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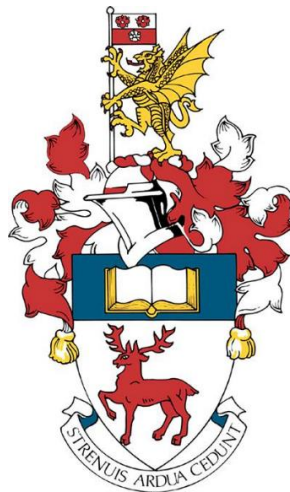
Modern Languages and Linguistics

Cultural Representations in Foreign Language Textbooks: A Comparative Analysis of English and French Language Textbooks Designed for Algerian State Middle Schools

by

Kamelia Kerkache

Thesis for the degree of Doctor of Philosophy



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University of Southampton

Abstract

Faculty of Arts and Humanities

Modern Languages and Linguistics

Doctor of Philosophy

Cultural Representations in Foreign Language Textbooks: A Comparative Analysis of English and French Language Textbooks Designed for Algerian State Middle Schools

by

Kamelia Kerkache

This research is the first comparative analysis of the cultural representations (including images of culture, society, and the world) in the recently published English and French language textbooks used in Algerian state middle schools. This qualitative research employs content analysis and Critical discourse analysis informed by Risager's (2018) theoretical framework to question the cultural representations of four language textbooks (two English and two French language textbooks). In addition to textbook analysis, supplementary data was collected from few policy documents and semi-structured interviews with a sample of teachers to provide an in-depth and triangulated understanding of the philosophy surrounding cultural representation in Algerian foreign language education. The findings show that the English and French language textbooks have similarities and differences in their approach to cultural representation. Both English and French language textbooks' cultural representations are dominated by essentialist, nationalist, and simplistic representational discourses. The English language textbooks have an emphasis on representing cultural knowledge about different countries (including English speaking countries), but the French language textbooks have no focus on representing countries. The findings reveal that the socio-cultural content of the textbooks is predominantly Algerian-centred, and both language textbooks prioritise the development of national identity and pride. Algerian national history is represented in both English and French language textbooks via narratives of anti-colonial resistance, but the French textbooks have more emphasis on representing a negative image of France. As a former French colony, Algeria adopts a political approach to the representation of history and France in the French language textbooks. The findings of the textbook analysis are consistent with the guidelines of the Algerian education policy documents which heavily promote national identity and history. The interviewed foreign language teachers do not feel the need to question or challenge the nationalist orientation of the cultural representations of the language textbooks.

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Research Thesis: Declaration of Authorship

Print name: Kamelia Kerkache

Title of thesis: Cultural Representations in Foreign Language Textbooks: A Comparative Analysis of English and French Language Textbooks Designed for Algerian State Middle Schools

I declare that this thesis and the work presented in it are my own and has been generated by me as the result of my own original research.

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University.
2. Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated.
3. Where I have consulted the published work of others, this is always clearly attributed.
4. Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work.
5. I have acknowledged all main sources of help.
6. Where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself.
7. None of this work has been published before submission

Signature: Kamelia Kerkache

Date: 01/ 06/ 2023

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Abbreviations

CLT: communicative language teaching

CCA: Critical cultural awareness

CDA: Critical Discourse Analysis

EFL: English as a Foreign language

EFL: English as a lingua franca

ESL: English as a second language

ELT: English language teaching

FFL: French as a foreign language

FLE: Foreign Language Education

ICA: Intercultural awareness

ICC: Intercultural communicative competence

Chapter 1 General Introduction

1.1 Introduction

This thesis is situated within textbook analysis research, and it aims to comparatively analyse the cultural representations of the English and French language textbooks used in Algerian state middle schools. It also considers the place of culture in few official education policy documents and beliefs of French and English language teachers about the cultural representations of the textbooks. The main materials analysed in this research are four language textbooks (two English and two French language textbooks) issued under the recent 2016 second-generation educational reform. As supplementary data, this research also analyses units from eight different official policy documents (e.g., teachers' guidebooks, curricula, and official guidelines) and semi-structured interview extracts of six language teachers (three of French and three of English). The study adopts a qualitative approach and interpretive paradigm, viewing textbook as embedded with cultural, social, and political values rather than mere pedagogical neutral tools.

This chapter is meant to provide a general introduction to rationalise the choice of this research. It will also explain the main aims of this research, the guiding research questions, and the significance behind conducting this research. It will conclude by providing an overall structure of the thesis

1.2 Rationale of the study

There are several reasons for deciding to do this research. The first rationale of this research arises from a widely held assumption that foreign language textbooks are not neutral, and indeed represent a particular understanding of society, culture, and the world (Dervin 2017; Risager, 2018, 2021). Language textbooks can offer a wide range of representations of the world, because they "...are not only tools for learning a specific language, they also serve as windows to the world" (Risager, 2021, p. 130). The socio-cultural potential of language textbooks is highly acknowledged in literature as it is impossible to disentangle language completely from its socio-cultural characteristics regardless of whether socio-cultural education is explicitly considered as an educational objective or not (Byram, 2008; Risager, 2021). As the main teaching material in foreign language classes in schools, textbooks can have an impact on shaping and constructing social realities for the learners (Byram, 2008; Dervin et al. 2015; Kramsch, 2021; Risager, 2021).

Accordingly, Dervin et al. (2015) argue that the visuals and textual representations in school textbooks have the potential “to influence students’ identities and perceptions of the world” (p. 38). Although there is a myriad of textbook analyses that focused on cultural content, only few of these studies have researched textbooks’ cultural representations with a comparative dimension, especially in non-European contexts (Azimzadeh, 2022; Chapelle, 2014; Dehbozorgi et al., 2014; Gray, 2013; Risager 2018; Sercu 2002; Wenninger and Kiss, 2013). Therefore, this research aims to analyse the representations of culture, society, and the world in English and French language textbooks used in Algeria, an African context. The research will offer an account of the cultural representations in foreign language teaching materials in Algeria, and a contribution to the field of cultural education and teaching materials analysis in general. It will also contribute to the field of child learning as the analysed textbooks are addressed for middle school children and they are capturing cultural content at a time of crucial developmental stage. That is, the cultural content of the textbook might affect children’s cognition, social, and emotional development.

Another reason for carrying out the present research arose because of two factors. On the one hand, recent changes in the field of language teaching and learning in Algeria to cope with globalisation, and on the other hand, the recently published national educational reforms in Algeria, which resulted in the design of new foreign language textbooks (known as the second-generation textbooks). First, Algerian foreign language teaching is regulated by the law of orientation for education (2008), which stresses the role of the school in helping learners to acquire at least two foreign languages, mainly French and English. It also specifies the place and rationale of teaching foreign languages in Algerian schools “as a way of opening to the world, and as a means to access knowledge, exchanges, and communication with other foreign cultures and civilisations” (Law of Orientation, 2008, p. 32, my translation). This foreign language policy stipulates that foreign language education should allow the pupils to have access to universal knowledge and to participate in intercultural communication. In addition, this policy document also guides the production of National Education curricula, teachers’ guidebooks, and student-textbooks. In 2016, Algerian national middle school curricula named as second- generation were launched which led to the production of new foreign language textbooks. This new curriculum also centralises its focus on promoting “openness to the world and intercultural communication” (National Foreign language curriculum, 2016, p.5). However, there are no previous comparative studies of the cultural representations of the recently published French and English foreign language textbooks. Therefore, this research found its rationale in the necessity to explore the cultural representations of these recently published French and English language textbooks, and

comparatively analyse their approach to cultural representation. These textbooks were designed by the Algerian Ministry of Education as part of recent educational reform launched in 2016, and the textbooks included in this research were published between 2016 and 2019. To add depth and richness to the study, this research also examined how culture is conceptualised in the policy documents and how it is perceived by their receptive language teachers.

The selection of foreign language textbooks used in Algerian context is mainly due to my interest in the socio-educational context of the country and the tension that arose between French and English in Algeria in the last few years. This research investigates the cultural representations in foreign language textbooks designed in Algeria, a North African, Islamic country (by majority) with complex socio-cultural and linguistic characteristics. The decision to focus on French and English, is mainly because these two languages are the two most prominent foreign languages in the Algerian education system. The growing role of English as the dominant language of international communication is undeniable (but by no means the only one). French is also considered an international language, and Algeria as a former French colony has always given the French language a prominent place in its educational system.

Another key factor that triggered my interest in conducting this research in the Algerian context focusing on these two languages, is the politicised competition between the English and French languages in Algeria. As will be discussed in Chapter 2, French is an FL (foreign language) in the Algerian curriculum, but it has a different history in Algeria to English and it acts as a second language and a gatekeeping mechanism to higher education. Recently, the Algerian President Abdelmajid Teboune said “الفرنسية غنيمة حرب بل كن اللجالي في ظل غة عليية” “French is a booty of war, but English is an international language.” There is also a prospective plan for promoting the teaching of English in Algerian primary schools. This demonstrates the ideological discourses associated with English language as a global language and a proxy to French ex-colonial language (Jacob, 2019; Jacob, 2021). Therefore, the particularity of the context and the ideological status of these two foreign languages along with the national languages may reveal an appealing data for a comparative analysis of their cultural representations.

1.3 Research questions and aims

This qualitative research intends to find answers to the following questions:

RQ1: What representations of culture, society, and the world do the Algerian English and French school language textbooks portray?

RQ2: Do the English and French language textbooks have similar or different approaches to the representation of culture, society, and the world? How?

RQ3: How are the representations of culture, society, and the world defined and conceptualised in the foreign language policy documents?

RQ4: How do English and French language teachers perceive the representations of culture, society, and the world in the textbooks?

The first question aims to explore the cultural representations (including the representations of culture, society, and the world) of the English (EFL) and French (FFL) language textbooks. The second research question includes a comparative dimension, which involves the comparison of the findings from the EFL and FLE textbooks' analyses to find out their similarities and differences in their approach to cultural representation. To triangulate with the textbook findings (Creswell, 2014), a set of policy documents and teachers' interviews were analysed. The third question aims to examine how culture is conceptualised within the Algerian foreign language policy documents. Finally, to better understand how culture is approached in Algerian foreign language education, it is important to explore beyond the representational aspect of culture in textbooks (Kramsch, 2013; Sercu 2002). Hence, the final research question intends to examine how both French and English language teachers perceive the cultural representations of the textbooks. This research employed qualitative content analysis and an adapted version of Risager's (2018) five dimensions framework for textbook analysis to inform the Critical discourse analysis perspective adopted to analyse the textbook data and guide the analysis of the policy documents and teachers' interviews.

1.4 Significance of the study

There are several reasons that make this research significant: theoretical, contextual, and methodological.

First, there is a plethora of textbook analyses of cultural content in language textbooks, but each of these studies focus on analysing textbooks of one language (Koster & Litosseliti, 2021; Risager, 2021). English has a very dominant position among the world's languages, and the number of textbook analyses for English is larger than other languages (Risager, 2018). Most of these studies are conducted in English language contexts (EFL, ESL, ELT, and ELF), with few studies looking at other foreign languages, such as French. In her recent monograph, Risager (2018, p. 6) highlights that there are some important works investigating the cultural representations in language textbooks "but the great majority take their point of departure in one specific language". Textbook analysis research

should be founded in studies including many languages as “...they exemplify different traditions and perspectives” (ibid, xi). Working with different languages will help the field of materials analysis “...to establish a greater coherence and interchange of ideas and methods” (ibid, p. 6). There are very few studies working on culture representations in different languages within the same research, and Risager’s (2018) work is one of the most influential research projects that covered many languages. Most of the literature on the subject analyse cultural content in textbooks of one foreign language, and the results are likely providing a more language specific view. Unlike this tendency in literature, this research expands the scope to two foreign languages namely, English and French, to provide more insightful account of cultural representations in the Algerian foreign language textbooks. By analysing the cultural content of two foreign language textbooks, and investigating teachers’ views about the textbooks, and analysing few policy documents related to the Algerian foreign language education; the research will highlight potential similarities and differences in the two languages and contribute to theorising their approach to cultural representation.

Second, most of the very few multilingual studies that focused on analysing cultural content of language textbooks were situated in the context of Europe. Moreover, the textbooks that formed the corpus of analysis in these multilingual textbooks’ analysis are mostly global textbooks (Risager, 2018), that is language textbooks that are distributed globally. Therefore, it is deemed necessary to analyse textbooks of more than one foreign language in a single work in other non-European contexts. As Risager (2018) claims, multilingual textbook analyses are scarce in African contexts and more research is needed. In this research the focus is on analysing English and French language textbooks used in an African context, specifically in Algeria. Multilingual textbook analysis is limited to analysing global language textbooks, and there is a need to go beyond this tendency and include locally designed language textbooks in works involving the comparative cultural approach between different languages. In this research, the emphasis is on locally designed textbooks of two different languages, and this comparative analysis will likely contribute to the overall understanding of cultural representation across languages in Algeria as a multilingual setting.

Furthermore, this research is also significant as it is the first comparative study analysing the cultural representations of the recently published English and French language textbooks issued under the 2016 Algerian middle school curriculum (known as second-generation textbooks). It is also the first research to adopt all the five dimensions of Risager’s (2018) theoretical framework for textbook analysis with an intention to extend the framework and provide a more local and context specific perspective. As Risager’s (2018) framework was originally employed to analyse the globally

designed language textbooks issued for use in European contexts, it had to be adapted to cater for the locally designed textbooks. The very few studies that adopted Risager's (2018) framework limited its use for textbook content analysis. However, this research extends the usage of the framework to examining the policy documents and understanding the insights of the Algerian teachers of French and English about the cultural representations in the respective textbooks. Hence, this research offers a local insight and contribute to the advancement of this framework by addressing the culturally specific representations related to the Algerian context. It will also suggest some emerging themes under each of Risager's (2018) five dimensions that future researchers can adapt jointly or separately to analyse their context-specific textbooks, teachers' insights, and policy documents.

Finally, many international organisations for human rights such as UNESCO call for the urgency of promoting inclusive and diverse cultural education around the world (UNESCO, 2017). Practitioners and researchers have also emphasised the value of inclusive foreign language materials and teachers' pedagogy to prepare learners for the global demands and diversities (Koster and Litosseliti, 2021; Sunderland, 2001). This research is significant as it responds to these calls and accounts for the representation of diversity and inclusivity in foreign language textbooks in Algeria. It also participates in raising the awareness of the participated teachers towards the importance of inclusive pedagogy for their learners. In the literature, the few studies that comparatively examined cultural representation in foreign language textbooks have not considered the concepts of global citizenship and inclusivity. However, the present study provides a holistic picture of the cultural representations of the selected textbooks, incorporating global citizenship, transnational relations, post-colonial representations, and socio-cultural identities (gender, social class, disability, and ethnicity).

1.5 Thesis structure

This thesis is divided into seven chapters, including this first introduction.

Chapter 1, this first chapter provided the main factors that contributed to the conduct of this study, explaining its rationale, main research questions, objectives, and methodological underpinnings. It also highlighted the significance of this research.

Chapter 2, Literature review, sets out to contextualise and define the main concepts of this research and the theories informing the present research. The chapter also reviews critically other textbook analysis frameworks, presents Risager's (2018) theoretical framework, and how it was employed in

this study. In addition, a brief account of the socio-educational context, and the teaching of foreign languages in Algeria will be provided to contextualise and further substantiate the rationales for conducting this research. Finally, the chapter will present a review of related subject literature to clarify the research's position within the field of culture, language learning and teaching, and textbooks analysis in terms of theory, practice, and research.

Chapter 3, Research methodology will present the overall methodology and research design. The chapter will provide an overview of the research approach and paradigm to rationalise the choice of a qualitative interpretive approach. The research design, including data collection tools, piloting, procedure, and data analysis method will be explained. The textbook corpus and the tools for gathering and processing textbook data will be described. The approach of presenting the findings and the issues related to rigors, ethical considerations, researcher's positionality, and trustworthiness will be addressed.

Chapter 4 and 5 are devoted to present the findings related to the analysis of the cultural representations of the English and French language textbooks. The fourth chapter will provide answers to the four main research questions related to the cultural representations of the two English language textbooks. The fifth chapter will present the findings related to the cultural representations of the French language textbooks.

Chapter 6 will provide answers to the comparative dimension of this study by addressing the similarities and differences between the cultural representations of the French and English language textbooks triangulated with data obtained from the analysis of the policy documents and the teachers' interviews. It also encompasses a discussion of the main findings considering the theoretical underpinnings, the reviewed literature, and the research questions guiding this research.

Chapter 7, General conclusion, provides a summary of the key findings, highlights the contributions added to the literature, explains the limitations of this research, and provide suggestions for further research, and presents the main conclusions and implications.

Chapter 2 Literature Review

2.1 Introduction

This chapter aims to explain the key theoretical foundations and to critically review some recent empirical studies to situate this research in the wider literature. To address these purposes, this chapter is divided into three broad parts. The first part aims to provide a theoretical conceptualisation of culture and cultural representation in foreign language education. It encompasses a discussion about culture and intercultural approach, textbook as a social discourse and its potential effect on young learners' identity construction, as well as reviewing some of the main theoretical frameworks for analysing textbooks. It also explains the key components of Risager's (2018) theoretical framework for textbook analysis, and an understanding of teachers' beliefs as employed in this study. The second part intends to contextualise the study through an overview of the Algerian socio-educational backgrounds. It addresses the complexities around the relationship between languages and cultures that led to framing cultural representations in the Algerian foreign language education. The third part aims to review relevant literature and conclude with the research originality, significance, and contributions.

2.2 Cultural Representation in Foreign Language Education

2.2.1 Conceptualising Culture

Culture is a vague concept that might be defined differently from different perspectives. Due to the multifaceted nature of culture, defining and explaining it can be a daunting task (Byram and Grundy 2003, Risager 2006, Spencer-Oatey and Franklin 2009). Defining culture received a considerable importance in the literature, but it is worth noting that the definition of culture changed over the years. In the past, culture was regarded as fixed and static, and always related to countries or geopolitical boundaries. Nowadays, with the influence of globalisation, culture is more likely perceived to be flexible, dynamic, heterogeneous, and fluid discourse (Baker 2015, Holliday 2013, Kecskes 2004, Pretceille, 2017). Although in this study I take the recent conceptualisation of culture as discourse, the traditional perspectives will be reviewed to contextualise the evolution of culture.

There is a myriad of definitions of culture proposed by researchers in the field of culture, ethnography, and anthropology. It is impossible to review all the definitions of culture, but a few

definitions that marked the change and the shift in the conception of culture will be reviewed. Kroeber and Kluckhohn (1952) collected and reviewed around 164 definitions of culture. On their part, they mentioned that culture includes artefacts, material objects and knowledge about their purpose and usefulness for a particular group. Their definition also highlighted that culture is not natural, but rather a product of human intelligence which is learned and transmitted from one generation to the other within a particular group or community. In 1976, Edward Hall introduced the iceberg analogy of culture, which was later developed and explained further by different scholars. Culture has been likened to an iceberg because it includes both visible and invisible components. Like an iceberg, part of culture is above water (the tip of the iceberg), meaning explicit and visible. The deep or hidden culture which is not easily identified is likened to the deep part of the iceberg which is below water and out of sight. The terms deep culture/ surface culture, or big C culture/small c culture came into picture and became recurrent in the literature (Lee 2009, Paige et al., 1999, 2003, Peterson 2004). Deep culture refers to values, beliefs, and norms; while the surface culture includes cultural artefacts such as music, architecture, food, fashion, and art (Scollon and Scollon, 2001; Shaules, 2007). Some of these definitions focused more on the physical aspect of culture such as products and artefacts while others highlighted the more cognitive and social side of culture.

National Standards for Foreign languages (2006), defines culture in terms of (1) perspectives, (2) products, and (3) practices (ibid; 2006). Firstly, 'perspectives' refers to the shared ideas, attitudes, beliefs that constitutes a society's framework and world's views. Secondly, 'products' is more about cultural artefacts, inventions, and any kind of physical, and visible innovations of a society (ibid). Thirdly, practices and it entails norms, traditions, and rules, expected and appropriate behaviours for any given group of people that can be constructed and reconstructed. However, this categorisation of culture into three Ps falls under the essentialist perspective.

Culture is also approached as an ideology, or as a community membership. Hofstede (1984, p. 51) stated that "culture is the collective programming of the mind which distinguishes the members of one category of people from another". In the same vein, Kramsch (1998, p. 127) defined culture as "a membership in a discourse community that shares a common social space and history, and a common system of standards for perceiving, believing, evaluating, and action". In other words, these two quotes highlight that culture is a system of knowledge shared by a group of people, and it allows them to relate themselves to their social environment. Similarly, Cortazzi and Jin (1999, p.197) define culture as "the framework of assumptions, ideas and beliefs that are used to interpret other people's actions, words, and patterns of thinking". Culture constitutes a framework through

which individuals construct their meanings and interpret other people's behaviours. Additionally, Spencer-Oatey (2008, p. 3) defined culture as "basic assumptions and values, orientations to life, beliefs, policies, procedures, and behavioural conventions that are shared by a group of people, and that influence (but do not determine) each member's behaviour and his/ her interpretations of the "meaning" of other people's behaviour". Spencer-Oatey (2009) highlighted a crucial element about culture which is that culture influences people's decisions and behaviours, but it does not determine them. It is important for everyone to be aware that some of their ideas, beliefs, and choices might be culturally biased.

Nowadays, people tend to talk about universal norms and even about a universal culture or a world culture. Globalisation has led to a decline in cultural differences, and there is no homogenous culture that is totally different from all other cultures around the world (Holliday, 2013). Hence, the conception of culture shifted from a perception of culture as associated to a nation, physical space, and geographical boundaries to a more flexible and fluid conception of cultures that considers individual choices and how well they associate themselves with groups, societies, and cultures. Accordingly, Zotzmann (2006) explains that "today modern states have to accept this multicultural reality and therefore need to go beyond nation-based identifications and politics and embrace hybridity, heterogeneity and difference" (p. 69). That is, the traditional meaning-oriented notion to culture had been criticised and a notion of 'culture as a social practice' has been emerged, taking a plural form (Risager, 2006). In his monograph, Baker (2015, p. 56) suggests that culture as "something that we 'do' rather than something that we 'have'. This means that culture is a set of practices whose social aspects can be negotiated and reconstructed by individuals because of either internal, or external factors (House, 2007; Spencer-Oatey, 2012; Barrett et al., 2013). In applied linguistics research, culture is viewed as a dynamic construct rather than a static (Kiely et al., 2006, Holliday 2013). This dynamic and fluid conceptualisation of culture 'as a discourse of world views' serve the purposes of this research which intend to comparatively analyse the diverse cultural representations incorporated in the Algerian EFL and FLE textbooks.

2.2.2 Cultural Representations in Textbooks

Foreign language teaching has known many phases that advocated different methods for teaching and learning a foreign language. With every new method, the purpose of teaching and learning a foreign language changed, and even the resources and materials used in the language classroom were designed and adapted to suit the needs of the learning and the teaching goals (Liddicoat and Scarino, 2013; Sercu et al., 2005). As the most popular teaching material (Nordlund, 2016; Gray,

2013), textbooks have been the focus of education authorities, textbook designers, researchers, and teachers' attention (Sercu et al., 2005; Liddicoat and Scarino, 2013; Richards, 2014; Risager, 2018). Their concern is to try to design the best textbook that will make the process of learning and teaching a language easier and effective (Harwood, 2014). Their suggested textbooks should have "an acceptable level of quality, usefulness, and appropriateness for the context and people with whom they are being used" (Tok, 2010, p. 509; Gharbavi and Mousavi, 2012; McDonough and Shaw, 1993).

There are two perspectives for assessing the appropriateness of textbooks: evaluation-oriented and cultural-oriented perspectives (Harwood, 2014; Weninger, 2021). On the one hand, the evaluation-oriented perspective view textbooks from the pedagogical approach, assessing its various components for addressing the teaching and learning objectives (Cunningsworth, 1995; Harwood, 2014; McDonough and Shaw, 1993; Rodrigues, 2015). Rodrigues (2015, p. 94) claims that "textbook evaluation research provides teachers with valuable information to guide the textbook decision-making process and helps them familiarize with its weaknesses and strengths to improve various aspects of the teaching program". That is, textbook evaluation research allows teachers and researchers to detect the weaknesses of the textbook and prepare additional materials to support any limits in the textbook.

On the other hand, the cultural-oriented perspective, as related to the purposes of this research, is more concerned with analysing the cultural representations included and/or excluded, and the diversities incorporated in the textbook (Canale, 2016; Gray, 2010; Harwood, 2014; Cortazzi and Jin, 1999; Weninger, 2015; Weninger, 2021). With the awareness of intercultural integration in education studies and language pedagogy, textbook studies have explored not only the target culture, but how international cultures are portrayed (Rodrigues, 2015, p. 65; Risager, 2018; Siddiqie, 2011). That is, cultural content of FL textbooks should go beyond the target culture, to offer a more global insight, by including international cultures (Kramsch, 2013; Risager, 2007). This study is positioned under the cultural-oriented perspective to textbook analysis.

As mentioned in the introduction, the purpose of this study is to comparatively explore cultural (society, culture, and the world) representations in the Algerian French and English language textbooks. Hence, conceptualising the meaning of representation is important. In general, representation is the ideological ways of seeing the world, society, and culture (Risager, 2018). It is about using language to talk or write about something, someone, and/or events (Montgomery, 1995; Sunderland, 2004). In his monograph "*Representation: Cultural representations and signifying practices*," Hall (1997) views representation as "the production of meaning through

language, discourse and image” (p.47). That is, the meaning of reality is shaped by the different multimodal discourses produced or constructed about someone or group of people, something, and/or social events.

According to Hall (1997), there are three main approaches to studying cultural representations: 1) reflective, 2) intentional, and 3) social-constructionist approach. In the first reflective approach, he suggests that language is “like a mirror” reflecting the meanings of realities that have been existing in the world (Hall, 1997, p. 24). In the second intentional approach, he infers that a speaker or writer’s intention is clearly expressed through language, and it does not have any underlying meaning beyond the represented discourses (ibid). However, these two approaches can be problematized because of their mere emphasis on the literal meanings of representations, and they also ignored the possibility of constructing various meanings from one representation. Unlike the reflective and intentional approaches, social-constructionist approach enables a co-construction of meanings in which a producer has their meanings and consumers construct various meanings in situated-contexts (Hall, 1997).

This research follows the social-constructionist approach to conceptualising cultural representations in school language textbooks. The rationale from choosing this approach emanates from the fact that textbooks are never neutral, and indeed represent a particular understanding of society, culture, and the world that can be read from different perspectives (Gray, 2013; Risager, 2018). They are “powerful cultural artifacts” (Gray, 2013, p. 5, Dervin et al, 2015) that extend beyond their primary pedagogical goal (Thornbury, 2013; Sunderland, 2015). They serve as “vehicles for prevailing ideologies, social and cultural values, traditions, norms, and knowledge” (Dervin et al, 2015, p. 40). In other words, the visual and textual representations of textbooks are embedded with political, social, racial, gendered, and cultural meanings of the world. With the politics of cultural representations in textbooks, researchers can analyse how the world is shaped and represented, why it is shaped in that way and who informs the reality represented (Gray, 2013). This can be identified through the different linguistic and visual arrangement of the textbook in relation to issues of culture, diversity, and education (Montgomery, 1995). As will be discussed in 2.2.6, the visuals and literary narratives in school textbooks might have the potential to influence students’ cognitive, emotional development, social identities, and perceptions of the world (Dervin et al, 2015).

2.2.3 Intercultural approach to culture in FLE

Globalisation and its influence on the field of education, is leading to a reconsideration of the intercultural dimension in foreign language teaching and learning. Understanding the nature of interculturality and what it entails will make its development more of an achievable goal in foreign language education. Deardorff (2009) highlights that defining interculturality is challenging (see also, Portera, 2008; Layne et al., 2015), but it mainly refers to the interaction between two or more cultures. This may refer to the process that occurs when people communicate with each other from different linguistic and cultural origins. According to Spencer-Oatey and Franklin (2009, p.3) “an intercultural situation is one in which the cultural distance between the participants is significant enough to have an effect on interaction/communication that is noticeable to at least one of the parties”. In other words, interculturality is not only concerned with communication between individuals, as it is also manifested by different means which involve the presence of two or more cultures in any work of art such as films, literature (Sercu et al., 2005). Despite the use of different terminology in the literature about interculturality, many scholars (Byram 1997; 2008, Deardorff, 2009; Fantini 2009; Risager, 2006) agree that there are competences, outcomes, and skills that an individual needs to cope with intercultural communication requirements. Fantini (2009, p. 458) defines intercultural communicative competence as the “complex abilities that are required to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself”. Intercultural approaches to language teaching recognise linguistic and cultural diversity as a reality in the world; and this raises the need to develop ways of coming to understand and work with linguistic and cultural diversity. The intercultural approach “trains learners to be ‘diplomats,’ able to view different cultures from a perspective of informed understanding” (Corbett, 2003, p. 2). In other words, the intercultural approach values the learners’ native culture (s), the target language culture (s), as well as international cultures.

Many scholars and researchers agree on the fact that there exists an inextricable bond between language and culture, and that language cannot be taught in a vacuum (Kramsch 1993, Bennett 1993; Rashidi and Ghaedsharafi, 2015). For example, Bennett (1993) emphasises that, learning a foreign language means a lot more than the mere acquisition of linguistic competence, because learning a language without its culture is a way of becoming a ‘fluent fool’. He explained that a ‘fluent fool’ is “someone who speaks a foreign language well but does not understand the social or philosophical content of that language” (Bennett, 1993, p. 9). Consequently, many educational institutions and policy makers are stressing the need for an intercultural education, but the big concern is how to develop intercultural education in language teaching. What are the means and

materials to be used to develop intercultural education? (Dervin and Liddicoat, 2013). Foreign languages are taught and learned for the sake of communicating with people from another linguistic background and likely another culture(s). Byram (1989) asserts that language is context dependent as its function is defined according to the context in which it is used. Although there is a debate about the cultural dimension of language teaching, the interrelation between language and culture cannot be denied. Byram (1989, p. 42) suggests that “language learning is culture learning and consequently...language teaching is culture teaching”. The target of foreign language teaching is a learner that have the “individual’s ability to communicate and interact across cultural boundaries” (Byram, 1997, p. 7). Byram and Parmenter (2012) in “The Common European Framework of Reference: The Globalisation of Language Education Policy”, a book reviewing the considerable influence of CEFR in several countries, explain how teachers and policy makers are trying to accommodate the recommendations of CEFR about cultural diversity. It has been influential as it provides insights for an education for globalisation, and its richness led many countries to adapt it as a basis for syllabus and curricula design.

Foreign language teachers are increasingly encouraged to opt for an intercultural education to develop both linguistic and intercultural competences of learners (Alptekin, 2002; Byram 1997, Corbett 2003). Intercultural education cannot be achieved by providing knowledge only, but it is a way of thinking, acting, and responding to cultural diversity (Liddicoat and Scarino, 2013). Intercultural education could be achieved by presenting teaching materials that involve learners to act and reflect on their culture, target culture(s) as well as other cultures (Klafki, 1997; Kumaravadivelu, 2008). Therefore, interculturality is a process of becoming more aware of one’s own culture(s) and other cultures around the world. One of the most difficult problems confronting foreign language teachers is the choice of adequate materials. Textbooks are one of the primary teaching materials in language classes, and the inclusion of intercultural features has been and still debatable. The kind of intercultural content to be included, and the way it should be presented to the learners are some of the major concerns of educationalists trying to design teaching materials that are likely to develop learners’ intercultural communicative competence. This entails reconsidering the aims and contents of language syllabi so that they facilitate understanding and construct new insights around cultural diversity (UNESCO, 2006). As discussed earlier in this section, the approach to cultural representation in foreign language education changed because of the evolving understanding of the relationship between language and culture. Following this evolvment and throughout the history of cultural textbook studies, many scholars suggested theoretical frameworks for analysing cultural content in foreign language textbooks. This will be the focus of the following section.

2.2.4 Theoretical Frameworks for Textbook Analysis

Many scholarly studies addressed cultural representation in foreign language textbooks since early 1960s (Risager, 2018; Sunderland et al., 2002). Although these studies are all interested in examining the cultural representations incorporated in textbooks, they have approached the topic from different angles. These different orientations can be summarised into four prominent perspectives. The first perspective links to studies that are interested in the geo-political orientation of the cultural content of the textbooks (Chen 2004; Lee, 2009; Liu, 2013; Sadeghi and Sepahi, 2017; Peterson 2004). These studies focus on identifying and quantifying which parts of the world are depicted in textbooks, including representations of 'national'/ 'foreign' countries and cultures (mostly national cultures). Second, there are studies that focused on analysing the key cultural themes and topics covered in language textbooks. The textbook analyses in these studies are often based on pre-determined lists of cultural themes that are mainly related to the traditional static definition of culture (see e.g., Hanashiro, 2016; Keles and Yazan, 2020; Tajeddin and Pakzadian, 2020; Matsuda, 2002; Yamanaka, 2006). The third orientation refers to studies that have shifted their focus from language and culture to culture and discourse. These scholarly works tend to focus on the cultural politics of language textbooks, identifying issues of ideology and power relations, visibility and invisibility of different socio-cultural identities (gender, social class, ethnicity) (see e.g., Gray, 2010; Gray, 2013; Risager, 2018; Risager, 2022; Shardakova and Pavlenko, 2004; Setyono and Widodo, 2019; Thompson, 2013). In the fourth perspective, the studies are more oriented towards assessing the potential of textbooks in promoting intercultural learning and developing intercultural communicative competence among learners (see e.g., Chen and McConachy, 2021; Doudi, 2021; Rabehi, 2021; Siddiqie, 2011; Young and Sachdev, 2011; Yassine, 2015). In this final orientation, studies have also developed interests on the representation of global citizenship and issues like climate change and sustainable development in the textbooks (see e.g., Risager 2022; Risager, 2018). The present study falls under the third and fourth orientations of textbook studies, and it aims to compare the cultural representations of four foreign language textbooks and analyse their ideological and political significance in promoting inclusive education and global citizenship.

These diverse orientations to the analysis of culture in foreign language textbooks resulted in multiple theoretical frameworks, including cultural thematic checklists, categories, and dimensions. These frameworks differ in their approach to culture and the analysis of cultural content in textbooks. Some scholarly works favour checklists, others favour themes and theory-oriented readings, while some depend on different frameworks and develop them further (Byram, 1993; Risager, 2018). The following sub-sections present and discuss the recurrent theoretical

frameworks prominently used in the field of culture and textbook analysis. I will focus mainly on eight influential models that informed my understanding of cultural representation in foreign language textbooks.

➤ **Big C and small c Culture**

Big C and small c Culture is a widely used 'simplistic' distinction of two types of culture which originated from American Anthropology (Risager, 2022). Culture with big C stands for geography, history, architecture, literature, and other forms of artistic production (Peterson, 2004). Culture with small c refers to cultural norms, food, clothing style, behaviour, and values (Lee, 2009). Several researchers have based their understanding of culture on these two distinctions, and it was developed further into a theoretical framework for textbook analysis (see e.g., Chen, 2004; Lee, 2009). This framework has later resulted in several checklists for analysing cultural themes and thematic categories in different language textbooks used around the world (e.g., Chen 2004; Lee, 2009; Peterson 2004). It was extensively used across the literature; in some studies, it is used as the sole framework of analysis while in others it is used in combination with other theoretical frameworks (Chen, 2004; Liu, 2013; Sadeghi and Sepahi, 2017). For example, Liu and Laohawiriyanon (2013) examined the cultural content of Chinese higher education textbooks using an analytical model based on 19 themes adapted from Chen (2004) and Lee (2009) frameworks. On the one hand, Chen (2004) examined Chinese students' attitudes towards cultural themes in EFL textbooks. She suggested nine themes under the small c (daily routine, lifestyle, holiday, food, gesture, weather, greeting, customs, and values); and seven themes under the big C (music, social norms, education, economy, politics, history, and geography). On the other hand, Lee (2009) proposed a framework of 22 big C themes and 26 small c themes to analyse the cultural content of Korean EFL textbooks. Although these frameworks enable identifying the various cultural themes and topics incorporated in language textbooks, their theoretical underpinnings limit the understanding of culture to merely small c and big C distinctions that emphasise a static quantifiable and homogenous status of culture.

