptualizing culture-based contents in language programs due to teachers' obscure perception. Furthermore, there is a lack of resources of culture-based contents such as a framework to design curricula, syllabi and textbooks.

3. 1. 8. Intercultural Language Teachers

It has become the custom to teach EFL in secondary schools as if learners were to become holidaymakers in the foreign country. They have the language needed for survival in such situations and are given some useful but rather superficial information about the country in question. This however has no effect on their view of their own identity and that of others; they are implicitly invited to remain firmly anchored in their own values and culture" (Byram, 1992: 11). From the above speech, it seems that cultural studies become an integral part of language teacher education.

The best introduction into intercultural language teaching starts with a discussion of what culture is and on which points cultures generally differ. In this respect, culture in an attractive modern definition means: "the collective mental programming which distinguishes the members of one group or category of people from another" (Hofstede, 1991: 16). He also shows that the communicative problems caused by differing cultural

orientation between the participants become apparent. That is why cultures need an explicit code to formulate information to a larger extent in the sense that negotiation of what is meant by what is said between representatives of cultures is something inevitably. For example, drawing up business contracts between Japan (collectively organized) and the USA (individualistically organized) is, therefore, not easy.

The question of culture in teacher education starts to gain attention. For example, in many but not yet all European countries; future teachers have the opportunity to spend a period of residence in a country of the target language. In such cases, teachers are introduced into culture in general and the target language culture in particular. But it may be difficult for financial, geographic reason to organize a prolonged stay abroad in the target language community. In this case other ways have to be sought to approximate as much as possible to the realization of the intercultural aims in the EFL classroom such as focusing more on the cultural differences, take the advantage of the available technologies, be in touch with the press in various countries, etc (Willems, 2002: 15-16).

It stands to reason that teachers educated on the basis of these didactic approaches, might be inclined later on to teach as they were taught. Narrow-minded stereotyping on the part of the learners might be combated in this way, provided that teachers have learned to deal with the stereotypes in a responsible way.

3. 2. Section Two: Culture Place in the English Foreign Language Learners

3. 2. 1. Learning Theories

The way a language is learned must be taken into consideration alongside of how language is taught. Tayler (1949) presents two factors while teaching language. The first

one is the way learners learn, which determines the learning philosophy, and the second one is the way the content is designed, which determines the teaching philosophy. Moreover, there are a number of theories about how an EFL is learned.

Henriques, (2003: 25) concludes that language learning begins around age two and declines with cerebral maturation in the early teens. He speculates that adult learners speak EFL with an accent of the previous acquired language because the ability to learn new form of language are inhibited as the result of the firm structuring of neural processes through cerebral lateralization. In this respect, John & Newport (1989) have argues that there is an age-related decline in proficiency for language prior to pubertyage, and that there is a random variation in achievements among learners who areexposed to EFL later in life.

In fact, the first language plays an important role of EFL learning. Hurley (2000) concludes that the phenomenon of transfer happens because learners suffer interference from the old habits. He contends that there is a distinction between learning and acquiring a language. He says that the acquiring a language is a natural process which occurs in an unconscious way. On the other hand, learning a language is an artificial process which occurs in a classroom setting in which learners are made aware of the language content to be applied in a conscious way.

Schutz (2002) affirms that an essential feature of the learning process is that it awakens variety of internal developmental processes that are able to operate only when a child is in interaction with people in his environment.

A far as language learning theories are concerned, Brown (2000) referring to competence and performance notions, believes that competence is one's underlying

knowledge of the system of a language “all the pieces of a language and how these pieces fit together”. Performance is actually production of linguistic events in terms of both receptive and productive processes. In the receptive process the learner receives and interprets the comprehensive input, and in the productive process the learner uses the language meaningful output. Gass & Selinker (2008) point out that, “crucial to the success of any conversation is the ability to understand and to be understood”.

Spolsky (1989) notes that language is primarily a social mechanism, languages are learned in social contexts. Even the case of the first language, there is an influence from social factors concerned with special relations of child and his family. Social factors have even more importance in the case of EFL learning because of the greater complexity of the EFL’s learner social context and resulting increase in its ability.

In the case of Algeria, EFL is learned within the academic setting .i.e. in the classroom setting. The environment outside the classroom has less or even no influence on the process of EFL learning. The process of learning EFL occurs just in schools where the exposure is limited to the interaction among teachers and learners on the textbooks’ contents. The exposure is artificial and it is created only in the classroom setting.

3. 2. 2. Learners Variable in Culture Learning

For many EFL educators, an important reason for bringing culture into the classroom setting has been the hope that the incorporation of culture will increase learner motivation and improve attitudes towards using the EFL language in its real situation by communicating with people who are culturally different from them.

Learners' background variable such as relative status, congruence, attitude, integration, closed or open attitudes, amount of time in the culture, size of the learning group, and cohesiveness of the group of language learning. Schumann's acculturation model (1986) suggest three strategies taken by language learners: total adoption of the TC (assimilation), preservation of the HC (total rejection of the TC), and "acculturation," which he defines as learning to function in the new culture while maintaining one's own identity. Form the acculturation respect, EFL is slightly different from Second Language classroom, in that the need for assimilation or acculturation is practically not in the same degree, as Byram & Morgan (1994: 7) suggest, "understanding the target culture is appreciated but generally only as a support to linguistic proficiency."

In regard to the factor of culture's role in improving the learner's attitudes towards the EFL and its culture; many researchers maintain that the linguistic experience and proficiency do not automatically lead to improved attitudes towards members of the TC. Within this in mind, bringing the real world into EFL classroom has been found to have a positive influence and improve attitudes under certain circumstances. Porebski & McInnis (1988), submit that increased contact leads to positive attitudes rather than the reverse.

In this respect, they argues that "positive attitudes" as the willingness of learners to seek out speakers of the TC. In addition, researches on learners' attitudes seem to gravitate around the notion of "contact" and its role in the embryonic stage of intercultural development and more studies show that "contact" improves attitudes rather than vice-versa. In this sense, it appears that favorable contact leads to the discovery of cultural similarities at particular and of the common humanity at large. In short, the working question within the learners' variable in EFL culture-based contents

then becomes how to help EFL learners move beyond this still ethnocentric stage of intercultural development and into the intercultural stages where acceptance of cultural differences are the norm of behavior.

3. 2. 3. Learners' Beliefs, Attitudes and Perceptions

EFL learners bring to language learning classroom a complex set of attitudes, experiences, experiences, and expectations. Their success and progress of EFL learning depends largely on how well or ill matched is their style with the socio-cultural factors that include, among other things, Learners' beliefs, attitudes, and perceptions. EFL learners often hold different beliefs or notions about EFL learning. Cortazzi (1990) suggests that learners' beliefs have the potential to influence both their experiences and their actions as language learners. Thus, learners' behaviors and actions in the classroom are predetermined by their beliefs, perceptions, and attitudes.

Horwitz (1988) holds firmly that belief about EFL learning lead to deployment of strategies. He feels that nearly all behaviors are controlled by beliefs. He stresses that learners' beliefs may either contribute to, or impede the engagements of learners in the process of EFL learning, and accordingly the learning outcomes. In a similar line of thought, Coterrall (1995) argues that learners' beliefs regarding the different aspects of classroom culture determine their readiness for, and acceptance or rejection of the ideas and practices of recent EFL teaching and learning theories.

3. 2. 4. Learners' Experience

The experience of previous language learning predisposes learners to certain expectations about EFL learning. It is important to note that EFL learners possess some

knowledge about language and EFL learning, which influences their learning behavior. Tarone & Yule (1989) say that previous language learning experience influences learners' approach towards learning. EFL learners' experience of language learning, therefore, has to be taken into active consideration to examine how it may impact their progress in EFL learning. EFL learners' experience contributes to the development of their beliefs regarding the process of EFL learning.

3. 2. 5. Learners' Expectations

Expectations of EFL learners are another socio-cultural phenomenon that significantly influences learners' development and their sense of progress. EFL learners have expectations about the content and method of EFL learning. When contents, materials, and teaching methods conform to the expectations of the learners, they may feel motivated, they may enjoy their learning, and the learning achievements may also be high. In other words, in case both teachers' and learners' expectations are congruent and, at least, close, EFL learning would be easier and the learners may experience better progress. On the other hand, if the teachers' and learners' expectations are diverse, they may constitute barriers to both teaching and learning process (ibid).

3. 2. 6. Intercultural Learners

With a major focus on developing the EFL learners' ability to use language appropriately in its authentic cultural context, intercultural EFL learning contrasts with established traditions that emphasize learners' knowledge of formal features. In any EFL classroom, it is not uncommon to find teachers and learners who had experienced

different models of education develop different styles about the different aspects of classroom culture.

Culture in EFL classroom is believed to serve as a framework for the perception of others and guides the interpretation of classroom interaction. It seems necessary to examine the cross-cultural differences and similarities that occur in the process of teaching and learning in order to analyze not how teachers and learners make sense of the classroom interaction, but also how these different expectations influence the way learners view their own progress in the EFL learning process (Ibid).

EFL learning often involves learning how to view different cultures. An ideal EFL classroom should encourage learners to make effort to understand all the target cultures as well as the sources cultures available and help them to remove cultural misconceptions and biases. Learners should be guided to look at all culture categories, types, topics and themes more critically. Gardner (1985) argues that cultural beliefs have an imperative impact on the EFL learners' learning process.

3. 3. Section Three: Culture-Based Contents in the Educational Documents

3. 3. 1. Culture-Based Contents in the Curriculum

3. 3. 1. 1. Definitions of Curriculum

The working definition can go any way along the range from the list of subject of a course to the perception of the ultimate goal of education as a whole. What is required when referring to the term is "the grasp of the basic notions education involves as well as

the structural organization every author states his definition (Bodegas, 2007: 276). Some of them defined it as:

- “The educational purpose of the program”. This definition refers to the ends that have to be achieved by any educational program. It has to be understood in the broadest sense as the philosophy, purpose, design, and implementation of the whole program (Ibid).
- “The content teaching procedures and learning experience will be necessary to achieve educational purpose”. It refers to the totality of content to be taught and learned and aims to be realized within one educational program (Ibid).
- “Some means for assessing whether or not the educational ends have been achieved” (Ibid). It has to do with curriculum evaluation in terms of examining the impact of the curriculum on classroom performance and to take actions accordingly. Furthermore, to update its content and design according to recent social, economic, technological, scientific, and more precisely intercultural changes in terms of recent advances in educational research and educational paradigms (Benmati, 2008: 176).

To conclude, a curriculum is a vital part of any educational system. It provides a focus for a class and sets goals for the learners throughout their study. It also provides educators with a guide about what they do teach, learn, progress, and how to evaluate. It is the interplay of planning, classroom teaching/learning, and evaluation in a specific context. In other words, the common working definition of it is “... as concerned with the planning, implementation, evaluation, management, and administration of education programs” (Nunan, 1993: 5).

3. 3. 1. 2. Types of Curriculum

3. 3. 1. 2. 1. Curriculum as Product

It is concerned with the act of transmitting of facts, skills, and values to the learners. It also stresses mastery of conventional school subjects through traditional teaching methods (Tayler, 1949). This type of curriculum is no longer used today.

3. 3. 1. 2. 2. Curriculum as Practice

It provides opportunities for EFL learners to construct knowledge such as linguistic knowledge. It also provides a basis for planning a course, studying it empirically and considering the grounds of its justification (Stenhouse, 1975).

3. 3. 1. 2. 3. Curriculum as Praxis

It strives to emancipate learners from the ideological distortions that might disempower bias their minds. In addition, it seeks to enable individuals to become critically aware of how they perceive the world and their acting in it (Grundy, 1987).

3. 3. 1. 2. 4. Curriculum in Context

It puts great interest on developing socially and culturally knowledge and skills to contribute to both personal and collective autonomy. Also, it approaches the impact of structural and socio-cultural processes on teachers and learners (Cornbleth, 1990).

3. 3. 1. 3. Curriculum of English as a Foreign Language

Richards (2001) points out that there are five curricula for EFL curriculum; each one of them emphasizes a different approach in the curriculum and a different respective goal of teaching English as a foreign language. The five curriculum of EFL education are as follows:

- **Academic Rationalism:** this one considers that the content is the basis for a curriculum and mastery of content is an end in itself rather than a means to solve social problems or provide means to achieve the goals of the curriculum (Ibid: 28). It emphasizes the role of content.
- **Social and Economic Efficiency:** it stresses on the economic needs at individual, societal, and national levels for the teaching-learning of English as a foreign language (Ibid, 29). It is interested on economic needs as an important goal.
- **Learner-Centeredness:** it highlights the central role of the learners as the center of the teaching-learning process. By this, it stresses the individual needs of learners, their experiences, their need to develop awareness, self reflection, critical thinking, learning strategies, and other qualities and skills which are important EFL for learners to develop (Ibid, 29).
- **Social Re-constructionist:** it is about the roles that learners and schools are being assigned for to address social injustice and inequalities. In EFL education, this curriculum interests to strengthen learners and to help them bring change in their lives (Ibid).
- **Culture Pluralism:** it prepares learners to participate and take actions in several different real life contexts and cultures. This curriculum emphasizes on the

intercultural competencies that make learners interact successfully in intercultural settings (Ibid). It is imperative to mention that cultural needs have to be taken into consideration when developing any EFL curriculum.

These curricula are as a response to the general objectives of EFL education that can be summarized as follows “foreign language instruction must give the pupils capabilities for functioning in foreign language communication situations”. The tasks of the instructions are to accustom the pupils to use language skills and educate them in understanding how people live in other cultures. In addition, the pupils learn that a language, as a skill subject and means of communication, requires long-term and diversified practice with communication. As an academic subject, EFL is a cultural and skill subject (Larzen, 2005: 68).

3.3.1.4. Culture-Based Contents Perspectives Curriculum

Politically, socially, religiously, and economically speaking, preparing EFL curriculum to meet the requirements of culture seems slightly difficult, although there are universal and general grounds on which all academic communities with different cultures can base their EFL policies (Robotjazi, 2008: 255). The general grounds for planning a curriculum for culture are as follows;

- **The Geo-political Ground:** if the target learners live in a situation where they have face-to-face interaction with the native speakers of the target language, their needs will be different from those who are in constant contact, as visitors, or for those who use the target language as a Lingua Franca. In this context, societal and

individual perspectives are equally important; individual learners' needs may differ from the general level contact in a society (Ibid).

- **The Learning Ground:** since curricula are usually determined to some degree by bodies rather than the classrooms' elements, it is also necessary to analyze the parameters set by such bodies in order to see whether there are constraints imposed which contradict the objectives of ICC (Ibid).
- **The Development Ground:** it is concerned with the cognitive and affective development of the learners. Although individual learners develop differently in many aspects, so it is important to give considerations to this element in the teaching and learning process. In this sense, it must be turned into a positive factor when educators deal with learners (Ibid, 256).
- **Identification of Objectives Ground:** objectives in EFL education curriculum shall not be excluded in any way; rather they must be interculturally developed so that the real communicative teaching and learning standards are guaranteed. In this case, whatever purposes the EFL learners may foster in their minds, the communicative competence need, where cultural competence is implicitly contained, and will never be ignored (Ibid).
- **The Culture Threshold:** it is about the shift from linguistic to communicative then into cultural or culture competence. It enables learners to use the EFL successfully without ambiguity. This threshold can be seen through the geo-political, economic and other circumstances with the countries where the target language is spoken (Ibid).
- **Hierarchical Order Ground:** it refers to a certain order while curriculum developers state cultural components. For example, stereotypes of the people of

the target language can be included in the early stages of objectives then towards more complex and analytical portions can be postponed to later levels. Moreover, some intercultural practices can be prioritized such as geographical factors and historical events then abstract phenomena such as relations, affections, and interpretations can be placed later in time. For example, culture is not only capital “C” culture but more importantly small “c” culture, as much as elements of culture, all categories of culture that in detail deal with what people really in common do and act (Ibid, 257).

- **Material as Cultural Elements Ground:** designing EFL curriculum appears to be challenging and requires a lot of time, effort, and ground to cover all pertinent linguistic and cultural aspects. However, there are ways to cope with these challenges and requirements. For example, cultural as a content and dynamic process should be incorporated into EFL classroom in a contextualized manner. In addition, in teachers who should be the direct responsible to highlight the cultural concepts involved in textbooks and directly involve learners to engage in the activities, which are aimed to call for cultural points (Ibid, 258).
- **Cultural Authenticity Ground:** many proponent of using authentic materials believe that authentic materials in EFL classroom ensure a direct relationship to educational objectives. On this basis, materials developers have to integrate materials in the way they can help the learners. Culturally speaking, authentic culturally loaded materials do not only motivate learners, but also provoke teachers to better handle the EFL culture they are dealing with. In principle, as far as culture integration is concerned, authentic materials in EFL curriculum is stated

as follows; “it is believed and talked about by people who are credible and recognizable as real human beings” (Ibid, 259).

With these eight grounds for planning for ICC curriculum in mind, it is believed that the curriculum developers who incorporate positively all the mentioned grounds are more likely to develop learners’ perspectives to view the world from multi- angles in the sense of making them intercultural speakers.

3. 3. 1. 5. Algerian National Curriculum

EFL education is seen as trigger for the development of learners’ cultural skills (Larzen, 2005). The cultural-skills objectives are formulated with the relevant Ministry of National Education Curriculum “January 2005”. It is assumed that EFL learners have completed some necessary cultural skills in the four years of English provided by the Middle School EFL syllabus. For secondary school levels is as follows:

3. 3. 1. 5. 1. First Year Level

For the first year secondary school level, the learners of the EFL will be able to;

- Encourage the learners to explore different cultural aspects and the way of life in the TC of other different communities linguistically and culturally.
- Encourage them to communicate successfully with the people who represent the TC.
- To understand similarities and differences between cultures-between source and target cultures.
- Be in favor of positive attitudes of otherness’ culture. (Benarbia, et al., 2008: 5-6)

3. 3. 1. 5. 2. Second Year Level

For the second year secondary school level, the learners of EFL will be able to;

- Understand the values of the others, for example, similarities and differences related to food, dressing habits, celebrations, and traditions.
- Understand that being different is not being a matter of inferior or superior, for example, become aware that peace culture is a national and international matter.
- Discuss the issue of equality and sharing of wealth with poor people and see how solidarity can be used towards deprived people.
- Understand how different societies contribute to the advancement of science and technology.
- Compare disasters at home and abroad, compare attitudes in coping with disasters in different countries and explore the issue of international rescue.
- Bring awareness that efficiency is the key for understand the value of work, be cooperative in team work, and be honest. (Ibid, 2005: 5-10)

3. 3. 1. 5. 3. Third Year Level

For the third secondary school level, the learners of EFL will be able to;

- Bring awareness that each civilization has contributed to the progress of mankind.
- Develop positive attitudes towards otherness.
- Understand and seize importance of fighting fraud, money laundering, and corruption at national and international levels.
- Be made aware of what educational systems have in common at world level.
- Be made aware of the differences and specificity of each country.

- Understand the importance of integrating the culture of a society into advertizing.
- Understand the contribution of Arab, Persian, etc astronomy to great discoveries.
- Become aware of others' thoughts, feelings, and emotions in to know how to communicate successfully with them. (Ibid, 2008: 5-10)

3. 3. 2. Intercultural Communicative Competence in the Syllabus

3. 3. 2. 1. Definitions of the Syllabus

First it would be appropriate to begin with terminological comments and clarify the definitions of the terms “curriculum” and “syllabus” since there are several conflicting views. Part of the confusion stems from the North American understanding of the term “curriculum”, which is often used interchangeably with syllabus. Both of the terms are used in North America to mean a teacher’s requirements for a particular course. In addition to the distinction made between them. The latter term has been a more difficult concept to define since there are many interpretations. Some of them are as follows;

- “... the specification of the teaching program or pedagogic agenda which defines a particular subject for a particular group of learners ... a syllabus specification, then, is concerned with both the selection and the ordering of what is to be taught” (Widdowson, 1990: 127). In this sense, a syllabus is a more localized document which focuses more on the actions that take place at the classroom context.
- Nunan (1993: 8) sees a syllabus as a “process that focuses more narrowly on the selection of grading and content”. It refers to the content or subject matter of an individual subject.

- Dubin & Olshtain (1997), argues that “a syllabus is a more detailed and operational statement of teaching and learning elements which translates the philosophy of the curriculum into a series of planned steps leading towards more narrowly defined objectives at each level”. It refers in this interpretation that a syllabus is an interrelated document which explains in details the content of the curriculum.
- Hadley (1998) states that “a syllabus is an endorsement of a specific set of sociolinguistic and philosophical beliefs regarding power, education, and cognition... that guide a teacher to structure his or her class in a particular way”. So, it means that a syllabus represents the adherence to some set of beliefs that have to be translated through the designers’ views on education, and cognition.
- Others think about the syllabus as an educational procedure by which it “... replaces the concept of “method”, and the syllabus is now seen as an instrument by which the teacher, with the help of the syllabus designer, can achieve a degree of “fit” between the needs and aims of the learners and the activities which will take place in the classroom (Yalden, 1983: 14). It suggests that the syllabus functions as central points that links between educators at all levels.

3. 3. 2. 2. Types of Syllabus

It is agreed upon the idea that syllabus design is thought to be based essentially on a decision about the “units” of classroom activity, and the sequence in which they are to be performed (Alshumaimeri, 2009: 2). In addition, various types of approaches to syllabus design have been elaborated, employed, and implemented in various teaching situations. There are three important types of language syllabi. However, there have been

continuous attempts to categorize each of the three types into two main strands. The following section discusses the classification of language syllabi into three main types and each type is classified into two main strands.

3. 3. 2. 2. 1. Type « A » Syllabus versus Type « B » Syllabus

White (1988: 44) has classified language syllabuses into two main types, type “A” and type “B”. He says that in relation to language teaching syllabuses, the type “A” and type “B” syllabuses can be summarized in terms of the distinction between an interventionist approach which gives priority to the pre-specification to the linguistic or other content or skill objectives on the other hand; and non-interventionist, experiential, natural growth, approach on the other, which aims to immerse the learners in real-life communication without any artificial pre-selection or arrangement of items. The principles of each type are as follows:

3. 3. 2. 2. 1. 1. Type “A” (interventionist) Syllabi

They are concerned with what should be learned. They divide the language into small, discrete units and evaluate the outcomes in terms of the mastery of the language (White, 1988). It is this kind of knowledge which, he suggests, is not available for “unplanned discourse”, that is, the kind of language use which occurs in spontaneous communication where there is no time or opportunity to prepare what will be said. The basis for such syllabuses is on the following items:

- The focus is on form, function or skills;
- On objectives to be achieved, content to be learned;

- And on lists of items to be learned, whether these are grammatical, categories of communication function, communicative and cognitive skills.

To conclude, the type “A” or “interventionist” language syllabi contribute directly to the target language knowledge which involves in general knowledge about the language.

3. 3. 2. 2. 1. 2. Type “B” (Non-Interventionist) Syllabi

They are concerned with how the EFL is learned and how this language is integrated with the learners’ experiences. Evaluation criteria are set by the learners themselves (White, 1988). The basic principle guiding this type is the focus on the “primary processes” in which the content is subordinate to the learning process and pedagogical procedures. The basis for such syllabi is on the following items:

- The concern of the type “A” syllabus designer is to consider “HOW” rather than “WHAT”;
- The priorities are psychological and pedagogical matters rather than linguistic matters;
- They are the background of the current teaching approaches which are named as “a learner-centered approach”.

3. 3. 2. 2. 2. Synthetic Syllabus versus Analytic Syllabus

Alshumaimeri, (2009), make the classic distinction between synthetic and analytic syllabi in the EFL classroom. They are as follows;

3. 3. 2. 2. 2. 1. Synthetic Syllabi

They present the target language in a course of gradual accumulation of separately taught parts, and rely on the learners' ability to combine the pieces accurately, Long & Robinson (1998). They are similar to type "A" syllabuses in White (1988) in which the EFL learning process is seen as the steady accumulation of linguistic rules and items: "different parts of language are taught separately and step by step so that acquisition is a process of gradual accumulation of parts until the whole structure of language has been built up".

(Ibid) indicates that the learners' role is "to re-synthesize the language that has been broken down into a large number of small pieces with the aim of making his learning task easier". It characterizes many conventional EFL textbooks in which they are similar to type "A" syllabi.

Long & Robinson (1998) have provided some drawbacks of the synthetic syllabuses in EFL education. The major problems include the following points:

- Absence of need analysis;
- Linguistic grading through focus on forms;
- Lack of support from language learning theory;
- Tendency to produce boring lessons, despite the best effort of highly skilled teachers, textbooks writers, and curriculum developer;
- Production of many more false beginners than finishers.

3. 3. 2. 2. 2. Analytic Syllabi

Alshumaimeri, (2009: 13) states that “analytic approaches are organized in terms of the purposes for which people are learning language and the kinds of language performance that are necessary to meet those purposes”. In this sense, they present the target language in a process of natural sets of chunks, without linguistic control, and rely on the learners’ competence to use the EFL appropriately (Long & Robinson, 1998). Others update Wilkin’s definition, “analytic syllabuses are those that present the target language whole chunks at a time, in molar rather than molecular units, without linguistic interference or control”. The term “analytic” refers not to what the syllabus designer does, but to the operations required of the learner to recognize and analyze the linguistic components of the language chunks presented. The analytic syllabuses’ principles are as follows:

- they rely on the continued availability to the learners of innate knowledge of linguistic universals and the ways can vary, knowledge which can reactivated by exposure to natural samples of the target language.
- Procedural, process, and task syllabi are examples of the analytic syllabus.

Long & Robinson (1998) have provided some drawbacks of the analytic syllabuses in language education. The major problems include the following points:

- Lack of needs analysis and accuracy;
- And deprivation of the opportunity to speed up the rate of learning.

3. 3. 2. 2. 3. Product-based Syllabi versus Process-based Syllabi

3. 3. 2. 2. 3. 1. Product-based Syllabi

They emphasize the product of language learning and are prone to intervention from an authority (Rabbini, 2002). This type is also divided into the following sub- approaches;

3. 3. 2. 2. 3. 1. 2. The Structural Approach

It is a syllabus in which the content of the language is a collection of the forms and structures, usually grammatical elements such as verbs, nouns and so on Rahimpour, (2010: 1661). The focus is on the outcomes or the product in terms of grammatical items and a failure to cover other aspects such as phonology and morphology.

3. 3. 2. 2. 3. 1. 2. The Situational Approach

It is the one in which the content of the EFL is a collection of the functions that are to be performed when language is used, or of the notions that language is used to express. For example, informing, agreeing, apologizing, requesting, and promising and so on which are situations that reflect the way language is used every day outside the classroom Rahimpour, (2010: 1661). It is a learner-centered rather than subject approach since it heightens the learners' motivation to use the EFL in real-world situations.

3. 3. 2. 2. 3. 1. 3. The Notional/ Functional Approach

It is the one in which the content of language teaching and learning is a collection of a real or imaginary situations in which EFL occurs. Such as seeing the dentist, asking

directions in a new town, and buying a book (Ibid). This approach is based on the needs analysis which implies a focus on the learners.

The step-by-step procedures followed in the product-based syllabi to language cannot be considered as providing a full satisfactory answer to the communicative objectives. That is why, another alternative which relies on learners' experience would be more important to discuss. The following section introduces the process-based syllabuses.

3. 3. 2. 2. 3. 2. Process - Based Syllabi

They focus on the specification of communicative tasks and learning activities that learners will undertake during the course (Rabbini, 2002). Process-based syllabi developed as a result of a sense of failure in product-based syllabi which have been regularly attacked for lacking a true understanding of communicative values. They come as a response to enhance communicative language skills. It is a process rather than a product. This type is also divided into sub-approaches such as skill-based approach, content-based approach, task-based approach, and competency-based syllabus.

3. 3. 2. 2. 3. 2. 1. Skill-Based Syllabus

It is the one in which the content of teaching and learning is a collection of specific abilities that may play a part in using language (Rahimpour, 2010: 1661).

3. 3. 2. 2. 3. 2. 2. Content -Based Syllabus

It is the one in which the primary purpose of the instruction is to teach and learn some content using the language that the learners are also learning. An example of it is a science class taught in the language the learners need or want to learn (Ibid).

3. 3. 2. 2. 3. 2. 3. Task - Based Syllabus

It is the one in which the content of the teaching and learning is a series of purposeful tasks the learners need to perform with the target language. Its primary purpose is to create favorable conditions and to facilitate language developments (Ibid). The program is arranged around tasks such as information- and opinion gap activities, it is in order that the learners perceive the target language subconsciously while consciously concentrating on solving the meaning behind the tasks. It focuses more on practice, and uses tasks to encourage learners to use the target language communicatively. The overall selected tasks must be relevant to the real-world needs (Benmati, 2008: 183).

3. 3. 2. 2. 3. 2. 4. Competency - Based Syllabus

Competencies consist of a description of the essential skills, attitudes, knowledge, and behaviors required for effective performance in real-world task. The competency-based approach has had a major influence on syllabi. It first emerged in the United States of America in the 1980s and was widely adopted in many parts of the world. By the 1990s it became the state-of-art in curriculum development. Algeria is a part of the world and it adopts it in EFL education. According to (Ibid, 181), within this approach, a learner will be able to;

- Achieve purpose of exchange and provides all information accurately.
- Explain circumstances, causes, consequences, and solutions as required.
- Use grammar and vocabulary appropriate to register and cultural settings.
- Interpret gestures and other paralinguistic features.

This syllabus is based on bringing the outside real-world situations into the EFL classroom context. It seems to be more relevant for learners who lack exposure to the foreign languages. The table below summarizes the salient characteristics of these syllabi;

Product-Based Syllabuses	Process-Based Syllabuses
<ul style="list-style-type: none"> -Teachers as decision makers -Content is defined by the authority. -Content is a gift to the learner. -Objectives are defined in advance. -Subject emphasis -Doing things to the learners -Determined by authority and experts -Focus is on language parts, rules, etc. -Focus is on form. 	<ul style="list-style-type: none"> -Both are decision makers. -Content is defined by the learners. -Content is brought by the learners. -Objectives are described afterwards. -Process emphasis -Doing things for and with the learners. -learners' and teachers' negotiation -Focus is on real-life communications. -Focus is on meaning.

Table Two: Comparison between the Two Types of Syllabus

3. 3. 2. 4. Functions of the Syllabuses

A syllabus indeed fulfills many functions in a course, and those functions can vary depending on the desires of the instructor. Here are some of the most useful functions:

3. 3. 2. 4. 1. as a Contract

At its core, the syllabus represents an agreement between the instructor and classroom teachers and learners regarding the nature of a course. It is in many ways a promise with your learners of what is expected to complete, when they will complete, and how they will be evaluated? In a way or another, it serves as a contract between

curriculum developers, syllabus designers, and teacher-learners in which they indicate their understanding of the course policies in terms of content, approaches, and objectives.

It is important to note that while you must stick with the policies set forth in the syllabus, it does not mean that the document has to be inflexible. In fact, it is quite smart to incorporate some flexibility to accommodate emergent circumstances that might arise during the course of a class (McKeachie, 1986). The teacher has the freedom to modify the content, materials, etc, in case he thinks that they are not well integrated in order to realize all the learning goals and aspirations of EFL classroom.

3. 3. 2. 4. 2. as a Communication Device

The syllabus is likely the first form of communication that learners will receive from curriculum developers and syllabus designers. It is important to indicate through the language content, overall teaching and learning philosophy, use of syllabus, and objectives which reflect upon the personality of the syllabus designers. Thanks to the syllabus, a communication pattern can be established by helping the learners to get to know you, and as an opportunity to anticipate important questions your learners might ask about the course, its objectives, the set of strategies that will enable them to attain these objectives, and the teachers in their turn provide clear answers at the level of their aspirations (Tapp, 2010).

3. 3. 2. 4. 3. as a Learning Tool

A learner-centered syllabus is that one which helps promote learning and intellectual development in learners in all aspects. It serves as a powerful tool for

learners' success in their courses in terms of the final goal "the markers that will keep them on track" Aimeur, (2011: 32). Syllabus designers should be cautious of what to include and exclude. They must strive to tailor it to meet the specific needs of their course, learners, and EFL classroom goals.

3. 3. 2. 4. 4. as a Plan

It is through the content to be taught and learned, the organization as well as sequencing of the materials are among the tasks of the syllabus designers. For example, the sequencing of the topics and materials in the syllabus convey to both the teachers and learners what the syllabus designers find important and what order the topics will be dealt with. It shows the teachers the manner in which the learners will accomplish the learning goals (Ibid).

To sum up, it always plays a continuous point of contact between all the classroom elements, curriculum developers, and syllabus designers. It is imperative to be thoughtful while designing the syllabi and the more thoughtful they are the more functional it will be for all the people involved in the EFL classroom. So, a well-structured syllabus can help learners have a complete understanding of the course as well as their roles as learners.

3. 3. 2. 5. Culture Areas in the Syllabus

3. 3. 2. 5. 1. The CEF Area

Saluveer, (2004: 23-24) offers a list composed of seven areas that are considered as the main features of a particular European culture. The seven culture's areas presented in this area are as follows:

1. **Every day living:** such as; food and drink, holidays and working practices,
2. **Living conditions:** such as; housing conditions, earnings, etc,
3. **Interpersonal relations:** such as; class structure, family structures, and relations between generations,
4. **Values, beliefs, and attitudes:** such as; social class, wealth, regional cultures, sub-cultures, minorities, and arts,
5. **Body language:** such as; punctuality, gestures, non-verbal gestures, etc,
6. **Social conventions:** such as; ways of dress, behavioral conventions, conversational conventions, etc,
7. **And ritual behaviors:** such as; birth, marriage, death ceremonies.

3. 3. 2. 5. 2. Byram and Morgan Area

Byram & Morgan (1994: 24-25) propose an important culture area which is to take one sample community where the target language is spoken to be taken for a closer study. It seems that they are interested in the TC by which it helps learners to orientate themselves in the foreign culture and understand it through clear comparisons. They offer nine analytical areas of culture which should make up a minimum content. They state that a culture with language is about history, geography, social institutions, and identity as cultural areas that can be then compared and contrasted with learners' own culture. These nine issues are;

1. **Social identity and social groups:** it includes aspects of culture such as; social class, sub-culture identities, ethnic groups, and cultural minorities, etc,

2. **Social interactions:** it is about the different relations among the members of one society. They include verbal and non-verbal behavior, greetings at different levels and ranks, gender relationships and taboos, etc,
3. **Beliefs and behaviors:** it is about the different distinctive certain actions and practices of any given society such as going to school, going to church and their meanings, routine behaviors such as how to use transport means, etc,
4. **Socio-political institutions:** it includes the different bodies that are in charge of managing people's public matters such as government, law, order, and health care, etc,
5. **Socialization and the life cycle:** it includes the social means that integrate the members of any society to each other such as family, and school, etc,
6. **National history:** it means the decisive moments, events and the historical periods in any community such as great revolutions, great victories, etc,
7. **National geography:** it is about the geographical marks that characterize any community such as distribution of population, topography, and climate, etc,
8. **National cultural heritage:** it includes the national cultural events in the sense of uniting past with present and even with the future, etc,
9. **Stereotypes and national identity:** it is about explaining the stereotypes and the symbols of national stereotypes and their significances in addition to the national identity which is a crucial subject in any culture discussion.

3. 3. 2. 5. 3. Stern Area

Stern (1992, cited in Saluveer, 2004: 25), suggests six areas of culture into a language syllabus. He provides two justifications for his choice which are **(a)** the

suggested areas are the most likely for the language learner to acquire **(b)** the language learner must have a physical location to which to relate the target language. The Stern's culture areas in language syllabus design, there is a room of agreement with the Byram & Morgan's culture areas in the sense that they both suggest that teachers should make a choice of a particular country or region where the language is spoken. The six areas to culture are as follows;

1. **Places:** it refers to the physical location to which to relate the target language. It is important to specify the community of the target language.
2. **Individual persons and way of life:** it is the most important culture area for Stern. This area has two functions; the first is that it makes learners familiar with the customs of the target community. The second one is it helps them to explore beliefs, attitudes and thoughts of its individuals.
3. **People and society in general:** it enables learners to identify significant groups indicating considerable information about their social, professional, economic, and differences. Stern also claims that it is important for learners to delve into the native speakers' views about their society and the relations in it.
4. **History of a particular country:** EFL learners are required to know about the historical account of the target community. Some of the historical accounts like; historical development, historically significant symbols, historical personalities as well as critical issues of the past and present.
5. **Institutions:** it means all the systems of government, education, social welfare, economic institutions, political parties and the media. He emphasizes on the idea that learners have to be aware of these institutions in order to offer a room for comparing the learners' home institutions with that of others.

- 6. Art, music and other achievements of the target language:** they are important for learners to be familiar with them up to the extent that these are common knowledge in the speech community in order to form what he calls “common literacy”.

3. 3. 3. Culture-Based Contents Place in the Textbooks

3. 3. 3. 1. Textbook Theory in the Classroom

Textbook is considered as the curriculum end-product, from the development phase, through design, to implementation and then to evaluation. The curriculum is approved and turned into marketable product in the form of textbook. Textbook is a major part of the teaching-learning documents.

Textbooks provide guidance for both teachers and learners. They present an attempt to distill the knowledge of a particular discipline. They are the primary source of knowledge for learners and the most reliable guide for the teachers. They are the primary resource for learners and for teachers as well. They may be presented in two facets; ideological or pedagogical. They represent, on the one hand, the community and reflect its beliefs. On the other hand, they are pedagogical as they serve as guidance for teachers in their teaching role and for learners in their learning role.

It can be concluded from the presentation above that textbook is an important educational document for both teachers and learners. A good textbook should be well designed, clear, and attractive. Concerning learners, they should meet the learners’ need in terms of content and quality. It helps both learners and teachers to operate effectively

in the classroom setting. So, all textbooks should provide a sense of direction, coherence, and continuity to enhance the learning outcomes.

3. 3. 3. 2. Textbooks Variable in the Classroom

It is agreed upon the idea that textbooks used in culture teaching-learning generally present a certain way of looking at the world, that is, through the cultural lens of the textbooks designers. Prior to the 1940s, many textbooks were written on the basis of mono-cultural perspectives. For Kramsch & McConnell-Ginet (1993), cultural elements were incorporated on the basis of their comparable importance in the home culture of the authors.

Within the advent of the functional and communicative proficiency approaches in the 1970s, and all through 1980s, the textbooks viewed as snapshot, and only one of many, through which the culture could be understood (Ibid). The target culture was entering the classroom context via “authentic cultural materials.” Nonetheless, the main findings of studies concerning culture’s place in textbooks, in many respects, they still a problematical questions.

The Durham researchers (Byram et al., 1991) found that textbook variable is used extensively as instructional guide, and determined themes and sequence of material. Thanks to textbooks, learners have an opportunity to compare between cultures. In few words, the available research on educational documents emphasizes the primacy of textbook in the EFL classroom and specifically the culture-based contents should be given more importance in textbooks.

3. 3. 3. 3. Definition of Textbook

A textbook's definition, according to Richards & Schmidt (2002, cited in Benmati, 2008: 185) is a book on a specific subject used as a teaching-learning guide. According to other definitions a textbook is an instrument for teaching and learning in a book form in which certain topics are methodically organized to allow studying (Prucha, 1998, cited in Bublik, 2011: 7). Furthermore, the term "textbook" includes books made and published for educational purpose or even any book used as a help tool in the classroom context, they are intended to serve several groups of users, which include teachers and learners. Generally speaking, they are used as important instruments for transmitting values, skills and even attitudes to the younger generations (Johnsen, et al., 2001 cited in Lappalainen, 2011: 7).

Speaking about books used in lessons, it is important to distinguish between two terms and these are "textbook" & "course book". In fact, the term "textbook" is used in its broad sense of an organized set of teaching-learning materials. According to Longman (2009: 298), "textbook is a book that contains information about a subject that people study, especially at school or college. "Course book" is a book required for a particular subject. It is used for studying from and it is used in classes regularly. So, the term "textbook" is commonly referred to as course book.

According to the previous interpretations, EFL "textbook" should be presented in most lessons of EFL classrooms. Teachers and learners should use it systematically following the school curriculum because it provides them with the image of the target language and culture. EFL textbook has a position in the Algerian school and, therefore, it

has the power to determine what the EFL and studying of English are. History of textbook in Algeria is further discussed in the next title.

3. 3. 3. 4. A Brief Overview of the Textbooks Situation in Algeria

When it comes to teach EFL the textbook issue would be considered as among the one of the important topics in countries like Algeria. The EFL is one of the compulsory subjects in the Algerian curriculum. Just after the independence, the Ministry of National Education established an organization to textbooks documents for schools following the same syllabus at a national level.

A secondary school in Algeria includes 3 levels of studying and in each level there is one textbook for English as a foreign language. EFL teachers and EFL learners are supposed to cover one textbook during each level. As mentioned earlier, among the research samples and population of the current study are the three EFL in-use textbooks “*At the Crossroads*” which is designed for secondary school first level, “*Getting Through*”, which is designed for secondary school second level and “*New Prospects*” which is designed for secondary school third level.

EFL textbooks have been undergoing huge changes in terms of contents, objectives and form in order to correspond with the knowledge required from the secondary school learners. Prior to (2002) EFL textbooks were conceived mostly as grammar textbooks because at that given time the EFL teaching, learning and goals were linguistic ones “to study language meant to study grammar theory in most cases” (Bublik, 2011: 9). There were many examples of textbooks designed under the product curricula, product-based syllabi and Grammar-Translation Method. But it cannot be certainly in a

way or another to blame the authors for this methodical approach, since learners were not expected to use it in real-life environment.

Today the situation is completely different. EFL is present virtually everywhere and learners can be in contact with an EFL through many sources such as radio broadcasting, the television the internet and also face to face contact. Mere memorizing of grammatical, linguistic structures, and translating sentences grammatically is not enough and it is important to develop the four integrated language skills alongside communicative, cultural goals which are seen as central to language learning-teaching and need to be balanced equally (Ibid).

The recent circumstances of EFL education imply that EFL textbooks must ensure that they are not only suitable, but also capable of helping EFL teachers and learners to realize the pedagogical goals of the nowadays EFL curricula and syllabi. That is why, after the (2002) reforms, the three target textbooks for secondary school levels are issued by the National Curriculum Committee of the Ministry of National Education, relying altogether on the Competency-Based Approach “CBA”. The latter stresses on many outcomes such as it is shown in the textbooks themselves “the cultural outcomes for their parts are in-built, i.e. made to be part and parcel of the process of teaching and learning at all times, notably through a pertinent typology of activities (*New Prospect*, 2006).

3. 3. 3. 5. The Role of the Textbooks

There has been an enormous body of research on the role of the textbooks. The case of using textbooks in the Algerian EFL lesson is seen as a common part of teaching and learning and you can probably see textbooks in most, if not in all, classrooms today.

EFL textbook is seen as a means by which teachers and learners come to a fruitful interaction. From the teachers' side the textbook provides material, a syllabus structure and successful lessons. From the learners point of view there is a visual record of progress, easier access to material, with the possibility to review work at home. The textbook can provide a positive feedback for them (Bublik, 2011: 8).

Goodman (2010) comments on the role of EFL textbook by saying that there is nothing wrong with using a textbook. He highlights the fact that textbook brings topics; ideas, and methodology, it is a source of resources and teachers can rely on it. It is an important tool for teachers because it usually provide them with all necessary grammar, language issues, communicative matters, and intercultural points that teachers can easily expand if learners from their part are in need to or dismiss in the case they are familiar with them.

(Korpela, 2007) describes language course books as the "visible heart of any English language teaching program". This description is always held quite true. They are generally viewed as a tool in realizing the goals which have been already set in the curriculum and syllabus in regard to learners' needs, thus they are inevitably components of a language course. The central role of textbook in language learning and teaching has been stated by Cunningsworth (1995) as:

- A resource for presentation material (spoken, written, visual, textual);
- A source of activities for learners' practice, and communicative interaction;
- A reference and most trusted source;
- A syllabus that guides the language sources;
- A resource for self-directed learning or self-access work.

The wide spread use of textbooks in EFL classroom context requires little further explanation. It continues to play an essential role in EFL classroom all over the world (Lawrence, 2011). The importance of textbooks is so extensive that it is almost a universal element in EFL teaching and learning processes as Hutchinson & Torres (1994) suggest: “the textbook is an almost universal element of EFL teaching; millions of copies are sold every year, and numerous aid projects have been set up to produce them in many countries ... No teaching-learning situation, it seems, is complete until it has its relevant textbook”.

3. 3. 3. 6. Textbook: Pros and Cons

The present section lists some of the pros and cons of EFL textbooks. They are as follows:

- Textbooks provide a readily available reference of EFL materials for teacher to focus on rather than having their energy dispersed by preparation of teaching materials.
- They can provide a blueprint of how lessons shall be conducted.
- They serve as a tool to motivate and stimulate the EFL teaching and learning.
- They can enhance the learning of language and make it more effective.
- They allow for carefully planned and systematic presentation of the syllabus and explain more curriculum guidelines.
- They are particularly useful for guiding inexperienced teachers of how to deliver their lessons in terms of communicative and intercultural ways.

- They can be extremely valuable EFL device, especially in situations where motivating authentic materials are difficult to compile in EFL classroom context in an organized manner especially in the Algerian secondary school setting.
- They are of numerous benefit also for learners, they can act as a reference point for them to check their progress, keep track of their development, as a tool for revisions of previously taught items as well as familiarize them with the new items that will be taught soon, and they can also potentially save learners from teachers' incompetency and deficiencies (Lawrence, 2011: 6-7).

With the many advantages of textbooks, (Ibid) they also have the following disadvantages;

- At one extreme, the wide use of them can be seen as an educational failure.
- The overuse of textbook may develop in many teachers a heavy habit of reliance on them and, therefore, become uncreative. The latter situation may lead to an adverse situation in which the teacher “teach the book” rather than teaching the language itself and its culture.
- They are inadequate to sufficiently cater for the complex dynamics of the process of language teaching and learning and they may hinder the spirit of imagination because they lead to develop in teachers an idea that the content of the textbooks are more superior to theirs.
- Learners may dislike the content in the textbooks and they may feel that it is too limited and imposed on them, consequently they may associate EFL classroom with boredom.

- The heavy reliance on textbooks may not leave a room for teachers to use other teaching media or the use of the new technology.
- Normally, it is the teacher responsibility to direct the learning process instead of the textbooks which should be used just as a helping tool.
- Teachers should familiarize themselves with the national curriculum and decide on how to direct their EFL classroom because it is merely possible that they understand the national curriculum differently from the textbooks' authors, and want to put into practice the guidelines of the curriculum aspects more properly than textbooks. Teachers have a central role in the EFL classroom so it is a teacher who brings his ideas and chooses a suitable approach for learners' individual needs.
- The role of textbooks should not be overestimated. An EFL does not need to be taught strictly only with a help of textbooks. There are plenty of other materials that can be used.
- Using textbooks in various ways is one of the necessities of EFL teachers. Nevertheless, teachers should not use the textbooks word for word. Teachers are required not to use the textbook blindly because all learners are different and have different needs and levels of knowledge.
- Teachers should work out the best ways to use their textbooks in the sense of integrating their own contribution but they should never let the textbooks use them. Textbooks must be at the service of teachers and learners, not their masters.
- Not all textbooks are good and a teacher must know how to choose the most suitable one for him. Some textbooks may not be appropriate for many reasons

and EFL teachers must take into consideration a lot of factors, for example, learners' age, interests, knowledge, needs and others.

- According to (Bublik, 2011: 8) “from my experience when using a textbook there are sometimes situations such as inappropriate topic or exercise that is too easy or difficult for students and it is sensible to reject these and cover the topic either by changing some parts or by using some supplement materials from other sources”. He suggests practical procedure for teachers, which might prevent them from heavy reliance on a textbook. He basically proposes four steps of how to use a textbook: use, reject, adapt, and supplement. Thanks to this, teachers can enrich their lessons and learners might be more involved with the topic and with the EFL classroom context.

3.3.3.7. Culture-Based Perspectives Textbooks

Since language and culture are closely interwoven, the integration of culture into textbooks has become a widely accepted phenomenon. Considering the fact that it is impossible to account for the existence of one without the other, many linguists suggest that culture should be integrated into EFL textbooks. Kilickaya, et al., (2004) emphasizes that EFL materials should include a variety of cultural elements in order to help learners develop an interest in language learning and to foster learners' motivation. In addition, he further suggests that textbooks that focus on linguistic structures are uninteresting and do not stimulate learners and henceforth develop in them a genuine interest in the language. Consequently, EFL classrooms should be the environment where learners attempt to learn a new language; namely, they should know how to address cultural issues such as make request, agree or disagree with the people who are different

culturally from them. Thereby, it could be possible for EFL learners to view the world from the perspective of others.

A number of studies have been conducted on the issue of culture-based contents in EFL textbooks. (Kirkgoz & Aggam, 2011: 157), for example, notes that Chinese EFL textbooks are designed to reinforce Chinese norms and values. Similarly, in their investigation of a Venezuelan textbook Cortazzi & Jin (1999) demonstrate that the textbook mainly presents details of Venezuelan national heroes, while the settings illustrated in the textbook refer primarily to Venezuelan cities and places. In addition to textbooks that focus mainly on the national culture, there are also many EFL textbooks that mainly reflect the TC. A good example is of “Success – Communicating in English” is produced in the United States of America and it portrays the multi-cultural nature of American society as well as including references to the cultures of minorities. A third study is on the EFL textbooks which include a wide variety of cultural values from both English speaking countries and those countries where English is used as an international language.

Following the above discussion about which category of culture should be integrated in EFL textbooks. It seems that EFL textbooks vary in their content and approach to culture-based contents treatment and the representation of culture in EFL textbooks seems to be more complex than any one can imagine. That is why; the present research seeks to review two relevant issues about EFL textbooks which are the types of EFL textbooks as well as the types of culture-based contents of EFL textbooks.

3. 3. 3. 8. Types of Textbooks

3. 3. 3. 8. 1. International versus Local Textbooks

3. 3. 3. 8. 1. 2. International/Global Textbooks

They include materials that are produced for the international market. According to Pulverness (1995: 7), such textbooks “are centered to topics with fairly broad trans-cultural appeal” and contain materials that could be set anywhere. Because of their universal nature they are widely used. Cunningsworth (1984: 62) maintains that the relative lack of culture specificity and transparent situations for presentation of language items make such material readily acceptable in almost any country.

3. 3. 3. 8. 1. 2. Local Textbooks

They include materials that conform to the requirements of the national curriculum of a particular country. The most demanding requirement for them is a need to conform to the national curricular ideology set by the authorities of the country both as relates to policies of EFL education objectives and cultural stances. They usually develop learners’ awareness of their own cultural identity as well as including material that promote learners’ awareness of the TC (Skopinskaja, 2003: 42). The most known are “New Headway series” used in Estonia.

3. 3. 3. 8. 2. Types of Culture-based Contents Textbook

Cortazzi & Jin (1999: 204-210) divide EFL textbooks into three large categories depending on their focus on cultural content. These three categories are as follows:

3. 3. 3. 8. 2. 1. Source Culture Materials Textbooks

This first category includes textbooks which refer to the learners' own culture. Usually, these textbooks are produced at a national level for a particular country. Within this type of textbooks, learners are prepared of how to talk about their own culture to visitors to their country rather than be prepared to encounter other foreign cultures. Furthermore, they make both of the TC and HCs identical. Although such textbooks help learners to become aware of their cultural identity, they do not develop in learners what is called "intercultural awareness" (Ibid).

The latter disadvantage means that communicators in intercultural communication settings can be described as follows; "interlocutors are on different cultural wavelengths", which often causes misunderstanding. A number of examples of such textbooks are; "El Libro de Ingles" which is a Venezuelan textbook describes the country's chief geographic features. The second one is "Spotlight on English" is a Turkish one which describes Turkish culture rather than a TC. The third one is "English for Saudi Arabia" which presents Saudi characters and talks about going to pilgrimage to Mecca. This type of textbooks encourages EFL learners to do familiar things through the medium of the EFL textbooks and make learners see members of their own cultures speaking English because they are produced in regards to their national aspirations. Furthermore, the contexts, the participants, and the topics are usually familiar to the learners. Textbooks that mirror the HC rather than the TC are written on the basis of the following three assumptions:

- The HC makes learners able to engage in intercultural negotiation with a text portraying another culture;

- Without the HC, learners are not able to engage in dialogue with the text to identify and confirm their own cultural identity because they are unconscious of their own culture;
- Ascertain about the differences and similarities with another culture would not be sharp clear.

By having this type of textbooks it is expected that EFL learners will cope with the situation and the EFL teacher is expected to act as a mediator, mediates the textbook in classroom interaction, by indicating which aspects the source culture would be more interesting or even more problematic for EFL learners (Ibid). In this way or another, it requires intercultural awareness, knowledge, and skills from the teachers' part.

3. 3. 3. 8. 2. 2. Target Culture Materials in Textbooks

This type of textbook is based on the TC; they usually focus on one or two TC. Though this type is widely used all over the world, they are often criticized for their commercial nature and seen as publishers' promotional materials since they are subjected to the market pressures. TC textbooks assume that teaching and learning materials should reflect TCs and often include "...materials designed to promote awareness of race, gender, and environment issues" (Ibid). An outstanding example of this type is "Success-Communicating in English" which is set in the United States of America but marketed all over the world. It presents an overview of the multi-cultural nature of American society and some aspects of the minority groups. Another amazing example is that of "English Occasions" (Longman, 1952), "Success with English" (Course- book 1, Penguin, 1968), and "the Language of Business" (British Broadcasting Corporation, 1970) are all good examples.

The TC textbooks are written to present EFL learners with different voices from the countries where English language is spoken as first language and provide them with a spacious room for analyzing problematic situations. This is an opportunity to help EFL learners to be more prepared to act successfully in real life situations if they have an occasion to interact with people from the TC mainly by being more conscious of the stereotypical feature related to their interlocutors.

3. 3. 3. 8. 3. 3. International Target Culture Materials in Textbooks

Textbooks aimed at the international target culture include a wide variety of cultures set in English speaking countries or in countries where English is not a first or a second language, but is used as an international language. This type of EFL textbooks focuses neither on learners' source culture nor on target language culture but aims at including a variety of cultures. Cortazzi & Jin (1999) explain that the rationale for such international cultures is found due to the fact that English language is often used in international situations by non-native speakers from different backgrounds as a Lingua Franca.

There are plenty of examples of EFL textbooks that adopt the international target culture such as "One World, Secondary English" (Priesack & Tomscha, 1993, cited in Yaccine, 2012: 76) which promote international target cultures through including audio materials. This type of culture-based content includes a variety of topics that highlight British history, Australian geography, Spanish tourism, the Chinese New Year, a Canadian story, Greek mythology, Islamic civilization and other interesting topics (Cortazzi & Jin, 1999).

Textbooks based on international target culture provide the EFL learners with opportunities to develop their intercultural skills instead of raising their awareness about their own cultural identity or making them familiar with the cultural realities related to the target English language cultures such as that of the United States of America, Britain, etc. the international target cultural materials provide the learners with real opportunities to negotiate cultural identities and review their representations of the self and the other.

The ideal is, perhaps, some and balanced combinations of the source cultural materials, the target cultural materials, and the international target cultural materials in any EFL textbooks. In order to evaluate the implementation of the categories of culture in EFL textbooks in the Algerian secondary schools, the next section focuses on the EFL textbooks evaluation.

3. 3. 3. 9. Textbooks Evaluation: in Search for an Appropriate Model

Textbook's evaluation has always been subject of debate in Algeria. There are many studies in Algeria which mainly revolve around textbook evaluation. For this reason, the present thesis explores the issue of evaluation of culture-based contents in the Algerian secondary school EFL classroom in relation to teachers, learners, and textbooks. EFL textbooks should possess the characteristics appropriate to course objectives, learners' needs, and their proficiency level as well as many other contextual factors.

To guarantee the existence of such factors, scholars in the field of EFL education must conduct detailed evaluations of such textbooks. In order to have practical insights, this section tries to present a relevant body of literature on EFL textbook evaluation in

terms of; definition and justification of textbook evaluation, types of textbook evaluation, guidelines of textbook evaluation, and culture-based contents in EFL textbooks in search for appropriate checklists for the evaluation procedures.

3. 3. 3. 9. 1. Definition of Textbook Evaluation

According to Hutchinson & Waters (1987), textbook's evaluation is basically a straightforward, analytical "matching process: matching needs to available solutions". It is about making judgments about the content by using a particular model of evaluation for the sake of making improvements to the quality of the textbook. Cultural textbook evaluation deals with the way cultural topics, themes, and categories are distributed and presented.

3. 3. 3. 9. 2. Justification for Textbook Evaluation

With the advent of the communicative approach to EFL education, there has been a rush movement to make learners the centre of language instruction and it is probably best to view textbooks as resources in achieving objectives that have already been set in terms of learners' needs. Moreover, they should not necessarily determine the aims themselves or become the ultimate aims but they should always be the one among the three crucial angles of EFL classroom in the sense of being at the service of the teachers and learners (Benmati, 2008: 192). Consequently, it is important to make every effort to apply a wide variety of relevant criteria for the evaluation of the textbooks.

According to Sheldon (1998), there are several reasons that best justify the textbook evaluation. A thorough evaluation, therefore, would enable the Ministry of National Education, the Curriculum developers, the Syllabus Designer, the Textbook

Writers, teachers and learners to discriminate between all of the available textbooks and introduce the best one in terms of the learners' real needs. Thanks to this process, it is easy to anticipate any subsequent limitations. He puts it plainly that "the selection of a particular core volume signals an executive educational decision in which there is considerable professional, financial, and political investment". This high profile means that the applications of systematic criteria for assessing course-books are vital.

Moreover, it would provide all those who are in contact with textbooks either directly or indirectly a sense of making them more familiar with the textbook's content thus assisting educators in identifying the weaknesses and strengths in textbooks. This also provide an insightful opportunity for teachers of how to best use them in the sense of considering the strong points in them as well as recognizing the shortcomings of certain textbooks or even sub-parts within them such as exercises, tasks, and entire texts (Ibid). Textbook evaluation, therefore, is considered to serve as a kind of "educational judgment" as Hutchinson & Waters (1987) note: "Evaluation is a matter of judging the fitness of something for a particular purpose".

Furthermore, Cunningsworth (1984) supports this idea and states that "...the process of evaluation could not be a purely mechanical one and that professional judgment was involved at every stage". He moves on to state that "professional judgment, founded on understanding of the rationale of language teaching and learning and backed up by practical experience, lies at the base of evaluation procedure". In any way or another, textbook evaluation plays an important role in the overall process of EFL teaching and learning.

Textbook evaluation can also assist teachers' professional growth. Cunningsworth (1995), argue that textbook evaluation helps teachers to acquire useful, accurate, systematic, and contextual insights into the overall nature of textbook materials. In this respect, Hutchinson (1987: 37-38) insists upon the necessity of investigating the underlying deeper level of materials evaluation by asking the relevant question why materials are the way they are that "...materials evaluation plays an important role in language teaching that its potential for influencing the way teachers operate is considerable.

Materials evaluation can and should be a two-way process which enables teachers not just to select a textbook, but also to develop awareness of teaching practices". Textbook evaluation, therefore, can be a valuable component of teachers' training programs and professional empowerment by which learners would take the advantage from teachers by being more aware of the features of textbooks (Ibid).

Textbook evaluation in any context is considered as a necessity because it helps to take sound decisions while preparing, selecting, construct professional judgment, and raise awareness on the teaching and learning experience. Finally, this process may unveil issues related to the hidden curriculum such as concerns of cultural contextualization and ideological stances that influence the success of the EFL education (Ibid).

3. 3. 3. 9. 3. Types of the Textbooks Evaluation

3. 3. 3. 9. 3. 1. Predictive Evaluation

It is also known as pre-use evaluation or initial evaluation. According to Cunningsworth (1995), predictive evaluation is often impressionistic and rather aiming at

establishing the future or potential performance of newly designed textbooks. Tomlinson (2003: 23), states that it “involves making predictions about the potential value of materials for their users” and it can be of three types:

- Context-free, as in review of materials for a journal,
- Context-influenced, as in a review of draft materials for publisher with target users in mind, or
- Context-dependent, as when a teacher selects a course-book for use in his classroom settings.

In order to accomplish this aim, they propose a practical test called “CATALYST”; the eight letters represent the eighth criteria by which it can be decided whether a textbook fits its purpose and the practical needs of the learners. For these reasons, the teacher should shortly ask the following eight key questions represented by the word “CATALYST”.

- 1- **C** Is the textbook **Communicative**?
- 2- **A** Does it fit with the objectives and **Aims**?
- 3- **T** Does the course seem **Teachable**?
- 4- **A** Are there any useful **Available** materials?
- 5- **L** Does the **Level** seem out right?
- 6- **Y** What is your overall **Impression** of the course?
- 7- **S** Are the **Students** likely to find the textbook **interesting**?
- 8- **T** Has the course been **Tried** and **Tested** in real classrooms?

3. 3. 3. 9. 3. 2. Detailed Evaluation

It is also known as “in-use evaluation” or “whilst-use evaluation”. It involves measuring the value of the textbook either by using it or by observing it being used. It is objective and reliable. This type of evaluation is done for following reasons;

- The textbook that has been selected can be evaluated throughout the period it is used and re-evaluated to determine suitability. Its results can force it out of the classroom if it is found to be unsuitable.
- Teachers can benefit from its evaluation by making the textbook more productive and their teaching more effective by identifying parts of the textbook that need adaptation (Mukunan, 2007).

Tomlinson (2003) has listed some basic points that can be taken into consideration in whilst evaluation. These are: clarity of instruction, clarity of layout, comprehensibility of texts, credibility of tasks, achievability of tasks, achievement of performance, objectives potential for localization, practicality of the materials, flexibility of the materials, appeal of the materials, motivating power of the materials and impact of the materials.

3. 3. 3. 9. 3. 3. Retrospective Evaluation

It is also known as the “post-use evaluation”. According to Tomlinson (2003), it is valuable than the previous two types but the least administered type of evaluation because it allows the actual effects of a textbook on its users showing its intrinsic value. It further “provides retrospective assessment of a course-books’ performance and can be

useful for identifying strengths and weaknesses which emerge over a period of continuous use” (Cunningsworth, 1995).

Ways of measuring the post-use effect of materials include: tests of what has been taught by the materials, tests of what the learners can do, examinations, interviews, questionnaires, criterion referenced evaluation by users, post course diaries, post course reports, etc. It determines the outcomes of a textbook and provides reliable data on the value of the material. This leads, in many contexts, to take grounded decisions on whether to adapt, replace, or carry on using the material, but it consumes time and requires expertise.

3. 3. 3. 9. 4. Checklists for Culture-Based Contents in Textbook

3. 3. 3. 9. 4. 1. Kilickaya Checklist

Kilickaya (2004) introduces the following guidelines in order to evaluate to what extent textbooks include the cultural dimension:

1. Does the textbook give any information, instructions or suggestions about how the cultural content may be handled?
2. Does the textbook address specific learners or are there any characteristics of the learners that the textbook addresses to?
3. Do they include a variety of cultures or just specific ones such as British or American culture?
4. Do they represent the reality about the TC?
5. What subject do they cover? Are these specific to the TC? Are there any topics that might not be suitable for the learners in classroom settings?

6. What are the cultural and social groups represented? What kind of people are these? Are there any stereotypes?
7. Does the textbook include any generalizations about the culture? Does it inform the audience of the fact that what is true of the parts is not necessarily true in other parts?
8. Is the cultural information presented with comments such as being good or being bad? Or is it presented without comments?
9. Are there illustrations? If so, are these appropriate to the learners' native culture?
10. Would additional information be necessary to explain them or are they self-explanatory?
11. Would a teacher using this textbook need specialized training to be able to use it or is there enough information given?
12. What are the learners supposed to do with the cultural information in the textbook?
13. What is your overall view of the cultural content as well as the whole textbook?

3. 3. 3. 9. 4. 2. Huhn Checklist

Byram, (1991) offers a checklist which based on the following criteria:

1. factual accuracy and up-to-date information;
2. avoidance of stereotypes;
3. presentation of a realistic picture;
4. freedom from (or questioning) ideological tendencies;
5. presentation of phenomena in context rather than in isolated facts;
6. relevance of historical material to contemporary society;

7. Presentation of personalities as products of their age.

3. 3. 3. 9. 4. 3. Sercu Checklist

Sercu (1998: 271-272) offers set of questions to evaluate the culture-based contents of a textbook. He considers representativeness and realism as the most important factors and suggests that the evaluator should ask these questions:

1. What image is represented: a royal or a realistic one?
2. Are there negative and problematic aspects of the foreign culture trounced upon?
3. Does the textbook offer an authentic reflection of the multi-cultural character of the foreign society?
4. Do situations occur in which someone with a good mastery of EFL is not understood because of differences in culture-specific reference frames?
5. Are teachers and learners encouraged to consult additional material on the topics dealt with?
6. Do the textbooks include materials/text/illustrations/instructions written by members of the different nationalities living in the foreign country or do they mainly present the white male point of view?
7. Is a historical perspective presented and used to explain certain present-day features of mentality or national character?
8. Is the information on the foreign culture integrated in the course or is it added at the end of every chapter or even is presented in a separate chapter at the end of the textbook?

Sercu maintains that attention should be paid to what is expected from the learners' part. It is important to find out whether the textbook only passes knowledge or develops learners' intercultural awareness.

3. 3. 3. 9. 4. 4. Byram & Escarte Sarrie Checklist

Byram & Escarte (1991: 180) provide a more comprehensible model for evaluating culture-based contents in textbook. They state that textbook need to reflect the complex reality of the foreign culture so as to give the learners an accurate image of the society. Textbook should portray culture "as it is lived and talked about by people who are credible and recognizable as real human beings". In addition, they argue that interaction between cultures promotes learners' linguistic and social development. This model comprises four levels of analysis:

- **Micro-social level:** it examines the social and geographical identities of the characters depicted in the textbook. The target characters need to be representative of the target cultural and social realities. It needs to take into account the comprehensive nature of the characters' social interactions and avoiding stereotypes. These characters also should display emotions, talk about problems, express beliefs and worries, and defend values (ibid).
- **Macro-social level:** it has to deal with the overall picture of the TC drawn by general facts about its representation. So, the evaluation is more oriented towardshistorical knowledge which makes the cultural identity of the given country. In thistype, socio-political and economic accounts need to be taken into considerations (Ibid). The overall aim is to give a real image of the target society in order to make learners able to function adequately in that society.

- **Intercultural level:** it is the most advanced level added to cater for the learners' needs in terms of comparing the HC with the TC. The evaluation is concerned with the representation of both the HC and TC which aims at developing intercultural tolerance and understanding (Ibid).

3. 3. 3. 9. 4. 5. Cortazzi and Jin Checklist

In order to evaluate the place of culture in the EFL textbooks Cortazzi & Jin (1999) suggest a model with two fold aims. On the one hand, their model is based on examining the following categories of culture included in the textbook;

- the source culture (learners' native culture);
- the target culture (English speaking cultures);
- The international target culture (English is as an international language).

On the other hand, it examines the potential of this cultural content to develop the learners' cultural skills. They try to pinpoint how such elements enable learners to perceive and categorize socio-cultural situations. For them, in order to develop the learners' cultural skills it is important to help them first recognize and then produce. In clear words, it is essential for FEL learners to recognize cultural categories and then use them in appropriate context.

Another important question is about the place of the learners' native culture and how it is granted in the textbook and also its relation to the TC. They want to indicate whether each of these cultures is represented in isolation or if there are some links which are established to relate them.

Conclusion

In this chapter the research overviewed the place of culture-based contents in the EFL classroom triangles in relation to teachers, learners, and textbooks. It stated the place of culture-based contents in EFL teachers, then to the place of culture-based contents in the EFL learners and finally towards the place of culture-based contents in the educational documents “curricula, syllabi, and textbooks”. The most important part within the previous body of literature was about the three elements of the EFL classroom. In fact, the previous presentation provided a sound basis for constructing the appropriate research methodology in terms of the research methods, instruments, sampling and population.

The next chapter is about the research methodology. It elaborates the research approaches, instruments, and sampling population. So, the coming chapter covers all the aspects of the research methodology, and henceforth, establishes the working guidelines of the three empirical surveys conducted in the Algerian EFL classroom elements in relation to teachers, learners, and textbooks.

Chapter Four

Description of the Research Methodology

Introduction

In the previous chapters the research relied on the conceptual analysis of the existing literature concerning the issue of the culture-based contents in the EFL classroom. It made the reasons sharp clear for the research to design the research methodology. That is why; the current chapter comes as an outcome to the previous related literature review. In this chapter, the practical aspects of the study are described. This includes the various research approaches, instruments, research questions, population and samples used in the three empirical surveys. The central questions this chapter seeks to answer are:

- What is the nature of the current study?
- What are the research instruments?
- What are the research samples and population?
- What are the guidelines and justifications for data collection and analysis procedures?

The present chapter is a reflective account of the steps undertaken towards investigating the culture-based contents in the EFL Algerian secondary school classroom in relation to teachers, learners, and textbooks. It discusses the methodology that underpinned the study. First, it explores the nature of the study and justifies the choice of the types of inquiries used in each empirical survey. Then, it is divided into three main sections; the first section describes the research approach, instrument, questions,

samples and population, sampling strategies, profile participants, data collection and analysis procedures used with the first empirical study with EFL teachers. The second section states the research approach, questions, instruments, sampling strategies, profile participants, data collection and analysis procedures used with the second empirical study with EFL learners. The last section explores the profile material participants, data collection procedures, and data analysis used with the third empirical study with EFL three in-use textbooks.

The purpose of this chapter is to introduce the specific research methodology employed in the whole study in order to make clear the reasons to adopt the content analysis, questionnaire and culture-based test paradigms. All in all, it justifies all the developments taking place in the subsequent empirical chapters.

4. 1. Research Approach: in Search for an Appropriate Approach

The study's aims, population, and questions impose certain research designs. More commonly, the study aims and questions can be achieved through a number of alternative designs. In this respect, the research has to select the most feasible approaches in which each one is different from the others in many perspectives. The study seeks to evaluate the culture-based contents in the Algerian secondary school EFL classroom through three surveys “, questionnaire for EFL teachers, questionnaire and culture-based test for EFL learners and content analysis for EFL textbooks”. The appropriate approaches for the present study are likely to be: the quantitative; the qualitative; and the mixed method. So, it seems that triangulation technique is extensively employed throughout the research.

4. 1. 1. Quantitative Approach

The current research is conducted under the quantitative approach in some aspects. In order to understand the nature of quantitative research it is important to check some relevant knowledge. Broadly speaking, this type of research tends to abstract from particular instances to seek general descriptions that are easily replicable (King et al., 1994: 3). It is also known as “numbering crunching”, in which it relies on techniques that apply to numerical data. These techniques produce precise numerical information which can be understood as the empirical representation of the concepts (Neuman, 2000:157). The most common research methods associated with quantitative types are social surveys, analyses of previously collected data or official documents “textbooks”, such as content analysis survey which is the case of the present study.

In quantitative approaches the process of firm understanding of the role of “statistics” is essential. The matter of whether to employ “statistics” or not in the present study is important to be aware that the target human facets are easy to capture or “measure” quantitatively (Ibid). Hence, this research makes use of statistics when it deals with the organization and classification of the data collected from the teachers’ questionnaire, learners’ survey, and content analysis study in relation to the CBCs using macro analysis, and association of numbers as units of analysis with a specific focus. All in all, the quantitative method techniques appear in all the three empirical studies.

4. 1. 2. Qualitative Approach

The current research also uses the qualitative approach in some aspects. In order to understand the nature of qualitative research it is important to check some relevant

knowledge. Qualitative research is seen as almost different from the quantitative research. It is usually involved in-depth investigation of knowledge through participant observation, which employs the questioning techniques and documentary analyses (Ragin, 1994: 91).

These methods are not completely counted on, but can involve some numerical measurements. They seek to amass information from particular events and issue (King et al., 1994: 91), with a view to discerning patterns. They involve the interpretation of data, whereby the researcher analyses cases, usually a few in number, in their social and cultural contexts over a specific period of time. This research adopts this approach when it deals with the data using micro analysis, association of words, and holistic perspectives.

4. 1. 3. Mixed Method Research “Triangulation Approach”

In order to maximize the chance of collecting more reliable data and to minimize the chance of biased findings, it is nearly always best to try to use more than one method, participant, and approach of inquiry. For this sake the present study makes use of both qualitative and quantitative approaches for some aspects of the research. The fact of using more than one method is sometimes referred to as triangulation.

The latter term is generated from navigation, military strategy and surveying, which, according to Blaikie (2000: 263-270), is misleading and has led to the popular conception that triangulation approach means approaching an object of study from different angles using different methods and participants. In this respect, it is important to point out that triangulation is more difficult than its claim. When speaking about triangulation in research it is important to differentiate between some given factors that

can be triangulated. This method is a process in which the research uses two or more research methods to investigate the same phenomenon. This can be done either sequentially, that is, one method after the other, or at the same time. In this research the triangulation approach is used at the same time.

On the other hand, data collected through triangulation can be seen as that process which uses multiple sources of data. An example of cross-checking data which have been collected using different methods is the comparison of questionnaire data with analyzed published documents. This research collects data from multiple sources in all classrooms' elements.

The terms "triangulation" in the social science realm can be summarized as observing an object of study from different angles. The current study investigates the issue of culture-based contents from different angles using different surveys. The major benefit for the research is that findings and conclusions are "likely to be much more convincing and accurate if ... based on several different sources of information" (Yin, 1994: 92).

Social sciences are somewhat different from other research areas in that "there are areas of social reality which such statistics cannot measure" (Silverman, 2000: 8); a suitable example of that would be the concept of trust. For this situation, in social sciences, a combination of both quantitative and qualitative research would be more appropriate in order to understand the context in which these attitudes and opinions are formed.

This combination is also referred to as "Mixed Method Research" which collects data from both quantitative and qualitative researches because these researchers believe

that a combination of approaches results in a complete understanding of educational problems. Although one approach might be emphasized more than the other, both types of data have to be considered as essential to the study.

To conclude, these two methods are used together as an effort to provide a complementary view of what is actually happening in the world of the Algerian EFL secondary school classroom elements when they come to discuss issues related to culture. Neither a quantitative nor a qualitative method in isolation would describe in depth what is really taking place the context of the present study. The current research further chooses to include qualitative aspects to confirm the quantitative findings and provide deeper understandings.

4. 2. Section One: Research Methodology of the Teachers Survey

4. 2. 1. A Brief Summary of the Research Approach

Teachers' survey is quantitative in some aspects and qualitative in others. It makes use of some techniques that apply to quantitative approach such as the use of numbers, frequencies, use of statistics and association of numbers as units of analysis with a specific focus. In order to investigate all the research aspects, the present study adopts other techniques that apply to the qualitative approach when it deals with the analysis and interpretation of data such as micro analysis, association of words, and holistic perspectives about the teachers' knowledge in culture.

The current research combines both approaches assuming that combination would be more appropriate to understand the context in which the teachers' opinions,

attitudes and beliefs are formulated. This combination is referred to as “Mixed Method Research” which collects data from EFL teachers under both approaches.

4. 2. 2. Research Questions

4. 2. 2. 1. Research Main Question

Teachers’ survey is the first of two other surveys conducted in the present thesis. It tries to answer one of the three main research questions about the culture-based contents in Algerian EFL secondary school classroom in relation to teachers’ teaching process and some other sub-questions. The main question of this survey is: “What are the teachers’ attitudes and opinions towards culture teaching in the teaching of EFL in the Algerian secondary school classroom?”

4. 2. 2. 1. Research Sub- Questions

Additionally, there are some related questions stemmed from the first main question which contributes altogether to answer the research first question. These sub-questions are as follows;

- What are the teachers’ interpretations of culture?
- Do EFL teachers favor culture teaching in language teaching?
- What are the teachers’ attitudes towards the place of culture in curricula and syllabi?
- What are the teachers’ attitudes towards topics, themes and categories of culture distributed in in-use textbooks?
- Do teachers integrate culture related questions in exams?

- What are the teachers' attitudes towards culture teaching techniques?
- What are the teachers' attitudes towards culture teaching objectives?
- What are the teachers' opinions towards culture visuals in textbooks?
- Do teachers really want to devote more time to culture teaching in their EFL classes?
- What are the teachers' opinions towards the ICC dimension in terms of definition, objectives, and methods?

4. 2. 3. Population and Sampling: English Foreign Language Teachers

4. 2. 3. 1. Sample Selection Procedures

Reaching the aim of “generalization” cannot be possible without providing some demographic information about the sample. In other words, the selecting process of the respondents must be done in terms of arriving at a group of EFL secondary school teachers that would be heterogeneous within possible certain variables. To accomplish a strategic selection, the researcher used Trost’s model (Larzen, 2005: 80). Trost’s model is based on finding a set of variables that are significant to the research topic and then choosing variable values. The values attributed for each variable results in what is called “cells”, which are then filled with a number group of respondents. That is to say, each cell is a sub-group of participants composed of EFL teachers with the same variable and variable value. The more there are variables and variable values, the larger the amount of emerging cells will be.

The present study has chosen a number of variables and variables’ value as the guidelines of the selection strategy of the respondents in which the total participants is

60 teachers out of 300 throughout Setif secondary schools. The following table lists the chosen two variables and the values assigned for each:

Number	Variable	Values
1	Professional Experience	Period of ten years altogether
2	Cultural Training	Pre and in-service training in culture teaching

Table Three: Teachers' Demographic Information

4. 2. 3. 1. 1. Teachers' Professional Experience

The Professional Experience and its values play a significant role in the construction of conceptions. In the study, a teacher with "0-10 years" experience is a less experienced teacher while the one with "11-20 years" is an average experienced teacher and the last category is with "21- and so on years" is a more experienced teacher. The study assumes that each sub-category with the sample of EFL teachers holds different attitudes towards the issue of culture-based contents in the Algerian secondary school EFL classroom.

4. 2. 3. 1. 3. Teachers' Training in Culture

The variable "training in culture" and its values is another characteristic of the respondents. The present study posits that prior cultural training before being in a service is worth mentioning. It is believed that EFL teachers who have experienced a kind of pre-service cultural training hold different attitudes on culture related issues in terms of how to approach them in the context of EFL classroom, while others may meet serious problems when they come to tackle culture-related issues. In this respect, background

knowledge about “culture’s contents” plays a crucial role in the EFL teachers’ pedagogical achievement.

4. 2. 4. Data Collection Instrument: Questionnaire

4. 2. 4. 1. Definition of “Questionnaire”

Questionnaire is a research instrument consisting of a set of questions “items” intended to capture responses from respondents in a standardized manner (Bhattacharjee, 2012: 74). They are with the area or research survey; they ask people about their attitudes, feelings, behaviors, and demographic information. In the questionnaire, items are presented in a written format where the participants write their answers (Brown et al., 1999: 99). The questionnaire survey is one of the research tools used in this thesis. It is needed because it addresses an important EFL classroom triangle which is the EFL teachers.

The questionnaire helps the researcher to convert into data the responses they receive directly from participants. By providing access to what is “inside participants’ head”, this instrument allows the researcher to analyze what the participants have (demographic information); what the participants know (knowledge or information); what the participants someone like (attitudes and beliefs); and how the participants behave (behaviors). It also provides tools for discovering what experiences have taken place in a participant’s personal and professional life and what is occurring at the present time. The responses obtained from this instrument can be transformed into quantitative data by using the attitude or rating scales or by counting the number of respondents who give a particular response, which generates frequency data. It provides methods of

gathering data about people (EFL teachers) by asking them rather than by observing and sampling their behavior.

4. 2. 4. 2. Questionnaire Data

Questionnaires' as a tool of the current research is used to yield three types of data about the respondents (EFL teachers) involved in the study. In the present thesis the types of data collected are as follows: factual, behavioral, and attitudinal.

4. 2. 4. 2. 1. Factual Data

Factual data are used to find out about who the respondents are. They cover the demographic characteristics about the respondents such as, gender, race, residential location, marital, socio-economic status, level of education as well as any other background information that may be relevant they help the researcher interpret the findings of the questionnaire survey (Dornyei, 2003: 8). This study relies on factual questions which are stated at the beginning of the questionnaire in order to find the relevant information about the respondents as a means for classifying the respondents into some specific sub-groups. The factual information sought in the questionnaire are about EFL teachers' personal information like professional experience and training in culture. They are collected under the "Q1" in the first section with four related items.

4. 2. 4. 2. 2. Behavioral Data

Behavioral data are used to find out what the respondents are doing or have done. They ask about the respondents' actions, life styles, habits, and social experiences (Ibid). The questionnaire survey uses behavioral questions in order to ask the sample population

about their professional practices and overall actions in the field of teaching English as a foreign language. The questions generated under this type are about the EFL teachers' integration of culture into their language teaching in terms of culture evaluation (Q14), culture teaching techniques (Q12), intercultural teaching techniques (Q17, Q19), time devotion to culture teaching (Q14) and time devotion to intercultural teaching (Q18).

4. 2. 4. 2. 3. Attitudinal Data

Attitudinal data are used to find out what the respondents think. This is the most important part of the questions this study is concerned with. This category of questions deals with the attitudes, opinions, beliefs, and values of the respondents. Attitudes are about evaluative responses to particular participants. Opinions are about the conscious responses of the participants since people are always aware of their opinions. Beliefs have a stronger factual support than opinions and often concern the questions as to whether something is true or false. Values are concerned with preferences for "life goal" and "way of life". Value questions serve this study because "they are used to bring data which describe the utility and importance attached to particular concepts" (Ibid, 9).

Attitudinal questions are the backbone part within the questionnaire's survey because they ask respondents about their attitudes, values, opinions, and beliefs about culture-based issues in the Algerian secondary school EFL classroom. They are questions which deal with EFL teachers' attitudes towards culture integration and definition (Q3, Q4, Q5 and Q6), teachers' opinions towards culture topics, themes, and categories (Q7, Q8, Q9, Q10, Q13, Q15, Q16, and Q20).

4. 2. 4. 3. Types of Questions

Two important aspects of questionnaire design are the structure of the questions and decisions on the types of response formats for each question. There is a variety of ways in which questions can be put in a questionnaire. The types of questions used in the questionnaire of the current study are outlined below:

4. 2. 4. 3. 1. Closed Questions

Closed or “multiple choice” questions ask the respondents to choose, among a possible set of answers, the response that most closely represents EFL teachers viewpoint. The respondent is usually asked to put a tick or a circle on the chosen answer. Questions of this kind may offer simple alternatives such as “Yes” or “No” (Siniscalco & Auriat, 2005: 23). In this questionnaire there are 10 out of 20 closed question (Q5, Q7, Q8, Q9, Q10, Q12, Q13, Q15, 17, and Q19). They may also require that the respondent chooses among several answer categories. The researcher uses a frequency scale, an important scale, or an agreement scale. The main advantages of the closed questions are:

- The respondent is restricted to a finite set of responses,
- They are easy and quick to answer,
- They have response categories that are easy to code, and
- They permit the inclusion of more variables in a research study.

On the other hand, the main disadvantages with closed questions are:

- They can introduce bias, either by forcing the respondent to choose between given alternatives or by offering alternatives that otherwise would not have come to mind,
- They do not allow for creativity or for the respondent to develop ideas,
- They can introduce bias, where there is a tendency for the respondent to tick systematically either the first or last category, to select what may be considered as the most socially desirable response alternative, or to answer all items in a list in the same way, and
- They require skill to write because response categories need to be appropriate and mutually exclusive (Ibid).

4. 2. 4. 3. 2. Open-Ended Questions

Open-ended or free-response questions are not followed by any choice and the respondent must answer by supplying a response, usually by entering a number, a word, or a short text (Ibid). This type of questions is not widely used in this questionnaire except the first and the last questions. Answers are recorded in a full way. The main advantages of open-ended questions are:

- They allow respondents to express their ideas spontaneously.
- They are less likely to suggest or guide the answer than closed questions because they are free from the format effects associated with closed questions, and
- They add new information when enough information are not available.

The main disadvantages of open-ended questions are:

- They may be difficult to answer and even more difficult to analyze,

- They require the development of a system of coded categories with which to classify the responses,
- They require the respondent to have some degree of writing ability, and
- Respondent handwriting can be illegible (Ibid, 26-7).

4. 2. 4. 3. Contingency Questions

A contingency question is a special case of a closed-ended question because it applies only to a subgroup of respondents. The relevance of the question for a subgroup is determined by asking a filter question. The latter question directs the subgroup to answer a relevant set of specialized questions and instructs other respondents to skip to a later section of the questionnaire (Ibid). This type of question is considerably used and there are 8 out of 20 questions which are contingency in type. These questions are as follows; (Q2, Q3, Q4, Q6, Q11, Q14, Q16, and Q18).

The advantage of contingency questions is that detailed data may be obtained from a specific subgroup of the sample population. For example, some questions may apply to the teachers who make visits to the country where the target language is spoken. Others may be directed to those who have professional experience more than 10 years. The format for filter and contingency questions can vary. One option is to write directions next to the response category of the filter question (Ibid, 2005: 28-9).

4. 2. 4. 4. Likert Scale

Likert's scaling is the most frequently applied scaling technique in educational research. With Likert's scales the participant responds to a set of statements on a given topic. Typical Likert's scales use five categories on a scale that varies from "strongly

agree” to “strongly disagree” which are listed randomly. The respondents choose the alternative response that most closely represents their own feelings about the statement (Ibid, 111). An example of that is when one wants to assess the attitudes of EFL teachers towards the issue of “culture-based contents in EFL classrooms.” To do this, one first needs to generate a set of items about culture teaching; then asks a sample of EFL teachers to agree or disagree with each statement. This scale can be seen in the present study through (Q15 and Q17).

4. 2. 4. 5. Questionnaire Administration Procedures

The questionnaire survey of the present thesis is a group-administered questionnaire. The EFL teachers are brought together at a common place and time, and each respondent is asked to complete the survey questionnaire. The respondents take their questionnaire’s sheet and they made free to enter their responses independently without interacting with each other. This format is convenient for the researcher, and high response rates assured (Bhattacharjee, 2012: 74). In this respect, the researcher tends to assemble the participants in a conference room.

This procedure of questionnaire administration is conducted with the help of an EFL inspector who takes in charge the process of explaining and handling the questionnaire’s sheets. The researcher has chosen this procedure because; firstly, it saves more time ad efforts. Secondly, it is done instead of visiting each secondary school and handling questionnaire’s sheet teacher by teacher. And finally it facilitates the process since the inspector has a direct contact with the sample EFL teachers and at the same time he has a good relationship with them which, in return, makes teachers respond positively.

4. 2. 4. 6. Questionnaire Pros and Cons

Questionnaire tool is among the popular instruments used in the educational field.

This importance implies a number of advantages:

- They are helpful to a researcher in terms of time, effort, and financial resources. By administering questionnaire to a sample group, one can collect a huge amount of data. Furthermore, if the questionnaire is well constructed, processing the data can also be fast and straightforward through the use of “computer software”. (Dornyei, 2003: 9-10).
- They are versatile, which means that they can be used successfully with a variety of situations targeting a variety of topics. As a result, the vast majority of research projects social sciences and educational field involve at one stage or another collecting some sorts of data from questionnaire tool (Ibid).
- They allow anonymity of the respondents, which may be particularly valuable when potentially sensitive topics are investigated (Brown et al., 1999: 99).

Although questionnaire tool have myriad benefits, they still have some serious limitations. Some researchers argue that questionnaire’s data are not valid or reliable. They believe that they can be negative as follows:

- **Simplicity and Superficiality of Answers:** since the respondents are left alone when filling the questionnaire, it is important to handle them seriously and probing deeply into the issue of investigation. This is unsuitable and, hence, results in superficial data. Beside, the time the respondents spend working on the

questionnaire items is rather short, which again limits the depth of the investigation (Dornyei, 2003: 11).

- **Unreliable and Unmotivated Respondents:** most people are not really thorough in a research sense. Thus, the quality of the data collected may vary from one individual to another, depending on the time and care they are able to give. Respondents also have a tendency to leave out some questions, misread, misinterpret other question items, either by mistake or they do not like them (Ibid).
- **Lack of Contact between Researcher and Respondents:** the researcher has little opportunity to double-check the validity of answers. Most of the times respondents make the following practices when dealing with questionnaires: they deviate from the truth either intentionally; or unintentionally, they misunderstand or forget some items, they do not remember them. Another common situation is when they do not know the exact answer to a question and do not indicate their lack of knowledge (Ibid). These limitations from the side of respondents are stemmed from the absence of contact between the researcher and the respondents. Consequently, just little can be done to check the seriousness of the provided answers and to correct the erroneous responses.
- **Social Desirability Bias:** it is considered as a serious problem with questionnaires. Respondents do not always provide true answers about themselves. That is, the results represent what the respondents report to feel or believe, rather than what they actually feel or believe. Since questionnaire items are often “transparent”, respondents can have a faire good guess about what the desirable answer is, and some of the respondents may provide this answer even if it is not true (Ibid, 12).

We as human beings tend to present them in a good light, and this is something bad to the validity of the research. Consequently, bias poses a serious threat to the validity of the questionnaire data. There are many aspects of social desirability bias such as “self-deception”, “halo effect”, “acquiescence bias” and “fatigue effect”. The first one is concerned with the situation when respondents do not deviate from the truth consciously but rather because they also deceive themselves. The second one is concerned with “yeasayers,” who are ready to go along with “anything that sounds good” and with also with those who are reluctant to provide negative responses. The third one is about the human tendency of “overgeneralization”. For example, if the overall impression of a person or a topic is positive, we do not like to say anything less than positive and the opposite is true. The last one is when the questionnaire is long; respondents may begin to feel bored (Ibid, 12-14).

However, there must be efforts to provide reliable data by making the:

- Respondents cooperate to complete the questionnaire items.
- Tell what is rather than what they think it ought to be.
- Know what they feel and think in order to report it.

4. 2. 4. 7. Description of the Questionnaire

4. 2. 4. 7. 1. Macro Description

The macro description of the questionnaire of the present study is made up on the basis of the five sections that constitute it in the sense that each section is described independently. The different sections that construct the questionnaire are as follows:

- **Section 1 “Demographic Information”**: it starts with questions aimed at gathering some background information related to the people (EFL teachers) who are in charge of filling in the questionnaire. This section is composed of two questions (Q1 and Q2).
- **Section 2 “Teachers’ opinions towards culture-based contents”**: it is about asking EFL teachers about their definitions of culture in language teaching, culture’s importance, and learners’ motivation in culture. It is made up of four questions (Q3 through Q6)
- **Section 3 “Cultural Themes and Categories”**: it explores the issue of cultural themes such as big “C” and small “c” culture as well as categories of culture such as the non-target culture and target culture. It aims at finding out the way to which these themes and categories are distributed in the three in-use EFL textbooks. It is composed of five questions (Q7 through Q11).
- **Section 4 “Teaching Methods and Strategies towards Culture”**: it is concerned with the different teaching approaches, methods and techniques used by the EFL teachers when they come to teach culture-based contents in the Algerian secondary school EFL classroom. It consists of four questions (Q12 through Q15).
- **Section 5 “Teachers’ Attitudes towards ICC”**: it is designed for evaluating the CBCs EFL classroom teaching in terms of definitions, components, willingness, and techniques. It is the last section with five questions (Q16 through Q20).

4. 2. 4. 7. 2. Micro Description

The questionnaire contains three types of questions. Most questions (Q3, Q4, Q5, Q7, Q8, Q9, Q10, Q11, Q12, Q13, Q14, Q15, Q16, Q17 and Q18) are closed questions.

Questions (Q2, Q3, Q4, Q6, Q11, Q16, Q18, and Q20) are open-ended in nature. By and large, the participants are given 20 questions and are provided with alternatives for each. They are required to choose the one they think is suitable to their opinions, attitudes and beliefs. All in all, the micro description is made on the basis of describing it in terms of question by question. To conclude, it is about the following concerns:

- Teachers useful personal information such as professional experience, and the secondary school to which they belong (Q1)
- Teachers pre and in-service training in culture teaching along EFL teaching (Q2)
- Teachers' definitions towards the terms culture (Q3)
- Importance of culture integration in the EFL classrooms (Q4)
- Teachers' opinions towards EFL learners' motivation for culture learning (Q5)
- Teachers' opinions on whether culture-based contents in textbooks is in agreement or disagreement with the educational documents "curricula and syllabi" (Q6)
- Cultural topics, themes most often liked to be taught by teachers. (Q7)
- Combination of types with categories of culture according to teachers (Q8 and Q9)
- Culture-based contents in the three in-use EFL textbooks (Q10)
- Teaching time distribution to language items and culture's items (Q11)
- Culture-based contents teaching techniques (Q12)
- Visual-based contents for culture in the three in-use EFL textbooks (Q13)
- Culture-based contents in exams (Q14)
- Culture-based contents teaching objectives (Q15)
- Teachers' definitions of ICC (Q16)
- Components of teaching Intercultural Communicative Competence (Q17)

- Teachers willingness or unwillingness to teach ICC (Q18)
- Intercultural Communicative Competence teaching objectives (Q19)
- Teachers' free comments towards the questionnaire (Q20)

4. 2. 4. 8. Steps of Data Analysis

The data analysis process needs much time. In this survey, according to indices, respondents and for the purpose of data analysis, the following five steps are followed:

- **Data Organization:** in this step the data are ordered in tables and figures according to their nature in terms of similar answers which are organized together and so on. The step of the data organization is in order to find a way for summarizing them.
- **Data Classification:** according to the answers, the data are classified to the main subject in a way that the data which have the same meaning are placed in the same group. These groups are elaborated from the participants' point of view.
- **Joining the data with the research problem and questions:** the data are connected with the research problem and questions by explaining the quality of the questions and their relationship to the data collected. This step examines whether the nature of the data will contribute to answer the research questions or not. So, it states the appropriateness of the questions and the data.
- **Looking for justification to the data:** after defining relations among the data, they will be connected with the main theory that gets from the theoretical framework. In this step the multiple justifications of the data and how they agree or disagree with the previous research done in the same area of research are sought. So in the step all the related dimensions of the question are explored.

- **Writing the report:** this step involves writing the data, putting them in the right columns, describing their frequencies and percentages, and then analyzing them until they have clarity and meaning. The latter must always be checked. So all the previous steps make it possible to give meaning to the data.

4. 3. Section Two: Research Methodology of the learners Survey

4. 3. 1. A Brief Summary of the Research Approach

The learner's survey is quantitative in some aspects and qualitative in others. It makes use of some techniques that apply to a quantitative approach such as the use of numbers, frequencies, use of statistics and association of numbers as units of analysis with a specific focus. In order to investigate all the research aspects the present research adopts other techniques that apply to a qualitative approach when it deals with the analysis and interpretation of the data such as micro analysis, association of words, and holistic perspectives. The researcher combined both of the methods because he believes that this combination would be more appropriate in order to understand the context in which the learners' opinions, attitudes and knowledge are formed. This combination is referred to as "Mixed Method Research" which collects data from both of the methods.

4. 3. 2. Research Questions

4. 3. 2. 1. Research Main Question

The learners' survey is the second survey among two others conducted. It seeks to answer the second main research question about the culture-based contents in the Algerian EFL secondary school classroom from the perspectives of language learning. The

main question addressed in this survey is: “what are the learners’ opinions and knowledge about the culture-based contents offered in the Algerian EFL secondary school levels?”

4. 3. 2. 2. Research Sub-Questions

Additionally there are some related questions stemmed from the second main question which contributes altogether to answer the learners’ survey. These sub-questions are as follows;

- Do EFL learners integrate culture learning in language learning?
- What are the learners’ attitudes to culture learning versus language learning?
- What are the most used learning strategies by EFL learners in culture learning?
- Do classroom angles “teachers and textbooks” offer sufficient cultural knowledge?
- What are the cultures’ “types and categories” that are often learned?
- To what extent learners take the advantage of culture-based contents in terms of types and categories offered in Algerian EFL classrooms?

4. 3. 3. Population and Sampling: English Foreign Language Learners

4. 3. 3. 1. Sample Selection Procedures

To maximize the range of perspectives on current secondary school teaching and learning practices in Algeria, the learners’ survey is elaborated. Participants in the present survey are 120 Algerian secondary school learners from three different secondary schools in setif, Algeria. There are 30 of them from the New Secondary School of Beni Mouhli, 35

of them from Arezki Kettab “Beni Chabana” and 55 from Ain Trick New, Setif. The sample selection procedures in terms of learners and schools were selected randomly.

To conclude, the choice of the participants is motivated by what comes as follows:

- First, learners of the secondary school are selected based on the assumption that they have already taken some background knowledge related to the culture-based contents offered in the EFL classroom “textbooks and teachers”.
- Second, all of them have come into a direct contact with the culture-based contents through textbooks’ and teachers’, and therefore it is safe to say that their linguistic, cultural, and intellectual competence as far as dealing with the questionnaire and the culture-based test is concerned is acceptable.
- Lastly, the educational background is representative in the sense that it is more or less the same with learners from other secondary schools. So the sample can experience positively the questionnaire and the culture-based test.

As for the selection of the learners’ population, the researcher explores all the classroom’s angles and the learners’ angle is one of them. In addition, the researcher believes that the sample can offer a better picture of the situation of culture-based contents in the Algerian EFL secondary school classroom. They are all Algerians and they all come from different socio-economic backgrounds. All of the learners are learning English as one of the subject matters with the purpose of passing the BAC exam.

4. 3. 4. Data Collection Instrument: Questionnaire and Culture-Based Test

The learners’ questionnaire consists of two parts. One part is compiled in the form of a questionnaire aimed at finding out the learners’ opinions towards culture learning in

English language learning. The other part is compiled in the form of a test (culture-based task completion) aiming at finding out how much Algerian secondary school learners know about culture related issues. Categories and types of culture are chosen in order to assess the learners' knowledge because they refer to a great deal of cultural information. In the following sections, the present study discusses the methodological criteria used for the questionnaire and culture-based test construction.

4. 3. 4. 1. Questionnaire: “Section One and Two”

The sections 1 and 2 represent the questionnaire part. The questionnaire is based on the theoretical part of the present research which includes a review of literature (chapter one and two) related to: the relationship between language and culture, the importance of culture in EFL classroom, and culture-based contents in EFL classrooms as the main aim of the EFL education.

The questionnaire makes use of the techniques of close –ended questions (Q1, Q2, Q3, Q4, and Q7). In addition, there are cases where the learners are given some space to provide their own answers (Q6) and two contingency questions (Q5 and Q6). To sum up, the learners are mostly given response options to choose from by ticking one or more of them. All in all, the types of the questions used are described in details in the following section.

4. 3. 4. 1. 1. Description of the Questionnaire

The questionnaire starts with a short section (only one question) meant to gather some information about the learners' demographic information such as region, and the secondary school in which they are enrolled.

Then, the questionnaire is followed up by the second section (Q2 through Q7). The “Q2” is concerned with language aspects versus culture aspects (see chapter one: the relationship between language and culture). It aims to highlight the learners’ preferences as to how they view. Question 3 is a direct question and tries to sort out the learners’ opinions towards culture integration into EFL learning and whether the learning of English presupposes the learning of its culture or not. Question 4 investigates the learners different learning strategies used for learning culture in and along EFL to find out whether the listed strategies help them impart any kind of knowledge about the English speaking countries. Question 5 is more practical and explores the learners’ attitudes towards the role of the textbooks in terms of culture-based contents. Question 6 is also explores the learners’ attitudes towards the teachers’ role in culture teaching. Question 7 is more specific and deals with themes of culture.

Taken all together, the questionnaire aims to bring together theoretical matters with practical ones in relation with the learners’ views, opinions and attitudes. The learners opinions towards culture are important for a full understanding of the research problem and can help find answers to how, why and what to learn. The totality of the questionnaire meant to help the researcher gain insights to the following concerns related to the research sub-questions:

- Learners’ interest in relation to language items and culture items,
- Learners’ attitudes towards culture integration into language learning,
- Learners’ learning strategies towards culture learning in EFL classroom,
- Learners’ opinions towards the Textbooks’ role in culture learning,
- Learners’ opinions towards the Teachers’ role in culture learning,

- CBCs in EFL classroom “types and categories of culture”.

4. 3. 4. 1. 2. Questionnaire Data

The type of the data the current questionnaire seeks to yield are threefold: factual, behavioral, and attitudinal. The first type is about learners’ personal information. They are used to find out about who the learners are. They typically cover the personal information. In the learners’ survey, the questionnaire relies on factual questions as a means for classifying the respondents into some specific sub-groups. It seeks to find out information such as gender and region through section one “Q1”.

The second type is known as “behavioral data” which are used to find out what the respondents are doing while being in EFL classroom. They are asked about the respondents’ actions, life styles, habits, and social experience (Ibid). This questionnaire makes use of behavioral questions in order to ask about learners’ practices in the target EFL classrooms. The questions generated in this way are (Q5) about the textbooks’ role in culture learning and (Q6) about the teachers role.

The last type is about “attitudinal data” which are used to find out what the respondents think. This type of questions deals with attitudes, opinions, beliefs, and values (Ibid, 9). They are the questions which deal with the learners’ attitudes towards culture learning in and along EFL learning such as (Q2) about the learners’ preferences in language classrooms, (Q3) about culture integration in EFL classrooms, (Q4) about cultural learning strategies and (Q7) about cultural aspects.

4. 3. 4. 1. 3. Types of Questions Used

The current questionnaire makes use of closed questions which are multiple choice questions. It asks the learners to choose, among a possible set of answers, the response that most closely represents their opinions. They are usually asked to put a tick or a circle on the chosen answer (Siniscalco & Auriat, 2005: 23). Questions of this kind are the most widely used in this questionnaire (Q2, Q3, Q4, and Q7).

The second type used is open-ended questions which are not followed by any choices and the respondents must answer by supplying a response by a short text. This type of questions is not widely used (Q6).

The third type is called contingency questions which are a special case of a closed-ended question because it applies only to a subgroup of respondents by asking them a filter question. The latter question directs the subgroup to answer a relevant set of specialized questions and instructs others to skip to another question (Q6).

4. 3. 4. 1. 4. Questionnaire Administration

The questionnaire was administered with the help of three EFL teachers from three secondary schools (New Secondary School of Beni Mouhli, Secondary School of Arezki Kettab “Beni Chabana” and Ain Trick New Secondary School “Setif”. An arrangement with the three teachers was made in which the researcher had an opportunity to:

- First, to explain the topic of the research,
- Second, the topic of the questionnaire,
- Third, to instruct the EFL teachers to administer the questionnaire to their learners, and

- Last, to ask teachers to provide a kind of supervision during the filling in of the questionnaire.

This personal contact with the teachers gave an opportunity to attend classroom settings to answer enquires, participate to arouse the learners' interest and to make sure that all the questionnaire copies were given back.

4. 3. 4. 1. 5. Data Analysis Procedures

- The analysis started with the use of descriptive statistics. The ways the learners answered the questions enabled the researcher to highlight the different correlations in association between different answers to the different questions.
- The data are organized in the forms of tables and figures. The data organization is done by identifying the number of similar/ different answers which could be an indication of the learners' common opinions or vice versa.
- The Data are classified to the main subject in a way that the data which have the same meaning are placed in the same group. This step searches for the important differences in the responses of the learners in order to identify any difference which can contribute to eventual conclusions.
- Showing the influence of the differences between the responses, this step joins the data with the research problem and the questions. The data are explained in terms of the quality of the questions and their relationship with the research topic. It examines whether the nature of the data will contribute to answer the research questions or not. It states the appropriateness of the questions and the data as well.

- The analysis ends up by the dimensions of the questions and items by attempting to justify the data in terms of the ways of how they agree or disagree with the research questions.

4. 3. 4. 2. Culture-Based Test: “Sections Three and Four”

The sections 3 and 4 represent another researcher instrument used to collect data with EFL learners. These two sections are about what is called “Culture-Based Test”. This type of test is used in this survey to assess the learners’ cultural knowledge. Byram and Morgan (1994: 136) identify three inter-related areas that are usually assessed: “knowledge, attitudes and behaviors”. These cultural components, according to Byram (1994), necessitate different test formats. Accordingly, the different parts which make up the test have different formats depending on the kind of knowledge being assessed. For example, in the current culture-based test, the test’s format is designed on the basis of a compilation of two frameworks with a slight modification.

According to Kasper and Dahl (1991: 221), “culture-based completion tasks are written questionnaires including a number of situations and questions in which learners are asked to fill in a response that they think fits their knowledge”. In addition, the questions of the test are designed in accordance with two frameworks in terms of the culture-based content found in EFL classrooms to suit the situation of the Algerian secondary school context.

4. 3. 4. 2. 1. Frameworks for the Test Construction

The purpose of the learners’ survey is to evaluate the extent to which EFL learners take the advantage of culture-based contents offered in the Algerian secondary school

EFL classrooms. The evaluation is conducted through a culture-based test by combining two frameworks. The first one assesses the learners' knowledge about the categories of culture "target and non-target cultures", while the second one is about types of culture "big "C" and small "c" cultures". The two frameworks are used to generate 7 questions in section three and 5 questions in section 4.

4. 3. 4. 2. 1. 1. Cortazzi and Jin Framework

Cortazzi and Jin framework helps to the construction of the questions which seek to assess learners' knowledge in relation to categories of culture "target cultural materials or non-target cultural materials". In clearer words, it is essential for EFL learners to recognize cultural categories and then use them in appropriate contexts. Additionally, they want to indicate whether each category of culture is learned in isolation or in association with the same other elements. It intends to assess the learners' knowledge of all their cultural information concerning the following categories;

- the learners' source culture; this category of culture is assessed in association with English speaking cultures through (Q9, Q10, Q11, Q12, Q13, Q15, Q16, Q17, and Q19)
- the English speaking cultures; this category of culture is assessed through (Q08, Q14, Q18 and Q19)

4. 3. 4. 2.1. 2. Chen framework

Chen's framework used also to construct questions which contribute to assess the learners' knowledge in relation to some themes of big "C" culture and small "c" culture. In this survey, the test is based on a modified version of Chen (2004) frameworks, designed

and adopted for the same purpose. In this respect, the researcher selected 6 themes for big “C” culture (Government, history, geography, literature, society norms, and education), and 5 themes for small “c” culture (food, holiday, living style, customs, and values).

4. 3. 4. 2. 2. Description of the Culture-Based Test

The CBT includes a total of 12 questions. They are divided into two sections. The first section comprises 7 questions: government matters (Q8), geographical locations and parameters (Q9), educational matters (Q10), society norms (Q11), historical background (Q12), knowledge about literature (Q13), and national symbols (Q14). The second section comprises 5 questions: food habits and patterns (Q15), knowledge about holidays and celebrations (Q16), living style matters (Q17), beliefs about time appreciation (Q18), and knowledge about customs (Q19). These cultural themes are chosen for several reasons. First, these are the themes most scholars consider important to be learned. Second, they all except music and architecture for big “C” culture and hobbies and gesture for small “c” culture constitute the two frameworks being employed in the test. Third, this cultural knowledge is most often required by the Algerian national curriculum and syllabi. Last, these themes are often presented in EFL classrooms through textbooks and teachers.

The test contains three types of questions. Most questions (Q8, Q10, Q11, Q12, Q13, and Q18) are multi-choice questions. Questions (Q9, Q14, Q15, Q17, and Q18) ask learners to match lists according to certain criteria. The last question (Q19) is an open-ended question. By and large, the participants are given 12 questions and are provided with alternatives for each. They are required to choose the one they think is correct. All in

all, these questions aim at finding out about the participants' knowledge in terms of the following concerns:

- Learners knowledge about Great Britain (borders and sub-countries) (Q8)
- Learners knowledge about locations of famous towns worldwide (Q9)
- Learners knowledge about space and astronauts (Q10)
- Learners knowledge about American's struggle between white and black people (Q11)
- Learners' knowledge about American's history (Q12)
- Learners' knowledge about Great Britain's literary works and writers (Q13)
- Learners' knowledge about national symbols of English Speaking Countries (Q14)
- Learners' knowledge about food habits of different cultures and countries (Q15)
- Learners' knowledge about special days of holidays and celebrations of different cultures and countries (Q16)
- Learners' knowledge about words and terms being applied to describe the nature of relationships according to different cultures (Q17)
- Learners' knowledge about the way American people appreciate time (Q18)
- Learners' knowledge about the way American respond to an invitation (Q19)

4. 3. 4. 2. 3. Pilot Administration of the Culture-Based Test

Prior to the administration of the final form of the culture-based test, a pilot form of the test is tried with the culture-based content found in the three in-use EFL textbooks and teachers' attitudes towards culture teaching. The pilot procedure is involved in order to make sure that the topics and themes of the questions are likely to occur in the classroom context. In this respect, learners have to answer the questions without any

such probable problems and comments as we do not know these matters, “we have never heard about these points,” etc. To justify this pilot test, the researcher’s survey with teachers and with textbooks has made sure that the topics of the test really occur in the Algerian secondary classroom setting.

4. 3. 4. 2. 4. Culture-Based Test Administration

The procedure used to administer the test is through groups of teachers of the following three secondary EFL schools (New Secondary School of Beni Mouhli, Secondary School of Arezki Kettab “Beni Chabana” and Ain Trick New Secondary School “Setif”). The participants belong to the same teachers’ secondary schools as well. An arrangement is made with teachers to explain the topic of the research, the topic of the test, and instructs the teachers to administer the test by providing a kind of supervision during the dealing with the test’ questions. This personal contact with the teachers gives an opportunity to attend classroom settings to have contact with learners, to answer enquires, arouse learners’ interest and to make sure that all the test’s question copies were returned. All in all, the test and questionnaire sheets are both compiled together in the form of one document (sections 1 and 2 for the questionnaire, and sections 3 and 4 for the test).

4. 3. 4. 2. 5. Data Analysis Procedures: Surface and Deep Meanings of Culture

The data analysis is conducted on the basis of the Peterson’s iceberg theory of culture (2004). This model is made up of two parts. The first part represents most important side of culture. It is hidden and is referred to as the invisible meanings of

culture; while the second, the least important, is visible and is referred to as the visible meanings of culture. The researcher brings the two levels into the process of data analysis because both of them help to understand the underlying dimensions of the learners' knowledge. Peterson (2004: 22) advises people to give equal considerations to both levels to understand the reasons that push people toward their actions whatever they are.

To conclude, analyzing data in this way puts the present thesis in a powerful position and more liable to anticipate the sample learners in terms of how they may act or react in a variety of situations. Thanks to the emphasis on the visible and invisible meanings of culture, the present thesis is more likely to be able to make sense of what is going in and around the learners' knowledge in terms of surface and deep meanings. In this respect, the concept "knowledge" is the one which is assessed on the basis of what they provide in the form of answers "visible knowledge" as well as the possible anticipations "invisible knowledge". In any case, neither of the two meanings may be ignored because each one completes the other. The following tables present the different visible and invisible meanings of the themes of big "C" and small "c" culture:

4. 3. 4. 2. 5. 1. Meanings of Big “C” cultural Themes

Theme	Visible “Surface” Meanings	Invisible “Deep” Meanings
Politics	<ul style="list-style-type: none"> - Colors of flags - Great Britain sub-countries 	<ul style="list-style-type: none"> - National characters - Historical facts about target countries
Geography	<ul style="list-style-type: none"> - Locations of famous town - Astronomy 	<ul style="list-style-type: none"> - Advantages of space discoveries - Information about the space
Education	<ul style="list-style-type: none"> - Outstanding discoveries - Famous achievements - Educational systems 	<ul style="list-style-type: none"> - Any information related to the action of knowledge within any field of study
Society Norms	<ul style="list-style-type: none"> - National characters - Significance and colors of flags - National symbols 	<ul style="list-style-type: none"> - Cues of behaviors within any society whether they are acceptable or not
History	<ul style="list-style-type: none"> - American history - George Washington president - History of American election 	<ul style="list-style-type: none"> - Decide the relationship between past event to understand the present and predict the future - Significance of history
Literature	<ul style="list-style-type: none"> - British literary works - Great works of Shakespeare 	<ul style="list-style-type: none"> - Value of literary works - Exploring the imagination world - Significance of arts and literature

Table Four: Surface and Deep Meanings of Big “C” Themes of Culture

4. 3. 4. 2. 5. 2. Meanings of Small “c” Cultural Themes

The following table presents the surface and deep meanings of themes related to small “c” culture by which the learners’ data are analyzed:

Theme	Visible “Surface” Meanings	Invisible “Deep” Meanings
Food Habits	<ul style="list-style-type: none"> - Types of food - Different Food habits - Cultures of eating 	<ul style="list-style-type: none"> - The assigned roles for food patterns - Characteristics of food according to culture
Holidays	<ul style="list-style-type: none"> - Holidays as cultural manifestations - Dates and history of holidays 	<ul style="list-style-type: none"> - Meanings of holidays - Purpose and symbols of celebrations - Holidays as cultural patterns
Living Styles	<ul style="list-style-type: none"> - Living styles according to cultures - Different forms of friendship - different forms of relationship among individuals 	<ul style="list-style-type: none"> - Ways of living, working and doing things within any group of people - Styles of clothing, entertainment, consumption
Beliefs and Values	<ul style="list-style-type: none"> - Beliefs according to cultures - Time appreciation - Meanings of proverbs 	<ul style="list-style-type: none"> - Decide about what is right and wrong according to society - Values for life as a whole
Customs	<ul style="list-style-type: none"> - Customs according to cultures - culture of invitation - Responding to an invitation card 	<ul style="list-style-type: none"> - The importance of ceremonies - The relationship between customs and culture

Table Five: Surface and Deep Meanings of Small “c” Themes of Culture

4. 4. Section Three: Research Methodology of the Content Analysis Survey

4. 4. 1. Brief Summary of the Research Approach

The approach used in the Textbooks survey is a quantitative in nature. It relies on techniques that apply more to numerical data using frequencies and percentages. In order to investigate the variety of topics, and categories of culture that are taught through the three in-use EFL textbooks in the Algerian secondary school levels, a content analysis is selected as a research method to evaluate whether they incorporate cultural types and categories. It is a method that can be used with any “text”. Educationists use it to study the content of the textbooks to introduce their judgments about it.