➤ **Kachru's 1985 Three Circles Model**

This model is also known as the Kachruvian paradigm of World Englishes due to its influential prominence in examining the spread of English. The three circles model has extensively been documented in Kachru's various publications (1990, 1992a, 1992b). It is originally meant to address the division of English-speaking communities into inner (native-English speaking countries such as USA and UK), outer (British colonial countries such as Malaysia and Kenya) and expanded circles

(English as a foreign language such as Algeria, Japan). These circles signify “the type of spread, the pattern of acquisition, and the functional domains in which English language is used across cultures and languages” (Kachru 1985, p.12). This model was then adapted and employed to analyse cultural content preferences (inner, outer, or expanded) in ELT textbooks (see e.g., Hanashiro, 2016; Keles and Yazan, 2020; Tajeddin and Pakzadian, 2020; Matsuda, 2002; Yamanaka, 2006). For example, Yamanaka (2006) conducted a study in Japan to identify which countries are represented in high school English language textbooks based on Kachru’s concentric model. Recently, Tajeddin and Pakzadian (2020) analysed the representation of inner, outer, and expanding circle varieties and cultures in global ELT textbooks. While Kachru’s model provides valuable distinctions of countries and cultures in English language textbooks, it has been eloquently criticised for its mere focus on the native-speakerism dichotomy of looking to cultures and languages (Mollin, 2006). In this global era, the question is no longer which ‘native’ language countries or foreign countries are incorporated in language textbooks, but how well they promote a more international and intercultural dimension to foreign language education (Adaskou et al. 1990- Cortazzi and Jin 1999). Moreover, this model ignores the rise of Lingua franca perspective and translanguaging notion in which borders between languages and cultures are not restricted to the native-speakerism dichotomy.

➤ **Adaskou et al (1990) Model**

Adaskou, Britten, and Fahsi (1990) presented a cultural model that categorized culture into four dimensions which they named as “senses”. They emphasised that culture has four meanings. Aesthetic (related to big C such as music, cinema, and media), sociological (linked to culture with small c such as family life and customs), semantic (related to the conditioned perceptions about a specific culture) and pragmatic (or sociolinguistic such as paralinguistic codes) senses (ibid). Few studies adapted the framework for the analysis of cultural content in foreign language textbooks (Rajab and Ketabi, 2012; Tajeddin and Teimournezhad, 2015). For example, Rajabi and Ketabi (2012) analysed the prominent cultural aspects in Iranian EFL textbooks using this framework. They believe that the framework is suitable for non-native speakers of English to analyse the cultural components of EFL textbooks based on the four meanings of culture. However, Tajeddin and Teimournezhad (2015), in their analysis of intermediate Iranian ELT textbooks, found that only aesthetic and sociological senses of Adaskou et al.’s (1990) framework are useful as they tend to be “more culturally laden” than the other senses. Adaskou et al.’s (1990) framework seems to be vague and provide little explanations of how the four senses of culture can be examined. It also sticks with the essentialist definition of culture in which other cultural and intercultural values are not targeted. It mainly covers some specific

cultural components such as media and literature and ignores other power-oriented cultural topics.

➤ **Risager (1991) Model**

Risager (1991) offers a thematic analysis model that consists of four analytical categories for examining cultural content of language textbooks:

1-The micro-level-phenomena of social and cultural anthropology: The social and geographical definition of characters; material environment; situations of interaction; interaction and subjectivity of characters: feelings, attitudes, values, and perceived problems.

2-The macro level-social, political, and historical matters: broad social facts about contemporary society (geographic, economic, political, etc.); broad socio-political problems (unemployment, pollution, etc.); historical background.

3-International and intercultural issues: comparisons between the foreign country and the pupils' own; mutual representations, images, stereotypes; mutual relations: cultural power and dominance, co-operation, and conflict.

4-Point of view and style of the author (s). (Risager, 1991, p.182)

These analytical categories were employed by numerous studies of cultural content in foreign language textbooks (Ede, 2012; Mar-Molinero, 1992; Sercu, 2000). In her analysis of German textbooks, Sercu (2000) demonstrated how she developed Risager's (1991) framework, by adding more analytical themes and considering both quantitative and qualitative approaches. She introduced thirty-three themes that constitute the cultural content of textbooks (such as religion, multiculturalism, animal, language, and family). Her framework is designed primarily for describing and evaluating the cultural content in language teaching materials in terms of their capacity to develop intercultural communicative competence. However, Gray (2010) criticised her approach of listing cultural themes and ignoring others which makes it fall under the essentialist approach to culture. To conclude, Risager's (1991) model looks more at the thematic analysis of the cultural content in language textbooks, considering the cultural, intercultural, and power relations analysis. In her recent monograph, Risager (2018) claims that her 1991 model is simplistic, but it remains useful. Yet, it does not emphasise the global citizenship and transnational dimensions of culture that are recently growing in the field of language education.

➤ **Byram (1993) Cultural Evaluation Criteria**

In his analysis of cultural content of French, German and English textbook analysis, Michael Byram offers a list of minimum content evaluation criteria (Byram, 1993). In Byram's view, this list of minimum content consists of a set of eight cultural categories that are important for culture teaching in foreign language textbooks, and they are as follows:

- 1-Social identity and social groups (social class, regional identity, ethnic minorities)
- 2-Social interaction (differing levels of formality, as outsider and insider)
- 3- Belief and behaviour (moral, religious beliefs, daily routines)
- 4-Social and political institutions (state institutions, health care, law and order, social security, local government)
- 5-Socialization and the life cycle (families, schools, employment, rites of passage)
- 6-National history (historical and contemporary events seen as markers of national identity)
- 7-National geography (geographic factors seen as being significant by members)
- 8-Stereotypes and national identity (what is 'typical', symbols of national stereotypes) (Byram, 1993, p. 36)

This model was later adapted by the Common European Framework of references for languages (2001) in relation to socio-cultural aspects of foreign language education. Although Byram's (1993) framework offer an explicit theoretical discussion of the thematic categories to cultural content in textbooks, it lacks a consideration of the problem-oriented and power-sensitive aspects (Risager, 2018).

➤ **Byram (1997) Intercultural Communicative Competence Model**

Byram (1997) designed a model of intercultural communicative competence that translates interculturality into objectives applicable to foreign language education. Byram's intercultural communicative competence is an expansion of Hymes' notion of 'communicative competence' in foreign language teaching, as Byram adds to it the intercultural competence. He claims that intercultural communicative competence requires learners to acquire knowledge, skills, attitudes, and critical cultural awareness necessary to communicate in an intercultural situation (ibid). Byram criticizes the native speaker model as a point of reference for foreign language learners (Byram, 1997). That is, he maintains that foreign language education has the role of helping learners to

express themselves competently in the foreign language instead of trying to achieve a native-like competency. The model involves five interrelating competences which he labelled “savoirs,” and they are:

-Attitudes (savoir être): “curiosity and openness, of readiness to suspend disbelief and judgment with respect to other’ meanings, beliefs, and behaviours” (p. 34).

-Knowledge (savoirs): knowledge about one’s own culture (s) and of one’s own interlocutors’ culture (s) which is “knowledge about social groups and their cultures in one’s own country, and similar knowledge of the interlocutor’s country.” Secondly, “knowledge of the processes of interaction at individual and societal levels” (p. 35).

-Skills: Skills of interpreting and relating (savoir comprendre) which is the “ability to interpret a document or event from another culture, to explain it and relate it to documents from one’s own.” Skills of discovery and interaction (savoir apprendre/ faire), which is “the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real- time communication and interaction” (p. 52).

· Critical cultural awareness/ political education: (savoir s’engager) “an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one’s own and other cultures and countries” (p. 53).

He defines the required competences or savoirs in terms of a set of objectives that might be addressed in the language classroom via the teaching process or through curriculum planning. He also discusses the possibility of evaluating and assessing the extent of competency of the learners though he acknowledges that the assessment might be complex and problematic. The ideal ‘intercultural speaker’ that Byram’s model is promoting relate to someone who can participate and mediate in intercultural encounters. He/ she can approach other cultures with a more ethno-relative mind-set, appreciate other ways of being, and respond positively to the unfamiliar and value of other cultures. The intercultural speaker can analyse critically others’ cultural values and gradually de-centre and relativize one’s own cultural beliefs and practices.

Byram’s (1997) model of ICC offers a detailed outline of the competences that a foreign language learner needs to cope with the requirements of intercultural communication. However, this research aims to comparatively explore the cultural representation of French and English language textbooks. Additionally, Byram’s model was criticised for its adoption of a more static view of culture, nation-culture oriented, essentialist view of culture (Baker, 2015). The model is more

abstract and involves a process that will require a specific program with a goal of developing ICC and assessing its ongoing development (Spencer-Oatey and Franklin; 2009). Although it was specifically designed for the language classroom, it is difficult to deal with it in the classroom, unless the FL program is designed around the ICC model. Also, the nation-state ideology is omnipresent in this theoretical framework.

➤ **Cortazzi and Jin' s (1999) Cultural Categorisation**

In their growing interest in evaluating cultural content of foreign language materials, Cortazzi and Jin (1999) proposed the cultural categorisation framework. It primarily intends to examine the type of cultural content incorporated in foreign language materials and the potential of the included cultural content in developing learners' cultural skills. It categorises culture into three: source culture (learners' own culture), target language cultures, and international cultures. This model is widely employed in the literature until recent years and some of them developed it further (Silvia, 2015; Rashidi and Meihami, 2016; Tadjeddin and Teimournezhad, 2015). For example, Tadjeddin and Teimournezhad (2015) investigated the representation of culture in dialogues and reading passages in international and localised textbooks used in Iran. They added a fourth type to Cortazzi and Jin's (1999) model which they called "culture-neutral". It was used to cover content that does not belong to any of the other three types identified by Cortazzi and Jin (1999). They claimed that some cultural representations cannot be easily contributed to a specific culture (L1, TC, IC) such as the representation of family in a dialogue. Although this cultural neutral category seems useful, it is quite vague as some family-related dialogues can be contributed to certain cultures especially when affiliated names and the conversation's context were mentioned. Cortazzi and Jin's (1999) model provide a comprehensive framework of distinguishing cultural content in the textbook. However, it takes a traditional orientation to culture and draws three simplistic distinctions between cultures and countries, emphasising the nation-state dichotomy.

➤ **The Ps Framework**

In his book 'teaching Culture: Perspectives in Practice,' Moran (2001) suggested five dimensions of culture. It defines culture in terms of (1) perspectives, (2) products, (3) practices, (4) communities and (5) persons (ibid; 2001). First, perspectives refer to the shared ideas, attitudes, and beliefs that constitute a society's framework of world's views. Second, products and this covers cultural artefacts, inventions, and any kind of physical, and visible innovations of a society. Third, practices and this entails norms, traditions, rules, expected and appropriate behaviours for any given group of people. Fourth, Cultural communities which refer to "ways of relating to others, from interpersonal relationships to national bonds" (Hawkins, 2006, p. 868). Fifth, Cultural persons or

the individual members of a culture with their various identities and life histories (ibid, 2006, p. 868). This was not directly aimed to the analysis of culture in foreign language materials, but many researchers turned these five dimensions into a theoretical framework for textbook analysis and developed it further (see e.g., Ayu, 2001; Baleghizadeh and Shayesteh, 2020; Yuen, 2011). For example, based on Moran's (2001) five dimensions, Yuen (2011) developed a four Ps framework for the quantitative content analysis of cultural elements in Hong Kong secondary English language textbooks. He (2011, p. 459) states that culture can be conceptualized as "a system of code (*products*) used, to signify thoughts (*perspectives*), for communication (*practices*), by different people (*persons*)".

-*Product*: refers to cultural elements of in/tangible products such as entertainment, food, religions, education, paintings, and oral tales

-*Practices*, means the behavioural patterns of a specific society including information about daily life and dominant customs, use of personal space, forms of address, and rituals.

-*Perspectives*, encompasses the underlying norms and values, superstitions, inspirations, myths, and world views of a specific society.

-*Persons*, refers to popular individuals and fictitious or unknown people from a specific community.

The overriding purpose of the content analysis was the calculation of the frequency of *product*, *practice*, *perspective*, and *person* in the coursebooks, since, as demonstrated by Yuen (2011), the breadth of cultural dimensions in teaching materials can be established by frequencies (as cited in Baleghizadeh and Shayesteh, 2020, p. 7). Yuen's (2011) 4Ps framework employed by many studies to classify the cultural elements of textbooks in terms of products, practices, perspectives, and persons. However, it considers culture as a quantifiable object by limiting its meaning to specific cultural elements categorised under the four Ps. It also ignores the power-oriented and culture-sensitive topics in the lists of cultural elements. The 4Ps framework can only be used to quantify cultural elements represented in language textbook; yet answers to how they are represented (from the micro and macro level) cannot be achieved through this model.

To sum up, all proposals of models and theoretical frameworks for textbook analysis reviewed above are related to the multiple understandings of culture and its role in language education. Looking at the models mentioned above chronologically, it can be noted that the models evolved over time reflecting the changes in educational philosophy in conceptualising culture and contemporary discourses in society. However, most of the models reviewed above are based on

the traditional national paradigm of culture which emphasises the relationship between culture and the geopolitical borders of countries. Although the representation of national cultures remains dominant in most foreign language textbooks, it needs to be questioned and critically examined (Baker 2012, Risager 2018). In terms of language -culture relationship, most of the above models are based on the view of one language- one culture-one nation; looking to cultures as traditionally assigned to languages and state-nations. Some of them focus merely on assessing the development of intercultural communication in language materials and classrooms such as the model of Byram (1997). Following the demands of the growing digital world, the frameworks above lack a consideration of power-oriented topics and ignore the transnational and global citizenship elements to culture. Consequently, the present research draws on the literature on textbook analysis and is specifically informed by Risager's (2018) five dimensions model for textbook analysis. It provides a comprehensive theoretical framework for the analysis of language textbooks which considers the digital world discourses such as global citizenship. This framework will be explained in further details in the following section, considering its merits and weaknesses and areas that I further developed to fit with the purposes of my research.

2.2.5 Risager's (2018) Five Dimensions/Readings Framework

The decision about which cultural representation to include in language textbook is becoming an issue, and a recurrent question, and researchers in the field of education have different views about the so-called appropriate cultural content. Risager (2018) developed a framework in which she advocates the need of representing the world from aspects of (global and local) culture(s), society (ies), history (ies), transnational relations, and citizenship values, taking the Critical discourse analysis perspective. Risager criticizes the native speaker model as a point of reference for cultural representation in foreign language textbooks. That is, she maintains that an insight about diverse cultures in language textbooks might be helpful in developing learners' intercultural awareness (Dervin and Risager, 2014; Risager, 2018). She provided five dimensions or readings for analysing the cultural representations in foreign language textbooks:

1. Nation readings

The national studies reading focuses on the idea of the national and the national conception of the world. In Risager (2018) words, "...the national studies reading looks at instances where the textbook invites students to become aware of different countries or nations, and of national differences and similarities, and possibly reflect on their own national identity..." (p. 106). This includes the analysis of the national narratives, national identity, and discourses, for example, the

conception of the nation as a community with shared history. The national studies reading focuses on the concept of banal nationalism that Risager (2018) presented as follows “Banal nationalism finds expression in the many small everyday things that reminds us that the world is divided into nation states...” (p.61). She suggested several analytical questions in relation to the national studies reading, including the following questions used in the present research to guide the analysis of the English and French language textbooks used in Algerian middle schools:

- Which countries (nations/ states) are represented? (Dealt with, or just mentioned)
- Is the country of learning represented?
- How broad and varied are the representations? (Nature, economy, politics, etc.)
- Banal nationalism? Ethnic or political sense of the nation? (p. 66)

Risager (2018) highlights the importance of analysing which countries are represented in language textbooks, and how broad are the representations of these countries, therefore, the focus in the national studies reading in the present research is on identifying the geographical orientations of the textbooks in terms of the inclusion and exclusion of countries and nations. Moreover, the analysis looks at how much weight is given to the representation of the country of learning in textbooks, thus, the section also aims to identify if the country of learning is represented in the textbook, and how it is represented.

2. Post-colonial readings

The postcolonial studies reading suggested by Risager (2018) focuses on the representation of history in language textbooks. It looks at the contemporary significance of historical relations between dominating colonialist powers and dominated states. The following analytical questions are used in the postcolonial studies reading of the English and French language textbooks:

- How is the international history of target language countries, and of the target language represented? (References to colonialism and imperialism)?...
- How is the international history of the country of learning, and of the language of schooling represented? (References to colonialism and imperialism)?...
- Are historical relations between the target language country and the country of learning represented? (p. 163)

The Postcolonial studies reading is interested in the links between countries in terms of historical relations, and the contemporary significance of history. Therefore, the emphasis in the postcolonial studies reading in the present research is on the representation of history in the language textbooks.

3. Socio-cultural identities readings

According to Risager (2018) “Cultural studies includes these and other identity parameters such as gender, sexuality, race, class, caste, education, tribe, clan, religion, age, generation, lifestyle, etc.” page 130. The field of cultural studies is interested on the visibility of various kinds of identity. The emphasis in the cultural studies reading is on the unfolding of discourses in language textbooks about race, social class, gender, age, religion, and disability. School language textbooks have visuals and photographs of people. The choice and selection of characters, and identities included in textbooks needs to be questioned and analysed (Risager, 2018). The following analytical questions suggested by Risager (2018) were used to guide the analysis in the present research:

- What cultural identities are represented, and how? (Dealt with or just mentioned) (Class, gender, sexuality, race, ethnicity, religion, education, language, etc.)
- What social identities are represented, and how? (Dealt with, or just mentioned) (Celebrities, refugees, businesspeople, engineers, school children, homeless, journalists, etc.) ...
- Do parts of the textbook resemble other genres in society?... (p. 136)

In terms of identities, Cultural diversity in textbooks may refer to national, ethnic, linguistic, and religious diversity (Risager, 2018). There are several markers of social identity distinctions such as social class, ethnicity, gender, profession, religion, disability...etc. In this context, the analysis requires understanding how the textbook manages and deals with cultural and social diversity and differences in terms of representation of identities, and inclusivity. For example, an aspect of the representation of diversity (national, social, ethnic, and cultural) in textbooks is the naming practice. Textbook characters always have given names that are apparently deemed to be typical for certain ethnicities or nationalities (Risager 2018).

4. Citizenship readings

The focus of the citizenship education studies reading suggested by Risager (2018) is on whether the language textbook representations promote a sense of citizenship both at the national and the global level. “...the citizenship education studies reading is interested in whether the textbook

treats the students as citizens, and future citizens, who are engaged in society and its many issues and conflicts” (p. 106). This involves looking at the aspects of citizenship education that are covered in the textbook emphasising the national and global conception of citizenship. The analysis of the textbook is guided by the following analytical question suggested by Risager (2018): Are key problems of the world represented in the textbook? (p. 110). This includes looking at aspects such as climate change, inequality, conflicts, and migration. Moreover, the citizenship studies reading also looks at whether the language textbooks attempt to provide citizenship education and positions the learners as national and global citizens.

5. Transnational relations readings

All parts of the world are affected by transnational and global processes related to trade, communications, migrations, and climate change (Risager, 2018). The focus in the transnational studies reading suggested by Risager (2018) is to present an informed account of whether transnational relations are represented in the textbook? And how are these represented? Risager (2018) suggested the following guiding questions to analyse transnational relations in language textbooks:

- Are transnational organisations represented? (Companies, associations, communities, networks, etc.)
- Are transnational flow of ideas, discourses and practices represented? (Democracy, terrorism, music, global warming, etc.)
- Is transnational mobility or migration represented? (Travel, refugees, diasporic communities, or translations, etc.)
- Is (potentially) transnational digital communication represented? (Phone, skype, internet, social media, role-playing games, etc.)
- Is the target language seen as a transnational phenomenon? (a ‘world’ language) (p. 190)

The analysis looks at global connections involving “processes and practices that transcend national borders” (Risager, 2018, p 185). This involves looking at representations of transnational infrastructure and communication, transnational mobility, transnational organisations, transnational flows of ideas, discourses, and practices. Hence, this research employs Risager’s (2018) theoretical framework to explore comparatively the cultural representation of the French and English language textbooks used in the Algerian middle school context. This study is positioned under the cultural-oriented perspective to textbook analysis.

Risager’s (2018) framework has been criticised for its mere focus on analysing cultural

representations in foreign language textbooks. For example, Block (2019) states that the model “...lacks any attempt at audience-response research, which would complement the primarily text analysis approach. In other words, “we get analyses of textbooks as living artefacts, but we do not get a glimpse at how teachers, students and other language education stakeholders consume these textbooks” (p.660). To address these limitations, this research also includes an analysis of foreign language policy documents, and teachers’ interviews. These two data sources will give an idea of the top-down policy involved in the design of the textbooks, and how teachers as primary consumers perceive the textbook representations. Importantly, how these cultural representations found their way to textbooks. These additional data sources were meant to provide an in-depth and triangulated understanding of the philosophy surrounding cultural representation in Algerian foreign language education. The study also intends to extend Risager’s (2018) framework and address the culture-specific representations from three different perspectives: the design, the content, and teachers’ insights. In other words, this will demonstrate how the ideologies and agenda of the government are translated into socio-cultural content of textbooks and how these ideologies are interpreted by the teachers.

The model of Risager was designed specifically to analyse textbooks. Although Risager’s model is clear and detailed in terms of its theoretical standpoints, it is not straight forward in terms of how to apply it. There are very few guidelines of how it should be applied in analysing the textbook. Hence, I have adapted the framework to fit with the purposes of the present research. A selection of the analytical questions suggested by Risager were adapted for analysing the cultural content in the textbook. For example, the perspective of post-colonial studies reading of Risager’s (2018) model was turned into the representation of history in the present study corpus as it was the main recurrent theme. In addition, the main themes drawn from the textbook analyses were used as a guide for the design of the framework for interviewing the teachers and analysing the policy documents. The analytical questions suggested by Risager (2018) were used as a basis for the interview questions with some modifications added based on the textbook analysis findings (see Methodology Chapter 3). In summary, although Risager’s (2018) framework was useful, it was extended and modified to target the situated and context specific elements as well as to enable new themes to emerge from the data.

2.2.6 Potential impacts on young learners’ identity construction

The politics of cultural inclusion and exclusion in school textbooks have some potential effects on learners’ identity constructions. Identity, in this thesis, is viewed as fluid, constantly negotiated, constructed and re-constructed due to various external and internal factors (Guilherme, 2002; Osler

and Starkey, 2005a; Holliday, Kullman, and Hyde, 2012; Noels, et al., 2016; Croucher, 2017; Yang, 2018).

An inappropriate cultural content is likely going to promote cultural prejudices and stereotypes that learners might easily consider as a fact and a norm, and thus, absorb them in their learning. Mousavi (2012, p. 42) claims that culturally inappropriate “textbooks may have destructive effects on students’ personality”, and they can “contribute to the circulation of particular representations and stereotypes” (Canale, 2016, p. 225; Gray, 2013). For example, the inclusion of mainly local/native culture(s) in an English as a foreign language textbook may hamper learners from developing intercultural competence and develop the notion of ‘other’ as different from the ‘self’ (Byram, 2007; Liddicoat and Scarino, 2013; Rodrigues, 2015; Siddiqie, 2011). However, Mahmoud (2015) views this local perspective to culture in foreign language textbooks as appropriate for Arab Muslim learners to avoid the “serious threat of losing identity” and developing an attachment towards “Western beliefs and attitudes” (see also, Adaksu, Britten and Fahsi, 1990. Al-Asmari, 2008).

Accordingly, Byram (2008, p.71) maintains that “learners’ appreciation of the FL and culture(s) over their own, can lead them to reject their national/ethnic identity and try to imitate the dominant language group”. Taking Algeria as an example, Bouherar and Ghafsi (2021) argue that promoting the status of English and cultures of English-speaking countries, as more important than local languages and cultures may lead the Algerian learners to depreciate their national identity and adopt western attitudes and life values. According to Liddicoat and Scarino (2013, p. 86), textbook authors/editors may decide to exclude certain cultural aspects “to protect the learner from the perceived discomfort of encountering different ways of living in and viewing the world”. This culture of excluding certain international values in language textbooks may cause the problem of over-representation of one’s (local) culture in comparison to the other (foreign) cultures (Canale, 2016; Kiss, 2018; Liddicoat and Scarino, 2013; Pulverness and Tomlinson, 2014; Risager, 2021).

Furthermore, Liddicoat and Scarino (2013, p. 89) state that even when textbooks incorporate cultural diversity and other aspects like citizenship and change, they tend to “typically essentialise the culture” overlooking how the changes and citizenship values are adopted and perceived differently. For example, even when the aim is to implement the intercultural dimension in language textbooks, the notion of the NS (native-speakerism) as a model is not totally excluded (Rabehi, 2021, p. 84). It is therefore, suggested for teachers to be more critical and reflexive towards the cultural content of the materials and attempt to replace them with “more relevant [content] to their learners and their teaching goals.” Teachers also need to question and challenge the single

perspective on language and cultures which textbooks often embody (Liddicoat and Scarino, 2013, p. 91; see also Thornbury, 2013).

In both cases where the textbooks are either traditional or outwardly progressive, teachers need to employ their social agency and address the cultural content critically according to the need of their learners, considering age and learning potentials. For example, Siddiqie (2011) conducted a study examining the proportion and kinds of intercultural contents of an EFL textbook used in Bangladesh. The textbook's cultural content was identified and divided into local content, international content, local and international content, and neutral content. The findings revealed that despite few weaknesses, the textbook offers an intercultural content that might contribute to developing learners' awareness about the world around them. Unlike Siddiqie's (2011) findings; Shin, Eslami, and Chen (2011) in their analysis of the cultural content of seven series of internationally distributed ELT textbooks; found that the cultural representations largely remain at the traditional knowledge-oriented level and does not engage learners in deep levels of reflection about cultural diversity.

Related to the Algerian context, most of the previous studies highlighted that the teaching of foreign cultures in middle school language classrooms is marginalised, and this is probably due to the youthful age of the learners, and the impact this may have on their cultural identity construction. Identity cannot be easily separated from culture, and it is sometimes confused with culture (Hofstede et al., 2010c as cited in Rabehi, 2021, p. 79). At the stage of middle school, Algerian learners aged between 11 and 14 years old are at a critical stage of developing their identities; and encouraging them to embrace other cultures more than their own can be seen as risky. They may face a situation that Bauman (2004) refers to as "the crisis of belonging" (p.20) in the age of globalisation. In other words, EFL learners' multifaceted identities may become in competition with other – more global – identities.

2.2.7 Teachers' beliefs towards cultural representation in FL textbooks

Understanding teachers' beliefs, knowledge, and practices and acknowledging their importance will help improving educational processes. Teaching should be viewed as a cognitive rather than a behavioural activity, and research in language education has shown that teachers hold complex set of beliefs about students and pedagogical practices; these beliefs have been shown to influence the instructional judgements and decisions made in the classrooms (Borg 1998, 2003). In language education programs, teachers should be regarded as an active and agentive player (Kiely, 2011), and it is of utmost importance to find out how foreign language teachers perceive their mission,

because this directly affect the outcomes of language teaching and learning. This research focuses on how Algerian French and English language teachers perceive the cultural representations of the textbooks and their potential teaching approach. Hence, it is important to conceptualise teachers' beliefs in this study.

Beliefs have been defined from different perspectives, including philosophy, psychology, sociology, and education. In the context of language teacher education, beliefs are regarded as an essential element in teaching and have become a key focus for research (Borg, 2011). According to Richard and Lockhart, (1994, p. 30) "teachers' belief systems are founded on the goals, values, and beliefs teachers hold in relation to the content and process of teaching, and their understanding of the system in which they work and their roles in it". Teachers' beliefs reflect individual philosophies, personal values, and ideologies of teaching (Richards 1996, Verloop et al; 2001), and they can be explained as a set of conceptual representations about teaching and learning. Studies on teachers' beliefs have shown that they have a profound impact on their teaching (Borg 1998, 2003).

Kagan (1992, p. 65) defines teacher beliefs as "tacit, often unconsciously held assumptions about students, classrooms, and the academic material to be taught". These beliefs begin when teachers are learners, as they begin to build up images of teaching and 'good' teachers then develop over a teacher's career. There is an increasing body of research highlighting that language teachers hold complex beliefs about teaching and learning and that these beliefs have a strong impact on all aspects of their classroom practices (Farrell and Beniss, 2013). The teacher is the backbone of the teaching system, and it should be recognised that the content of educational processes is influenced by the teachers' views as much as by official syllabuses and course books. The way education is executed in the classroom depends very much on what teachers think is appropriate. Hence, trying to see what is inside the teachers' minds seems prerequisite to any steps undertaken to implement any necessary changes, or support the existing educational system (Aleksandrowicz-Pedich et al, 2003). Borg (2003, p. 81) claims that: "teachers are active, thinking decision-makers who make instructional choices by drawing on complex practically- oriented, personalized, and context-sensitive networks of knowledge, thoughts, and beliefs". The teacher is the decision maker who can translate the body of knowledge about teaching into increased student learning.

The increasing communication among people from different language and cultural backgrounds makes intercultural competence teaching a significant objective for foreign language education (Sercu, 2005). This places more demands on language teachers, who should not only be interculturally competent themselves, but also be equipped with the means of cultivating students' intercultural communicative competence. Over the last decade and a half, the study of language

teacher beliefs has evolved into a major area of enquiry with several influential frameworks emerging, for example, Woods' (1996) Beliefs, Assumptions, and Knowledge (BAK) model; and Borg's (2003) Teacher cognition model.

Woods (1996) proposed the Beliefs, assumption, and knowledge (BAK) framework to conceptualise teachers' beliefs. He argues that both knowledge and beliefs are interrelated, by investigating teachers' decision-making processes, and the factors shaping them, such as the teaching professional environment, and their prior language learning experiences. He classified these influencing factors into two groups which he labels external and internal factors. To examine the practices of English teachers, Golombek (1998) introduced the notion of personal practical knowledge (PPK) to language education research. His research findings shows that teachers' work was shaped by four overlapping and interacting categories of PPK, which are, knowledge of self, of subject matter, of instruction, and of context which the teachers held and used in a holistic manner (Borg, 2003). Trying to understand teachers' beliefs, Simon Borgs (2003) refers to teacher cognition which he explains in terms of what teachers think, know, and believe; and the relationships of these mental constructs to what teachers do in the language teaching classroom. He theorised language teacher cognition in relation to three main themes:

(1) Cognition and prior language learning experience (teachers learn a lot about teaching from their experience as learners, critical incidents in individuals' personal experience, the role of their language learning histories in shaping their current teaching philosophies and practices).

(2) Cognition and teacher education (teacher education plays a powerful role in shaping the teachers' behaviour during teaching practice).

(3) Cognition and classroom practice (language teachers' classroom practices are shaped by a wide range of interacting and often conflicting factors).

Borg (2003) recognises the impact of teacher cognition on teachers' professional lives. Teachers' experiences as language learners can inform cognition about teaching and learning, which continue to exert an influence on teachers throughout their career. Teacher cognition and practices are mutually informing, with contextual factors playing a key role in determining the extent to which teachers can implement instruction congruent with their cognition. He mentioned also that teacher education and professional preparation does shape trainees' cognition. Teacher cognition plays a pivotal role in teachers' lives, and it is crucial to examine and understand what foreign language teachers know, believe, and think in relation to topics relevant to language teaching and classroom practices (Borg, 2003). According to Borg (2003) teacher cognition emerges as a multidimensional

concept, because it highlights the personal nature of teacher cognition, the role of experience in the development of these cognition, and the way in which instructional practice and cognition are mutually informing. Teachers' knowledge and beliefs about aspects of foreign language education are interrelated, and it is impossible to separate them completely (Verloop et al, 2001). Components of knowledge, beliefs and conceptions are all linked in the mind of teachers to both internal and external factors (Borg, 2003). Borg's conceptualisation of teachers' beliefs informs my study and its focus on Algerian teachers' perceptions towards the cultural representation of the French and English language textbooks. The term perceptions and beliefs are used interchangeably to refer to the behaviours, beliefs, attitudes, actions, and emotions that governs the teachers' beliefs towards the cultural approach of the textbook and their potential approach of teaching culture in the classroom.

2.3 Algerian Socio-Educational Context

Given that the corpus of the selected textbooks is designed locally and approved by the Algerian Ministry of National Education, it is importance to provide the socio-political, historical, educational, and linguistic backgrounds of Algeria to contextualise the findings and establish links with other parts of the world. Accordingly, Risager (2018) argues that "it is necessary to situate any analysis firmly in its historical and geopolitical context, not least in relation to colonial histories" (p. 58). In other words, looking at the cultural representations of the Algerian language textbooks requires a situated consideration of its sociolinguistic landscape, history, and its educational system. Consequently, to understand the context of this research, it is necessary to provide an overview of the sociolinguistic situation in Algeria, and a glance at the Algerian policy towards languages both local and foreign ones. According to McDougall (2017), Algeria today is an important as well as a 'difficult' country. Little known to most people in most of the English-speaking world, known often in confused and conflicting ways in Europe (ibid, p.7). Algeria, or officially known as the People's Democratic Republic of Algeria, is in North Africa and belongs to the Arab world. As will further be discussed, Algeria reveals a sociolinguistic diversity with the presence of different languages "a diversity due to historical, social, economic and geographical events" (Negadi, 2015, p. 498).

2.3.1 History and Language(s) conflicts in Algeria

Due to successive invasions (Roman, Ottoman, French), Algeria has known different languages, cultures, traditions, religions, and lifestyles. Benrabah (2005) emphasises that French colonial

historical phase has a 'profound impact on Algeria's cultural and linguistic profile (...) that Algerian society was never the same again' (p. 394). Consequently, this section will focus mainly on the colonial and post-colonial events that shaped the Algerian linguistic diversity and conflicts.

Due to the Algeria's socio-historical complexities, Algeria can be represented as a multilingual and translingual country. Four languages are present in Algeria, though they have different statuses: Arabic, Tamazight, French and English. The national and official language is Classical Arabic. Algerians in their daily life, tend to speak Algerian colloquial Arabic (Algerian Modern Arabic) and Tamazight (Berber dialects). Tamazight, the Berber language, and Modern Arabic are seen as influencing and borrowing from each other to form a daily linguistic repertoire called *Derja* (Benrabah, 2005). Thus, North African Arabic is considered different from that of Middle Eastern Arabic because of the Tamazight and French languages influence (Abu Haidar, 2000; Holliday, 2000). As an impact of French colonisation, French is still spoken and used by many Algerians in their daily life mixed with other dialects (Berber and Algerian Arabic). Despite this daily language discourse, both French and English languages are associated with the status of foreign languages mostly used in the current Algeria (Le Roux, 2017). Following the 2016 constitution document, both Tamazight and Arabic languages are now the national and official languages in Algeria.

The linguistic situation has always been complicated as authorities highly politicized the language issue rather than recognising the sociolinguistic nature of the country (Jacob, 2020). The conflicts between languages in Algeria dates back to the French colonial period which invaded Algeria since 1830. Part of their 'civilising mission' was to eradicate the language(s) and culture(s) of Algerians (Maamri, 2009; Benrabah, 2004; 2005; 2007; 2013; 2014; Le Roux, 2017). During the French colonisation (1830-1962), Arabic and Islamic schools were banned, and "Algerians were obliged to learn French as a national language while Arabic was redefined as a foreign language in 1938" (Rezig, 2011, p. 1328). Few Algerians were allowed to join French schools along with European children while others were not allowed to access education (Heggoy, 1973; Daoudi, 2018). This educational policy aimed at assimilating Algerians to the French culture and marginalizing the Arabic language and its associated culture and religion. French language policy in Algeria promoted French language and culture at the expense of Arabic and Islamic values. The French language policy in Algeria, "aimed at substituting Arabic with French...to control and ultimately subdue the country" (Bacher, 2013, p. 26).

After 132 years of French colonisation, Algeria won its independence from the French empire in July 1962. However, it is believed that the French influence remains, as Negadi (2015, p. 498) notes that "the French colonisation (1830-1962) has deeply affected the linguistic and cultural aspects of

the country”, and Bacher (2013, p. 21) concurs that the French language “has been such coercive that it is still shaping the Algerian’ attitudes and policies toward both national and foreign languages”.

To rebuild the Algerian society after the independence, the Arabisation project (1962) was launched to declare Arabic as the only national and official language in Algeria (Goodman, 2005; Benkhaled and Vince, 2017). Interestingly, this project which was designed to unite the population and “gain political legitimacy,” also prompted a “centralized language policy that favours monolingualism even though the population is characterized by multilingualism and multiculturalism” (Benrabeh, 2004, p. 64). In 1996, DeFrenchification policy was launched to replace French with English language as the main foreign language in Algerian schools and universities (Benrabah, 2013). The “1996 decrees by President Liamine Zeroual’s administration instructed the nation’s universities to begin teaching English as the primary foreign language” (ibid, p. 99). The decision was mainly a political one as “the shift from one foreign language (i.e., French) to another (i.e., English) seems to be a reaction to an undesirable manner of French imperial linguicism” (Bacher, 2013, p. 27). The objective of the decree was to promote the English language at the expense of the French language. In other words, promoting English was a political strategy to eradicate, or at least reduce the impact of the French language while promoting the potential of English as a global lingua-franca (Benrabah, 2013; Daoudi, 2018). However, both policies failed due to the lack of planning and legitimacy of the authoritarian top-down strategy that aim for a monolingual ‘authentic’ Algeria rather than recognising the multi-side of the country (Benrabah, 2013; Daoudi, 2018; Goodman, 2005, p. 56).

Gradually, around 1997, the French language regained its status as the first foreign language in Algeria. The president’s use of French words and expressions in his public speeches was an attempt to explain that the French language should be considered as a richness of the Algerian linguistic profile. It is worth noting that “Algeria is considered as the second largest speaking French country after France” (Rezig, 2011, p. 1329). For the first time in Algeria’s history, the president decided to attend the Francophonie summit in 2002, though he rejected an institutionalised Francophonie, and insisted that Algeria does not belong to Francophonie (Benrabah, 2005). Meanwhile, the Amazigh population of Algeria was against the policy Arabization and criticized the government for not recognizing their language and identity, and they reacted by a civil disobedience in 1980 (Timlatine, 2015; Le Roux, 2017). The Algerian authorities rejected their claims, but in 2002, Tamazight was declared as a national language, and is introduced in schools. As Benrabah (ibid, 2005, p. 435) puts it “this partial recognition can be considered a first step towards the establishment of a society that values its plurality”. This decision implied that Algerian authorities

started to accept the multilingual reality of the country and questions their policy towards local languages and foreign ones.

As for De-Frenchification policy, there are two main reasons for its failure. First, it was not a practical decision as more than 60% of Algerians were considered more fluent in French right after independence in addition to other national languages (Algerian Arabic, Classical Arabic and Tamazight language) (Daoudi, 2018). Thus, introducing English as another foreign language to learn and use in their daily life communication was not favourable. For example, when the Ministry of Education provided a pool for parents to choose between French or English languages in the primary level, over 73% of the parents favoured French for their children (Rezig, 2011; Benrabah, 2013). The second reason is the continuous preference of French language and school by the same policy makers who called for De-frenchification. This has discouraged many Algerians to learn English and favour French to cope with the demands of the society's skills in French for access to different job opportunities and administrative affairs (Maamri, 2009).

In contemporary Algeria, French continues to be the first foreign language while English as a second foreign language (Maamri, 2009; Belmihoub, 2017). However, after the Ministry of Education opted for the bottom-up approach to the policy of De-frenchification, English is gradually receiving an important status in the Algerian society (Jacob, 2020). A set of collaborative programmes arranged with US Embassy and British council led to Algerian's increased interest in learning and using English, putting in the position of 'threat' to the French language (Benrabah, 2014). However, this is a political policy that aim for a decolonised Algeria from bitter colonial memories and French cultures (Bouherar, 2020). This informs the rationale of my study which intend to compare the approach of cultural representation in the contemporary French and English language textbooks, especially with the political ideologies associated with English as proxy to French.

2.3.2 Culture(s) in Algeria

Algeria is globally affiliated to the Arab Muslim world in which Islam is its official religion since the 7th century BC (Vince, 2010). However, this affiliation carries a risk of promoting the homogenous Arab culture despite diversities from one region to another and it leads to neglecting the local cultural diversities (Zaharna, 2009; Davis and Bentahila, 2012). Although Islam is one category that unite the Arab world, its cultural codes and interpretations differ considerably from one Arab context to another (Abu Bakr and Nordin, 2017; Al-Omari, 2015). In this thesis, Algeria's culture is defined as unique, complex and at the same time share some similarities with other Arab countries (avoiding the stereotype of homogeneity). Accordingly, McDougall (2017) states:

No single study can give an adequate account of the complexity of Algeria, the suppressed possibilities and unintended outcomes, the many and incommensurable aspects of the modern history of such a richly varied land and such a diverse society with so tumultuous a past (p. 2).

Moreover, the presence of France in Algeria for 132 years has a tremendous influence on the Algeria's language(s) and culture (s) (Maamri, 2009). As mentioned above, Algerian's linguistic practices can be considered as translingual par excellence in which a mix between French, Arabic and Tamazight become a norm (Benkhaled and Vince, 2017). After decades of independence, Algeria is still considered the second largest French-speaking community after France (Varvel, 2015; Crowley, 2017). The cultural practices and lifestyles are also impacted by the French culture (Hamada, 2011). However, Maamri (2009) states that, the French influence on the contemporary Algerian culture can be considered superficial as "the core values, beliefs – have to some extent, recovered" (p. 86).

The Algerian population according to Benrabah (2005, p. 386) consists of two ethnic groups Arabs and Imazighen (Berbers); these two groups refer to "people raised in the Arabic or Berber language respectively and who grow up in an environment where Arabic or Berber traditional customs prevail". Whilst the Amazigh (Berbers) are considered to be the indigenous population of Algeria (Evans and Philips, 2007), Arabs are known as invaders of the country. Benrabah (2005) further comments, one should not compare Arab culture against Berber culture because the core of culture is slightly the same "from one Algerian border to another" (p. 340). Alongside Arabs, four major sub-ethnic groups can be identified among the Berbers of Algeria: The Kabyles, the Chaouis, the Touaregs, and the Mozabis (Le Roux, 2017).

While Arabs is currently considered the largest ethnic group with 70% of Arabic fluent, Berbers is considered the minority group with a 30% of speaking population (Chaker, 2011). Unlike the Berber community, Arabs are spread all over Algerian cities such as Algiers, Tamanrasset, Skikda, Annaba. The cultural practices between these two groups are sometimes defined as different in their approach to religion, gender, and social practices. For example, Goodman (2005) suggest that, unlike Arabs as religiously oriented conservatists, Berbers are viewed as secular and less religious with an agenda towards gender equality. However, Benrabah (2013) states that these two ethnic groups are similar and there is a regional dichotomy if someone tries to categorise them. That is, this categorisation is deemed stereotyped as they are living under the same system and their cultural practices are variously similar to an extent.

Regarding the four Berber sub-ethnic groups, for reasons of building a community, they slightly differ in terms of linguistic and cultural codes. As Goodman (2005) puts it, “culture is, after all, only one possible rubric through which a social group achieve visibility.” (p. 4). The Kabyles are considered the largest community and North-East Algeria is considered their home (including areas of Tizi Ouzou, Bejaia, and Bouira). Although the population spread out across different cities due to mixed marriage (between Arabs and Berbers). They usually speak the Kabyle Derja which is a mixture of Standard Tamazight, French, and Algerian Modern Arabic. In addition to language, the Kabyles’ cultural practices and products are different from the remaining sub-Berber ethnic groups. During the Kabyle spring of 1980s, their rich traditions of oracy, folklore, literature, poetry, and many others have been flourished (Goodman, 2005; Maddy-Weitzman, 2012). In comparison, The Chaouis (East-Algeria), The Mozabites (Middle East Algeria, Ghardaia specifically), and the Tuareg (South-Algeria) are considered a minority Berber-speaking community (Benrabah, 2007). They have unique linguistic and cultural practices, mixing between the Kabyles and the Arab traditions, folklores, eating and dressing codes (Belmihoub, 2018). The different local and regional cultural practices in Algeria will be illustrated in the analysis **Error! Reference source not found.** and **Error! Reference source not found.**

2.3.3 Education in Algeria

Algerian education is free and compulsory for all, regardless of gender, and approximately 90% of Algerian schools and universities are public (Negadi, 2015). This study provides insights about the cultural representation of French and English language textbooks used in state middle schools. The current Algerian educational system consists of the primary school (five years), middle school (four years), and secondary school (three years). Each stage ends with a national exam that allows the student to proceed to the next stage. After the Baccalaureate exam taken by the end of third year of secondary school, students join universities. After the educational reforms of 2000, French is taught from year three of primary school, while English is introduced to students at the first year of middle school (Miliani, 2003). French and English as first and second foreign language respectively, are compulsory subjects in Algerian middle and secondary schools (Maamri 2009). At the university level, it is composed of three levels: Bachelor, Master, and Doctorate, following the European LMD system (Idri, 2019). French is the medium of instruction in nearly all the streams. Only few humanities and social sciences streams are taught in Arabic (Negadi, 2015). Many University streams include an English for Specific Purposes (ESP) as a module. In 2020, a new university was opened and introduced English as a medium of instruction. There is also an ongoing plan from the government to introduce English to primary schools (Bouherar, 2020).

Given the new educational reform introduced since 2016 called as second-generation, new curriculums, textbooks and teachers' guidebooks were published under the supervision of the Algerian National Ministry of Education. However, this new reform is considered more as an expansion or a slight amendment to the previous first-generation reform of 2003. Its main goal is to promote national identity and culture while avoiding acculturation with little focus is provided to cultural diversity (National Curriculum of foreign languages, 2015). In this recent educational reform, English "is given a special status, being the language of globalisation" (Bouherar, 2020, p. 159) and weapon to "preserving National identity" (Jacob, 2020). By way of contrast, French is officially classified as a first foreign language associated with ex-colonial brutal memories although it can be considered as a second language due its largest speaking population in Algeria. Risager (2006) notes, unlike foreign language, second language is learned at an early stage, occupies a large space outside compulsory schooling such as in families' daily communications. Hence, with the politicised role of English as a proxy to French as a second language, this study intended to examine the cultural representation in the recently published Algerian foreign language textbooks (both French and English) that received less interest from researchers. In addition, in Algeria, a top-down approach is employed to produce educational reforms which often results in the unreadiness of teachers to incorporate the main principles of the reform because their suggestions and feedback were not considered beforehand (Messekher, 2014). This put forward the focus of my study which addresses the foreign language teachers' perceptions to the cultural representations in the French and English language textbooks.

2.3.4 Teaching French and English in Algerian Middle schools

Globalisation, and the Algerian authorities' willingness to open for the socioeconomic market led the Algerian educational system to favour foreign language teaching (Benadla, 2013). Nowadays, the issue is how to find the best methodology to help the Algerian learners achieve proficiency and communicative competence in foreign language education. The particularity of the Algerian context lies particularly in the status of the English and French language as foreign languages (Bendala, 2013), and this is one of the reasons that raised my interest in looking at cultural representation in both English and French language teaching with a comparative dimension.

While French is taught for 6 to 7 hours weekly and introduced from the primary level, English is only introduced in middle and secondary (grades 6-12) school levels and occupies a status of a second foreign language. This study is concerned with the cultural representation of French and English language textbooks used in year one and year four of middle school level (grades 6 and 9).

For teaching these two languages in the middle school level, the Algerian Ministry of national education recruit teachers holding a bachelor's or a master's degree in either state or private universities. However, only teachers that managed to pass the national teaching contest could take the position of a French and English language teacher. It is important to note that French and English are subjects taught by two different teachers specialised in the concerned language. After passing the contest, any novice teacher takes intensive training about lesson planning, time management and innovative teaching techniques. Afterwards, yearly inspectorate training take place each term to check the teachers' progress and assess their teaching capacities.

In the Algerian foreign language classrooms, textbooks occupy an authoritative power in the Algerian schools with some flexibility given for the teachers to teach any subject in primary, middle, and secondary state schools (Bouherar, 2020; Messekher, 2014). This means that the Algerian French and English language teachers are advised to comply to the recent educational reforms' guiding principles, objectives, teaching approach and materials. Communicative language teaching approach is the one advised in the recent curriculum alongside the task-based and competency-based approach. The communicative teaching of language focuses on the use of language in a social context in a way that is culturally appropriate and globally diverse (Savignon 1983, Rodriguez and Espinar 2015; Widdowson 1988, Saville-Troike 2003). It is worth investigating in the recent Algerian-second generation curriculum, the extent to which this primary objective of CLT is demonstrated in the foreign language textbooks.

2.4 Critical Review of Empirical Studies

After situating the theoretical originality of my research in the literature and explaining the theoretical and philosophical standpoints that informed my analysis of the cultural representations of the foreign language textbooks, this section offers the contributions of the study in terms of methodology, context, and focus. Given the aim of this study, I reviewed studies related to cultural representation in school textbooks, those related to teachers' perceptions, and studies conducted in the Algerian context. It critically reviews few textbooks analyses, focusing on their research design, methodology (approach, analytical frameworks) and findings. This helped me situate my research in the literature and identify its originality.

2.4.1 Studies of Cultural Representation in Textbooks

A plethora of textbook studies have been conducted in various parts of the world. These studies used diverse methodologies that can be categorised under three main analytical approaches:

content analysis, CDA, and semiotic multimodal analysis (Berti, 2021; Risager, 2022; Weninger and Kiss, 2015). In textbook analysis, researchers may focus on quantifying the cultural elements of textbooks and/or examine interpretively the cultural meanings and representations incorporated in the textbooks (Harwood, 2014; Risager, 2018). I have organised this critical review of textbook studies according to the three pre-dominant methodologies employed in the literature to situate my research originality.

➤ **Content Analyses**

Content analysis is divided into two types: quantitative and qualitative (Krippendorff, 2004). While the quantitative type enables researchers to quantify the cultural themes and topics incorporated in textbooks, its qualitative type provides an interpretive way of looking at cultural themes (Harwood, 2014; Risager, 2018). Content analysis is the most typically employed analytical method for analysing cultural contents in global and local language textbooks, using either qualitative and/or quantitative content analysis (Azimzade, 2022; Baleghizadeh & Shayesteh, 2020; Dinh and Sharifian, 2017; Gray & Block, 2014; Gray, 2010; Keles and Yazan, 2020; Krippendorff, 2013; Kullman, 2003; Lee and Li, 2020; Tajeddin and Teimournezhad, 2015). In his Book, Gray (2013) concludes that most of the research that conducted content analysis of cultural representation in global language textbooks found that these textbooks favour the over-representation of European and target language countries compared to the international cultures and communities. For example, Keles and Yazan (2020) diachronically examined the representation of cultures and communities across the five series of New Headway (NH), using quantitative content analysis. They employed both Kachru's (1990) and Yuen's (2011) models, and the findings indicate that the inner circle was the cultural focus of the five New Headway series. They have also noted that European cultures were represented more than the other non-European outer and expanded circles over the five NH editions. The authors concluded that this under-representation of non-European multicultural diversities may lead to less global cultural consciousness among NH users.

Similarly, Baleghizadeh and Shayesteh (2020) conducted a content analysis of the cultural representations of three best-seller global ESL grammar textbooks, drawing on Yuen's (2011) and Peterson's (2004) frameworks. The findings demonstrate that the practice aspect of culture which relates to the behavioural patterns of societies (customs and daily life) was predominant in the three ESL textbooks. International cultures were under-represented in the textbooks compared to the larger space occupied by the English-speaking countries. In Pakistan, Mahmoud et al. (2012) explored the cultural contents in the ESL textbook Step Ahead 1 recommended for Standard 6 in a

renowned school chain for the elite class of Pakistan, by drawing on Byram's et al. (1994) theoretical framework. They employed qualitative content analysis, and the results reveal that while non-native culture was highly represented, there is less and inadequate information about intercultural harmony and source culture. A 'glocalized' approach to the representation of culture in Pakistani ESL textbook was recommended (ibid, 2012).

However, foreign language textbooks issued by National Ministries of Education for use in local contexts tend to promote (but it is not always the case, see Yassine, 2012) more a nationalist approach to the representation of cultures and communities in which local culture occupies a larger space (Gray, 2013; Rashidi et al., 2016). For instance, in Iran, Dehbozorgi et al. (2014) compared between the cultural content represented in three English language textbooks issued by the Ministry of Education for use in high school, employing mixed content analysis methodology. In their analysis, they relied on Chen's (2004) and Lee's (2009) frameworks for categorising themes from the textbooks into big and small "c" cultures while Cortazzi and Jin's (1999) and Aliakbari's (2004) categorisation scheme were employed to determine the cultural categories: source, target, neutral and international cultures. The findings show a general inclusion of both little "c" and big "C" in the three textbooks, but they vary in frequency. The percentage of little "c" in Top Notch is more than other books while the representation of little "c" percentage in Four Corners is the lowest. Although this study claimed a qualitative content analysis of the cultural representation in the three textbooks, their analysis was mainly based on frequencies related to the big "C" and small "c" categories of culture. They also demonstrated how local ELT textbooks represent more the national cultures than the target language cultures (see also studies, Azimzadeh, 2022; Nadura, 2004; Tajeddin and Teimournezhad, 2014).

To conclude, although content analysis is excellent at determining what is present or absent in textbooks, it is much less good at determining why this content looks the way it does (Harwood, 2014, p.11). In other words, content analysis offers a good lens for measuring and quantifying the number of cultural elements incorporated in language textbooks and categorising the results into a set of cultural themes and topics. However, it is mostly criticised for its mere quantification of the cultural elements and the surface interpretations of the meanings of the cultural representations, i.e., without linking it to the broader socio-political context. Additionally, content analysis studies in textbooks usually focus on cultural content without questioning its reception and production. As a result, critical discourse analysis was introduced to textbook studies to expand the qualitative analysis of cultural content in textbooks.

➤ Critical Discourse Analyses

Critical discourse analysis in textbook research refers to the power relations and the larger social practices of textbook production and consumption (Gray, 2013; Fairclough, 1989; Risager, 2018). It identifies the ways in which certain versions of social reality are presented to serve interests of those in power, marginalize others, and normalize corresponding hierarchies in power relations (Keles and Yazan, 2020, pp. 1-2). The studies that fall under CDA are interested in qualitatively examining the cultural representations of language textbooks, looking at micro (discursive practices) and macro (social practices) levels (Risager, 2018). According to Weninger and Kiss (2013), CDA cultural studies are not easy to compare as their critical approach varies in terms of the specific data and concerns, they target, usually employing certain concepts and categories of previous theoretical frameworks. In addition, most of the studies that claimed the use of CDA as an analytical framework deploy theoretical frameworks that adopts the traditional conceptualisation of culture and mostly rely on numbers for reporting the data (see e.g., Ariawan, Nurkamto, and Sumardi, 2022; Setyono and Widodo, 2019; Taki, 2008). This led them to draw more quantifiable conclusions than getting a profound interpretation to the ideology of power relations and social practices represented in the language textbooks. For example, Ariawan et al. (2022) critically examined the cultural representations in two national commercial Indonesian language textbooks, employing Yuen's (2011) four Ps framework. The findings show an unbalanced representation of cultural elements as product culture occupies the larger space, with 63%. While local culture received more emphasis, target and intercultural cultures were underrepresented, with mainly 10% and 20% respectively (Ibid, 2022).

Only few studies attempted to use CDA as an analytical framework for textbook analysis. While some researchers tried to reach the macro levels of analysis, others built the intertextual link between the cultural representation in textbooks and their receptive users (see e.g., Gray, 2010; Gray, 2013; Risager, 2018; Risager, 2022; Shardakova and Pavlenko, 2004; Setyono and Widodo, 2019; Thompson, 2013). For example, Shardakova and Pavlenko (2004) analysed the representation of identities in two Russian textbooks addressed for Russians in America, employing critical discourse analysis. The findings show that Russian learners were represented as "invariably able-bodied White middle-class educated young people, members of the international elite" (p. 31). That is, the two analysed textbooks excluded the representation of Russian diversities in terms of occupation, age, race, religion, ethnicity, and sexuality. In a seminal study, Azimova and Johnston (2012) showed the same findings in their examination of diversity representation in nine Russian

textbooks, employing CDA. The authors claim that this culture of “exclusionary identities” of other Russian identities is linked with the ethnic Russian nationalism in the Russian Federation (ibid, p. 347). Recently, building on a Critical Discourse analysis approach, Risager (2018) analysed comparatively the cultural representations of six language textbooks (German, Spanish, English, French; Esperanto, and Danish) used in Denmark. She specifically looked at “the positioning and representation of the actors, representation of culture, society and the world, approach to intercultural learning, [and] the textbook in society” (p. 13). Her findings show that the textbooks promote the culture of homogeneity and excluded diverse socio-cultural groups and communities, and this limited opportunities for learners to develop intercultural competence and awareness. In sub-sequent seminal research, Risager (2020) maintains that “the more countries and continents are represented in the textbook, the more it serves as a window to the whole world’ (Risager, 2020, p.4). That is, inclusion of more diverse countries and their cultures in textbooks may encourage learners to build their intercultural awareness. Another study examined the representation of multilingualism and multiculturalism values in Japanese elementary EFL, drawing on CDA (Efron, 2020). The findings highlight that the textbook favour the representation of Japanese culture and represent other foreign cultures through a tourist lens as they “rely on cursory, superficial inclusion of other cultures to introduce students to the world” (p. 26). Similar findings were shown in many previous studies such as (Lee, 2019; Song, 2013; Yuen, 2011).

Additionally, other studies have even employed multimodal critical discourse analysis to analyse both the cultural texts and images critically, but without considering the receptive users’ perceptions and negotiations in the classroom (see e.g., Bori, 2018; Joo et al., 2019; Uzum et al., 2021). Inspired by Gray’s (2013) critical textbook analysis, Bori (2018) analysed eight Catalan language textbooks used by adult language learners in Catalan. He suggested a Marxist approach, looking at textbooks as products of the political and global neo-liberal economy. He explored the extent to which “the socioeconomic conditions of contemporary capitalism shape the content of language textbooks” (ibid, p. 82), employing both quantitative content analysis of 14 topical categories and multimodal critical discourse analysis. The findings show that Catalan language textbooks shape the society into three political economy realities: social class, world of work and world of housing. More recently, Uzum et al. (2021) used multimodal critical discourse analysis to comparatively explore how communities and identities were represented in three world language textbooks (French, German, and Arabic) employed in USA university. The findings indicate that the three textbooks “construct language learners as uncritical and apolitical and represent language communities as homogeneous and essentialized in which minoritized groups are tokenized or erased” (Uzum et al., 2021, p. 1). That is, the textbooks were shaped following the nation-state

ideologies in which discourse of tourism prevail their contents, with little critical opportunities for learners to discuss marginalisation and other political discourses.

To conclude, multimodal/critical discourse analysis was popular in cultural studies (Risager, 2022). CDA perceives textbook discourse as a social practice, both shaping and shaped by other social practices (Chouliaraki and Fairclough 1999). Yet, it received criticism for its subjective orientation in the interpretation of cultural meanings. Its interdisciplinary principle also requires other theories of analysis to get a more profound understanding of different cultural elements incorporated in textbooks. Based on the reviewed literature, most of the studies that employed M/CDA tend to rely on checklists of cultural topics and categories. This resulted in limiting the meanings of cultural representations to their micro levels while ignoring the macro level analysis.

➤ **Social Semiotic and multimodal analyses**

Social Semiotics and Multimodality were developed from the works of Halliday (1978) on systemic functional linguistic, van Leeuwen (1990, 1996, 2006), and Machin (2007), which provide a multimodal analysis of texts and images as co-constructing meanings (Weninger and Kiss, 2013). Since 2000's, semiotic analysis and Multimodal semiotic analysis were introduced to the analysis of cultural content in textbooks (Risager, 2018; 2022). The pioneer users of semiotic and multimodality approach in analysing cultural content of textbooks foreground the idea that texts and images co-construct and communicate cultural and intercultural elements (Yassine, 2012; Weninger and Kiss, 2013; and later Chapelle, 2016; Weninger, 2021). For example, Weninger and Kiss (2013) employed social semiotic approach to analyse the denotational and connotational cultural meanings of tasks, texts, and images represented in two Hungarian EFL textbooks. The findings demonstrate that diverse people from different nationalities around the world were included in the two textbooks. The authors argued that it was insufficient to only present culture overtly, factually, and denotatively in the textbook as students get less opportunities to learn and reflect critically on cultural values multimodally embedded in tasks, texts, and images (see also Weninger, 2021). Similarly, Yassine (2012) evaluated the cultural contextualisation (culture, ideology, and otherness) of three Algerian EFL textbooks using multimodal semiotic approach combined with Cortazzi and Jin's (1999) three categorisation of culture. She argues that the textbooks reproduce the ideology of native-speakerism and hierarchical discourse of centre vs periphery in the representation of culture and communities. Recently, Chapelle (2016) diachronically analysed the cultural political narratives in 65 French textbooks used in Canada, employing social semiotic theory and multimodal approach. After analysing both textual and visual content of the textbooks, Chapelle concludes that

the textbooks provide “little if any prompting to develop interest in the political aspects of” the learning, teaching, and use of French, and no “basis for making sense of current events in Canada and Quebec” (p. 223). In other words, the author argues that the textbooks follow a non-political approach in which Quebec’s contemporary socio-political narratives were considerably ignored and excluded. To conclude, semiotic and multimodal analysis enable going beyond the ideology of treating culture as objectifiable component and incorporate the multimodal component in looking to the cultural representations of language textbooks.

2.4.2 Studies of Teachers’ beliefs towards Cultural Representation in textbooks

Intercultural communicative competence (ICC) becomes more widely recognized as an important goal of foreign language education (Gu, 2016), and teachers are supposed to have left the traditional foreign culture teaching approach and moved in the direction of intercultural teaching. To meet the new requirements and demands of foreign language teaching directed towards interculturality, teachers must be equipped with the necessary knowledge, skills, and attitudes to accomplish this wider task in an appropriate way (Sercu, 2002; Sercu, 2005). It is necessary to find out how teachers define the aims and objectives of FLT and enquire into how teachers define ‘culture teaching’ in a foreign language teaching context. Teachers’ perceptions of the aim of their profession are worth investigating because teachers “need to be willing to teach intercultural competence and need to know how to do so” (Sercu, 2005, p. 90). There is a need to find out how familiar teachers deem themselves with respect to several cultural topics, and their willingness to teach from an intercultural lens, and whether and to what extent foreign language teachers support the aim to ‘interculturalize’ foreign language education (Sercu, 2005). Several studies have addressed this issue; however, it is still in its early stage in the North African and Middle East contexts.

In the UK, Chen and McConachy (2021) examined the impact of intercultural encounters on international pre-service teachers’ perspectives towards the English language and the teaching of English language and culture. The findings illuminate the shift in teachers’ perceptions from the highly normative conceptions of English language use towards a recognition of the variability and fluidity of communication in real-life intercultural encounters. The moments of intercultural encounters were found useful in raising the teachers’ awareness and developing a perspective of favouring diversity learning approach to teaching English and helping them develop cognitive and attitudinal tools to interact appropriately with diverse others.

In Europe, Aleksandrowicz-Pedich et al, (2003) examined the views of European teachers of English and French languages on intercultural learning. The findings revealed that the French and English language teachers recognise the vital role of ICC for communication in a foreign language, and consequently, recognise its significance in language teaching. It is generally agreed that intercultural awareness-raising and ICC skills should be contained in the teaching process. The teachers' perceptions of ICC differ for individual teachers and depends on a range of factors such as age, experience, the teaching context, and more importantly, the education the teacher received (Aleksandrowicz-Pedich et al, 2003). The respondents emphasised the need to include in the pre-service and in-service teacher training programmes, the theoretical and methodological elements of intercultural studies, which would constitute teacher education and professional development for language teachers.

In a similar study, Sercu (2005) enquired into how Flemish teachers of English, French, and German view the implementation of intercultural education. The findings revealed that teachers still favour the teaching of communicative competence, but they are willing to support intercultural objectives. The most frequently mentioned reason is the lack of time because the language curriculum is overloaded, there is no time to cover both the language curriculum and to teach culture. Another reason is that the curriculum does not contain cultural objective, and teachers did not feel prepared to teach culture. The reasons mentioned by the participants pertain to practical circumstances, teaching materials or their own lack of preparation to deal with intercultural skills. Designing teaching materials advocating interculturality is not sufficient to 'interculturalize' teachers' thinking" (Sercu, 2005, p. 104). There is a need to move towards the integration of an intercultural dimension in foreign language teaching and full support for any initiatives taken to 'interculturalize' pre-service and in-service teacher training and foreign language education" (ibid, 2005). It is important to find out teachers' beliefs regarding the possibility of implementing intercultural approaches to foreign language education.

In cross-comparative countries, Young and Sachdev (2011) investigated the beliefs and practices of experienced English language teachers in the USA, UK and France relating to the application of a model of intercultural communicative competence (ICC) to English language programmes. Findings indicated a consensus across locations, with an apparent disparity between teachers' attitudes to and beliefs about ICC and their current classroom priorities. Teachers' participants expressed a broad general view that an intercultural approach may be successful and appropriate but seemed unable or unwilling to put it into practice. "It is possible that a lack of teacher training contributes to the lack of ICC uptake" (Young and Sachdev, 2011, p. 95). Future research could investigate the

applicability of ICC to language teacher training, and to textbooks aimed at 'general' language development (ibid, 2011). Participants revealed that ICC was given relatively little emphasis on appropriate approaches to teaching culture and interculturality in syllabi. The views of teachers, key 'brokers' between theories of interculturality and their application to language learning, are particularly salient to any investigation of the perceived applicability of an intercultural approach, and their perspective on this has been underexplored (ibid, 2011). The researchers indicated that further investigations of teachers' beliefs and practices is needed, especially in 'non-western' contexts.

In Asia, Zhou (2011) examined whether English as a foreign language (EFL) Chinese University teacher hold knowledge about intercultural competence teaching, and the extent to which they would like to, and are academically prepared to support it in class. The findings reveal that teachers follow the traditional teacher-centred approach of cultural teaching. Most of the participating teachers recognise the importance of cultural teaching, but intercultural competence teaching is not an objective in their EFL classes. The findings have pointed to a need for in-service teacher training program which particularly focuses on intercultural competence teaching. The researcher also claimed that teachers need a curriculum and teaching materials that support cultural teaching and assist them in cultural integration in terms of cultural content and instructional pedagogies. Similarly, Gu (2016) investigated the opinions and attitudes of teachers of English as a Foreign Language (EFL) in China on assessment of ICC, and to find out how and to what extent these beliefs are reflected in their classroom implementation. The findings reveal that the EFL teachers lack a clear conception of ICC, but they showed a willingness to implement it in their teaching. He claims that there is little empirical research on foreign language teachers' perceptions of interculturality and application of the theories to classroom practice.

In Middle East, Abdrabu (2011) investigated Palestinian University teachers' beliefs regarding the concepts of culture and intercultural communicative competence (ICC), and the impact of their perceptions on classroom teaching practices. The findings show that the linguistic competence was given more prominence by teachers in their classroom practices, and the target culture (s) is only used to assist language learning. The researcher claims that ICC is absent in Palestinian universities teaching objectives and practices, and that it is somehow equivalent to communicative competence according to the teachers participating in the study. Teachers tend to perceive intercultural skills as linguistic competence and cultural knowledge of the target culture (s). The researcher highlights the need to go beyond the English-speaking countries cultures, to include a

diversity of cultures, and recommended the inclusion of intercultural courses for university students, and the need for teaching materials that promote intercultural skills development.

Based on the reviewed literature, very few qualitative studies have been conducted on North African language teachers' beliefs towards the importance of incorporating culture into their foreign language teaching. It has been concluded that more research is needed on teachers' beliefs, awareness, and understandings of the cultural representations of foreign language textbooks and their approach to teaching culture. Considering a teaching paradigm shift towards an intercultural approach, it also involves a shift in teachers' beliefs that are worth examining at a continuous pace. While many studies addressed teachers' beliefs towards cultural representation in English language textbooks, less comparative studies documented about French and English language teachers' beliefs towards the approach of teaching culture and cultural representations in language textbooks used in local middle schools. Given the gaps identified in the literature review summarised above, this research was designed to comparatively explore middle school English and French language teachers' beliefs towards cultural representation in the foreign language textbooks and potential classroom approach.

2.4.3 Algerian Studies to Cultural Representation in Foreign Language Education

In Algeria, each educational reform comes with a set of textbooks that are embedded with socio-historical, cultural, and social ideologies (Bouherar & Ghafsi, 2021). This attracts public debates and gets the attention of parents, politicians, the media, and researchers (ibid). In the field of cultural representation and textbook studies, most of the previous studies conducted in the Algerian context were mainly related to the language textbooks issued for use under the 2003 curriculum, focusing on the cultural content represented at the textbook content level with a very little focus on the comparative dimension between foreign language textbooks and receptive teachers' perceptions (Bouherar & Ghafsi, 2021; Douidi, 2021; Mouhadjer, 2018, 2019; Mizab and Bahloul, 2020; Messekher, 2014; Rabhi, 2021; Yassine, 2012; Zouaoui, 2019; Ouahmiche & Ziade, 2019). Their findings are patchy and differ in approach to cultural representation and methodological orientation adopting mostly content analysis with few semiotic multimodal and critical discourse analysis studies. For example, while Yassine (2012) employed multimodal critical discourse analysis and quantitative content analysis guided by Cortazzi and Jin's (1999) framework, Messekher (2014) employed quantitative content analysis guided by Watson's (2010) and Yuen's (2011) four Ps model. Unlike Yassine's (2012) conclusion about three secondary school English language textbooks which found following target-culture oriented approach, Messekher (2014) analysed four middle

school textbooks and found that national culture is over-represented compared to other target and international cultures.