4. 4. 2. Research Questions

4. 4. 2. 1. Research Main Question

The textbooks’ study focuses on analyzing the culture-based contents in textbooks of Algerian secondary school levels in terms of the distribution of the categories and types of culture. To make the study more specific, it attempts to answer the following question: “what are the cultural types and categories included in the three in-use EFL textbooks?”

4. 4. 2. 2. Research Sub- Questions

Additionally, there are some related questions stemmed from the third main question which contributes altogether to answer the third research question. These sub-questions are as follows;

- What are the topics of culture incorporated in the three in-use EFL textbooks?

- To what extent are the EFL textbooks based on big “C” themes of culture?
- To what extent are the EFL textbooks based on small “c” themes of culture?
- What are the categories of culture incorporated in the three in-use EFL textbooks?
- To what extent are the EFL textbooks based on the target culture materials?
- To what extent are the EFL textbooks based on the non-target culture “native culture” materials?
- Are the culture-based contents in terms of topics and categories of culture equally distributed in the textbooks?

4. 4. 3. Sampling Materials: English Foreign Language In-Use Textbooks

The three in-use EFL textbooks for the secondary school levels represent the sampling population of the content analysis survey. The following three EFL textbooks “*At the Crossroads*”, “*Getting Through*”, and “*New Prospects*” are written by Algerian authors who are appointed by the National Ministry of Education. They are designed in order to reflect the Algerian personality, hopes and aspirations at the societal and state levels. The present study intends to evaluate them in terms of the distribution of the culture-based contents to see whether it meets the likely outcomes or not.

The selected textbooks are divided into “5”, “8”, and “6” units. The total units of analyses are “19”. Each textbook is divided into “language outcomes” and “skills and strategies outcomes”. The table below summarizes some background information about the three in-use textbooks in terms of the textbook’s title, the equivalent level, year of publication, and number of units.

Number	Title	Level	Publication's Years	Units
1	"At the Crossroads"	First Level	January 2005	5 Units
2	"Getting Through"	Second Level	April 2006	8 Units
3	"New Prospects"	Third Level	March 2006	6 Units
T	3 Textbooks	3 Levels	2005 and 2006	19 Units

Table Six: Background Information of the Textbooks

This following section provides a description of the three target textbooks. The selected sample consists of three distinct textbooks belonging to three levels of which they are designed. The three textbooks are launched as part of the general Education Reform initiated by the Ministry of National Education in 2003. Unlike the two previous generations, this new generation marks a shift in the overall teaching and learning paradigms where the process of EFL teaching and learning puts stress on the ability to make learners engage in meaningful communication in the real life situations.

4. 4. 3. 1. "At the Crossroads" Textbook for First Level

"At the Crossroads" is the textbook of EFL designed for the Algerian secondary school learners in their first year of English study, who have completed four years tuition in English at the middle school levels. On the basis of that, they are supposed to be familiar with the Competency-Based Approach and Learner-Centered Approach on which this textbook is designed. It should be noted that the notion of competency in the syllabus is viewed as an on-going process extending from middle school education to secondary school education. It complies with the recommendations issued in the new syllabus for first level as laid out by the National Curriculum of the Ministry of National

Education in 2005. The overall aim of “*At the Crossroads*” is to consolidate and extend the competencies acquired at the Middle School levels. These broad competencies are worded in the syllabus as follows: interaction, interpretation, and production.

There are two reasons why the textbook is called “*At the Crossroads*”. First, it is intended for learners who have come at a “crossroads” in their educational career. That is, at the end of first year they will have to choose to specialize in different stream. Second, the textbook places the learners at a “crossroads” of disciplines (school subjects) in that it seeks to establish cross curricular linkages (At the Crossroads, 2005: VIII).

“*At the Crossroads*” consists of five didactic units distributed on the basis of 20 hours “teaching load per unit”. The units’ titles are as follows: “Getting Through”, “Once Upon a Time”, “Our Findings Show”, “Eureka”, and “Back to Nature”. Each unit turns around a distinct theme and includes in addition four sequences and three sections. The four sequences are described in the following section:

4. 4. 3. 1. 1. Sequences One and Two: Listening and Speaking

These sequences follow the same pattern, each according to its specificity. They aim to encourage learners to anticipate before listening and reading, check out their predictions, communicate with the proper pronunciation and put into practice the language functions before producing a reasonable stretch of oral or written discourse (Ibid: X).

4. 4. 3. 1. 2. Sequence Three: Developing Skills

As its title indicates, the aim of sequence three is to help the learners “perform with a purpose” by combining the four basic skills “listening, speaking, reading and

writing” with attitudinal patterns in problem-situations. It proposes a variety of activities to solve problem situations (Ibid: XI).

4. 4. 3. 1. 3. Sequence Four: Consolidation and Extension

Sequence four is subdivided into two rubrics, “Write it out” and “Work it out”. Its aim is to elaborate and expand on the functions, language and social skills acquired earlier so as to flesh out, in writing, their communicative abilities. They combine knowledge and know-how to obtain objectives conducive to a competency. As appears from this presentation, it has become clearly by now, that “*At the Crossroads*” is meant to be “taught from” rather than “taught” (Ibid).

4. 4. 3. 2. “Getting Through” Textbook for Second Level

“*Getting Through*” is the official EFL textbook for learners in their second year of secondary education. It keeps the procedures used in the First Year Textbook with reference to the CBA. It is organized in eight didactic units, turning around a specific topic suggested by the syllabus designers. The units are as follows: “Signs of the Time”, “Make Peace”, “Waste not, Want not”, “Budding Scientist”, “News and Tales”, “No Man is an Island”, “Science or Fiction”, and “Business is Business”. These units are meant to be completed in a maximum of 15 hours each (getting through, 2006: VI). Every unit comprises five main parts, which are entitled and described as follows:

4. 4. 3. 2. 1. Discovering Language

In this part the learners will discover the vocabulary, spelling, pronunciation, and grammar as constituents of the target language to be dealt with in each unit (Ibid: VII).

4. 4. 3. 2. 2. Developing Skills

In this part, the learners will build basic language skills as well as intellectual skills (thinking, guessing, anticipating, making hypotheses, analyzing, synthesizing, planning, monitoring progress, etc ...). This enterprise naturally integrates the three competences described in the syllabus, i.e., interacting orally, interpreting messages and producing messages (Ibid).

4. 4. 3. 2. 3. Putting Things Together

This part is concerned with the final task, the project. Thanks to this part the learners will find guidance on how to get the project materialized. They will have the opportunity to combine basic and social skills and, thus, display their individual achievements (Ibid).

4. 4. 3. 2. 4. Where Do We Go from Here Part

It deals with learners self assessment, i.e., checking their progress through various means including filling grids and keeping portfolios (Ibid).

4. 4. 3. 2. 5. Exploring Matters Further

The exploring matters further part includes three to five texts related to each unit's topic and taken from books, newspapers, magazines, and many other sources. Learners will get an opportunity to learn more about the topic dealt with through extensive reading and make them acquire more vocabulary, consolidate their grammar structures and broaden their knowledge. In addition, they will also be made more aware of spoken and written language registers (Ibid).

4. 4. 3. 3. “New Prospects” Textbook for Third Level

“*New Prospects*” is the last of a series of the three target textbooks. It contains six units dealing with six themes recommended in the syllabus with recurrent language functions, grammatical structures and language components as well as skills and strategies. There are four mandatory units in which every stream is expected to engage with. The units are: “Exploring the Past”, “Ill Gotten Gains never Prosper”, “Schools: Different and Alike”, “Safety First”, “It Is a Giant Leap for Mankind” and “Keep Cool” (NewProspects, 2006: 4).

Through four out of six thematic units, learners are supposed to undergo different real-life experiences; they are promptly impelled to respond to different problem-solving situations, where they are set individually, in pairs or in groups to ponder, formulate thoughts and rejoin to behavioral patterns acting out in society. This textbook proves to converge with third level syllabus and the integral national curriculum finalities. In that way, it constitutes a basic means for incorporating national values with universal ones so as to urge learners to freely gird themselves for the trials they would encounter ahead (Ibid). Every unit comprises two main parts with two sequences each.

4. 4. 3. 3. 1. Part One: Language Outcomes

Last part is divided into “Listen and Consider” and “Read and Consider”. The purpose of these two sequences is to work, through and around the text rubric, on the language dimensions of the text. What is aimed at is getting the learners to internalizethe thematic and linguistic “tools” they will make use of, more naturally, in the second part of the unit (Ibid: 5).

4. 4. 3. 3. 2. Part Two: Skills and Strategy Outcomes

In this part, the interest shifts now to compositional skills and communication strategies. It comprises two sequences “listening and speaking” and “reading and writing”, focusing on the awareness and practice of primary skills and social skills such as collaborative work, peer assessment and responding to problem-solving situations inside or outside the classroom. They are aimed at getting the learners to eventually concretize in the “Saying it in Writing” and “Writing Development” rubrics what is termed in the official syllabus as “the ultimate objective of integration” (Ibid).

The learners’ and the intercultural outcomes, in hence, are in-built, i.e., made to be part and parcel of the process of teaching learning at all times, notably through a pertinent typology of activities. Likewise, the technological skills are intended to be less obtrusive. At this stage, most learners are computer-literate. They will resort naturally to Internet search on their own or following the occasional bibliography given to them as an aid to the “Research and Report” and “Project outcome” assignments (Ibid: 6). By this, it seems that it involves website visiting, field work, synthesis, and class presentation.

As to the evaluation, it is of two kinds: “Self-Assessment” (combined with peer assessments), bearing on the functions and language components, and “Objective Assessment”, which is about bearing on the skills and strategies. The textbook designers hope that the interaction with the “*New Prospects*” will be fruitful and enjoyable (Ibid).

4. 4. 4. Data Collection Instrument: Content Analysis

In order to explore the distribution of the topics and categories of culture that are taught and learned through the three in-use EFL textbooks at the Algerian secondary

school levels, a content analysis is selected as one tool out of the three research tools used in the present study. The content analysis procedures are used with the EFL textbooks. It intends to examine the target sample textbooks to see whether they incorporate cultural topics and categories in a workable way or not using Fs and Ps.

4. 4. 4. 1. Definition of Content Analysis

Content analysis can be described as the scientific study of content of documents. The term “content” denotes what is contained while the term “analysis” denotes breaking down the content into its component parts so that the organizational principles may be understood for evaluating the analyzed content (Denscombe, 2007: 236).

Content analysis is a method that can be used with any “text”, be it in the form of writing, sounds or pictures, as a way of quantifying the content of the target text. Educationists use it to study the content of the textbooks, syllabi and curricula to give judgments about it (Ibid).

Fraenkel (1996: 405, cited in Yen, 2000:65) defines content analysis as “a technique that enables researchers to study human behaviors in an indirect way through an analysis of their communication”. It is characterized as an “unobtrusive or non-reactive methods of social research”. It is a method of observation in the sense that instead of asking people to respond to questions, it takes the communications that people have produced and ask questions of communications.

Neuman (2000: 272-273) defines content analysis as “a technique for gathering and analyzing the content of the text”. The content refers to the words, meanings, symbols, visual, or spoken- that serve as a medium of communication. Texts include

books, newspapers or magazine articles, advertisements, speeches, official documents, films or videotapes, photographs and so on. He elaborates the role of a researcher conducting a content analysis study. He argues in such kind of a study, the researcher uses systematic and objective counting to produce a quantitative description on the text analyzed.

On the other hand, he adds, there is a qualitative approach of content analysis conducted for exploratory purposes. In respect to the research approach with content analysis procedure, Yen (2000: 66) concludes that some researchers claim that content analysis is “a systematic and objective technique, which can be used to identify specific characteristics of messages and to take inferences”. On the other hand, most of the definitions tend to adopt the quantitative approach. Hence, he concludes that the analyzed content should adopt both qualitative and quantitative approaches.

4. 4. 4. 2. Components of English Foreign Language Textbooks

The documentary sources identified are written texts sources. There are, though, alternative types of documents for the current research, which take the form of visual sources. Both constitute to some degree some form of “document” which has a value for research and they are also used in the data collection procedures.

4. 4. 4. 2. 1. Written Text-based Material

At first glance, government officials, national and public publications would seem to be an attractive proposition for the social research (Denscombe, 2007: 237). They would appear to provide a documentary source of information that is:

- **Authoritative:** since the data have been produced by the state, employing large resources and experts professionals, they tend to have credibility (Ibid). Public EFL textbooks correspond largely with this criterion.
- **Objective:** since the data have been produced by officials, they might be regarded as impartial. In the sense that they try to satisfy all the needs of the target population (Ibid). EFL textbooks address all the learners of English in Algerian secondary school context without exception.
- **Factual:** in the case of statistics, they take the form of numbers that are amenable to computers storage/analysis, and constitute “hard facts” around which there can be no ambiguity (Ibid).

4. 4. 4. 2. 2. Image-based Material

The documents referred to so far have been text-based. There are, however, alternative kinds of documentary data available to social research, ones that are based on “visual images”. Central to the idea of image-based research, visual images can be used as sources of data in their own right (Ibid: 242)). Just like other documents, visual images can prove to be valuable for the purpose of the research in terms of:

- The factual information they contain;
- How they represent things (the symbolism and hidden meanings communicated through the document or image).

There are two types of images “Found Images versus Created Images”. Educational studies about culture-based contents use images of groups and cultural photographs “cultural artefacts”, advertisement “clothing and fashion items”, and graffiti “body

language”. Such items contain a visual record that that can be used to provide factual information about groups or the images can be interpreted to provide some better understanding of the ideas and lifestyles that generated the images (Ibid).

To sum up, the current research makes use of the two types of documentary sources. EFL textbooks are considered as written texts-based textbooks and image-based textbooks.

4. 4. 4. 3. Procedures of Content Analysis

According to (ibid) Whatever its specific application, content analysis generally follows logical and relatively straightforward procedures. They are as follows;

- **Choose an appropriate sample of texts or images:** the criterion for the choice of such a sample should be quite explicit.
- **Break the text down into smaller component units:** the unit of analysis can be each and every word. Alternatively, the analysis can use complete sentences as the unit, whole paragraphs or things like headlines. It can also be based on visual images or the content of pictures. The current research breaks down the textbooks into units, sections, and tasks.
- **Develop relevant categories for analyzing the data:** the researcher needs to have a clear idea of the kinds of categories, issues and ideas that he or she is concerned with, and how these might appear in the text. The researcher might wish to code the text and the image. The current research codes the culture-based contents into types and categories with their themes together using two checklists of data collection.

- **Count the frequencies with which themes occur in each unit “micro analysis”:** the first part of analysis is normally to count the frequency and percentage of the times when various types, categories and themes of culture occur in each unit.
- **Count the frequencies with which themes occur in all units “macro analysis”:** the first part of the analysis is normally to count the frequency and percentage of the times when various types, categories and themes of culture occur together.
- **Analyze the text in terms of the frequency of the units and their relationship with other units “macro analysis”:** once the units have been coded, a more sophisticated analysis is possible which links the units and attempts to explain when and why they occur in the way they do.

Content analysis has the potential to disclose many “hidden” aspects of what is being communicated through the written or visual text. The idea is that, quite independent of what the writer had consciously intended, the text carries some clues about a deeper rooted and possibly unintentional message that is actually being communicated (krippendorf, 2004).

4. 4. 4. 4. The Validity of Textbook Documents

For the purposes of research, textbook sources should never be accepted at face value. The validity of the target textbooks as the documentary sources is something that needs to be established rather than to be taken for granted. Platt (1981) & Scott (1990) argue that target documents need to be evaluated in relation to four criteria; they are:

- **Authenticity:** is it the genuine article? Is it the real thing? Can we satisfy that the document is what it purports to be? Not a fake or forgery (Denscombe, 2007:

232). The social researcher who deals with visual images wants to feel certain about the authenticity of the image. In this case, the researcher needs to be wary about whether the image has been tampered with, changed or edited from the original version. As Loizos (2000: 95) warns, “one fallacy is implied by the phrase “the camera cannot lie”. Humans, the agents who wield cameras, can and do lie:

... they can distort the evidential recording capacity of visual data just as readily as they can distort written words”. For this reason, the research adopts EFL textbooks as documentary sources since they are the only official, public, and national ones.

- **Credibility:** This, in fact, will depend on the following factors:
 1. What purposes was the document written for?
 2. Who produced the document? What was the status of the author and did he or she have a particular belief that would color the version of things?
 3. When was the document produced? In what social context and climate? (Ibid)

The EFL textbooks are produced by Algerian textbook designers who are specialized in the field of Teaching EFL. They are produced for the purpose of teaching and learning. They are also locally produced and reflect the national aspirations.

- **Representativeness:** is the document typical of its type? Does it represent a typical instance of the matter it put into question? Is the document complete? Has it been edited? Is the extract treated “in context”? The three textbooks best suit the field of EFL teaching and learning in the Algerian secondary school context. They are published in January 2005, April, 2006, and March, 2006.

- **Meaning:** is the meaning of the words clear and unambiguous? Are there hidden meanings? Does the document contain argot and subtle codes? Are there meanings which involve “what’s left unsaid” or “reading between the lines”? The latter questions have to be considered for the analysis card because the researcher needs to understand well the meanings in the culture content.
- **Copyright:** the ownership of both the image and the written text is an important issue, particularly if they are to be reproduced and made publicly available through the process of research. If the material either image-based or written text-based already exists, the chances are that it “belongs” to some person, company or institution, in which case it is necessary to obtain permission to use the material. At one extreme this might be a fairly informal thing. If, for example, the material to be used is a personal property, the necessary permission could involve little more than getting approval (preferably in writing) from the original owner for the use of the material for the research purposes. In this line, the use of written text-based research and image-based research does not pose any problem for the researcher because both of them already existed in the EFL textbooks with a total permission since they are public (Denscombe, 2007: 233).

4. 4. 4. 5. 1. Content Analysis Pros and Cons

4. 4. 4. 5. 1. Content Analysis Pros

- **Access to data:** vast amount of information are held in textbooks documents. Depending on the nature of the documents, most researchers will find access to the sources relatively easy and inexpensive (Ibid).

- **Permanence of data:** documents generally provide a source of data which is permanent and available in a form that can be checked by others (Ibid). The data are open to public scrutiny like the case of secondary school EFL textbooks in Algeria.
- **Quantifying the content of a text or image:** its main strength is that it provides a means for quantifying the content of a text or an image; it does so by using a method that is clear and, in principle, repeatable by other researchers (Ibid).

4. 4. 4. 5. 2. Content Analysis Cons

- **Credibility of the source:** the researchers need to be discerning about the information they use. They need to evaluate the authority of the source and the procedures used to produce the original data in order to gauge the credibility of the documents (Ibid).
- **Secondary data:** when researchers use documents as a source of data, they generally rely on something which has been produced for other purposes and not for the specific aims of the investigation (Ibid).
- **Social constructions:** documents can owe more to the interpretations of those who produce them than to an objective picture or reality (Ibid).

4. 4. 4. 6. Reliability of the Content Analysis Instrument

Reliability is seen as something of great importance to the content analysis because of its coding system; “reliability refers to the degree of consistency with which instances are assigned to the same category by different observers or by the same observer on different occasions” (Hammersley, 1999: 67). The term “reliability” covers at

least three distinct types in content analysis: stability, reproducibility and accuracy. The first one means that one coder agrees with himself over time; reproducibility refers to the fact that two or more coders agree with each other; while the last one is about the degree to which a process functionally conforms to a known standard (Krippendorff, 2004). Each researcher needs to select the design that can be applied in a given situation. Sometimes all three dimensions of “reliability” can be used in the same study.

4. 4. 4. 7. Validity of the Content Analysis Instrument

(Ibid) interprets validity as “the extent to which an account accurately represents the social phenomena to which it refers”. Validation of the inferences made from the data obtained of an approach demands the use of multiple sources of information. The results obtained from the other empirical instruments would be used to double check and support the results obtained from content analysis. In this way the research is valid.

4. 4. 5. Checklists of Data Collection

The first checklist addresses the culture-based contents in terms of the categories of culture, while the second one is about types of culture-based contents. These two checklists are designed to gather holistic data about the three Algerian EFL textbooks. The textbooks are evaluated on the basis of the guidelines of the following checklists.

4. 4. 5. 1. Cortazzi and Jin Checklist

This checklist evaluates the place of culture in the textbooks in terms of the category of culture-based contents. It investigates all the cultural information concerning the following categories of culture:

- the source culture (learners' native culture or any culture out of the English speaking countries cultures),
- the target culture (English speaking cultures, more specifically, the United States of America and the United Kingdom),

On the other hand, it examines the potential of this type of content to develop the learners' cultural skills. It tries to pinpoint how such elements enable the learners to perceive and categorize socio-cultural situations. For them, in order to develop the learners cultural skills it is important to help them first recognize and then produce (Cortazzi and Jin, 2009). In clearer words, it is essential for EFL learners to recognize cultural categories and then use them in appropriate contexts.

Another pertinent question in this model is about the place of the learners' native culture and how it is granted in terms of its relation to the TC. The researcher intends to indicate whether each of these cultures is represented in isolation or if there are some links which are established to relate them. In addition, it looks to the analyzer of the ideological matters as reflected in the textbook in the way of questioning unstated beliefs at the basis of the designers' decisions about what cultural elements to select.

4. 4. 5. 2. Chen Checklist

Chen (2004) checklist is designed to collect data about the culture-based contents. This survey is made on the basis of a modified version of Chen (2004) checklist. The checklist of Chen is composed of 9 themes for big "C" culture and 13 themes for little "c". The researcher adopts the following principles to conduct the data collection in relation to the types and themes in the in selected EFL textbooks.

1- Big “C” Culture principle (9 themes): 1- Governments/Politics, 2- Economy, 3- History, 4- Geography, 5- Literature/Arts, 6- Society’s Norms, 7- Education, 8- Architecture, and 9- Music.

2- Small “c” culture principle (7 themes): 1- Food, 2- Holiday, 3- Living Style, 4- Customs, 5- Belief/Value, 6- Hobbies, and 7- Gestures-Body Language

Big “C” culture	Small “c” culture
1- Government/politics	1- Food
2- Economy	2- Holidays
3- History	3- Living style
4- Geography	4- Customs
5- Literature/art	5- Beliefs/values
6- Society’s norms	6- Hobbies
7- Education	7- Gestures/Body Language
8- Architecture	
9- Music	

Table Seven: Themes of Big “C” & Small “c” Cultures of Data Collection

4. 4. 6. Coding Guidelines of Big “C” and Small “c” Themes of Culture

4. 4. 6. 1. Meanings of Big “C” Cultural Themes

Themes	Definition	Example
Politics	-The activities involved in getting, controlling and using power in public life, and being able to influence decisions that affect a country or a society	-Legal provision -Political policies -Acts of government -Activities of leaders -International affairs
Economy	-The relationship between production, trade and the supply of money in a particular country	-Activities of enterprises -Statistical data of consumption -Economy and business
History	-All the events that happened in the past, the past events concerned in the development of particular places.	-History of nations -History of a farming
Geography	-The scientific study of the earth’s surface , physical features, divisions,	-Geographical descriptions
Literature “Art”	-Literature: pieces of writing that are valued as works of arts. -Art: the use of the imagination to express ideas or feelings.	-Paintings -Sculpture -Textiles and costumes -Literature
Social Norms	-The behavioral cues within a	-Advice for interviewees

	society. When and where it is appropriate to say certain words, topics or wear certain clothes.	-Using the appropriate questions in assessment -resume
Education	-A process of teaching, training and learning, especially in schools, to improve knowledge and skills	-Organization Curricula, courses, -Institutions & organization
Architecture	-The art of designing buildings, the design or style of a building “s”	-Great architectures -A style and designs
Music	-Sounds which are arranged pleasantly with instruments.	-Types of music -Introduction to great works

Table Eight: Guidelines of Big “C” Themes and Topics of Culture

4. 4. 6. 2. Meanings of the Small “c” Cultural Themes

Themes	Definition	Example
Food	-Things that people or animals eat; a particular type of food	-Dietary characteristics -Types and etiquette of food
Holiday	-A day when most people do not go to work or school.	-Purpose, symbols and signs -People’s particular activities
Life Styles	-The way in which a person or a group of people lives and works	-Activities and styles of family -Styles of entertainment
Customs	-An accepted way of behaving or of doing things in a society	-Wedding ceremony traditions and Invitations
Values &	-Beliefs about what is right and	-Identifying what is good, useful,

Beliefs	wrong and what is important in life	beautiful, appropriate
Hobbies	-Activities of pleasure out of work	-All leisure activities
Body Language	-A movement that you make with your body to show meaning	-All Body language signs which provide clues as to the attitudes

Table Nine: Guidelines of Small “c” Themes and Topics of Culture

4. 4. 7. Model of Data Classification

4. 4. 7. 1. Micro Data Classification Procedure “In Each Unit”

In short, the process of data classification is conducted by combining the two checklists in the form of one model for each unit. The table represents the target culture and the non-target culture with big “C” culture and small “c” culture. The final model of data classification procedure for each unit is represented in the table below as follows:

Sequence	Task	Target Culture		Non- Target Culture	
		Big “C” Culture	Small “c” Culture	Big “C” Culture	Small “c” Culture

Table 10: Final Model of Data Classification Procedures in “Each Unit”

4. 4. 7. 2. Macro Data Classification Procedure “in All Units”

In short, the process of data classification is conducted by combining the two checklists in the form of one model considering all the units as one entity. The table

below represents the target culture and the non-target culture in two broad columns and within each of these there are sub-columns for big “C” culture and small “c” culture. The final model of data classification procedures for all units is represented as follows:

Sequence	Task	Target Culture		Non- Target Culture	
		Big “C” Culture	Small “c” Culture	Big “C” Culture	Small “c” Culture

Table 11: Final Model of Data Collection procedures “In All Units”

4. 4. 8. Data Analysis Procedures

4. 4. 8. 1. Micro Analysis in “Each Unit”

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture					
Small “c” Culture					
Total					

Table 12: Final Model of Data Analysis Procedures “In Each Unit”

4. 4. 8. 1. Macro Analysis in “All Units”

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture					
Small “c” Culture					
Total					

Table 13: Final Model of Data Analysis Procedures “In All Units”

Conclusion

The previous chapter was about the research methodology. It pointed out the research approaches, main and sub questions, instruments, participants, data collection, data classification, and data analyses procedures.

As it was seen, the chapter was divided into three main sections; the first section was devoted for the teachers’ survey. It explained the research approaches, instrument, sample used in the first empirical study with EFL teachers. In addition, it stated all the different procedures related to the data collection, date classification and data analyses.

The second section was devoted for the learners’ survey. It explained the research approaches, instrument, sample used in the second empirical study with EFL learners. In addition, it stated all the different procedures related to the data collection, date classification and data analyses.

The third section was devoted for the textbooks' survey. It explained the research approach, instrument; sample used in the third empirical study with the EFL textbooks. In addition, it stated all the different procedures related to the data collection, data classification and data analyses.

The three surveys were conducted altogether to find out about how culture-based content are distributed in the Algerian EFL secondary school classroom. The chapter guided the process of putting the previous theoretical perspectives displayed in the previous chapters into practice in order to give firm justifications for the developments taking place in the three subsequent three empirical chapters.

Chapter Five

Classifications, Analyses and Interpretations of the Teachers Survey Data

Introduction

The chapter presents the range of steps used in the teachers' questionnaire survey. It deals with the data generated by means of the questionnaire with 60 EFL teachers out of 300 EFL teachers selected randomly from 17 / 86 secondary schools in Setif, Algeria.

The five steps are as follows: (1) coverage of the organization of the data in tabulation and figures by using frequencies and percentages; (2) explanation of the questions in terms of reasons and purposes; (3) description of the data; (4) analysis of the data; and (5) possible interpretations. The chapter is composed of five sections followed by concluding remarks. The first one is in five parts: (1) the basic school teachers profile in secondary schools like professional experience and pre or in service training in culture teaching; (2) descriptive analysis of teachers' definitions towards culture teaching; (3) culture-based contents in EFL textbooks according to teachers' opinions; (4) teachers' attitudes about culture teaching methods and techniques; and (5) the teachers' attitudes towards the intercultural dimension in EFL Algerian secondary school textbooks. The concluding remarks of the present survey are displayed in the chapter eight.

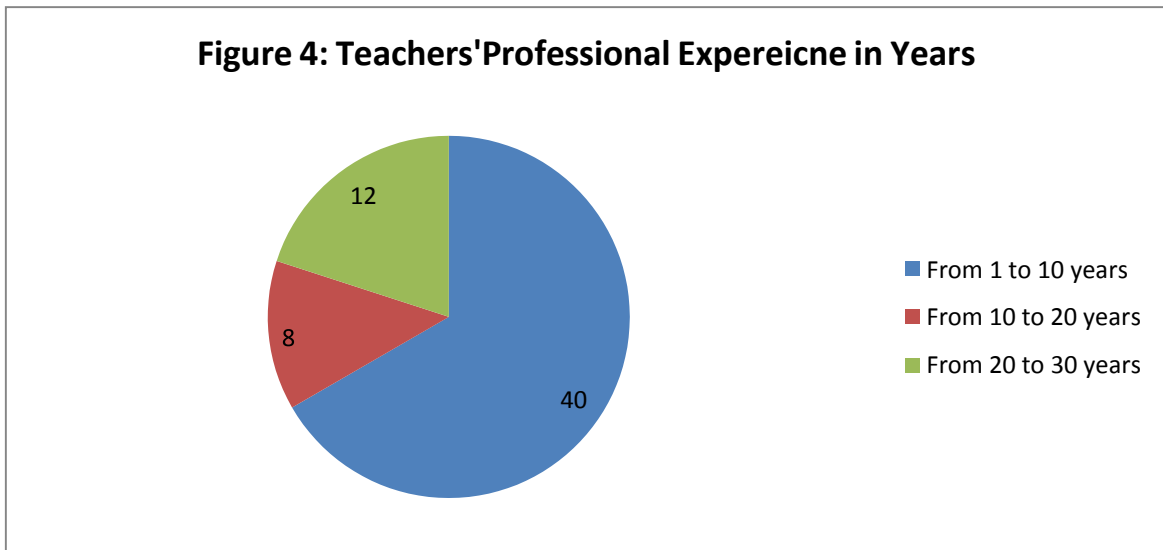
5. 1. Data Analysis

5. 1. 1. Section 1: Demographic Information

The first question is about EFL teachers' demographic information that might be useful to the present survey. It explores some related useful personal information such as

teachers' professional experience and culture teaching training. The research used the frequencies and percentages to classify teachers' responses for each item. Each item was arranged individually.

5. 1. 1. 1. Teachers Professional Experience (Q1 and I1)



The figure above showed the differences between participants in relation to the factor of professional experience. It summarizes the experience variable and its values. Teachers' answers showed that there are three categories of EFL teachers. The first category is about those EFL teachers who have from 1 to 10 years of experience with a total number of 40 (66.66%) as the most dominant category. Then, it is followed by those EFL teachers who have experienced the act of teaching English as a foreign language from 20 to 30 years with the total number of 12 (20.00 %). To conclude, the less dominant category among the sample is about those EFL teachers who have between 10 to 20 years with only 08 (13.33%). The current state of affairs in the Algerian EFL classroom is largely influenced by the teachers' professional experience. The data may reflect a variety of opinions according to the dominance category.

5. 1. 1. 2. Sample Distribution According to Schools (Q2 and I2)

Number	Secondary School Name	N/ %	
		N	%
01	Abdlehamid Ibn Badis "Guedjel" Setif	05	08.33
02	Kehal Arrezki "Harbil" Setif	03	05
03	Amar Kheloufi "Bougaa" Setif	05	08.33
04	Aissa Haddaji "Bougaa" Setif	04	06.66
05	Boudjadi Bouguerra "Ain Roua" Setif	03	05
06	Habbachi Abd Essalam "Beni Oussine" Setif	03	05
07	Tizi Nbraham New School Setif	03	05
08	Arzki Ketab "Beni Chebana" Setif	02	03.33
09	Ain Legredj "Beni Ourtilane" Setif	03	05
10	Tahar Arghib "Bouandas" Setif	05	08.33
11	Lakhadar Megnellati "Maoklane" Setif	03	05
12	Ain Trick school "Setif" Setif	04	06.66
13	Nacer Eddine Nacer "Draa Kebila" Setif	03	05
14	Mohamed Toumi "Bougaa" Setif	04	06.66
15	Beni Mouhli New School Setif	02	03.33
16	45 Martyers "Bousselam" Setif	03	05
17	Slimane Amirate "Beni Ouartilane" Setif	05	08.33
Total	17 Secondary Schools	60	100

Table 14: Teachers Sampling Distribution according to Secondary Schools

5. 1. 1. 3. Teachers’ Training in Culture Teaching (Q 2)

This question investigates the teachers’ pre-service and in-service training or both in culture teaching alongside linguistic teaching. It tries to find out whether the participants have experienced any kind of training or not. The following table presents the details about their answers in numbers and percentages:

Choice	Yes		No		Total
	F	%	F	%	
Pre-service	14	23.33 %	46	76.66%	60
In-service	07	11.66%	53	88.33%	60

Table 15: Teachers’ Pre-service and In-service Training in Culture Teaching

The answers to this question, as shown in the above table, reveal that the total number of teachers who had pre-service training in culture is 14 (23.33 %). As can be inferred from their answers in the open question, it is shown that they discussed the modules related to cultural issues during their graduation studies. These modules are as follows; British literature, British civilization, American literature, and American civilization.

In addition, it can be noticed that those EFL teachers have graduated from the Teachers’ Training School “Constantine” and have enjoyed more pre-training on cultural issues through a module strictly devoted to culture called “Issues on Culture”. This is a clear indication that the cultural approach in EFL classes was incorporated as the main part of language teaching and the quality of training varied among participants. This

justifies powerfully that there are different varieties of institutions and certificates in Algeria, which in turn affects the quality of training in culture.

As a result, the EFL teachers can be perceived to have a different training on culture depending on the institution they belonged to. In this respect, the teachers who have graduated from Teachers' Training School "Constantine" have enjoyed more exposure to culture than those who have graduated from other institutions. In contrast, the total number of teachers who answered negatively was 46 (76.66%). That is, the majority of them did not have exposure to culture and this may be justified due to the nature of institution they graduated from.

On the other hand, concerning the in-service training there are 53 (88.33%) who thought that they did not deal with cultural matters. This situation proves that training in-service does not receive more importance and seen as something peripheral to the process of EFL teaching, or the interest is paid more to the linguistic matters through the organized seminars. In contrast, teachers who had in-service training on culture are only 07 (11.66%). They explained it through a small amount of time given to culture teaching.

The question mainly aims to sort out the number of teachers who received training about culture out of those who did not. This would, in turn, help to identify those who already have contact with culture; a factor considered by educators to be of crucial importance in the process of teaching. This is because an exposure to cultural issues may help teachers see the culture-teaching dimension in parallel with the linguistic dimension as something central and, henceforth, develop their teaching methods and outcomes.

5. 1. 2. Section 2: Culture Integration into Language Teaching

This section deals with teachers' definitions and interpretations to the concept of culture as well as their opinions on the introduction of culture into the Algerian EFL secondary school classroom (Q3, Q4, and Q5).

5. 1. 2. 1. Teachers' Definitions to Culture (Q 3)

This is a closed question followed by an open ended question about teachers' definitions of culture. It requires the sample to choose any of the suggested definitions or provide their own. The suggested definitions are:

- a. The geopolitical aspects of the nation such as history, geography, politics
- b. Culture and language cannot be separated, they go hand in hand.
- c. Behavioral patterns of people such as customs, daily life, standard of living, etc

Number	Definition	F	%
1	Definition 01	13	21.66 %
2	Definition 02	06	10.00 %
3	Definition 03	30	50.00 %
4	Free Definition	07	11.66 %
5	No answer	04	06.66 %
Total	5	60	100 %

Table 16: Teachers' Definitions of Culture

As shown in the above table, half of the respondents view culture in terms of the third definition i.e., the specific domain of culture. Statistically speaking, 50 % of the

participants see culture as that behavioral pattern of people such as customs, daily life, standard of living, religion, hobbies, food..... This belief justifies the overloaded influence that the participants face during their professional or personal life. The next 13 (21, 66 %) among the respondents perceive culture as those artistic achievements and general civilization of a particular people such as government, history... It seems that this definition is due to the factor that the respondents enjoy a kind of exposure to the aspects of big “C” culture in myriad situations like in schools, mass media and so on. Concerning “I 3”, only 06 (10.00 %) of them express their views about the relationship between language and culture. This small percentage may be due to a multiplicity of factors. As mentioned in (Q 2), the majority of them did not receive any training about culture teaching. Based on the table again, some teachers 07 (11.66 %) do not believe in any of the proposed definitions and think of others. The common grounds of their suggested definitions are:

- Culture is defined in a variety of ways “combination of three choices”.
- Culture is about people’ specific way of life or habits, their daily life.
- Culture is about the way a particular group of people are different from others.

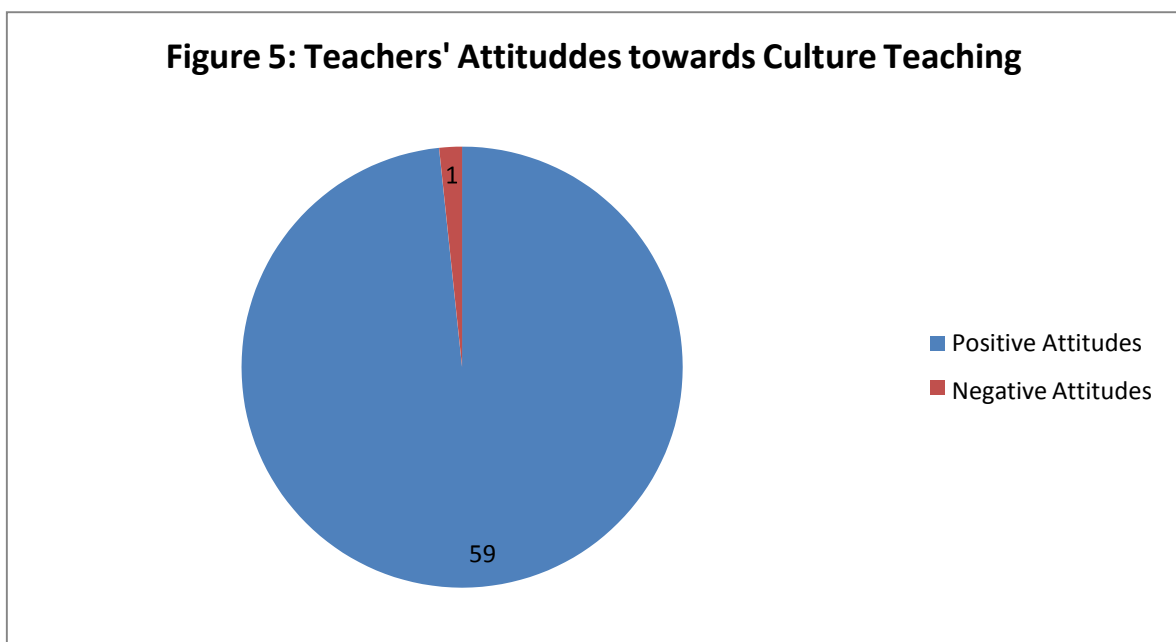
5. 1. 2. 2. Culture Integration into Language Classroom (Q 4)

This question asks teachers whether or not culture occupies an important place in the teaching of English. It is composed of four items. The scale range given is (very important, important, not important, and not related at all). The following table introduces the data collected using frequencies and percentages:

Number	Scale	F	%
1	Important	47	78.33 %
2	Very important	12	20.00 %
3	Not important	00	00.00 %
4	Not related	01	01.66 %
Total	4	60	100 %

Table 17: Teachers’ Opinions about Importance Culture Teaching

In order to read clearly the data presented in the above table, it is better to combine “very important” and “important” together to show the teachers’ positive attitudes towards culture teaching in language teaching and “not important with not at all” together to indicate the negative attitudes towards this issue. The final data are displayed in the figure below:



The data show that this question won unanimity among the respondents; they all thought that integrating culture in and along EFL classrooms is important. Their answers

graded differently according to the degree of importance 47 (78.33 %) for important and 12 (20.00 %) for very important scale. The total number of those who favored the integration of culture constitutes the majority with a total of 59 (98.33 %). By contrast, there is one respondent who opted for the items concerning the disintegration of culture from language.

To gain deeper insights into the answers generated in (Q4), the data are analyzed only in the light of the teachers' answers to the first two items. They are informative and meaningful with the idea of the integration of culture into EFL classes. The question of teaching culture with language is taken for granted in the sense that all theories that dealt with this issue support the fact of interconnectedness between language and culture. In this respect, Byram et al. (1998) support the belief that a language cannot be taught separately from its culture. Language is the 'carrier' of culture, since it is through language that we learn about culture. "Culture and language are twins, look very much like each other. People cannot easily distinguish who is who (Han, 2010).

To sum up, in theory, it is agreed upon the idea that culture should be taught along with the language to the extent that some participants reported that learning a language of a particular group of people requires having some information about their culture. In practice, the curriculum, the syllabus, and the textbooks do not devote an explicit part to culture teaching in language teaching. According to the official textbooks culture is seen as something less equal than linguistic competence and it is learned in an implied way. "The learners' outcomes and the intercultural outcomes for their part are in-built". The implicit sense can be seen through the idea that they are made to be part and parcel of

the process of teaching and learning at all times, notably through pertinent typology of activities (*New Prospects*, 2006: 6).

Taking into consideration the above facts, it seems that the EFL teachers surveyed are in favor to introduce culture in the national policy in both explicit and implicit ways through the available documents. In other words, they believe that language through its culture would achieve the communicative competencies and, henceforth, the intercultural communication skills. Teachers' opinions are of great importance because they are the final practitioners who will invest these matters while be in class.

5. 1. 2. 3. Teachers' Opinions on Learners Motivation to Culture (Q 5)

As can be seen in the table below (1), there were three items regarding the teachers' opinions on the learners' motivation to culture learning with the use of some background knowledge in culture. The teachers' responses are shown below:

Number	Statement	F	%
01	Yes, they are very high motivated	52	86.66%
02	Yes, they are not motivated	08	13.66%
03	No difference, with or without culture	02	03.33%
Total	3	60	100%

Table 18: Teachers' Opinion about Learners Motivation towards Culture

According to the teachers' answers, it is assumed that these opinions can be attributed to a myriad of explanations expressed openly in "Q4" when all the teachers agreed that cultural information goes hand in hand with linguistic components. It also

aims to gain deeper insights into the teachers' teaching methods and practices; whether they try to motivate learners towards culture with language or not.

Responses to (Q5) revealed that the majority of them 52 (86.66%) were able to make their learners highly motivated towards learning EFL with its culture, while 8 (13.66%) stated that learners are not motivated and only 2 (03.33%) of them did not notice any difference either with the integration or disintegration of culture from language. In comparison to the data gained in (Q4), the responses generated in (Q5) agreed to a great extent with (Q4) in the sense that both show a close connection between language and culture. This unanimity among teachers justifies the consciousness state of the learners towards culture and reflects on teachers' and learners' common performances, experiences, and beliefs towards strengthening the position of culture- based contents in the Algerian secondary school EFL classroom: that culture should be a mandatory part in the EFL classroom.

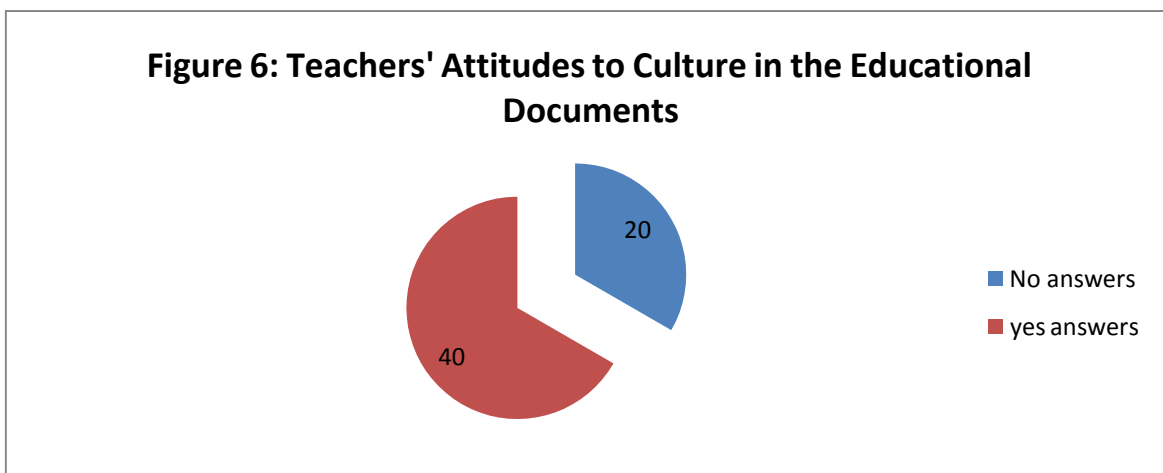
The positive attitudes of the EFL teachers towards the learners' state of affairs is because teachers are sure to have got some understanding of the integration of culture teaching with language teaching and gradually realized the importance of raising the learners' cultural awareness. On the other hand, the data revealed some negative and uncertain attitudes towards this issue. This uncertain and even negative opinion could be regarded as normal and acceptable in such a context. Teachers cannot be expected to digest the cultural concept in EFL classroom. The few training courses cannot make teachers able to reach a common ground of understanding towards the issue of culture teaching in language teaching (Q2).

5. 1. 3. Section 3: Culture-based Contents Included in Textbooks

From the preceding section, it is clear that EFL teachers are interested in teaching culture and their attitudes towards culture in language classroom seemed generally positive. The majority were in favor of integrating cultural dimensions in language teaching. This section in turn asks important questions related to the teachers' opinions towards culture-based contents displayed in textbooks (Q6, Q7, Q8, Q9, Q10, and Q11).

5. 1. 3. 1. Culture in Educational Documents According to Teachers (Q 6)

This question aims to get into the EFL teachers' opinions as to whether the culture-based contents distributed in the three in-use EFL textbooks really interpret the aspirations of the Algerian societal needs as they are expressed in the Educational Documents. In other words, the research continued to ask if it is necessary that the EFL textbooks and the other educational documents should match each other or not. The scale range used is shown in the graph below; "Yes" to indicate teachers' positive attitudes and "No" to indicate teachers' negative attitudes.



It is noticeable through the above graph that 40 (66.66%) teachers showed a clear preference for the idea that the cultural topics and themes distributed in textbooks do not reflect the aspirations of the Algerian societal needs as they are expressed in the curricula and syllabi. Therefore it is evident from (Q4 and Q5) that teachers on the whole show interest in teaching culture in language teaching and accept the significance of the culture-based contents in language teaching. The question of how culture is displayed between textbooks and educational documents seems to be misleading. This is because the majority of them are not in agreement due to some reasons related to teachers themselves and even to the context.

It can be argued, in this respect, that those teachers in (Q2) who answered negatively are exactly the same teachers in (Q6) or at least they are in a total harmony towards this issue. These reasons are due to the lack of training as expressed in (Q2) and, consequently, teachers are not exposed to the content of the educational documents or may think that having information about the curricula and syllabi is something out of their teaching duties.

Additionally, there may be room to postulate that documents such as curricula and syllabi are not at the hands of teachers and, henceforth, they may consider them as out of their reach and may think that the right people who should deal with such documents are politicians and course designers. Finally, teachers may have a look at these documents but they may not get in deeper insights into the cultural guidelines since they explicitly concentrate on language matters such as phonetic lists, vocabulary items, grammar items while the teachers' language classroom with little or implicit reference to culture.

Supposing that the aforementioned reasons are likely to be true, it is really a problematic situation on the culture teaching in the Algerian EFL classrooms because teachers constitute a central part. To conclude, teachers must have a clearer idea about what is to be taught. For example, with respect to the language items as well as cultural items, there should be a culture teaching guidance for teachers to follow implicitly and explicitly in the educational documents. The teachers' opinions in (Q6) revealed that textbooks, curricula, and syllabi do not receive the same degree of importance since teachers can express their opinions confidently and positively about the textbooks' culture-based contents, whereas their opinions are expressed fearfully and negatively towards culture-based contents in the curricula and syllabi.

Again from the above graph, it can be seen that some teachers 20 (33.33 %) seem to have a positive look at the curricula and syllabi in terms of the cultural items and how well they match the culture-based contents in the three in-use EFL textbooks. In the open question, teachers provide some reasons for the relevance with the Algerian learners' needs.

5. 1. 3. 2. Teachers' Interests towards Cultural Themes and Topics (Q 7)

Having examined the teachers' definitions of culture and its importance (Q3, Q4, Q5, and Q6), the research is interested in the part of culture or cultural themes teachers think should be covered upon as the most or the least important to teach in EFL classes. This question seeks to get data from teachers' opinions about 16 cultural themes for big "C" and small "c" cultures. They were asked to rate their answers according to a five scale range; "1 for most important, 2 for less important, 3 for undecided, 4 for not important,

and 5 for least important”. The table below comprises the 16 different themes with the frequencies and percentages for each:

Theme	1		2		3		4		5	
	F	%	F	%	F	%	F	%	F	%
Politics	04	6.66	06	10	06	10	06	10	02	3.33
Food	04	6.66	04	6.66	04	6.66	00	00	00	00
Economy	02	3.33	04	6.66	02	3.33	02	3.33	00	00
Holidays	00	00	01	1.66	00	00	00	00	00	00
History	10	16.66	08	13.33	00	00	00	00	00	00
Geography	00	00	00	00	00	00	00	00	00	00
Living Style	20	33.33	00	00	00	00	00	00	00	00
Literature	02	3.33	00	00	02	3.33	00	00	00	00
Customs	00	00	02	3.33	00	00	00	00	00	00
Society N	00	00	00	00	00	00	00	00	00	00
Beliefs	00	00	00	00	00	00	00	00	00	00
Education	02	3.33	04	6.66	02	3.33	00	00	00	00
Hobbies	00	00	00	00	00	00	00	00	00	00
Architecture	00	00	00	00	00	00	00	00	00	00
Music	00	00	00	00	00	00	00	00	00	00
gestures	00	00	00	00	00	00	00	00	00	00
Total “16”	44	73.3	27	45	12	20	08	13.3	02	3.33

Table 19: Teachers’ Opinion towards Cultural Themes

Table (19) shows some common views shared by teachers in terms of culture themes in which they are interested in; for example, “politics 6.66%”, “history 16.66%”, “economy 3.33%”, “food 6.66%”, “living styles 33.33%”, “literature 3.33%”, and “education 3.33%” with a total percentage of 73.3%. This implies that “44” teachers gave equal attention to big “C” culture and small “c” culture. In addition, a great deal of them viewed some cultural themes as less important than others, for example, “politics 10%”, “food 6.66%”, “economy 6.66%”, “history 13.33%”, “education 6.66%” with a total percentage of 45%. It is observed that there are some interesting differences between teachers’ opinions in terms of the attention given to each theme; for example, “beliefs, hobbies, architecture, music, and gestures” do not receive any interest. The differences might result from different situations; for example, some themes such as “beliefs, politics, and society norms” may be considered as too politically sensitive in the Algerian context and some others like “architecture, hobbies, holidays, and music” can be seen as something luxurious in the Algerian context.

If “not important” and “least important” are combined to indicate the teachers’ negative attitudes towards incorporating cultural themes in language teaching, it will be perceived that only a limited number of teachers 10 (16.66%) deny the importance of introducing cultural themes. This is because teachers are not exposed to culture teaching training “Q2” and, henceforth, hold weak attitudes towards culture and justify their focus on developing the learners’ linguistic competence rather than cultural competence.

The replies given by the majority of them allow drawing some working ideas related to the teachers’ opinions about the types of culture which seem to be quite superficial. This implies that there has been little professional training or deeper

knowledge on cultural teaching. As mentioned previously, the teachers' preferences of big "C" and small "c" themes look irrelevant and uncertain. In this respect, the researcher believes that it is necessary to deal with this case because it refers implicitly at some potential problems in the teachers' deeper understanding of culture. Teachers in (Q7) seem not to be able to distinguish between big "C" themes and small "c" themes. The answers show evidence that they either misunderstood the question or their comprehension of the types of culture is limited. The quantified irrelevant and contrastive responses gave evidence that it is necessary to explore the issue of the teachers' knowledge about culture during pre or in-service training in order to reach a common concept of culture and to make teachers introduce culture topics and themes appropriately and effectively while teaching alongside language teaching.

5. 1. 3. 3. Teachers' Interests in Types and Categories of Culture (Q 8)

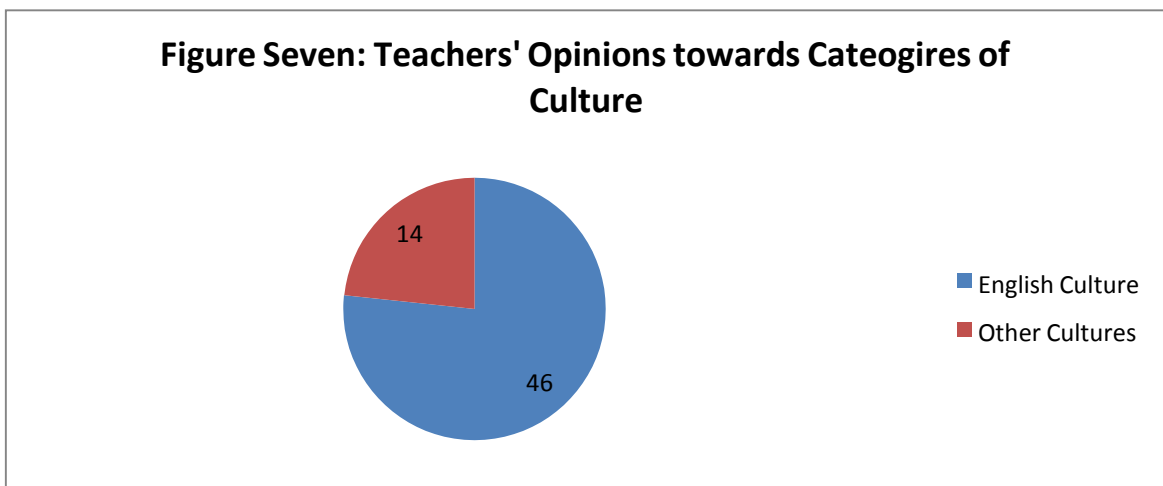
Question number (8) is a follow up to "Q7". It links the cultural themes displayed in "Q7" to some countries. It brings together the categories of culture with the types of culture. It seeks to sort out teachers' preferences to the country with which cultural themes are taught. Table "4" introduces the teachers' choices.

Number	Country	F	%
01	United Kingdom	10	16.66%
02	United States	36	60.00%
03	Others	14	23.33%
Total	3 countries	100	100%

Table 20: Teachers' Opinions on Types and Categories of Culture

This was an indirect question which inquired about the teachers' attitudes towards the culture's category they prefer. To answer this question, the teachers were given three choices as indicated in the above table. The main reason for putting this question is the belief that the quality of EFL education depends on the readiness of teachers to share responsibility with learners.

In statistical terms, 36 (60.00%) teachers said that they preferred to introduce the culture of the United States of America in culture teaching. Some of them 10 (16.66%) opted for the United Kingdom culture while others 14 (23.33%) looked at other countries. In other words, the items "1 and 2" indicate the target cultures while "item 3" indicates the non-target cultures. In this respect, in order to get further understanding, the data of (Q8) can be re-classified as follows; the "items 1 and 2" together indicate the teachers' positive attitudes towards the English speaking countries and "item 3" alone denotes the non-target culture. The following figure stands for the combination of "items 1 and 2" together with "item 3".



It is noticeable that the majority of teachers 46 (76.66 %) were quite unified in agreeing on teaching English with its culture. This is a clear indication that they support

the idea that the best way of teaching EFL is through the culture in which the target language is used as a first language. In this respect, Brooks (1987) argues that new theories and new methods always ask the question whether the culture teaching content should primarily reflect the foreign target culture or the learners' native culture. Supporters of the view in favor of including the foreign language's culture argue that linguistic forms are best understood in their cultural settings and that without the target cultural context language forms are lifeless and meaningless since they are unnatural and unauthentic.

In contrast, 14 (23.33%) teachers put emphasis on including other countries out of the target language countries. This is because they may intend to refer to other countries where English is spoken either as a second or foreign language on the ground that English language is an international language or hence its authentic cultural contexts are not limited to the contexts of the United States, United Kingdom, or any other English Speaking country. Another operational reason may be related to the trend that the teachers support the claim that culture teaching should also reflect the native culture which reflects the philosophy of the educational system to which it belongs and that EFL teaching and training should enable learners to express themselves on topics related to their culture. To sum up, the teachers' views displayed concerning the right country to focus in EFL teaching revealed an important fact with EFL classroom which looks into how to elevate the level of learners' cultural achievements by distributing the cultural categories in order to make learners able to understand and to be understood when they are engaged in intercultural communication situations.