Most of the studies of textbook under-first-generation reform did not attempt to compare the cultural approach of two or more foreign language textbooks. Zouaoui's PhD research (2019) is the only previous comparative study that examined the Algerian identity construction in seven French and English language textbooks issued under the first-generation reform of 2003-2015, employing critical discourse analysis (still under embargo). From the abstract, her findings reveal that French-language textbooks, on the one hand, construct a sense of national identity by emphasising the oppression of French colonialism and the heroism of colonised Algerians. English-language textbooks, on the other hand, do not highlight Algeria's colonial past, but rather focus on cultural representations of the present-day nation by emphasising democracy and openness to the world. However, Zouaoui's (2019) study focused mainly on the cultural identity at the textbook level (textbooks issued under the old educational reform) without providing teachers' insights. Therefore, the intertextuality of the cultural contextualisation of textbooks with policy documents and teachers' perspectives were not addressed. She analysed the 2003 first-generation textbooks while the present research analyses the foreign language textbooks issued under the 2016 second generation educational reform. Given the evolvment in sociocultural backgrounds of any society, cultural representation in the old and the new generation English and French language textbooks may vary in their approach and ideology.

There also few studies that are interested on the intercultural analysis of textbooks and teachers' intercultural pedagogy. In her PhD research project, Doudi (2021) examined the intercultural dimension of three secondary English language textbooks issued under the 2003 first-generation curriculum and conducted classroom observations with three teachers. She combined content analysis and thematic analysis, using linguacultural dimension of Risager's (2018) framework and dialogic pedagogy. Her findings provide only insights on what cultural and intercultural elements were incorporated in the secondary English language textbooks related to inner and outer circle cultures. She found that a banal nationalism approach to culture was present in the EFL textbooks. In the sub-sequent classroom pedagogy part of her research, she concluded "a prevalence of the instructional, teacher-centred pedagogy which thrives to develop primarily the learners' linguistic competence" (p.x), with very few potentials for promoting intercultural dialogic encounters.

Under the second-generation foreign language middle school curriculum, only very few studies examined the cultural representations (e.g., Morsli and Bouteldja, 2019; Rabhi, 2021; Selama, 2018; Selougui, 2019), but no previous study analysed the textbooks from the perspective of Risager's

(2018) five dimensions (social, national, cultural, international, and historical) as employed in this research. There is no comparative analysis of the French and English language textbooks issued under the second-generation reform, therefore, this research is the first comparative analysis of these recently published textbooks. For example, Selama (2018) examined only the gender representations in the first-year English language textbook using qualitative content analysis. His research findings demonstrated the dominance of the culture of patriarchy, but little sociocultural representations and interpretations of the findings were considered. On another study, Morsli and Bouteldja (2019) investigated the place of banal national culture in My Book of English one and their receptive 17 middle school teachers' perceptions towards banal nationalism in the classroom. They found a predominance representation of banal national culture in the textbook through the massive incorporation of Algerian symbols. Teachers also shared positive attitudes towards the nationalist approach to the representation of culture, foregrounding the need to remind the learners of who they are, and to develop on them a sense of consciousness and pride about their national identity.

In a seminal study, Selougui (2019) evaluated quantitatively the cultural content of one old and one new English language textbook and examined stakeholders' views using questionnaires and some interviews. Drawing on Matic's (2015) and Aliakbari's (2004) frameworks, her findings show the predominant promotion of national identity in the recent textbook 'My Book of English one' compared with the old English language textbook 'Getting through' that covered more the inner-circle cultures. By interviewing the textbook writers, Selougui (2019) confirms that the aim of designing the 'My Book of English one' was to develop "Algerian learners' national citizenship, tolerance, and openness to the world" (p. 4). The findings highlight the concept of promoting the national and global citizenship for Algerian learners but avoiding the danger of acculturation and the conflict of losing their identity.

More recently, Rabehi (2021) investigated the status of culture in the new middle school curriculum of EFL (English as a Foreign Language) in Algeria and its potential to develop learners' ICC (Intercultural Communicative Competence) and CCA (Critical Cultural Awareness). Her findings highlight that a nationalist and essentialist approach was employed to address the Algerian culture while inadequate information was provided about other cultures. She also concluded that this Algerian-centred representation of cultures provide little opportunity for the development of ICC (Intercultural Communicative Competence) and CCA (Critical Cultural Awareness) on learners.

In summary, previous Algerian studies provided valuable evidence on how cultural representation is approached in Algerian English language textbook. However, these studies did not address the

analysis of the textbooks' cultural representations from Risager's (2018) five cultural readings. Some of the earlier studies used mainly quantifiable evidence for drawing conclusions about the cultural content in only one language textbook and their receptive teachers' attitudes, using a set of tabulated close-ended questions. The present study employs CDA and qualitative content analysis perspectives to the analysis of the triangulated set of data (Textbooks, Teachers, and policy documents). Additionally, other Algerian studies lack a consideration of the comparative cultural approach between French and English language textbooks used in both first and fourth middle school levels issued under the second-generation. Recently, there is a heated debate around the political role of English as a proxy to French as a colonial language in Algeria (see Jacob, 2019; Jacob, 2021). Therefore, it is deemed important to examine comparatively the ideologies and approach of both English and French language textbooks towards cultural representation. To the best of my knowledge, there is no previous comparative analysis of the cultural representations of the French and English language textbooks issued under the second-generation national middle school curriculum. Therefore, this thesis is the first comparative study exploring how cultural content is represented in both French and English language textbooks (a corpus of four materials) and how six teachers of both subjects perceive such cultural contents, adapting Risager's (2018) theoretical framework for the analysis of data.

2.5 Summary and addressed research gaps

Based on the reviewed literature above, many studies attempted to unravel the cultural and ideological meanings embedded in language textbooks and explored how socio-cultural groups are represented in relation to with diverse languages, cultures, and communities. However, certain gaps were identified:

First, less comparative studies have analysed cultural representations in French and English as foreign language textbooks used in a post-colonial context (Risager, 2018). In recent years, scholarly work in the field is characterised by a monolithic analysis of cultural representation in one language textbook. While a single textbook cannot address the cultural richness of groups and individuals within and across countries (Berti, 2020, p. 176), there is a need for more research and publications that deal with more than one target language textbooks (Risager, 2022). To the best of my knowledge, this study is among the very few studies that analysed comparatively the cultural representations in textbooks of two different languages used in North African context.

Another gap highlighted in the literature is that the very few comparative studies that examined the cultural representations in two or more foreign language textbooks have not triangulated the

findings with other sources of evidence (Risager, 2018; Risager, 2022; Uzum et al., 2021). Therefore, their findings were limited to the cultural representations found in the textbooks, with less consideration of teachers' insights as the first users of the textbooks, as well as the top-down conceptualisation of the cultural representations in policy documents. Consequently, this research comparatively examines the cultural representations in four Algerian foreign language textbooks (two English and two of French), triangulated with their conceptualisation in eight policy documents and teachers' insights about the cultural representations in the respective textbooks.

Additionally, research on the representation of culture in language textbooks rarely incorporate the concept of global citizenship and inclusive education, despite their increasing relevance to foreign language education in this globalising world (Risager, 2022; Berti, 2020). This research not only incorporates the analysis of global citizenship but also addresses other aspects of inclusive education such as the representation of gender, religion, race, ethnicity, disability, and social class. The interplay of these different concepts can demonstrate the intersecting cultural content exposed to Algerian learners through the foreign language textbooks.

In previous studies, researchers have not considered the age of the learners as a factor for comparing the cultural content in the foreign language textbooks. This research examines the textbooks issued for 10-14 years old to compare the cultural content exposed for the learners in their different stages of development. The findings will demonstrate the different discourses and artworks used for designing the cultural representations in the textbooks according to the age of the learners.

Methodologically, while previous studies employ either quantitative content analysis and/ or CDA or multimodal approach for the analysis of cultural representation, less studies mixed between qualitative content analysis and critical discourse analysis. Due to the popularity of CDA in cultural studies, Risager (2022) calls for more studies that approach the data from a qualitative and critical perspectives to get an-in-depth interpretation of the cultural representations of foreign language textbooks. Consequently, this study responds to this call by employing qualitative content analysis to give more order and organisation to the data, and critical discourse analysis to offer a more critical and deeper engagement with the data.

Regarding the context, most of the few empirical studies that looked at cultural representations in different languages with a comparative dimension have been conducted in western contexts, mainly looking at globally published textbooks. This issue, however, remains under-represented in North African contexts. Therefore, this study contributes to the growing body of literature in North

African countries by examining the cultural representations of French and English language textbooks used in Algeria. These textbooks are designed locally and approved by the government. This will show how countries with past-colonial histories promote discourses about history even in foreign language education. It will also consider the perceptions of Algerian English and French language teachers about the cultural approach of the receptive textbooks.

2.6 Conclusion

In this chapter, I have provided the theoretical underpinning of this research by conceptualising the key concepts informing this study in section 0. I then provided a detailed discussion of the Algerian educational system, and its (Algerian) historical, cultural, and linguistic backgrounds as a research site of this study in section 2.3. Finally, in section 2.4, I critically reviewed the relevant literature to highlight the present study originality and contributions. The next chapter will explain the methodological and research design followed to conduct this study.

Chapter 3 Research Methodology

3.1 Introduction

This research aimed to analyse the cultural representations (images of culture, society, and the world) in EFL (English as a foreign language) and FFL (French as a foreign language) textbooks designed for Algerian state middle schools. The research also enquires about how a sample of language teachers perceive the textbooks' cultural representations, and how culture is conceptualised in few official policy documents. This chapter presents the research methodology, design and analytical methods deployed in this study. It begins with explaining the ontological and epistemological positions underpinning this research, and the rationale for choosing a qualitative approach. It then describes the different data collection procedures, research design, and analytical frameworks that were used to conduct the research. The three final parts of the chapter address the ethical consideration, trustworthiness, and the role and position of the researcher in this study.

3.2 Research Paradigm and Approach

According to Creswell (2014), researchers should clarify the ontological and epistemological assumptions that guide how knowledge is interpreted in their studies. Mason (2018, p.4) defines ontology as the 'essence' or nature of reality in research considering the 'what' question while epistemology is related to what counts as knowledge and evidence (Newman and Benzi, 2011). Overall, there are two leading paradigms that underline research in the field of social sciences and applied linguistics: positivist and interpretivist paradigms (Edmonds and Kennedy, 2013; Lincoln and Guba, 1985). They refer to the set of beliefs that guide research practices and define reality (Guba and Lincoln, 1994). On the one hand, positivists view reality as "observable, stable, and measurable" with rigorous experimental procedures and objective findings (Merriam, 2009, p.8). On the other hand, interpretivists perceive reality as flexible, and it carries constructive meanings that are socially negotiated and constructed by individuals' experiences, worldviews, and backgrounds (Creswell, 2014). These two paradigms shape the evolution of three research approaches: quantitative, qualitative, and mixed methods (Cohen, Manion & Morrison, 2018; Dörnyei, 2007). While quantitative research adopts the positivist assumptions to knowledge, qualitative relies on the interpretivist paradigm (Creswell and Poth, 2018). For example, identifying counts of cultural images by type in FL textbooks relates to the positivists paradigm while exploring the different interpretations of these images is considered interpretivist.

For the purposes of this research, a qualitative approach is selected as the most relevant approach for several reasons. The main reason for adopting a qualitative approach is that it encapsulates the theoretical and philosophical underpinnings adopted in the research (Creswell, 2009; Dörnyei, 2007). This research intends to explore comparatively the cultural representations (including representations of culture, society, and the world) in two French and two English language textbooks. In addition to textbook analysis, the research also involves an analysis of few policy documents and an enquiry about the English and French language teachers' perceptions about the cultural representations of the textbooks. Employing an interpretivist paradigm will, therefore, offer the chance to deeply understand the socially constructed meanings of cultural representations in school textbooks, policy documents, and their multiple interpretations from receptive teachers. The researcher's world views will also mediate the interpretation of the findings. As Creswell (2014, p. 186) emphasises, qualitative research is about the multiple world views that are jointly constructed by the participants and the researchers to frame a "holistic" picture of the social phenomenon in question (Merriam, 2009). Second, the in-depth and exploratory nature of the research problem and the research questions require a qualitative approach to answer the questions "what" and "how" cultural representations are portrayed in French and English language textbooks, policy documents, and perceived by the receptive language teachers. Qualitative research will provide the possibility to understand the various meanings of the cultural representations in the curriculum and from teachers' insights. Finally, research on some aspects of language education such as socio-cultural aspects and policy-level issues tend to be more qualitatively oriented (Gray, 2013; Risager, 2018). The understanding of culture in this study contradicts the essentialist nationalist view, and it is approached from the perspective social-construction theory which requires a co-construction of meanings between the researcher and the participants (Creswell, 2014). Thus, a qualitative approach is selected for this research because it offers a way to look at cultural knowledge in education as fluid, dynamic, and carry multiple ideological meanings (Risager, 2018).

Having explained the methodological approach and philosophy of my research, I will provide an overall description of the research methods and analytical frameworks in the next section.

3.3 Research design and Analysis Methods

Research design is defined as the plan and procedures for collecting and analysing data (Bryman, 2015). It is a process where "the design of the research and the choice of particular methods, and their justification in relation to the research project are made evident" (King and Harrocks, 2010, p.

6). In other words, qualitative researchers are required to provide a rationale for their choices of data collection methods, and procedures in relation to their research questions and aims. According to Patton (2002), researchers under a qualitative approach use multiple data collection instruments to expose various realities about the investigated social phenomenon. Moreover, gathering data from multiple sources contributes to a thorough analysis and understanding of the phenomenon under research as well as enhances data credibility and trustworthiness (Guba, 1980; Raliss and Rossman, 2012; Yin, 2009). In addition to this, there are two other features for making a good qualitative research design (Creswell, 2007; Creswell, 2013; Guba, 1980; Maxwell, 2012). First, the analysis approach should be informed by a theoretical framework to frame the meanings of data. Second, researcher subjectivities and the trustworthiness criteria should be clarified to ensure the validity of the findings (Creswell, 2013; Maxwell, 2012).

This research analyses comparatively the cultural representations of two English and two French language textbooks used in the context of foreign language education in Algerian middle schools, from different perspectives, i.e., textbook content, policy documents, and teachers' perspectives. Put differently, the cultural representations of the four language textbooks were the main source of data in the present research, while data collected from policy documents and teachers' interviews were used for triangulation purposes to confirm, disconfirm, or expand my understandings of the identified cultural representations in the main corpus.

According to Duff (2008, p.169), the approach of "data analysis will crucially depend on the scope of study to be conducted and the conceptual framework guiding it". Research in textbook analysis is characterised by "methodological eclecticism" that ranges between content analysis, semiotic analysis, and critical discourse analysis (Weninger and Kiss, 2015). Most textbook analysis studies employed quantitative content analysis, focusing on the quantification of cultural aspects such as food, celebrities, currencies, monuments (Song, 2013; Siddiqie, 2011; Thumvichit, 2018). This approach limits the conceptualisation of culture to its traditional understandings as fixed, homogenous, and tightly linked to geographical boundaries. Moreover, these studies tend to objectify culture by looking at it as a set of facts that can be counted. Other studies adopt both qualitative and quantitative frameworks to the analysis of cultural representation, considering culture as both fluid and static (Bose and Gao, 2022). Although this mixed-methodology approach may seem helpful, it is leading to contradictory positions of the researchers and create confusions among the readers (Mustapha, 2013). From 2000s onward, some scholarly works chose semiotic approach to analyse the linguistic and visual representations of culture in textbooks, addressing the text-image relationships in constructing the cultural meanings (Weninger and Kiss, 2015). Recently,

the trend has shifted towards using critical discourse analysis and multimodality in the analysis of cultural representations (Risager, 2022; Uzum et al., 2021). These researchers proclaim the benefits of M/CDA in examining the cultural representations both at the macro (social practices) and micro (linguistic discourses) levels. This approach allows contextualising the meanings of the representations from different perspectives. For example, Risager's (2018) critical discourse analysis framework to the analysis of cultural representation base on five different perspectives, post-colonial, citizenship, transnational, national, cultural readings. The methodological orientations of researchers are sometimes difficult to compare as every researcher employs a monolithic situated approach that fits with the purpose and context of their investigations.

Related to the purpose of this project, this study adopts a mixture of qualitative content analysis and critical discourse analysis for examining the cultural representations in the Algerian school language textbooks, their conceptualisation in the policy documents and the insights of the teachers. The rationale of this combination was due to several reasons. First, the qualitative content analysis allowed me to understand the overall approach to cultural representation in the Algerian foreign language education, by listing the cultural topics covered. After obtaining the overall topics, critical discourse analysis informed by the five dimensions of Risager's (2018) framework was employed for two main reasons. First, in order to situate the cultural representations and interpret their meanings in relation to the five different perspectives suggested by Risager. Second, to critically cross-compare the triangulated data sets and create an intertextual link between the different cultural representations collated from the textbook content, the policy documents, and their reception by teachers during the interview phase. This intertextuality link enables an in-depth understanding of the approach to cultural representation in the Algerian foreign language education. Unlike other approaches, CDA allows examining the three levels of cultural representation from its production to its reception by the users (Risager, 2022; Richards, 2012; Fairclough, 1989). Qualitative content analysis served more as a first stage to systematically organise and describe the data while CDA offered a more in-depth and analytical interpretation to the findings. Qualitative content analysis "goes beyond merely counting words or extracting objective content from texts to examine meanings, themes and patterns that may be manifest or latent in a particular text" (Zhang and Wildemuth, 2009, p. 308). In other words, qualitative content analysis, on the one hand, was used first to descriptively organise the textbook data into topics before proceeding to a CDA socio-contextual interpretation. It allows answering the question qualitative "what" are the cultural representations in the selected textbook corpus, what are the main insights of the teachers and what are the key cultural concepts addressed in the policy documents. CDA, on the other hand, enables answering the questions "how" do the two French

and two English language textbooks differ or resemble in their approach to cultural representation, and “how” are the cultural representations conceptualised in the policy documents and “how” do receptive language teachers perceive the cultural representations of the textbooks.

The procedure of data collection and analysis is divided into three stages. While the first stage is related to the textbook analysis as main corpus, second and third stages determine the qualitative content analysis processes followed for coding and categorising the findings obtained from policy documents and teachers’ interviews. Before moving to the three phases of my research design, Table 1 below provides an overall methodological picture and the research design deployed to answer the research questions.

Table 1: Summary of the Research Design

Research Questions	Data Instruments and objectives	Analysis Methods
RQ1: What representations of culture, society, and the world do the Algerian English and French school language textbooks portray?	Two French and two English language middle school textbooks <ul style="list-style-type: none"> Explore the various aspects of culture, society and the world represented in the English and French language textbooks 	Qualitative Content Analysis And Critical Discourse Analysis informed by Risager’s (2018) theoretical framework for textbook analysis
RQ2: Do the English and French language textbooks have similar or different approaches to the representation of culture, society, and the world? how?	Two French and two English language middle school textbooks <ul style="list-style-type: none"> Analyse any potential differences and similarities between the two foreign language textbooks (French and English) in their approach to cultural representation 	
RQ3: How are the representations of culture, society, and the world defined and conceptualised in the foreign language policy documents?	Units from 8 policy documents of French and English language education in Algeria. <ul style="list-style-type: none"> Understand how cultural representations are conceptualised in the foreign language policy documents 	
RQ4: How do English and French language teachers perceive the representations of culture, society, and the world in the textbooks?	Semi-structured interviews with 6 teachers (three of French and three of English language) <ul style="list-style-type: none"> Understand how teachers perceive the cultural representations in the selected textbooks. 	

3.3.1 Phase One: Textbook data

3.3.1.1 Textbook corpus

The present research focuses on the analysis of the cultural representations incorporated in English and French language textbooks used in Algerian state middle schools. In the present study, the textbook sample is composed of two English and two French language textbooks used in year one and year four of Algerian state middle schools:

English textbooks:

- My Book of English Middle School Year One
- My Book of English Middle School Year Four

French textbooks :

- Mon Livre de Langue Française 1 Année Moyenne
- Français 4e Année de L'enseignement Moyen

These four language textbooks are designed by local Algerian authors and published by two local publishing industries: Casbah Editions and Enag Editions following the guidelines of the official curriculum set by the Algerian National Ministry of Education, and under the supervision of the government. This makes these textbooks an interesting space to learn about the cultural representations incorporated in them. They are also recently designed and launched under the new Algerian middle school curriculum called second generation reform. The textbooks were not all made available at the same time, as they were published separately between 2016 and 2019. While the first year English and French language textbooks were launched for use in September 2016, the fourth year English and French language textbooks were issued for use in 2019.

In the Algerian Educational system, the locally published textbooks play a fundamental role in teaching and learning foreign languages. They are also considered as key sources of cultural representations. Hence, four Algerian middle school foreign language textbooks were selected purposefully as primary corpus of analysis in the present study. These four textbooks were the primary source of evidence because of their authoritative importance in the Algerian language teaching classrooms (Bourehrah and Ghafsi, 2021). They are used by both local teachers, and learners (between ages 10-14) as the main teaching and learning reference. This research enables providing an idea about the potential cultural discourse incorporated inside the Algerian language classrooms. In addition to this, their public access status and availability makes them as suitable

documents to analyse. According to Merriam (2009), textbooks are “ready-made source of data easily accessible to the imaginative and resourceful investigator” (p.139, Bryman, 2016). They can also be a stand-alone data collection method (Risager, 2018). Additionally, given the comparative nature of the present study, a corpus of four language textbooks was purposefully selected to analyse comparatively the cultural representations of the textbooks. According to Patton (2015), purposefully sampling allows the researcher to select a corpus of analysis that meets the requirements and purpose of his/her study. Furthermore, because Risager’s (2018) analytical framework requires a deeper analysis of five different dimensions, a corpus of four textbooks was selected for its “feasibility” and alliance with the PhD timeframe (Creswell, 2014, p. 130). Silverman (2013) further emphasises, a more effective and in-depth analysis requires a more precise sample of analysis.

This study also looks at cultural representations in textbooks used in two different levels: First year middle school level (addressed for 10-12 years old), and fourth year middle school levels (addressed for 13-14 years old). These two levels represent the entry to and exist from middle school level. Therefore, this research provides insights about the cultural representations that learners are exposed to in their first and last year of middle school foreign language learning. To say differently, this research aims to provide a holistic picture of cultural representation in language textbooks and its development throughout the middle school foreign language education in Algeria.

The four selected textbooks were analysed prior to the policy documents and teachers’ interviews due to three rationales. First, the analysis of textbooks allowed understanding the deeper insights of different cultural representations that are presented to foreign language learners in the middle school settings. Second, it helped to get an overall idea of the new foreign language curriculum and identify the major themes in policy documents related to the cultural representations. Third, the data from textbooks provided a foundation for designing the teachers’ semi-structured interviews and facilitated its process.

3.3.1.2 Data Analysis

A set of steps were followed to analyse the four language textbooks. First, I skimmed and read through all four textbooks to understand the format and distribution of materials (tasks, images). Second, I looked for the general socio-cultural topics covered in the textbooks from their introduction to their conclusion parts, using qualitative content analysis. This allowed me to identify the general cultural themes, claims, exclusions, and inclusions in the analysed corpus (Fairclough, 2012; Machin and Mayr, 2012). Third, according to Van Dijk (1993), a critical discourse analysis of a

text requires a selection of topics for ensuring validity and in-depth interpretations. I decided to consider all the chapters in each textbook because they were all addressing cultural representation either in a latent or manifest way. Fourth, the critical discourse analysis method employed in this study was informed by Risager's (2018) theoretical framework for textbook analysis. Her framework is developed through an empirical study analysing a set of European language textbooks, and it centres on the principles of critical discourse analysis. It views cultural representations in language textbooks as social practices embedded by sociocultural, political, historical, national, and transnational aspects (Risager, 2018). The main advantage of this framework is its formulation that allows understanding the different cultural representations in detail rather than providing general assumptions and judgments. It also allows a thick description of the cultural representations from multiple viewpoints: national, social, cultural, post-colonial, and transnational dimensions (ibid).

As discussed in the literature review chapter, Risager (2018) looks at cultural representations in language textbooks from five dimensions that are shaped into various analytical questions addressed to both texts and images. To fit the study context, I selected a set of questions that are based on my primary reading and skimming of all the textbooks. The selected questions were adapted and shaped according to the initial observations made about the cultural representations included in the four language textbooks. For example, in Risager's (2018) framework, a global perspective was employed to look at the global European language textbooks. However, in this study a local perspective was added alongside the global to reveal both the national and global socio-cultural notions represented in the selected corpus.

These were the five key analytical questions used to analyse the textbook corpus:

1. Which countries (nations/ states) are represented in the textbooks? How are they represented?
2. Is international (world) history of colonialism and imperialism represented in the textbooks? How?
3. What socio-cultural identities are represented in the textbooks? How?
4. Do the textbooks promote a sense of citizenship? Which? How?
5. Are transnational relations represented in the textbooks? How?

Through applying the five questions to each textbook, I was able to immerse in the data, develop a thorough analysis and extract the cultural representations incorporated in each textbook. The

findings were categorised according to the five dimensions of Risager's (2018) framework: representation of nations, history, citizenship, sociocultural identities, and transnational relations. To address the five dimensions, I have also looked at the details of the representations by considering what is represented, how it is represented, and who is represented in both the linguistic and visual modalities of the textbooks. For the question who is represented, I have looked at all the characters (both fictional and non-fictional) represented in the textbooks by addressing their clothing, setting, and social roles. For example, I described the cultural meanings of the professional identities assigned to the characters to demonstrate which socio-cultural aspects are emphasised in the images. I also looked at the linguistic choices made to represent the different cultural dimensions by answering the analytical question how the cultural representations are linguistically shaped in the textbook and why? To address the question related to: "do the four textbooks have a similar or different approach to cultural representation, and how? I employed a cross comparison approach (Seidman, 2013). It requires providing a general conclusion about the cultural representation approach in each textbook. Then, the general findings were coded into comparative themes following the five dimensions of Risager framework as a deductive coding scheme.

Hence, these generated analytical questions provide an interesting contribution for other researchers to analyse cultural representations in locally designed language textbooks used in North African contexts. This is also the first study that employed an adapted version of Risager's (2018) theoretical framework in the Algerian context by analysing cultural representations in the new second-generation middle school language curriculum.

3.3.2 Phase Two: Policy Document Analysis

3.3.2.1 Policy Document corpus

The second data collection method used in this research consists of a set of policy documents. According to Merriam (2009, p.155), policy documents are "unobtrusive", reliable, and compelling source of evidence in qualitative research (Yin, 2009). The main strengths of policy documents are their free-access, stability, and availability to researchers (Merriam, 2009). Creswell (2012) distinguishes between policy documents and textbook document analysis. Unlike textbooks, policy documents are guides used for supporting the production and implementation of the main textbook corpus. In this study, policy documents are used as supplementary data for triangulating the findings obtained from the textbook corpus. As Punch (2014, p.158) argues, policy documents "can be important for triangulation". The foreign language policy documents selected for analysis in this research are the following:

- The law of Orientation for National Education 2008
- National Curriculum for Middle School 2016
- National Curriculum for English at Middle School 2016
- National Curriculum for French at Middle School 2016
- Teacher's Guide Middle School Year One 2016
- Teacher's Guide Middle School Year Four 2019
- Guide du Professeur Langue Française Première Année Moyenne 2016
- Guide d'Utilisation du Manuel Français Quatrième Année de L'enseignement Moyen 2019

The law of orientation for National education is an official document related to the Algerian constitution. Its basic aims are to define the role of national education and to determine the key national and international sociocultural values and rules that should be incorporated in school textbooks and curricula. Curricula, teachers' guidebooks, and students' textbooks are all based on the key principles of the law of orientation for National education.

As mentioned in the context chapter, the need for a new local reform that introduce learners to foreign languages and cultures was urged to increase economic, social, political, and intellectual stability of the country. As a result, a first-generation reform was introduced in 2000s in collaboration with UNESCO official. This reform addresses the need of forming autonomous and communicative competent learners, aware of international cultures and languages and develop a sense of openness to the world (Benrabah, 2005). Recently, a new educational reform called second-generation reform was launched and implemented in September 2016. Broadly speaking, this reform was mainly introduced to extend the principles of the first-generation reform (2003-2015). Based on this reform, the Ministry of National Education introduced the new national curriculum, a series of new student-books and new teachers' guidebooks used mainly in middle state schools.

The new national curriculum of middle school is introduced by the Ministry of National Education. It provides the overall objectives of education in Algerian middle schools. It sets the core values and pedagogical objectives of each school subject. For example, in the introduction of the curriculum, a general overview of the main subjects taught in middle school were provided, a reminder to the key objectives extracted from the law of orientation, and then a summary of the main social and

pedagogical objectives. The national curriculum for English and French language subjects were incorporated into the main national curriculum and published as separate documents for easy accessibility of the receptive teachers. They comprise the main objectives of teaching English and French in Algerian middle schools that ranges from local, global, and pedagogical values.

These policy documents are selected for several reasons. First, they allow a rich and in-depth understanding of how culture is conceptualised in foreign language education in Algerian state middle schools (Marshall and Rossman, 2014; Yin, 2019). Second, it offers the chance to get a general top-down understanding of the educational setting where the textbooks under investigation are produced. Third, analysing teachers' guidebooks will help to uncover the circumstances that surrounds English and French language teachers' beliefs regarding cultural representations of the textbooks.

3.3.2.2 Data Analysis

This section is set to explain the research procedures, and the selected units of analysis in the eight policy documents. These policy documents serve as supplementary data, and a qualitative content analysis together with Risager's (2018) CDA framework was used to code and select specific units related to cultural representation in the documents. In terms of analysis, I have read thoroughly and separately each document to gain an overall image of what cultural representations are included and excluded, using qualitative content analysis. Relevant passages were, therefore, retrieved from the documents and generated as codes. These codes were generated in relation to Risager's (2018) five dimensions of conceptualising culture in foreign language education. Although many codes were generated at the initial stage of analysis, these codes were reduced into themes and sub-themes. As Creswell (2012) recommends, qualitative content analysis requires a generation of multiple codes that would be reduced at a later stage of analysis into main categories. Unlike codes, "categories are abstractions extracted from the data" (Merriam, 2009, p.181). The general codes were organised into themes related to the cultural representation themes identified in the four main textbook corpuses. This enables showing the similarities and differences between the cultural representations in policy documents and students' textbooks, using the intertextuality concept of CDA. The coded categories were then inserted under each textbook themes and interpreted to provide an in-depth and triangulated understanding of the cultural representations in Algerian foreign language education.

3.3.3 Phase Three: Teachers' interviews

3.3.3.1 Population and sampling

To select the teacher-participants, convenient sampling was used due to the pre-determined criteria of this research (Cohen et al., 2018). This study predetermined the selection of Algerian French and English language teachers at state middle schools as the only focus of this study. Additionally, the convenient sampling provides the possibility to get a diverse sample of teachers, regarding their teaching experiences and cultural backgrounds (Mason, 2018). It is a useful sampling for qualitative studies when the aim is not to generalise the findings and the participants are selected because of their "availability" and "easy access" (Cohen et al., 2018, p. 219). In this study, Bryman's (2016) framework of convenient sampling was used. It requires looking for sites than categories from a specific site. I contacted a Facebook group of Algerian language teachers at middle school to recruit available participants. Only six teachers got in touch and accepted to participate in my research. In addition to the availability of the teachers, the qualitative nature of this research and the secondary focus on teachers justifies this small sample (Cohen et al. 2018) because the overall aim is not to generalise their insights about the cultural representations in the French and English language textbooks. A carefully analysed small sample can provide a richer picture of how teachers perceive the cultural representations of the textbooks (Aleksandrowicz-Pedich et al., 2003). Another reason for this sample size is the fact that conducting interviews is time-consuming and being considerate of the time that their transcriptions and analysis necessitate. Finally, managing the load of data obtained from the three data sources requires a consideration of a small sample of teachers. It is neither the purpose of this research nor possible to include the entire population of English and French language teachers in Algerian middle schools, therefore, this research involves a convenient sample of teachers.

The recruited six teachers belong to two different sites in Algeria. They are teachers of English (three) and French (three) languages working in state schools in Algiers and Tizi-Ouzou. Algiers is the capital city of Algeria and known with its infrastructure, work opportunities, and modernity. Tizi-Ouzou is a north coastal city near Algiers. It is ethnically grouped as a home of Amazigh with Kabyle ethnic backgrounds. The linguistic profile of the teachers varies although they all introduce themselves as multilingual speakers of Arabic, French, Tamazight, and English (for only English language teachers). Given the cultural and linguistic diversity in Algeria, these teachers might expose different beliefs towards the cultural representations constructed in the textbooks. These participants were given pseudonyms to avoid ethical issues: Nadia, Dihia, Karim, Fatima, Amine, Kahina (4 females and two males). Nadia, Dihia, and Kahina live in Tizi-Ouzou city while Fatima,

Karim and Amine reside in Algiers. Nadia, Kahina and Amine are teachers of French and they have 4, 5 and 10 years of teaching experience, respectively. While Nadia holds a master's degree, Amine and Kahina hold a bachelor's degree in French language teaching. Dihia, Fatima and Karim are teachers of English as a foreign language, and they have 9, 3, 14 years of teaching experience, respectively. While Fatima holds a master's degree, Karim and Dihia hold a bachelor's degree in English language teaching. All the teachers that have participated in this study teach both first- and fourth-year levels in different Algerian middle schools. They attended teacher training before starting their teaching jobs in middle schools. This training mainly addresses the key pedagogical practices that teachers need to incorporate in their classrooms such as time and classroom management (Benadla, 2013).

3.3.3.2 Semi-structured interviews

Interviews are fundamental data-gathering tool in qualitative research (Cohen et al., 2018; Creswell, 2014; Merriam, 2009). The main purpose of using interviews is to understand how participants view the world and make sense of their lived experiences (Patton, 2002; Yin, 2009). As a result, interviews are employed in this research to disclose how Algerian teachers of French and English languages perceive the cultural representations in the textbooks. As Patton (2002, p. 341) emphasises, "we have to ask people questions" to understand their "beliefs, thoughts and intentions" about the phenomenon under investigation. These interviews were mainly conducted to support the data obtained from the main textbook analysis and expose multiple realities provided by every teacher-participant.

The interviews were designed in a semi-structured format to elicit information from participants (Patton, 2002). A semi-structured interview is chosen because it is flexible, allowing new questions to be generated during the interview alongside the tailored set of questions and a framework of themes to be explored (Bryman, 2016; Lindlof and Taylor, 2002). In a semi-structured interview, the researcher can probe for clarification more easily by asking follow-up questions (Cohen et al., 2018; Dörnyei, 2007). These follow-up questions enable getting a richer and deeper responses from the teacher-participants (Cohen et al., 2018). Therefore, a semi-structured interview is used to get specific information from English and French language teachers about their perceptions of the cultural representations included in the textbooks.

3.3.3.3 Interview Procedures

According to Patton (2015), to get a richer data from interviews, appropriate choice of questions is required. The interview guideline is a set of open-ended questions that are formulated according

to the main cultural themes represented in the textbook. For example, the representation of citizenship in the textbook, required asking the question “what do you think of the representation of citizenship in the textbook? Is it important for your learners?” In this question, the teacher will give his/her insights about the representation of citizenship in the textbooks, then its potential benefits for their learners. During the interviews, the teachers were exposed to examples of cultural representation extracted from the textbook to facilitate the interview process. For example, I have asked my participants “what do you think of representation of history in the textbooks.” After getting their general perceptions about the representation of history in the textbooks, I have shown them illustrative images of the representation of history. The teachers were able to think specifically about examples of history representations included in their teaching textbooks. This process enabled providing a contextualised response from the interviewees. The question-image format of the interview allowed getting general and specific insights from teachers about the cultural representations of the English and French language textbooks. In addition, prompt up questions were also asked where necessary. For example, to expand on the teacher’s answer about history representation and the idea of promoting learners’ proudness of their local history, I asked about his ways of implementing it in the class. This gave an idea of the teachers’ potential implementation of the cultural representations in their classroom practices. The main questions asked during interviews were generated from Risager’s (2018) framework, and the review of the previous studies in the relevant literature. For example, the study of Sercu (2005) on interviewing teachers about the implementation of the textbook informed the types of questions that are adapted according to my research focus. Some questions were adapted from the analytical questions of Risager’s (2018) framework.

Mason (2018) notes, qualitative interviewing “requires a great deal of planning” (p. 116). In order to ensure that the interview guide is efficient, I conducted a pilot for the first-interview guide with two teachers (see section 3.3.4). It was only a set of open-ended questions inspired from the work, accompanied with some image-based representations (see Appendix D). With the social interaction between me and the teachers, I realised that my first interview question guide was vague. The two teachers suggested to have more specific questions about the textbooks to get clear answers relevant for the purpose of my research. They also claimed that sometimes they feel a bit unsure what to say when they were asked broad questions about what they think about a representation. Their answers were more oriented towards language-learning, and this was not related to my research purposes. As a result of these social interactions with the teachers, a second-interview guide was generated. It is composed of two sections: demographic information, open-ended questions about the cultural representations in the textbook, proceeded with follow-up specific

questions accompanied with illustrative textbook excerpts (see Appendix E). I acknowledge that guiding the teacher-participants with specific questions related to the purpose of my research might have shaped their answers and the findings in this study to some extent. However, a co-construction of meaning in qualitative study is undeniable (Creswell, 2014), and I gave more opportunity for the teachers to share their views and answer the questions in detail to enable me to get an in-depth interpretation.

Each of the participants was interviewed once only, and I conducted 6 interviews in total, with all the recruited 6 teachers. All the interviews were conducted online due to the pandemic. Taking the participants preference, a zoom platform was chosen for conducting the interviews. Every interview lasts between 40-60 minutes, and they were audio-recorded. Some field notes were taken to record any non-verbal cues that would help during the analysis stage. While the participants were provided a freedom of language choice, the teachers were switching between English, French, and native languages (Tamazight and Arabic). It is worth reiterating here that in Algeria, French teachers only teach French, and English teachers only teach English. Therefore, English language teachers were interviewed and asked questions about the English language textbook, and the French language teachers were asked questions about the French language textbooks.

I started my interview by introducing myself and my research focus, its purpose, and the expected length of the interview. I checked with the participants if they have any concerns before I start audio-recording the interviews. I reminded them that the information will be confidential and any examples of place, name of school, or specific personal information will be removed or modified following the ethical protocols. After that, the participants agreed to start the recording of the interview.

During the interview, I have asked each participant about their demographic information. This phase helped me to know the participants and get an overall idea about their professional and educational profiles. I then moved on to the questions related to cultural representations in the textbooks. I asked them an open-ended question, and then I showed them a picture to contextualise their arguments and insights (as discussed above). The teachers have provided general and specific insights related to representation of culture (s), history, inclusivity, gender, global citizenship, transnational relations in either French or English language textbooks. The interview-guide was modified, by orally simplifying some questions and illustrating others to get more focused answers related to my study objectives. Some new questions have also emerged to follow-up with the participants' answers. For example, I asked the teacher what he/she thinks of representation of gender, then I provided some examples from the textbooks.

3.3.3.4 Transcription

The first stage before interview analysis is transcription of the audio-recorded data (Cohen et al., 2018; Duff, 2008). It is a process of “converting audiotape recordings or fieldnotes into text data” (Creswell, 2012, p.239). Hence, I started transcription at the end of each interview to allow a fresh recall of the details. Richards (2003, p. 199) argues, it is up to the researcher to “decide on an approach that will best serve research needs”. I employed Elliot’s (2005) transcription approach that requires “clean” verbatim which focuses on content rather than the extra prosodic features. This approach was selected because it fits the purpose of this research which aims to understand teachers’ insights about the cultural representations of the French and English language textbooks. That is, ‘easy-to read’ written transcripts were produced. I aimed to record a word-by-word data related to the research aims, therefore, an approximate of 20 hours were taken to transcribe the six interviews.

3.3.3.5 Data analysis

After transcribing all the interviews, qualitative content analysis and Risager’s (2018) CDA informed framework were used as methods of analysis. Krippendorff (2004, p. 3) claims that “content analysis entails a systematic reading of a body of texts, images...”, and content could be anything that might convey a meaning or purpose. It is a “...systematic set of procedures for rigorous analysis, examination, and verification of the contents of written data” (Cohen, 2007, p. 475). In other words, the analysis of data through content analysis enables generating codes and themes related to the phenomenon under investigation. It provides categorised responses and meanings constructed from the dataset (Zhang and Wildemuth, 2009). All the interviews were analysed manually, following the highlight, sticker-notes procedures. I printed the transcripts in a word document, and then highlighted patterns and created sticky notes that represent codes. Although it was a time-consuming process, the findings were easily checked, rechecked, and re-interpreted when necessary.

In the present study, I employed two stages to analyse the interview data. The first stage is an inductive approach to the coding process of interviews, following Seidman’s approach (2013). I have then used the five dimensions of Risager’s (2018) cultural representations as a deductive coding frame. Creswell (2012, p. 243) defines coding as “the process of segmenting and labelling text to form descriptions and broad themes in the data”. I considered the overall cultural themes represented in the textbook and coded the teacher-participants’ claims accordingly. For example, for the theme “representation of nations and countries,” I coded the claims of teachers that

provided meanings about the representation of countries. The process of coding was repeated multiple times to ensure reliability of the findings. The second stage is the categorisation of data into representative patterns or themes in which certain codes were deleted, aggregated, and added (Duff, 2008; Merriam, 2009). To ensure the reliability of the coding process, a sample of data with its coding scheme was provided to a second coder. I have then selected among the examples which data is more representative and articulate to triangulate with the other datasets and answer the research questions.

3.3.4 Piloting Data Instruments

Piloting is “a procedure in which a researcher makes changes in an instrument based on feedback from a small number of individuals who complete and evaluate the instrument” (Creswell, 2012, p. 390). That is, piloting is a mini study version to test the readiness of instruments for collecting valuable data. In this study, policy documents, textbook corpus, and interviews were all piloted before starting the main study. The main purpose of conducting this piloting was to check the instruments’ “research-ability” (Gass and Mackey, 2000, p. 57), and to refine the interview questions to ensure an efficient design of the main study (Creswell, 2014). In the following subsections, the lessons learned from the piloting and its significance for shaping the instruments and analysing the data will be discussed.

3.3.4.1 Textbook piloting

There was a piloting of the textbook data before the main qualitative analysis process. In this piloting stage, I have conducted a quantitative analysis of the textbooks content. I referred to the classifications of cultures adopted from the framework of Jin and Cortazzi (1999). I counted what types of cultures included in the textbooks and classified them into target, source, and international ones. For example, the textbook content was classified into Algerian culture (local), cultures of French/English-speaking countries (target), international cultures (e.g., Spain, Egypt). I have then referred to Sercu’s (2000) framework to categorise the cultural themes that are commonly represented in the four foreign language textbooks. I quantified the frequencies of recurrent cultural themes and tabulated them accordingly. For example, I categorised the themes into education, leisure and lifestyle, occupation, history, food and drinks, family, international relations, religion, stereotypes. The purpose of embarking with a quantitative view was due to my initial purpose of quantifying cultural content in a large scale of textbooks. However, after my critical readings of the literature, I realised that the frameworks I opted for categorising quantitatively the cultural representations were criticised for not providing a thorough

interpretation of the cultural content. More specifically, these frameworks have also relied on the traditional definition of culture (as discussed in chapter 2), and they have a pre-determined checklist for analysing the cultural content. After reading empirical studies adopting more qualitative perspectives, I found that it is difficult to quantify cultural representations in school materials without referring to their underlying meanings. I then shifted my framework to a purely qualitative approach with few instances of quantifications. As a result of this piloting, I decided to move away from a mere quantification that are limited in terms of interpreting the cultural content of the textbooks, as they do not provide answers for the how and why cultural representations were included/excluded in the materials (Harwood, 2014). Although this quantitative piloting of the textbooks helped me in categorising the cultural themes covered in the textbooks, I found the framework of Risager (2018) more flexible and diachronic when the aim is comparing the cultural content in two different foreign languages used in the same context. This piloting stage has also helped me in deciding on the appropriate framework and adapting it according to the selected corpus. That is, my initial quantitative analysis of the four materials helped me conduct properly the qualitative analysis of the cultural representations and understand their potential meanings. According to Williams and Moser (2019, p. 46), “the construction of meaning from collected data is the result of the progressive data coding process”. Consequently, this piloting is considered as the first coding stage before moving to the final coding stage of the cultural content represented in the textbooks.

3.3.4.2 Policy documents piloting

I decided to pilot the policy documents analysis because this will help me to get an overall idea of the conceptualisation of cultural representation in the policy documents. As Gass and Mackey (2000, p.57) explain, a pilot study “can help avoid costly and time-consuming problems during the data collection procedure”. After piloting the textbook data and deciding on the final framework of analysis, I decided to apply the same framework for piloting the policy document. I skimmed through all the documents and attempted to answer the main questions of how cultural content is conceptualised in the policy documents. I have followed the five dimensions of Risager’s (2018) framework, looking at the representation of cultures, countries, history, citizenship, international relations, and inclusivity. During the piloting stage of the policy documents, two overall points were noted. Firstly, despite the importance of teachers’ guidebooks, their content was mostly shaped to guide teachers on their teaching pedagogy, lesson planning, and classroom management. There were very few references to cultural content and potential ways of implementing it in the classroom. Secondly, the references to cultural content in other documents

(e.g., curriculum, general referential, school orientation law) were either brief or vague, and this required establishing intertextual links between the documents to construct an understanding of the ideology followed for conceptualising the cultural content. As a result of this piloting, some documents were discarded due to their irrelevance to the main study focus. For example, in the French teachers' guidebook, there were more references to pedagogical approach to teaching the foreign language while less references to the general cultural content and its implementation in the classroom. Finally, the piloting of policy documents allowed selecting the relevant extracts related to the focus of my study.

3.3.4.3 Teachers' Interviews

Before conducting the interviews with the participants, I piloted the interview questions with two language teachers. The main objective of piloting is "to avoid costly and time-consuming problems, and the loss of valuable data" during data collection (Gass and Mackey, 2000, p. 57). In the present study, interview questions were piloted to test their clarity. A set of lessons were learned in this piloting phase. First, I have learned the skill of asking concise and brief questions that target the specific aim of the research rather than posing broad and redundant ones. Second, I learned the skill of flexibility in allowing participants to elaborate on their answers rather than restricting them to a set of pre-prepared questions. Third, the arrangement of interview questions was re-organised after this piloting. For instance, the question "what do you think of this representation" was asked before "what is the most important objective for you in teaching English/French? This was re-arranged to ensure the coherent flow of questions, knowing first the teachers' overall objectives of teaching the foreign language, then guide them towards the focus of my study. The interview guideline format was also restructured. For example, during the piloting phase, the teachers were first presented with the specific cultural representation extracted from the textbooks and asking them a general question "what do you think of this picture/representation?" The teachers were noticed providing general pedagogical aims of the tasks and the images in the selected extracts. Based on this, I decided to provide the specific extracts and accompany them with more guiding questions so as the teachers will provide more related data to this study. For example, the extract related to representation of countries is followed with the guiding question "what do you think of the representation of countries in the textbooks? Furthermore, this piloting has also resulted in adding other questions that were not considered in the initial interview guide. For instance, in the first interview guide, there were no questions related to teachers' use of materials that would help me understand their willingness to implement the cultural representation of the textbooks in the classroom, before understanding the meaning they suggest for the cultural representations.

Additionally, I learned to effectively schedule the conduct of the main interviews after this piloting phase. The participants recruited for the piloting had busy schedules, and it was difficult to arrange an interview easily. As a result, in the main conduct of the interviews, I asked the participants to inform me about their availability date right after consenting participation. I made myself available all the time for collecting data and I asked them to choose convenient day and time for interview. They contacted me with their available days, and times and then I set a scheduled zoom meeting, with a reminder message sent to them two days before the actual day. This helped me to avoid the mistake of re-arranging interviews for several times. Finally, I learned that attentive listening was a key feature for a good interviewing process. As Berg (2007) explains, piloting is a stage for getting trained on interviewing skills (Berg, 2007).

At the end, this piloting experience has not only helped me in refining the instruments but also boosted my confidence in collecting relevant data and developing my analysis framework. It also gave me an overall idea about the main findings of my study. Overall, this pilot stage is significant and contributed to the design of effective research design for this project.

3.4 Generating Codes and Themes

In qualitative inquiry, coding is a continuous process during and after data collection. According to Creswell (2012) coding is “the process of segmenting and labelling text to form descriptions and broad themes in the data” (p. 243). It starts with skimming and reading through the gathered data to get familiar with their content (Maxwell 2005). It also allows linking the data to the adapted conceptual and theoretical frameworks (Rossman and Rallis, 2012). As discussed in the piloting section, this study started with initial coding of data and quantifying the overall cultural themes recurrent in the data. During this initial coding, I was able to rely on prior frameworks for guiding the analysis and deductively constructing themes (Gibbs, 2007). These themes were mainly derived from the literature review and previous frameworks such as Jin and Cortazzi (1999), Sercu (2000), Risager (1991), and Byram (1993). During this initial quantitative coding, the present study formed descriptive themes of the overall cultural content covered in the analysed documents. For example, in analysing textbooks, Risager’s (1991) model of social and geographical definition of characters was used to identify the culture of the included characters in the textbooks. After that, Sercu’s (2000) model of categorising the cultural content into topics such as professional roles were generated. Finally, Byram’s (1993) concept of stereotypes and national identity was used to identify the characters’ national identity and the stereotypes associated to them according to their origin, occupation, and gender.

The second round of analysis included inductive qualitative coding and development of new themes as well as deriving themes from Risager's (2018) framework. This process involved reading thoroughly the data and continuously generating themes, sub-themes, and topics (Creswell, 2013). I immersed myself in the data and read it several times to ensure that I moved from initial coding to final stage of generating and developing themes (Cohen et al., 2018). I reduced the number of themes as the final stage of coding is approaching. As Creswell (2013) explains, the fewer the themes generated the better the analysis will be in terms of producing quality and robust reliable analysis report. This process of initial and final coding was followed with each data instrument. For example, in the policy documents, reading the overall content of each document, highlighting extracts, and then coding them under Risager's (2018) five dimensions. Some themes were also emerged and developed such as the one related to patriotism and enforcing national pride (as shown in the discussion chapter). The findings from each dataset were compared to find shared and different themes, patterns, and responses to the overall research questions (Cohen et al., 2007). In order to avoid the vagueness of the codes and themes generated in this study, I have developed a detailed codebook that descriptively define the meaning of each code and the link between the different codes through tabulated examples and representative themes, sub-themes, and topics (Creswell, 2014). Future researchers can rely on this codebook to replicate the project or conduct similar comparative research (see Appendix G, H, I).

The rationale for changing the approach of my analysis from quantitative to qualitative stems from several reasons. First, at the initial stages of conducting this research, I have considered a quantitative content analysis to account for the cultural content of the textbooks. During the piloting stages, I realised that I was looking at culture as an object, quantifying the different cultural aspects and limiting its meaning to the geographical boundaries across cultures and countries. It sounded more like the traditional approach to conceptualising culture as I was looking at culture as a fixed entity, homogeneous as I was counting the instances of Algerian culture with other target and international culture. I was ignoring the flexible, fluid, and dynamic meanings of culture. After critically reviewing the literature and reading the recent scholarly work, I re-considered my position in this research. I decided to opt for a qualitative approach as I was inspired by recent works in the field and the need for considering any text as embedded with a set of ideologies not fixed meanings (Apple, 2014; Risager, 2018). I have also understood that the conceptualisation of culture changed through time and while doing my project. It is now considered fluid and related to discursive practices (Baker, 2015; Risager, 2022) rather than a set of static factual information about one country as homogenous compared to others.

To ensure the reliability of my data coding process, multiple coders/ inter-rater reliability strategy was used (Lincoln & Guba, 1985). This helps to “mitigate interpretative bias” and ensure a “continuous dialogue between researchers to maintain consistency of the coding” (Walther et al., 2013, p. 650). In this study, I have recruited two inter-rater coders. They are both PhD students studying in two different UK Universities, studying English language, and applied linguistics. I have sent them a copy of each data set and the coding scheme, accompanied with quotes from the data. A Microsoft word document was used to exchange comments about the coding scheme. Each time I receive the document with comments, I create a table (page line, code, text, coder 1, coder2) and write the comments to make links between my coding and the suggested amendments. We scheduled an online meeting to discuss about the codes we generated separately. I addressed the comments and made the changes to the codes that received high disagreements between the coders. I then re-formulate the codes and send them back to re-check again. For example, the initial code created for the extensive representation of the Algerian culture was “national identity.” The two coders expressed disagreement about the name of the code as it does not reflect the overall meaning of the data obtained. They suggested to change the naming into “national identity and pride” to reflect the exact reference to proudness aspect and the national identity symbols in the English language textbooks. Another example of the initial coding, while I was quantifying the data. The inter-rater coders have agreed on the number of monuments and historical sites in all the four language textbooks. After multiple discussions and exchanges of coding between me and the two other coders, an agreement and similarity in coding was reached. Miles and Huberman (1994) suggest that an inter-rater reliability of “80% agreement between coders on 95% of the codes is sufficient agreement among multiple coders similarity in coding” (p. 94). After this inter-rater reliability checking of the findings and the generated codes, I selected the most representative examples from the data to illustrate each code, theme, sub-theme, and topic (see Appendix G, H, I for the three codebooks for each data set). I then triangulated and compared the findings of each data sets and related them to my research questions, literature review, and the theoretical underpinnings of this research.

3.5 Researching Multilingually

According to Holmes et al. (2013), “researching multilingually” requires keeping the original languages of the respondents and the addressed documents while interpreting their meanings. This is because the choice of language constitutes a filter through which world views are conceptualised and framed (Aleksandrowicz-Pedich et al, 2003). In this research, a multilingual perspective was adopted to approach the data to avoid the misinterpretation of meanings in the translated versions

(Holmes et al., 2013). That is, there are four languages used in the research data (textbooks, policy documents and teachers): 1) English, 2) French, 3) Arabic (Standard and Modern), 4) Tamazight (Kabyle dialect). Instead of translating all the data into English, I kept the chosen languages and interpreted the data in relation to the cultural representations and the meanings constructed to them in the source languages. Despite its complexity, this strategy allowed me to preserve and report the nuances of the data and report the meanings as constructed in the original data (Holmes et al., 2016; Shklarov, 2007). Being positioned as a multilingual speaker and an insider to the researched context, I was able to understand the cultural representations constructed in the original language during the data interpretations. During the data transcriptions, specifically teachers' interview, I transcribed all the languages using Latin words than translated some selected extract to the English language. While reporting the data, I selected some excerpts and translated them to English to be included in the main body of the thesis. To test the validity of my translation, I sent extracts of each of my translation (from French, Arabic and Tamazight to English) to two other Algerian PhD researchers with similar interest and a university lecturer, speaking both Arabic and Tamazight languages.

3.6 Presentation of the findings

According to Cohen et al. (2018), research findings can be presented by research questions, instruments, or corpus. Given the comparative nature of this study, the findings will be presented in two chapters. In each chapter, the textbook data will be presented and interpreted, following Risager's (2018) theoretically informed CDA framework. The first chapter presents the cultural representations constructed in the two English language textbooks. The second chapter presents the cultural representations constructed in the French language textbooks. The third chapter is devoted to answer the questions related to the comparative approach of addressing cultural representation in the French and English corpus, highlighting similarities and differences. The main findings will be triangulated with the supplementary data obtained from language policy documents and teachers' interviews. This third chapter will also provide a discussion of the main findings in relation with previous studies in the literature. The rationale for following this presentation approach is its suitability to address the four questions in a triangulated way as related to cultural representation in each of the English and the French language textbooks.

3.7 Trustworthiness

Qualitative and quantitative research approach rigour differently (Cohen, Manion and Morrison, 2018). Unlike quantitative research, the concept of “trustworthiness” in qualitative research is coined to refer to the validity and reliability of data (Guba and Lincoln, 2005; Merriam, 2009; Simpson and Tuson, 2003). To evaluate “trustworthiness” in qualitative research, Lincoln, and Guba (1985) suggested four criteria: 1) credibility, 2) transferability, 3) dependability, 4) confirmability.

Credibility refers to the judgment that the findings are true and related to participants’ world views (Lincoln and Guba, 1985; Merriam, 2009). The most common strategy for ensuring the findings’ credibility is triangulation (Lincoln and Guba, 1985, p. 77). In this study, I used multiple sources and data instruments to avoid “the accusation that a study’s findings are simply an artefact of a single method” or a result of researchers’ bias (Patton, 1990, p. 470). I employed, textbook analysis, policy document analysis, and teachers’ interviews to examine thoroughly the cultural representations in the Algerian textbooks used for foreign language education. The findings from each data source were compared and triangulated.

Transferability aims to ensure the thick descriptions that enable the applicability of the present study findings to other contexts (Creswell and Poth, 2018; Lincoln and Guba, 1985). Thick descriptions are a rich “narrative developed about the context so that judgments about the degree of fit or similarity may be made by others who may wish to apply all or part of the findings elsewhere” (Lincoln and Guba, 1986, p. 77). This research offers a holistic picture of the Algerian context, a detailed information about the participants and the documents analysed, therefore contextualising the findings and interpretations. All these contextualised information can provide a chance for readers to judge the transferability of the present study. Although the research findings are not generalizable in the statistical sense, the findings are transferable and can be useful to give some insights about other contexts (Marshall and Rossman, 2014). Another point worth mentioning here is that the data collected from the interviews might not be fully true to reality, because the teachers might give desirable answers. They may overstate the frequency with which they employ culture teaching techniques or address aspects of culture (Sercu, 2005). As a researcher, I made sure to ask many probe questions when necessary to get elaborated and expanded answers from the teacher-participants.

Dependability is the equivalent of reliability in quantitative research (Cohen et al., 2018). It shows consistency of the findings that could be replicated in similar or different contexts (Lincoln and Guba, 1985). It can be achieved through keeping an “audit trail” to report and describe in detail the

research design, data collection, sampling, and procedures of analysis (Bryman, 2016; Merriam, 2009; Shenton, 2004). In this thesis, I devoted an entire chapter to describe in detail the research methodology and design, therefore, readers can judge the dependability of the findings.

Confirmability is concerned with ensuring that the data are not fabricated and based on the researcher's bias (Lincoln and Guba, 1985). Although qualitative research acknowledges the importance of researchers' subjectivities and its influence on the findings, the investigator should control the bias and ensure that the interpretations "are clearly derived from the data" (Tobin and Begley, 2004, p. 392). The most common strategies for enhancing dependability are member checks and researcher's transparency about their biases and decisions. In this study, I have kept a reflexive journal to record all my decisions and my initial interpretation. These notes are checked by another PhD researcher, and I addressed the feedback accordingly. My supervisor also checked my analysis chapters, and I addressed the comments. I have also explained and rationalised my choices of research approach and research design as well as explained my position in this research.

3.8 Position of the researcher

In qualitative research, the researcher is described as "a kind of research instrument" co-constructing meanings and interpreting the different perspectives (Duff, 2008, p. 239). Hence, the researcher positionality and role should be clarified in any qualitative research (Berger, 2015; Cohen et al., 2018, Creswell and Poth, 2016). According to Creswell (2014), reflexivity is the most common component for reflecting the researcher's role. It refers to the researchers' need to consciously reflect on how "their past experiences, point of view, and role impact their interactions with, and interpretation of any particular interaction or context" (Tracy, 2020, p. 2). In other words, researchers should acknowledge their subjectivities (and reflect on them continuously), and how they affect the research findings and shape the research project. In this study, a 'self-reflexive' journal was kept from the beginning of this research until its end. I was writing all my initial assumptions about the phenomenon investigated, the collected data and my interpretations of the findings. Keeping within the ethical frame of this research, I discussed my assumptions with other PhD colleagues and my supervisor that contributed to my reflexivity. Regarding my data and participants' perspectives, I took the role of both an insider and outsider. The insider role enabled me to understand the meaning of the diverse cultural representations in both the Algerian English and French language textbooks. My status as an Algerian female allowed me to approach the study with the familiar experiences related to cultural, ethnic, and linguistic diversities in Algeria. Coming from an insider perspective helped me to understand my teacher-participants' claims as I share -to

some extent- similar experiences and linguistic backgrounds (speak Tamazight, Arabic, French, and English). For example, when they use culturally coded words such as 'you know' followed with non-verbal language, I was able to understand that they were referring to me as an insider to the Algerian culture and familiarity with the diverse cultural diversities. However, I reflected on my role as an insider by asking follow-up questions to ensure that my teacher-participants expand on their answers. In terms of my role as an outsider, I have used the different theoretical perspectives to inform my interpretations, decisions, and judgments about the textbook data. I tried to question the familiar and constantly refer to different theories to determine the meanings of the data and claims.

3.9 Ethical considerations

Qualitative research brings with it ethical issues, such as those associated with informed consent, privacy, and confidentiality (Ralliss and Rossman, 2003). Researchers are expected to employ high standards of academic rigor and behave with responsibility, honesty, and integrity (Creswell, 2014). This research followed the ethical procedures required by Southampton University, and an ERGO (Ethics and Research Governance Online) application was submitted. After obtaining an approval, I started approaching participants and collecting the data. I first wrote a recruitment post on a public Facebook of Algerian middle school teachers. I provided a general aim of the research and inquired the potential participants to contact me via texts or email. After I gathered the email addresses of participants (English and French language teachers), I emailed them the consent form and information sheet. They were given four weeks to consider whether to officially participate in the research, and they were encouraged to take the time to read the information sheet thoroughly before getting involved in the research. In addition, I ensured that the participants have received a full disclosure of the nature of the research, the risks, and benefits, with an extended opportunity to ask questions. The participants willing to take part in the research contacted me and joined the research after getting their consent by completing a consent form designed following the ethics of research and Southampton University research regulations. All the documentation given to English language teachers were written in English and all the documentation that was given to the French language teachers was written in French. In terms of the language used during the interview, participants were given the choice between the two national languages in Algeria (Arabic and Tamazight), and the two foreign languages taught in Algerian schools (French and English). Information and data provided by teacher-participants were stored in encrypted file on a password protected computer, with their names presented using pseudonyms in the thesis to protect their real identities.

3.10 Conclusion

This chapter provided an overview of the research design and the methodological assumptions adopted in this research project. Starting with the rationale for selecting an interpretivist ontology and qualitative approach to conduct this research. I then explained in detail the research design, including data collection tools, rationalising the choice of qualitative content analysis and Risager's (2018) theoretically informed CDA perspective to analyse the textbooks and the supplementary data (policy documents and interviews). Moreover, I addressed the challenges of researching multilingually, determining steps for increasing trustworthiness, and clarifying my position in this research. Finally, I explained how the research is conducted under the ethical consideration procedures. The next three chapters will present the findings and will provide answers for the four research questions using a triangulated approach.

Chapter 4 Cultural Representations in English Language Textbooks

4.1 Introduction

This chapter presents the findings of the analysis of the cultural representations in two Algerian English language textbooks. Risager's (2018) framework informed the CDA textbook analysis. Within this chapter, a selection of visuals and texts from the textbooks are included across the chapter to provide examples and illustrations of how cultural representations are constructed in the EFL textbooks. This chapter is divided into six parts. The first part provides a contextualised description of the general cultural themes of the two English language textbooks analysed in this study. The five next parts are devoted for the five critical readings of the cultural representations of the English language textbooks. The chapter will conclude with the main findings obtained from textbooks.

4.2 Description of EFL Textbooks

4.2.1 Description of year 1 EFL Textbook

My Book of English Year One is locally designed by the Algerian ministry of education for teaching English as a foreign language in all Algerian state middle schools. It is specifically intended for first year learners at middle school aged 10 to 11 years old. It was firstly published in 2016 by *the Office National des Publications Scolaires*, Algeria. The textbook designers are: Lounis Tamrabet (Head of the project, inspector of national education), Nabila Boukri (Middle School Teacher Trainer), Abdelhak Hammoudi (University Teacher), and Abdelhakim Smara (Middle School Inspector). The textbook consists of five sequences and a pre-sequence. It is organised primarily as a thematic textbook, and each sequence is organised around one theme. In terms of Objectives (as stated in the textbook), each sequence includes Communicative objectives and Linguistic Objectives (language forms + pronunciation). The sequences are theme-oriented, and they are the following:

- Pre- sequence: *Now, we have English!*
- Sequence 1: *Me and my friends*

- Sequence 2: *Me and my family*
- Sequence 3: *Me and my daily activities*
- Sequence 4: *Me and my school*
- Sequence 5: *Me, my country, and the world*

The pre-sequence introduces the pupils to the school environment (as this is their first year at middle school), and the English language classes (as it is their first year of learning English). Sequence 1 covers content related to making friends both at the local and international level. While sequence 2 is centred on the topic of family life, jobs and professions, sequence 3 presents content about daily activities of school children. Sequence 4 also covers content about school life from the perspective of school regulations, rights, and duties at school. The final sequence is about travel and tourism, and it highlights the touristic potential of Algeria and several countries.

The titles of the sequences seem to indicate a learner-centred approach. In terms of the organisation of the socio-cultural content, the topics are discussed in relation to the learners as individuals, then their immediate environment, and last in relation to other countries and the world. There is a kind of hierarchy in terms of presenting the content (local, national, and then global). The themes are everyday themes, and the content is relatively simple. Probably this is because the learners are complete beginners in learning English. There are no authentic materials or documents used in the textbook as all the visuals and texts are written and designed by the textbook writers (this is clearly stated in the textbook). Given the age of the learners, some of the artwork may seem to be childish. Almost all the visuals in the textbook are cartoons, and the texts are in most cases short and accompanied by colourful visuals.

4.2.2 Description of year 4 EFL Textbook

My Book of English Year Four is designed by the Algerian Ministry of Education as part of the education reform of 2016. The textbook is specifically designed for teaching English as a foreign language to year four middle school pupils aged 13 to 14 years old, and it was first published in 2019. It is locally designed by a commission of Algerian authors appointed by the Ministry of Education. The authors involved in the design of the EFL 4 English textbook are Tamrabet Lounis (Head of the project, inspector of national education), Boukri Nabila (Middle School Teacher Trainer), Smara Abdelhamid (Middle School Inspector), Chenni Abdelfetah (Material Writer), and

Chenni Dallel (University Teacher). The textbook embodies the competency-based approach and communicative approach to language teaching to a larger extent as it emphasises the learning of language skills for clearly defined communicative purposes, and these are outlined in the general objectives of the textbook. The textbook includes both texts written by the authors and materials adapted from novels, books, and online sources. In terms of structure, the textbook consists of three sequences, and each sequence is organised around a theme or topic. Below is a brief description of the content of the three sequences of the textbook:

Sequence 1: Me, universal landmarks and outstanding figures in history, literature, and arts

Sequence 2: Me, my personality and life experience

Sequence 3: Me, my community and citizenship

In terms of socio-cultural content, the textbook covers a wide range of themes. Sequence one covers two main themes universal landmarks and outstanding figures (in history and literature and art). The content is mainly represented via situations of travel and tourism to foreign countries. Sequence 2 is about life experiences, and the topic is presented through life stories of some influential figures in history, arts, and literature. Sequence 3 deals with the theme of community and citizenship, and it covers content related to charity work, national solidarity, and 'good' citizenship values. The thematic orientations of the English language textbooks will be further discussed in the following sections presenting critical readings of the textbooks' representations.

4.3 National Studies Reading

This section presents the national studies reading of the cultural representations of the two Algerian English language textbooks. The focus of the analysis is on the representation of countries and the country of learning in the textbooks. The section consists of two subsections, the first one provides an analysis of the first-year English language textbook while the second presents the findings of the fourth-year English language textbook.

4.3.1 Representation of Countries in Year 1 EFL Textbook

Countries from different parts of the world are represented in the first-year English language textbook including a total of 30 countries. These countries are diverse in terms of their geographical and political affiliations, but there is a focus on representing the largest economies in the world,

with a particular emphasis on English speaking countries. The representations range from a brief mentioning of the country to a more detailed coverage presenting some knowledge about countries. The representations include countries from all five continents, Africa, America, Australia, Asia, and Europe, but no clear connection between these countries is presented. Each country is presented on its own, with a set of factual knowledge about the country. Algeria, the country of learning has a prominent place in terms of visibility in the first-year English textbook.

Most of the representations of countries provide pupils with some basic factual knowledge and information about countries. The representations present national culture elements emphasising national symbols. For example, Pupils are presented with several names of countries and nationalities (see Figure 1), and in some cases the capital city, map, flag, and currency are also mentioned. The approach to the representation of countries in the textbook is largely characterised by what Risager (2018) called “banal nationalism” as the countries are represented as isolated entities and focusing on national symbols. The political sense of the country is preferred in the representations. For example, countries such as Brazil, Russia, Congo, Spain, Japan, Morocco, Portugal, Germany, Bangladesh, and Saudi Arabia are briefly mentioned by presenting national symbols and national identity markers (see Figure 2). The extremely limited information provided about these countries are aspects that fall under the category of “banal nationalism” such as flags and currencies. The textbook includes visuals of 22 national flags and refers to 10 national currencies. Apart from the country of learning Algeria and ‘inner circle’ English-speaking countries, most of the other countries are briefly mentioned.

Task 6. I listen and repeat.






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


Figure 1: Representation of countries in EFL 1


 **I play.**


I put the flag number, the capital city, the national currency and the nationality next to the corresponding country.


FLAGS :



1



2


3



4



5


6


7


8


9


10

CAPITALS :

Rabat - Tokyo - Madrid - Beijing - Riyadh - London - Washington - Berlin - Moscow - Abuja.

Figure 2: Representation of National symbols in EFL 1

Many of the textbooks' representations of countries expose pupils to simple, essentialist, factual cultural information that relate to these countries. For example, there is a representation of four children from four different countries, Algeria, Nigeria, China, and America, each representing their own country (see Figure 3). Most of the first-year English language textbook content including texts, visuals, and activities are written by the textbook writers. Even though these texts are far from being authentic, it can be said that the representation attempts to represent different voices as every child presents their country's currency, dishes, and celebrations. From a cultural perspective, this is an example of cultural comparison as pupils are represented with the local 'national' culture and other international cultures in one representation, which allow them to look at the local (national) country's culture in relation to other countries' (national) cultures. Thus, it might broaden their cultural horizons and understanding of countries' material and product cultures. The intention towards contributing to the pupils' knowledge about countries is clear, but this approach to the representation of cultures and countries sounds essentialist in many ways. It is an instance where these children (textbook fictional characters) are represented as representatives of their own country, nation, or even culture (national culture). Therefore, it can be said that this is a simplistic and essentialist approach to the representation of nations, cultures, and even individuals.