5. 1. 3. 4. Teachers' Classification of Categories of Culture (Q 9)

Question number (9) mainly aims to identify the cultural materials which are dominant in the target textbooks. The respondents were asked to give their opinions according to culture's categories. The following table presents the teachers' responses:

Number	Culture category	F	%
01	U. K Culture	22	36.66%
02	U. S. culture	24	40.00%
03	Other Cultures	14	23.33%
Total	03	60	100%

Table 21: Teachers' Classification of Categories of Culture

This question is a follow up to the previous one (Q8). In answering the (Q 22), (36.66%) of the teachers believed that the United Kingdom culture was dominant while 24 (40.00%) among them thought about the United States of America culture. Others 14 (23.33%) believed that other cultures appeared also to be dominant.

To give more significance to the data, the "items 1 and 2" stand for the target cultures while the "item 3" stands for the non-target cultures. The current research combines the data of "items 1 and 2" together to indicate the teachers' preference to the target culture and "item 3" indicates the non-target culture. The combination is shown in the figure below.

Figure Eight: Types of Cultural Materials in English Foreign Language Textbooks



The items “1 and 2” together revealed that the majority of the teachers 46 (76.66 %) opted for the target culture and 14 (23.33 %) viewed that EFL textbooks are full of non-target materials. It is evident that teachers on the whole show interest in teaching the target cultural materials. Consequently, they are in harmony with the idea of using textbooks based on the target cultural materials which usually focus on one or two target cultures. They present learners to different cultural voices from the countries where English language is spoken as first language and provide them with a spacious room for analyzing target problematic situations. Henceforth, they provide learners with an opportunity to be more prepared to act in real life situations if they have an opportunity to interact in the target cultures.

On the other hand, there were 14 (23.33 %) EFL teachers who believed that non-target cultures should also be given interest in EFL textbooks. This is because non-target cultures are crucial parts of culture teaching since there are, all over the world, textbooks which refer to the learners’ own culture. These textbooks encourage learners to do cultural familiar things through the medium of EFL and make them see members of their own cultures speaking English language since they meet their national aspirations and values. Such textbooks are: “El Libro de Ingles” which is a Venezuelan textbook that

describes the country's chief geographic features, "Spotlight on English" is a Turkish one and which describes the Turkish culture rather than a TC, "English for Saudi Arabia" which presents Saudi characters and talks about pilgrimage to Mecca.

To close this controversy, it seems that each group holds some useful attitudes to a certain extent. The question of which cultural materials should be incorporated must be solved as (Brooks, 1987) suggests that in order to encourage learners to be able to understand and to be understood it is important to consider both categories of culture. The latter procedure makes learners be able to express themselves on topics related to their culture and at the same time function successfully in the target language situations since the whole trend of the material focuses on the materials related to the target cultures.

5. 1. 3. 5. Distribution of Cultural Materials in Textbooks (Q 10)

In (Q8 and Q9), the data have shown that 46 (76. 66 %) teachers are willing to devote their efforts to teach the target cultures. In (Q10) the teachers' views on the cultural materials' distribution in textbooks are examined. This question is an attempt to analyze, for example, such data as whether or not enough cultural contents available in the textbooks and whether there is satisfaction with culture-based contents. This is meant to contribute to answer the research sub-question "what are the teachers' attitudes to the culture-based contents in the EFL textbooks? See table 22 below for more details:

Number	Opinion	F	%
01	Yes, quite a lot	04	06.66%
02	Enough	10	16.66%
03	Not at all	46	76.66%
Total	03	60	100%

Table22: Distribution of Cultural Materials and Instructions in Textbooks

It is shown that the majority of EFL teachers 46 (76.66%) are not satisfied with the way cultural materials are distributed in the target textbooks. This opinion may suggest that they have negative attitudes in the sense that the amounts of cultural information are inadequate. Only few teachers 04 (06.66%) favored the existing culture-based contents in textbooks and think that they are still their code and do not want to cross the boundaries of the textbooks. 10 (16.66%) of them seem to be able to have a sharp decision. This may indicate that these few teachers prefer to remain neutral.

The whole responses to this question revealed that the textbooks do not offer enough cultural materials and, henceforth, do not meet the teachers' expectations. Consequently, the degree of dissatisfaction is high and the teachers may want to supplement some cultural teaching materials. This dissatisfaction might be due to the overloaded language items at the expense of cultural information, lack of time for culture teaching, pressure of examinations (see Q11), and culture-based contents are not systematically presented or not well chosen, and narrow selection of cultural themes.

By combining "items 2 and 3" together, to indicate the teachers' dissatisfaction with culture-based contents in the textbooks, it seems to be greater than "item 3". 56 (93.33 %) of them are not quite satisfied. This might be due to the fact that the majority

did not experience any culture-teaching training as it was seen in (Q2) and lacked cultural awareness. It can be concluded from that, that the teachers' dissatisfaction is fairly realistic with respect to the current situation in the EFL Algerian classroom. The positive attitudes and classroom reality paradigms can be in harmony although sometimes can be in conflict.

5. 1. 3. 6. Teachers' Distribution of Time over Language and Culture (Q 11)

(Q11) is an inquiry about the teachers' teaching time devoted for culture and their possible reasons. It seeks to make a comparison between the percentages of time distributed over "language teaching" and "culture teaching". It is an indirect question to get into teachers' insights about whether they devote their efforts to culture or not. The following table represents their choices:

Number	Percentage of Time	F	%
1	100% language teaching- 0% culture teaching	06	10%
2	80% language teaching- 20% culture teaching	24	40%
3	60% language teaching-40% culture teaching	26	43.33%
4	40% language teaching-60% culture teaching	02	03.33%
5	20% language teaching-80% culture teaching	00	00%
6	100% integration of both	02	03.33%
Total	Total: 06 percentages	60	100%

Table 23: Distribution of Teaching Time towards Language versus Culture

The data in the above table help to provide an analysis and interpretation of teaching time teachers devote to culture; and whether they are willing or unwilling to

spend more time to culture (closed answers) and what the reasons might be for this willingness or unwillingness (open ended answers). Information regarding this issue will, hopefully, shed more light on the way teachers perceive the process of EFL teaching and, in particular, on the time they display over language items versus culture items.

The above table provided an overview of the EFL teachers' perceptions of the percentages of their teaching time they devoted to either language teaching or culture teaching. It can be noticed that the majority of them tend to dedicate more time to language teaching than to culture teaching. 24 (40%) teachers tick the option "80% language teaching- 20% culture teaching", 26 (43.33%) tick the "60% language teaching- 40% culture teaching option" and 6 (10%) tick for "100 % language teaching- 0% culture teaching item". While few teachers 02 (03.33%) tick "40 % language teaching-60% culture teaching" and no one tick for "20 % language teaching-80% culture teaching". This small group of teacher 4 (6.66%) is brave to voice their true feelings about their willingness to spend more time to culture teaching. The findings revealed that they tend to spend more time on language than on culture because of the following reasons which are reported in the open ended question;

- The syllabus does not devote large part for culture dimension. In addition, teachers are equipped with syllabus to follow and henceforth they are not free to decide what to teach.
- Learners will not be tested on culture-based contents since the content of exams is directly taken from the texts focusing on language knowledge.
- Lack of time to devote for culture teaching, and if they try to do so, they will face problems related to time management.

- The syllabus devotes more time to language items rather than to culture. The acquisition of English knowledge is still considered important and the proficiency of English is decisive factor for jobs, study and future prospects.

The above reasons showed that teachers appear to devote more time to language teaching than to culture teaching in spite of the fact that they also express implicitly a clear willingness to devote some time to culture. As a result, the impression gained is that, to a certain extent, teachers feel frustrated that they can not devote more time to culture by blaming others instead of sharing the responsibility. Any way, teachers also have a crucial role to play when the question is about teaching.

5. 1. 4. Section 4: Teaching Methods and Strategies towards Culture

In the previous section, the data have shown that teachers are willing to state culture in explicit and implicit way in educational documents (Q6), they preferred both big “C” and small “c” themes (Q7), they opted more for the target countries as well as culture (Q8 and 9), they are not satisfied with the cultural instructions (Q10) and they are interested to include culture related issues in exams (Q11). The coming section is about teachers’ opinions towards culture teaching methods and techniques (Q12, Q13, Q14, and Q15).

5. 1. 4. 1. Teachers’ Classification of Techniques for Teaching Culture (Q 12)

The question provides the teachers with a set of techniques to use in teaching culture. It, then, requires them to rank them according to their order of importance using five-point scale from (very often, often, sometimes, seldom, and never). List of possible techniques appeared in the questionnaire in random order, but in this chapter they were

presented in frequencies and percentages with which they appear to be most often used.

The techniques provided are the follows:

- a. I teach culture class based on the textbook I am using.
- b. I tell my learners what I heard about the target country.
- c. I ask them to discover the aspects of the target country.
- d. I ask them to participate in role-play with people from other cultures.
- e. I use songs and poems about the target countries.
- f. I download pictures, cartoons, and images to discuss them with my learners.
- g. I ask my learners to compare their culture with others.

The teachers' classification to the culture teaching technique in class yielded the data displayed in the following table:

Number	Very often		often		sometimes		seldom		never	
	F	%	F	%	F	%	F	%	F	%
01	20	33.3	10	16.6	10	16.6	00	00%	00	00%
02	12	20	08	13.3	12	20	00	00%	00	00%
03	05	8.33	10	16.6	08	13.3	00	00%	00	00%
04	00	00	00	00	00	00%	00	00%	00	00%
05	05	8.33	10	16.6	10	16.6	00	00%	00	00%
06	04	6.66	05	8.33	05	8.33	00	00%	00	00%
07	11	18.3	15	25	12	20	00	00%	00	00%
Total "7"	57	95	55	91.6	57	95	00	00%	00	00%

Table 24: Teachers' Classification of Techniques for Teaching Culture

In order to classify the teachers' options the present research combines the scale range "very often" and "often" together to show teachers' positive attitudes and "seldom with never" to indicate negative attitudes, and keeps "sometimes" as it is to indicate neutrality. As the above table showed, the most favored technique to teach culture was through the use of the in-use textbooks. It was the most often classified first by teachers with 30 (50%). The technique "teaching culture through comparison between the native and the target culture" occupied the second position with the total of 26 (43.33 %). Then it is followed by the teachers' knowledge about the target culture 20 (33.33%). "English songs and poems" as well as "asking learners to discover cultural aspects" came in the fourth position with 15 (25 %) respectively. "Using the internet to download cultural aids" came in the fifth order with 9 (15%). As expected, "immersing learners in real situations where people from other culture meet" was the least often classified technique.

The given answers are in harmony with the answers given in (Q11 and Q14) and are truly reflective of the current situation in EFL secondary school classrooms in Algeria. From the indicated teaching activities the research intends clearly to discover again that teachers teach culture only through the medium of the textbooks. This is the situation in Algeria where the textbook is the law code for teachers to follow and it seems to be the most available material for culture teaching. Consequently, the EFL teaching process is limited to the classroom environment, and henceforth, the action of bringing the real-life situations under the CBA are still ignored. Asking learners to compare between aspects of the native culture and the target culture turns out to be the second used technique. This may be due to the fact that there is a connection with the textbook "item 1" in the sense that the culture-based contents encourage learners to sort out differences and similarities between cultures.

Some activities like “telling learners what teachers heard and read about the foreign culture” and others “like the use of internet to let learners experience different cultures” are also often used. This idea may be justified by the fact that the teachers’ knowledge about culture through other media is considered among useful sources since most of the teachers do not have the firsthand experience towards foreign cultures. “English songs and poems” as well as “asking learners to discover foreign cultural aspects” are comparatively often used.

This shows another aspect of textbooks’ contents since songs and poems go together with each unit in textbooks “see Time For section”. Finally the activities of asking learners to play cultural role where people from different cultures meet are clearly not used. This is because also learners like teachers do not have the chance of firsthand experience of other cultures and have little opportunity to go abroad or invite foreigners to exchange roles with them and this technique is not available in the EFL classroom for a number of reasons.

The data and discussion related to the activities mentioned in (Q14) revealed that the current situation of EFL classroom in teaching cultures basically relies on the textbooks. And teachers do not enjoy flexible access to the technological educational means and real life experiences to teach especially cultures of English speaking countries owing to lack of enough financial support and other reasons.

5. 1. 4. 2. Visual Components in Textbooks (Q 13)

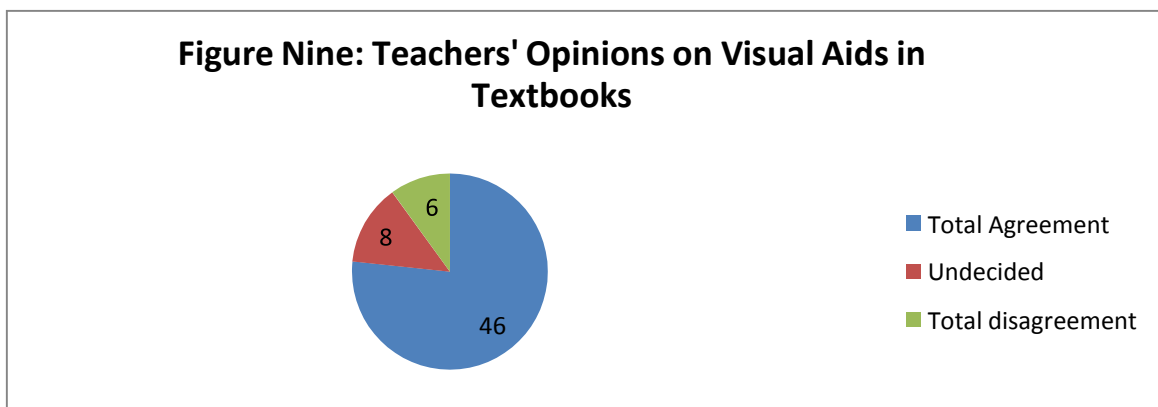
(Q13) deals with another important aspect of culture-based contents which is represented through images. It aims to elicit information regarding whether the

textbooks introduce culture-based contents differently or not. In other words, it compares between the visual and textual components. Consequently, it seeks to get into teachers' opinions in the ways they look at the culture-based contents in textbooks from different perspectives. The scale range used is (very agree, agree undecided, disagree, and very disagree). Teachers' opinions are classified according to the following table:

Number	Opinion	F	%
1	Very agree	32	53.33%
2	Agree	14	23.33%
3	Undecided	08	13.33%
4	Disagree	06	10%
5	Very disagree	00	00 %
Total	"5"	60	100%

Table 25: Teachers' Opinion about the Cultural Visual Aids in EFL Textbooks

In order to read the data in the above table, it is better to combine "very agree" and "agree" together to show their positive attitudes towards the visual cultural components and "disagree with very disagree" together to indicate the negative attitudes, and keeps "undecided" as it is. The final data are displayed in the figure below:



To conclude, the data collected in the above figure show that the majority of EFL teachers 48 (76.66 %) hold positive attitudes on the visual aids along with the textual components and only 6 (10 %) were in contrast. The data also show that there are few of them 8 (13.33%) who are not sure about this issue.

According to the above presentation, the teachers estimate positively the culture-based contents presented out of written language materials. It can be seen that teachers believe that the purpose of the visual-based contents is to promote the same teaching objectives through text-based contents. In addition, teachers believe that all they have powerful effects on the learners' achievements from many respects;

- Images, pictures, etc are twofold language forms in the sense that they introduce the real target situation by which learners can learn through their eyes.
- They also invite learners to explore further their exploratory skills through enhancing their imagination and fiction prospects towards cultural issues, and henceforth, be ready to explore any issue either inside or outside classroom.
- Visual aids promote the practice of bringing the real world situations into the classroom setting. So, they are sound materials.
- The images could ensure great effectiveness of language teaching and learning since it puts in teachers' hands alternative teaching materials.

In order to further investigate the important role of visual-based materials, the unanimity gained among teachers can be justified on the basis of the responses given to (Q7, Q8, Q9, and Q10). In general, it seems to be complementary to the questions related to the culture-based contents in textbooks and, in particular, it invites teachers to discover those specific contents of culture. A deep analysis of the visual aids shows that

there are whole tasks in textbooks which are presented only through these types of content. In short, visual-based materials contribute to a great extent in parallel with texts-based materials to bring learners to an EFL and its culture by opening up a pass way for them to the outside world which they are fascinated about.

Concerning the few teachers who express negative attitudes towards visual-based materials, they can be justified in accordance with (Q14) which shows there is dissatisfaction with the CBCs questions in exams. They referred implicitly to the total absence of visual-based materials in exams.

5. 1. 4. 3. Teachers' Estimation of Culture-Based Questions in Exams (Q 14)

(Q14) deals with the section of evaluation where teachers are asked whether or not CBCs questions occupy a space in the exams alongside linguistic questions. It asks teachers to state their estimation through choosing one of the following percentages "0- 20 %", "20- 40 %", "40-60 %", "60-80 %", "80-100 %". Then, it is followed by an open question to explain their reasons. The table below summarizes the teachers' answers:

Number	Percentage	F	%
01	00-20%	26	43.33%
02	20-40 %	24	40%
03	40-60 %	10	16.66%
04	60-80 %	00	00%
05	80-100 %	00	00%
Total	05 percentages	60	100%

Table 26: Teachers' Estimation of Culture-Based Content Included in Exams

The prevailing majority estimated that only two percentages “0-20 %” and “20-40 %” of culture-based contents are included in the exams shown by teachers 50 (83.33%). These data correspond to the earlier data shown in (Q2, Q12) when teachers were asked about how much time they gave to culture teaching; the majority of teachers said they gave over half of the teaching time to language. This indicates if teachers devote less time for culture teaching, teachers certainly devote also less time to culture in exams. In this line, it can be further inferred that the three in-use textbooks “*At the Crossroads*”, “*Getting Through*”, and “*New Prospects*” contain more language materials than cultural materials from which the exams contents are taken. According to the nature of teachers’ views, this weak percentage (0-40%) devoted to culture in exams is considered to be enough and teachers are satisfied with this little amount of culture in the exams.

The overtly expressed ideas towards culture in exams showed that the majority of teachers have negative opinions. In order to get deeper insights, teachers are asked, in the open question, to mention any reason. The teachers’ common utterances and statements are as follows;

- Exams are based more on grammar and vocabulary items while culture related questions are implicitly mentioned in the exams such as in the “reading comprehension” and “written production” sections in which learners will re-invest what they have learned.
- Teachers have little freedom to select the contents of the exams since they are strictly attached to follow the textbooks’ guidelines. The latter is not enough and it is better to use additional materials such as videos, pictures, etc.

- The evaluation process is the likely outcome of the teaching process; on the whole the emphasis in the textbook is towards language teaching. Consequently, cultural information is only subsidiary issue and given little weight in the EFL textbooks as well as examination.

When looking at the reasons teachers gave again about culture-based contents in exams, the present research concluded that teachers' primary willingness is to meet some support from course designers and educational documents such as curricula, syllabi, and textbooks to pave the way more for culture in both teaching and evaluation processes. Culture, according to teachers, must have a place in EFL teaching and in exams since it contributes to make the EFL teaching process more interesting and vivid because they are inseparable.

5. 1. 4. 4. Teachers' Classification of Culture Teaching Objectives (Q 15)

In order to find out how teachers define the objectives of culture teaching, the (Q15) made it possible to yield useful data. So, it uses five-point scale (very important, important, undecided, less important, and not important). The given culture teaching objectives are as follows:

- a. Provide experiences with a variety of cultural expressions in arts, music, etc.
- b. Develop attitudes of acceptance and tolerance towards other cultures.
- c. Promote ability to handle intercultural real contact situations.
- d. Promote learners' ability to compare with other culture.

The teachers' classification of the culture teaching objectives yielded the data displayed in the following table:

Number	1		2		3		4		5	
	F	%	F	%	F	%	F	%	F	%
01	20	33.3	15	25	00	00	00	00	00	00
02	10	16.6	12	20	00	00	00	00	00	00
03	05	8.33	10	16.6	15	25	05	00	00	00
04	25	41.6	20	33.3	02	3.33	00	00	00	00
Total (04)	60	100	57	95	17	28.3	05	8.33	00	00

Table 27: Teachers' Classification of Culture Teaching Objectives

In order to classify teachers' options towards culture teaching objectives the current research tends to combine the scale range "very important" and "important" together to show their positive attitudes and "less important with not important" to indicate negative attitudes, and keeps "undecided" as it is to indicate neutrality. In other words, as the above table showed the act of promoting learners' cultural awareness with similarities and differences occupied the first rank with a total of 35 (74.9%), followed by providing learners with cultural experiences related to the big "C" themes with a total of 35 (58.5%). The spirit of developing attitudes of tolerance and acceptance towards other cultures was ranked in the third position with 32 (53.33%) while promoting the ability of handling intercultural real contact situations occupied the last position with 15 (25 %).

It is noticeable that school teachers showed a clear preference for cultural teaching objectives based on the culture-based contents represented in the textbooks. As far as culture categories are concerned, big "C" culture is the dominant and the most favored topics to teach (Q8 and Q9). It could be interpreted that EFL teachers are in agreement with the culture teaching in (Q8, Q9 and Q11), culture evaluation (Q14), and

culture teaching objectives (Q15). These data are related to many factors in the current situation of EFL teaching in Algeria. Some of them are:

- Culture teaching objectives must be in harmony with culture teaching. As stated before, teachers stick completely with textbooks which are charged of cultural information based on the big “C” themes. As a result, cultural objectives are the outcomes of the textbooks’ content either in teaching or evaluation.
- Teachers are under the pressure of curricula, syllabi and examination requirements in the sense that teachers were directed by what is going to be taught and tested. At the end teachers have to contribute to achieve the objectives of the national foreign language policy designed by the National Ministry of Education.

The findings also indicate some teachers who favored the ability of sorting out differences and similarities between the native and the target cultures. One of the principal justifications for this is that language teaching and learning is useful through promoting learners’ familiarity with the foreign culture and developing a better understanding of their own identity and culture. This justification is also supported by the culture-based contents found in the textbooks which, in turn, encourage bringing together differences and similarities between cultures since it is based on the target culture and the native culture (Q8 and Q9).

The act of developing attitudes of acceptance and tolerance towards other culture occupied a space in the teachers’ opinions. On the basis of the culture-based contents in textbooks which is based on the target culture and the native cultures shown in (Q8 and

Q9), it seems that it encourages implicitly to overcome the “selfish” tendency towards others and make learners able to see others as outsiders.

The EFL teaching and learning objectives regarding the ability to handle intercultural real contact situations is put in the last position to general cultural objectives in language teaching. This position reflects the current situation of EFL classroom in Algeria. The culture teaching objectives were ranked in the educational documents in an implicit way. They were seen as peripheral ones in regard to the general EFL objectives especially when it comes to intercultural communication. The latter objective is not available in the Algerian EFL classroom reality. As a result, EFL teaching objectives are limited to the linguistic competence as the central part because;

- A good command of English language helps learners to succeed in official exams, in professional life, academic life, as well as personal life.
- The learning of EFL is pragmatic-oriented.

5. 1. 5. Section Five: The Intercultural-Based Contents Textbooks

In the previous sections, the present research has discussed different elements related to the teachers’ professional experience about specific focus on the teaching of culture. It has been shown how they defined culture (Q3); the place of culture in EFL teaching (Q4 and Q5); culture topics and categories preferences and knowledge (Q7, Q8, and Q9); time distribution in teaching and exams among culture and language (Q11, Q14); culture teaching techniques (12), culture teaching objectives (Q15). In this section, it is intended to look at how EFL teachers think about intercultural-based content as a concept (Q16); teachers’ materials for intercultural teaching (Q17); time devotion to

intercultural-based content (Q18) and teachers' techniques for an intercultural environment teaching (Q19).

5. 1. 5. 1. Teachers' Definitions of the Term "Intercultural" (Q 16)

This question is about teachers' definitions to the concept "intercultural". It is made up of four items in which each item represents a particular definition. This question asks teachers to choose any of the suggested definitions or provide their own one. The suggested definitions are:

- a. It is a non-judgmental communication with other from different cultures.
- b. A field of research about how people understand each other across boundaries.
- c. It is how two different cultures relate to each other "differences and similarities".
- d. Analyzing and adapting ones behavior when interacting with others.

The importance of incorporating this question is to shed more meaning to the variety of definitions elaborated for the term intercultural in the theoretical chapter (C2) in relation to the teachers' definitions to it and see to what extent teachers support some of them or intend to bring other interpretations. The following table introduces data related to the teachers' definitions of the term:

Number	Definition	F	%
1	Definition 01	18	30 %
2	Definition 02	12	20 %
3	Definition 03	16	26.66 %
4	Definition 04	06	10 %
5	Free Definition	08	13.33 %
Total	5	60	100 %

Table 28: Teachers' Definitions of the Term "Intercultural"

From the table above, some observations can be made. First, the first idea in intercultural teaching "non-judgmental communication with other cultures" captured the highest number of teachers' opinions 18 (30 %). Secondly, the third definition "relationship among cultures in terms of differences and similarities" is also significantly and positively related to the teachers' degree of willingness in teaching intercultural dimension with 16 (26.66 %). While the second definition "intercultural is as a field of research to understand people across boundaries" is supported by 12 (20 %). The last free item depending on teachers' own interpretations occupied the last position with a total number of 08 (10 %).

The interpretations in "item 1" indicated that the group of teachers wants to develop the attitudes of tolerance and acceptance towards other cultures. This general tendency seemed to be positive in the sense that they overcome the negative attitudes towards others and promote positive attitudes towards otherness. Teachers, in this respect, correspond with the stages of the Developmental Model of Intercultural Sensitivity developed in (chapter 2) which promotes these attitudes moving from

ethnocentrism to ethno-relativism. This definition seemed to be more practical in EFL teaching environment.

Concerning “items 3 and 4” around the definition of how two cultures relate to each other in terms of differences and similarities. Teachers’ support to this claim was in favor of better command of the target culture and the native culture. It is evident that this understanding originates from the culture-based contents in EFL textbooks which focus more on these two categories of culture.

While the definition expressed through “item 2” seemed to be out of teachers’ interest and teachers themselves do not opt for it. They may think that conducting research to understand other people is the job of politicians, university teachers, specialists of anthropologists, course designers, etc. this idea may also justifies that teachers are only practitioners and in charge of delivering the teaching content to learners within the boundaries of the classroom setting (Q6).

To analyze this question, it is important to elicit that EFL teachers’ open-ended definition of culture. The present study had a look at the teachers’ interpretations to the term “intercultural” and observed that they cover a wide range of aspects. Under this situation, the researcher thinks that it is better to group together the similar interpretations in meaning in order to get a common impression of teachers’ understanding of intercultural teaching. This classification is done in order to find a space for analyzing the open ended question. Some common grounds of teachers’ views are as follows;

- It is about the communicative approach to discuss and evaluate cultural aspects.

- Intercultural is about the action of giving judgments and evaluation.
- Intercultural involves exchanging communication between different people across the cultural boundaries.

Each answer from the participants is attributed to one of the previous statements. It is evident that they have understood intercultural mainly as the act of communication in the sense of being able to understand and be understood. It can be observed that they understood it differently from the statements of “items 1, 2 3, and 4”. This category of teachers 08 (13.33 %) put the concept “intercultural” inside the boundaries of the classroom because they focus more on the circumstances such as suitable teaching approaches and evaluation.

To sum up, this situation clearly indicates that the exam-oriented system guides teachers’ interpretations of the pivotal concept related to the teaching process. If intercultural knowledge cannot help learners to pass their exams, teachers do not have any opportunity to attempt to teach them. That is why they always repeat the word “evaluation” in their answers.

5. 1. 5. 2. Teachers’ Opinions about Intercultural Teaching (Q 17)

Question number (17) is about the introduction of intercultural-based dimension into EFL classroom in terms of teaching methods, importance, and requirements. It is composed of five items. They are:

- a. Linguistic structure is a pre-knowledge to teach intercultural dimension.
- b. Cultural similarities and differences make learners more tolerant.
- c. Misunderstanding is the source of both linguistic and cultural differences.

- d. EFL teachers should present a realistic image of the target culture.
- e. Teaching culture and intercultural should be added in the new textbooks.

This question explores the teachers opinions attached to the teaching of intercultural-based dimension with EFL and gives them the following four scale points to rate their options (strongly agree, agree, disagree, and strongly disagree). The teachers' classification of the intercultural-based items yielded the data displayed in the following table:

Number	SA		A		D		SD	
	F	%	F	%	F	%	F	%
01	12	20	15	25	04	6.66	00	00
02	15	25	10	16.6	02	3.33	00	00
03	05	8.33	07	11.6	04	6.66	00	00
04	05	8.33	08	13.3	03	05	00	00
05	02	3.33	04	6.66	05	8.33	00	00
Total	37	61.6	46	76.6	18	30	00	00

Table 29: Teachers' Opinions about Intercultural Teaching Methods

As seen in the table above, this question invites teachers to give their opinions concerning the teaching requirements of intercultural-based dimension they prefer to use. The answers provided serve as a basis ground to check whether or not there was a link between the expressed beliefs about culture integration in EFL teaching with intercultural teaching. In short, it aims at sorting out the possible connection between culture-based teaching and intercultural-based teaching.

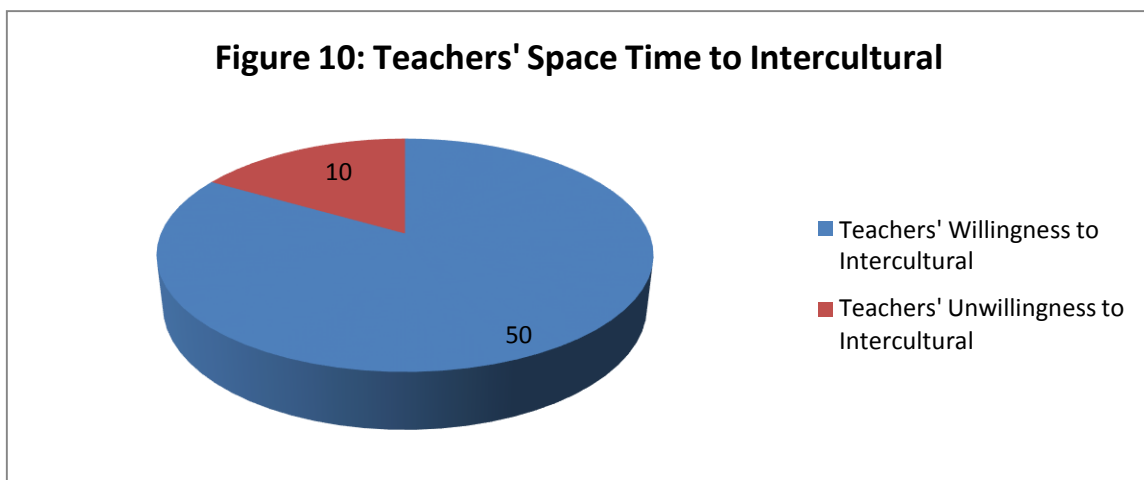
In order to further organize the data collected, the present study intends to combine the scale range into “strongly agree with agree” to indicate the teachers positive attitudes and “disagree with strongly disagree” to show their negative attitudes. It is noticeable through the above table that most of the teachers had positive attitudes towards the statements. The first statement asked teachers about the need for linguistic competence and gained the first position with a total number of 27 (45%) teachers’ agreement, while the question which is about sorting out the similarities and differences between cultures was favored by 25 (41.66%). The true image of the target culture was ranked in the third position with 13 (21.66 %). The relationship between linguistic and culture in communication occupied the fourth order 12 (20%). While the act of teaching culture and intercultural dimensions should be explicitly mentioned in the educational documents came in the last order with only few teachers 06 (10%).

The order suggested before according to the teachers’ preferences is justifiable to a great extent in the sense that most of the preferences were in agreement with the teachers’ answers in the previous questions. The role of the linguistic competence in culture and language seemed to be of great importance “items 1 and 3”. This is because all EFL teachers hold the belief that EFL teaching is entirely linguistic teaching (Q2, Q6, Q11, Q14, and Q15). Consequently, EFL teaching objectives are completely linguistic for many practical reasons as for; official exams, professional life, academic life, personal life, and future prospects. Another group of teachers agree with the second statement which is directly linked with the culture-based contents included in the textbooks. This justifies another reality within the Algerian EFL classroom context shown in (Q8, Q9, Q12, and Q14) that the textbook is the core part for teaching and teachers totally depend on textbooks.

The intercultural-based dimension is, therefore, the outcome of textbook contents. Some teachers agree largely with the statement that the realistic image of the foreign culture should be presented because teachers are largely satisfied with the way in which the textbooks present the different visual cultural materials with textual cultural materials in (Q13). The positive outcome of this idea is that textbooks contain a variety of images related to the target culture. When teachers are further invited to give their opinions, they proved again their agreement with (Q6) in which they enjoy a weak exposure to the content of syllabi according to many reasons such as; the unavailability of such documents.

5. 1. 5. 3. Teachers' Willingness to Teach Interculturality (Q 18)

The aim behind putting (Q18) is to see whether teachers attempt to devote some space time to the intercultural-based dimension or not. It was an indirect question which inquired about the teachers' attitudes towards an intercultural-based dimension. To answer this question, the teachers were instructed to answer either by "yes" or "no", followed by an open question in case teachers wanted to introduce some intercultural hints. The figure below presents their answers:



The figure shows that there are 50 (83.33%) teachers who express their willingness to devote more time to intercultural teaching, while only 10 (16.66%) teachers do not want to devote more time to intercultural teaching.

In order to further find out why they are willing to dedicate more time to intercultural teaching, in the open question, teachers are asked to mention any reasons for their willingness in case they do not get round to it. The analyses of the reasons are dealt with on the basis of frequent use of some key words. Those key words construct the common grounds for the statements which are as follows:

- Some teachers wish to have opportunities to visit English speaking countries to know more about the target language culture and people and then, in return, use it as a feedback when they teach.
- Some manageable problems hinder the introduction of intercultural teaching such as the lack of time devoted to the EFL program, the lack of authentic materials and exams.
- More focus is paid to language competence rather than intercultural competence.

The group of reasons above revealed that these factors may possibly affect the teachers' willingness to devote time to teach intercultural competence. In order to further see whether there is any relationship between their willingness and these factors, a comparison was made between these answers and other answers in the previous questions. Almost all the responses in the open questions in (Q2, Q4, Q6, Q11, and Q14) correspond with these factors. Thus, it can be said that the negative disposition of teachers towards culture and intercultural dimensions teaching lies behind the challenge

of changes on language education from language competence to communicative competence, then to intercultural competence.

Concerning the teachers' unwillingness or hesitation to devote more time to intercultural teaching, it is noticeable that the limited number of teachers defend the idea that priority should be given to language over culture or intercultural teaching in the secondary school classroom. Thus is because learners do not possess a high level of proficiency of the target language which permits them to learn about the intercultural competence. In short, teachers' views depend largely on the influences of the context of secondary school classrooms to which they belong either inside or outside classroom setting.

5. 1. 5. 4. Teachers' Classification of Intercultural Teaching Techniques (Q 19)

This question is about some useful techniques that may be put into practice to create an intercultural teaching environment. It, then, requires teachers to rank them according to a three-point scale (often, occasionally and never). The techniques are as follows:

- a. The use of videos, CDs or the internet to illustrate intercultural aspects.
- b. To invite a person or any object originating from the target culture.
- c. To decorate the classroom with posters illustrating aspects of the target culture.

These three techniques appeared in the questionnaire in a random order, but, in the table below the teachers will classify them with the ones they appear to be most used:

Number	Often		Occasionally		Seldom		Total	
	F	%	F	%	F	%	F	%
01	20	33.3	15	2	00	0	35	58.33
02	00	00	00	00	60	100	60	100
03	12	2	14	23.33	00	00	26	43.33

Table 30: Teachers' Classification of Intercultural Teaching Techniques

It is noticeable through the table (30) that there was a great of teachers (25 for item 1, 60 for item 2 and 34 for item 3) who did not respond to any of the suggested techniques. This is because of some reasons that made EFL teachers unwilling to opt for any. First, they may use other different teaching materials out of the three suggested such as textbooks, teachers' knowledge, motivating learners to find out the aspects of the target culture. Second, they may consider that they respond to this question in (Q12) which required them to opt for seven suggested techniques for culture-based teaching techniques in the sense that this question is limited in terms of the given techniques. So, teachers must be given more opportunities to select the most used techniques and to explore the myriad available teaching materials.

The table also shows that the technique the teachers often used to introduce intercultural-based dimension is through the medium of educational technologies such as videos, CD-ROMs and the internet. This is to illustrate more the intercultural aspects 35 (58.33%) when teaching English as a foreign language. Using posters to decorate the classroom to illustrate some aspects of the target culture was ranked in the second position with 26 (43.33%) teachers. The action of creating an intercultural environment

through authentic materials such as persons, objects, etc originating from English speaking countries occupied the last position.

Using educational technological means was recognized by a group of teachers to be a crucial material for intercultural teaching is thanks to the easy access to the internet as an important additional material for intercultural teaching since it meets most of their expectations. The availability of the internet made teachers satisfied with intercultural teaching to adopt as an alternative and supplementary source in case they do not meet their expectations in the textbooks. The practice of using posters to illustrate aspects of the target culture captured the attention of some teachers who assumed it to be practical, useful, and available. Teachers could resort to use it as an additional teaching material in case they would not meet adequate content about a specific cultural topic put into discussion.

To sum up, the findings show that the most frequently used techniques for intercultural teaching in the EFL classes are not mentioned in this question. The other sources of intercultural teaching materials, like the internet, posters, etc are used from time to time. The textbooks and teachers' knowledge are still the pivotal sources to provide culture-based contents and intercultural knowledge for teachers to teach.

5. 1. 5. 4. Teachers' Comments towards the Questionnaire Content (Q20)

As seen previously, the majority of the teachers have positive attitudes towards culture teaching in EFL classes. They share similar understanding on culture-based contents in the Algerian secondary school EFL classes in terms of interpretations, integration, methods, techniques and objectives. They express openly that they want to

integrate culture into their EFL classes but they face some constraints. To analyze teachers' constraints, it is important to elicit those school teachers' open-ended comments about culture-based contents. The present study went through all the teachers' comments which were about (45 over 60) and noticed that they cover a wide range of questionnaire's topics.

Under this circumstance, the researcher thought that it would be better to group the similar phrases of their comments together into certain categories for the sake to get a general impression of the teachers' constraints and attitudes towards culture-based contents in the EFL classrooms in the extensive comments; the aim behind that was to see if there was any common ground in their comments. Based on the teachers' comments the researcher worked out the following statements:

- Teachers should take part in designing the textbook since they are in a good position to know the learners' needs.
- It is better to know more about the learners' native culture and then speak about other foreign cultures. Algeria is a diverse country and comprises a variety of cultures.
- The National Ministry of Education has to make the whole program balance between the learners needs and teachers knowledge.
- Teachers do not have training sessions on culture teaching.
- Culture suffers a lot in the EFL Algerian classroom because more focus is rather being paid to the linguistic competence than on culture.
- Culture teaching seems to be far reaching because of the lack of culture teaching materials, equipments, crowded classes, limited time, and exams.

Each teacher's comment is attributed to one or more of these constraints and, in this way, there is a corpus of 45 comments from the school teachers. It is evident from the above common comments that the EFL teachers have understood that they are just practitioners and their role is confined to face learners in classroom contexts; they asked for more consideration. It can also be noticed that the teaching process focus on form rather than on meaning; most of the EFL textbooks' contents encourages learners to speak grammatically correct English but pragmatically improper in certain contexts in the sense that linguistic competence is at the expense of culture competence.

Teachers' comments exhibit more evidence that the short explicit utterances suggest that the training of teachers in terms of making them understand well culture teaching be a necessary issue to deal with. I can also sense a kind of dilemma that teachers have under this situation. Some teachers mentioned the lack of culture teaching materials, equipments, and crowded classes, limited time for culture, tests and exams requirements. These constraints should urge the National Ministry of Education to rethink deeply of how to reconsider the question of balance between the culture-based contents and language-based contents in the EFL classes.

Conclusion

The chapter gave an analysis and interpretation of the empirical data collected through the teachers' questionnaire survey. It was an attempt to identify EFL Algerian secondary school teachers' views, opinions, and attitudes towards culture-based teaching in EFL classes, how they interpret culture; their understandings to culture, what culture themes, types and categories they prefer to teach, what techniques they use, and finally their attitudes towards the intercultural-based dimension.

Most details were provided in terms of five integrated sections; the first section was about a general picture of EFL teachers' profile "professional experience" and "training in culture teaching along language teaching". The second section dealt with data around teachers' interpretations towards culture integration into EFL classroom. The data and analysis showed that most teachers hold positive attitudes towards culture teaching. The third one discussed the data regarding the culture-based contents included in EFL textbooks; the 16 themes of culture, types of culture as well as categories of culture have been introduced.

The data and analysis showed that the group of teachers prefers to integrate the culture of English speaking countries with some more focus on big "C" cultural themes. The data concerning teaching methods, techniques, and objectives towards culture showed that teachers support more the textbooks as the most often used tool to teach EFL. The last section deals with the data related to the teachers' attitudes towards the intercultural-based dimension which revealed that the act of devoting more time to intercultural dimension through authentic materials was not used at all.

On the basis of the findings, it can be assumed that the first main research question and its sub-questions are answered to some extent. Now it is time to consider the second main question and its sub-questions. This will be the discussion of Chapter Six which will tackle the issue of data organization, analysis and interpretation of the data collected through the compilation of the questionnaire and culture-based test with EFL learners.

Chapter Six

Classifications, Analyses and Interpretations of the Learners Survey Data

Introduction

The previous chapter dealt with the teachers' survey data. It provided a detailed classification, description, analysis and interpretation of the data collected through the teachers' questionnaire. The current chapter presents the range of steps used with the learners' data through questionnaire and culture-based test survey. It presents a detailed description of the data classification; description, analysis, and interpretation generated by the means of the questionnaire and CBT with 120 learners selected randomly from 03 secondary schools from Setif, Algeria.

The data are dealt with in terms of: (1) covering the organization of the data in tabulation and figures by using frequencies and percentages; (2) explaining the questions in terms of reasons and purposes; (3) description of the data; (4) analysis of the data; (5) and possible concluding remarks. The chapter six is composed of four sections. The first section is about the basic school learners' profile; the second one describes learners' opinions towards culture learning. The last two sections assess learners' cultural knowledge through set of questions about 12 themes of culture related to big "C" culture and small "c" culture. Finally, on the basis of the previous steps, the chapter ends with some concluding remarks which are displayed in the chapter eight under the sub-title "Results of the Learners Survey".

6. 1. Data Analysis

The data collection instrument for learners contained two parts. One part aimed at finding out learners' opinions about the culture learning. The second part aimed to assess how much Algerian EFL secondary school learners take the advantage of the culture-based contents offered in EFL classroom through textbooks and teachers. A detailed description and analysis of the data about learners' opinions as well as learners' cultural knowledge is presented in this chapter.

6. 1. 1. Learners Questionnaire

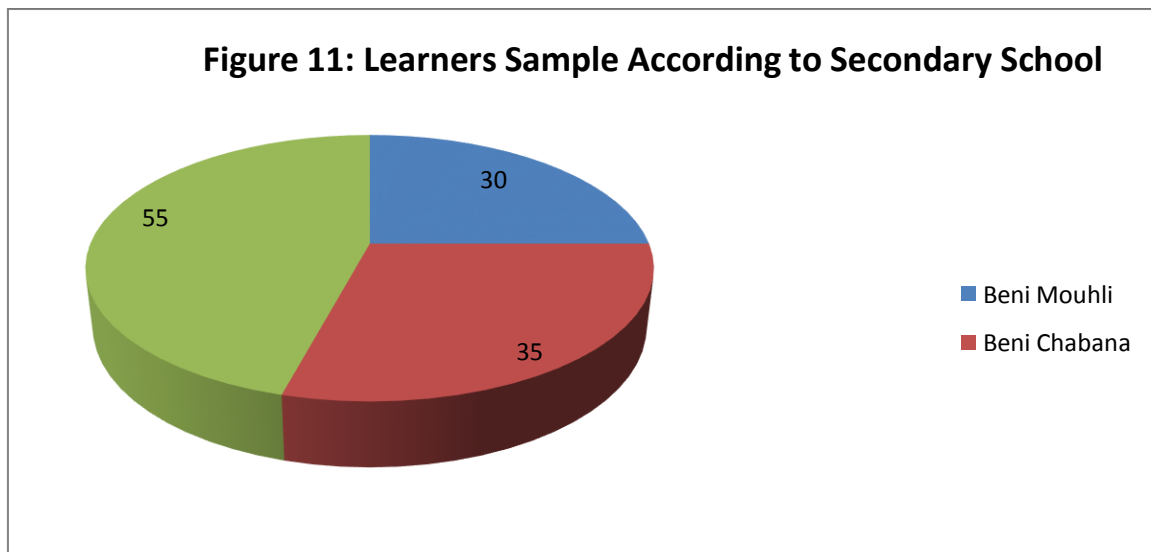
6. 1. 1. Section One: Personal Information

The sampling participants of the survey of learners were 120 EFL secondary school learners. There were 30 of them from the New Secondary School of Beni Mouhli –Setif-, 35 of them from the Secondary School of Arezki Kettab “Beni Chabana” –Setif- and 55 from Ain Trick New Secondary School –Setif-. The three secondary schools to which the participants belong were selected randomly. As far as the choice of the secondary school levels is concerned, it was selected purposively based on the assumption that they had already taken some background knowledge related to the CBC offered in the EFL classroom by the medium of textbooks and teachers. Consequently, they were expected to be able to possess some background knowledge about culture.

The first section is about some personal information that might be useful to this survey. It explores only the learners' secondary school name and region. The research did not consider the other demographic information because the aim is to discover learners' opinions about culture, hence, it seems that such information do not affect the quality of

the target data. That is, only school and region seem to be relevant and useful in such a survey because they represent the context of the study. In order to comprehend deeper insights into the learners' gender, the research classified the obtained responses using frequencies and percentages displayed in the figure below.

6. 1. 1. 1. Sample Distribution according to Secondary School (I1)



The above figure indicated that the research took into consideration the secondary school and region information related to the learners. The secondary school context allows classifying the learners in many aspects and criteria and the latter may enlighten the data classification and analysis for eventual conclusions and recommendations. Statistically speaking, it was noticed that Ain Trtick secondary school constitute the majority of the sample with the total number of 55 (45.83 %) while the Beni Chabana participants constitute 35 (29.16 %), while Beni Mouhli school received 30 (25%).

6. 1. 2. Section Two: Learners’ Opinions towards Culture Learning

The previous section provided some pertinent personal information about the participants. The second section “questionnaire” aimed at addressing learners’ attitudes towards culture learning. It is made up of six different questions in which each question covers an important area about CB in the target EFL classroom. These areas start from general to specific topics that learners meet useful such as; importance of culture learning, culture learning techniques, CBC in the EFL textbooks, teachers’ speech about culture, and cultural themes of big “C” and small “c”.

6. 1. 2. 1. Language versus Culture (Q2)

Question two was a more general question which introduces learners to culture learning alongside language in terms of language’s aspects such as grammar, pronunciation, reading comprehension and written expression in contrast with culture’s aspects like the target culture “American, British” and the non-target culture. It is a closed question which asks the group of learners to express interests and motivation as it also requires to choose any of the three given alternatives “very interested, less interested, not at all”. The table below presents the data generated through learners’ responses:

Number	Aspect	Very much		Less much		Not at all		Total	
		F	%	F	%	F	%	F	%
01	Grammar	42	35	24	20	30	25	94	78.33
02	Pronunciation	63	52.5	24	20	18	15	91	75.83
03	Reading	32	26.66	42	35	24	20	78	65
04	Written	28	23.33	16	13.33	24	20	68	56.66
05	Target culture	72	60	40	33.33	06	05	118	98.33
06	Non-target	55	48	40	33.33	12	10	107	89.16

Table 31: Learners' Classification of Language versus Culture

Learners' opinions towards culture learning were the first area that the present survey investigated. The data of the "Q2" showed that there were various opinions about culture's aspects versus language's aspects. Statistically speaking, the most stated opinion was related to culture's aspects with (98.33%) for the English speaking countries and (89.16%) for the non-target culture. Language learning viewed as grammar (78.33%) placed the third rank. Pronunciation aspects occupied the fourth position (75.83%) followed by reading comprehension (65%) while written expression came in the last order with (56.66%).

To comprehend deeper insights into the learners' opinions, the "target and non-target cultural aspects" were combined to show their positive attitudes towards culture's items and "grammar, pronunciation, reading comprehension, and written expression" altogether to indicate learners' positive attitudes towards linguistics items. In short, this question mainly seeks to establish a kind of comparison between linguistic and cultural competence on the basis of the learners' opinions.

Theoretically speaking, it can be seen from the table that the group of learners were more interested in learning cultural aspects rather than learning about linguistic structures. This may be due to the fact that they understood English as learning about English Speaking Countries for the reason that the target culture item received the highest percentage (98.33%), whilst other items, including the non-target culture received less percentage. Learners' curiosity towards culture integration with language class may be motivated by the desire to discover the whole way of life of the target communities through the medium of English which bonds them together, and then distinguishes them from others.

Conversely, the learners did not show more interest towards linguistics' aspects may support the idea that the tasks were designed with a focus on cultural elements from learners' opinions or learners themselves did not possess the ability to give judgments about language learning content since their learning process was strictly described as unconscious. This conflict between the culture dimension orientations and learners' opinions towards linguistic aspects indicate that there were some problems in the process of culture teaching and learning instructions in the Algerian EFL classroom among teachers, textbooks and learners. This is a clear indication that they do not have a common consensus of what they discuss as content and how to transmit it. All in all, this is totally a mistaken idea with the reality in the sense that they learn most from teachers. Consequently, even they opted more for culture they learn more about language.

6. 1. 2. 2. Importance of Culture Learning in Language Learning (Q3)

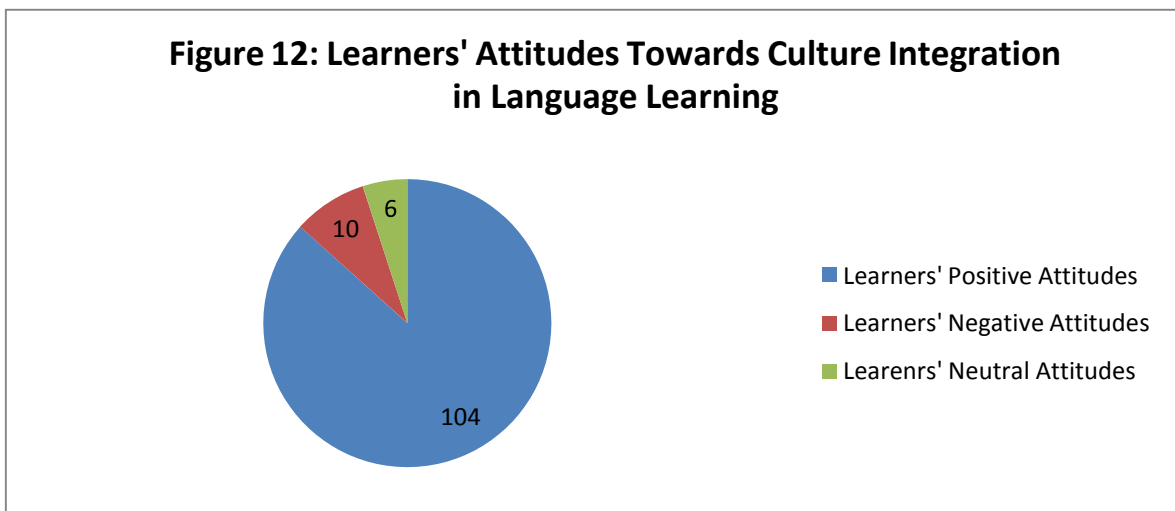
In order to gain further understanding of the learners' opinions towards culture learning, the research continues to ask (Q3) about whether learners think that culture

learning is important. The data collected through the following five-point scale: “very important, important, undecided, less important, and not at all”. See the table below for more details:

Number	Scale	F	%
01	Very important	48	40
02	Important	56	46.66
03	Undecided	06	05
04	Less important	06	05
05	Not at all	04	3.33
Total	05	120	100

Table 32: Learners’ Opinions about Culture Importance

In order to organize learners’ responses in terms of positive, negative and neutral answers, the research combines “very important” with “important” scales together to indicate learners’ positive attitudes towards the culture learning and “less important” with “not at all” to indicate learners negative attitudes towards this issue and keeps “undecided” as it is to show neutrality. The data are again shown in the figure below:



Statistically speaking, it can be seen from the learners' responses in relation to the everyday learning practices in the classroom, which most of them viewed culture learning as essential when 104 (86.66%) opted for very important and important scales together. The data also show that there are some learners 10 (8.33 %) who viewed it as less or not important at all, while 6 (5 %) remained neutral. This group of learners altogether 16 (13.33%) indicate that they are not sure about having any interest in culture learning and are not clear with themselves towards the issue of learning about culture.

These uncertain and even negative attitudes towards culture-based learning could be regarded as acceptable in such a context. Algerian secondary school EFL learners cannot be expected to digest this new idea because they are in the position of receiving the content from teachers and textbooks. The learners are just consumers of knowledge and passive participants in the process of English learning and teaching. It is not expected from the learners' side to reach a common ground of understanding towards the issue of culture learning integration which seems to be rather complicated.

The question of the importance of culture won unanimity among the respondents; they all thought that learning culture along with the EFL was important. The responses varied from 104 (86.66%) in (Q3) to (98.33%) in (Q2). From the learners themselves; the research could say safely that this might be due to the fact that they always viewed the EFL learning as learning about the overall system of life of English speaking countries. Both (Q2) and (Q3) support the claim that EFL Algerian learners are sure to have comprehended some understanding of integration of culture learning which put them in the same line of thought with Saes, (2002: 3) who advocated that "through the process of

learning an EFL at school, learners are also encouraged to get involved in the construction of the world around them”.

The importance of incorporating culture into teaching and learning English is taken for granted. In theory, all the teachers -“teachers’ survey in Q4 and Q5” and learners - “learners” survey in Q2 and Q3) agreed that culture should be taught and learned along with language. In practice, most teachers “teachers’ survey in Q11, Q14, Q18, and Q20” do not have an easy access to culture integration for many reasons.

Consequently, this situation has produced a direct influence on the learners because EFL learning depends largely on EFL teaching through interactional procedures between teachers and learners. It is a clear indication that the learners do not enjoy an easy access to culture learning. In other words, data from (Q3) justify again the existence of a conflict when both teachers and learners try to integrate culture into the EFL class. It is, therefore, safe to say, though teachers and learners do not get into culture integration as it should be, that they apparently no longer look at teaching and learning as a linguistic task only. Their responses to the questions about culture integration in both surveys revealed that they were willing to move away from the traditional approaches towards the communicative approaches to language teaching and learning yet the shift seemed to be difficult.

To conclude, all the learners as well as the teachers surveyed agreed that they would like to promote the learning of cultural communication skills through the medium of EFL teaching and learning. They all believed that there is a connection between a language and its culture. However, they still face unclear boundaries as to how they may proceed to put in reality this relationship into effects in the teaching and learning

practices. Moreover, this job has to be fulfilled by all the people who are concerned with the issue of EFL policy. So, curricula developers, course designers and researchers have to bridge between the available theoretical matters and possible practical ways.

6. 1. 2. 3. Learners' Strategies towards Culture Learning (Q4)

The question (4) provides the learners with a set of culture learning strategies. It, then, requires them to rank the strategies in terms of importance (very important and not important). A list of possible culture learning strategies appeared in the questionnaire in random order, and in this step they are classified in frequencies and percentages with which they appear to be most often favored. The strategies provided are as follows:

- a. Listening to the teacher when he speaks about culture.
- b. Watching videos and films about England and America.
- c. Listening to songs and reading poems.
- d. Listening to radio programs.
- e. Reading newspaper articles.
- f. Doing projects about the American and the British people.
- g. Interact with Americans and British in the internet.
- h. Take the advantages of culture-based contents available in textbooks.
- i. Invite people from English Speaking Countries.

The learners' classification to the culture learning strategies yielded the data displayed in the following table:

Number	Strategy	Very Important		Not Important	
		F	%	F	%
1	A	120	100	00	00
2	B	100	83.33	00	00
3	C	20	16.66	10	08.33
4	D	15	12.5	30	25
5	E	12	10	00	00
6	F	30	25	20	16.66
7	G	60	50	30	25
8	H	80	66.66	20	16.66
9	I	00	00	00	00

Table 33: Learners’ Classification of Strategies for Learning Culture

As the above table shows, the most favored strategy to learn culture, according to learners, is through the culture’s contents delivered by the teachers with a total number of 120 (100%). The use of the available textbooks is the most often classified strategy just after teachers with 100 (83.33%). The strategy of “relying on television through watching films and videos about English Speaking Countries and cultures” occupies the third position with the total of 80 (66.66 %). Then it is followed by the learners’ interaction with Americans and British people through the medium of internet space 60 (50 %). “Fieldwork research about American and British people outside classroom context” is supported by 30 (25%) learners, while “listening to songs and reading poems” came in the sixth order with a total of 20 (16.66 %). “The action of listening to radio programs” came before the last order with 15 (12.5%). As expected, “immersing learners in real-life

situations where people from other cultures meet” and “reading newspaper articles” were most often classified in the last rank with (00 %).