This representation can also be seen an example of banal nationalism which reduces people to being representatives of their nations. Moreover, the representation looks at culture as equal to a country, as it follows the idea of one country = one culture which is very problematic. Perhaps the aim of the representation is to present cultural information about countries in a remarkably simple way relevant to the age and cognitive level of the pupils, but this cannot justify the stereotypical reductionist approach of representing cultures and countries. Another possible issue with this representation is the stereotypical representation of the Chinese child. While all other children are wearing casual clothes, Chen is wearing a traditional costume. The question here is why not all four children wearing traditional clothing? Why is the Chinese child represented differently from the others? Every country, nation, culture, or even ethnic group has traditional clothing, but they do not normally wear those every day. This representation may get the learners to think that Chinese people wear traditional clothing every day, and that they do not wear casual clothes which may lead to assumptions and stereotypes. Considering that Chen is represented as a representative of China, the representation may also get the learners to think that people in China are very bound to their traditions. The same is perhaps true for the representation of the American child with fireworks and flag.



Figure 3: Cultural information about countries in EFL 1

The first-year English language textbook has a noticeably clear focus on representing English speaking countries. The most powerful target language countries also described as 'inner circle' countries are clearly favoured in terms of visibility in the textbook. The representations offer some basic geographical and factual cultural information about two main English-speaking countries, Britain, and America. The representation of these two countries is very touristic with an emphasis on landmarks, places of significance, and tourist attractions. The representations include references to 8 monuments and historical sites located in GB and the USA. Therefore, it can be said that the two countries are represented exclusively as tourist destinations for the learners. The representations aim at helping students to develop their cultural knowledge of English-speaking countries, but they are directed more clearly towards Great Britain which is the second country in terms of visibility in the textbook after Algeria. The representations offer information about countries, and pupils would gain knowledge about the English-speaking countries by working on the texts and maps. Apart from Great Britain and America, other English-speaking countries were briefly referred to in the textbook, including countries such as Canada, Australia, South Africa, and Kenya.

There is a representation of the UK which comprises a map including the different nations of Great Britain (see Figure 4). The map highlights some of the famous monuments, cultural heritage, and

historical sites in GB. The map is simple, clear, and instructively coloured, and there are few photos of some famous places, and a picture of the Union Jack. Margaret, a British girl presents the monuments. Margaret is a central fictional textbook character from the same age group of the pupils using the textbook. Even though the representation is not authentic, it can be said that the textbook writers attempted to represent the sites from an insider's point of view. The flag of Britain is also accompanying the map, thus, the visual includes both territorial and national references to Great Britain. In terms of inclusion, the sites presented are from different parts of the land, but somehow Northern Ireland and Ireland are neglected. The representation includes sites from England, Wales, and Scotland, but there is no reference to any monument in Northern Ireland and Ireland which are also part of the British Isles. This might be linked to the choice of using the concept of Great Britain over United Kingdom or British Isles in the textbook. The aim of this representation is probably to raise learners' knowledge about Great Britain as the representation introduces the learners to GB, its map, surface, parts, and famous sites. At this age, it might be the first time that the learners have access to this information. It is their first year of learning English, and it was deemed important by the textbooks' writers to give pupils information about English speaking countries, which can raise their interests and motivation in learning English. These representations include simple cultural elements for beginners as it is not expected to find complex cultural ideas at this stage of learning a new language. It is clearly the geographical aspect that prevails in the presentation, and the country is exclusively seen as a tourist destination.

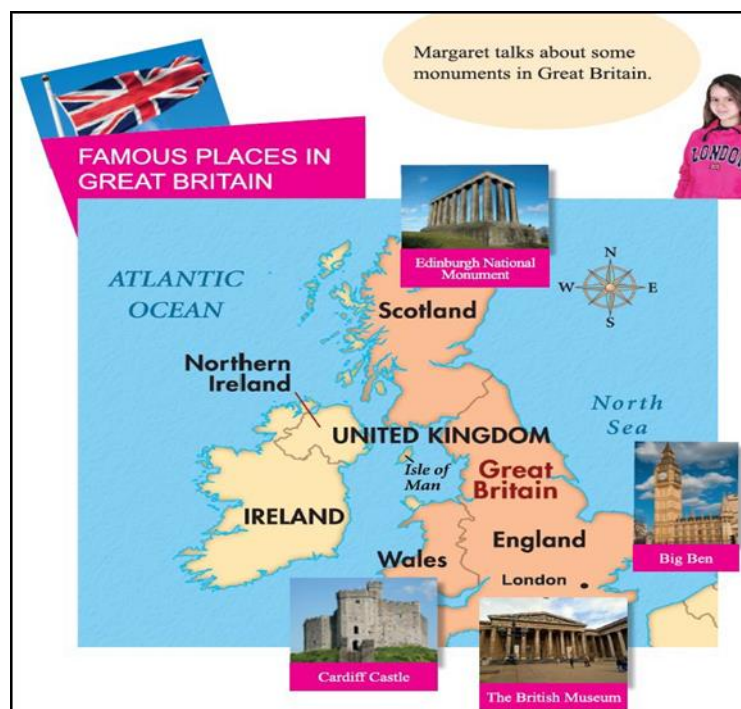


Figure 4: Representation of Great Britain in EFL 1

In another representation related to GB, pupils are presented with a dialogue between Meriem (an Algerian pupil) and Margaret (a British pupil). Meriem is asking Margaret few questions to get some information about Great Britain; National dish, currency, famous monuments, celebration days (see Figure 5). Margaret mentions that the national dish in GB is roast beef and Yorkshire pudding, but there are no visuals of the two dishes, and the pupils are probably not familiar with these two dishes as they are not common in the country of learning Algeria. The representation also refers to Christmas and Easter as important celebrations in Great Britain, and this may lead the pupils to associate Christianity to GB. This cultural representation is a one-sided exchange of information about a country as the focus is exclusively about GB. Given the fact that the textbook is designed by a ministry of education of an Islamic country, it is quite surprising to find such an explicit coverage of Christian religious celebrations. This is very promising in terms of helping the pupils develop their religious and cultural understanding.



Figure 5: Cultural Exchange in EFL 1

Unlike other countries represented in the textbook, the representation of Great Britain goes beyond the representation of national symbols and geographical touristic aspects of a country. There are also representations about education and schooling in GB, which introduces the pupils to a typical school day of Margaret, a British girl. Nevertheless, there are several representations of online communication between Algerian and British young people exchanging information about their countries, families, hobbies, and lifestyles. Moreover, there is a representation in which Omar, an Algerian child is receiving a visit from his British friend in Algeria, and representations about British families.

Another example of the representation of English-speaking countries in the textbook includes information about monuments and historical sites in America (see Figure 6). In an email to Houda (Algerian pupil), Kathleen (American pupil) presents America by sharing information about the country and attached photos of some famous American monuments. The sites presented are all tourist attractions, and Kathleen describes her country, monuments, currency, celebrations, and food. This representation gives pupils insights about America as a country, and the information mentioned are of a cultural nature as it includes cultural products and artefacts such as historical monuments. Kathleen provides information about national dishes in America, and her favourite national dish is bull roast and chicken pot pie. The representation provides basic cultural information about America, which mainly falls under the simplistic and nationalist approach to culture meaning that it looks at "a culture of a country." Given the fact that America is an

Anglophone country, the content covered in this representation refers to one of the target language countries. Although the tendency to consider English as an aspect directly linked to English speaking countries is highly questioned nowadays, it is important to note here that in the Algerian foreign language education context English is still heavily linked to Britain and America. The English varieties that are mainly adopted by the Algerian educational system are British English and American English, and this is perhaps one of the reasons for the emphasis on the representation of Great Britain and America in the English language textbook. The USA and GB are represented as target language countries, and this can be seen as an indication of an orientation towards 'native speakerism' approach to English language teaching.

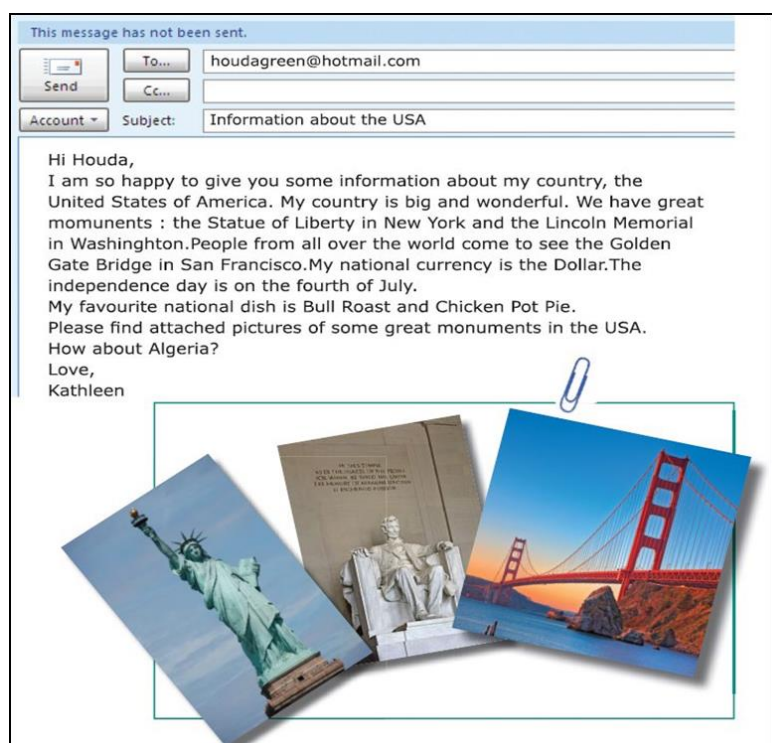


Figure 6: Representation of America in EFL 1

In a slightly similar approach, Nigeria is also represented in the textbook (see Figure 7). This is an example of email exchange, Adaku, a Nigerian girl is sending an email to Razane, an Algerian girl. Adaku shares some information about her life. Adaku is also represented in a previous representation presenting her country Nigeria (see figure 3). She writes in her email "I speak English" without referring to any other languages, therefore, it can be said that Nigeria is represented in the textbook exclusively as an English-speaking country. The official language in Nigeria is English despite the Existence of other languages. This may lead the pupils to question the fact that an African country is an English-speaking country. Although it is not explicitly mentioned,

this can be an opportunity to explain to the pupils that English is spoken beyond the traditional central English-speaking countries (UK, America, and Australia) by highlighting that there are many other African countries that have English as an official language due to historical factors such as colonialism. Nevertheless, this may open discussions around the fact that English is an international language, a lingua franca, widely spoken all around the world and that nowadays English is no longer strongly associated with the 'inner circle' English speaking countries as it used to be many years ago.

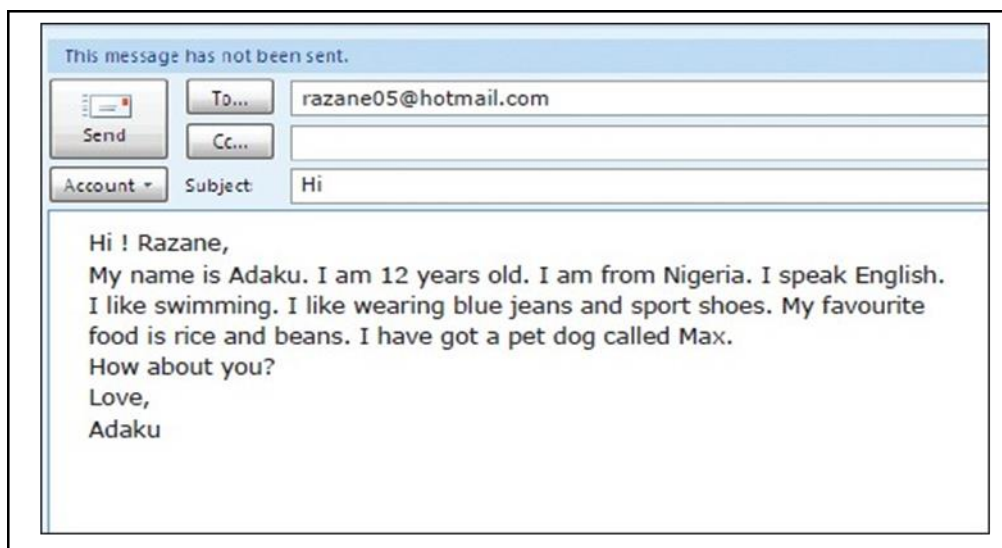


Figure 7: Representation of Nigeria in EFL 1

Algeria, the country of learning has a prominent place in terms of visibility in the first-year English language textbook as most of the socio-cultural representations are centred on the Algerian context. The representation of Algeria in the textbook is approached from two different angles, one emphasising a touristic representation of the country, and the other one is more directed towards nationalism and patriotism. The tourist perspective highlights many local tourist attraction sites, with the aim of encouraging both local and foreign tourists to visit and discover Algeria. The representation of Algeria is also characterised by the political sense of the nation in the sense that there are representations that aim to cement national identity and inculcate patriotism for Algeria. National symbols and the markers of Algerian national identity are mentioned on several occasions probably to reinforce the sense of homeland, love, and belonging to Algeria.

The representation of Algeria in the textbook is characterised by high culture aspects including monuments and historical sites, traditional food, and celebrations. The textbook refers to 15 monuments and historical sites located in Algeria. For example, one of the representations

comprises a map of Algeria presenting few historical and cultural landmarks, mainly tourist attractions (see Figure 8). Even the title that precedes the visual reinforces the idea of the representation of these sites as touristic destinations by welcoming people and visitors to these sites. The map represents sites from various parts of Algeria, which indicates a kind of a balanced image of the country, without clear biases to any specific city or region of the country. It represents the local Algerian context aiming to raise the pupils' knowledge about the local culture, their country, the famous monuments, and tourist attractions of their country.

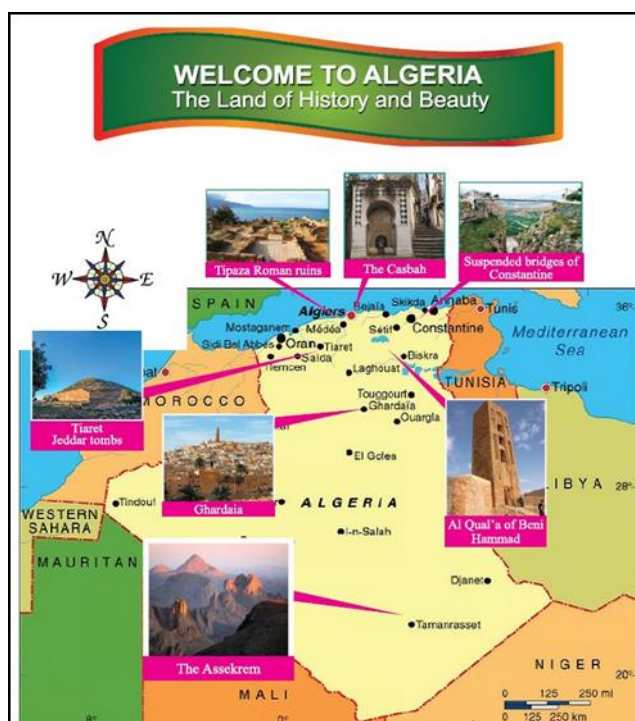


Figure 8: Representation of Algeria in EFL 1

Another interesting representation of the country of learning in the textbook consists of a reading text about Algeria. The text is written inside the map of Algeria, implying that it is the voice of Algeria as a country that is heard throughout the text (see Figure 9). Algeria is presenting itself, and some of its sites, famous monuments, food, and some regional features. The representation aims at widening learners' knowledge about their country Algeria, as it contains simple and informative content written by the textbooks' authors. It sounds inclusive in its approach to the representation of Algeria as it accounts for the national and regional diversity of the country by referring to sites and monuments from different parts of the country. This can also be seen as an attempt to explain to the pupils that despite the local and regional diversities that exist within the country, they are all part of the same united nation and the regional differences merge into the local Algerian national

culture. Implying that the diversity within the country should be regarded as a richness and not as a threat to the unity of the nation. Moreover, the representation is of a nationalist nature because it aims to inculcate patriotism and love for the country by highlighting national and regional diversities in an incredibly positive manner. Furthermore, the representation also refers to the Islamic culture of the country (the old Islamic architectures are a proof of this religious belonging and affiliation to Islam), and Algerian ancient Amazigh history.

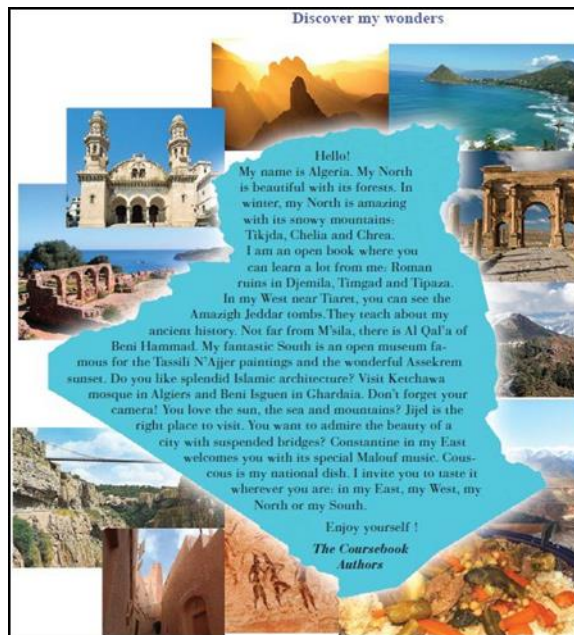



Figure 9: Representation of Cultural diversity in Algeria in EFL 1


Algeria is treated as a monolingual country as there is only one brief reference to Algeria as a multilingual country. There are few references to local and regional diversity in Algeria, but they are very shy attempts to the representation of linguistic and cultural diversity in Algeria. For example, the representation above highlights diverse regional features from North, South, East, and West of Algeria such as “Constantine in my East welcomes you with its special Malouf music” page 139. Malouf music is a musical genre belonging to the Andalusian classical music, and it is very common in Eastern regions of Algeria. Moreover, in one of the activities following the text “Discover my wonders,” the learners are required to answer the following questions: “What is the North of Algeria famous for? what about the South of Algeria...etc.” The activities are, thus, encouraging the learners to think and reflect about regional diversities in Algeria. The representations sound more like an attempt to acknowledge diversity by reiterating that all these diversities merge in the same nation and the same national culture. The textbook writers mentioned in the textbook forward (addressed to the learners / written in Arabic) that the English language gives the learners the

opportunity to “...communicate with your peers all over the world, so that you play your role in defining the elements of your national personality and its diverse historical, cultural and linguistic backgrounds, being proud of belonging to your homeland and open to cultures of others from different parts of the world” page 4. Although the representation of diversities is promising, it serves more a nationalist unifying agenda through the discourse of one country, one nation, and one culture. Moreover, there are several representations that invite and inculcate patriotism for Algeria, as the first-year English language textbook presents a very patriotic image of Algeria with a focus on patriotism, national identity, and love for the country. Perhaps the best example of this national identity approach is the flag of Algeria which is visible in several pages of the textbook. The pupils are also presented with a patriotic poem about Algeria written by the textbook authors (see Figure 10). The poem seems aiming to reinforce citizenship and love for the country and inculcate nationalism in pupils by creating a sense of national identity.


Task 2. I read the poem and put the underlined words in the right column.




*I sing a song about my homeland,
A song I call « I love you true »,
The sea, the mountain and the sand
Algeria, the rose with the morning dew.*



*I work hard for you, I never, never stop,
Algeria, my country, the best and the top.*



*Stand up classmates, greet her and say :
Algeria, my country you're the sun of my day.*



The Coursebook Authors

Figure 10: Patriotic poem about Algeria in EFL 1

The results of the textbook analysis show that the country of learning is represented throughout the textbook in relation to a diversity of topics and themes. Algeria is used as the main context for most of the textbook situations. There are references to Algerian families, education system, school regulations, and many other socio-cultural topics. Algeria is the first country in terms of visibility, frequency, and depth of representations in the textbook while Great Britain is second in terms of

visibility. These are the two countries that occupy a significant coverage and visibility across the first-year English textbook. The national studies reading of the textbook revealed that the representation of 'foreign' cultures in the textbook is limited to the coverage of aspects of surface culture such as monuments, food, and celebrations. Moreover, the representations also emphasise national features that distinguish cultures and countries from each other such as national flag, currency, food, and celebration days. Therefore, it can be said that the representation of countries in the first-year English textbook follows a banal nationalism and essentialist cultural approach.

4.3.2 Representation of Countries in Year 4 EFL textbook

Like the approach adopted in the first-year English language textbook, the tourist perspective is pervading in terms of the representation of countries in the fourth-year English language textbook. There are references to 19 countries from all over the world, and most of the representations of these countries are very touristic with an emphasis on landmarks and places of cultural and historical significance. All the represented countries are seen almost exclusively as tourist destinations. The link between most of these countries is a geographical relation as most of them are Mediterranean countries. Unlike the first-year textbook, the focus in the fourth-year textbook is not on target language countries and inner circle countries. The representations provide a set of basic factual cultural information about each country covered, via the situations of Algerian tourists travelling and visiting foreign countries and discovering several historical monuments and cultural landmarks. The textbook includes references to 20 monuments and historical sites from all over the world. Almost all the sites covered are listed by the UNESCO as universal world heritage sites. The intention towards contributing to the pupils' geographical knowledge about countries is clear, as the pupils are likely to gain knowledge about several countries by listening to audio scripts, reading, and working on the texts and maps. The tasks and activities in the textbook are an opportunity for the pupils to learn basic cultural information and facts about several countries via doing independent search on the internet about countries and producing pieces of written work.

Travel is represented as a means of cultural knowledge construction, and it is used in the textbook as a context for teaching new language expressions and presenting cultural information. The textbook covers several universal landmarks, places of historical and cultural significance located in several Mediterranean countries. For example, there is a representation which introduces pupils to Nabila (a textbook fictional character), an Algerian pupil that went for a summer holiday cruise in the Mediterranean. She has visited Italy, Turkey, and Spain. In a way, this representation

established the link between these countries and Algeria, as Mediterranean countries. From a language learning perspective, this is an opportunity for the pupils to learn some English vocabulary related to the means of transport that can be used to travel by sea (see Figure 11). It is also an opportunity for the pupils to learn about some Mediterranean countries, their capital cities, and other information about these countries. Firstly, Information is introduced to learners via listening scripts in which Nabila is describing her travel experience to her classmates. This cruise trip serves as a context to introduce the pupils to several countries, mainly, Spain, Italy, Turkey, and Greece.

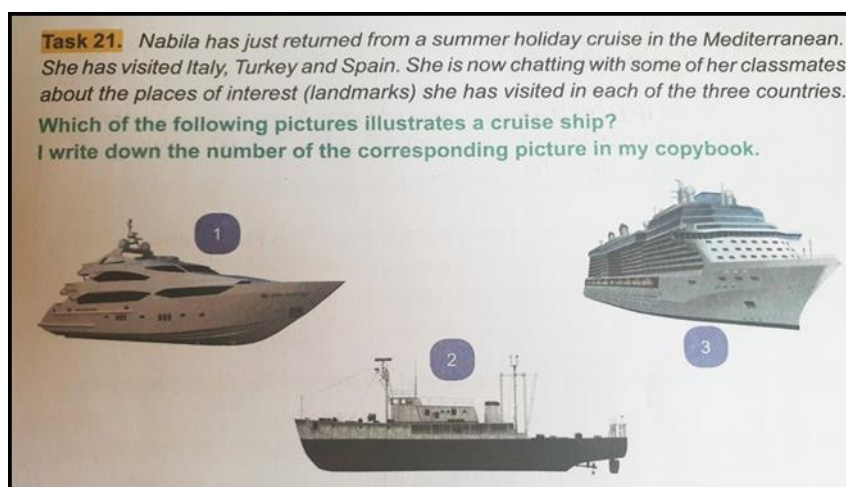


Figure 11: Holiday cruise Trip in the Mediterranean in EFL 4

There are representations of Spain, including famous monuments, arts and literature, and celebrities. For example, one these representations introduce the pupils to a famous Spanish landmark “Alhambra,” which is listed by UNESCO as a world heritage site (see Figures 12). Pupils are required to listen to Nabila’s conversation to identify some facts about Alhambra. They are also given two photos of this landmark and are asked to write a caption with details about each photo. From a language skills perspective, the task aims to develop the pupils’ listening skills. These representations probably aim to give the pupils some cultural information and knowledge about some famous monuments in Spain. Moreover, the monument Alhambra is also referring to the past Islamic influence on Spain. The learners are presented with facts about the monument including that Alhambra is an Arabic word, and that it was the residence of the emirs of Granada. This highlights that Spain used to be part of the Islamic territory, known as Andalusia during Muslim occupation. The information provided to the learners also indicates that Spain was crucial meeting land between the Muslim and Christian worlds of the Mediterranean. The selection of this particular Spanish monument belonging to the Islamic architecture probably aims to shed light on the Islamic civilization and its spread in Mediterranean countries and cities during Muslim

conquests. The representation also refers to Muslim conquests and their settlement in North African countries.

Task 34. I listen now to (Part 3) of the conversation and copy the true statements (facts) about "Alhambra Palace" into my copybook.

ALHAMBRA: FACT FILE (1)

- "Alhambra" is a Spanish word, which means "red".
- "Red Fortress" is an English translation of the Arabic words: "Qalat al-Hamra".
- Alhambra was built in the 19th century.
- It had been the residence of the emirs of Granada since the 13th century.
- In 1942, Granada became Spanish and Christian. Muslims were obliged to leave the city and settle in North Africa.
- Alhambra is as big as a city.
- Alhambra contains a lot of halls, courtyards, gardens, fountains, towers and gates.
- The most famous of its fountains is the "Fountain of the Lions".

Task 39. Which landmark do these two photos represent? I use the information I learnt in the conversation (Part 3) and write in my copybook a caption for each of the two photos below, similar to the captions accompanying the photos in tasks (6, 20 and 31).

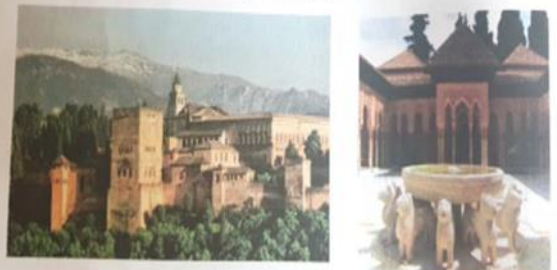


Figure 12: Representation of Spain in EFL 4

Following a similar approach, the cruise trip is used to introduce learners to Turkey, another Muslim-ruled Mediterranean country. The learners are presented with a conversation between two Algerian pupils talking about Nabila's cruise trip. The conversation is mainly about a historical and cultural landmark, "Topkapi Palace" located in Turkey (see figure 14). The palace is a museum, and it is also listed by UNESCO as a historical and cultural world heritage site. Topkapi palace is represented in the textbook as the residence of the Ottoman sultans between the 15th and the 19th century. In addition, the textbook refers to the Ottoman Empire and its Muslim religious affiliation through representations of famous mosques situated in Turkey. This highlights the spread of Muslim empire and the achievements of the Islamic civilisation such as the Muslim architecture in both Spain and turkey.

The same cruise trip is also used to introduce pupils to Italy, another Mediterranean country. The representation is about the leaning Tower of Pisa, a famous landmark in Italy, which is also listed by UNESCO as a world heritage site (see figure 13). The pupils are required to complete a fact file about the leaning tower of Pisa. Using the context of the cruise trip again, there is also a brief reference to Greece, more precisely the Greek Island of Mykonos. After working on the listening and reading comprehension tasks related to the cruise trip, learners are required to produce a piece of written work. The pupils are asked to prepare a text/presentation about an imagined cruise trip starting from Algeria and describe the itinerary. The pupils are asked to talk about different Mediterranean countries; therefore, they will do some independent online research to find information about other countries. The focus in the presentation of countries in the textbook is on

extending pupils' knowledge of Mediterranean countries. Cruise trips are not common in Algeria (Third world country), as most people cannot afford the costs, and probably that is the reason the pupils are asked to write about "an imagined" cruise trip and not a real one. The cruise trip serves as a context to introduce pupils to several countries, mainly Mediterranean countries, several monuments and historical sites, celebrities, food, museums, and literary and artistic works.


Task 44. I listen again to (Part 4) of the conversation and complete the fact file.

THE LEANING TOWER: FACT FILE (3)

- Location (town and country)?
- Height?
- When did its construction begin?
- When was its construction completed?
- Where is it located in town?
- When was it listed by UNESCO as a World Heritage Site?

Task 45. I listen again to (Part 4) of the conversation and check my answers.

Task 46. I work with a group of partners. We compare our answers in tasks (42 and 44) and correct each other.



*The Leaning Tower
in the "Piazza de Duomo", Pisa*

Figure 13: Representation of Italy in EFL 4

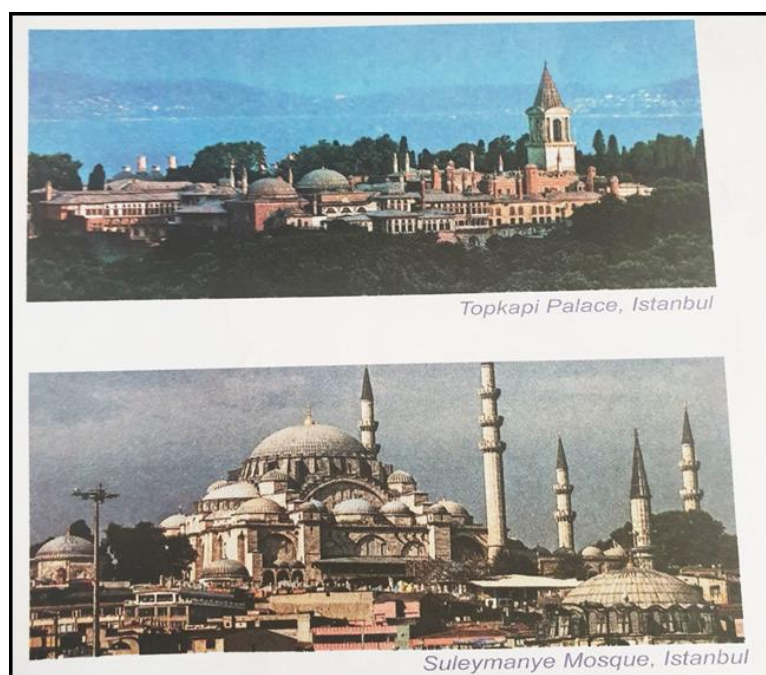


Figure 14: Representation of Turkey in EFL 4

The textbook also includes a simple colourful map, on which Mediterranean countries are highlighted with some famous monuments indicated (see Figure 15), and there are real photos of these well-known places and few celebrities. The map is a kind of a summary to consolidate the information they have covered about these Mediterranean countries in previous representations. Several other monuments and sites from various parts of the world are briefly mentioned in the textbook, including Eiffel Tower in Paris, Burj Khalifa in Dubai, the Great Wall of China, and Sultan Ahmed Mosque in Istanbul. The representation of countries in the textbook emphasises aspects of high culture that distinguish and set borders between cultures and countries. Therefore, it can be said that the textbook representations are more oriented towards territorial and national conceptions of culture. The textbook representations also promote Arab Islamic culture by emphasising on Muslim-ruled countries of the Mediterranean such as Spain and Turkey. The textbook keeps flagging the past Islamic background of Spain and Turkey to highlight the Muslim empire's dominance over the Mediterranean Sea (Islamic territory).

Task 61. I look at the map and write down in my copybook the names of the places (town, isle or village) that Nabila visited on her Mediterranean cruise.

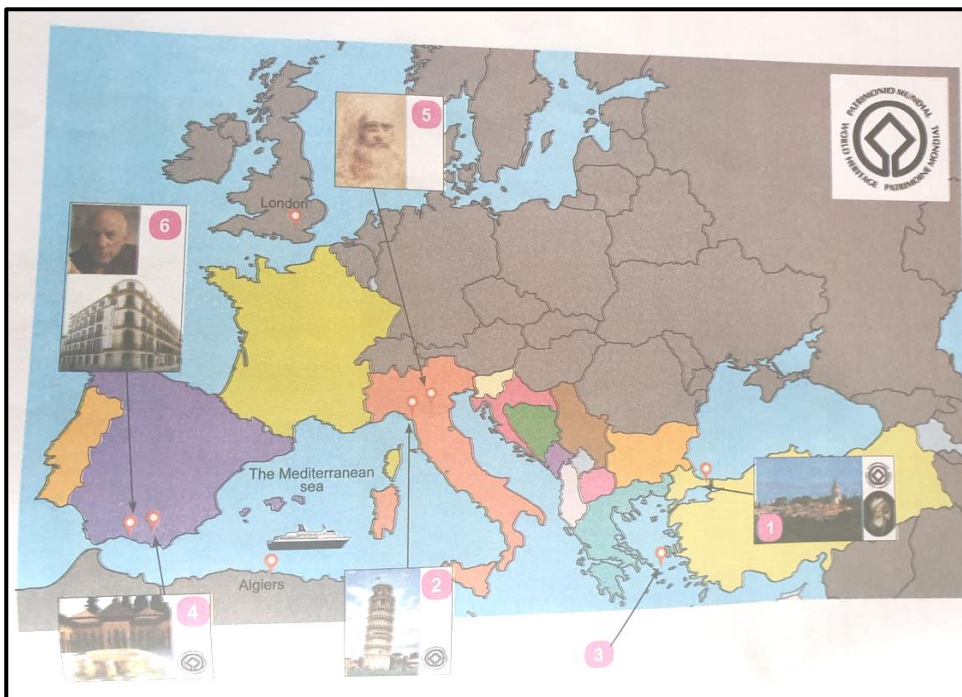


Figure 15: Representation of Mediterranean countries in EFL 4

Famous monuments and historical sites from English speaking countries are also represented in the fourth-year English language textbook. The textbook starts with an ‘imagined’ situation of international travel to the UK, more precisely Algerian middle school pupils visiting London (see Figure 16). The UK is represented in the textbook as a tourist destination for young Algerian learners. The representation introduces the means of transport used in Britain, namely, the double-decker bus, and coach. There is a kind of imagined experience of a tour of London in an open-top double-decker bus. Double-decker buses are always referred to as a particular feature of the UK transport as it is less common elsewhere. At first sight, the representation might sound a bit stereotypical and simplistic, because not all buses or coaches in the UK are red. The pupils are then required to listen to a script where an English tourist guide is presenting some of London’s famous landmarks and monuments, the city of Westminster, Westminster palace-London, house of parliament, The Thames River, Big Ben, and London (see Figure 17). The information that has been introduced to the pupils via listening is further consolidated through the reading of the speech of the English tourist guide. The tasks that follow this text/ speech give further detailed information about “Big Ben,” one of the main landmarks in London (see Figure 17). These representations thus, offer the pupils information to develop some knowledge about famous places in Britain (London), and some basic geographical information and historical knowledge about Britain.

Task 1. A group of Algerian middle school students are visiting London. They are riding an open-top double-decker bus and their English tourist guide is showing them London's most famous landmarks and monuments during this sightseeing tour. Which of the following pictures illustrates an open-top double-decker bus ? I sort out the jumbled names of these vehicles with the help of my partner.

open-top double-decker bus

1

2 double-decker bus

3 coach

Figure 16: Representation of London buses in EFL 4


Task 2. I listen to the English tourist guide (Part 1) and write down the missing words in my copybook.

Today, we're going on a sightseeing tour around(1).... We are now in the city of Westminster. In a few(2)...., you will see the Houses of Parliament along the(3).... Thames, on your left. The place is also known as Westminster Palace, which was originally built in the eleventh(4).... On 16th October 1834 most of the building was destroyed by a fire. Six years(5)...., construction began on the current Houses of Parliament and was completed thirty years(6).... In 1987, UNESCO designated the building as a World Heritage Site.