As the above description shows, the act of listening to the teacher when he speaks about culture is considered as the most used strategy. In this respect, the teachers’ role seemed to be of great importance for learners. The teachers’ knowledge and experience about different cultures is widely used in culture learning because it is expected that teachers have heard and read about foreign cultures through other channels and, henceforth have become as one of crucial sources for learners to know about foreign cultures. Despite of the fact that the group of teachers do not have firsthand experience of other cultures and little chance to go abroad to experience foreign cultures themselves and do not have much to tell the learners (teacher questionnaire Q12), they still capture learners’ confidence and satisfy them since they are the only professional people who are available in front of the learners to feed them with the cultural needs.

In addition to the teachers’ role, there was another classroom element which seemed also to be available and important. Table (33) and its description clearly show that the second strategy used to learn culture is through the medium of textbooks. This is another indication about the situation of Algerian secondary school EFL classroom where the textbook is the law code of learners to follow and teachers alike. From (Q3 and Q4), it could be assumed that it is the teachers’ role of planning and deciding what should be taught in terms of the textbooks contents and, consequently, learners are confined to a great extent to use the strategies available at the hands within the boundaries of classroom environment.

Videos and films about English speaking countries are comparatively very often used. This shows that the task of improving learners' listening comprehension skill is considered as an important part in the EFL learning through culture learning. Learning culture –loaded vocabulary appeared in the videos and films either inside classroom settings by the teachers' explanations or outside classroom setting by free learning shows that vocabulary learning is one of the ways to learn about culture. From this discussion it can be seen that videos and films are among advantages that learners should take since they help them to integrate culture into the learning process both inside and outside classroom setting.

The activities of asking learners to play unauthentic cultural roles through having a kind of interaction with people from English speaking countries by means of the net seemed to be often used. This may be due to the fact there are no real circumstances to involve learners to use the EFL they are learning and allow them to draw a comparison between the source culture and that of others. Therefore the advantage of the internet can help use what they have got in classroom setting from the teachers and materials available through the textbooks they interact with.

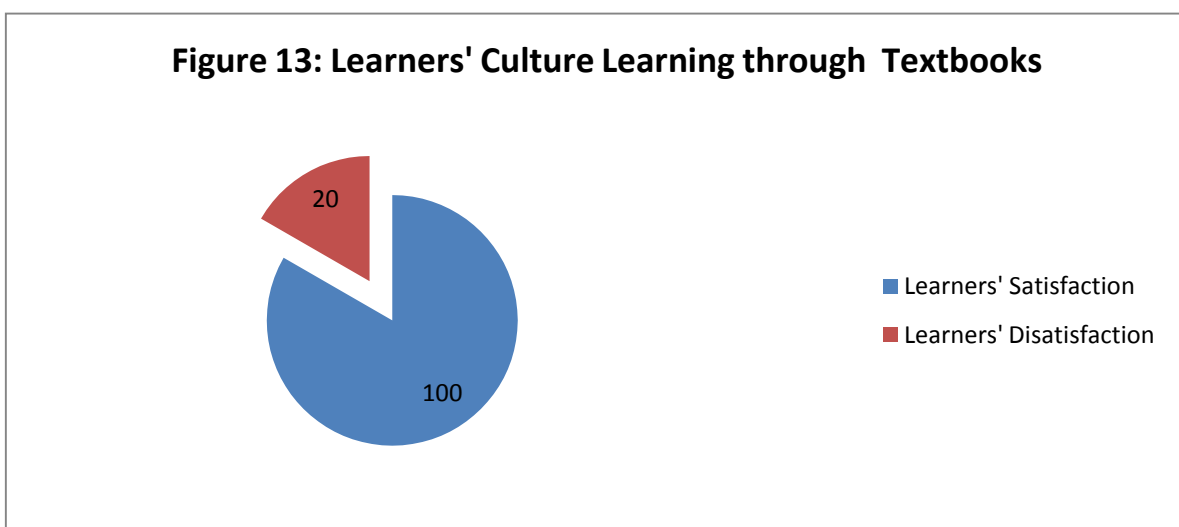
The strategies concerned with "Field work about the target cultures", "asking learners to listen to songs and reading poems", "the action of listening to radio programs", and "reading newspapers articles" are clearly less often used even if they are somehow available at the hand of learners. This again may support the fact that teacher- centered and textbook-centered approaches are still more common than learner- centered approach in the sense that these strategies have to be used properly under the learner-centered approach. This is possibly due to the reason that learner-centered

approach has only recently been introduced in the Algerian EFL secondary school classroom under the introduction of the CBA.

The last strategy about getting learners involved in real-life situations where people from other cultures meet is not employed at all. It can be concluded that authentic learning environment is the most far reaching strategy because it cannot be available for all learners and even for few since they have neither firsthand interaction with people from other cultures nor the chance to go abroad or invite foreigners.

6. 1. 2. 4. Textbooks' Role in Culture Learning (Q5)

(Q5) examines the learners' views about the culture-based contents in textbooks. It analyzes data about whether EFL textbooks help to learn more about American and British people and cultures or not. It is made up of two parts; the first one seeks to sort out the positive or negative attitudes towards this issue, while the second part offers a set of cultural materials for those who only answer positively. The figure below presents the learners' responses:



The above figure shows that the majority of the learners 100 (83.33%) are satisfied with the role of the in-use textbooks when they come to learn about English Speaking Countries. This high percentage may indicate that the groups of learners have so positive attitudes towards textbooks since they offer an adequate amount of cultural information. Only few learners 20 (16.66 %) prove to be not satisfied with the existing culture-based contents in the in-use textbooks.

The whole learners' responses reveal that the textbooks they use help to learn more about the target cultures through the sufficient amount of cultural materials and, henceforth, meet their expectations. In other words, the degree of satisfaction is high and learners may not want to supplement some cultural learning materials. This satisfaction might be due to overloaded cultural items and the tendency to stick to the textbooks as the code of instruction (Q 4).

The learners' dissatisfaction with the CBC included in the textbooks about American and British people seems to be of less importance. Only few who are not satisfied with it. This dissatisfaction is fairly realistic and acceptable since there are many alternatives either inside or outside classroom context such as teachers, films, videos, newspapers, interact with native speakers through internet, etc (Q3).

6. 1. 2. 4. 1. Cultural Materials in the Textbooks (Q5)

In order to explore deeply the learners' positive attitudes towards CBC in textbooks, the second part of the question is added. It seeks to look into the ways the cultural information are presented in terms of material selection such as texts, images,

pictures, songs, activities and tasks. The table below presents the learners' classification of the cultural materials available in the EFL textbooks:

Number	Cultural Materials	Very rich		Not rich	
		F	%	F	%
01	Texts about culture	60	50	20	16.66
02	Pictures and images about culture	30	25	30	25
03	Songs and poems about culture	10	08.33	12	10
04	Activities and tasks about culture	20	16.66	17	14.16
Total	04	120	100	79	65.83

Table 34: Availability of Cultural Materials in Textbooks

This question addresses an important issue related the components of the CBC in the textbooks. It aims to elicit opinions about whether the textbooks introduce CBC following different ways or not. Consequently, it compares between the more and less dominant aspects through the scale range (very rich and not rich). To conclude, the data collected show that half of the learners 60 (50 %) hold positive attitudes towards written texts and a quarter of them 30 (25%) favors the visual along with textual aids and 20 (16.66%) draw attention to the activities and tasks, while 10 (08.33 %) of them are for the idea of using songs and poems.

According to the above presentation, the groups of learners who like to learn through written texts seemed to be prominent. This prominence can be justified by the fact that each unit's topic in the textbooks is introduced by written passages In other words, the learners learn the contents and meanings through texts. Consequently, they

take initiations to impress the learners about the possible topics to be dealt with in the whole units. In this respect, it is said that “first impression is the last impression.”

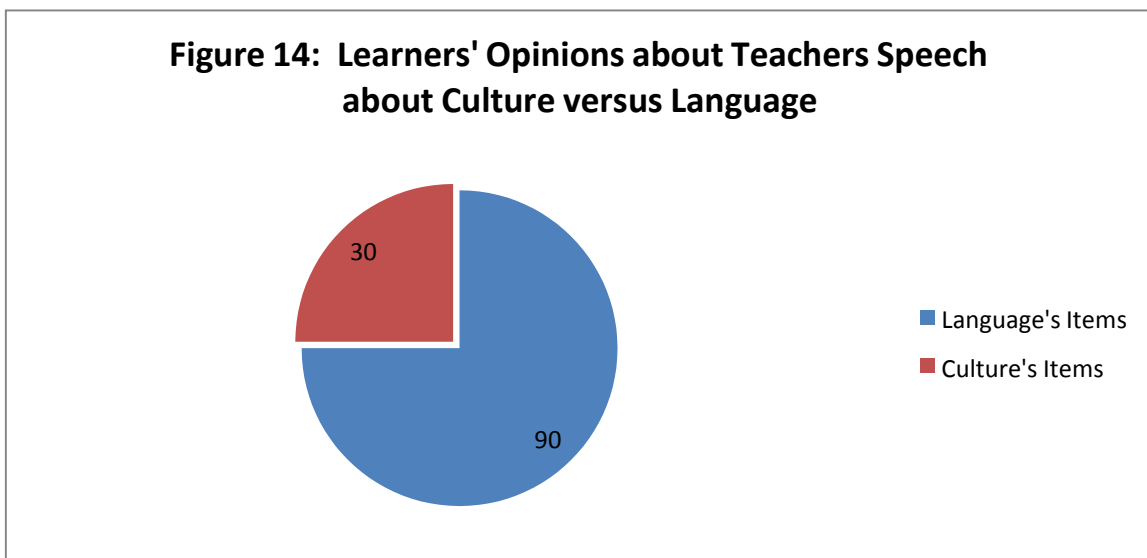
Learning through pictures and images came in the second position. It can be seen that the learners believed that the visual aids go hand in hand with written texts in the textbooks. It can be claimed that these components have powerful effects on the learners’ attention because the medium of pictures brings to the learners to the real-life situations by which learners can use their exploratory skills through enhancing the imagination prospects towards the given topic. In addition, visual aids are sound materials since they could ensure great effectiveness of EFL learning as alternative learning materials. In short, they contribute along written texts to bring learners to a foreign culture by opening up a pass way for them to the outside world beyond the boundaries of classroom learning environment.

Concerning the few teachers who expressed their preference towards other activities and tasks can be justified through the idea that within them they learn more about linguistic structures such as vocabulary, grammar, etc. that is to say, they focus more on linguistic aspects rather than cultural meanings.

Concerning the CBCs manifestations through songs and poems, despite the fact that they symbolize powerfully culture related aspects, they do not receive much more attention from learners because if you check textbooks you would discover that they are always included in the last section “Time for You” which is not a compulsory section for learners to deal with. So, it can be concluded that learners can turn their eyes over it since they are free matters to engage with.

6. 1. 2. 5. Teachers' Role in Culture Learning (Q6)

The aim behind putting (Q6) is to comprehend the learners' opinions towards the teachers to see whether they attempt to speak and devote more time to the cultures of English speaking countries or not. In fact, it was an indirect question which inquired about the teachers' practices towards culture teaching from their learners' perspectives. To answer this question, the learners were instructed to answer either by "yes" or "no" with related reasons for any answer. The figure below presents their answers:



The data above help to provide an analysis of the learners' opinions towards teachers' willingness or unwillingness to speak about English speaking countries in the EFL classroom. Data regarding this issue will, hopefully, provide more explanations to the quality of the teachers-learners interactions when they come to distribute the time between culture and language.

The above figure showed that the majority of the learners 90 (75 %) notice that the teachers do not speak more about American and British people and culture in the sense that they devote most of the teaching time to language's items rather than

culture's items. In fact, they are brave to voice the true feelings about the teachers' practices and unwillingness to introduce culture with language. While few of them 30 (25 %) think that teachers integrate American and British cultures. These negative opinions may be justified from two perspectives; from the learners themselves and from teachers' points of view. Heavy emphasis on linguistic competence over culture competence as learners themselves reported in the open ended question. The Learners' justifications are as follows;

- Teachers are interested more to teach grammar, vocabulary and pronunciation which they think are more important than culture.
- Learners think of linguistic items as superior matters while cultural things as inferior matters. This belief may be stemmed from teachers' practices.
- Culture learning is limited because teachers only refer to culture's principalities, generalities, and main things. Culture learning is superficial rather than thorough.
- In EFL classroom, learners learn more about language rather than its culture.
- Culture learning is not mentioned in the textbooks. In other words, they do not know that culture is mentioned and learned implicitly.
- There are some constraints such as lack of time and teachers must finish the program in time.
- Some teachers use French language to explain rather than English. So they tell more about French culture than English in EFL classroom.
- Lack of interest in both English and its culture.

Concerning teachers' unwillingness or hesitation to speak more about English speaking culture, it is noticeable that the previous reasons justify the idea that priority

should be given to language over culture because of syllabus constraints, exams constraints, time limits, etc. this was also supported in the teachers questionnaire (Q18).

In order to further find out about why few of the learners think that the teachers are willing to speak about English cultures, in the open question, learners are asked to mentioned the possible reasons. The analyses of the reasons are dealt with on the basis of the frequent use of some key words. The common grounds of the learners' reasons are as follows:

- Few learners think of culture as an important, and henceforth, teachers should tell something about English cultures.
- English cultures draw learners to understand more the native culture, and henceforth, allow them to make comparisons.
- Culture integration is something beneficial since it allows learners to discover the whole systems of life of the target language communities. So, teachers and learners should be familiar with the integration of the culture teaching and learning.
- Other learners express explicitly the hope if they have given authentic opportunities to visit English speaking countries as well as the teachers to live real-life experiences about culture knowledge.

To conclude, the above reasons showed that the learners appear to favor culture integration in language in spite of the fact that they as well as teachers encounter a number of difficulties such as official exams, time limits, and interest.

6. 1. 2. 5. Learners’ Opinions towards Themes of Culture (Q7)

This question seeks to collect data from the learners’ opinions about 09 cultural themes which appeared in the questionnaire in random order for big “C” culture and small “c” culture. Learners were asked to rate their answers according to three points- scale range as follows; “very important and important” to indicate learners’ positive opinions and “not important” for negative opinions. The table below comprises data related to 09 different themes of culture:

Theme	Very important		important		Sub-Total		Not important	
	F	%	F	%	F	%	F	%
Geography	66	55	12	10	78	65	24	20
History	70	58.33	30	25	100	83.33	10	08.33
Literature	50	41.66	20	16.66	70	58.33	25	20.83
Hobbies	30	25	10	08.33	40	33.33	00	00
Government	14	11.66	12	10	26	21.66	10	08.33
Holidays	17	14.16	10	08.33	27	22.5	05	04.16
Family life	80	66.66	25	20.83	105	87.50	00	00
Gestures	32	26.66	18	15	50	41.66	12	10
Food	40	33.33	20	16.66	60	50	25	20.83

Table 35: Learners’ Opinion towards Cultural Themes Learning

The table (35) shows some common opinions shared by the learners in relation to the cultural themes in which they are more interested in to learn. As an example, “family life” theme was the most classified with 105 (87.50 %), “history” was the second in order

with 100 (83.33%), “geography” came in the third position with 78 (65%), “literature” 70 (58.33%), “food” with 60 (50%), “gestures” with 50 (41.66%), “hobbies” with 40 (33.33%) and “government and holidays” occupied the last position with 27 and 26 respondents respectively. The combination of themes according to big “C” and small “c” culture indicates that the group of learners have favored more big “C” culture with (57.08 %) while small “c” culture receive (42.92%).

In addition, it is observed that there are some interesting differences among the learners in terms of the attention being paid to each theme in regard that there are some themes were considered as more important to learn at the expense of others. For example; “family life”, “geography” and “literature” received much more interest than “food”, “gestures” “hobbies”, “government” and “holidays”.

The answers given by the majority of the respondents allow drawing some working remarks about culture learning integration regarding the issue of the types and themes of culture. In this respect, the differences in the learners’ choices must have some common backgrounds as to the learners’ beliefs, attitudes, and experiences. The present research has dealt with this case theme by theme according to each type.

Among themes of big “C” culture we find “governmental issues”. Its topics were not highly appreciated by learners because the field of politics may be out of the learners’ interest since the experiences does not correspond with learners’ interest though they should have some knowledge of this kind of culture aspect. Geographical knowledge is considered as important because its topics indicating that the issue of having knowledge around the environment where learners are living is becoming an imperative matter and a universal concern and learners should be conscious about this.

The question of historical knowledge is noticed as important through the fact that learners know that understanding all the events that happened in the past help them to understand events that are happening around themselves and postulate future events. Literary and arts works are valued by the learners due to the reason that they enjoy everyday interactions with these pieces of writings, and henceforth, they help them positively to imagine and express ideas, feelings, emotions, etc through possessing some knowledge about literature. To conclude, this show that learners are really interested in big “C” culture.

As far as small “c” culture themes are concerned, the “family life” theme is highly opted because it addresses an important aspect of life which is the multiple ways in which every learner or group of learners live, work, travel, interact, and manage their whole life system. Interestingly the theme “gestures” is given relatively important emphasis. This importance indicates that the learners are becoming aware that gestures expressions, body movements have cultural messages to convey when people come to exchange information. Especially gestures mean different things according to different people.

Food related matters are included in the learners’ interest because they deal with things that learners eat, particular type of food, eating habits, eating patterns, eating etiquettes, dietary matters, and so on. Hobbies are among learners’ preferences since most of them have spare time so they look for knowledge about hobbies by which they spend their time for pleasure activities when they are not in classroom. To conclude, there are some interesting differences among learners which might result from different situations like different strategies of learning, language competence, motivation, etc. nonetheless, the researcher have got some insights into the learners’ implicit and explicit

preferences of culture topics, themes, and types. These insights would better justify all the learners' responses to the cultural task completion in the coming sections of the research instrument "Three and Four".

6. 1. 2. Learners' Scores in Culture-Based Test

In this section, the data are generated by the culture-based completion test. They are classified, analyzed, interpreted and presented in the form of statistics on the basis of the learners' responses and scores. The need for the CBT alongside questionnaire is to answer the research second main question, as stated before, that it attempts to show to what extent learners take the advantage of the CBCs offered in the Algerian EFL classroom either through the in in-use textbooks or teachers. More specifically, it attempts to evaluate the extent of the learners' culture learning awareness. It is worth to mention that learners are given some questions on the basis of two frameworks which combine between types of culture "big "C" culture and small "c" culture" and categories of culture "the target culture and the non-target culture".

6. 1. 3. Section Three: Big "C" Culture

The previous section generated data about the learners' opinions towards the culture knowledge issue. The present section comprises set of questions (Q8 through Q14) about learners' cultural awareness towards big "C" culture themes in relation to target culture and non-target culture. It is made up of seven questions in which each one covers one theme of big "C" CBCs in the EFL classroom. They are designed to assess the extent to which learners' take the advantage of big "C" CBCs. A detailed description and analysis of the data about the learners' big "C" cultural awareness according to each

theme and topic is presented in the following questions (Q8, Q9, Q10, Q11, Q12, Q13, and Q14).

6. 1. 3. 1. Learners' Scores about Great Britain Question (Q8)

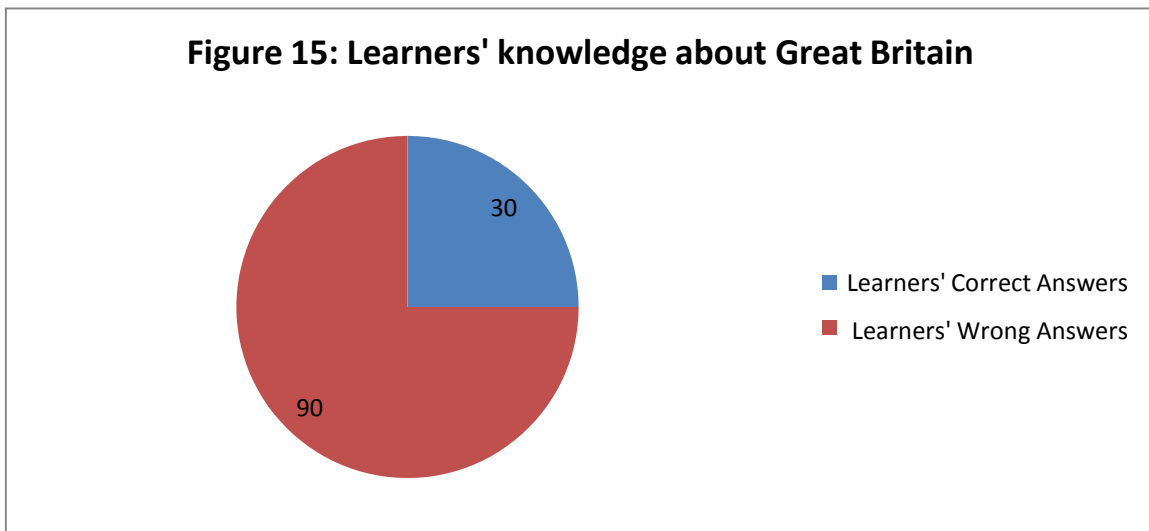
In order to find out about the participants' knowledge about Great Britain (Q8) was included in the CBT. It is the first question in the big "C" section which deals with government theme about the target culture. It is a multiple choice and presents four options related to the countries that constitute U K. There is only one correct option "b" and three others are wrong "a", "c", and "d". The data generated are analyzed on the basis of the correct and wrong answers to discover the learners' cultural knowledge about Great Britain. The table (36) presents the learners' answers:

Number	Option	F	%
01	England, Scotland, Wales and North Ireland	90	75
02	England, Scotland, and Wales	20	16.66
03	England and Scotland	06	05
04	England only	14	11.66
Total	4	120	100

Table 36: Learners' Responses to the Question about Great Britain

The table above revealed that learners rated "England, Scotland, Wales and North Ireland" the highest option with a total of 90 (75%). "England, Scotland, and Wales" was also considered important to learn, with the average score of 20 (16.66%). While the option 4 was classified in the third order with the average score of (11.66%) and the least area is connected with the option 3 with (05%). In order to better organize, describe and

analyze the data appeared in the above table, the research summarizes them into two types of responses. He combines options “a”, “c”, and “d” together to show the learners wrong answers and keeps “b” option as it is to indicate the learners’ correct answers. The final data obtained are presented in the figure below.



To start with, the aim of the question is twofold. The overtly expressed aim is to examine the learners’ cultural knowledge about Great Britain. The implied one is to look into the factors that may have influenced the learners’ learning process and the attitudes towards the issue of “government” as one of the big “C” cultural themes regarding the target culture.

Statistically speaking, as the figure above shows, the majority of the learners could not provide right answers to the (Q8). As not expected, the lowest scores were given to the correct answers (25 %) while the highest scores were given to the wrong answers (75%). Surprisingly, the group of learners, according to the answers, was in favor with the opinion that the Great Britain included all the four countries of the United Kingdom “England, Scotland, Wales, and North Ireland” and did not seem to be aware that Great Britain was an island, consisting of three parts “comprising only England,

Scotland, and Wales". Interestingly, it seemed that they believed that Great Britain meant the same as United Kingdom. Consequently, learners did not possess a thorough knowledge.

The learners' confusion about the name of the country as well as not being able to distinguish between Great Britain, England, and United Kingdom is not surprising as they were often confused by large proportions of people. Davies (2000) writes that everywhere in Britain it is possible to meet people who do not care about the differences between the different names that refer to this country. In this respect, the learners' ignorance may be due to the fact that they did not exchange discussion with their teachers around this issue in the classroom or this knowledge does not worth to be put into discussion.

It can be concluded that the different activities involved in knowing about national characters and public life are all out of the learners' interest. Learners' motivation, gender, age and interest are possibly the reasons behind the low scores. Since all the participants were secondary school learners so the focus is dispersed over many subject matters not only English, and henceforth, the motivation to learn about details and micro matters related to English speaking countries may be weak.

Additionally, as it was seen in (Q1) where most of the learners 105 (87.5%) were female learners would also justifies this state in the sense that females have less interest in government and political life than male learners, and henceforth, this low scores may reflect upon girls knowledge. At the end, the learners' age from 16 to 18 years old may strengthen also the obtained scores because as it is expected within this age learners cannot digest matters about government and political life.

6. 1. 3. 2. Learners' Knowledge about Geography (Q9)

This question introduces set of (12) famous towns distributed all over the world. It is a multiple choice in which it requires learners to classify them in terms of three criteria; American towns, British towns, and non-American and British towns. It deals with the theme of "Geography" of big "C" culture about target culture and non-target culture. the Learners' scores of locations of famous towns question are presented below:

Number	Town	Correct Answers		Wrong Answers	
		F	%	F	%
01	London	120	00	00	00
02	Washington	96	80	24	20
03	Glasgow	60	50	60	50
04	Sydney	50	41.66	70	58.33
05	Alaska	90	75	30	25
06	Ontario	42	35	78	65
07	Manchester	96	80	24	20
08	Nevada	78	65	42	35
09	Paris	120	100	00	00
10	Dubai	120	100	00	00
11	Florida	90	75	30	25
12	Dublin	63	52.50	47	39.16

Table 37: Learners' Classification to the Towns' Locations

To start with, the aim of this question is twofold. The overtly expressed aim is to examine the learners' geographical knowledge about the locations of the given famous towns. While the implicit one is to examine the different circumstances that may influence the learners learning regarding this issue.

The table (37) is about 12 famous towns with the countries they belong to. A statistically significant difference between the towns appeared when the learners came to match each with the given scales while some of them received high scores, the others received less scores. For example, the towns like London, Dubai and Paris were ranked in the first position with the total scores of 120 (100 %). The second highest towns were Texas and Manchester with a very high scores 96 (80 %), followed by Alaska and Florida with also high scores 90 (75 %). The learners classification of other towns was in the following order; Nevada 78 (65 %), Dublin 63 (52.5 %), Glasgow 60 (50%), Sydney 50 (41.66 %) and Ontario 42 (35 %).

As it might have been expected, the learners' knowledge about the locations of these famous towns was of significance difference from town to town. For the case of Dubai, Paris, and London all the learners had thorough knowledge about their locations while others were not the same case in the sense that they do not share common knowledge about them. It can be noted that learners' geographical knowledge in relation to locations depends on some practical reasons such as interest, general background knowledge, and the state of the given town itself.

As far as the learners' interest is concerned, it can be assumed that the list of towns do not have an equal degree of attractiveness for learners. As an example, it may happen that learners wish to visit and live in towns out of Algeria and this would be the

case of Paris, London, and Dubai since they are famous towns in the context of Algeria. Concerning the general knowledge background learners may have knowledge about some towns at the expense of others through many sources either inside classroom or outside classroom setting. Learners may possess this knowledge from other subject matters in classroom as geography, history, etc and mass media, internet, etc. The last factor may affect the learners' geographical knowledge is the state of the town itself in the sense that some towns are famous all over the world. These towns may be known for many exceptions like history, civilization, architecture, and economy.

To conclude, although the learners' responses revealed some significant differences between the given towns, the macro analysis to the question indicates that the knowledge about location and geography seems to be quite acceptable because, as the table showed, the majority of the towns received high scores.

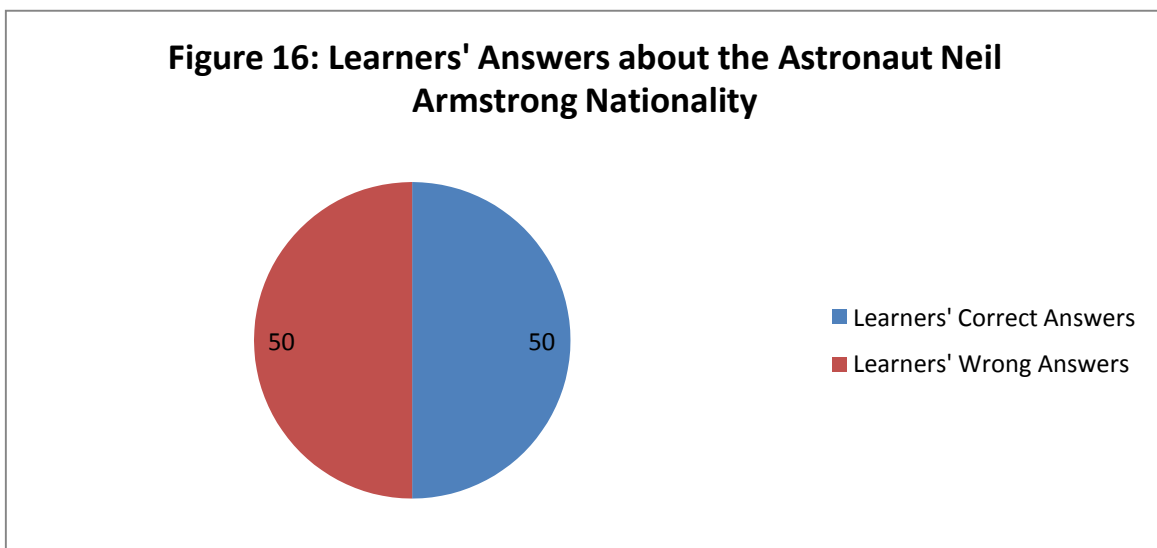
6. 1. 3. 3. Learners' Scores on Armstrong Question (Q10)

The question (10) is phrased as follows: "Neil Armstrong is a ..." "Circle the right answer". This question is a multiple choice in which it provides three options. The learners' answers to the question yielded the data displayed in the following table:

Number	Option	F	%
01	British astronaut	24	20
02	Russian astronaut	36	30
03	American astronaut	60	50
Total	3	120	100

Table 38: Learners' Responses on the Nationality of Armstrong

As the table above revealed that half of the respondents 60 (50 %) thought of Neil Armstrong as an American astronaut, whereas for 36 learners (30 %) thought that he was a Russian astronaut and only 24 (20 %) of them believed that he was a British astronaut. In order to better describe and analyze the data above, the researcher combines them into two types of responses. He combines options “a” and “b” together to show learners’ wrong answers and keeps “c” option as it is to indicate learners’ correct answers. On the basis of this combination, the learners’ answers can be represented through the figure below.



To start with, the aim of this question is twofold. The overtly expressed aim is to examine learners’ education knowledge about the process of teaching, training and learning to acquire knowledge related to the discoveries and activities of science about the space. The implicit one is to look out into the learners’ interest towards educational matters as to whether they integrate it or not.

As can be read from the above statistical data, the general learners’ tendency towards the astronaut Neil Armstrong is not sharp clear cut. In this respect, the scores of

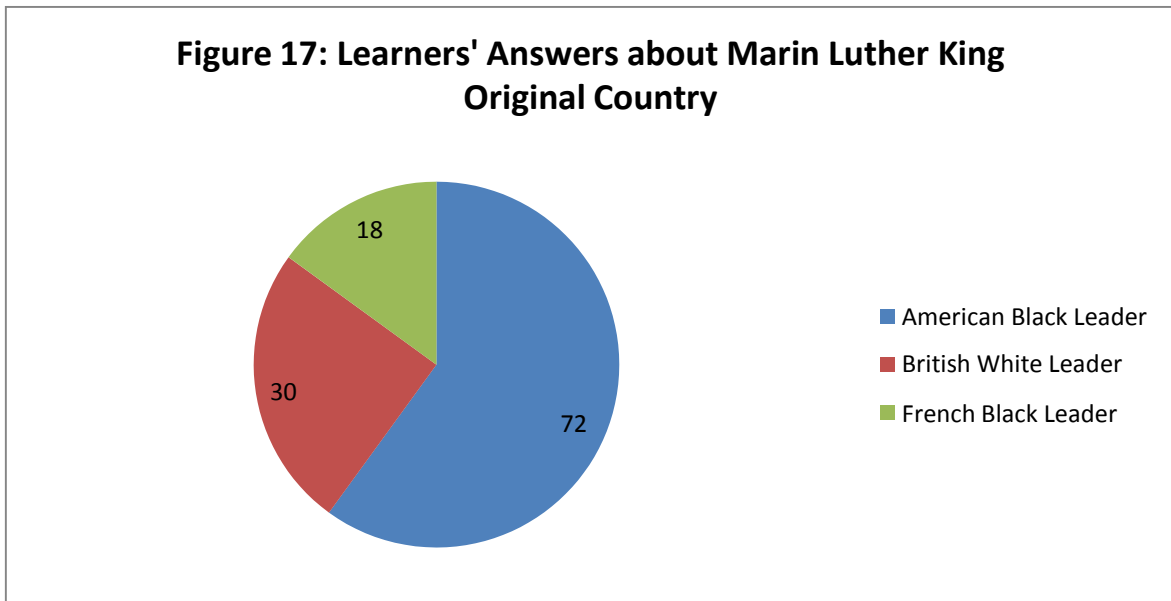
correct and wrong answers are equal with (50 %) for each. In this respect, there was a little confusion among the learners about the name of the astronaut as well as not being able to make a distinction between the American astronaut Neil Armstrong and the Russian one Yuri Gagarin. This confusion may be stemmed from the widespread claim that it was the Russian astronaut Yuri Gagarin who was the first to orbit the earth but, in actual fact, it was the Russian astronaut.

This question is designed to arouse the learners' cultural interest towards the importance of education and more interestingly to assess the knowledge as to the belief that no subject has as much importance for learners as that of education. The Learners' knowledge about Neil Armstrong astronaut and the confusion with the Russian astronaut may justify to a great extent that they possess some pre-knowledge about the history of astronomy. Perhaps the important idea of the question is that it makes learners change some old thoughts as one example claim of people when they believed that the sun revolved around the Earth. This belief came as a result from the fact that they saw the sunrise in the east and set in the west. This one turned to be false thanks to the discoveries of the astronomers like Gallilo, Copernicus and Tycho Brache when they proved the opposite telling that it is the Earth planet which orbits the Sun and not the sun.

6. 1. 3. 4. Learners' Knowledge about Society Norms Theme (Q11)

In order to assess the learners' knowledge about the society of the U S A. (Q11) is generated. It is concerned with the "Society Norms" theme about the target culture. It is made up of three alternatives about the original country of the famous Man of Peace

Martin Luther King. The learners' answers generated the data displayed in the following figure.



To start with, the aim of this question is twofold. On the one hand it aims to examine the learners' general knowledge about the great personalities which shape the modern societies such as the American black leader Martin Luther King. On the other hand, it aims to look into the myriad movements which shape the norms of the whole world in general and the American society in particular in terms of justice, equality and freedom.

Statistically speaking, the majority of the learners 72 (60 %) provided correct answers to the question when they thought rightfully that Martin Luther King was an American black leader. Only 48 (40%) of them thought wrongfully about this famous personality divided up into 30 (25 %) of learners believed that he was a British white leader and 18 (15 %) considered him as a French black leader.

As can be seen from the previous readings, the learners were knowledgeable towards the different cues and expectations within any society regarding the issue of equality among different races within one community. The learners' knowledge about this famous black personality may manifest deeply the cultural learning about the circumstances that shaped the American society before and after the civil war. It seems that they knew that black Americans can do now a lot of things that their parents could not do years ago because of racism. They can vote; they can eat in any restaurant they like; and their children can go to the same schools as white children. Additionally, the responses showed the sacrifices of black Americans for the sake of establishing the values of justice, equality and freedom all over the world in general and U S A. in particular.

In this respect, it is worth to mention the famous speech of Martin Luther King "I Have a Dream" by which he combated racism and hatred with non-violence and love. Knowing about Martin Luther King biography can justify myriad of useful explanations regarding the norms of nowadays. As an example, it illustrates powerfully that the modes of life of today like democracy, human rights, freedom of expression, individual and group freedom, and protecting minorities whatever the race and religion are stemmed from those struggles against racism. In more proper words, Martin Luther King contributed to change the world on the basis that living within one nation implies to judge people not by the color of their skin but by the content of the characters.

It can be concluded that even Martin Luther King did not see his dream in reality; his posteriors lived together in harmony according to his dream. His struggle against racism established a kind of justice between black and white people in which some

struggle's fruitful can be seen through the first black American president Barak OBAMA. So fighting for better life norms, cues, and behaviors is a long term process for everyone.

6. 1. 3. 5. Learners' Knowledge about American History (Q12)

In order to further assess the participants' cultural knowledge about the history of the U S A. in terms of the famous personalities that shaped the great history of the nation (Q12) is designed. It is concerned with the "History" them. It is another multiple choice question which presents three alternatives about the original country of the first famous American President George Washington. The learners' answers generated the data displayed in the following table.

Number	Option	F	%
01	The first president of America	114	95
02	The man of peace in Great Britain	06	05
03	The first president of Japan	00	00
Total	3	120	00

Table 39: Learners' Responses about the President George Washington

This question seeks to discover the learners' interest in learning historical facts of English speaking nations in EFL classes as well as to analyze in depth the attitudes towards history as one of the main manifestations of the big "C" culture. The table above revealed that learners were knowledgeable about the history of the U S A. This knowledge was manifested by the majority of the respondents 114 (95 %), whereas only 06 (06 %) of the learners opted for the wrong alternatives "b" and "c".

The learners' answers also revealed the most significant difference in the number of correct answers over the wrong ones. When comparing the number of correct answers to (Q12) with correct answers to (Q11, Q10, Q9, and Q8) the difference was even more noticeable since the scores concerning this question were the highest. In this respect, it seemed that history theme was ranked at top frequency thanks to the learners' highest scores. The learners' scores might be due to some related reasons which helped the learners to know more about George Washington. Firstly, the source of this knowledge may be through the CBCs in the three in-use EFL textbooks in the sense that they contain enough materials about the history of the U S A and other English speaking countries or they are overloaded with historical materials at large. Secondly, the learners' motivation might have affected them positively.

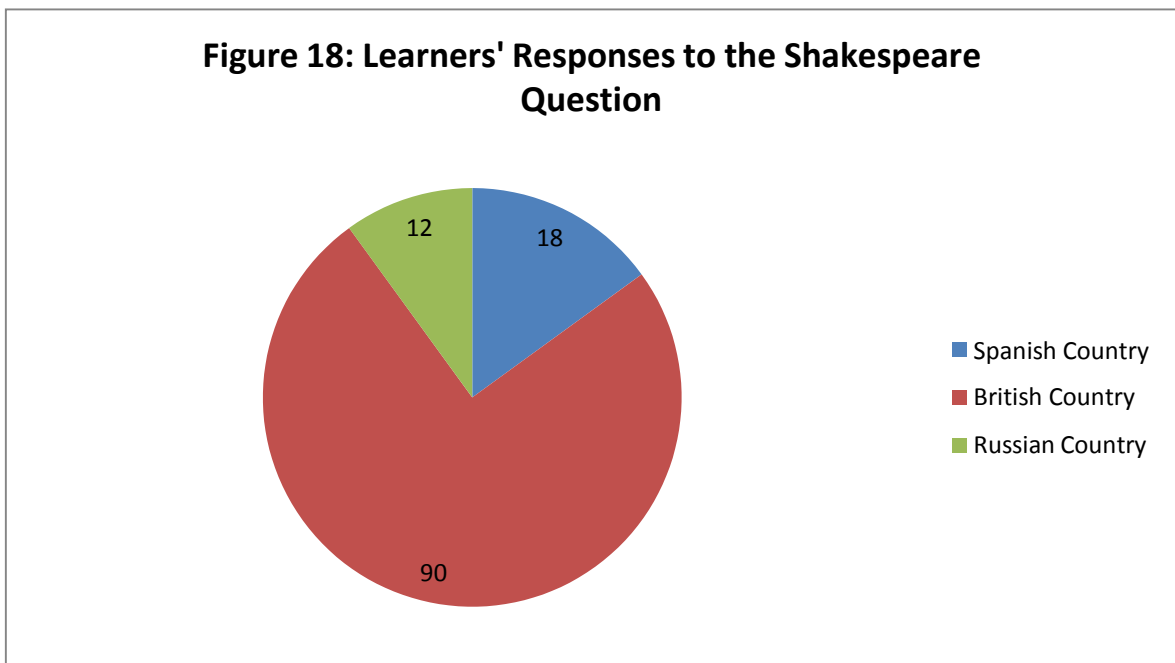
Other interesting matters which helped learners to learn better about George Washington are quite a lot, but, some outstanding hints can powerfully be relevant. This personality was the first president of the nation so it is easy for everyone to know about the first president especially of the U S A as the most powerful nation in the world. Learners enjoy an overloaded exposure either inside or outside classroom setting towards this issue. Then the learners' highest scores 96 (80%) in (Q9) about Washington town may help them to answer correctly this question when they link between (Q9 and Q12). In addition, learners' highest scores may be in the light of the fact that Washington town is the capital city of the U S A.

To summarize the different factors behind the learners' highest scores concerning this question, it can be concluded that they took the advantage of all the available

sources such as the teachers' knowledge, textbooks, Mass Media, other subject matters, the state of the Washington town, etc in order to manifest their knowledge.

6. 1. 3. 6. Learners' Knowledge about Literature Theme (Q13)

In order to comprehend insights into the participants' knowledge about the great literary works and writers of Great Britain in terms of the famous writers (Q13) is designed. It is another multiple choice question which presents three alternatives about the original country of the famous British writer Shakespeare. The learners' responses are displayed in the following figure.



The reasons behind putting this question are first to gain insights into the learners' knowledge about literature theme regarding the target culture. Second, to comprehend the ways the learners are interested in literary and arts works. Fortunately, the given responses revealed that the second alternative "b", "British", was the alternative chosen most often with 90 (75%) indicating learners' correct answers to the question. While only

30 (25 %) opted for the wrong alternatives when 18 (15%) thought of Spanish and 12 (10%) believed that Shakespeare was a Russian writer.

These statistics show that the majority of learners' were knowledgeable about this famous writer. This knowledge may be a good sign for to generalize learners' knowledge about literary and arts works. In fact, all the pieces of writings which are valued as works of arts "novels, plays and poems" and the cues of imagination to express ideas of feelings, particularly in paintings, drawings, and sculptures are all different dimensions for the theme of literature. To clarify more this idea, it is expected that the learners consider positively the role of literature in learning culture. Through literature, learners can learn about cultural types and categories since culture and literature manifest each other. In this way, culture can best find its expressions and ways through the medium of literature.

At large, the literature theme can help learners to integrate culture into the learning process because writers such as Shakespeare and their respective works provide authentic cultural materials by putting learners within a certain cultural context through imagination. In addition, the presence of literary works in classroom setting can make learners interact with them as observers by which they expand the linguistic knowledge and interpret the values and beliefs infusing the literary works being put into discussion.

6. 1. 3. 7. Learners' Knowledge about National Symbols (Q14)

Question (14) introduces set of (06) colors of flags. It is a multiple choice in which it requires learners to classify them according to "Colors of Americans flag" and "Colors of British flag". The table below introduces learners' scores:

Number	Colors	Correct Answers		Wrong Answers	
		F	%	F	%
01	White	120	00	00	00
02	Red	118	98.33	02	01.16
03	Blue	115	95.83	05	04.16
04	Yellow	96	80	24	20
05	Green	114	95	06	05
06	Black	120	00	00	00

Table 40: Learners' Classification to Colors of American versus British Flags

The last question with big "C" cultural themes wanted to find out the learners' cultural knowledge about national symbols of English speaking nations when they were instructed to bring together a number of colors and match them with the flags of the target countries from one hand. On the other hand, it sought to analyze the learners' attitudes towards the issue of political aspirations, spirits, values and national identities towards foreign cultures. As it might have been expected, it appeared that the majority of the learners knew about the flags of target countries. Nearly all the learners "from 96 to 120" have provided right answers to the question.

The learners' knowledge of the national symbols of the English speaking countries has great significance since they help to recognize more the symbols of the national identity. Through these reproduced items "nations' flags" learners can communicate the history, culture, and everything related to the nation in occasions such as sporting contests, holidays, etc. in other words, the colors of the flags symbolize further the spirit of patriotism through sorting out the right colors and featuring white stars on a blue

background in which each color and design has a particular meaning. In this respect, the Red color symbolizes Hardiness and Valor, White color symbolizes Purity and Innocence and Blue color represents Vigilance, Perseverance and Justice while the 50 stars on the flag represent the fifty states of the Union, and the 13 horizontal strips represent the original 13 colonies. Of course, this phenomenon, with the culture of flags, is not unique to the U S A but all the countries of the world without exceptions have flags and colors with different meanings for each according to colors and designs.

In fact, this question wants to introduce the importance of flags and colors as signs of national symbols. All in all, these symbols are meant to express the history and culture of a nation. The impact of symbols is understood when the underlying structure of the symbol and the symbol's use and display are better understood. Moreover, symbols are more deeply rooted in humankind culture because they are used to direct public attention, integrate citizens, motivate public actions, and impact people' attitudes. In other words, the colors of the U K and the U S A. displayed in this question are deeply rooted in the country's history, politics, and culture.

In conclusion, although it is true that the world increasingly become "global citizens", it also continues to draw upon identities to understand more identity as well other identities which are different from us. The importance of national symbols in forging national identity should not be discounted. While globalism increases due to technology, economics, and politics. All the national symbols all over the world remain powerful tools for socialization and inspiration because people are social creatures who desire a sense of belonging. The nation remains an important basis for identity worldwide.

6. 1. 4. Section Four: Small “c” Culture

The previous section presented data analyses related to the learners’ big “C” cultural knowledge. This section comprises a set of questions (Q15 through Q19) about the learners’ cultural knowledge in small “c” culture themes. Within this section each question covers one theme of small “c” culture. They are designed to test learners’ knowledge about situations and topics in order to evaluate the extent to what they take the advantage of small “c” CBCs. A detailed description and analysis of the data according to each theme is presented in the following questions (Q15, Q16, Q17, Q18, and Q19).

6. 1. 4. 1. Learners’ Scores about Food Theme (Q15)

Question (15) requires learners to classify types of food in terms of two criteria.

The table below presents learners’ scores.

Number	Types of Food	Correct Answers		Wrong Answers	
		F	%	F	%
01	Gallets des Rois	50	41.66	70	58.33
02	Salisbury Steak	55	45.83	65	54.16
03	Tea egg	65	54.16	55	45.83
04	Macarons	60	50	60	50
05	Kouskous	120	100	00	00
06	Snacks	58	48.33	62	51.66
07	Toed in the Hole	43	35.83	77	64.16
08	Rice	77	64.16	43	35.83

Table 41: Learners’ Classification to Types of Food according to Cultures

The first question seeks to assess learners' cultural knowledge about food related issue as cultural manifestations when they were asked to bring together a number of food types and classify them within the countries to which they belong. Furthermore, it looks deeply into the learners' opinions towards the issue of culture of food and its significant differences as far as food habits among nations are concerned.

Habits related to food are among the most discussed topics in the EFL classes. Therefore, it came as a surprise that an important number of learners did not classify them into the right way. The learners did not seem to be knowledgeable about the names of food listed in (Q15). The table above revealed the Learners' scores to (Q15) in random order while in this line of description they are listed starting from the most highest to the least highest scores. The first name of food was "kouskous" which was ranked as top frequency with 120 (100 %), then rice 77 (64.16%), then "tea egg" food with 65 (54.16 %), snacks 58 (48.33 %), Salisbury steak 55 (45.83 %), then Gallets des Rois 50 (41.66 %) and finally Toed in the Hole with 43 (35.83 %).

The biggest number of correct answers was given to the names of food which represent the learners' native culture such as Kouskous, Rice, and Tea Egg while food habits which represent foreign cultures were fewer. It is clear indication that the majority of the learners did not recognize all the names of food listed. In fact, knowing about food habits of a particular nation is as knowing about its culture. For all human beings, food is a critical contributor to physical well being, a major source of pleasure, worry and stress, a major occupant of waking time and, its functions in the minds and the lives from all cultures across the worldwide are recognized. It cannot go without saying that the relations of human's daily life context to the food habits and patterns have received

insightful attention from point of view of researchers who are interested with the culture of food habits. Understanding food habits in terms of the psychology of food is one of the central concerns of human beings. It is a key idea to identify ways in which food habits vary in importance and expression according to difference in cultural settings.

The learners' knowledge about food may be deeply influenced by factors such as social interactions, religion constraints, holidays, advertising and so on. Social interactions have to do with the habits that for many people, preparing and eating food are social activities. Food can bring people together. It brings family members, friends, and guests at the dinner table. In each of these situations, food is part of the social life. Religion is an important cultural influence on the food habits of many people.

Some religions have certain customs regarding food and how people should eat it. For instance, Hindus do not use cattle for food because they consider cattle to be sacred while Muslims can eat only with the right hand. As far as Holidays are concerned, people of all cultures have special days for celebration. Cultural differences may be most apparent on food habits on these days. Holiday celebrations abound with food traditions. Some holiday's food has special symbolism. For instance, heart-shaped chocolates are given on Valentine Day as a symbol of love. Other holiday food become part of the customs connected with the celebration. In conclusion, knowing about food habits gives opportunities for learners to compare and contrast their food habits with others. That is why, the question of food patterns is really central to the question of culture.

6. 1. 4. 2. Learners’ Knowledge about Holidays Theme (Q16)

In order to assess the learners’ cultural knowledge about different celebrations (Q16) is generated. This question deals with “holiday” theme of culture. It presents set of (08) famous days and occasions from different cultures and requires learners to classify them according to two criteria; “American and British holiday” and “non-American and British holidays”. The table below shows the learners’ scores about the national and international celebrations using frequencies and percentages:

Number	Holidays	Correct Answers		Wrong Answers	
		F	%	F	%
01	Thanksgiving	54	45	66	55
02	Jesus Birthday	55	45.83	65	54.16
03	Christmas	52	43.33	68	56.66
04	4 July 1776	45	37.5	75	62.5
05	February 14	112	93.33	08	06.66
06	5 July 1962	120	00	00	00
07	The First May	120	00	00	00

Table 42: Learners’ Classification to National and International Holidays

The aim behind putting this question is twofold. The explicit one is to gain insights into the learners’ knowledge about holidays as one of cultural themes while the implied one is to comprehend how learners are interested in holidays with the meanings, the dates and circumstances of any particular celebration according to cultural context.

Recognizing the given list of holidays was a comparatively easy task for learners. According to the table above, the most well known holidays were the 5 July 1962 and the First May with the full scores respectively, followed by the Valentine's Day "14 February", which was known by 112 (93.33 %). This was expected as those holidays were widely celebrated in Algerian context. However, the celebrations like Thanksgiving, Jesus Birthday, Christmas, and 4 July 1776 were matched with the right culture only by less than half of the respondents. This was also expected as those celebrations were not celebrated in Algeria.

The learners' responses to the present question may manifest deeper knowledge about the culture of having holidays and celebrations. As it is expected, holidays are most broadly refer to periods of time to enjoy being with friends and family when being free from work. It is obvious that learners knew about whether the list of holidays mentioned in (Q16) were based religion, politics, or regional, ethnic, or racial affiliation, and may or may not be officially recognized according to cultures. For instances, in all cultures, the Valentine Day is not an official holiday since the government agencies do not close down or that the governments acknowledges them as special. However, it is widely celebrated in all cultural settings. Other holidays receive government recognition at national level (such as the Independence Day "04 July 1776 in America", the Independence Day "05 July 1962 in Algeria", and Thanksgiving in America) and at the international level (such as "The Labor Day "First May", Christmas, and Jesus Birthday).

It can be argued through the learners' responses that this kind of knowledge goes beyond holidays names into the circumstances that surround each celebration. Little of them may know that "Thanksgiving", for instance, commemorates a feast at Plymouth

town in 1621 that was most likely inspired by British harvest home traditions. Other holidays, however, were created in different cultures as social circumstances demand.

The adaptation of traditional celebrations in all cultures indicates that they serve different purposes under different circumstances, and that meanings change with personal, social and cultural contexts altogether. Still, the long major, long-standing holidays such as the Independence Day in Algeria, America, Thanksgiving in America, Labor Day in all over the world, and so on are sites of identity, cultures, politics, and contestations. All in all, throughout history and cultures, peoples around the world have important occasions, significant times of year and important points in the life cycle with rituals, festivals, and celebration in order just to manifest their way of life.

6. 1. 4. 3. Learners' Knowledge about Living Styles Theme (Q17)

This question deals with “living style” theme. It presents set of (10) items that are used to symbolize the relationships among friends from different cultures. It requires learners to classify them either as “American and British holiday” or “non-American and British holiday”. The table below presents the learners’ scores:

Number	Terms	Correct Answers		Wrong Answers	
		F	%	F	%
01	Spouse	65	54.16	55	45.83
02	Friend	120	00	00	00
03	Lady friend	40	33.33	80	66.66
04	Gentleman friend	20	16.66	100	83.33
05	Husband	120	00	00	00

06	Fiancé	93	77.5	27	22.5
07	Lover	23	19.16	97	80.83
08	Wife	120	00	00	00
09	Boyfriend	30	25	90	75
10	Partner	46	38.33	74	61.66

Table 43: Learners’ Classification to the Friendship Styles

Within the question, the researcher wants to know two matters. The first explicit matter is to have clear insights into the learners’ knowledge about the types of interpersonal relations among individuals as one manifestation of different cultures while the second implied matter is to get into learners’ attitudes towards the issue of the way in which a person or a group of people lives and exchanges feelings, and emotions among each other.

As it can be read from table (43), the biggest number of correct answers was given to the conventions concerning the items “wife”, “husband”, and “friend” with the total scores of 120 (100%) respectively, followed by the “Fiancé” with 39 (77.5 %) and spouse 65 (54.16 %). This was an expected score as the terms “wife, husband, and friend” were widely used in the learners’ culture to refer to close relationships. However, the items like “lady friend”, “lover”, “boyfriend”, “gentleman friend”, and “partner” were matched with the right culture only by less than half of the respondents. This was also expected as those terms were less used in the learners’ culture. In short, the learners’ seemed to be knowledgeable regarding frequently used items and vice versa.

This apparent difference in the learners’ scores towards different terms for friendship, according to different cultures, seemed to answer the question which is

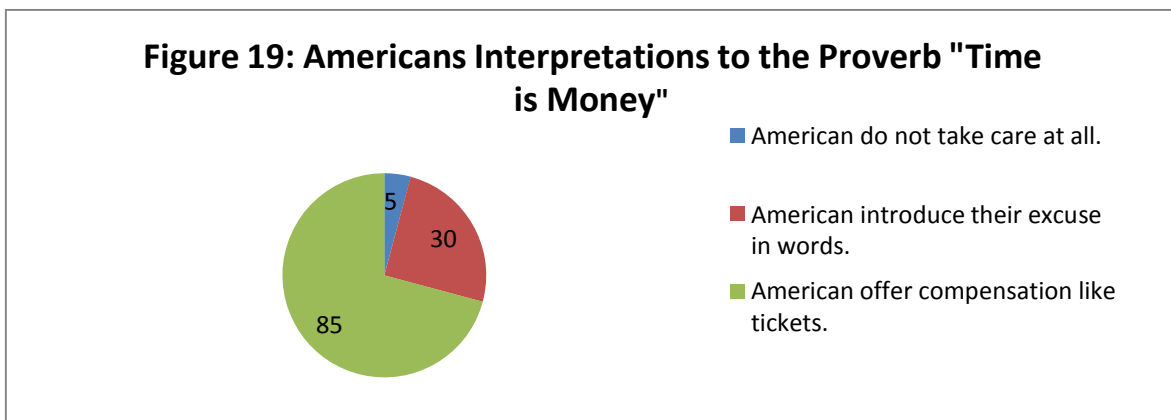
phrased as follows: “is the importance of friendship really a point of difference, or something on which all cultures agree? In fact, there are many forms of friendship as many forms for each form, some of which may vary from place to place, and certain characteristics are present in many types of friendship. Such characteristics include affection, sympathy, empathy, honesty, altruism, mutual understanding and compassion, enjoyment of each other’s company, trust, and the ability to be oneself, express one’s feelings, and make mistakes without fear of judgment from the friend. While there is no practical limit on what types of people can form a friendship, friends tend to share common backgrounds, occupations, or interest, and have similar demographics.

In this line of analysis, it is apparent that each type of friendship is expressed in different definitions and terms according to different cultures. As for the different types of friendship, as an example, if you are studying, working, or just travelling in a country with another culture, be prepared to experience new approaches to friendship and just take the advantage to enjoy it. So, different symbols for friendship are deeply rooted in the different cultural contexts. All in all, friendship is a relationship of mutual affection between two or more people; it is that stronger form of interpersonal bond form than just an association which can symbolize cultural values at the end.

6. 1. 4. 4. Learners’ Scores about Time Appreciation (Q18)

In order to gain deeper insights into the participants’ knowledge about the American beliefs and values (Q18) provides a situation for learners about how American people interpret the proverb “Time is Money” in case the train is in delay and makes them loss some of their time. This question is concerned with the “Beliefs and Values”

theme. It is a multiple choice question which presents three alternatives about the possible reactions or interpretations. The following figure summarizes learners' choices.