Task 6. I listen again to the English tourist guide (Part 2) and copy the two correct answers into my copybook.

"Big Ben" was named after the famous English boxer Ben Caunt because:

- it was not very big.
- it was very big, like the heavyweight boxer.
- Sir Benjamin Hall's name was "Big Ben".
- Ben Caunt's name was "Big Ben".
- Ben Caunt's nickname was "Big Ben".



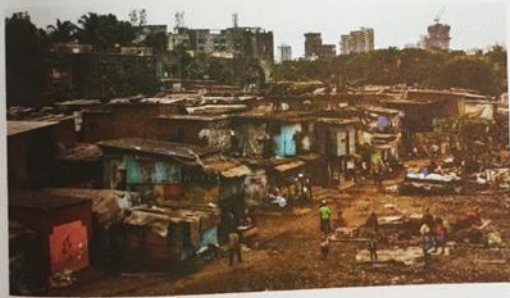
Houses of Parliament on the left and "Big Ben" on the right, London

Figure 17: Representation of Britain's famous Landmarks in EFL 4

There are other English-speaking countries represented in the textbook. India is represented in the textbook (having English as an official language). The representation of India is completed different from the way Great Britain and Mediterranean countries are represented. While other countries were represented as tourist destinations, India is represented as an extremely poor country (see Figure 18). India is used as a context to present the issue of poverty for the pupils to raise their awareness. A visual representing a slum in India and a photo of an overcrowded classroom in India are included. These are the only representations of India in the textbook; thus, they have the power to draw in the minds of the learners this stereotypical image of India. India also has attractive touristic destinations, but it is not presented in an equivalent way to the other countries, rather the representations want to shed light to another completely different aspect, poverty. Perhaps one might question why India? There is certainly poverty in India, but this does not justify the stereotypical image of a large country like India. Poverty is also an issue for many other Asian and African countries (including Algeria), and it can be said that poverty is an issue in several countries.

Task 18. I listen again to Dewi and match each word (from the text) with the appropriate definition adapted from Cambridge and Oxford dictionaries.

Words	Definitions
1. a slum (<i>noun</i>)	a. "behaving in a very controlled way"
2. chatty (<i>adjective</i>)	b. "become an adult"
3. disciplined (<i>adjective</i>)	c. "an area where very poor people live"
4. grow up (<i>verb</i>)	d. "liking to talk in a friendly, informal way"



A slum in India
© Jeff Greenberg

Figure 18: Representation of India in EFL 4

The country of learning Algeria is also represented in the textbook. There are 12 references to Algerian historical and cultural heritage sites, and monuments. For instance, there is a reading text that introduces the pupils to one of the Algerian famous landmarks, the Great Mosque of Tlemcen (see Figure 19). Pupils are asked to read the text about the monument, complete the bibliographical notes and a fact file about the landmark. The representation offers informative facts about a monument from the pupils' local context. There is also a representation of another famous landmark from the pupils' country 'Roman Timgad' (see Figure 20). This site highlights the Roman period in ancient history of Algeria. There is a fact file about the monument and the pupils are required to write a short descriptive text about the landmark using information provided and searching the internet. This will help pupils to develop their online research skills on how to browse the internet and locate reliable and trustworthy information. From a language skills perspective, this task is an opportunity for the pupils to develop their writing skills and consolidate what they have learned from the previous representations of monuments. They will probably use the vocabulary and expressions they have learned via the previous listening scripts and reading text. They will also learn how to write a descriptive text and how to represent one of their country's famous sites. There is an aim to equip the learners to act as ambassadors for their country i.e., to represent their country to the world (see Figure 21).

Task 3. I read text (2) and complete the bibliographical notes in task (1).

Task 4. I read text (2) again and complete the fact file.

FACT FILE

- Ruling period of the Almoravids?
- Geographical boundaries of the Almoravid dynasty?
- Date of the foundation of Tlemcen? Who founded it?
- Date of the construction of the Great Mosque of Tlemcen?

Task 5. I read text (2) again and answer the questions in my copybook.

1. Who or what do the words in bold type in the text refer to?
2. In which paragraph is it mentioned that The Great Mosque is a landmark of Tlemcen as well as of Algeria.
3. Find two superlatives in the text.
4. Where did the artisans and architects come from? Why were they chosen?
5. Find in your dictionary the meaning of the abbreviations "CE" (§ 2) and BCE.
6. What type is the text? Justify your answer.
7. Give a different title to the text.

The Great Mosque of Tlemcen

The Almoravids (Almurabitun) established their rule on a region extending from low Senegal in Western Africa to the Mediterranean in the North, crossing later to Andalusia. The Almoravid expansion towards the east, into Algeria, took place in the 1080's reaching as far as Algiers.

Their leader Yusuf Ibn Tashfin founded the city of Tagrart, which became known as Tlemcen, in 1082. The building of this new city began with the construction of the main mosque, which Ibn Tashfin commissioned to hold daily and Friday prayers. Much of the existing structure belongs to the works undertaken by Yusuf's successor, his son Ali (1106 – 1142). An inscription placed the date to year 530 Hijri/1136 CE. Historic sources indicate that both Yusuf bin Tashfin and his son Ali brought artisans and architects from Cordoba, Andalusia to build the mosque.

The Great Mosque of Tlemcen is an architectural masterpiece. In historical terms, it is one of the oldest and best preserved Almoravid buildings in Algeria.

by Foundation for Science Technology and Civilisation
www.muslimheritage.com

Figure 19: Representation of an Algerian monument in EFL 4

Task 2:
Our English teacher has asked us to write a short description of a historic Algerian landmark. The best text will be published by our school website. I have decided to write about the Roman town of Timgad, which is a worldwide known UNESCO World Heritage Site.

1. I need the following fact file to write my text. I can also find more information about Timgad on the Internet.

FACT FILE: Roman Timgad

Geographical Location: northern slopes of the Aures mountains, 35km southeast of Batna

Date of Foundation: AD 100

Founder: Roman Emperor Trajan

Roman Name: Thamugadi

Reason for its foundation: to serve as an encampment for the 3rd Augustan Legion and a military colony

By the middle of the 2nd century: new public buildings are built: temples, markets, baths and immense private residences

AD 430: After the Vandal invasion, Timgad was destroyed at the end of the 5th century by The Aures mountain-dwellers.

After the 8th century: Thamugadi ceased to be inhabited.

1982: Timgad was added to the UNESCO list of World Heritage Sites

Architecture: Timgad was built in Roman style, with gates and arches. The Eastern and Western gates were the main ones with the Trajan Arch as the main entrance to the city. The streets were paved with limestone slabs and the houses decorated with mosaics. All buildings were constructed entirely of stone. The theatre is an architectural marvel that has been well-preserved to the present day.





Figure 20: Representation of an Algerian historical site in EFL 4



I learn to integrate.

Task:
You have just come back from a trip around Algeria with a group of friends. You want to post on your Facebook page the report of this trip to make people around the world aware of the cultural and historical richness of your country. Describe your itinerary and talk about the landmarks you visited and the outstanding figures in history, literature or Arts that you learnt about during this trip.

Figure 21: Representation of learners as ambassadors of Algeria in EFL 4

The textbook representations also have a patriotic approach to the representation of Algeria. For example, there is a patriotic poem about Algeria written by a famous nationalist figure Mofdi Zakaria, an Algerian political activist, poet, and writer. He wrote this patriotic nationalist poem during the period of French occupation of Algeria (see Figure 22). The representation includes the original Arabic version of the poem and its English translation, adhering with the concept of translanguaging. In terms of language skills, the tasks introduce the pupils to translation as they are asked to compare between the original and the translated version of the poem, using translanguaging for literacy approach. The learners are then required to translate the remaining stanzas using a bilingual dictionary; thus, they will learn how to use a bilingual dictionary to provide a translation of the poem. The poet is used as an example of national inspiration, and probably the aim of this representation is to raise the pupils' awareness about their national history, national identity, and their local culture. It may also serve to inculcate the ideas of national identity and values, and love for their country as a translingual context. It seems that English language is represented as a vehicle for preserving national identity and language, by providing a translingual meaning (Arabic and English) to the Algerian patriotic poem.

I play and enjoy.


Task 1: I compare the English translation of the poem below with its original Arabic version, and choose the correct word in brackets. Then, I search the internet for the full version of the poem and translate the remaining stanzas with my partner, using a bilingual dictionary.

**The Official Anthem
of the Algerian Students' Union**

We are the (*students; youths*) of Algeria
We are the builders of (*glory; hope*)
We are the (*glory; hope*) of Algeria
in the dark of the night
We've sunk in her blood ... and burnt to protect
her ... and worn in her skies the perfume of her
soul

We are the (*students; youths*) of Algeria
We are the builders of glory
Take out our (*souls; hearts*)
and make bricks out of them
to build Algeria ...
Take out our thoughts
and squeeze life out of them
to keep Algeria (*alive; dead*)
We are the ones who responded to her call ...
in times of dire woes ...
We rushed to sacrifice ourselves
in the face of screaming death (...)

by?.....



Task 2: I read the express biography of the poet, who wrote the Official Anthem of the Algerian Students, and search his name on the internet.

النشيد الرسمي لاتحاد الطلاب الجزائريين

نحن طلاب الجزائر
نحن للمجد بناة
نحن آمال الجزائر
في الليالي الحالكات
كم غرقنا في دماها واحترقنا في حماها وعبقنا في
سماها بعبير المهجات
نحن طلاب الجزائر
نحن للمجد بناة
فخذوا الأرواح منا
واجعلوها لبنات
واصنعوا منها الجزائر
وخذوا الأفكار عنا
واعصروا منها الحياة
وابعثوا منها الجزائر
نحن من لبى نداها عندما اشتد بلاها واندفعنا
لقداها
والمنايا صارخات (...)

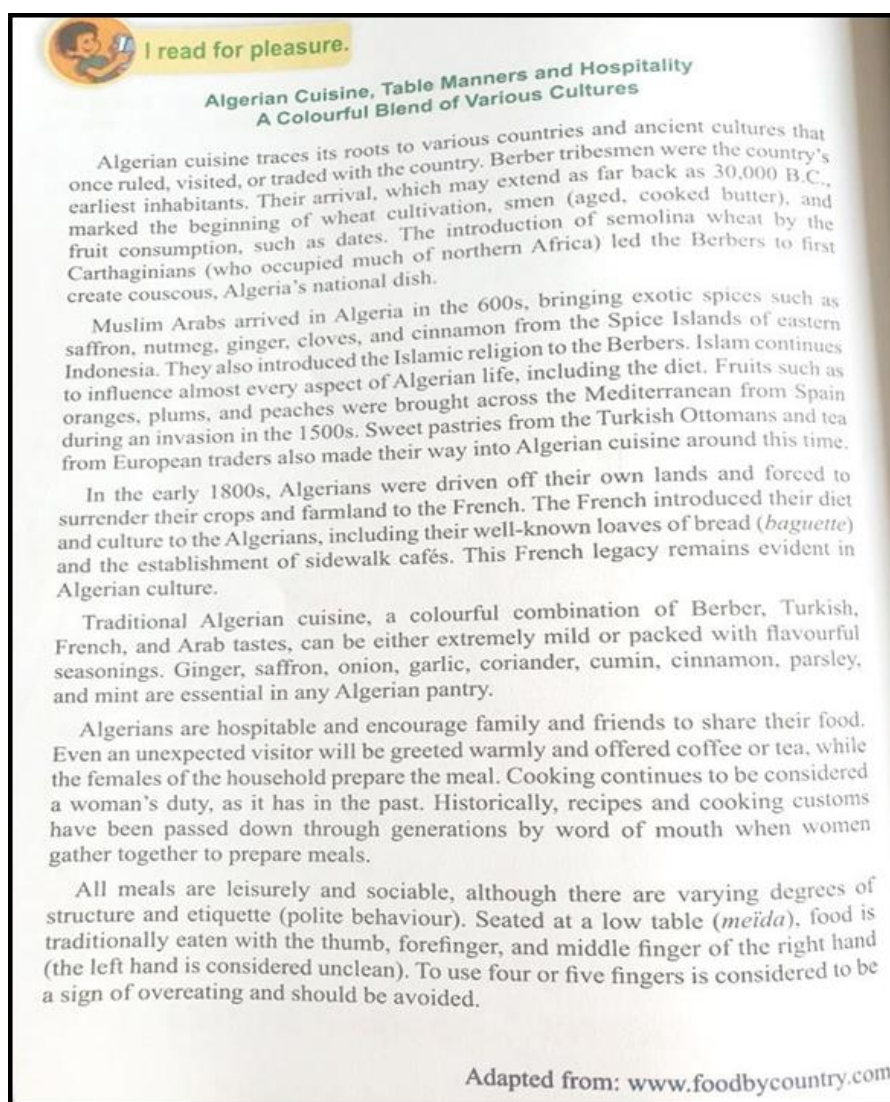
EXPRESS BIO:
The Poet of the Revolution

NAME: ?
Date of Birth: 12 June 1908
Place of Birth: Beni Isguen (M'Zab, Algeria)
Education: Tunis
1937–1939: imprisoned by the French in Algiers for his political opinions and activism
1956–1959: imprisoned by the French in Algiers with a group of revolutionary friends
Date of Death: 17 August 1977
Place of Death: Tunis. Now buried in Beni Isguen
An extra clue: This poet is also the writer of the Algerian national anthem: "Qasamen".

Figure 22: Representation of Patriotic Poem about Algeria in EFL 4

Moreover, there is a reading text about Algerian food and cuisine entitled "Algerian Cuisine, Table Manners and Hospitality: A Colourful Blend of Various Cultures" (see Figure, 23). As the body of the text illustrates, Algerian cuisine has been influenced by the various countries, civilisations, and cultures that has come to Algeria throughout history. Another interesting thing about the title is the way it links cuisine and table manners to cultures. The text is adapted from an online source, a website presenting information about food and eating in different countries around the world, and the text is a combination of some purposefully selected information to make a coherent text. The information about the history of Algerian cuisine is informative and sounds accurate, but the information about eating habits and mainly table manners (ways of eating) in Algeria does not sound accurate or at least not updated. Eating with fingers as stated in the text is very uncommon nowadays and very few families would seat at a *low* table for a meal. The text offers pupils some information and knowledge about their local context 'culture.' The pupils would be already familiar with some of the information of the text, but it might be difficult for them to relate to some of the content. It would be better to explain that the content is about traditional eating habits and table manners, as many of these habits might be different in present day Algeria. They can get pupils to

think and reflect about the past and present Algerian cuisine, eating habits, and table manners. The main topic of the text is food and eating habits, but the topic is dealt with from a very historical perspective. This representation may broaden the pupils' knowledge about the origin of traditional food and eating habits, but also offers a glance at the history of Algeria and the different civilisations that once visited or ruled Algeria. The text presents Algeria as a country of ancient civilisations. With the succession of these different civilisations, Algeria has been a centre and crossroads of diverse cultures and people from whom Algeria inherited many traditions and cultural aspects including food and eating habits. Through this representation, the pupils will gain some knowledge about the local culture mainly, the Algerian cuisine and its origin.



I read for pleasure.

Algerian Cuisine, Table Manners and Hospitality A Colourful Blend of Various Cultures

Algerian cuisine traces its roots to various countries and ancient cultures that once ruled, visited, or traded with the country. Berber tribesmen were the country's earliest inhabitants. Their arrival, which may extend as far back as 30,000 B.C., marked the beginning of wheat cultivation, smen (aged, cooked butter), and fruit consumption, such as dates. The introduction of semolina wheat by the Carthaginians (who occupied much of northern Africa) led the Berbers to first create couscous, Algeria's national dish.

Muslim Arabs arrived in Algeria in the 600s, bringing exotic spices such as saffron, nutmeg, ginger, cloves, and cinnamon from the Spice Islands of eastern Indonesia. They also introduced the Islamic religion to the Berbers. Islam continues to influence almost every aspect of Algerian life, including the diet. Fruits such as oranges, plums, and peaches were brought across the Mediterranean from Spain during an invasion in the 1500s. Sweet pastries from the Turkish Ottomans and tea from European traders also made their way into Algerian cuisine around this time.

In the early 1800s, Algerians were driven off their own lands and forced to surrender their crops and farmland to the French. The French introduced their diet and culture to the Algerians, including their well-known loaves of bread (*baguette*) and the establishment of sidewalk cafés. This French legacy remains evident in Algerian culture.

Traditional Algerian cuisine, a colourful combination of Berber, Turkish, French, and Arab tastes, can be either extremely mild or packed with flavourful seasonings. Ginger, saffron, onion, garlic, coriander, cumin, cinnamon, parsley, and mint are essential in any Algerian pantry.

Algerians are hospitable and encourage family and friends to share their food. Even an unexpected visitor will be greeted warmly and offered coffee or tea, while the females of the household prepare the meal. Cooking continues to be considered a woman's duty, as it has in the past. Historically, recipes and cooking customs have been passed down through generations by word of mouth when women gather together to prepare meals.

All meals are leisurely and sociable, although there are varying degrees of structure and etiquette (polite behaviour). Seated at a low table (*meïda*), food is traditionally eaten with the thumb, forefinger, and middle finger of the right hand (the left hand is considered unclean). To use four or five fingers is considered to be a sign of overeating and should be avoided.

Adapted from: www.foodbycountry.com

Figure 23: Representation of Algerian culinary culture in EFL 4

4.4 Post-colonial Studies Reading

This section presents the research findings of the analysis of the cultural representations of the English language textbooks from a postcolonial perspective. The analysis is based on Risager's (2018) framework for the analysis of language textbooks. It specifically looks at the representations of ancient and recent world history in the textbook including history of colonialism and imperialism. The section also focuses on the representation of history related to target language countries and the country of learning. It starts with the analysis of the representation of history in year one and then year four English language textbook.

4.4.1 Representation of History in year 1 EFL Textbook

The first-year English language textbook includes very few references to history. There are two brief references to international history through the mentioning of Nigeria and America's national days. The history of colonisation of Nigeria is referred to in the textbook through the following sentence presented by a Nigerian girl (a textbook character); *"My national celebration day is the first of October"* page 130. This date marks the Nigerian Independence Day from the British Empire. There is also a reference to America's History of colonialism through a similar approach, a sentence presented by an American boy (a textbook character); *"My national celebration day is the 4th of July"* page 131. This date marks America's Independence Day from the British Empire. These are the only references in the textbook to the colonialist/ imperialist histories of the British Empire, Nigeria, and America. These representations are implicit references to target language histories i.e., the British Empire, as they are not directly linked to the British history of colonialism and imperialism. The representations of these two former British colonies are very brief, and they may go unnoticed by the learners. There are also references to countries that were former colonies of either the French empire or the British Empire, including India, Australia, Morocco, South Africa, and Egypt; but there are no references to their past colonial histories.

The textbook also includes few references to Algeria's national history. These historical accounts refer exclusively to the period of French colonialism of Algeria. In an equivalent way to the representation of Nigeria and America in the textbook, there is a reference to Algeria's national day: *"One of my national celebration days is the 5th of July 1962"* (p. 130). This marks the date of independence of Algeria from the French empire, and the end of French colonialism of Algeria. In addition, the textbook also portrays representations of six Algerian nationalist figures, including

freedom fighters and military heroes that marked the period of French colonialism. There are two photos of *Djamila Bouhired*, one photo was taken when she was a young woman during the Algerian war of independence, and the other one is a recent picture of her (see Figure 24). *Djamila Bouhired* is a well-known Algerian militant during the war for independence as she is among the first Algerian female fighters in the Algerian Revolution. She is a nationalist who opposed the French colonial rule of Algeria and joined the Algerian national liberation front. There are also four photos of *Hassiba Ben Bouali*, *Emir Abdelkader*, *Larbi Ben M'hidi*, and *Mostefa Ben Boulaïd*. These four figures are well-known influential people as military heroes and revolutionary leaders. The representation of these figures around the Algerian flag is very symbolic (see Figure 24), as it aims to glorify their resistance and remember their sacrifices for the nation. The representation of these five Algerian militants of the Algerian war of independence probably aims at reinforcing the remembrance of the Algerian history in the minds of the pupils.

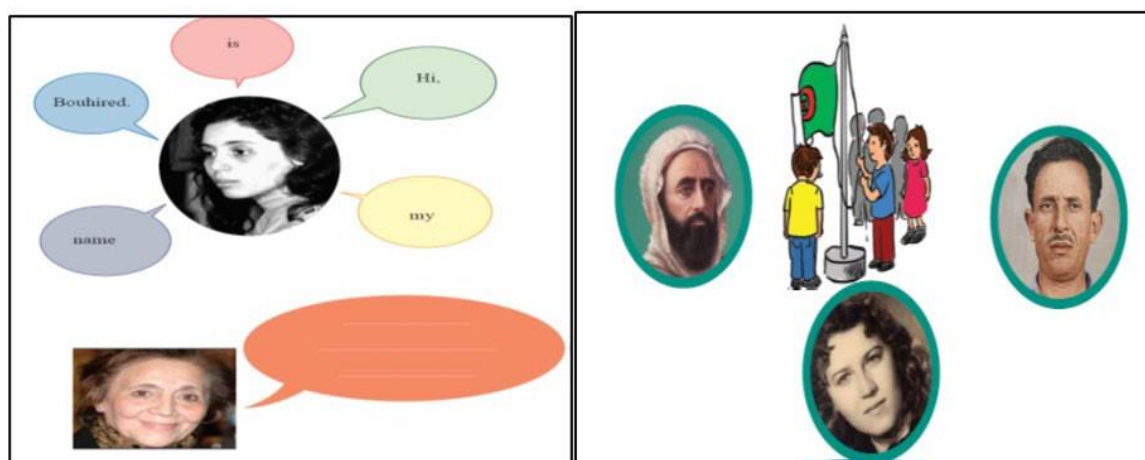


Figure 24: Representation of Algerian freedom fighters in EFL 1

4.4.2 Representation of History in year 4 EFL textbook

Unlike the first-year textbook, the fourth-year English language textbook devotes an incredibly significant space for history. The emphasis is mainly on Algerian national history but there are few references to international history. The textbook's historical accounts mainly relate to French colonisation and the sufferings of Algerian colonised people. It provides the pupils with considerable historical information about their country's national history, and this will allow the pupils to gain knowledge about what happened in the past, mainly during the period of French colonisation of Algeria. The representations are varied including many testimonies, factual informative texts written by Algerian historians, literary texts adapted from novels, books, and

online sources. These representations offer opportunities for discussing about national history and colonisation in language classes. There are also few references to some aspects of Algerian history before colonisation, and this includes different civilisations that the country has known.

The fourth-year English language textbook refers to ancient Algerian history by referring to several civilisations that once ruled and occupied Algeria. This includes Romans, Carthaginians, Muslim Arabs, Spanish, and Turkish Ottomans. The history of past presence of Romans in Algeria is represented through the representation of Roman historical monuments in Algeria. Therefore, the emphasis of the representation is on the civilisational and cultural historical heritage of Romans in Algeria, and not on oppression and colonisation. Carthaginians, Muslim Arabs, Spanish, and Turkish Ottomans are also represented in a comparable way, with emphasis on the influence of those civilisations and cultures on Algerians. There is a reading text about Algerian cuisine (see figure 23) referring to it as a colourful blend of various cultures due to the presence of the above-mentioned civilisations and cultures. This is stated in the opening sentence of the text *“Algerian cuisine traces its roots to various countries and ancient cultures that once ruled, visited, or traded with the country.”* The text is about food and cuisine, but it follows a historical approach in representing those civilisations. The text also highlights that the Berbers (Amazigh) were Algeria’s earliest inhabitants, and then other civilisations were introduced, and the following sentences are used to represent them:

- Carthaginians: *“The introduction of semolina wheat by the Carthaginians (who occupied much of northern Africa) led the Berbers to first create couscous, Algeria’s national dish.”*
- Muslim Arabs: *“Muslim Arabs arrived in Algeria in the 600s, bringing exotic spices such as saffron, nutmeg, ginger, cloves, and cinnamon from the Spice Islands of eastern Indonesia”.*
- Spanish: *“Fruits such as oranges, plums, and peaches were brought across the Mediterranean from Spain during an invasion in the 1500s”.*
- Turkish Ottomans: *“Sweet pastries from the Turkish Ottomans and teas from European traders also made their way into Algerian cuisine around this time.”*
- French: *“In early 1800s, Algerians were driven off their own lands and forced to surrender their crops and farmlands to the French.*

According to the text, the above civilisations, each had its own influences on Algerian culinary culture. They were all armed invasions to Algeria, and a sort of forced colonisation; but they are

represented differently in the text. Among the five civilisations and invasions mentioned in the text, it is noticeable that only the French presence is represented as a forced one that negatively impacted on Algerians. For example, there is a need to question the words used to represent Muslim Arabs and the French. Using the word “arrived” to represent Muslim Arabs sounds a bit controversial as this arrival was not pacific. It was a military conquest of the country, and inhabitants of the country at that time resisted the Muslim occupation and there were many wars among the two groups. Muslim Arabs did not arrive to Algeria to bring spices but to spread the Islamic religion and occupy the land. Similarly, the Turkish Ottomans did not come to Algeria to bring sweet pastries only, it was a military occupation, and Algeria was ruled by the Ottoman Empire for years. The textbook representations regard civilisations and occupations before the French from the perspective of cultural and civilisational historical heritage of the country. Only the French presence in Algeria is categorized as colonisation in the textbook, with an emphasis on the detrimental consequences of this occupation and the sufferings of Algerians during this period.

The representation of history in the textbook presents a very patriotic image of Algeria with a range of biographies of freedom fighter heroes and nationalist writers’ testimonies and painful experiences during the period of colonisation. French colonisation is represented as an incredibly sad and tragic part in Algerian national history throughout the textbook. It presents the national memory of the learners’ own country which is portrayed through the life experiences of famous nationalist literary figures that lived during that period. For example, the following sentence is emphasising colonisation as a painful experience for those that lived in that period *“For many Algerian writers, French colonialism has been (painful) life experience”* page 76. There is also a short text about colonialism and freedom fighters and the painful experiences of people during the war against the French army (see figure 25). Looking at the expressions used in the paragraph to refer to colonisation (*painful experience, human misery and suffering, terrible war experience*), there is an aim to highlight the devastating effects of French colonisation on Algerian people. Thus, colonisation is represented as a terrible experience for the people that experienced it as they are still suffering nowadays. It aims to develop learners’ knowledge of the national memory and history of their own country. The pupils are likely to understand the content of the paragraph as it relates to their local history. Probably many of the target learners have family members or relatives that were freedom fighters or at least they have heard stories and testimonies from people themselves. This kind of representations probably aim to create a sense of togetherness and belonging to the same community via a shared national history. It is worth noting here, that the pupils have covered content about French colonisation, Algerian revolution, freedom fighters, and many other aspects

of national history in history classes. Therefore, it can be said that the content is not new for them, but it is deemed necessary by the English language textbook writers to reemphasise the painful experience of colonisation in this language textbook. These kinds of nationalist historic discourses are common in history textbooks, but not so common in language textbooks.

Task 8. I fill in the gaps with the past participle form of the following verbs: know; reach; tell; say; recover; endure. The first answer is given.

I have never *known* that my maternal grandfather was a freedom fighter – a Mujahid – during the Algerian Revolution. He has never (...1...) a word about it. This is the first time he has ever (...2...) me about his painful experience of the war against the French army. He thinks that I have just (...3...) the age to understand all the human misery and suffering that he has (...4...). I think that my grandfather is still suffering today and that he has never (...5...) from that terrible war experience.

Figure 25: Representation of Algeria under French colonialism in EFL 4

The fourth-year English language textbook represents the colonial history mainly through Algerian post-colonial literature written by famous literary figures that lived during the period of French colonisation of Algeria. The textbook opts for a story telling testimonies approach, presented by three Algerian novelists namely, Mohamed Dib, Kateb Yacine, and Zohra Drif. For example, through the representation of Kateb Yacine, the textbook aims to raise the pupils' awareness about the crisis of identity that Algerian school children that went to French schools in Algeria experienced during the French colonisation of Algeria. The pupils are required to listen to an interview between a French TV journalist and Kateb Yacine (see figure 26). Yacine is talking about his childhood memories highlighting the colonial period of Algeria and the conflict of identity that he faced as a child during that period, and he refers to a conflict that existed between two worlds in which he lived: his Algerian mother's world (representing Algeria at home) and his French schoolteacher's world (representing France at school). He talks about how his mother and schoolteacher represented for him two "worlds," with different cultures, religions, languages, and traditions. After listening to the interview, pupils are asked to think and reflect on the differences opposing the two "worlds" which affected Yacine's childhood. The post-listening comprehension questions require the pupils to reflect about the childhood of the writer and analyse his life events to understand his identity crisis and struggle during the period of colonisation. The identity crisis that the writer is talking about was due to the French school policy. Yacine attended the French school which had a policy of creating a Franchised Algeria by eliminating all markers of Algerian national identity. The writer struggled as a child because (according to his description) he was living in "two worlds," two different national identities, and two distinct cultures (see Figure 26). His mother represented

Algeria and his teacher representing France, so he was confused and unable to manage the Algerian identity at home and the French identity at school. The representations highlight the attempt of the French authorities to alienate the Algerians from their national Algerian identity and their socio-cultural values. The aim of this representation and these tasks is probably to raise the pupils' awareness of their national identity, and how important a national identity can be in an individual's life. The pupils are asked to write a short paragraph about Kateb Yacine's childhood memories and experiences during the period of French colonialism of Algeria, and how his experience in prison affected his writing when he grew up.

Yacine is a famous Algerian writer, and he devoted several of his books for the period of colonialism and the history of Algeria. His painful experiences as a child led him to become a writer to write about injustice, and war crimes committed by French authorities against the Algerian population. The representations of post-colonial literature also invite the pupils to think and reflect about the significance of literature to an individual's cultural identity, national history, and life experiences, and invite them into a deeper understanding of the circumstance around the production of these literary works.

Task 42. *Kateb Yacine, the famous Algerian writer, is interviewed by a French TV journalist.*

I listen to Kateb Yacine in Part (1) of this TV interview and try to guess the French journalist's question by choosing the correct answer (a, b, c, or d).

- Which important teachers affected your personality in your childhood?
- Which important friends affected your personality in your childhood?
- Which important persons affected your personality in your childhood?
- Which important events affected your personality in your childhood?

Task 43. I listen again to Part (1) of this TV interview and complete the following sentence with the words used by Kateb Yacine.

"In my childhood there were – let's say – the ... (1)... schoolteacher and my ... (2)..., in endless conflict with each other, because they represented two ... (3)... worlds."

Task 44. The word "conflict" is a key word (very important word) as it will be repeated many times in this interview. But this word has different meanings. What does Kateb Yacine mean by this word in the above-mentioned sentence (task 43)? I listen again to Part (1) and choose the appropriate definition (a, b, or c) adapted from Cambridge and Oxford dictionaries.

Word	Definitions
conflict (<i>noun</i>)	<ol style="list-style-type: none"> "armed, military struggle or fighting between two groups of people or countries" "disagreement between people with opposing opinions, beliefs, interests or principles" "a state of mind in which a person experiences opposing feelings and emotions"

Task 45. I listen again to Part (1) of the interview and choose the correct answer.

This conflict opposed:

- Kateb Yacine's mother and schoolteacher as individual persons who represented themselves only.
- Kateb Yacine's mother and schoolteacher as individual persons who represented two "worlds" with similar cultures, religions, languages and traditions.
- Kateb Yacine's mother and schoolteacher as individual persons who represented two "worlds" with different cultures, religions, languages and traditions.

Task 46. I work with my partner and listen again to Part (1) of the interview. Then, we compare our answers in tasks (42, 43, 44 and 45) and correct each other.

Task 47. I work with my partner. We listen again to Part (1) and complete the table with the following words and phrases from the interview to find out more about the differences opposing the two "worlds", which affected Kateb Yacine's childhood: 20th century; Algeria; prestigious; walking barefoot at home; dominating country; with her long dress; walked with high-heel shoes; speaking a different language; France; a superior world.

I complete only one of the two columns, and my partner will complete the other one.

COLUMN (A)	COLUMN (B)
Kateb Yacine's mother's world	Kateb Yacine's schoolteacher's world
_____	_____

Task 48. I listen again to Part (1) of the interview and check my partner's answers. Then, we work with a group of partners. We compare our tables and correct each other.

Task 49. I listen again to Part (1) of the interview and choose the appropriate meaning of each underlined word in the sentences below from the following list: "in comparison with the fact that"; "having no end"; "not wearing any shoes"; "having a high, important status".

- The French schoolteacher and my mother, in endless conflict with each other.
- My mother represented Algeria, walking barefoot at home, with her long dress, speaking a different language, whereas my French school teacher walked with high-heel shoes ... 20th century ... dominating, prestigious country ... France ...

Task 50. I listen again to Part (1) of the interview and match each adjective (from the interview) with its antonym (opposite).

Adjectives	Antonyms (Opposites)
<ol style="list-style-type: none"> opposite; different dominating prestigious superior 	<ol style="list-style-type: none"> ordinary/unimportant inferior same; similar; identical weak/dominated

Task 51. I work with my partner. We look up the meanings of the words in a dictionary (tasks 49 and 50) and correct each other's answers.

Figure 26: Representation of French assimilation policy in Algeria in EFL 4

In a similar representation to Yacine's, Zohra Drif talks about her childhood memories and experiences during the period of colonisation. She is an Algerian nationalist female activist and freedom fighter. The representation is a reading text adapted from her novel *"Inside the Battle of Algiers: Memoir of a Women Freedom Fighter."* The selected text is about Algerian national history during the period of French colonialism (see Figures 27 and Figure 28), and it is a testimony of Drif talking about her experiences during the period of the French occupation of Algeria. For the reading comprehension questions and tasks, the pupils are asked to think and reflect about the period of colonialism and the Othering/ discrimination that Algerian pupils suffered from in French schools. Very few Algerian pupils were admitted to French schools during the period of colonisation, and some of them if not all of them experienced the issue of 'Otherness' to some extent. In the text, Drif explains how she felt disappointed and offended when she realised that her classmate, supposedly her friend, regards her as the 'Other,' stereotyped by the 'Arab.' This kind of 'Otherness' functioned as a marker of discrimination and social exclusion for Drif as she was faced by a sad reality having to experience this othering as a child. The representation provides an example of the othering and discrimination that Algerians experienced during French colonisation. Although there was an assimilationist approach which was supposedly aiming to integrate Algerians into French society, the representation highlights that Algerians were regarded as inferior, there was always some kind of discrimination and othering in play. The aim of the representation is probably to get the learners to understand the difficult and painful experiences of Algerian children and people during colonialism and the war of independence. This representation will make pupils aware of their national history and local context. Moreover, the representation introduces the learners to the complex concepts of othering and discrimination. The pupils are required to search the internet for more information about Zohra Drif. This will probably help them to know more about this nationalist figure, and thus, learn more about their national history. The pupils are also asked to write a letter to her to get more information about her childhood memories and experiences during the French occupation of Algeria.

Task 5. I read text (2) and complete the bibliographical notes in my copybook.