To start with, the aim of this question is twofold. The overtly expressed aim is to examine the learners' overall cultural knowledge about Americans beliefs and values and particularly the reactions and interpretations when they are in delay. The implied one is to explore the learners' hidden attitudes towards the culture of time appreciation by American people in terms of similarities and differences with learners' own beliefs and values.

It is clearly shown through the above figure that the majority of the learners 85 (70.83%) believed and appreciated that American people offer a compensation like tickets in case they make you loss a train. This practice may suggest that Americans appreciate really that time is money. Others 30 (25%) thought that they introduce the excuse in words using polite language only. Only a few number of them 5 (04.16%) seemed to hold negative attitudes towards Americans when they come to consider time.

Learners' positive attitudes towards Americans about the issue of dealing with time may manifest deeper knowledge about American life style and culture. The American interpretation that time is money goes beyond the boundaries of this

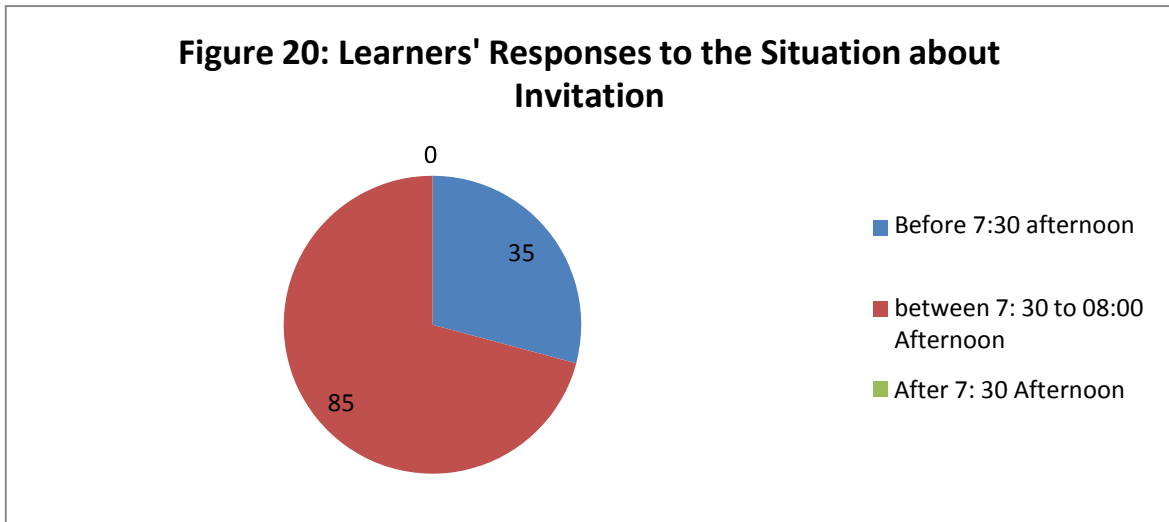
expression. Just like other cultures are preoccupied with different beliefs and values, Americans are also preoccupied with time. For them time is almost a tangible asset, which can be saved, spent, lost, found, invested, and wasted. Their central tenet is that “time is money” and wasting time in train delay is just as bad as wasting money. Thus punctuality is an essential part of Americans. So, the train schedules and others are important and deadlines are strictly adhered to. If you want to annoy Americans in train station just you can somehow be late.

The compensation that Americans offer for train delay has more significant meanings. If you observe Americans’ values towards time you would notice that they take pride in making the best use of their time. In contexts such as being “on time” for class, or for dinner with your host family is important. Americans not just apologize for being late but they give demerits and compensations. All in all, it is expected to start everything on time otherwise there must be some alternatives for time missing.

6. 1. 4. 5. Learners’ Scores to the Punctuality Question (Q19)

In this question the group of the learners’ were asked to imagine being in a situation about receiving an invitation card for a formal dinner in Britain at “7:30 to 8: 00 p. m.” They were given three alternatives to choose the most appropriate one. It sought to explore what is accepted as a way of behaving in a society from what is not accepted. In short, it deals with the “Customs” theme. The learners’ choices are presented in the figure below:

Figure 20: Learners' Responses to the Situation about Invitation



The last question of the CBT aimed to examine the learners' surface knowledge about the state of being punctual as cultural norms and the different deep meanings of culture manifestations in the form of customs according to different cultural settings. The figure above revealed that most of the learners 85 (70.83 %) were in favor of the second opinion when they expressed openly to arrive between 7:30 and 8:00 afternoon. There were 35 (29.16 %) learners who opted for the first item "before 7:30 p. m." and no one believed to arrive after 8:00.

When comparing the given answers, it appeared, that all the majority of the learners believed that they must respect the deadline time for the invitation. In the light of learners' high scores, it seemed apparent that they are punctual. The learners' high scores may indicate deeper meanings in them as to the custom of being punctual. In order to have insights into the deep knowledge, the researcher continued to ask them to justify the choices.

To analyze the learners' justifications, it is important to elicit those learners' open-ended comments about punctuality. The researcher read all the comments (66 over 120)

carefully and noticed that the comments cover a wide enough range of customs matters. Under this circumstance, he thought that it is better to group the similar phrases or words of the multiple comments together into certain categories expecting to get a general impression of the attitudes and to see if there is any common ground in the comments. Based on the learners' comments the researcher worked out the following statement;

- They do not like to be late because it may create troubles for them since dinner is between 7:30 to 8:00. "A friend indeed is a friend in need".
- They like to do everything in proper time and let on them good impression. "First impression is the last impression".
- They believed that British people are more interested in time so that they can not be either early or late.
- Time is money so we must save it.
- They themselves have many things to do before and after the time of the dinner.
- Our religion and culture taught us that we must respect invitations and promises.
- Algerian culture and British one are different so we must discover this difference and respect it.

The analysis of the learners' justification may suggest that the importance of punctuality is not universal and varies from culture to culture since life moves at different paces. In this respect, it is worth to list some useful notes related to the state of being punctual and vice versa. On the one hand, in case you respect the time of invitation it is as if you show that you are dependable. A man can always be found at his post and people can depend on him. Being punctual strengthens and reveals people's integrity; if you tell someone that you meet him at a certain time, you have essentially made them

promise. Being punctual builds and reveals your discipline; the punctual man shows that he can organize his time, that he pays attention to details, and that he can put aside this to do that. Being punctual shows your respect for others.

On the other hand, being late is a form of stealing; when you make others wait for you, you rob minutes from them that they will never get back. Being late disturbs the experiences of other people. Being late strains your relationships; when you are late in meeting other people, it makes them feel under-valued and being late is a selfish act, for it puts your needs above others'. To conclude, being punctual is always an equilibrium response of individuals to what they expect others to do. All in all, punctuality is a cultural trait.

Conclusion

The chapter gave an analyses and interpretations of the learners' data collected through the learners' questionnaire and CBT survey. It tried to know about the participants' opinions towards culture learning in the EFL learning environment, how they learn culture's items with language's items, learners' strategies towards culture learning; textbooks' and teachers' role in culture learning, cultures' themes as well as the learners' knowledge about CBCs offered in the Algerian EFL secondary school classroom.

Most details were provided in the questionnaire and CBT with four integrated sections; the first one dealt with data related to the learners' personal information "gender, region, and secondary school'. Section two was about the learners' opinions towards culture learning. The findings and analyses showed that the majority of the learners prefer to integrate culture in the EFL classroom and they understood English

learning as learning about English speaking countries. The findings concerning the CBT showed that the learners take the advantage of culture learning in terms of surface and deep meanings of cultural themes. The findings indicate that teachers and learners do not share similar opinions towards the issue of CBCs.

Having stated the analyses and the interpretations of the findings, the researcher thinks that it is more likely, by now to answer the second research question. Now it is time to consider the third main research question through the data analyses and interpretations of the data related to the EFL textbooks.

Chapter Seven

Classifications, Analyses and Interpretations of the Content Analysis Data

Introduction

The chapter seven presents the range of steps used in the textbooks survey. It deals with the data generated by the means of the content analysis tool. The sources of the data are the three EFL Algerian secondary school in-use EFL textbooks. The data of the present study were dealt with through four steps. The steps of data analyses are as follows: (1) covering the organization of the data in tabulation and figures by using numbers and frequencies; (2) description of the data; (4) analysis of the data; (5) and data interpretations.

The chapter was composed of three main sections. The first section dealt with the data generated from the T1 "*At the Crossroads*" about the distribution of the types and categories of culture. The obtained data were analyzed by both micro and macro analyses procedures. The second section was about the data collection, description, analyses and interpretation found in T2 "*Getting Through*" about the distribution of the types and categories of culture. The last section discussed data classification, Analyses, and interpretations found in T3 "*New Prospects*" about the distribution of the types and categories of culture. In short, this chapter aimed to answer the third research question which is concerned with the distribution of types and categories of culture included in the three in-use EFL textbooks. The conclusions of this chapter regarding the extent of inclusion or exclusion of the types and categories of culture in the three target textbooks are displayed in the last chapter.

7. 1. Section One: Textbook One: “At the Crossroads”

7. 1. 1. Data Analysis

To answer the third research question, the data obtained from T1 were analyzed according to the types and categories of culture. In addition, each type of culture was analyzed according to a number of topics. The analysis process was quantified using frequencies and percentages to provide support to the data. Quantitative data concentrated on an account of the amount of CBCs contained in the T1. The distribution of categories and types of culture in “T1” in each unit is presented in this section.

7. 1. 1. 1. Micro Analysis

7. 1. 1. 1. 1. Unit One: Getting Through

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture	Society Norms	02	11.76 %	02	11.76%
	History	01	05.88%	/	/
	Education	01	05.88%	07	41.17%
	Government	/	/	01	05.88%
	Geography	/	/	01	05.88%
	Economy	/	/	01	05.88%
Small “c”	Gestures	/	/	01	05.88%
Total	6 + 1 = 7	04	23.52%	13	76.47%

Table 44: Categories and Types of Culture Displayed in “U1”

The above table showed a detailed distribution of CBCs in “U1” using frequencies and percentages. To conclude the above findings, the authors of T1 present CBCs with 17 occurrences.

To further investigate the CBCs, the distribution and percentage of categories and types of culture showed a kind of misbalance distribution throughout the unit. In short, the table (44) demonstrates the percentage of 13 (76.47%) for cultural themes related to the non-target culture. Six themes of big “C” and only 1 theme of small “c” appear in the table. The “Education” theme under big “C” culture ranked as top frequency, with a total of 7 (41.17%) occurrences. The second highest one was “Society Norms” 02 (11.76%), followed by “Government, Geography, Economy” respectively with the same occurrence 1 (05.88%). “Society Norms”, “History”, and “Education” are the only three themes under the big “C” culture which were significantly found in the target culture. Most detailed contents were those of the UK and USA. The “Society Norms” theme ranked as top frequency with a total of 2 (11.76 %) followed by “History” and “Education” with 1 (05.88%) together.

As seen again in table (44), the top theme presented was “Education” with a percentage of (47.05 %). Its issues were mostly designed in relation to non-target culture. The educational theme were identified through topics related to knowledge about computer in terms of the different parts of a computer, functions, instructions to use, and the multifunction of computer such as the email option and its tremendous contribution to the way of how to bring people into contacts over huge distances (T1: 4- 9). Most of the topics are basically mentioned to introduce to learners some working CBCs related to the field of computer as the main manifestations of technology. Technology is the subject

main of nowadays that no one can be far from it or live without it. Thanks to the technological inventions, the vast world has become just like a small village and it is impossible to imagine life without technology because every generation should live according to its time. The multiple topics displayed under “Education” theme indicate that the Algerian educators want to invest in learners the power of better command over technology in order to integrate them successfully within the multiple privileges offered in this era.

The theme “Society Norms” was also observed as the second rank of occurrence with a total percentage of (23.52%). The “Society Norms” issues were designed according to the target culture (11.76 %) and non-target culture (11.76 %). It was introduced by topics such as letters of invitation, apology, sympathy, obituary, congratulation and announcing a happy event “T1: 14-17”. The hidden message is to educate learners about how British and American people manage the different social events. In addition, this theme was presented through the topic of how to conduct a successful telephone conversation and how to behave better in an interview, and what makes someone a good communicator “T1: 12”.

“History” was observed through the introduction of a great aspect of British history by calling to discover the “Tower of London” T1: 22”. It should be noted that, “History” theme was presented through only target culture.

The following themes “Government”, “Geography”, and “Economy” respectively were presented through only non-target culture. “Government” was introduced through an official governmental building with an Algerian flag over it. “Geography” theme was presented by an email message about some geographical aspects of Finland and Algeria

“T1: 9-11”. The last theme “Economy” was about how to write a letter of application taking into account its steps and pertinent pieces of information to get a job and participate in the economic practices.

There was only one theme “Gestures” in the unit with only one frequency occurrence under small “c” culture. It was presented by the different facial expressions that are used when people communicate either through email or face to face.

7. 1. 1. 1. 2. Unit Two: Once upon a Time

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture	Literature	08	42.10%	07	36.84%
	Architecture	02	10.52%	/	/
Small “c”	Hobbies	02	10.52%	/	/
Total	2 + 1 = 3	12	63.15%	07	36.84%

Table 45: Categories and Types of Culture Displayed in “U2”

With respect to the data in table (45), the most frequent theme included in the “U2” was “Literature” 15 (78.94%), followed by “Architecture” and “Hobbies” 02 (10.52%) respectively. Also as seen from the same table, “Literature” theme was presented through both categories of culture. However, looking at the same table, “Architecture” and “Hobbies” themes were presented only through the target culture. In short, “Literature” and “Architecture” are two themes under the big “C” culture which were significantly found in the U2 as well as “Hobbies” for small “c” culture.

The theme of “Literature” was observed at a very high frequency in almost tasks of the U2 with (42.10%). It was expected in advance that this theme was the most dominant due to the general title of the U2 “Once upon a Time”. Consequently, it was noticed largely through the introduction of pertinent topics such as pictures, works of arts , and authors of famous British writers like William Shakespeare, Lewis Carroll, and Charles Dickens in addition to Americans like Mark Twain (T1: 34).

Most detailed CBCs of the “Literature” theme were provided in the heart of the U2. The biographies, short stories, and novels were suggested through tasks which develop learners’ exploratory skills and to enhance the general knowledge in culture. Some of the CBCs tasks were those mentioned in “T1: 52, 53, 54, and 55”. They were designed in the form of dismantled pieces of information about the life and works of William Shakespeare and Charles Dickens in order to synthesize them into meaningful biography.

On the other hand, many topics about “Literature” related to the non-target culture (36.84%) were mentioned to give learners an opportunity to make comparison of similarities and differences between the cultures. Like works and writers of Arabs “Aladdin and the Magic lamp”, Ali Baba and the Forty Thieves”, “the Voyages of Sind Bad the Sailor”, and “the Fisherman and the Jinnee” “T1: 36”. In addition to the literary works of Nigerian “Chinua Achebe -40-” and Algerian comedian “Mohamed said Fellag -42-”. It is evident that the structure of CBCs in “U2” were basically designed with the aim of enhancing the learners’ knowledge of English speaking countries’ culture through making contrast with the learners’ own culture.

The “Architecture” theme was only presented through topics related to the target culture. It highlighted a map about one of UK cities with a dialogue and asked learners to locate some buildings, supermarkets, streets, museum, etc. the second topic was also a map about London Capital City in which learners were engaged to do some tasks in order to find the way in London. These topics educated learners about the structure and the order of UK’s Architecture and cities.

The “Hobbies” theme was presented by topics such as picture of three young playing Basketballs “T1; 50” and some pictures about some famous sports “T1: 52”.

7. 1. 1. 1. 3. Unit Three: Our Findings Show

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture	Education	10	47.61%	02	09.52%
	Architecture	01	04.76%	/	/
	Society n	01	04.76%	01	04.76%
Small “c” Culture	Beliefs	02	09.52%	/	/
	Hobbies	01	04.76%	01	04.76%
	Gestures	01	04.76%	/	/
	Food	/	/	01	04.76%
Total	3 + 4 = 7	16	76.19%	05	23.80%

Table 46: Categories and Types of Culture Displayed in “U3”

Table (46) demonstrates the frequency and percentage of 07 CBCs themes related to the two types of culture presented throughout tasks of “U3”. Three themes of big “C”

culture and four themes of small “c” culture constituted the total distribution of CBCs. The “Education” theme ranked as top frequency, with a total of 12 (57.13%) occurrence. The second highest theme was “Society norms” 2 (09.52%), followed by “Architecture” 1 (04.76%). Four themes under small “c” culture were “Beliefs” with (09.52%), then “Hobbies”, “Gestures”, and “Food” which occupied the same position (04.76%) respectively.

The “Education” theme was observed through the introduction of some germane topics like the most famous American Newspapers (USA Today, the Daily Telegraph, and Herald International Tribune) with the purpose of each “T1: 66-68”. The most details were provided in “T1: 70- 79” when the authors introduced topics related to the field of investigations outside classroom setting through some reports, graphs, and questionnaires. In short, they intended to make learners be able to do field work out of classroom setting by the means of the scientific method “data collection, data analysis, and data interpretations”. These topics, in fact, constituted the kernel of the U3 as it was indicated in the title itself “Our Findings Show”. In a way or another, U3 presented CBCs with the aim of preparing learners for systematic methods when they deal with findings or any real-life problems.

“Society Norms” theme dealt with people’s interaction in the UK “T1: 84”. The third theme in rank is “Architecture” which was presented by a macro image of a modern city from an airplane illustrating the modern world structure.

The highest theme under small “c” culture was “Beliefs & Values” with 02 (09.52%). It was introduced in “T1: 69” when the authors provided a horoscope and stated some beliefs about what is going to happen in the future.

“Hobbies” theme was introduced under this questions “which of these activities (listening to music, camping, and surfing on the web ...) do you enjoy doing? The theme of “Gestures” was also observed through a picture which symbolized feelings of love, kindness, and thankfulness towards others. Last but not least was the “Food” theme which was noticed in “T1: 93” when the authors dealt with coffee and caffeine in terms of advantages and disadvantages.

7. 1. 1. 1. 4. Unit Four: Eureka!

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture	Architecture	01	03.84%	/	/
	Education	11	42.30%	02	07.69%
	History	04	15.38%	02	07.69%
	Geography	/	/	01	03.84%
	Economy	/	/	01	03.84%
Small “c” Culture	Food	01	03.84%	/	/
	Living style	/	/	02	07.69%
	Hobbies	/	/	01	03.84%
Total	4 + 3 = 7	17	65.38%	09	34.61%

Table 47: Categories and Types of Culture Displayed in “U4”

As shown in table (47), the CBCs in “U2” were classified into target culture with a total percentage of (65.38%) and non-target culture (34.61%). The majority (84.58%)

were dedicated to 05 themes under big “C” culture while small “c” culture received a limited portion of attention (15.37 %).

To further investigate the CBCs’ findings, the distributions and percentages in terms of big “C” culture indicated that “Education” theme ranked as top frequency, with a total of 13 (49.99 %) occurrences. The second highest was “History” 6 (23.07%), followed by “Architecture”, “Geography”, and “Economy” with the same percentage and frequency (03.84%) respectively.

The “Education” issues were identified through topics such as the manipulation of technological means, giving information about some dangerous diseases like Malaria, cloning, and great scientific achievements. The second frequent theme was “History” with a high frequency for the target culture. It was observed through topics devoted to some historical facts about scientific discoveries such as the history of the washing machine, telephone, and biographies of famous inventors such as Louis Pasteur, Alexander Fleming, Alexander Graham Bell, and Albert Einstein to educate learners about the history of knowledge and science.

“Architecture” theme was mentioned through a topic related to the structure of the future city “T1: 96” in which it will be totally different from cities of the world of today. “Geography” was observed in “T1: 124” when the authors provided some factual useful information about Mars and Earth planets.

Small “c” themes did not occupy any important space. The “Living style” theme was presented through an image about the way our ancestors used to live without technology.

7. 1. 1. 1. 5. Unit Five: Back to Nature

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big "C" Culture	Architecture	01	05.88%	/	/
	Geography	10	58.82%	03	17.64%
	Economy	02	11.76%	01	05.88%
Total	03	13	76.47%	04	23.52%

Table 48: Categories and Types of Culture Displayed in "U5"

According to the above table, the authors of the T1 paid all the attention to big "C" CBCs focusing mainly on "Geography" 13 (76.46%), "Economy" 03 (17.64%), and "Architecture" 1 (5.88%), while small "c" CBCs related themes did not receive any attention.

To conclude the above findings, the "Geography" theme was the major theme observed in "U5". It was evident that the unit's title "Back to Nature" was a justification for the dominance of this theme. It was noticed at a high frequency for the target culture (58.82%). Its aspects were identified through a number of related topics which serve the final aim of the U5. Among the topics by which it was introduced a picture about bird nest inside the greenish nature, the worldwide map about world climate areas "T1: 128", man-made actions like deforestation "T1: 131", passages about human beings activists to protect the environment from pollution "T1: 143", the introduction of the different types of renewable energies "T1: 144".

The “Architecture” theme was observed with only one frequency in “T1: 129” when the T1t introduced a model of a green house and how its structure contributes to protect the environment. Last but not least theme was “Economy”T1: 146-147”. Its topic was about how some economical actions such as recycling and reusing which contribute largely to protect the environment and at the same time to refer to the economic new practices in order to make learners internalize these actions in the real-life situations.

7. 1. 1. 2. Macro Analysis

7. 1. 1. 2. 1. Categories and Types of Culture in All Units

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture	Education	22	22.00%	11	11.00%
	Architecture	05	05.00%	/	/
	Society n	03	03.00%	03	03.00%
	Government	/	/	01	01.00%
	History	05	03.00%	02	02.00%
	Literature	08	08.00%	07	07.00%
	Music	/	/	/	/
	Economy	02	02.00%	03	03.00%
	Geography	10	10.00%	05	05.00%
Small “c” Culture	Beliefs	02	02.00%	/	/
	Hobbies	03	03.00%	02	02.00%
	Gestures	01	01.00%	01	01.00%

	Food	01	01.00%	01	01.00%
	Customs	/	/	/	/
	Living s	/	/	02	02.00%
	Holiday	/	/	/	/
Total	9 + 7 = 16	55+ 07= 62	62.00%	32+06= 38	38.00%

Table 49: Categories and Types of Culture displayed in All Units

The table (49) indicates the distribution of CBCs in terms of types and categories of culture throughout the “T1”. It showed all the findings which were seen in all the previous five tables “43, 44, 45, 46, 47, and 48) used for the micro analysis procedure. To sum, the table (49) represents the frequency and percentage of 16 CBCs themes related to the Big “C” and small “c” culture. Concerning types of culture, the frequency and percentage of big “C” culture and small “c” culture are 85.00% and 15.00%, showing a strong higher percentage of big “C” culture than small “c” culture. Concerning the categories of culture, the percentages of target culture and non-target culture are 62.00% and 38.00%, showing a higher percentage of target culture than non-target culture. The analysis is divided into two sections. The first one is about the big “C” CBCs and the second one is small “c” CBCs.

7. 1. 1. 2. 2. Aspects of Big “C” Culture-Based Contents Themes

“Education”, “Architecture”, “Society norms”, “Government”, “History”, “Literature”, “Music”, “Economy”, and “Geography” are 09 themes under big “C” CBCs which were significantly found in the T1. The latter 09 themes were ranked as follows; the “Education” theme ranked as top frequency, with a total percentage of 33.00%

occurrences in the T1. The second highest was “Literature” (15.00%) and “Geography” (15.00%), followed by “Society Norms” (06.00%), “Architecture” (05.00%), “Economy” (05.00%), and “History” (05.00%), respectively, and “Government” (01.00). Most detailed of the CBCs of these nine themes are as follows;

7. 1. 1. 2. 2. 1. Education Theme

Educational topics from computer sciences to the craft of research are discussed widely in (T1). Most of these topics are found in (U1, U3, and U4). According to “T1”, the whole CBCs of (U1) dealt with the computer sciences in terms of the different software and hardware components “T1: 4-10”. In addition, (U3) is devoted for educational matters about how to deal with the findings starting from collection procedures, instruments, interpretation and presentation “T1:64-75”. Historical facts about the discoveries of telephone and other technological means are widely mentioned in (U4). These topics aim to raise learners’ awareness about the human beings efforts starting from the primitive man up to the modern man as to explain the hidden secret of the life of today. Education related matters have become part of man’s life in the sense that every generation should live according to its time. We cannot stop technological innovation because we do not want to live the hard times of our ancestors. However, though we cannot live without it, we must make sure that we have full control over it.

7. 1. 1. 2. 2. 2. Literature Theme

The literature topics in (T1) are manifested in (U2). It involves the presentation of some famous writers which symbolize the great literary works of cultures. Among them we find Shakespeare’s comedies, histories, and tragedies “T1:34”, Charles Dickens’s Oliver

Twist “T1:34”, Arabian Nights “T1:34”, Mark Twain’s Huckleberry Finn “T1:34”, Lewis Carroll’s Alice’s Adventures in Wonderland “T1:34”. These topics want to highlight the life aspects of the settings in which the works are produced.

7. 1. 1. 2. 2. 3. Geography Theme

The theme of geography is discussed in (T1) through (U5) in which the geographical factors and characters are mainly highlighted. Quite many human beings’ practices on nature such as pollution, desertification, chemicals, and traffic harmful effects were mentioned “T1: 126 and 132”. In addition, many examples about the natural disasters like blizzard, drought, earthquake, flood, hurricane, sandstorm, and tsunami are defined and located “T1: 128”. Also all the climate areas of the world are shown through a map and discussion “T1: 128”. To conclude, these topics are important for learners to know since they highlight the issue of the dangerous war between men against him.

7. 1. 1. 2. 2. 4. Society Norms Theme

The different aspects of this theme are not widely mentioned in the T1. The few topics are only presented in (U1) where some situations about the norms of how to conduct a telephone, how to apologize to the headmaster for a mistake, and how to write a small message to express sympathy and congratulations in “T1: 14-17”. The T1 introduces also some norms by comparing the way people communicate either through email or face-to-face “T1: 29”. To summarize, the cues and expectations with any given society were mainly mentioned in order to sort out the differences in the norms of life among cultures to allow some room for learners to draw similarities and differences between cultures.

7. 1. 1. 2. 2. 5. Architecture Theme

The art of designing buildings is discussed in “U2, U3, and U4” in terms of different cultures. The specific topics are introduced in terms of how great towns such as London designed “T1: 56”. In (U3), the modern towns are illustrated “T1: 64”. In addition, the imagination of possible Architectural designs is presented “T1: 96”. In fact, the little reference to these topics intends to teach learners the true contribution of Architecture in the construction of all human life. So peoples’ culture is understood through its architecture.

7. 1. 1. 2. 2. 6. Economy Theme

The economic related topics are dealt with in (U1 and U4). The first one is about the different steps that are involved for how to write a job application “T1: 28” while the second one introduces the different techniques for the presentation of a product in order to attract great deal of consumers “T1: 106”. Teaching culture through economic topics in (T1) aims to raise the learners’ awareness about economy as well as prepare them for in depth discussion about economy in the higher level “see T2”.

7. 1. 1. 2. 2. 7. History Theme

This theme of culture involved the presentation of some historical facts concerning some famous scientists such as Louis Pasteur, Alexander Fleming, Alexander Graham Bell, and Albert Einstein. It introduces them in terms of their biographies, achievements, and contributions “T1: 101”. It is told that the historical events presented help learners to a great extent to understand the hidden secrets of the present and even future. They invite

learners to consider mainly the sacrifices made by such scientists in order to make people of today live in better conditions.

7. 1. 1. 2. 2. 6. Government Theme

The act of introducing the institutions of the state with the meanings and values for each is mentioned only in one position in (U1). The high building which stands for the Algerian television and broadcasting systems in “T1: 2” wants to deliver a message to the target learners about the role of Mass Media towards the issue of how governmental, public, as well as private affairs are managed in the country.

7. 1. 1. 2. 3. Small “c” Cultural Aspects

“Beliefs & Values”, “Hobbies”, “Gestures”, “Gestures”, “Food”, “Customs”, “Living styles”, and “Holiday” are 07 themes under small “c” CBCs which were significantly found in the T1. The latter 07 themes were ranked as follows; the “Hobbies” theme ranked as top frequency, with a total percentage of 05.00% occurrences in the T1. The second highest themes were “Beliefs & Values” (02.00%), “Gestures” (02.00%), “Food” (02.00%), and “Living styles” (02.00%) respectively. Most detailed of the CBCs of these five themes are as follows;

7. 1. 1. 2. 3. 1. Hobbies Theme

The topics related to hobbies theme are introduced as top frequency in (U2 and U3). The different topics displayed were about some sports activities such as basketball, handball, tennis, and swimming which are done for pleasure “T1: 52”. In addition, a questionnaire was presented seeking to sort out the most enjoyable activities such as

listening to music, surfing on the net, watching television, camping, etc “T1: 74”. The introduction of these topics helps EFL learners to manage the spare time especially when they are out of classroom. So they come as a response to the aims of the CBA which seeks to bring the real-life situations world into classroom context and vice versa.

7. 1. 1. 2. 3. 2. Beliefs & Values Theme

The examples of the moral beliefs and values theme are shown only in (U3) through one topic about stars’ signs “T1: 69”. The topic displays all the twelve stars with dates and meanings and how they interpret the question of a good luck, bad luck, personality characters, preferences, and dislikes. To conclude, this topic came as a response to the widespread of such beliefs in the learners’ context.

7. 1. 1. 2. 3. 3. Gestures Themes

“Gestures” as theme of culture is concerned with any non-verbal language through any body’s movement in order to convey any message without words. In (T1) this theme is displayed only in one topic (T1: 76) through a picture in which one person gives a piece of watermelon of the red heart-shaped to another one which illustrates a common attitude of love and kindness. This decent and generous gesture can communicate a lot of messages and change what words could not change. It can turn a sad day into something special or transform the way a person lives his or her life. All in all, this small gesture is above all a personal choice because it does not cost anything and it is given without any expectation of reward and recognition.

7. 1. 1. 2. 3. 4. Food Themes

The food types, daily routines of food and eating habits in terms of different cultures were not mainly discussed in (T1). According to the findings, only two topics about this theme were mentioned in (U3 and U4). In (U3), It was noticed that consumption's habits such as junk food and fast food are among the direct causes for death and stress (T1: 91). In (U4), there was a reference for the sea as one of the most important sources for food for man (T1: 111). It is told that these topics aimed to teach learners a culture of food consumption as the main procedure to protect themselves from the dangers attached to the modern life food patterns.

7. 1. 1. 2. 3. 5. Living Styles Theme

The social activities, styles of family life, daily life management were displayed only in (U4). Throughout the T1 there was only one example of the conventions of traditional life characteristics. It is told that people in the past before the invention of the washing machine they used to wash their clothes outside home. This topic was displayed through a picture about a group of women taking set of clothes to the bank of the river to wash them using their hands, feet, brush, and small rocks (T1: 98). Its hidden message was to remind learners about the hard times that their ancestors lived and urge them to make comparisons between the advantages of the modern life they enjoy today and the simple and hard life of the ancestors.

7. 2. Section Two: Textbook Two: “Getting Through”

This section is concerned with the distribution of types of culture (big “C” culture and small “c” culture) and categories of culture in the T 2 “Getting Through” for secondary school second level. The combination of types of culture with categories of culture constitutes the survey’s data. The data collection and analysis procedures will be dealt with in this section and justifies the further research’s steps.

7. 2. 1. Data Analysis

7. 2. 1. 1. Micro Analysis

7. 2. 1. 1. 1. Unit One: Signs of the Time

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture	Economy	02	11.11%	00	00
	Education	01	05.55%	00	00
	History	01	05.55%	00	00
	Society n	01	05.55%	01	05.55%
Small “c” Culture	Food	01	05.55%	01	05.55%
	Living Styles	01	05.55%	05	27.77%
	Customs	00	00	02	11.11%
	Holiday	00	00	02	11.11%
Total	4 + 4 = 8	07	38.85%	11	61.15%

Table 50: Categories and Types of Culture Displayed in Unit One

The table (50) showed that the non-target culture got a higher frequency than the target culture with a total 18 (61.15%). Both types of CBCs were presented through four themes. Concerning big “C” CBCs the above table demonstrates that the “Economy” theme as top frequency, with a total of 02 (11.11%) occurrence in the “U1” while “Education”, “History”, and “Society Norms” occupy the second position (05.55%). On the other hand, “Food”, “Living Styles”, “Customs”, and “Holiday” were four themes under the small “c” CBCs which were found.

“Economy” theme was introduced through topics such as a collection of pictures about the agriculture, industry, and services as the main economic sectors.

“Education” theme was introduced in the listening and speaking section when the authors tackled an important issue related to the life of human beings by stating some dangerous diseases such as cancer, diabetics, palsy and malaria then the introduction of the cures “T2: 22”.

Another theme was “History” which was presented through topic about the emergence of communism doctrine in Russia in “T2: 21”. The last theme to be included under big “C” CBCs was “Society Norms” through comparing what is called good etiquette between the old and new generations “T2: 32”.

The most frequent theme included under small “c” CBCs was “Living Styles” with a total of 33.32%. This theme presents the CBCs information through topics such as “what do people wear?” by comparing the clothing styles in terms of different people, traditions, histories, and climate “T2: 27”. In addition, it was introduced in “T2: 30” when learners were given instructions to collect information about their life styles profile in the

past, present, and future. Finally, in “T2: 34” there was a collection of myriad lifestyles about people all over the world which is put for the sake of comparison between cultures.

“Food” theme was utilized most frequently with a total of 11.10% in the U1. It included topics about people eating habits and patterns and a pyramid of different groups of food with the advantages of each “T2: 24-25”.

The “Customs” was presented by a picture about the way Algerian people spent the night of Ramadan. “Holidays” was observed in “T2: 28-29” through a topic about how the Mayor of Algiers arranged a program to welcome the Bulgarian students.

7. 2. 1. 1. 2. Unit Two: Make Peace

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture	Government	06	22.22%	08	29.62%
	History	02	07.40%	/	/
	Society n	02	07.40%	/	/
	Music	03	11.11%	/	/
	Literature	/	/	01	03.70%
	Education	/	/	01	03.70%
	Economy	/	/	01	03.70%
Small “c” Culture	Gestures	/	/	02	07.40%
	Living styles	/	/	01	03.70%
Total	7 + 2 = 9	13	48.13%	14	51.82%

Table 51: Categories and Types Displayed of Culture in Unit Two

With respect to data in table (51), the more preferred theme under big “C” CBCs culture to be included was “Government” (51.84%), followed by “Music” (11.11%), “History” and “Society Norms” (07.40%) respectively. Also as can be seen from the same table small “c” CBCs was presented through two themes “Gestures” (07.40%), followed by “Living Styles” (03.70%). The table showed that learners are expected to learn more about big “C” CBCs.

The “Government” theme ranked as top frequency, with a total of 06 (22.22%) for the target culture and 8 (29.62%) for the non-target culture. The political policies were identified through topics in relation to international affairs by topics like the United Nations Organization, its functions, and branches “T2: 37-43”. Most of the topics were designed in relation to the worldwide practices for keeping peace all over the world and teach learners the culture of peace.

The theme of “History” was also observed for the target culture. It was introduced by topics such as decisive points about American history such as slavery issues, the famous personalities of the U.S.A., and the famous speech delivered by the Man of Peace Martin Luther King against racism “T2: 48-49” to show learners how to fight for justice.

The “Education” theme was observed through topics such as the right behaviors that should be followed by learners when they are inside classroom like school rules, school duties and rights, and class charter “T2: 46-47”. It is aimed to enhance learners’ awareness to establish order in classroom setting and even outside classroom context.

“Music” theme was presented at the end of the U2 in relation to the target culture through a list of songs about the U S A like “American Friends” and “When I am Sixty Four” “T2: 53-57”.

There were only two themes under small “c” CBCs. “Gestures” theme was utilized more frequently with a total of 07.40%. It included pictures and dialogues about what should be done as behavior to keep cool among friends and classmates “T2: 44”. While the “Living styles” was presented by topic about a list of laws under the “Convention on the Right of the Children” “T2: 56”.

7. 2. 1. 1. 3. Unit Three: Waste not, Want not

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture	Geography	03	18.75%	05	31.25%
	Education	01	06.25%	/	/
	Economy	02	12.5%	04	25.00%
	Government	/	/	01	06.25%
Total	03	06	37.5%	10	62.5%

Table 52: Categories and Types of Culture Displayed in Unit Three

The data shown in table (52) demonstrates that the non-target culture occurred in 10 positions occupying 62.5% and gained significantly higher frequency than target culture 37.5%. As far as the types of culture are concerned, the percentage of big “C” culture is 100% and small “c” culture is 00.00 %, showing a total absence of small “c” culture.

In order to further investigate the distribution of big “c” CBCs, the occurrence for the four themes are shown as follows; the “Geography” theme ranked as top frequency,

with a total of 50.00 % occurrences. The second highest theme was “Economy” (37.50%), followed by “education” and “Government” (06.25%) respectively.

The “geography” theme was designed in relation to both target culture (18.75%) and non-target culture (31.25%). The geographical issues were identified through topics such as pictures representing maps of some parts of the world like the Amazon rainforest “T2: 60” and texts about the practices of human beings against nature. Among these practices the Exxon Valdez of Alaska in 1986 in “T2: 62” and desertification catastrophe which is provoked by the human beings actions “T2: 71”. The multiple topics aimed at protecting the environment and equipping learners with sufficient awareness towards environment.

“Economy” was also observed at a high frequency for the target culture (12.5%) and non-target culture (25.00%). It was introduced by topics such as texts about “A World without Oil”, “Energy Consumption in Modern Times”, “The Conservation of Human Resources”, and “The World’s Water Supply” “ T2: 74- 77.” The “Education” theme was presented through only one frequency for the target culture by a text about studies looking into the effect of noise on human beings health “T2: 69”.

“Government and Politics” theme was observed through only one frequency (06.25%) for the non-target culture. This theme was seen in “T2: 58” through the introduction of a number of stamps of Algerian state “T2: 59”. It should be noted that the content of these stamps represents vital symbols of Algerian sovereignty.

7. 2. 1. 1. 4. Unit Four: Budding Scientist

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big "C"	Education	02	22.22%	06	66.66%
Small "c"	Beliefs	/	/	01	11.11%
Total	02	02	22.22%	07	77.77%

Table 53: Categories and Types of Culture Displayed in Unit Four

It appeared from thy table above that the authors of the T2 did not pay considerable attention to the CBCs by presenting only two themes. The table indicates the frequency and percentage of only one theme "Education" about the target culture and ranked as the top frequency with the percentage of 88.88 % while the small "c" culture was presented through the "Beliefs and Values" theme with only one frequency (11.11%).

To further investigate the CBCs, the distribution in terms of categories of culture showed that "Education" theme was occurred in two positions (22.22%) for the target culture and in six positions (66.66%) for the non-target culture while "Beliefs and Values" theme was occurred in only one position (11.11%) for non-target culture.

"Education" was the most frequent theme in the U4 as it was expected from the title itself "Budding Scientist". Its issues were designed in relation to the actions of scientists such as "a Bag of Tricks T2: 95", "Arab Science T2: 96", and "the property of buoyancy T2: 97". Additionally, some texts in "T2: 80-81-89-90" where many scientific manifestations as well as justifications were provided for some natural phenomena.

Other aspects of educational topics were displayed in “T2: 86-87-88” in which learners were expected to learn about the “University College Open Day” and how to write a letter to an “Agony Aunt” asking her for an advice and vice versa. Finally this theme was observed in “T2: 93 “putting things together section” when learners were asked to write a report about how to conduct a scientific experiments.

The theme of ““Beliefs and Values” was observed only in “T2: 92”. It was introduced through “The A, B, and C of Dreams” topic in which learners were asked to conduct a research into how people of their locality interpret their dreams and write them in the form of poster with illustrations.

7. 2. 1. 1. 5. Unit Five: News and Tales

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture	Literature	07	46.66%	02	13.33%
	Government	01	06.66%	/	/
	Music	01	06.66%	/	/
	Geography	/	/	04	26.66%
Total	04	09	59.98%	06	39.99%

Table 54: Categories and Types of Culture Displayed in Unit Five

Table (54) showed a detailed distribution and percentage of cultural topics. Out of 15 CBCs notes, the big “C” CBCs were totally focused on (100%), while small “c” culture did not receive any attention. To detail more the above findings, the table demonstrates more focus on target culture (59.98%) and less focus on non-target culture (39.99%).

“Literature”, “Government”, “Music”, and “Geography” are four themes which were significantly found in terms of frequency and percentage. The “Literature” theme ranked as top frequency, with a total of (59.99%) occurrence. The second highest was “Geography” (26.66%), followed by “Government”, and “Music” (06.66%) respectively.

The “Literature” issues were designed in relation to target culture mostly. The literary stories, novels, poems, and works were identified through topics like collection of pictures about “Tales from Shakespeare” and “James Joyce” in “T2: 99”, a story of “Fairy Grimm” about the four animals, followed by a project workshop in which learners were asked to write a collection of stories about the various types with illustrations and a picture of the famous Algerian poet “Moufdi Zakaria” in “T2: 112”. And some other collection of stories such as “Learning the Hard Way” “and The Little Girl and the Wolf”.

The theme of “Geography” was also observed at a high frequency for the non-target CBCs. It was introduced by topics such as a map about areas or countries hit by tidal wave in the South-East Asian shores in “T2: 100-103”.

The “Government” theme was presented through one topic about the role of state agent like National Gendarmerie in traffic accidents in “T2: 109”. The last theme “Music” was introduced by a picture and a song of Peter Suffolk “street Scene” in “T2: 117”.

7. 2. 1. 1. 6. Unit Six: No Man Is an Island.

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture	Education	05	25.00%	02	10.00%
	Society	01	05.00%	01	05.00%
	Norms				
	Literature	01	05.00%	/	/
	Government	/	/	01	05.00%
Small “c” Culture	Hobbies	01	05.00%	01	05.00%
	Beliefs & Values	02	10.00%	02	10.00%
	Customs	/	/	02	10.00%
	Food	/	/	01	05.00%
Total	4 + 4 = 8	10	50.00%	10	50.00%

Table 55: Categories and Types of Culture Displayed in Unit Six

Table (55) showed the frequency and percentage of types of culture in terms of big “C” and small “c” culture. As far as the types of culture are concerned, the percentage of big “C” culture and small “c” culture are (45.00%) and (55.00%) showing a slightly higher percentage of big “C” culture than that of small “c” culture. Additionally, as far as categories of culture are concerned, the percentage of target culture and non-target culture are (50.00%) and (50.00%) showing an equal distribution.

In order to investigate the distribution of four themes under big “C” CBCs and four themes under small “c” CBCs, the frequency of occurrence for the eight themes was detailed as follows. “Education”, “Society norms”, “Literature”, and “Government” are four themes under the big “C” CBCs which were significantly found in terms of frequency and percentage. The “Education” theme ranked as top frequency, with a total of 35.00% occurrence. The “Education” issues were designed in relation to target culture mostly. The educational matters were identified through topics such as “Bill Gates’ and his achievements in “T2: 122” and some famous sayings of Albert Einstein, John Donne, and Bertrand Russell in “T2: 123”. The second highest theme was “Society norms”, with a total of 10.00 %. This theme was introduced by topics as “How Charitable Are Our Youth in T2: 120” and text about how Algerian people help each other in hard situations in “T2: 129” They represent the way Algerian people live together in absolute harmony in time of disasters, earthquakes and other similar situations. The last theme was “Government” which was observed in “T2: 119” through a map of Algeria and its borders to inform learners about the political frontiers of the country.

“Hobbies”, “Beliefs & Values”, “Customs”, and “Food” are four themes under the small “c” CBCs which were significantly found in terms of frequency and percentage. The “Beliefs and Values” theme ranked as top frequency, with a total of 20.00% occurrences. This theme was identified through topics such as a collection of texts about some values related to human beings nature ““T2: 134-136”. The second theme which was observed with 10.00% occurrence with topics such as a picture in “T2: 129” which illustrates a number of Algerian women taking food and drugs to the injured people.

7. 2. 1. 1. 7. Unit Seven: Science or Fiction?

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture	Geography	03	18.75%	/	/
	Literature	07	43.75%	/	/
	Education	03	18.75%	02	12.5%
	History	01	06.25%	/	/
Total	04	14	87.5%	02	12.5%

Table 56: Categories and Types of Culture Displayed in Unit Seven

The above table revealed the distribution of CBCs in terms of categories and types of culture. It demonstrates the frequency and percentage of four themes related to the big “C” CBCs.

“Geography”, “Literature”, “Education”, and “History” are the four themes of CBCs which were significantly found. The “Literature” theme for target culture ranked as top frequency, with a total of 43.75% occurrences. The second highest was “Education” for both target culture (18.75%) and non-target culture (12.5%), followed by “Geography” (18.75%) and “History” (06.25%) respectively.

The “Literature” was displayed in most part of the U7. It was introduced through topics such as a collection of novels in “T2: 138-139” “Welcome to Earth”, “Music from Outer Space”, and “The Time Machine and the War of the Worlds”. These novels were the basis for the science fiction. In addition, it was observed in “T2: 148” when learners were given instructions to write a lament and in “T2: 151” when some details were given

about biographies writing tips. Finally, the “literature” theme was occurred in “T2: 155-156” through novels “Frankenstein” and “Optical Illusions or Visitors from Outer Space”.

The “education” was observed at a high frequency for both types of CBCs. It was noticed in “T2: 142” when learners learn about “The Christopher Columbus”, “the Industrial Revolution”, “Karl Max”, and “The Development of the Computer”. It also observed in “T2: 149-150” through a text and an illustration about science.

“Geography” theme was observed in “T2: 144” through an image about the space and in “T2: 157” through a topic “Will Volcanoes Cause the End of the World?” with an image.

7. 2. 1. 1. 8. Unit Eight: Business is Business.

Type	Theme	Target Culture		Non-Target Culture	
		Fr	%	F	%
Big “C” Culture	Economy	08	44.44%	09	50.00%
	Literature	/	/	01	05.55%
Total	02	08	44.44%	10	55.55%

Table 57: 8Categories and Types of Culture Displayed in Unit Eight

As seen in table (57), there were two themes in the U8 with frequency occurrence which were only under big “C” CBCs. Of all the themes, the “Economy” theme was utilized most frequently with a total of 8 (44.44%) for target culture and 9 (50.00%) for non-target culture while the “Literature” theme was observed with only one occurrence 1 (05.55%) for the non-target culture. To conclude the above table, the frequency and percentage of

target culture and non-target culture was 44.44% and 55.55% showing a slightly higher percentage of non-target culture than that of targets culture.

The theme of “Economy” was observed at a high frequency for both categories of culture. It was introduced by topics such as a picture about the Bank of Algeria in “T2: 159”, a number of passages about marketing hints in “T2: 160-166”, a graph in “T2: 170” indicated the percentage of firms owned by women in U.S.A., a project workshop asking learners to prepare a business portfolio in “T2: 174”, and some passages related to the world of economy and business in “T2: 176-179”. It is not surprising to meet most of the topics about “Economy” theme because the unit’s title itself refers to this theme “Business is Business”.

7. 2. 1. 2. Macro Analysis

7. 2. 1. 2. 1. Categories and Types of Culture in All Units

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big Culture “C”	Education	12	08.63%	11	07.91%
	Architecture	/	/	/	/
	Society n	04	02.87%	02	01.43%
	Government	07	05.03%	11	07.91%
	History	03	02.15%	/	/
	Literature	15	10.79%	04	02.87%
	Music	04	02.87%	/	/
	Economy	12	08.63%	14	10.07%

	Geography	06	04.31%	09	06.47%
Small “c” Culture	Beliefs	02	01.43%	03	02.15%
	Hobbies	01	00.71%	01	00.71%
	Gestures	/	/	02	01.43%
	Food	01	00.71%	02	01.43%
	Customs	/	/	04	02.87%
	Living s	01	00.71%	06	04.31%
	Holiday	/	/	02	01.43%
Total	9 + 7 = 16	63+5= 68	48.84%	51+20= 71	51.16%

Table 58: Categories and Types displayed of Culture in All Units

The table (58) showed the distribution of CBCs in terms of types and categories of culture throughout the “T2”. It demonstrates all the findings which were seen in all the previous eight tables (50, 51, 52, 53, 54, 55, 56, 57, and 57) used for the micro analysis. In short, the table represents the frequency and percentage of 16 CBCs themes related to the Big “C” and small “c” culture. As far as types of culture are concerned, the frequency and percentage of big “C” culture and small “c” culture are 81.87% and 18.13%, showing a higher percentage of big “C” culture than small “c” culture. Concerning the categories of culture, the percentage of target culture and non-target culture are 48.84% and 51.16%, showing a slightly higher percentage of non-target culture than target culture. The analysis is divided into two sections. The first one is about the big “C” culture and the second one is small “c” culture.

7. 2. 1. 2. 2. Aspects of Big “C” Culture-based Contents

“Education”, “Architecture”, “Society Norms”, “Government”, “History”, “Literature”, “Music”, “Economy”, and “Geography” are 09 themes under big “C” CBCs which were significantly found in the T2. The latter 09 themes were ranked as follows; the “Economy” theme ranked as top frequency, with a total percentage of 18.07% occurrences in the T2. The second highest was “Education” (16.54%), followed by “Literature” (13.66%), “Government” (12.94%), “Geography” (10.78%), “Society Norms” (04.3%), “Music” (02.87%), “History” (02.15), and the last theme was “Architecture” at 00.00%. Most detailed of the CBCs of these nine themes subjected under big “C” culture are as follows;

7. 2. 1. 2. 2. 1. Economy Theme

This theme is concerned with the production, trade and the supply of money in a particular country in relation to different cultures. It is mentioned in the “T2” through the presentation of some aspects of economy in “U1, U3 and U8”. The major topics illustrated in “U1” are aimed to increase the teachers’ and learners’ awareness of the different economic sectors “T2: 16” and the economic approach of Marx “T2: 21”. In “U4”

It introduces the destructive practices of timber companies in the Amazon rainforest in order to satisfy the economic needs “T2: 60”. An overloaded of economic topics are illustrated in “U8” under the title “Business is Business”. It introduces it in terms of a picture of the Algerian National Bank “T2: 159”, business correspondences “T2: 160-165”, economic annual reports “T2: 169”, and American women at work “T2: 170”. These topics aimed to show the dominant economic characteristics of the modern world

when women participate actively with men. Economically speaking, it aims to raise the learners' awareness about how nations manage their economic sources.

7. 2. 1. 2. 2. 2. Education Theme

The concerns of teaching, learning and training in schools and universities are dealt with in the education theme. These matters were found significantly in the "T2". Schools and education are discussed mainly in "U4 and U7". According to "T2", throughout the "U4" there are many topics about scientists, geometry, natural laws, and university actions such as the opening day. Furthermore, in "U7", many matters about the role of education are highlighted like the comparison between what is science and fiction. The topics about education aimed to show the achievements of science to the extent that it is difficult to distinguish between reality and fiction.

7. 2. 1. 2. 2. 3. Literature Theme

The different pieces of writings such as novels, plays are not focused on more in "T2". An extensive examination of the T2 suggests that these works are manifested in "U5 and U7". In "U5", it involves the presentation of some famous novels such as (Digital Wizards), (Tales from Shakespeare), (Gulliver's Travels) in "T2: 99". In "T2: 105", there are hints related to the literature like the contexts of metaphors, comparisons, etc. In the "U7", the questions concerning the use of the imagination to explore the different ideas or feelings, particularly in the forms of drawing or novels about the space highly are mentioned in "T2: 138". These works of art and literature are introduced in T2 in order to symbolize the great achievements of human beings.

7. 2. 1. 2. 2. 4. Government Theme

This theme introduces the public institutions of the state in terms of the meanings and values either the target culture or the non-target culture. In the T2, there are great deal of references to the governmental and political institutions only in “U23” and few of them in “U3 and U5”. According to the “T2”, most of them are mentioned by name and the meanings of the political-governmental bodies such as the United Nations Organization and its branches “T2: 37”, international policies related to peace “T2: 38” and the chart about the different abbreviations that stand for the worldwide organization “T2: 43”. It is told that thanks to the actions of these organizations, the world of today enjoys a kind of peace among nations. To conclude, the target learners have to understand what is going around them and participate actively at large.

7. 2. 1. 2. 2. 5. Geography Theme

This geographic factors and characters of the different regions, countries and cultures are dealt with in the T2 in “U3, U5, and U7). In (U3), quite many geographical information about the Amazon Rainforest are displayed in “T2: 60”, the harmful effects of the Exxon Valdez catastrophe on sea water is mentioned in “T2: 63”. In (U5), quite many statistical information are given about the number of people killed by the Tsunami Earthquake in “T2: 100” and the damages caused also by the natural disasters “T2: 103”. In (U7), quite many pictures about human beings on the surface of the moon “T2: 144”, distances, and general facts about the space also were mentioned. To conclude, the geography-based topics interesting for learners to know more about cultures since cultures are shaped by the geographical characters.

7. 2. 1. 2. 2. 6. Music Theme

This theme is introduced only at the end of the (U2). It is presented in the form of collection of some songs in “T2: 53-55”. Music and its topics are integral parts in human beings life and it goes side by side with all aspects of life. Its aim in EFL classroom is to make learners feel relaxed after completing each unit.

7. 2. 1. 2. 2. 7. History Theme

This theme of CBCs deals specifically with the multiple periods and events in relation to the different cultures. It involves the presentation of the national history of the U S A which concentrates mainly on describing some decisive points of American history.

It is told that millions of American people wanted to find their life through immigration and their dreams (T2: 48-94). In one example, a picture in (T2: 48-94) presents this modes of life when some Americans bosses brought some black men from Africa and how the relationship between white and black people developed to turn into war. This war is manifested through the famous speech produced by Martin Luther King against slavery. It is told also that George Washington was the first president of the USA in July 4, 1783 and Abraham Lincoln was one of the American presidents during one of the most difficult periods of American history “Civil War: 1861-1865”. To summarize, the historical events help learners to understand what is going around them.

7. 2. 1. 2. 3. Aspects of Small “c” Culture-Based Contents

“Beliefs & Values”, “Hobbies”, “Gestures”, “Gestures”, “Food”, “Customs”, “Living styles”, and “Holiday” are 07 themes under small “c” culture which were significantly found in the T2. The latter 07 themes were ranked as follows; the “Living Styles” theme ranked as top frequency, with a total percentage of 05.02% occurrences in the T2. The second highest was “Beliefs & Values” (03.58%), followed by “Customs” (02.87%), “Food” (02.14%), “Gestures” (01.43%) and “Holiday” (01.43%) respectively. The last theme was “Hobbies” at 01.42%. Most detailed of CBCs of these seven themes subjected under small “c” culture are as follows;

7. 2. 1. 2. 3. 1. Living Styles Theme

The practices such as the daily routine and activities and styles of family life constitute the different meanings of the living styles theme. In the T2, there are some examples of this theme in (U1). It is for example told that Algerian people had special nights during Ramadan month (T2: 15) in which they wore special clothes, had meeting in particular places, etc. In addition, some passages in (T2: 16-19) made comparison between the different living styles in terms of past, present, and future. In addition, a passage in (T2: 129) show how Algerian help each other in great calamities. To conclude, the whole unit was about the life styles in relation to particular times (T2: 30-34). The topics displayed in “T2” aimed to make learners able to compare between their own culture with other in terms of past, present and future.

7. 2. 1. 2. 3. 2. Beliefs and Values Theme

It is concerned with all the moral beliefs and values which shape the overall characters of different cultures. There was little information about it in “T2”. Only one example can be mentioned in (U4) and another one in (U6) some examples of beliefs and values were mentioned in (T2: 92) when learners were instructed to conduct a research into how people of their locality interpret their dreams. Additionally, list of dreams were given with the possible interpretations according to people’s beliefs.

7. 2. 1. 2. 3. 3. Customs Theme

This theme is presented through some topics in (U1 and U6) about the traditions that symbolize the life mode of Algerian society. These topics were displayed in (T2: 15) in which some special Algerian modes of life are demonstrated through a picture about clothes and meetings that symbolize the structure of the given society. Another aspect was about the deep tradition that Algerian hold in times of hardship in the sense that every one helps another (T2: 129). To conclude, customs are cultural manifestations which are connected with people’s daily life aspects.

7. 2. 1. 2. 3. 4. Food Theme

This theme was concerned with the different types of food and eating habits according to different cultures. According to the findings, the daily routines of food between past, present and future were mainly discussed through “U1”. It is noticed that eating habits have changed completely over time. The consumption of foods that take effort to cook has declined dramatically. By contrast, that of foods that need little preparation has increased. The changes in eating patterns were not something chosen

but it is imposed by the overall transformations in life styles (T2: 24). It can be concluded that the whole patterns of food were more traditional at weekends while fast food during weekdays. In doing so, as a way of keeping traditions alive, maintain family unity, and resist the constraints of the modern life.

7. 2. 1. 2. 3. 5. Gestures Themes

Gestures as theme of culture deals with any body's movement like hands, head, and face to show a particular meaning. In (T2) this kind of language is not widely used. A thorough reading of the T2 indicates only one occurrence (T2: 44) through a picture about two girls in which one of them holds her head and weep. Gestures are analyzed in terms of two different meanings; surface and deep meanings. The first type introduces meanings that can be interpreted easily while the second type provides meanings which need some analysis in order to understand the hidden message because they provide clues as to the attitudes or states of the mind.

7. 2. 1. 2. 3. 6. Holiday Themes

When people do not go to work or school, because of a religious or national celebration is not mentioned in "T2". The only topic dealt with this theme is when public agents in Algeria take procedures to play and welcome host to a group of students from its twin town Sofia, the capital city of Bulgaria (T2: 28).

7. 2. 1. 2. 3. 7. Hobbies Theme

This theme introduced the different activities which are done for pleasure when people do not work. It was mentioned only through one topic (T2: 120) when the T2 dealt

with the issue of how people were charitable. The data gathered suggest that youth are more charitable and thoughtful than their parents think. Some people of today know that everyone is subjected to live under highly risky times and that in such times every little contribution can help.

7. 3. Section Three: Textbook Three: “*New Prospects*”

This section is concerned with the distribution of types of culture (big “C” culture and small “c” culture) and categories of culture in the T3 “*New Prospects*” for secondary school third level. The combination of types of culture with categories of culture constitutes the survey’s data. The data collection and analysis procedures will be dealt with in this section and justifies the further research’s steps.

7. 3. 1. Data Analysis

7. 3. 1. 1. Micro Analysis

7. 3. 1. 1. 1. Unit One: Exploring the Past

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture	History	02	04.45%	24	54.54%
	Literature	01	02.27%	02	04.45%
	Architecture	/	/	05	11.63%
	Society Norms	/	/	01	02.27%
	Economy	/	/	03	6.81%
	Education	/	/	02	04.45%

	Government	/	/	01	02.27%
Small “c” Culture	Customs	/	/	01	02.27%
	Living styles	/	/	01	02.27%
	Beliefs & Values	/	/	01	02.27%
Total	7 + 3 = 10	03	06.72%	41	93.28%

Table 59: Categories and Types of Culture Displayed in Unit One

The table above demonstrates the frequency and percentage of 10 themes of CBCs culture related to the two types of culture presented in “T3”. Seven themes of big “C” culture and three themes of small “c” culture ranked as top frequency. Concerning the categories of culture, it was noticed that the non-target cultural themes occupied the total of 93.28% while target culture themes occupied only 06.72% showing a heavy higher percentage of non-target culture than that of targets culture.

“History”, “Literature”, “Architecture”, “Society Norms”, “Economy”, “Education”, and “Government” are seven themes which were significantly found in terms of frequency. Most detailed of CBCs were those of the non-target culture. The “History” theme ranked as top frequency, with a total percentage of 58.99% occurrences. Its issues were designed in relation to the non-target culture mostly. The historical matters were expected in advance through the general title of the unit “Exploring the Past”. Consequently, the related topics were observed throughout the whole unit such as maps “T3: 15-32” and texts throughout the U1 about the ancient civilizations such as “The Maya Civilization”, “Algeria at the Crossroads of Civilizations”, and “Egyptian Civilization”. Additionally, there is a great deal of images in “T3: 14-22-27-36-41” which explores different civilizations all over the world. Finally, a timelines in “T3: 35” explores a

historical account of the Western Civilizations in a chronological order starting from “The Antiquity – The Middle Ages - The Renaissance - The Enlightenment – The Industrial Revolution-and so on”.

The “Literature” theme was presented through two poems “T3: 44”; the first poem was about “Rise” for Langston Hughes while the second one was about “Weary Blues and Fall of Civilizations” for Percy Bysshe Shelley.

The theme of “Architecture” was observed through pictures in “T3: 14-27” which explored the architectural designs of the ancient civilizations such as “The Hanging Gardens of Babylon” and “Thamugadi –Timgad-”

The “Education” theme was presented through a text in “T3: 26” which appreciates the scientific achievements of the Greek and Egyptian civilizations. Another passage in “T3: 28” which shed more light on the action of studying civilizations the case of “Jean Francois Champollin (1790-1832)”.

There were three themes under small “c” culture. Of all the themes, the “Customs” theme was observed through a picture in “T3: 36” which expresses one of the traditions of the Egyptian civilization in terms of the way they bury their dead people. “Living styles” which was presented through a picture in “T3: 36” which indicates the way ancient Egyptian people dress. “Beliefs & Values” was observed in “T3: 38” showing one of the major beliefs of the ancient Egyptian people which was about the idea that the 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 degree that Egyptian 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”

7. 3. 1. 1. 2. Unit Two: III – Gotten Gains Never Prosper

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture	Economy	10	20.83%	21	43.75%
	Society n	02	04.16%	03	06.25%
	Government	01	02.08%	06	12.50%
	Literature	01	02.08%	01	02.08%
Small “c”	Beliefs & Values	01	02.08%	02	04.16%
Total	04 + 01 = 05	15	31.23%	33	68.77%

Table 60: Categories and Types of Culture Displayed in Unit Tow

Table (60) showed the percentage and frequency of big “C” and small “c” cultures. As far as the types of cultures are concerned, the percentage of big “C” culture and small “c” culture are 82.23 % and 17.77 %, showing a higher percentage of big “C” culture than small “c” culture. On the other hand, the percentage of target culture and non-target culture are 31.23% and 68.77%, showing also a higher percentage of non-target culture than target culture.

Four themes of big “C” culture and one them of small “c” culture ranked as top 05 occurrences. The “Economy” theme under big “C” culture ranked as top frequency, with a total of 20.83% for target culture and 43.75% for non-target culture occurrence. The

second highest theme was “Government” (14.58%), followed by “Society Norms” (10.41%) and “Literature” (04.16%).

Most detailed contents of these four themes were as follows; the “Economy” issues were designed in relation to non-target culture nearly. The economic matters were identified through topics such as the different illegal practices in business like corruption, spending money on lobbying, false accounting, bribery, counterfeiting, and so on “T3: 46-55”. Additionally, there was a call for keeping good manner and ethics in doing business. The focus of the whole unit is to make learners believe more in the importance of ethics in business ““T3: 66-69”.

The theme of “Government” was observed in “T3: 45” through a picture about one of the governmental bodies “The Accounting Council”. Also in “T3: 48-49” there was an emphasis on the role of the government in fighting all sorts of corruption in business.

The “Society Norms” was referred to through texts and tasks to increase the awareness of learners altogether about the importance of ethics, social and environmental responsibility in business. It made a call on the way they should be and behave in business not on the way they like as it was shown in “T3: 61” “Business is Business”.

The theme of “Literature” was observed in “T3: 53” through a picture about some famous works of arts which were subjected to imitation and it was also seen in “T3: 73” through a poem about “Money, Money, and Money”.

Concerning small “c” CBCs, it was identified through only “Beliefs & Values” theme. It was introduced by topics in “T3: 64” when learners were asked to express their own

beliefs and values towards business in relation to money, wealth, ethics, safety regulations, and environment. In short, it explained to the EFL learners and EFL teachers that business activities should have a code of good practice to ensure fairness.

7. 3. 1. 1. 3. Unit Three: Schools: Different and Alike

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big "C" Culture	Education	22	47.82%	19	41.30%
	Literature	01	02.17%	/	/
	Music	02	04.34%	/	/
Small "c" Culture	Beliefs & Values	01	02.17%	/	/
	Living Styles	/	/	01	02.17%
Total	03 + 02 = 05	26	56.50%	20	43.50%

Table 61: Categories and Types of Culture Displayed in Unit Three

As seen in table (61) above the frequency and percentage of 05 themes of culture. As far types of culture are concerned, the percentage of big "C" culture and small "c" culture are 95.63% and 04.37%, showing a higher percentage of big "C" culture than small "c" culture. Concerning categories of culture, the percentage of target culture and non-target culture are 56.50% and 43.50%, showing a slightly higher percentage of target culture than non-target culture.

To conclude the above findings, the table demonstrates the frequency of 05 themes of culture. The 03 themes under big "C" culture were occurred as follows; the "Education" theme ranked as top frequency, with a total of 47.82% for target culture and

41.30% for the non-target culture. The second highest theme was “Music” (04.34%), followed by “Literature” (02.17%). The 02 themes under small “c” culture were occurred as follows; the “Beliefs & Values” and “Living styles” occurred in one position for each with 02.17%.

Most detailed contents of the three themes subjected under big “C” culture are as follows; the “Education” issues were the most dominant. It was mentioned through topics such as “Education in Britain” “T3: 83” in which it presents the education system in Great Britain and it compares it with that of the U S A. In “T3: 92” a picture represents it through one of the girls’ secondary school in Britain with the official school uniform. It was further observed in “T3: 97” through a diagram about education system in the U.S.A. from the Nursery School to the Doctorate Degree.

Additionally in “T3: 98” a texts about the education system in the U.S.A. An important topic about “Education” theme was also seen in “T3: 103” in which learners were instructed to carry out a research into the British and the Algerian educational systems in terms of organization, curriculum, school years, holidays, types of exams and qualifications. To sum up, most of the “Education” topics displayed intended to compare between the multiple educational systems in terms of similarities and differences.

The theme of “Music” was observed through topics when the authors of the T3 included a song under the title “what did you learn in school today? In “T3: 105” by Tom Paxton about education.

There were two themes in the U3 with frequency occurrence which were under small “c” culture. Of all the themes, the “Beliefs & Values” theme was observed through topics in “T3: 99” when there was a discussion about some beliefs and values that

Americans people held about education matters such as the importance of education being available for all, the place of religious and moral education, and the most commonly debated topics include whether teachers should ask students to say prayers and whether it is right to beat them for punishment. The “Living Styles” theme was noticed in “T3: 94” through the biography of Marie Cure as a sample of the people of education who lived and devoted their life to knowledge.

7. 3. 1. 1. 4. Unit Four: Safety First

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture	Economy	08	20.00%	09	22.50%
	Government	01	02.50%	01	02.50%
	Music	01	02.50%	/	/
Small “c” Culture	Food	08	20.00%	06	15.00%
	Living Styles	01	02.50%	03	07.50%
	Holiday	01	02.50%	01	02.50%
Total	03 + 03 = 06	20	50%	20	50%

Table 62: Categories and Types of Culture Displayed in Unit Four

The table (62) demonstrates the frequency and percentage of 06 CBCs themes related to the two types of culture. As far as types of culture, the percentage of big “C” culture and small “c” culture are 50.00% and 50.00 %, showing a total equal percentage of small “c” culture and big “C” culture. Concerning categories of culture, the percentage

of target culture and non-target culture are 50.00% and 50.00%, showing a total equal distribution of target culture than non-target culture.

“Economy”, “Government”, and “Music” are three themes under the big “C” culture which were significantly found in terms of frequency and percentage. The “Economy” theme was the highest occurrence, with a total of 32.50 %, (20.00%) for the target culture and (22.50%) for the non-target culture. The second highest theme was “Government” (05.00 %), followed by “Music” (02.50%).

Most detailed contents of these three themes subjected under big “C” culture are as follows; the theme of “Economy” was displayed in relation to both types of culture. The “Economy” issues were designed through topics about advertizing in “T3: 123-126- 129” in which they highlighted the extent to which companies in Algeria and abroad appeal most to sell their goods and services. And in “T3: 132” the project workshop instructed to conduct a survey on the impact of advertizing.

The “Government” theme was displayed in two positions. It was introduced through topics in “T3:109” when they mentioned the role of the government in protecting the environment form pollution. It was seen also in “T3: 111” when the authors introduced the role of governmental and non-governmental associations in protecting the consumers from dishonest businessmen and their role to ensure safety standards. The last theme was “Music” which was presented though a song for eating “Dad, Joe and the Match” in “T3: 134”.

“Food”, “Living styles”, and “Holiday” are three themes under small “c” culture which were significantly found in terms of frequency and percentage in the U4. The “Food” theme was noticed throughout the U4 at a high frequency when it mixed safety

standards with food. It was seen in “T3: 113-“114 through a topic about “How is Your Energy Balance” in which it explained the amount and type of food and its relation with the energy balance. And in “T3: 117” health warnings.

The “Living styles” theme was presented by topics in “T3: 112” when learners were asked to prepare a speech about the possible changes that are likely to happen in the next decades in our life styles in terms of shopping habits, eating habits, entertainment and leisure.

The “Holiday” theme was observed in “T3: 131” through an advertizing paper for holiday under the title “Isn’t it time to take refreshing holidays with us at fair prices”.

7. 3. 1. 1. 5. Unit Five: It’s a Giant Leap for Mankind.

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture	Geography	11	45.83%	11	45.83%
	History	01	04.16%	01	04.16%
Small “c”	Beliefs & Values	01	04.16	/	/
Total	02	12	50%	12	50%

Table 63: Categories and Types of Culture Displayed in Unit Five

According to the table (63) above the T3 authors did not pay more attention to the culture. Only “Geography” and “History” are observed. The “Geography” theme raked as top frequency, with a total of 91.66 %, followed by “History” with 08.32%. As far categories of culture are concerned, the frequency and percentage of target culture and

non-target culture are 50.00% and 50.00%, showing a total equal distribution. Concerning types of culture, the percentage of big “C” culture and small “c” culture are 196% and 04.00 %.

The “Geography” issues were designed in relation to both target culture (45.83%) and non-target culture (45.83%). The geographical matters were identified through topics throughout the U5. It was observed first in “T3: 135” through two pictures about astronomy; the first one was about the “Old Royal Observatory at Greenwich center” for the target culture while the second one was about the center of astronomy in Algeria. On the next page there was a picture about the earth planet and the space satellites. It was also seen in “T3: 138-139” through some statistics and dimensions about the Earth planet.

“Geography” was further developed in “T3: 143- 144” through a text under the title “The Solar System” which was fostered with a picture to symbolize the solar system. In “T3: 157-158” there was another text about the universe and the advantages of the research in order to save the life of human beings from possible dangers that may originate from space. Finally, it was noticed in “T3: 162” when learners were instructed to design an astronomy booklet and a song about “Astronomy Domine” in “T3: 164”.

“History” was observed through topics in “T3: 141” about the history of astronomy and the first astronaut who orbit the Earth. In “T3: 151” learners were asked to make a booklet of some historic celebrities related to the astronomy.

Concerning small “c” culture, it was identified only through “Beliefs & Values”. It was introduced by topics in “T3: 140” about the old belief of people that the sun revolved

round the earth as a consequence of the fact that people saw the sun-rise in the east every morning and set in the west every evening.

7. 3. 1. 1. 6. Unit Six: We Are a Family

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big "C" Culture	Society Norms	02	09.09%	01	04.54%
	Literature	05	22.72%	02	09.09%
	Government	01	04.54%	/	/
	Music	01	04.54%	/	/
Small "c" Culture	Beliefs & Values	03	13.63%	04	18.18%
	Living styles	01	04.54%	01	04.54%
	Hobbies	/	/	01	04.54%
Total	04 + 03 = 07	13	58.79%	09	41.21%

Table 64: Categories and Types of Culture Displayed in Unit Six

The table (64) represents the distribution of CBCs categories in terms of frequency and percentage. As far as types of culture are concerned, the percentage of big "C" culture and small "c" culture are 54.52% and 45.48%, showing a slightly higher percentage of big "C" culture than small "c" culture. Concerning the categories of culture, the percentage of target culture and non-target culture are 58.79% and 41.21%, indicating also a slightly higher percentage of target culture than non-target culture.

“Society Norms”, “Literature”, “Government”, and “Music” are four themes under big “C” culture which were significantly found in terms of frequency and percentage. The “Literature” theme ranked as top frequency, with a total of 31.81 % occurrence. The second highest was “Society Norms” (13.63%), followed by “Government”, and “Music” with (04.54%) respectively. The “Literature” theme” was displayed through topics related to the different sorts of literature works. It was observed in “T3: 166” through a picture about some famous Algerian comedians and a text in “T3: 174” about “Feelings” in which it compared between Americans and British people while they come to express their feelings. It was further noticed in “T3: 179” by a biography of Diana Frances Spencer and in “T3: 188” through both picture and text about the famous story of “The Unicorn in the Garden”.

The theme of “Music” was observed in the “Time For” section by a song under the title “Love is all” in which it asked people to love and understand each other as a way of life.

“Beliefs & Values”, “Living styles”, and “Hobbies” are three themes under small “c” culture which were significantly found in the U6. The “Beliefs & Values” theme ranked as top frequency, with a total of 31.81%. The second highest theme was “Living styles” with the percentage of 09.08%, followed by “Hobbies” (04.54%) respectively. The “Beliefs & Values” issues were displayed through topics related to the role of humor in showing the funny side of life in “T3: 169”. In “T3: 174-175” the different values of both American and British people when they come to tackle the issue of feelings. “Living styles” was presented in “T3: 183” through four different pictures about four particular living styles related to clothes.

7.3.1.2. Macro Analysis

7.3.1.2.1. Categories and Types of Culture in All Units

Culture Type	Culture Theme	Target Culture		Non-Target Culture	
		F	%	F	%
Big “C” Culture	Education	22	09.82%	21	09.37%
	Architecture	/	/	05	02.23%
	Society Norms	04	01.78%	05	02.23%
	Government	03	01.33%	08	03.57%
	History	03	01.33%	25	11.16%
	Literature	08	03.57%	05	02.23%
	Music	04	01.78%	/	/
	Economy	18	08.03%	33	14.73%
	Geography	11	04.91%	11	04.91%
Small “c” Culture	Beliefs & Values	05	02.23%	07	03.12%
	Hobbies	/	/	01	0.44%
	Gestures	/	/	/	/
	Food	08	03.57%	06	02.67%
	Customs	/	/	01	0.44%
	Living Styles	02	0.89%	06	02.67%
	Holiday	01	0.44%	01	0.44%
Total	09 + 07= 16	89	39.65%	135	60.35%

Table 65: Categories and Types of Culture displayed in All Units

The table above demonstrates the distribution of CBCs in terms of types and categories of culture in all the units of the T3. It summarizes all the findings which were seen in all the previous six tables “59, 60, 61, 62, 63, and 64” used for the micro analysis. At this stage of discussion, this table represents the frequency and percentage of 16 cultural themes related to the Chen model of analysis adopted in the current study. As far as types of culture are concerned, the frequency and percentage of big “C” culture and small “c” culture are 94.73% and 05.27%, showing a higher percentage of big “C” culture than small “c” culture. Concerning the categories of culture, the percentage of target culture and non-target culture are 39.65% and 60.35%, showing a higher percentage of non-target culture than target culture.

In short, the analysis concentrates on finding out how the aspects of categories and types of CBCs found in the T3 support the sixteenth criteria by Chen model for evaluating the CBCs. The analysis is divided into two sections. The first one is about the big “C” culture and the second one is small “c” culture.

7. 3. 1. 2. 2. Aspects of Big “C” Culture-Based Contents

“Education”, “Architecture”, “Society Norms”, “Government”, “History”, “Literature”, “Music”, “Economy”, and “Geography” are 09 themes under big “C” culture which were significantly found in the T3t. The latter 09 themes were ranked as follows; the “Economy” theme ranked as top frequency, with a total percentage of 72.76% occurrences in the T3. The second highest was “Education” (19.19%), followed by “History” (12.49%), “Geography” (09.82%), “Literature” (05.8%), “Government” (04.9%), “Society Norms” (04.01%), “Architecture” (02.23%), and the last theme was “Music” at

01.78%. Most detailed contents of the manifestations of these nine themes subjected under big “C” culture are as follows;

7. 3. 1. 2. 2. 1. Economy Theme

It deals with the different relationships between production, trade and the supply of money in a particular country. This is detailed in terms of issues such as introduction of enterprises, activities of enterprises, business in a country, statistical data of consumption, and international economy in relation to both target culture and non-targetculture. It is highly involved in “T3” through the presentation of the economic aspects in “U2 and U4”. The major topics illustrated in “U2” are aimed to increase the awareness and the ability of the learners to deal with ethics in business as active participants in the society. In “U4” it introduces some English speaking economic aspects aimed to relate learners with the values of the modern economy and how the target nations manage the economy in terms of advertizing, consumption, and safety issues.

Additionally, it is presented in an indirect way dispersed over some units such as in “U1” when the authors show how ancient people practiced economic activities like irrigation and farming systems adopted by the Egyptian ancient civilization “T3: 373”. Economically speaking, it aims to raise the learners’ awareness about economy and make them contribute positively in the development of the nation.

7. 3. 1. 2. 2. 2. Education Theme

This theme seeks to develop in learners, the process of teaching, learning and training in schools in terms of the organization of education systems, curriculum, syllabuses, courses, education structures and institutions. These matters were found

significantly in the “T3”. Schools and education are discussed from many different angles and educational institutions from universities to secondary education are mentioned. According to “T3”, a good education is highly appreciated and young people and their parents want to get a proper education. It is seen as a factor that will improve the quality of one’s life since one cannot get a good job without education. They believe that a good education is the only key for success in the time of technology and globalization. For these reason young people, families, whole societies and government take the matter of studying more seriously “T3: 74-105”.

Furthermore, it becomes clear that getting an education is not a self-evident privilege for everyone in some societies because of the major differences in the standards of living. In some families children and youngsters have no time for school since they have to work for their living “T3: 65”. It is told that although most American people prefer to limit the influence of government, this is not the case where education is concerned. All levels of government are involved in education; 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 educational matters. All 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.

The British school system is also discussed ““T3: 83-84””. It is told that 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 for

all. These concerns are more or less similar to what is required by American educational system.

7. 3. 1. 2. 2. 3. History Theme

The theme of culture deals specifically with the multiple periods and events in relation to the target culture and non-target culture found in “T3”. It involves the presentation of the history of the ancient civilizations of the world which concentrates mainly on describing some decisive points of the emergence, and decline. In one example, a picture in “T3: 15” presents a map in which it locates the areas where most of the ancient civilizations stand such as the Sumerian civilization, Egyptian civilization, Maya civilization, and Aztec civilization.

Learners were informed that the Sumerian civilization was the oldest in the world and Egyptian civilization invented agriculture, spread the alphabet in the Mediterranean Basin and developed a system of government. It is told that nearly all the ancient civilizations had some common points such as they rose along rivers, agriculture formed the basis of the economy and strength, they flourished during periods of peace, and they fell into ruins because of wars. To summarize, the historical events constitute the backbone guidelines of the modern world to understand the events of nowadays.

Concerning the target culture, it involves the presentation of the national history of the U S A through a picture in “T3: 141” presents an important stage of the U S A in terms of the research and discoveries related to the space.

7. 3. 1. 2. 2. 4. Geography Theme

This theme is about the geographic characters of the target culture and non-target culture presented in “T3”. Which of them are significant for the members of the culture and which are important for outsiders in intercultural communication settings?

Quite many statistical and general facts about the non-target culture were mentioned. For example the areas of the ancient civilizations were mentioned as well as the famous Algerians’ seven World Heritage Sites ““T3: 21”. It is also mentioned that there are nine planets in our solar system with some information about the distances “T3:143-145”.

Furthermore, the theory about the creation of the world is discussed. It is pointed out that there are two categories of this theory: religious and scientific “T3: 149”. Also a cartoon about Earthmen on Mars is presented in “T3: 150” to show that man has really reached the surface of the moon.

In conclusion, the geographical aspects were mostly presented in “U5” by giving some general facts about the universe, the solar system and the space. Most of the examples are interesting for learners to know.

7. 3. 1. 2. 2. 5. Literature Theme

The different pieces of writings that are valued as works of arts, especially novels, plays and poems are introduced in the form of paintings, sculptures, decorative arts, textiles and costumes to manifest the literature theme. It involves the presentation of some famous Algerian works of art which symbolizes the great history of the nation ““T3:

22” through a picture about the sculptures that the ancient inhabitants made on the rocks.

The latter drawings provide us with much access to the Mediterranean and the Sahara as Algeria through the medium of English. Furthermore, the literature theme for the non-target culture was observed through the famous pieces of art produced all over the world. Such works are illustrated in “T3: 41” through a number of pictures about art like “Polyphemus the Cyclops”, “Paris’s Abduction of Helen”, “Trojan Horse”, “Ulysses’s Homecoming”, “The Sirens”, “Greek Siege of Troy”, and “Penelope and Ulysses”. It was also noticed at the end of each unit to indicate that each unit ends with some poems about the topic of the unit dealt with.

7. 3. 1. 2. 2. 6. Government Theme

This theme introduces the institutions of the state, their meanings and values related to the target culture and non-target culture. In the T3, there are only few references to the governmental and political institutions “4.9%” and most of them are only mentioned by name and their meanings for the categories of culture is discussed to some extent. It is for example mentioned that the “Accounting Counsel” building is located in Algeria “T3: 45) and it is told that this building is in charge of fighting corrupt practices. The customs agent is mentioned through a picture about customs officer showing counterfeits of famous European paintings ““T3: 53”.

Other political-governmental institutions mentioned are the Old Royal Observatory at Greenwich “T3: 135”, the center of research about space matters in Algeria ““T3: 135”, and a passage about the NASA functions in “T3: 156”. It is concluded

that the previous institutions are governmental bodies which are in charge of managing state affairs.

7. 3. 1. 2. 2. 7. Society Norms Theme

It discusses the behavioral expectations and cues within a society or groups such as the U S A, Great Britain, and other parts of the world. The aspects of this theme explore any given behavior in terms of when and where is appropriate to say certain words, to discuss certain topics or wear certain clothes, and when not to do. This theme is mainly presented in the “U2” where some inappropriate behaviors are shown through both images and texts. Bribery, fraud, money laundering, tax evasion, smuggling, etc are all corrupt practices which should be avoided in a way or another ““T3: 46-52”.

It is said that “Ill Gotten Gains Never Proposer”, on the one hand, the corrupt practices should be fought, but on the other hand, the correct practices such as probity, honesty, loyalty, business, etc should be encouraged. Furthermore, some sayings about business are dealt with, for example, “business is business” in “T3: 61” is shown to be totally a mistaken belief in the sense that ethics has everything to do with business. Many businessmen “T3: 61-65-70” have to fire at least hundreds of workers in order to make more profit. These examples pointed out that there are major differences in the standards of living in these societies especially in the U.S.A. “T3: 70”.

The T3 makes also a kind of comparison between Americans and British people in terms of how they express themselves. Americans and British people do not much in common when they come to express their feelings. For American; nearly all of them find it better to share what they think or feel. In contrast the British people do not like

showing or talking about their feelings ““T3: 174” . To summarize, the cues and expectations with any given society were mainly discussed through criticizing the differences in the standards of living and by presenting what is acceptable within this society and not acceptable within another one.

7. 3. 1. 2. 2. 8. Architecture Theme

The art of designing buildings and their styles is discussed to some extent in “T3” under the “Architecture”. Its aspects are the great architectural products, styles of buildings, cities and towns’ designs and designing structures. It presents these aspects in terms of both target and non-target culture as seen in “U1: 36”. The latter is about one of the greatest constructions which were established by human beings and considered as one of the seven wonders “pyramids”. They are introduced in terms of the great efforts and recourses needed to build them which went back from the 25 century onwards as well as the rock toms in ancient Egypt.

Other topics of “Architecture” are some the pictures about “the Trojan Horse” and “Greek Siege of Troy” “T3: 41”. The different aspects show in fact the true contribution of Architectural dimension in the construction of all human beings civilizations all around the world and as one great manifestation of the CBCs. So we can conclude that the absence of architectural aspects implies neither civilization nor culture existence.

7. 3. 1. 2. 2. 9. Music Theme

The sounds that are arranged in a way that is pleasant or exciting to listen to is introduced in some parts of the “T3” under the “Music”. It involves some types of modern

music, traditional, classical songs. It is usually introduced at the end of each unit through some famous songs such as “what did you learn in school today?” by Tom Paxton in “T3: 105” and “a song for eating”. It is noticed that these various songs aimed to make learners feel relaxed after completing each unit. In conclusion, it seems that music is integral parts in human beings life and it goes side by side with all aspects of life.

7. 3. 1. 2. 3. Aspects of Small “c” Culture- Based Contents

“Beliefs & Values”, “Hobbies”, “Gestures”, “Gestures”, “Food”, “Customs”, “Living styles”, and “Holiday” are 07 themes under small “c” culture which were significantly found in “T3”. The latter 07 themes were ranked as follows; the “Food” theme ranked as top frequency, with a total percentage of 06.24% occurrences. The second highest was “Beliefs & Values” (05.35%), followed by “Living styles” (03.56), “Customs” (0.44%), “Hobbies” (0.44%) and “Holiday” (0.44%) respectively. Most detailed contents of these five themes are as follows;

7. 3. 1. 2. 3. 1. Food Theme

This theme introduces how the taken-for-granted actions related to the food and eating habits for both the target culture and non-target culture in “T3”. According to the findings, the daily routines of food were mainly discussed through “U4” unit. It is noticed that food’s aspects were criticized in terms of making a comparison between organic food and genetically modified food ““T3: 109”.

It is concluded that genetically modified foods are harmful to both man’s health and the environment and consumers are encouraged to buy conventional food which are somewhat healthier and less damaging to the environment. The groups of consumers are

also advised to have a culture about food consumption through asking learners whether they usually read the labels on the packages of food before they buy them. It is intended through this question to make the learners aware about the ingredients, the expiry date and other information about the product “food” they consume in order to protect themselves “T3: 107”.

In addition, the eating habits were further explored through the role of advertisement. The latter made consumers buy fast and processed foods which are dangerous to their health “T3: 109”. Consequently, there are many associations which provide consumers with information about marketed products in Britain today and aim to protect consumers from abuse by dishonest businessmen and their advertisement “T3: 111”. The advantages of the organic food were explored further in “T3: 110” when the T3 introduced the eating of “garlic”. The latter is proved with no doubt to be good for consumers’ health and particularly for blood pressure. Moreover, we are likely to see more “no smoke” signs than we have so far; yet we will not see any “no breathe” signs for garlic eaters.

7. 3. 1. 2. 3. 2. Beliefs and Values Theme

It presents examples of the moral beliefs and values which form daily life of the target societies and the non-target ones. The moral beliefs and values of Americans and British people are mainly discussed by introducing some differences between Americans and British people in many ways. American and British people are similar in many ways, but in expressing their feelings they have not much in common. It is said that nearly all Americans believe that it is better to share what they think or feel rather than hide it. A great many of them expect their relatives and friends to say “I love you”, “I care for you”,

or “I am glad to have a friend like you”. Almost all of them enjoy talking about their own experiences and a few of them will go so far to share ideas with foreign visitors the first time they come into contact with them. When some of them are upset they prefer to cry rather than retain their tears.

In contrast to this the traditional British reserve, a national tendency to avoid showing strong emotion of any kind. The British people like to keep a stiff upper lip. In other words, they do not like showing or talking about their feelings. They rather prefer hiding them because people who reveal their emotions are thought to be weak and bad-tempered “T3: 174-175”. To conclude the above comparison American people are said to be more extrovert while British people are said to be more introvert.

The moral beliefs about business are also introduced in “T3: 64” when the T3 instructs the learners to express their beliefs and values about whether ethics has nothing to do with business or ethics has everything to do with business.

“T3: 38” presents the ancient Egyptians’ beliefs about the Pharaoh. It is said that they believed that 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, the Nile, and their lives. To sum up, they thought that their king was the first and the last responsible one who brought safety, prosperity, and happiness to the Egyptian nation as a whole.

7. 3. 1. 2. 3. 3. Living Styles Theme

The practices like the daily routine schedule, interpersonal interaction and social activities, activities and styles of family life, and styles of entertainment constitute the dimensions of the living styles theme. In the T3 there are some examples of the conventions of verbal behavior. The examples are both formal and informal in nature. It is for example told that American people love to express their feelings openly and their sense of humor is usually more direct while British people are said to have a dry sense of humor because they can keep their face very straight and let their voice sound as though they were being serious when they joke “T3: 167”.

Another aspect of social interaction is introduced through the way friends behave in our culture. It is told that friends in Algeria help each other in hard times and they do not laugh at each other when they say embarrassing things, or look awkward. Moreover, they invite each other to a restaurant on special occasions “T3: 177”. Most of the examples considered conventions of verbal behavior in many different situations of interaction. It was typical for these examples that the interaction and other types of styles between people of any given society and culture always succeeded and there were no examples of misunderstandings.

Another important aspect of interpersonal interaction is displayed in “T3: 1833” about friendship. It introduces the concept of the degrees of friendship in British culture starting from closest friends, best friends, close friends, good friends, acquaintances, till the strangers. Moreover, it links this concept with the Algerian culture when learners are instructed to make some comparison and look out for some equivalent words for the words symbolizing friendship in the British culture.

7. 3. 1. 2. 3. 4. Customs Theme

The different accepted ways of behaviors and other things done in a society or a community are introduced under “Customs”. They are presented through wedding ceremony traditions, invitations and all the traditions that symbolize the life mode of any society. These aspects are mentioned in terms of both target culture and non-target culture. A great deal of these topics were displayed in “U6” in which some special modes of life are demonstrated through pictures that symbolize the structure of families in the target culture societies and how most of them are nuclear “T3: 165”.

Another aspect about wedding ceremonies is shown in “T3: 179” through a picture and a passage about Diana Frances Spencer with Prince Charles. Concerning the non-target culture there are some picture of Algerian famous comedians and their performances and how their performances are similar to or different from those of the foreign comedians “T3: 166”. The aspects of customs are connected with culture because they have effects on social behavior, moral laws, and closely linked with national character. As a whole, it is advisable to maintain healthy customs and avoid sick ones.

7. 3. 1. 2. 3. 5. Hobbies Theme

The different activities which are done for pleasure when people do not work are listed under the theme of “Hobbies”. It is introduced in terms of some television program preferences and reading books. Topics about hobbies are listed in “U4: 112” through some shopping habits, entertainment and leisure activities. It is presumed that the next decades are likely to bring about radical changes in our life styles. People are becoming

more addicted to shopping. In “U6: 167” a comparison is introduced between British and American people in terms of how they spend their free time.

It is said that British people have a dry sense of humor. They can keep straight face and let their voice sound as though they were being serious when they joke. As for American people humor is usually more direct. All in all an individual’s sense of humor is influenced by many things, including his or her family environment. Hobbies activities demonstrate the degree of happiness people enjoy in their time. The T3 introduces some key words that make people everywhere happy and have the sense of hobbies such as savor a moment, take control of your time, be positive, give priority to close relationships, act happy, and do not vegetate “get always involved positively”.

7. 3. 1. 2. 3. 6. Holiday Theme

The actions in which people do not go to work or school, because of a religious or national celebration is not mentioned strongly in “T3”. It is expected to develop this theme under the following guidelines; origin, purpose and significance of the holiday, symbols and signs of the holidays, people’s particular activities on the holiday. This theme is presented only in “T3: 130” when learners are instructed to imagine themselves as holiday makers who have come back from a disappointing holiday abroad and complete the letter of complaint.

Conclusion

The chapter stated the different steps related to the classification, analysis and interpretation of the data collected through the content analysis survey. It sought to know whether the EFL in-use three textbooks contain a suitable CBCs in terms of types of

culture “big “C” culture versus small “c” culture and categories of culture “target cultural materials versus non-target cultural materials.

Most details were provided in the content analysis procedures in terms of three sections; the first section dealt with data related to the types and categories of culture found in the “T1” “*At the Crossroads*” which is designed for secondary school first level. The second section was about the data related to the types and categories of culture found in the “T2” “*Getting Through*” which is designed for secondary school second level. The third and last section was concerned with the data related to the types and categories of culture found in the “T3” “*New Prospects*” which is designed for secondary school third level.

Having stated the data and comments of the last survey of the research, the researcher think that it is high time to present the different results, pedagogical implications, limitations, delimitations, and recommendations for further research.

Chapter Eight

Results, Pedagogical Implications, and Recommendations

Introduction

The present chapter, which is the last one, is devoted for the results, pedagogical implications, and recommendations for further research. It brings together all the results of the previous three empirical surveys. This chapter is divided into three main sections: the first one is concerned with the concluding remarks, the second section presents the possible pedagogical implications of the whole study to the context of the EFL secondary school classroom, while the last one is about the list of recommendations. In fact, this chapter presents the essential ideas and conclusions of the current study. So, it summarizes all the multiple efforts furnished to accomplish it.

The most important section of the current study is that of results. Within this section, the researcher lists all the eventual results under two main headings. The first one is about micro results which states them according to each study “teachers questionnaire, learners questionnaire and CBT, and content analyses with textbooks” while the second one is about macro results which is concerned with points of agreements among the participants of the three surveys “EFL teachers, EFL learners, and EFL textbooks”. In the following sections, a detailed description of the results, pedagogical implications and recommendations is presented.

8. 1. Section One: Results

8. 1. 1. Micro Results “Each Study”

8. 1. 1. 1. First study “Teachers Survey”

In order to explore the issue of CBCs teaching with EFL, the teachers study began with the quest to find out the EFL teachers’ opinions, and attitudes towards the teaching practices. As seen above from the teachers’ responses, teachers were grouped into different sub-groups depending on their responses. The analysis procedures have generated a number of sound objective remarks which are as follows:

The questionnaire survey divided the participants into two main groups depending on whether or not they had a pre-service and in-service training about culture teaching with EFL teaching. Those teachers who had some kind of culture teaching training alongside linguistics training seem to have a deeper awareness of the meanings of all the subsequent questions in the questionnaire. This is reflected in their ability to express confidently their opinions towards culture teaching in terms of importance, techniques, and objectives. The second group seems to hold negative and unclear opinions towards the questionnaire’s topics.

The teacher’s survey showed that there was a systematic difference in the understanding of the term culture. The majority of the respondents viewed culture in terms of big “C” themes. This tendency may reflect the teachers’ orientations towards using English to communicate macro popular issues, opinions, and viewpoints. While the act of using it in micro issues such as preferences, tastes, clothing style, food, hobbies, and overall everyday patterns seemed to be ignored.

Other portion of the teachers defend the idea of big “C” culture which supports the claim of using English to communicate facts and statistics related to the arts, history, geography, business, education, festivals and overall macro issues. In this respect, the development of small “c” culture is essential for communicative social actions and competence because intercultural communication does not only happen among the people who are high in political, economic or social positions, but it takes place across a broad range of situations, from world-wide political issues to ordinary daily life aspects. Teachers seem to understand the shift from grammar-focused teaching method to communication-focused teaching method but in theory.

Teachers’ data also suggest some inconsistency in the opinions about the importance of culture integration into EFL classroom. In theory, the majority of teachers support the idea of culture integration into EFL classroom and, henceforth, they recognize the connection between language and its culture. In practice, the respondents did not have much confidence when they came to bring together the linguistics’ aspects with the culture’s aspects in the EFL classroom context because they tended to focus more on the linguistic items at the expense of culture issues. In more proper words, the teachers mostly concentrated on developing the four language skills, or rather on the skills that are assessed at the national examination.

Another area in the questionnaire in which there was a difference in the views among teachers is related to the opinions towards learners’ motivation to know about CBCs. The survey revealed that the teachers considered that their learners held positive attitudes towards the English cultures and the learning about the English speaking

countries. This view is positive for the objectives assigned to the culture teaching dimension if they supported by appropriate materials and methods.

Even if there were many teachers who agreed on the importance of culture in EFL classes, answers to question (Q6) showed some divergent views when they expressed that the reference to the culture's dimension in curricula and syllabi did not match with the textbooks' contents. This means that CBCs that appeared in the textbooks do not represent the aspirations of the Algerian society suggested in the educational documents. Consequently, EFL education policy is something in the educational documents "curricula, and syllabi" but something else in the textbooks. This situation put EFL education in Algeria in a dilemma.

The analysis of the questionnaire data also revealed that the teachers' knowledge about culture in terms of its types (big "C" and small "c" culture) was superficial. The majority of the teachers' answers allowed to draw some working remarks about the issue of the types of culture which seemed to be quite superficial and implied that there had been little knowledge on culture's types because teachers seemed to be able to distinguish between big "C" and small "c" themes. In this respect, the focus on linguistic items over culture items indicates some potential problems in teachers' deeper understanding of culture. As a result, the issue of the teachers' training on culture must be introduced in order to deepen their knowledge about culture teaching, and henceforth, to reflect this knowledge by teaching big "C" themes not at the expense of small "c" themes.

Despite the fact that the majority of teachers appreciate positively the integration of culture teaching in the EFL classroom, the teachers' current practices still show the

opposite. The contrast between opinions and practices can be seen through their responses to (Q11 and Q14) when most of them devote most of their teaching time to linguistic items at the expense of culture items.

This situation generates twofold conflicting ideas. In theory, it can be concluded that a group of teachers are more interested in introducing culture aspects alongside with linguistic structures. In practice, teachers devote more time to linguistic items and feel frustrated about culture for not being able to devote more time to culture because of lack of knowledge as seen before. On the other hand, on the basis of the conclusions gained in (Q11), similar conclusions can be drawn about the culture integration in exams (Q14) on the basis that the teaching contents and evaluation contents are inseparable.

The questionnaire's data show another systematic difference in the techniques used to teach culture. The majority of those who favored the importance of culture as well as the role of textbooks seemed to integrate culture through the medium of textbooks and teachers' knowledge. This was seen on their answers to question 12 in which they were able to make sharp decisions on culture teaching techniques. To conclude, the teachers' data reflect of the current situation in EFL classrooms in Algeria where the textbook is the law code for teachers to follow and the most available instructional material for culture teaching. This shows that the EFL teaching and learning process is limited to the context of classroom settings and, henceforth, the action of bringing the real-life world to classroom environment under the competency-based approach has not yet reached.

The questionnaire's data revealed again another systematic difference in the objectives of culture teaching. Those who favored the importance of culture integration

into EFL classes seemed to express clearly the teaching objectives attached to culture. This is reflected on their answers to question 15 when they made sharp decisions about the likely outcomes of culture teaching. From that, it can be concluded, that the most working remarks about culture teaching objectives are limited to the linguistic competence. In this respect, it can be seen that language objectives are the central elements in the process of EFL teaching and learning while culture's objectives are seen as peripheral in the process of EFL teaching and learning.

In short, the language forms are taught at the expense of cultures' meanings. It can be noted that the task of culture teaching in EFL classroom must address the following objective.

- First, the ability should be to sort out the differences and similarities between the native and the target cultures in order to promote the learners' familiarity with the foreign culture and better understand their own identity and culture.
- Second, the ability to make learners engage in meaningful intercultural communication situations when they communicate through the medium of EFL.
- Third, the ability to provide the real-life situations inside the EFL classroom context under the competency-based approach.
- The ability to make learners handle successfully both macro and micro communication situations.

Another difference is clearly shown through data related to question 16. The teachers were divided into different groups depending on their definitions to the term "intercultural". The responses revealed that the teachers' definitions to the term were not consistent. This divergence may be attributed to the nature of the question itself

which is framed as general or it is more theoretical. The majority of the respondents viewed the action of bringing two cultures to each in term of similarities and differences. This tendency may reflect the teachers' orientations towards using EFL to communicate in intercultural communication situations. Furthermore, there were a number of interacting factors which shaped the contents of intercultural teaching such as the teachers training, preference, experience, and knowledge.

The questionnaire's data and analysis also divided teachers into two groups on the basis of their willingness or unwillingness to devote more time to intercultural-based teaching. There are interacting factors which affect teachers' willingness to teach intercultural competence in EFL teaching. So, the multiple factors justify the developmental aims of EFL education from language competence to communicative competence and, then, to intercultural competence. Additionally, there are a number of interacting factors which affect the teachers' unwillingness to teach intercultural competence. So, the factors can be explained through the idea that priority should be given to language items over intercultural items due to exams constraints and so on.

The teachers' responses show another systematic difference in the techniques assigned to intercultural-based teaching. Those who devote more time to intercultural-based dimension mentioned some factors which shape the process of integrating interculturalilty through the medium of textbooks and teachers' knowledge. This was reflected in the teachers' answers to question 12 in which they were able to make sharp decisions on culture teaching techniques.

The last but not least remark is related to a number of interacting factors which contribute to shape all the teachers' opinions and attitudes towards the whole

questionnaire. Among these factors are the lack of training, dominance of language forms over culture's items, lack of teaching materials, equipments, crowded classes, limited time, exams and context's influences. A close examination of these factors generates some remarks as to how teach culture? Why teach culture? How to create a kind of balance between language and culture? Should culture-related question be integrated in exams? These remarks are considered as a knock on the bell in order to urge the National Ministry of Education to pay attention to the EFL policy in terms of identifying the areas of change.

8. 1. 1. 2. Second study "Learners Survey"

8. 1. 1. 2. 1. Results of the questionnaire

The learners' survey aimed at identifying the learners' opinions towards EFL learning. On the basis of the data analysis, learners were grouped into sub-groups depending largely on their opinions. The different steps of the learners' survey have generated the following sound conclusions.

The learners' questionnaire revealed that the majority of the learners considered the learning of culture is as important. They are interested in learning cultural aspects rather than learning about linguistic structures. Consequently, it is safe to conclude that they understood EFL learning as learning about English Speaking Countries cultures. In other words, the learners seemed to be more interested to discover the whole way of life of the target communities through the medium of EFL. It is an expected result since it is in agreement with the teachers' opinions and also confirms Hinkle's notion (1999:2) when

he concludes that both teachers and learners have become aware that an EFL can rarely be learned or taught without addressing the culture of the English speaking countries.

The learners' data also suggest another systematic difference when most of them favor the importance of culture learning. In theory, they recognize the connection between language and its culture even the practices show the opposite. In practice, they learn more about linguistics' structures. So the learners seemed to be more unconscious of the fact being under exams pressure and also under what id called the examination- oriented education system.

The analyzed data showed that the learners appreciate positively the CBCs related to the English speaking countries. The survey reveals that learners considered the EFL textbooks in-use are the law of code by which they learn about culture. Additionally, the content presented is rich in terms of the materials distributed over visual, texts, songs, and poems.

Another systematic difference was observed in the views among the learners. It is related to the learners' culture learning strategies. The survey revealed that the learners considered the act of listening to the teacher when he speaks about culture is the most used strategy. In this respect, teacher role seemed to be of great importance for learners. Teacher's knowledge and experience about different cultures is the law code for learners to follow. Even EFL teachers do not have firsthand experience of other cultures and deep training for culture's teaching they still capture learners' confidence and seem to satisfy them. In fact, on the basis of conclusions gained in (Q4), similar conclusions can be drawn about the role of EFL teachers when learners come to discover cultural aspects of English speaking countries in (Q6) in the sense that they depend largely on teachers' knowledge.

So the learning process is limited to the classroom setting, and henceforth, the action of bringing the real-life world situations to the classroom learning environment under the CBA have not yet reached.

The analyzed data showed that the learners appreciate positively the CBCs about English speaking countries. The survey also reveals that learners considered the EFL textbooks in-use are the second law of code besides teachers by which they learn about culture. Additionally, the learning process is limited to the classroom setting, and henceforth, the action of bringing the real-life world situations to the classroom learning environment under the CBA have not yet reached.

The data analysis procedures revealed that the majority of the learners' answers seemed to lack a kind of deep knowledge about types of culture in terms of big "C" and small "c" themes. This little knowledge may be attributed to the learners' interests, attitudes and opinions towards the given issue. In this respect, learners seemed to possess little knowledge in topics related to the small "c" culture. That is why the CBT is designed in order to fill the gap between learners' attitudes and knowledge about CBCs.

8. 1. 1. 2. 2. Results of the Culture-Based Test

The CBT is designed in order to assess learners' knowledge of the various aspects of English speaking countries and others in terms of big "C" and small "c" cultures. The different learners' answers have shed light on the state of culture learning and teaching and help to draw some concluding remarks which hopefully fill the gap between learners' attitudes and knowledge towards CBCs. The possible remarks are as follows:

As far as questions of big “C” themes of culture are concerned, the scope of knowledge of most of the participants in the present survey is acceptable. The data analysis showed that most of the learners’ scores were above the average. In fact, the learners’ knowledge about big “C” topics indicated that the factual knowledge about the national characters, political symbols, locations of famous towns, famous astronauts, historians leaders, nationalities of famous writers and presidents the learners participantsacquired during the secondary school levels offered by the Algerian National Ministry of Education help them to achieve some background knowledge of CBCs.

There are some possible reasons behind the inclination to big “C” culture from learners’ point of view. The first reason might be from the macro orientations of the National Education System of English teaching and learning in Algeria. From the learners’ scores, it can be justified that the CBCs do not foster learners’ knowledge to communicate with foreigners and to handle intercultural communication situations. In reality, they tend to focus more about big “C” topics at the expense of small “c” topics in order to use it just to pass examinations without any attention to perform at an intercultural communication level. The second possible reason might suggest that the negative effects of the traditional teaching methods on the learners were also reflected on the answers.

In the history of EFL teaching and learning, Algeria was dominantly grammar-oriented for a long time until the first movement towards communicative method. As a result, the traditional method with the focus on big “C” CBCs produced unsatisfactory learning outcomes. Learners became almost knowledgeable about macro cultural issues and had little micro cultural issues by which to interact in intercultural communication situations.

As far as questions of small “c” themes of CBCs are concerned, the scope of knowledge of most of the participants in the present survey is less than average. The data analysis showed that most of the learners’ scores were limited. The data showed that it is necessary to grant small “c” input more attention in the process of English teaching and learning. This is because the little input devoted for small “c” themes and topics about food habits, food patterns, national celebrations, personal relationships styles, values about time, money and punctuality offered in the Algerian EFL classroom by the National Ministry of Education did not help them to use their knowledge at intercultural communication situations. The latter takes place across a broad range of situations, from world-wide political issues on the international levels at large to ordering dishes on the individual levels at particular.

Furthermore, there are two striking conclusions which are the high scores about big “C” themes and the low scores about small “c” themes of culture. These contrastive scores inform about some serious problems that learners may face when they come to perform using English language. It can be summarized that learners are more prepared to communicate macro cultural information which focus on big “C” culture of English-Speaking countries in English. On the other hand, learners seemed to be less prepared to communicate micro cultural information which focuses more on small “c” culture. This is because they may experience a kind of failure when it happens to come into a direct contact with foreigners. As an example they may impose their social norms and conventions on the behaviors in situations where it is not suitable, and henceforth, communication fails in such a context.

8. 1. 1. 3. Third study “Textbooks Survey”

8. 1. 1. 3. 1. Textbook One “*At the Crossroads*”

In order to meet the answers of the research questions about CBCs in EFL textbook 1 in terms of the cultural types, themes, topics and categories, the researcher has carried out a deep analysis of the CBCs distributed in the T1 and have arrived at a number of sound objective remarks. Below is a detailed description of the concluding remarks;

It was found that the target CBCs (62.00%) gained significantly higher frequency than source culture (38.00 %). Based on the significantly higher percentage of target cultural materials, it is evident that the CBCs are basically designed with the aim of enhancing the learners’ knowledge on English speaking countries cultures. In other words, English language for first secondary school level in Algeria is taught with its culture. For example, one of the 12 themes, “Architecture”, was observed by presenting topics such as the design of London town, the main streets and buildings, which are all related to the U K. In addition, the “Literature” theme was noticed through a novel about one of the British towns “Coke Town” for Charles Dickens, it is about one of English speaking countries. It cannot go without mentioning that also source culture has received some attention. Based on the important percentage of source cultural materials, it is evident that the CBCs through T1 aimed to deliver some information related to learners’ culture.

The combination of both target cultural materials and source cultural materials despite of the percentage of distribution is something seen as positive to the issue of

CBCs. In order to make learners as intercultural communicators by understanding their interlocutors and be understood, they must have better command of both target cultural materials and source cultural materials. To come to this effect, target cultures provide them knowledge for understanding what has been said to them while source culture help them to express their ideas, emotions, and feelings.

The survey also found that a preference for big “C” culture included learning with specific reference to seven themes which are economy, literature, government, history, society norms, education and geography. A less percentage to small “c” CBCs was also observed. It can be concluded that such a slight portion of small “c” culture may be insufficient for the learners to achieve the learning outcomes.

The inclination to big “C” CBCs at the expense of small “c” culture in T 1 does not contribute effectively to achieve intercultural communicative aims. In this respect, the developments of small “c” culture knowledge are essential for communicative, social and action competences. Along with the development of studies on communicative competence, the emphasis of EFL teaching and learning had already shifted from linguistics’ items to focus on the communicative aims. Regarding big “C” and small “c” cultures, this means that communication among people from different cultures does not only happen among the people who are in a high political, economic, and social positions, but it takes place across a broad range of situations among ordinary people, daily life, and living routines. Consequently, an equal combination of big “C” and small “c” is the only procedure by which intercultural communication aims can be reached.

The inclination to big “C” culture over small “c” culture is more subjective than objective. It seemed that the design of CBCs are done on the basis of some subjective

reasons such as the macro political orientations of the nation educational system which count more on the tendency towards macro cultural issues through big “C” culture. In other words, it is through the education system in which the arguments of what English as a subject matter should emphasize on and kinds of learners should produce. In addition, the examination-oriented instruction system may affect the types of CBCs. According to the findings from teachers’ and learners’ surveys, both teachers and learners are expected to use the linguistic knowledge instead of cultural knowledge they learned from their English classes to fill the contents of exams. In reality, it is more likely that they still under the traditional approaches by which they are instructed to use the linguistic knowledge just to pass exams and learn about language as an end in itself without any attention to perform it out of the classroom boundaries. The latter situation may cause great failure when communication takes place with people who are culturally different from them.

The negative effects of the traditional approaches to EFL education on the CBCs were also reflected under the CBA. The CBCs in this textbook indicate that the dominance of linguistic competence, big “C” over small “c”, exams orientations, and other constraints justify implicitly the presence of the traditional approaches. This presence may be reasonable since in the long history of English teaching and learning, Algeria adopted the grammar-oriented method until the first movement towards communicative teaching and learning approach. So, it is not an easy job to break with the traditional approaches at first glance. However, because the communicative approach is new in every way, it is evident to meet some considerable resistance from the start.

8. 1. 1. 3. 2. Textbook Two “*Getting Through*”

This survey examined an in-use secondary school textbook, entitled “*Getting Through*” for English teaching and learning in Algeria to investigate what categories of culture were included in terms of target and source cultures and what types of culture were focused on in terms of big “C” and small “c” cultures. The analysis process has shown the following remarks.

It was found that the source of CBCs gained a slight higher percentage than target CBCs. Based on the slight difference in the percentage among categories of the CBCs; it is evident that the CBCs in terms of categories of culture are basically designed with twofold aim. The first one is to enhance the learners’ cultural knowledge about English Speaking Countries. So, it intends to help EFL learners to be more prepared to act successfully in real life situations if they have an occasion to interact with people from the target cultures. For example, one of the 16 themes, “History”, was observed by presenting topics such as some famous American presidents, slavery issues, social justice, etc, all related to the U S A. The second aim was to teach and prepare learners to talk about their own culture to visitors. So, it intended to help learners to become aware of their cultural identity and to encourage EFL learners to do familiar things through the medium of the EFL textbooks by making them see members of their own cultures speaking English.

The survey also found that a preference for big “C” culture than small “c” culture. A high percentage of big “C” culture was observed including learning with special reference to economy and education topics. Based on the significantly higher percentage of big “C” culture, it is evident that the structure of CBCs in terms of types of culture is basically designed with the aim of enhancing learners’ knowledge about set of facts and

statistics related to the arts, history, geography, business, education, festivals, politics, architecture, society norms, music and customs of different cultures.

In short, the focus on big “C” culture is a focus on the products and contribution to a society and its outstanding individuals as the best in human life. A low percentage of small “c” CBCs was observed. It could be concluded that such a slight percentage of small “c” culture may be insufficient for learners to communicate successfully in situations where different cultures interact among each other.

Based on the weak percentage devoted for small “c” culture, it is evident that the CBCs in terms of small “c” culture does not foster the aim of making learners able to recognize and explain everyday active cultural patterns such as eating, shopping, greeting people; every passive pattern such as social stratification, marriage and work; and acting appropriately in common everyday situations. So, it is clearly by now that the “T2” did not pay attention to the question that small “c” cultural knowledge is essential for intercultural communication since it affects the ways of thinking, behaving and using a language. Compared with big “C” culture, small “c” culture is particularly essential, chiefly because certain ways of thinking, behaving and using a language are a direct outcome of socio-cultural values, norms, beliefs and assumptions. In intercultural communicationsituations where language is used, small “c” culture not only determines the norms of appropriate use of language according to different cultures, but can potentially create pragmatic failure, especially in interactions with people from different cultural backgrounds.

All in all, the total obscure of some themes “architecture” may make learners unaware of such differences among cultures and frequently try to employ the norms of

their own cultures. However, if the architectural designs are different from those of their interlocutors, they might face serious problems in communication when they encounter situations related to this theme. Therefore, to behave in a culturally appropriate manner, to understand and be understood in intercultural communicative situations, one should know about architectural styles, and then to gain successful communication in such a context, the learning about such a culture theme in terms of styles and designs in EFL textbooks becomes an important issue.

8. 1. 1. 3. 3. Textbook Three “*New Prospects*”

In order to meet the answers of the research questions, the researcher has carried out a deep and thorough analysis of the CBCs found in the T3 and have arrived at a number of sound objective results related to the distribution of the cultural types and categories mentioned in “T3” “*New Prospects*”. The analyses procedures have shown the following results;

According to the findings and discussion above, there are two striking findings which are about the dominance of the big “C” culture over the small “c” culture. The reason may be is that the textbook authors want to introduce big “C” CBCs in order to enhance learners’ macro cultural abilities rather than developing their micro cultural abilities. Even big “C” cultural themes are important within any EFL textbook in a way or another, they do not best respond to the real cultural needs of the learners.

In short, it is not acceptable to teach particular cultural themes at the expense of others because also small “c” cultural themes are essential for intercultural communication since they affect the ways of thinking, behaving and using a language

appropriately and politely. So macro cultural knowledge does not constitute the real needs and aspirations of the participants especially at individual and societal levels as micro cultural knowledge. In other words, the textbook CBCs should reflect the national Algerian aspirations through big “C” culture and personal aspirations through small “c” culture.

The T3 proved to have a remarkable deficiency in the topics devoted for small “c” themes. This deficiency might be a good reason that hinders the participants to communicate successfully with others who are culturally different, and henceforth, have a low competence in intercultural interaction. In fact, according to the theories of big “C” and small “c” culture “Wintergerst and Mcveigh, 2010”, small “c” cultural themes and topics play a more significant role in daily communication across cultural boundaries than big “C” cultural themes and topics because learners need to have the ability to communicate about the daily actions, practices, thoughts, behaviors and private life when they encounter real-life intercultural situations ahead.

Furthermore, even the Upper-Case Cultural topics are valuable information; it is limited in its utility to the face-to-face concerns of intercultural communication. One can know a lot about the history of a particular culture and still not be able to communicate with an actual interlocutor from that culture. Understanding big “C” culture may create knowledge, but it does not necessarily generate competence. In other words, microcultural topics and themes are more effective and important for intercultural communication in the target cultures than macro cultural topics and themes.

The statistics above have shown a higher percentage of non-target culture than target culture. More than half of the overall topics devoted for CBCs were related to the

non-target culture. This fact is not in agreement with the question of textbook's suitability in terms of the CBCs. The analyzed textbook was overloaded with cultural materials of the non-target culture and it contributes in a way or another to respond to the learners' needs. This is not acceptable to teach particular cultural category at the expense of others. This is because most studies who examined the same area of interest concluded that most of the textbooks were heavily overloaded with the cultures of English speaking countries by which learners are prepared to encounter other foreign cultures.

In short, the cultural content in terms of cultural categories found in the textbook does not agree with what should be incorporated to achieve the final objective of culture teaching and learning. It is better to overload any language textbook with cultural materials of the target culture since learners are supposed to enjoy more exposure to the target culture.

Strategic competence is the mastery of verbal and non-verbal communication to compensate for the deficiencies in grammatical competence. However, for non-verbal communication, it is found that the percentage of "Gestures and all Body Language" theme in (T3) is (00 %). Looking at forms of non-verbal communication as an example, gestures and body language are an integral part of any CBCs, whose norms are implicitly understood by communicators of the same culture. However, people of other cultures usually have different norms in regards to the body language they use. The absence of gestures may produce at the end learners who are unaware of such communication situations, and henceforth, employ the gestures of their own cultures. However, if their gesturers are in contrast with those of their interlocutors, they might give impression of failure. Therefore, to use gestures and body language in a culturally appropriate manner,

one should know about their way of life as well others who are different from them. So this helps to gain successful insights into in the intercultural communication situations. The learning about such a culture in terms of non-verbal language is essential to EFL classrooms.

8. 1. 2. Macro Results “common Conclusions”

The three empirical surveys showed a number of striking conclusions. Some of them are as follows:

- Traditional approach \neq competency-based approach: the traditional approach to EFL classes are still the dominant while the competency-based approach to EFL has not yet reached according to the teachers', learners' and textbooks' data.
- Examination objectives versus communication objectives: all the samples agreed upon the idea that EFL is taught and learned just in order to pass national exams while the communicative purposes have not yet reached.
- Big “C” culture versus small “c” culture: all the samples “teachers’ opinions, learners’ knowledge, and textbooks’ contents revealed that much more attention has been given to big “C” culture instead of small “c” themes.
- Theory versus practice: theoretical perspectives in the curricula and syllabi documents show something while the classroom practices show something totally different.

8. 2. Section Two: Pedagogical Implications

The concluding remarks of the current study can, to a certain extent, provide some useful information for EFL classroom for culture teaching and learning alongside EFL. This study suggests a number of pedagogical implications which are as follows:

First, more specifically, the current practices of EFL teachers at the Algerian EFL classroom has shown that teachers should reconsider the question of balance between linguistic competence and culture's competence with emphasis on learners' CC. Even though the EFL teachers focus on linguistics competence with a reference to multiple of reasons, a closer attention should be paid to cultures items along with linguistics items. So, all the people who are concerned about EFL teaching in Algeria should reconsider the process of teaching EFL in terms of introducing the following procedures;

- Teachers should be acquainted with the CBCs teaching in EFL teaching through both in-service and in-service training.
- Teachers' knowledge about culture in terms of types of culture should be fostered in the sense that they must acquire deep knowledge about both big "C" themes and small "c" themes.
- Teachers' knowledge about culture in terms of categories of culture should be reconsidered in the way that they must distinguish between contexts of target cultures and contexts of non-target cultures.
- Teachers' culture teaching should not be at the expense of big "C" themes over small "c" themes or target cultures over source cultures or vice versa.
- Teachers' practices in the EFL classroom environment should not be at the expense of types of culture over categories of culture or vice versa.

- Teachers' culture teaching methods should be varied and get rid for the heavy dependence on textbooks and traditional approaches.
- Intercultural-based teaching dimension should be introduced along culture-based teaching.
- Tests and exams-based contents should be designed in terms of both linguistics items and culture items.

In that way teachers would not teach EFL as an end in itself but as a means for communicative purposes, and henceforth, they create positive opportunities for the learners to go beyond their classroom environment and encourage them to engage in meaningful intercultural communication situations.

Second, the findings of the current study suggest that the group of learners' preference is directed towards learning EFL with its culture. However, there are some pertinent matters about culture learning alongside language which should be reconsidered by all the people who are concerned with EFL education in Algeria. The areas of change must cover the following concerns;

- Learners' learning strategies towards CBCs should be varied. The heavy dependence on the teachers' knowledge and textbooks' contents do not contribute to enhance learners' CC in intercultural communication situations. So, learners must be acquainted with a number of strategies such as watching the videos and films, listening to songs, reading poems, listening to radio programs, reading newspaper articles, doing projects out of the classroom environment, and enjoy authentic intercultural situations.

- Learners' knowledge about culture should be reconsidered. In other words, the little knowledge about themes of culture may suggest that teachers and course designers should arouse learners' interests, motivation, attitudes and opinions towards better choice of either big "C" or small "c" themes. In that way, learners will take the advantage of CBCs offered through EFL classroom.
- The learners' scores in big "C" themes were acceptable and may suggest that big "C" themes received more attention than small "c" themes. Consequently, this attention should be modified by giving equal attention to the distribution of big "C" themes and small "c" themes. This change could be justified through the fact that learners' knowledge about national characters, political frontiers, and locations of famous towns, nationalities of famous presidents, writers, astronauts, and leaders helps them positively to communicate cultural macro issues.
- The learners' low scores in small "c" themes may suggest that small "c" themes received less attention. Consequently, learners' little knowledge about food patterns, food habits, national and international celebrations, friendship styles, time issues, money issue and punctuality issues may hinder them to communicate cultural micro issues. All in all, intercultural communication situations must incorporate knowledge in macro issues with some focus in micro issues.

Third, the findings of the current study show that the big "C" culture gained significantly higher frequency than small "c" culture in the Algerian EFL classroom. This small portion of small "c" culture may indicate that all the people who are concerned like the authors of instruction materials should reconsider the balance of types of culture with emphasis on fostering the intercultural communication situations. As far as themes of culture are concerned, it is supposed that more attention should be paid to themes of

small “c” culture such as values, beliefs, gestures, food patterns, food habits, customs, holidays, living styles and hobbies by the textbooks authors in order to enhance learner CC when they come to interact with people who are culturally different from them.

Fourth, the study suggests that the CBCs in terms of categories of culture shows that target cultural materials are given less attention than non-target materials. The focus on learners’ culture should be revised in order to make a kind of balance or slight focus on target cultural materials to understand and to be understood. As far as categories of culture are concerned, it is supposed that target cultural materials prepare learners to encounter other cultures while source cultural materials prepare them to speak about their culture. So, target cultural materials foster learner CC in the intercultural situations.

8. 3. Limitations and Delimitations of the Study

In the course of completion this research, it was clear that there are some limitations and delimitations related to the scope of the research. They are as follows:

The study had a rather a limited number of participants, which might be one of the limitations. It seems difficult to maintain a kind of balance between uniqueness of particular findings and the relevance of the study for wider settings. So, such a sample seems as too narrow for a purpose of generalization. Consequently, generalization to other EFL classroom contexts would not be viable. As a result, this study is limited in terms of scope and place.

The results show only the state of CBCs in the EFL classroom at this particular moments with the given in-use textbooks’ contents, teaching approaches and learning strategies and not as they might be developing over time. While this study is concerned

with the three in-use textbooks, it would be possible soon that the textbooks contents will change. Consequently, this study would not represent the new state of CBCs. So this study is limited in time.

The research instruments used, including the research personality, might affect the data. It is likely that the questionnaires, the culture-task completion, the researcher interpretations to the CBCs in the EFL classroom cannot reflect the true state of CBCs in the three in-use textbooks, EFL teachers and EFL learners. In order to keep all the instruments in check, triangulation of data was employed to ensure the objectivity and minimize the researcher's influence.

In order to minimize the potential weaknesses that these limitations might cause for the whole research, the research was developed along three interrelated surveys in which each survey employed a particular research instruments with a particular sample with EFL classroom. To make this idea clear, a questionnaire was employed with teachers, another questionnaire and CBT was employed with EFL learners, and a content analysis was employed with EFL textbooks. So, the triangulation technique was extensively employed throughout the research in approaches, instruments, samples to ensure trustworthiness of the data and results.

8. 4. Section Three: Recommendations for Further Research

The current study addressed an important issue in Algerian EFL classroom under the title "Evaluation of Culture-Based Contents in the Algerian English Foreign Language Classroom in relation to Teachers, Learners and Textbooks: The Case of Setif Secondary Schools". This domain contains plenty of interesting topics and ideas that manipulate the

different classroom practices. In order to catch up these recent concerns, the researcher thinks that a more research work is probably needed to develop both the theoretical principles and practical strategies that make it possible to put the new ideas into effect when they come to incorporate culture in the EFL classroom.

First, the present study investigated the CBCs in the three EFL in-use textbooks in terms of types and categories of culture for the secondary school levels. Although the study showed some results regarding the issue of culture learning and teaching, however, the results about cultural orientations were based on only the third generation textbooks. Thus a whole series of middle school levels and even the second generation textbooks should be investigated to get a fuller picture of CBCs in the Algerian EFL classroom.

Second, another area need to be explored is about some aspects of culture out of types and categories of culture. It would be interesting to compare the cultural contents from many angles because CBCs are not limited to only types and categories of culture. In addition, it is possible to explore the same issue but by using other research instruments, checklists, and population to obtain deeper explanations in addition to the numerical data. The possible results could be beneficial to the area of CBCs in the EFL textbooks.

Third, the scale of the current study is limited to the secondary school learners of Setif, it is impossible to draw conclusions regarding similar attitudes and opinions from all Algerian EFL learners. The comments of the teachers and learners questionnaires might produce limited suggestions from such a sample population. Thus, it would be useful to conduct similar studies with a large number of samples from various levels of learners. These studies may take place either in time dimension or place dimension in order to find

out whether Algerian EFL learners with different levels of English proficiency, different settings and different periods of time show different attitudes and expectations to CBCs.

Fourth, according to the researcher, much remains to be done particularly concerning a broad range of concerns with this research to be detailed. It is within this orientation that concerted efforts should be made to develop the teaching dimension, learning dimension and textbooks' contents in terms of CBCs. Some of the concerns need to be focused on are;

- A study to identify whether the reference to CBCs in Algerian EFL classroom is in coherence with both theoretical perspectives and practical concerns from the perspectives of curricula, syllabi and textbooks.
- A study to identify the effects of culture teaching training by exploring this issue with a sample of in-service teachers, pre-service teachers, inspectors, curricula developers, and course designers.
- A study to compare the CBCs with the linguistics-based contents teaching, learning and evaluation.
- A study to find out about the appropriate culture teaching and learning approach and method as well as the most working objectives.
- A study to find out about the appropriate culture learning strategies.
- A study to explore the issue of intercultural dimension along culture dimension.

The previous concerns are in order to ensure that EFL learners, EFL teachers and EFL textbooks are given the best possible training in CBCs in the EFL classroom, not only to cope with these concerns inside classroom but to make contributions beyond the classroom environment in the intercultural world.

General Conclusion

The present thesis is concerned with the issue of evaluation the CBCs in the Algerian EFL secondary school classroom. The evaluation covers a wide range of aspects in the EFL classroom such as culture teaching dimension, culture learning dimension, and culture contents in the in-use textbooks. The idea of the present thesis stemmed from the perceived inadequacy of amount of interest given to the culture dimension along linguistics' dimension. It was believed that textbooks, teachers and learners did not possess a particular approaches, techniques, strategies and methods when they come to deal with the issue of CBCs in order to raise the learners' competence to use the target language successfully in the intercultural communication situations.

Among the most outstanding cultural lacunae were that small "c" culture and English Speaking Cultures were received less focus than big "C" and non-target cultures in the EFL classroom. This state of art made it necessary to think deeply to conduct such a research with the aim to introduce culture in all classroom elements in relation to teachers, learners, and textbooks in terms of approaches, methods, strategies, techniques, and objectives by which they serve learners to be intercultural competent.

In order to raise the learners' competence in the intercultural situations, it was necessary to devise a plan by which this research undergoes through general introduction to recommendations. At the onset, this research explored the most relevant theoretical perspectives which help to conduct the three empirical surveys. The examined literature has revealed in Chapter 1 that culture has been approached from many perspectives and that there have been as many definitions as researchers to the term "culture". Among the most common terms displayed was about the nature of relationship between language

and culture and concluded that there exists a widespread consensus among scholars (Kramersch 1993, Byram 1997, Seely, 1993 et al) that culture and language should not be treated as separate entities and culture should be integrated into the language classroom.

Another issue dealt with was related to the deep and surface meanings of culture which provided insights as to the way of how to interpret data related to the learners' knowledge about culture. For the purpose of this research, the researcher delimits the backbone elements encompassed by the term culture which in turn constitute the basis for data collection. These elements were about types of culture and categories of culture.

The literature review has revealed in Chapter 2 that culture integration into EFL classroom was analyzed from different perspectives and that culture is really important in EFL classroom. It was noticed that CBCs were mainly approached from a number of strategies such as to start from familiar to stranger aspects, images, cultural errands, group works, cultural assimilators, gestures and literary texts. Concerning the history of culture in EFL classroom, culture was introduced along all the language approaches and methods such as grammar-translation method, direct method, audio-lingual method, communicative method, and the intercultural communication method.

The literature review has also highlighted a number of ideas about the emergence of intercultural terms in language education, Byram basic components of intercultural communicative competence. The chapter concluded with the developments aims of culture in language teaching and learning. All the theories displayed indicated that culture has gained an important space in EFL classroom. In other words, cultural orientations were lost during the twentieth century because it was taught as a separate element. But

with the advent of the communicative approaches, a new look at culture emerged. Consequently, the old belief about language education as an end in itself was disappeared and turned to view it as a means for communicative purposes.

The development aims of culture have brought great deal of changes in the approaches, methods of foreign language education. More importantly, the key concept within this idea is about the new concerns which have generated a wider space and trends for research. Many scholars put forward the idea of investigating in depth the culture dimension to include, among other things, the place of culture in the EFL classroom. The literature review of Chapter 3 has shown that culture was manifested in myriad of ways in the educational documents such as curricula, syllabi and textbooks. Among the most discussed issues were about teachers' attitudes towards culture teaching, learner cultural learning strategies and evaluation of CBCs in the EFL textbooks. These areas of research have led to bring into life a number of new language curricula, syllabi and textbooks in order to put the new ideas into effect.

The growing concern of culture dimension has prompted the researcher, to design an extensive triangulation study in order to ensure validity and reliability of the data. The ideas displayed in chapter 4 dealt with the research methodology. The most outstanding feature of the present thesis is that it can be described as a triangulation per se. In other words, the triangulation can be seen in the research approaches being employed "qualitative, quantitative, and mixed method", the triangulation in the research methods "questionnaire, culture-based test, and content analysis", the triangulation in the sampling population "EFL teachers, EFL learners, EFL in-use textbooks". The researcher

believes that triangulation may help to establish a reliable and valid platform for the nature of the data and subsequent results.

With regard to the importance of culture dimension, three dimensions have been dealt with in the empirical surveys. The first dimension is concerned with the evaluation of CBCs with EFL teachers. With reference to the teachers' data, the empirical survey in Chapter 5 has shown that there was a systematic difference in the teachers' attitudes towards culture teaching in terms of the understandings of the terms culture, culture importance, teachers' knowledge about culture, culture teaching objectives, culture teaching techniques, intercultural dimension. In that case, EFL teachers as culture teachers need a more enriching education in both academic and pedagogical fields.

Teachers' education requires accepting them as the most important mediators where they need to be knowledgeable about types and categories of culture. Teachers also need to reflect on their experience and knowledge as well as implement comparative analysis of their culture and that of English speaking countries. In addition, teachers have to appreciate the implications of their cultural input, both knowledge and skills, while they face learners.

To sum up, the teachers' responsibilities when they come to approach CBCs are enormous for introducing learners with any topic and theme related to culture. Teachers themselves need to revisit the common perceptions, opinions, attitudes towards culture dimension of what it means to teach in the light of their encounters with a new approach. An approach that recognizes the nature of intercultural communication situations which take place among speakers originating from different cultural backgrounds, then they will always adequately prepare the learners to be intercultural communicators.

The second dimension is concerned with the evaluation CBCs in the EFL learners. With reference to the learners' data, the empirical survey in Chapter 6 has shown that there were systematic differences in the learners' opinions and knowledge towards culture learning. Despite the recognition of the importance of culture learning, the learning of it has still remained rather limited. The main reasons for that are due to the heavy reliance on teachers' knowledge and textbooks' contents as the codes of learning in the Algerian EFL classroom, the lack of authentic cultural materials, the issues of unsuitability of teachers' knowledge and textbooks' contents in the ways that big "C" culture was given much more concentration than small "c" culture as well as dominance of source cultural materials over target cultural materials.

Consequently, learners seemed to be less competent in intercultural communication situations. After having determined the learning outcomes, learners need to turn to use variety of learning strategies besides teachers and textbooks. In order to come to fruitful learning outcomes, teachers and textbooks writers have to help learners by providing a plenty of techniques and activities which foster learners' knowledge. Teachers and textbooks together have to set common aims through encouraging learners to know more about culture in terms of big "C" and small "c" culture as well as learners' cultural identity and English speaking cultural identities in order to reach the level of successful communication in the intercultural situations.

The third dimension is concerned with the evaluation of CBCs in the three in-use EFL textbooks. With reference to the textbooks' data about the distribution of types and categories of culture, the empirical survey in Chapter 7 has shown that there were two striking findings related to the dominance of big "C" culture and source cultural materials

than small “c” culture and target cultural materials respectively. At this stage of discussion, the learners’ low competence in intercultural communication situations can be justified by the deficiencies found in in-use textbooks contents in relation to the CBCs.

As it was reported in the teachers’ data and learners’ data, it becomes apparent that the only code of teaching and learning practices is the textbooks. So, the textbooks used in the Algerian EFL classroom, fall into two domains of culture: big “C” culture and source cultural materials. Several studies have shown that although these domains of culture are relevant to the craft of culture teaching and learning, they still the seeds of the traditional approaches to foreign language education. The new triggers of globalization urge EFL teaching and learning process to bring people of different cultures together into daily contacts through communicative approaches. The latter approach counts more on the small “c” culture and the target cultural materials which prove to be among the most important elements of the intercultural communicative competence. To conclude, CBCs do not help learners to communicate in intercultural situations since they lack some focus on small “c” and target cultures.

In order to improve the situation of CBCs in the Algerian EFL classroom more attention in the future should be paid to the following three concerns:

- The teachers’ ways of including culture teaching dimension either in pre-service or in-service to raise the teachers’ knowledge about culture in terms of understandings, methods, and objectives.
- The learners’ interest, motivation, awareness, and knowledge about culture related issues especially small “c” themes and target cultural materials.

- Modifying the CBCs with some more focus on small “c” themes and cultures of English speaking countries for the sake of raising the learners’ competence in intercultural communication situations.

In view of covering of a wide area in culture teaching and learning, it can be concluded that –hopefully- the study has allowed its aims and hence may help to provide people of interest with powerful insights about the situation of CBCs in the Algerian EFL classroom. It is also hoped that further research will broaden the range of options related to the teaching practices, learning outcomes and appropriate CBCs in the EFL classroom in order to better prepare EFL learners for intercultural communication situations.

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Appendices

Appendix One

Teachers Questionnaire

Evaluation of Culture-Based Contents in the Algerian English Foreign Language Secondary School Classroom in Relation to Teachers, Learners, and Textbooks: The Case of Setif Secondary Schools

Dear EFL teachers

This questionnaire seeks your opinions towards the issue of culture-based contents in the Algerian EFL secondary school classroom. So it is my pleasure, if you do not mind, answer as possible all the questions mention in it. Before you fill in the questionnaire, please write your personal information, I will not mention them in any piece of writing without your permission. Be sure that all the information collected will only be used solely for the purpose of this research work. Thank you.

Please answer the following questions:

Section One: Demographic Information

Q 01: Fill the following table with your own information.

School Name & Region	
Years of Professional Experience	

Q 02: Have you received any pre-service, in-service training or both in culture teaching alongside language “linguistic” training?

Choice	Pre-Service Training	In-Service Training
Yes		
No		

If the answer was “Yes”, please specify

.....

.....

Section Two: Teachers’ Understanding of Culture

Q 03: What is your understanding to “culture”? Choose only “one” definition and put an “X” mark.

Definition	Choice
The geo-political aspects of a nation such as history, geography, politics...	
Culture and language cannot be separated in any way, they go hand in hand.	
Behavioral patterns of people such as customs, daily life, standard of living, religion, hobbies, food, etc.	

Others;.....

.....

Q 04: Do you think it is important to integrate the teaching of culture into English foreign language class? Put an “X” mark to indicate your cho

Number	Statement	Choice
01	Yes, it is important	
02	Yes, it is really very and very important	
03	No, it is not important	
04	Culture should be taught on a separate course	

If “Yes” explain:

.....

.....

Q 05: Do you think that your learners are more interested and motivated in learning English language with using some background knowledge in culture? Put an “X” mark for your choice.

Number	Statement	Choice
01	Yes, they are very highly motivated	
02	Yes, they are not motivated	
03	No difference, with or without culture	

Section Three: Culture-Based Contents in the in-use EFL Textbooks

Q 06: In your opinion does the cultural content “topics and themes” distributed in EFL textbooks represent the aspirations of Algerian societal needs expressed in the educational documents?

- Yes No

• Why.....

.....

Q 07: What topics of culture would you consider the most important to teach in English language class? Please rate your choice “Put an “X” mark in the right box in the table” as following;

- 1= most important
- 2 = less important
- 3 = undecided
- 4 = not important
- 5 = least important

Number	Topic	1	2	3	4	5
01	Politics and government					
02	Food					
03	Economy					
04	Holidays					
05	History					
06	Geography					
07	Living style					
08	Literature “art”					
09	Customs					
10	Society’s norms					

11	Beliefs and values					
12	Education					
13	Hobbies					
14	Architecture					
15	Music					
16	Body language –gestures					

Q 08: When you teach the “16” topics mentioned in the previous question which country do you most focus on? Put “X” mark to indicate your choice.

Number	Country	Choice
01	United kingdom	
02	United States	
05	Other countries	

Q 09: What are the categories of culture which are more dominants in the three in-use textbooks?

Number	Culture Category	Choice
01	U. K. culture	
02	U. S. A. culture	
05	Other cultures	

Q10: In your opinion do the textbooks you use offer you enough materials for discussing culture related issues in your class? Put an “X” mark to indicate your choice.

Number	Expression	Choice
01	Yes, quite a lot	
02	Enough	
03	No	

Q 11: To what percentage are cultural related questions included in your exams along linguistic related questions according to your estimation?

Number	Percentage	Choice
01	0 - 20 %	
02	20 - 40 %	
03	40 - 60 %	
04	60 - 80 %	
05	80 - 100 %	

Any way you answer please explain.....

Section Four: Teaching Methods, and Strategies towards Culture

Q 12: How do you pass cultural information to your learners? Please use the following cues to answer this question by inserting an “X” mark in the right box in the following table.

- A = very often
- B = often

- C = sometimes
- D = seldom
- E = never

Expression	A	B	C	D	E
I teach culture class based on the textbook I am using.					
I tell my learners what I heard or read about the target culture or country.					
I ask them to discover the aspects of the target culture.					
I ask my learners to participate in role-play activity where people from different cultures meet.					
I teach them some English songs or poems to let them experience United Kingdom or United State of America cultures.					
I download some pictures, cartoon, and cultural images and let learners discuss them.					
I ask my learners to compare their culture with others.					

Q 13: Do you agree that the role of the visual components included in the textbooks may help the teaching of culture-related issues alongside the role of the textual components of textbooks?

Number	Statement	Choice
01	Very Agree	
02	Agree	

03	Undecided	
04	Disagree	
05	Very disagree	

Q 14: How is your teaching time distributed over “language teaching” and “culture teaching” in your English classroom?

Number	Percentage of Time	Choice
01	100 % language teaching – 0 %culture teaching	
02	80 % language teaching- 20 %culture teaching	
03	60 % language teaching- 40 %culture teaching	
04	40 % language teaching- 60 %culture teaching	
05	20 % language teaching- 80 %culture teaching	
06	100 % integration of both language with culture	

Explain:

Q 15: How do you perceive the objectives of integrating and teaching cultural aspects in English classes? Please use the following cues to answer it.

- Very important = 1
- Important = 2
- Undecided = 3
- Less important = 4
- Not important = 5

Culture Teaching Objective	1	2	3	4	5
Provides experiences with a rich variety of cultural expressions “literature, music, theatre, films, etc”.					
Develop attitudes of acceptance and tolerance towards other cultures.					
Promote the ability to handle intercultural real contact situations.					
Promote learners’ cultural awareness of similarities and differences of English speaking countries.					

Section Five: The Intercultural Dimension in the Algerian EFL in-use Textbooks

Q 16: What is your understanding of Intercultural Communicative Competence?

Number	Definition	Choice
01	Non-judgmental communication with other cultures.	
02	A field of research that studies how people understand each other across group boundaries.	
03	It is how two different cultures relate to each other in terms of differences and similarities.	
04	Analyzing and adapting ones behavior when interacting with others.	

Others specify:

Q 17: To what extent do you agree with the statements listed in the table below?

- SA = Strongly agree
- A = Agree
- D = Disagree
- SD = Strongly disagree

Number	Statement	SA	A	D	SD
01	Linguistic structure is a pre-knowledge to teach intercultural dimension.				
02	The more learners know about cultural similarities and differences, the more tolerant they are.				
03	In international contact misunderstandings arise equally from linguistic as from cultural differences.				
04	A foreign language teacher should present a realistic image of a target culture.				
05	In the course of teaching methods, the section of how to teach culture and intercultural dimension should be added in the next textbooks.				

Q 18: Do you have the feeling that you would like to devote more time to “intercultural teaching” during your English language classes?

- 1- Yes 2- No

If your answer to the question item “Q19” is “Yes” but you do not get round to it, what may be the reason “s” for that.

Q 19: How would you have the chance to create an intercultural environment in your English class? Please choose one answer for each statement.

Statement	Often	Occasionally	Never
I use videos, CD-ROMs or the internet to illustrate an aspect of an intercultural environment.			
I invite a person "s" or "objects" originating from an English speaking country to my classroom.			
I decorate my classroom with posters illustrating particular aspects of English speaking countries.			

Q 20: Are there any other comments you would like to add?

.....

.....

.....

.....

.....

Thank you very much for your precious time you devoted for filling this questionnaire.

Appendix Two

Questionnaire and Culture-Based Test for Learners and Key to the Test

Evaluation of Culture-Based Contents in the Algerian English Foreign Language Secondary School Classroom in Relation to Teachers, Learners, and Textbooks: The Case of Setif Secondary Schools

Dear learners

This questionnaire intends to find out how much secondary school Algerian learners take the advantage of culture-based contents offered in EFL classroom. In addition, it seeks to know about the target culture "U. K and U. S. A". I would appreciate if you devote some of your time to fill in this questionnaire about culture learning.

Thank you for your cooperation.

Please answer the following questions.

Section One: Demographic Information

Q 01: Fill the following table with your own information.

School name	
Region	

Section Two: Learners’ Opinions about Culture Learning with English Language

Q 02: when you study English what do you like to study more? Put “X” mark in the table below.

Topic	Very much	Less much	Not interested at all
Grammar			
Pronunciation			
Reading Comprehension			
Written Expression			
American and British people			
Other cultures and people			

Q 03: Do you think that culture is important while learning English language? Put an “X” mark.

- Yes, it is very important
- Yes, it is important
- No, it is not important
- I do not know

Q 04: Which of the following styles would be most useful “important” for understanding and learning about other people and countries? Put an “X” mark in the table below.

Topic	Very Important	Not Important
Listening to the teacher when he speaks about culture		
Watching videos and films about England and America		
Listening to songs and reading poems		
Listening to radio programs		
reading newspapers articles		
Doing projects about American and Britain people		
Speak with Americans and British people in the internet		
Using the culture-based contents available in textbooks		
Inviting people from English speaking countries		

Q 05: Does the English textbook you use help you to learn more about American and British people and culture?

- Yes No
- If “Yes”, say whether the textbook you use is really rich of the following materials.

number	Teaching materials	Very rich	Not rich
01	Texts about culture		
02	Pictures and images about culture		
03	Songs and poems about culture		
04	Activities about culture		

Q 06: Does your English teacher speak more and more about the culture and people of America and Britain?

- Yes No
- If “Yes”, do you like this Yes.....No
- Justify;

.....

Q 07: What aspects of culture do you like to know more and more about Britain and America?

Topics	Very important	important	Not important
Geography			
History			
Literature and arts			
Hobbies			
Government and politics			
Holidays			
Family life			
Gestures			
Food			

Section Three: Big “C” Culture

Q 08: Great Britain is “circle the right answer”

- a- England, Scotland, Wales and Northern Ireland “**F**”
- b- England, Scotland, and Wales “**T**”
- c- England and Scotland “**F**”
- d- England only “**F**”

Q 09: Say to which country the following towns belong. “**London, Texas, Glasgow, Sydney, Alaska, Ontario, Manchester, Nevada, Paris, Dubai, Florida, Dublin**”

American Towns	British Towns	Non-American and British
Washington	London	Paris
Alaska	Manchester	Sydney
Nevada	Glasgow	Ontario
Florida	Dublin	Dubai

Q 10: Neil Armstrong is a..... “Circle the right answer”

- a- British astronaut “**F**”
- b- Russian astronaut “**F**”
- c- American astronaut “**T**”

Q 11: the man of peace “Martin Luther King” is aLeader “Circle the best answer”

- a- American black leader “**T**”
- b- British white leader “**F**”
- c- French black leader “**F**”

Q 12: George Washington was..... ““Circle the best answer”

- a- The first president of America **T**
- b- Then man of peace in Great Britain **F**
- c- The first president of Japan **F**

Q 13: Shakespeare is the most famous Writer “Circle the best answer”

- a- Spanish **F**
- b- British **T**
- c- Russian **F**

Q 14: Select and write in the following table the colors that form the flag of America and Britain. **“White, red, blue, green, yellow, black”.**

Colors of American Flag	Colors of British Flag
White	Red
Red	Yellow
Blue	Blue

Section Four: Little “c” Culture

Q 15: Select and write in the following table the most common food of American and British people and the non American and British people. **“gallete des rois, salisbury steak, tea egg, macarons, kouskous, snacks,toad in the hole, rice”**

American and British Food	Non-American and British Food
Salisbury Steak	Kouskous
Tea egg	Gallets des Rois
Snacks	Macarons
Toed in the Hole	Rice

Q16: Select and write in the following table the holidays of American and British people and the non-American and British people. **“Thanksgiving, prophet birthday, Christmas, valentine ...**

American and British Holiday	Non-American and British Holiday
Thanksgiving	February 14
Jesus birthday	4 July 1962
Christmas	The first May
4 July 1776	

Q17: Read the following list of words and say which culture and people use them more frequently.

“Spouse, friend, lady friend, gentleman friend, husband, fiancé, lover, wife, boyfriend, boyfriend, partner”

American and British Terms	Non-American and British Terms
Lover	Spouse
Boyfriend	Friend
Partner	Husband

Lady friend	Fiancé
Gentleman friend	Wife

Q18: The proverb “**Time is Money**” say how American people interpret it in the situation for example the train is in delay and it makes you loss some of your time. “Circle the best answer”

- They do not take care at all.
- They introduce their excuse.
- They offer compensation such as free ticket.

Q19: Imagine you received an invitation card for a formal dinner party in Britain formulated as “7:30 to 8:00 p.m.”. How do you expect to arrive? “Circle the best answer”

- Before 7: 30 p. m.
- Between 7: 30 and 8:00
- After 8:00

Justify:

.....

Thank you very much for your cooperation

Appendix Three

Identical Information about Textbook One: *“At the Crossroads”*

الجمهورية الجزائرية الديمقراطية الشعبية
وزارة التربية الوطنية



At the
Cinema

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Appendix Four

Distribution of Cultural Categories and Types in Textbook One “*At the Crossroads*”

1. Unit One: Getting Through

Section	Task	Target Culture		Non- Target Culture	
		Big “C” Culture	Small “c” Culture	Big “C” Culture	Small “c” Culture
Think it over	Think it over			Government	
Listening and Consider	Anticipate			Education	
	Listen & check			Education	
	Say it clear				
	Your turn			Education	
Reading & writing	Anticipate			Education	
	Read & check			Society n	
	Discover the language			Geography	
Developing skills	Developing skills	Society n		Education2	
Stop & consider		History			
Consolidation & extension	Write it out	Education			
	Write it out	Society n		Society n	

Project Outcome	Project Outcome			Economy	
Check your progress	Check your progress			Gestures Education	

2. Unit Two: Once upon a Time

Section	Task	Target Culture		Non- Target Culture	
		Big "C" Culture	Small "c" Culture	Big "C" Culture	Small "c" Culture
Think it over	Think it over	Literature			
Listening and Consider	Anticipate			Literature	
	Listen & check			Literature	
	Say it clear				
	Your turn	Literature			
Reading & writing	Anticipate			Literature	
	Read & check			Literature	
	Discover the language			Literature	
Developing skills	Developing skills	Architecture Literature			
Stop & consider			Hobbies		

Consolidation & extension	Write it out	Literature	Hobbies		
	Write it out	Literature 4 Architecture			
Project Outcome	Project Outcome			Literature	
Check your progress	Check your progress			Literature	

3. Unit Three: Our Findings Show

Section	Task	Target Culture		Non- Target Culture	
		Big "C" Culture	Small "c" Culture	Big "C" Culture	Small "c" Culture
Think it over	Think it over	Education Architecture			
Listening and Consider	Anticipate	Education			
	Listen & check	Education			
	Say it clear		Beliefs		
	Your turn		Beliefs		
Reading & writing	Anticipate	Education			
	Read & check	Education			
	Discover the language	Education			

	Write it right			Education	Hobbies
Developing skills	Developing skills	Education 2 Hobbies Gestures			
Consolidation & extension	Write it out	Society N			
	Write it out	Education			
Project Outcome	Project Outcome			Education	
Check your progress	Check your progress			Society N	Food
Take it Easy		Education			

4. Unit Four: Eureka!

Section	Task	Target Culture		Non- Target Culture	
		Big "C" Culture	Small "c" Culture	Big "C" Culture	Small "c" Culture
Think it over	Think it over	Architecture Education			
Listening and Consider	Anticipate				Living S
	Listen & check				Living S
	Say it clear	Education			
	Your turn	Education			

Reading & writing	Anticipate	Education History			
	Read & check	Education History			
	Discover the language	Education			
	Write it right	Education History			
Developing skills	Developing skills			Economy Education	
Stop & consider		Education	Food		
Consolidation & extension	Write it out	Education History		History	
	Write it out	Education			Hobbies
Project Outcome	Project Outcome	Education			
Check your progress	Check your progress			History Education Geography	

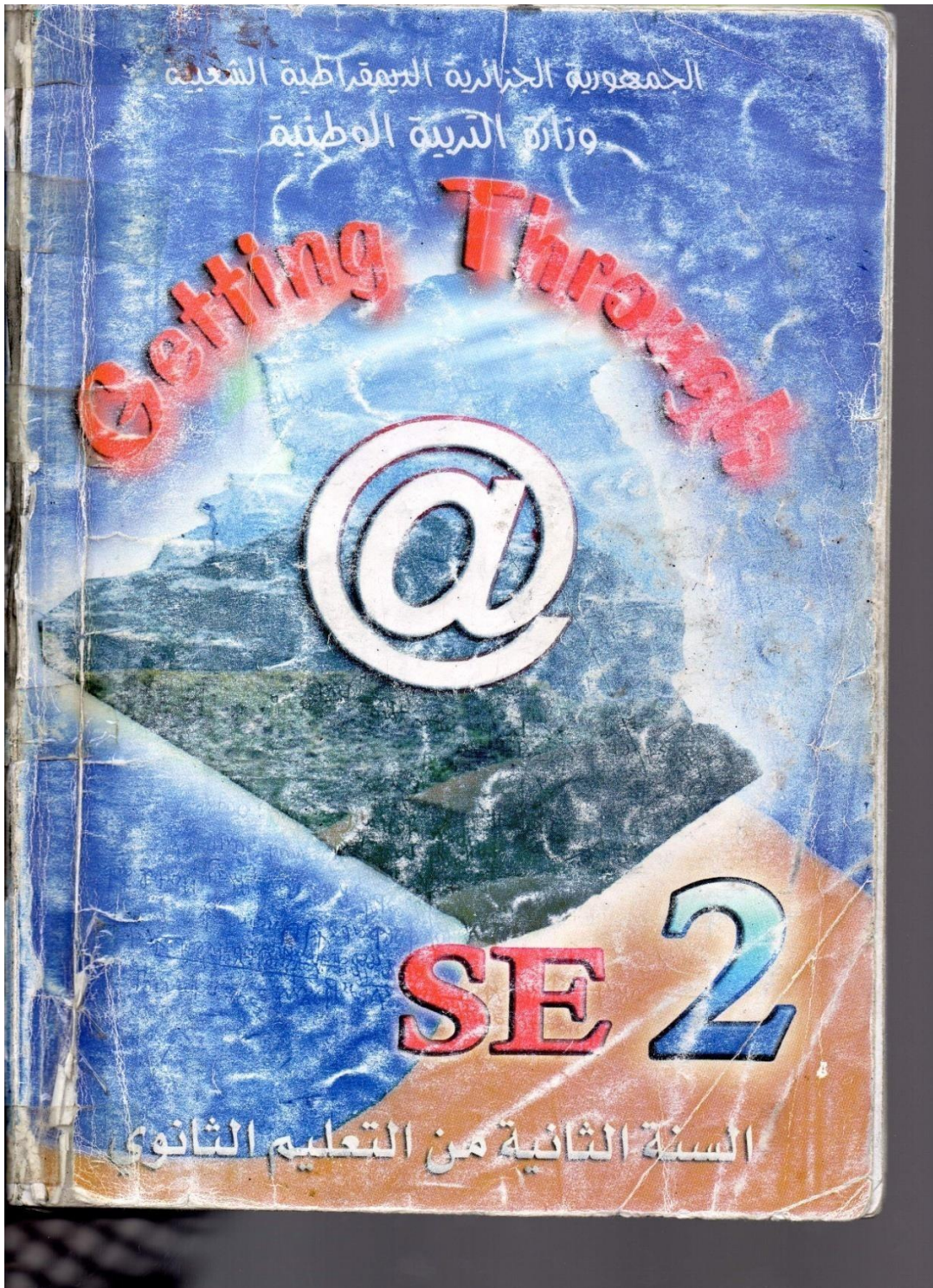
5. Unit Five: Back to Nature

Section	Task	Target Culture		Non- Target Culture	
		Big “C” Culture	Small “c” Culture	Big “C” Culture	Small “c” Culture
Think it over	Think it over	Geography			
Listening and Consider	Anticipate	Geography			
	Listen & check	Architecture			
	Say it clear	Geography			
	Your turn			Geography	
	Read & check	Geography			
	Discover the language	Geography 2			
Developing skills	Developing skills	Economy			
Stop & consider		Geography		Geography	
Consolidation & extension	Write it out	Geography			
	Write it out	Geography Economy			
Project Outcome	Project Outcome			Economy	

Check your progress	Check your progress	Geography		Geography	
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Appendix Five

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Appendix Six

Distribution of Cultural Categories and Types in Textbook Two “*Getting Through*”

1. Unit One: Signs of the Time

Section	Task	Target Culture		Non- Target Culture	
		Big “C” Culture	Small “c” Culture	Big “C” Culture	Small “c” Culture
Think it over	Think it over				Customs
Discovering Language	before you read	Economy			
	As you read	Economy			
	After reading				Customs
	Practice				Living styles
	Write it right				Living styles
	Say it loud and clear				Living styles
	Working with words			History	
Listening and Speaking	Listening and Speaking	Education			
Reading	Reading and		Food		Food

and	writing				
writing 1	Write it out		Living s		Living styles
Reading	Reading and				Holiday
and	writing 1				
Writing 2	Write it out				Holiday
Project					Living styles
Outcome					
Exploring		Society		Society	
matters f		Norms		Norms	

2. Unit Two: Make Peace

Section	Task	Target Culture		Non- Target Culture	
		Big "C" Culture	Small "c" Culture	Big "C" Culture	Small "c" Culture
Think it over	Think it over	Government		Government	
Discoverin g Language	before you read			Government	
	As you read	Government		Government	
	After reading	Government		Government	
	Practice	Government		Government	
	Write it right			Literature	

	Say it loud and clear	Government		Government	
	Working with words	Government		Government	
Listening and Speaking	Listening and Speaking				Gestures
	Your turn				Gestures
	write it up				Living styles
Reading and writing 1	Reading and writing	History "I History			
	Write it out	Society n			
Putting things together	Putting things together			Education	
Exploring matters f	Exploring matters f	Music 3 Society n		Economy Govern	

3. Unit Three: Waste not, Want not

Section	Task	Target Culture		Non- Target Culture	
		Big "C" Culture	Small "c"	Big "C" Culture	Small "c" Culture

			Culture		
Think it over	Think it over			Government	
Discovering Language	before you read			Geography	
	As you read			Economy	
	After reading			Economy	
	Practice	Geography 2			
	Write it right	Geography			
	Say it loud and clear			Economy	
	Working with words				
Listening and Speaking	Listening and Speaking			Geography	
Reading and Writing 2	Reading and writing	Education			
	Write it out			Geography	
Project Outcome	Project Outcome			Geography	
Exploring matters f	Exploring matters f	Economy2		Economy	
				Geography	

4. Unit Four: Budding Scientist

Section	Task	Target Culture		Non- Target Culture	
		Big "C" Culture	Small "c" Culture	Big "C" Culture	Small "c" Culture
Think it over	Think it over			Education	
Discovering Language	before you read				
	As you read			Education	
	After reading				
	Practice			Education	
	Write it right				
	Say it loud and clear				
	Working with words			Education	
Listening and Speaking	Listening and Speaking	Education		Education	
Reading and Writing	Reading and writing				
	Write it out			Education	
Project Outcome	Project Outcome				Beliefs

Exploring matters f	Exploring matters f	Education		Education	
				2	

5. Unit Five: News and Tales

Section	Task	Target Culture		Non- Target Culture	
		Big "C" Culture	Small "c" Culture	Big "C" Culture	Small "c"
Think it over	Think it over	Literature			
Discovering Language	before you read			Geography	
	As you read			Geography	
	After reading				
	Practice			Geography	
	Write it right			Geography	
	Say it loud and clear	Literature			
	Working with words	Literature			
Listening and Speaking	Listening and Speaking	Literature			
Reading	Reading and	Government			

and	writing				
Writing	Write it out				
Project Outcome	Project Outcome			Literature	
Exploring matters f	Exploring matters f	Literature 3 Music		Literature	

6. Unit Six: No Man Is an Island.

Section	Task	Target Culture		Non- Target Culture	
		Big "C" Culture	Small "c" Culture	Big "C" Culture	Small "c" Culture
Think it over	Think it over			Government	
Discovering Language	before you read		Hobbies		Hobbies
	As you read				Customs
	After reading				
	Practice	Education	Beliefs		
	Write it right	Society n			
	Say it loud and clear	Literature			
Listening and	Listening and Speaking	Education			

Speaking	Your turn	Education			
	Write it up	Education			
Reading and writing 1	Reading and writing			Society n	Customs Food
	Write it out			Education	
Project Outcome	Project Outcome	Education		Education	
Exploring matters f	Exploring matters f		Values		Values 2

7. Unit Seven: Science or Fiction?

Section	Task	Target Culture		Non- Target Culture	
		Big "C" Culture	Small "c" Culture	Big "C" Culture	Small "c" Culture
Think it over	Think it over	Geography			
Discovering Language	before you read	Literature			
	As you read	Literature			
	After reading				
	Practice	Educati2			
	Write it right	History			
	Say it loud and	Literature			

	clear				
	Working with words	Literature Geography			
Listening and Speaking	Listening and Speaking				
	Your turn	Education			
	Write it up	Literature			
Reading and Writing 2	Reading and writing			Education	
	Write it out	Literature			
Project Outcome	Project Outcome			Education	
Exploring matters f	Exploring matters f	Literature Geography			

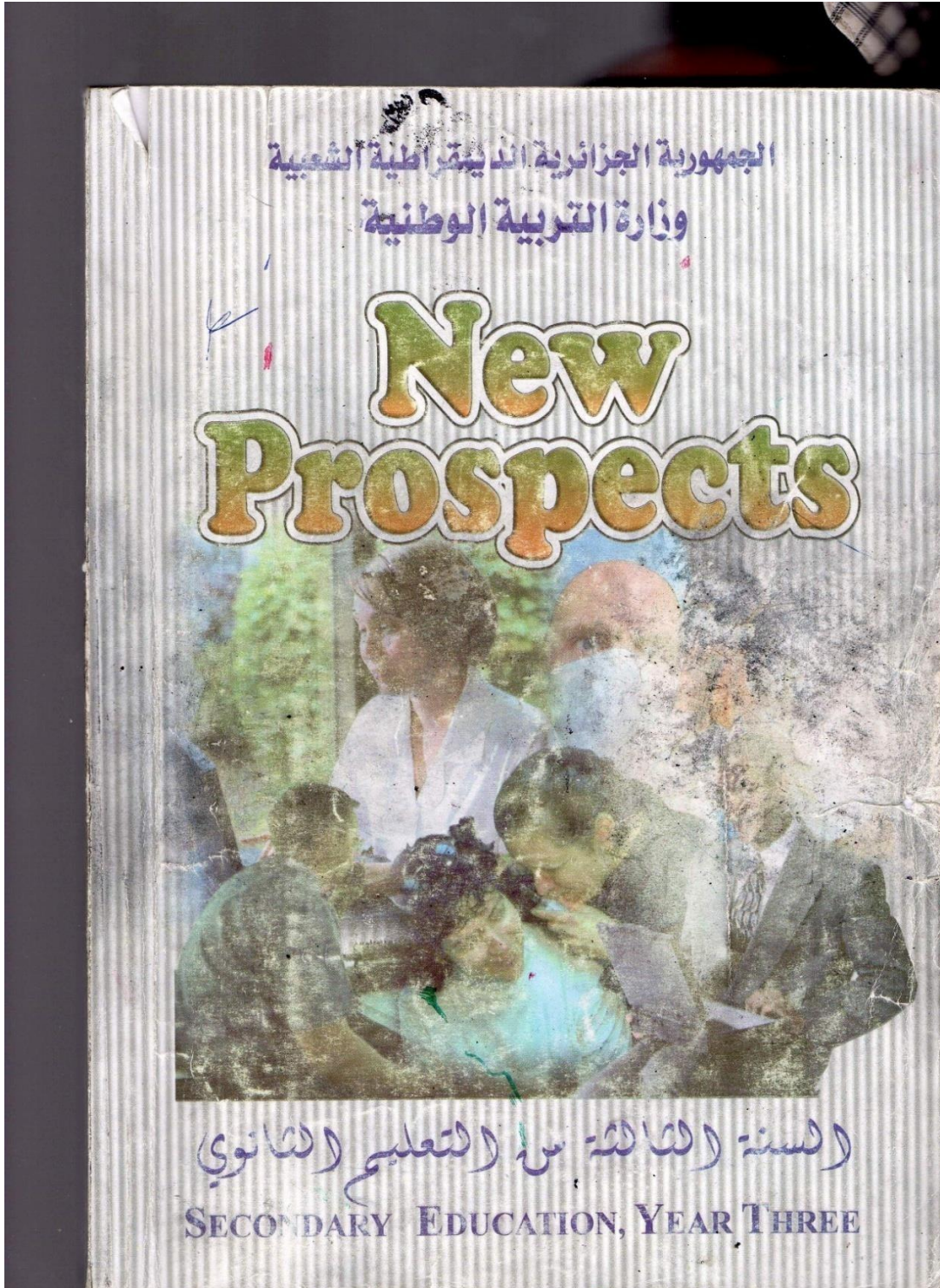
8. Unit Eight: Business is Business.

Section	Task	Target Culture		Non- Target Culture	
		Big "C" Culture	Small "c" Culture	Big "C" Culture	Small "c" Culture
Think it over	Think it over			economy	
Discoverin	before you read			Economy	

g Language	As you read	Economy		Economy	
	After reading			Economy	
	Write it right	Economy		Economy	
	Say it loud and clear			Literature	
	Working with words			Economy	
Listening and Speaking	Listening and Speaking	Economy		Economy	
Reading and Writing 2	Reading and writing 1	Economy			
	Write it out	Economy		Economy	
Project Outcome	Project Outcome			Economy	
Exploring matters f	Exploring matters f	Economy3			

Appendix Seven

Identical Information about Textbook Three: “*New Prospects*”



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Appendix Eight

Categories and Types in Textbook Three “*New Prospects*”

1. Unit One: Exploring the Past

Section	Task	Target Culture		Non- Target Culture	
		Big “C” Culture	Small “c” Culture	Big “C” Culture	Small “c” Culture
Think it over	Think it over			Architecture History	
Listen and Consider	Getting Started			Architecture History 2	
	Let’s Hear it			History 3 Literature	
	Grammar Explore “1-2”			Society n History 2	
	Vocabulary Explore	History		History	
Read and Consider	Getting Started			History	
	Taking a Closer Look			Architecture “image” History	
	Grammar Explore “1-2”			Economy History 2	

	Vocabulary Explore			History 2 Education	
	Pronunciation and Spelling			History 2 Education	
	Think, Pair, Share				
Listening and Speaking	Before Listening			History	
	As you listen			History	
	After Listening			History Economy	
	Saying it in Writing			History	
Reading and Writing	Before Reading			Architecture “image”	Customs Living Styles
	As you Read			History Government Economy	Beliefs
	After Reading				
	Writing Development			History “I” Literature Architecture	
Project	Project	History		History	

Time for	Time for	Literature			
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2. Unit Two: III–Gotten Gains Never Prosper

Section	Task	Target Culture		Non- Target Culture	
		Big “C” Culture	Small “c” Culture	Big “C” Culture	Small “c” Culture
Think it over	Think it over			Economy Government	
Listen and Consider	Getting Started			Economy	
	Let’s Hear it			Economy	
	Grammar Explore “1-2-3”			Economy ⁵ Government ³ Society N	
	Vocabulary Explore			Economy Government	
	Pronunciation and Spelling	Economy		Economy	
Read and Consider	Getting Started			Economy Literature “I”	
	Taking a Closer Look	Economy		Economy	
	Grammar Explore “1-2-3”	Economy		Economy	

	Vocabulary Explore	Society Norms		Society Norms	
	Pronunciation and Spelling				
	Think, Pair, Share	Society N Economy		Society N Economy	
Listening and Speaking	Before Listening	Economy "I"		Economy	
	As you Listen	Economy		Economy	
	After Listening	Economy		Economy	
	Saying it in Writing	Economy	Values	Economy	Values
Reading and Writing	Before Reading			Economy "I" Values	
	As you Read	Economy		Economy	
	After Reading			Economy	
	Writing Development	Economy "I"			
Project	Project	Government		Government	
Time for	Time for	Literature			

3. Unit Three: Schools: Different and Alike

Section	Task	Target Culture		Non- Target Culture	
		Big "C" Culture	Small "c" Culture	Big "C" Culture	Small "c" Culture
Think it over	Think it over			Education	
Listen and Consider	Getting Started			Education	
	Let's Hear it	Education			
	Grammar Explore "1 -4"	Education 4		Education 2	
	Vocabulary Explore	Education 3		Education	
	Pronunciation and Spelling	Literature		Education	
Read and Consider	Getting started	Education Education I		Education	
	Taking a Closer Look	Education		Education	
	Grammar Explore "1-4"	Education 4		Education 2	
	Vocabulary Explore	Education		Education 2	
Listening	Before Listening	Education "I		Education "I	

and Speaking	As you Listen			Education "I	Living s
	After Listening			Education	
	Saying it in Writing	Education		Education	
Reading and Writing	Before Reading	Education		Education	
	As you Read	Education	Beliefs		
	Writing Development	Education		Education	
Project Outcome	Project Outcome	Education		Education	
Time for	Time for	Music Music "I"			

4. Unit Four: Safety First

Section	Task	Target Culture		Non- Target Culture	
		Big "C" Culture	Small "c" Culture	Big "C" Culture	Small "c" Culture
Think it over	Think it over	Economy		Economy	
Listen and Consider	Getting Started	Economy		Economy	
	Let's Hear it				Food
	Grammar Explore "1-2"		Food 3	Government	Food

	Vocabulary Explore	Government	Food		
	Pronunciation and Spelling		Food Life style		Life style
Read and Consider	Getting Started			Economy	Food
	Taking a Closer Look	Economy	Food	Economy	Food
	Grammar Explore "1-4"	Economy	Food		Food
	Vocabulary Explore		Food		Food Living s
	Pronunciation and Spelling				Living s
Listening and Speaking	Before Listening	Economy			
	As you Listen	Economy			
	After Listening			Economy	
	Saying it in Writing			Economy	
Reading and Writing	Before Reading			Economy	
	As you Read	Economy			
	After Reading			Economy	Holiday
	Writing	Economy	Holiday		

	development				
Project Outcome	Project Outcome			Economy	
Time for	Time for	Music			

5. Unit Five: It's a Giant Leap for Mankind.

Section	Task	Target Culture		Non- Target Culture	
		Big "C" Culture	Small "c" Culture	Big "C" Culture	Small "c" Culture
Think it over	Think it over	Geography		Geography	
Listen and Consider	Getting Started	Geography		Geography	
	Let's Hear it	Geography			
	Grammar Explore "1-2"			Geography	
	Vocabulary Explore			Geography	
	Pronunciation and Spelling	History		History Geography	
Read and Consider	Getting started			Geography	
	Taking a Closer Look	Geography			

	Grammar Explore “1-4”			Geography	
	Vocabulary Explore			Geography	
	Pronunciation and Spelling			Geography	
	Think, Pair, Share			Geography	
Listening and Speaking	Before Listening	Geography			
	As you Listen	Geography			
	After Listening				
	Saying it in Writing			Geography	
Reading and Writing	Before Reading	Geography			
	As you Read	Geography			
	After Reading				
	Writing Development	Geography			
Project Outcome	Project Outcome	Geography			
Time for	Time for	Geography			

6. Unit Six: We Are a Family

Section	Task	Target Culture		Non- Target Culture	
		Big “C” Culture	Small “c” Culture	Big “C” Culture	Small “c” Culture
Think it over	Think it over	Society n			
Listen and Consider	Getting started			Literature	
	Let’s Hear it	Society n			
	Grammar Explore “1-2”	Literature			
	Vocabulary Explore				Value
	Pronunciation and Spelling			Society n	
Read and Consider	Getting Started				
	Taking a Closer Look		Beliefs and values		
	Grammar Explore “1-2”				Hobbies Values
	Pronunciation and Spelling	government			
	Think, Pair, Share				Beliefs and values

Listening and Speaking	Before Listening		Living style		Living style
	As you Listen		values		
	After Listening		values		
	Saying it in Writing				Values
Reading and Writing	Before Reading	Literature			
	As you Read	Literature			
	After Reading	Literature			
	Writing Development			Literature	
Project Outcome	Project Outcome	Literature			
Time for	Time for	Music			