Inside the Battle of Algiers: Memoir of A Woman Freedom Fighter

Zohra Drif, the legendary freedom fighter, was born on a farm in Tiarret. She was a little over 19 when the Algerian Revolution broke out. Two years later, she was studying law at Algiers University when she joined a group of the (FLN) revolutionaries and placed a bomb in the French Milk Bar café. The following year, Mrs Drif was arrested and condemned to 20 years of hard labour for 'terrorism'. She spent five years in prison before she was finally released upon independence. Here is an extract from her book:

For nearly five years, I was the only Arab girl at the French primary school, with my big long braids and long skirts reaching to my ankles, among the little European girls with their short hair and their little dresses above the knee. The difference between me and these girls even extended to the foods we ate at ten o'clock in the playground: they pulled out a brioche, a croissant, sometimes a chocolate croissant or a baguette with jam. As for me, I had my Algerian treats—magrouta, mbaridja, msemena or matiou with our family's honey.

I completed my primary-school years as an excellent student, finishing tied for first place in my class with my classmate Roselyne Garcia. I considered Roselyne a dear friend until we reached the sixth-grade entrance exam, a major test that marked the passage from childhood to adolescence. We were in school the day the results were announced. I, Zohra Drif, daughter of the Arab qadi, managed to rank among the first students in the region, whereas my best friend Roselyne, the daughter of Tissemsilt's baker and an excellent student, had failed. I was as shocked as the rest of the school at Roselyne's results.

When we parted to go home, I told her, still crying, "You know, Roselyne, everybody knows you're an excellent student. It was an accident. Next year, you'll get it." Roselyne replied, "But Zohra, it's not that. You don't understand a thing. How do I explain to my mother that you passed and I didn't? She will never understand that Zohra the Arab succeeded and I failed." I was unsure whether I had misunderstood or understood all too well. Soon my tears dried up. I looked her in the eye and spat back, "Well, you'll just have to explain to your mother that it was the Arabs like Zohra who invented mathematics."

In a few short seconds, I lost my best friend and my innocence. I suddenly realised that all my excellent marks, all my efforts to learn French language and culture and all my sincere feelings of friendship for Roselyne would never make me the equal of Roselyne, the European. With one simple sentence, she put me in my place as the "Arab".

Adapted from: "Inside the Battle of Algiers: Memoir of A Woman Freedom Fighter" by Zohra Drif, Just World Books, USA, 2017

Bibliographical Notes

<ul style="list-style-type: none"> • Title • Author • Source • Date of publication 	<p>Type of document:</p> <ul style="list-style-type: none"> a. excerpt from a play b. excerpt from a novel c. excerpt from a memoir
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Task 6. I listen to the author reading the text to me. Then, I read the text silently and answer the following questions:

- Does the introductory paragraph in this text have the same function as in text (1)?
- Match each paragraph with the statement (a, b, c or d) that summarises it:
 - a. Zohra tries to cheer up her friend Roselyne after her failure in the sixth-grade entrance exam.
 - b. Zohra realises that the French can never accept an "Arab" as their equal.
 - c. Zohra notices for the first time her difference with her European schoolmates.
 - d. Zohra passes her 6th-grade entrance exam, whereas her friend Roselyne fails.
- Match each verb from the text with its corresponding meaning (a, b, c):

1. broke out (introductory §)	a. disappeared
2. dried up (§ 3)	b. replied angrily
3. spat back (§ 3)	c. started; began
- Find in the text the words that are closest in meaning to the following: almost; approximately (§ 1) – important (§ 2) – weeping (§ 3) – became aware (§ 4)
- Match each word from the text with its corresponding antonym (opposite):


1. arrested (introductory §)	a. passed; succeeded
2. long (§ 1)	b. released
3. failed (§ 3)	c. short
- Use your dictionary and find the intruder in this list: a *legendary freedom fighter*; a *famous militant*; a *great historical figure*; a *true nationalist*; a *revolutionary*; a *traitor*; a *rebel*; a *leading figure*; a *mujahid(a)*.
- Who or what do the words in bold type in the text refer to?
- When the Algerian Revolution broke out, Zohra was:
 - a. 19?
 - b. barely 19?
 - c. less than 19?
 - d. more than 19?
- List all the differences between Zohra and her European schoolmates.
- Who is Roselyne Garcia? List all the information you can find about her in the text.
- How did Zohra consider Roselyne Garcia before the results of the sixth-grade entrance exam were announced?
- How did Zohra react when she heard about Roselyne's failure in the exam?
- How did Roselyne react when Zohra tried to cheer her up as a true friend would do? Which word did she use that really hurt Zohra?
- What was Zohra's reaction when she heard that word? Which of the following adjectives best describe her feelings at that moment? Use your dictionary and choose the appropriate ones: *happy*, *angry*, *mad*, *thankful*, *humiliated*, *deceived*, *disappointed*, *shocked*, *quiet*, *furious*, *hurt*, *vengeful*.
- Why is that word written between quotation marks in the last paragraph?
- Which meaning do Roselyne and her mother give to that word: a positive or negative one?
- Which of the following meanings are associated with that word in the minds of Roselyne Garcia and her mother? Choose the appropriate ones: *love*, *hatred*, *tolerance*, *intolerance*, *equality*, *inequality*, *racism*, *superiority*, *inferiority*.

Figure 27: Representation of a Famous Algerian freedom fighter in EFL 4


- Which meaning did Zohra give to that word when she "looked Roselyne in the eye" and responded to her criticism? Choose two statements (a, b, c or d) to answer this question.
 - a. Zohra was ashamed of being an Arab.
 - b. Zohra was proud of being an Arab
 - c. Zohra was feeling inferior as an Arab.
 - d. Zohra was feeling superior as an Arab.
- Use your dictionary and choose the appropriate adjectives from the following list to describe Zohra's and Roselyne's personalities: *loving*, *hateful*, *envious*, *scornful*, *selfish*, *caring*, *mean*, *kind*, *thoughtful*, *jealous*, *sincere*, *contemptuous*, *loyal*, *insincere*, *disloyal*, *disdainful*, *unkind*, *unselfish*.
- Use "My Grammar Tools 5" and the adjectives in task (19), and write a comparative paragraph about Zohra Drif and Roselyne Garcia.
- As a reader, how do you feel about Roselyne Garcia? Do you like her? Why?
- Read the introductory paragraph again and compare the Algerian Zohra Drif with the Palestinian Yara Jouda: what do they share in common?
- How did Kateb Yacine and Zohra Drif consider the "French or European world" in their childhood? Reread the listening tasks about Kateb Yacine and compare.
- What did Kateb Yacine and Zohra Drif learn from their personal experiences during the French occupation of their country? What was the important thing they both realised?
- How did each of the young Kateb Yacine, Zohra Drif and Yara Jouda decide to fight the military occupation of their countries by foreigners?

Task 7. I read the introductory paragraph only; my partner reads the rest of the text. We work separately and find information about Zohra Drif's date and place of birth; age in 1954; age when she placed the bomb in the Milk Bar; age now; the dates when she was arrested and released from prison; her occupation when she joined the revolution; her childhood experience and its impact on her life and personality.

Task 8. I work with my partner. We compare our findings, complete the missing information in each other's answers and write Mrs Drif's bio card in our copybooks (As homework, I seek more information about Mrs Drif on the web and then include it in her bio card).



Arrest of Zohra Drif during the Battle of Algiers




Zohra Drif, now grandmother to 5 grandchildren

Figure 28: Representation of Zohra Drif in EFL 4

After covering the content about the life experiences of Yacine and Drif, the pupils are asked to think, reflect, and compare the experiences of these novelists and their childhood memories about the French or European world. Thus, the pupils will think and link the experiences of both famous figures and what they have learnt from their personal experiences during the French occupation of their country. As the following quotation from the EFL 4 textbook illustrates, the intention behind the inclusion of such content in the textbook is to get the learners to develop the following the attitudes (see Figure 29):

- *Valuing a common historical heritage and a national collective memory of suffering and struggling against colonialism*
- *Valuing the role played by national historical figures in the fight against colonialism...*
- *Raising awareness of the importance of memory in shaping the identity of a nation*
- *Raising awareness of the importance of safeguarding national identity.” (EFL 4 Textbook, p. 85)*

This task probably aims to get pupils to think and reflect about their national history and raise their awareness about their national identity and the sufferings of Algerian people during the period of colonisation. The task will likely get the pupils to reflect about the culture of assimilation and crisis of identity that Kateb Yacine Faced and, the othering and discrimination that Zohra Drif experienced. The textbook writers highlight that the inclusion of content about the Algerian national history is meant to raise learners’ awareness about their national history and present the national collective memory to reinforce national identity.

 I learn to integrate.

Task:
To commemorate the 1st of November 1954, your English and history teachers have asked you to search the Internet and write a web article for your school's website, in which you will compare K. Yacine's and Z. Drif's childhood school memories and experiences, with special focus on the impact of these memories and experiences on their personalities, their awareness of their national identity and their decision to take part in the fight against the French.

1. To write this web article, I first need to complete in my copybook the missing information in the left column of the following table:


KNOWLEDGE	SKILLS	ATTITUDES
<ul style="list-style-type: none"> ■ Lexis related to the description of personality (adjectives and their antonyms)(1)..... ■ Lexis related to the description of great historical figures(2)..... ■ Lexis related to personal experiences, emotions and feelings(3)..... ■ Phrasal verbs(4)..... ■ Superlative of superiority(5)..... ■ Comparison and contrast markers(6)..... ■ Use of the past tenses in a narrative(7)..... ■ The present perfect tense with time markers(8)..... 	<ul style="list-style-type: none"> ■ Reporting on significant historical events ■ Narrating significant childhood and school memories and experiences ■ Describing personality in relation to the influence of other persons and/or the impact of historical events, childhood memories and experiences ■ Expressing personal feelings and emotions ■ Expressing similarities and differences (comparison and contrast) ■ Seeking biographical and historical information on the web using relevant keywords ■ Analysing web information and selecting reliable sources and documents 	<ul style="list-style-type: none"> ■ Valuing human experience and its role in shaping character, personality and dreams ■ Valuing a common historical heritage and a national collective memory of suffering and struggling against colonialism ■ Valuing the role played by national historical figures in the fight against colonialism ■ Raising awareness of the influence of other people on one's character, personality and dreams ■ Raising awareness of the importance of memory in shaping the identity of a nation ■ Raising awareness of the importance of safeguarding national identity

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Figure 29: Representation of Algerian national core values in EFL 4

In addition to the coverage of Algerian history during the French colonialism, the fourth-year English language textbook includes references to the history of occupation and oppression of Palestine. There is a reading text about a Palestinian refugee from the west bank (see Figure 30). The text is written by Yara Jouda, a Gaza refugee which means that the information is represented from an insider's perspective. Yara is talking about the life and dreams of Palestinian children living under occupation. She mentions the *wrongs* and *injustices* done by the occupiers to the Palestinian people, clearly stating that *"Occupation is a painful experience for Palestinian children."* There are several expressions in the text that are used to represent the sufferings of children in war and conflict situations, and the occupation as painful using expressions such as *"...the name of dead Palestinian children who didn't have enough time to enjoy life"*, *"...military offensives"*, *"...to fight against those who stole our land"*, *"destroyed our houses and killed our families and friends"*, *"they made us refugees"*. The aim of the representation is to get pupils to think and reflect about the situation of the Palestinian children and refugees. Yara mentions in the text that her writing is *"a way to tell our true story to the world,"* and she ends her text by the following statement *"I hope that my message reaches your hearts and makes you understand our situation in Gaza."* The

intention behind the text is to get her voice and the voice of Palestinian children heard by people from around the world. The selection of this particular text to be included in the Algerian English language textbook can lead to many interpretations. It can be said that the text describes the situation of Palestinian children to raise the pupils' awareness about the sufferings of these children and to condemn the occupation of Palestine. Furthermore, the use of an emotion-loaded text is an efficient way to get the learners emotionally involved so that the message reaches their hearts, and this is probably the intention of both the text writer and the textbook writers that selected this text to represent the Palestinian case. The content of the text is rather simple, and looking at the age of the text writer, Yara, she is 15 years old, thus she is from the same age group of the learners using the textbook 14 to 15 years old. This is likely to get the pupils to relate to the content, and even to compare their life in a free state and the life of the Palestinian refugees under occupation. This representation is set to raise the pupils' awareness about wars through the testimony of a Gaza refugee child. The pupils are also required to reflect about political status and condition to understand the difference between a free citizen, a refugee, and an immigrant.

 I read and do.

Task 1. I read text (1) and complete the bibliographical notes in my copybook.



A Gaza Refugee Child's Dream

Yara Jouda lives in Alnusierat refugee camp in the Gaza Strip. Her original hometown was Ashdod – now occupied after the war of 1948. She is a student at Mamdouh Saidam High School. She says, "writing is my favourite hobby. It's a way to tell our true story to the world." Yara also loves reading novels, listening to music, dancing and riding a bike. This is what she wrote for "The Palestine Chronicle", an online Palestinian newspaper, on 20 December 2015:

I am a girl from Gaza barely 15 years old. Maybe I'm not old enough, but I'm mature enough to write in the name of dead Palestinian children who didn't have enough time to enjoy life. These kids dreamt of being doctors to treat people who suffer during military offensives. They wanted to fight against those who stole our land, destroyed our houses and killed our families and friends, not to mention that they made us refugees.

I have a little bit of a different dream. I have always dreamt of traveling around the world, not to enjoy or have fun, but to deliver the message of these kids. I believe that every person in the world should protect these children. I hope those who are reading this message—Muslims, Christians, Jewish and everyone else—have enough humanity to do something about it, to take some responsibility.

When I was 7 years old, I remember clearly that I always wanted to fight our enemy. I really hope that you won't judge me or my dream because that's the dream of every child in Gaza.

I hope that my message reaches your hearts and makes you understand our situation in Gaza.

Adapted from: www.palestinechronicle.com

Bibliographical Notes

- Title
- Author
- Source
- Date of publication
- Type of document:
 - a. blog article
 - b. press article
 - c. web article

Task 2. I read the text again and answer the following questions:

1. Answer by "true" or "false", then correct the false statements.
 - a. Yara Jouda lives in Ashdod.
 - b. She is a Palestinian refugee from the West Bank.
 - c. She is a teenager.
 - d. Writing is her favourite hobby because she thinks it's fun.
 - e. She is a high school student.

2. Is the first **introductory paragraph** ("Yara Jouda lives in Alnusierat ... on 20 December 2015") part of the text? Was it written by Yara Jouda? Why is it written in italics?
3. What kind of information does this introductory paragraph give you as a reader? Compare it with the information given in the text.
4. Who or what do the words in bold type in the text refer to?
5. Match each word from the text (1, 2, 3) with its synonym or equivalent phrase (a, b, c).

1. barely (§ 1)	a. possibly; perhaps
2. maybe (§ 1)	b. attacks
3. offensives (§ 1)	c. only just
6. Find in the text the words that are closest in meaning to the following: kids (§ 1) – understanding and kindness (§ 2) – very well (§ 3)
7. Find in the text the words that are opposite in meaning to the following: young (§ 1) – immature (§ 1) – irresponsibility (§ 2) – never (§ 3)
8. Why does Yara use the past simple tense to talk about the Palestinian children in paragraph (1)?
9. What was the dream job of those Palestinian children? Why did they choose it?
10. In Paragraph (1) Yara mentions the wrongs and injustices done by the occupiers to the Palestinian people. List all these wrongs and injustices.
11. In Paragraph (2) Yara talks about her own dream job. What is it? Find the reason why she has chosen a dream job like this one.
12. Which of these names best illustrates Yara's dream job:
 - a. A traveller?
 - b. An ambassador?
 - c. A world messenger for her people?
13. Yara's "message" in paragraph (2) is also the message of all the Palestinian children. Copy out the two sentences that express this message.
14. Who is the recipient of Yara's message?
15. Who does the pronoun "you" refer to in paragraphs (3 and 4)?
16. Occupation is a painful experience for Palestinian children. What was Yara's dream when she was a child?
17. Which one of these words describes Yara's political status or condition in the text:
 - a. A free citizen?
 - b. A refugee?
 - c. An immigrant?
18. Has Yara's message "reached your heart"? Do you think that the world "has taken some responsibility" and "has done something" about the situation in Gaza? Discuss these points with your class.

Task 3. I read the introductory paragraph only; my partner reads the rest of the text. We work separately and find information about Yara's age; nationality; political status; current residence; original hometown; occupation; hobbies; dream job; childhood dream.

Task 4. I work with my partner. We compare our findings, complete the missing information in each other's answers and write Yara's bio card in our copybooks.

Figure 30: Representation of Palestine in EFL 4

As mentioned above, the text is about the occupation of Palestine, but there is no reference to Israel in the text and the follow-up comprehension questions. There are other references to the case of Palestine across the textbook, but again there is no single mention of Israel or Israeli people but rather the representations use only the words occupation and enemy. The representation of the case of Palestine in the textbook does not sound neutral or bias-free, as the representations are clearly taking position in favour of Palestine. For example, the use of expressions such as *“the wrongs and injustices done by the occupiers to the Palestinian people”* clearly highlights this position which condemns the occupation of Palestine. In terms of international politics, the Algerian government does not recognise the existence of Israel as a country, and even maps in school textbooks do not include Israel but rather Palestine. Given the fact that the textbook under analysis is published by the Algerian government, it is in line with the position of the government in relation to the case of Palestine. It would be rather surprising to find conflicting or contradicting messages between government policies and textbook content on this matter as the textbook content is scrutinised and follows strict content checks by educational bodies assigned by the government. The representation of Palestine in the textbook is a reference to the Algerian international politics relations and especially its indefinite support for the Palestinian cause. The pupils are also further involved in thinking and reflecting about the reaction of the world about the Palestinian occupation, and whether the world has some responsibility and has done something about the situation in Gaza. They are required to discuss this with their classmates during classroom discussions.

After reading the text about the Gaza Refugee, the pupils are asked the following question (Has Yara’s message “reached your heart?”). Therefore, the intention of the representation is to raise learners’ awareness about the Palestinian cause, and to build a sense of empathy and solidarity towards Palestinians. Apart from the reading text written by Yara Jouda and the reading comprehension questions related to it, there are other occasional brief references to Palestine in the textbook including the following examples:

- *“I feel so helpless when I see the children of Gaza on TV because there is nothing, I can do to change their miserable lives”* (p75).
- *“Many countries solemnly condemned the enemy’s attacks on Gaza last autumn”* (p110).
- *“...I want to become a Humanitarian ...worker...I want to help children who are suffering from war and poverty all over...the world, especially the children in Palestine...”* (p 30).

The above-mentioned sentences are used to serve as examples in textbook activities. The position is again in favour of Palestine, as the content is highlighting the sufferings of Palestinians, their need

for help and support, and the need to condemn the enemy's actions on Palestinians. These kinds of representations are likely to get the learners to develop a kind of empathy and solidarity with the Palestinian people, and thus condemn the Israeli's occupation of Palestine and regard it as an unlawful oppression and categorise it as a colonisation. This aligns with the position of the Algerian government in regard of the Palestinian case, as it categorises the presence of Israel in Palestine as a military colonisation, and it recognises the rights of Palestinians for independence. This is further illustrated in the textbook as there is a comparison between the colonisation of Algeria and the colonisation of Palestine which implies in a way that these two cases are of a similar nature. The pupils are required to compare the experiences of the Algerians Kateb Yacine and Zohra Drif with the Palestinian Yara Jouada. *"How did each of the young Kateb Yacine, Zohra Drif and Yara Jouada decide to fight the military occupation of their countries by foreigners?"* This question will get the pupils to explore the links between these three situations, three people, and two countries. By comparing the childhood and life experiences and memories of these three figures, the pupils will probably identify many similarities as they are all talking about the pains and suffering that children and people endure during wars and military occupation of their countries.

Besides the representations of Algerian national history and Palestine, the fourth-year English textbook also refers to other international history. There is a representation about the first and second world wars, through the story of Milada Horakova and her daughter Jana Horakova- Kansky. Milada was a Czech political activist that was executed by the nation's communist party in 1950. The representation focuses on a letter sent from Milada to her daughter Jana before her execution. In her letter, Milada gave Jana who was 15 at that time, some important life advice. The representation highlights the painful experience (imprisonment and execution) of Milada during the Second World War. The pupils are required to search on the internet about the life story of Milada and write a biography. In their search, the pupils are likely to read information about Milada's political life, First World War, Second World War, communist, and Soviet Union. Through the painful life experience of Milada and Jana, the representations provide the learners with some information about the First and Second World Wars. Although these are direct references to international history, the focus of these representations is on the pieces of advice provided by Milada, and how useful are they in shaping the personality and character of a young person by getting the pupils to reflect on them and provide their opinions. Given the fact that Jana is 15 years old, the same age group of the pupils, the pieces of life advice provided by her mother Milada sounds appropriate for the pupils using the textbook.

The fourth-year English textbook also refers to countries, nations, and empires that were colonizers and colonized. There are references to the Ottoman Empire, Britain, Spain, and India; but there is no direct reference to their histories of colonisation and imperialism.

4.5 Cultural Studies Reading

In the following section the characters and celebrities used to people the English language textbook are analysed to find out whether the representations value diversity and differences.

4.5.1 Representation of socio-cultural identities in year 1 EFL textbook

The characters used to people the first-year English language textbook are predominantly school children with few adults. The people represented in both text and images display diverse social and cultural identities. The textbook representations refer to several visible identity parameters through the artwork (including race, ethnicity, and disability). The texts also provide information in relation to the represented people's identity affiliations (religion, profession, and education). Through visual representations, the textbook probably aims to make pupils aware of ethnic and racial diversity at both the local and global level. Moreover, the textbook representations provide some opportunities to educate about 'diverse diversities'.

Most people represented in texts and artwork are Algerian young people of the same age of the learners depicting 94 children (see Figure 31). These representations feature schoolchildren within the Algerian school setting performing different school life activities such as attending classes, working on group projects in the library, and everyday interactions in the schoolyard. The representations also include few conversations between pupils in undefined places and times. The clothing and the names of the characters are the main indication of the Algerian context (in addition to the Algerian flag which is represented in several of the artworks representing schools). The clothing of the school children represented through the artwork features the Algerian school uniform as the children are wearing school aprons (pink for girls and blue for boys). Furthermore, the names given to the fictional textbook characters are mostly 'typical' Algerian names such as Rania, Meriem, Djamel, Houda, Khaled, Leila, Yacine, and Amel.

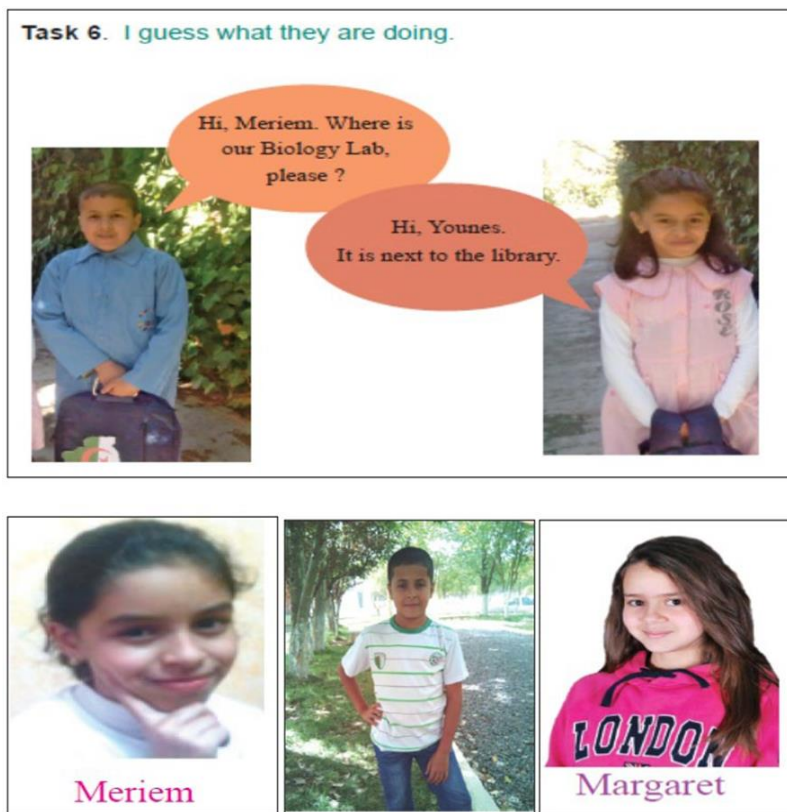
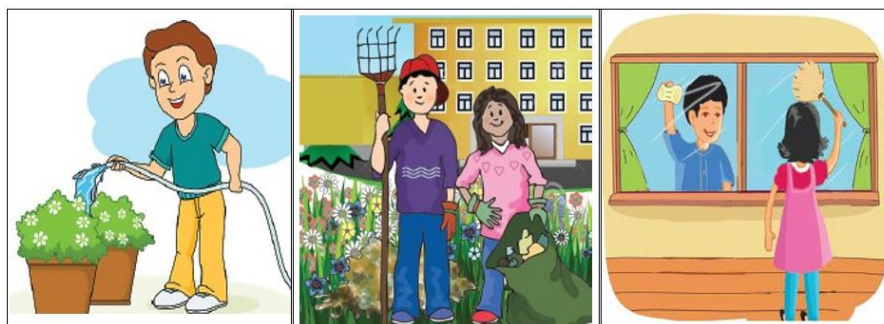
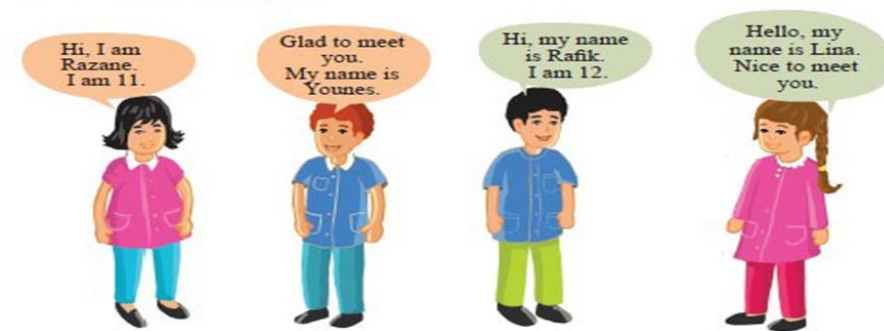


Figure 31: Representation of non-fictional characters in EFL 1

There are also few foreign young people represented through texts and artworks. Most of the foreign characters represented in texts are identified as foreigners via the information provided about them. A total of fourteen foreign young people is represented in texts, and their national affiliations are clearly stated such as Margaret, Peter, and Susan (Great Britain), Jack (Canada), Adaku (Nigerian), Chen (China), Steve and Kathleen (America), and the other six foreign characters are briefly mentioned in the textbook and there are no visuals representing them. This includes Michel (France), Carlos (Spain), Bonnie (America), Santos (Brazil), Annitah (Kenya), and Harry (Australia). An important observation here in relation to the foreign characters designed and selected by the textbook writers to people the textbook is that the characters are mainly representing “Westerners” i.e., of European and American origin. There are only two characters from African countries (Annitah and Adaku) and one character from Asia (Chen). There is no attempt to include textbook characters from the Middle East or any Arab country. This is very surprising as Algeria is identified as an Arab country by constitution. The visuals used to represent young people in the textbook are mainly cartoons representing textbook’s fictional characters with a very few real images of children. The inclusion and prominence of the representations of schoolchildren and content about school life in the textbooks can be justified by the relevance of the topic to pupils’ life and age.

Task 4. I listen and repeat .



Task 1. I listen and repeat.



Figure 32: Representation of Fictional Characters in EFL 4

The textbook fictional characters representing Algerian and foreign children are indicating racial and ethnic diversity. For example, there is a visual representing a group of twelve children in relation to having friends from all over the world (see Figure 33). They are, presumably, from the same age group of the learners using the textbook, and they are forming a circle around a picture of the globe. The representation of the children implies that they are from different countries or

parts of the world, but their national affiliations are not known. This representation can be subject to many interpretations, and it can be seen as an attempt to highlight diversity and tolerance with people from diverse backgrounds. It is adopting an inclusive approach in terms of representing ethnic and racial diversity as the image represents characters with different skin, hair, and eye colours. The ethnicities of the children are unidentifiable, but it can be said that they are from different ethnic and racial backgrounds based on the visible physical identity parameters. The intent of this representation and the cultural, social, and pedagogical messages it aims to transmit to the learners are multiple. It probably aims to encourage the learners to make friends with people from various parts of the world, as it is accompanied with the following statement *“I respect the opinion of my friends from all over the world”* p. 102. Furthermore, the children from diverse backgrounds are holding hands and smiling to each other, which is likely projecting tolerance, mutual understanding, and an acceptance of diversity. It represents the learners around an image of the globe, and this is positioning the learners as global citizens.

In a similar representation, the textbook represents diversity in Algeria. There is an artwork representing another twelve children in a circle, accompanied by the statement *“I show friendship to my classmates.”* In terms of physical features given to the characters, it can be said that they are from different racial and ethnic backgrounds (see Figure 33). The children represented have different hair, skin, and eye colours. This is both representing and acknowledging ethnic and racial diversity in Algeria. This is likely to raise the learners’ awareness about diversity within the local context of their country. This representation is very promising because Algeria is a racially and ethnically diverse country, and school children need to be educated on this matter. The inclusion of ethnic and racial diversity is promising, but the representations are simplistic and there is no open discussion about diversity.

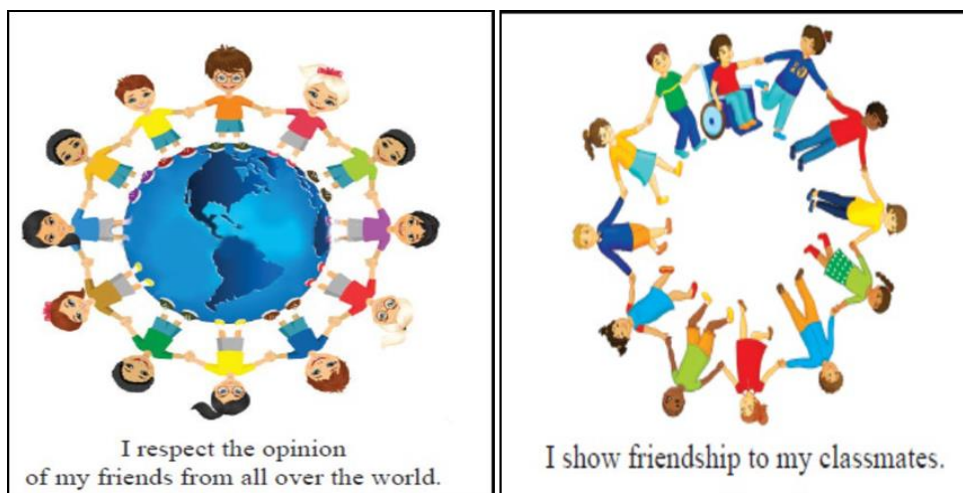


Figure 33: Representation of children from all over the world in EFL 1

The same representation is also adopting an inclusive approach in relation to disability as one of the twelve children represented is a wheelchair user. There are also four other representations in the textbook featuring wheelchair users. One of them is representing an Algerian classroom setting (see Figure 34), probably in the first day at school as the teacher and pupils are introducing themselves to each other. Among the pupils represented in the classroom, there is one pupil in wheelchair. The classroom is represented as an inclusive setting that promotes equity and heterogeneity. The representation of the pupil in a wheelchair in the classroom shows or at least attempts to show an inclusivity in the school environment. In a way, this representation is claiming that the school setting in Algeria should be an inclusive environment to all people regardless of disability. It is not always the case in Algerian schools, but the textbook authors are probably trying to transmit a message to the pupils to raise their awareness on this matter. This will get the learners to think and reflect about people with special needs and how their needs should be addressed in the school environment.

Another representation of disability consists of an online communication between two textbook characters, one Algerian girl (Razane) and a British girl (Susan). Susan is portrayed in a wheelchair (see figure n). The representation of textbook fictional characters with disabilities is probably an informed attempt by the textbook writers to raise the learners' awareness about disability. Disability is only represented in the textbook by representing wheelchair users with no reference to other forms of disability. The decision behind the inclusion of wheelchair users is probably related to the fact that it is easy to represent in the textbook via the artwork and the learners can easily spot it as well. The representation of people with disabilities in the textbook aim to provide the learners an education about inclusivity. In relation to the Algerian context, recently there is a decision to integrate pupils with special needs in regular schools when possible. The tendency in Algeria in previous years was that pupils with disabilities had to attend separate special schools. Accordingly, in recent years pupils with special needs started studying alongside their same-age peers in regular schools. Therefore, it can be said that the textbook representations of disability are raising the learners' awareness and promoting individual differences and diversity for an inclusive Algerian school environment.



Figure 34: Representation of people with disabilities in EFL 1

The adult people represented in the textbook include celebrities and famous people associated with the local culture. The analysis shows that there are seven references to famous people in the textbook, and they are all Algerian figures. There are no references to any celebrity or famous figure from any other country in the textbook. Five out of the seven Algerian famous figures represented in the textbook are militants in the Algerian war of independence. This includes *Emir Abdelkader*, *Mostefa Ben Boulaid*, *Larbi Ben M'Hidi* (three Algerian revolutionary leader), *Hassiba Ben Bouali*, and *Djamila Bouhired* (two female heroes of the Algerian war for independence). There is also a representation of *Adelhamid Ben Badis*, an Algerian thinker, nationalist, and religious leader. All six figures are represented as national heroes and icons of national identity and history. These representations aim to get the learners to know and remember the sacrifices of these national icons and to be proud of their history.



Figure 35: Representation of famous Algerian national historical figures in EFL 1

In terms of celebrities, there is one reference to *Riyad Mahrez*, a famous Algerian professional football player (see Figure 36). He is currently playing for Manchester City (UK), but he is also the captain of the national Algerian football team. He is represented in the textbook wearing the national Algerian football team's T-shirt, and there is no reference in the textbook to the fact that Mahrez plays in Great Britain. Therefore, it can be said here that Riyad Mahrez is represented as an Algerian icon. Football is the most popular sport in Algeria, and *Riyad Mahrez* is one of the idols for a lot of Algerian youths. Almost all the visuals in the textbook are cartoons, but it is worth noting that all the visuals representing celebrities and famous people are real photos. There are no references to foreign outstanding figures in history, literature, and arts.



Figure 36: Representation of Algerian football celebrity Riyad Mahrez in EFL 1

Apart from famous people and celebrities, the textbook represents few adult fictional characters, mostly representing teachers and family members. In relation to family life, the textbook includes representations of Algerian and European families. There are two main representations of Algerian families. The first one featuring a family with three children and the other one representing a large family of five children. For example, Omar's family is represented as a large family which can be regarded as a "typical" Algerian family (see Figure 37). Algerian families tend to be large, but nowadays it is not always the case. In both representations there is a reference to the grandparents as part of the same household which implies that the grandparents live with the small family which is common among Algerian families. Therefore, the representations are considerate of the socio-

cultural context as the representation of the family can be easily related to the local culture's perspective of a family.



Figure 37: Representation of an Algerian family in EFL 1

Unlike the representations of Algerian families, the European families are represented as nuclear families with only parents and their children. For example, there is a representation of four European Families (see figure n), one of them is a British family (the Johnsons family). The surnames of the other three families indicate that they are European families (The Williams, The Taylors, and the Wilsons). They may sound like British or American names, but there is no explicit indication to the families' origins or nationalities. The families represented have between three and five children. *"The Johnsons family is a large English family as they have five children, two sons and three daughters, and they have got a black and white dog"* page 66. Noticeably, the representation goes beyond the stereotypical tendency to represent European families as small families with two children. Another important observation here is the fact that all four families are represented having pets. This is a reference to the culture of pet keeping, which is common among European families, and less common among Algerian families (although one of the represented Algerian families has a pet cat).

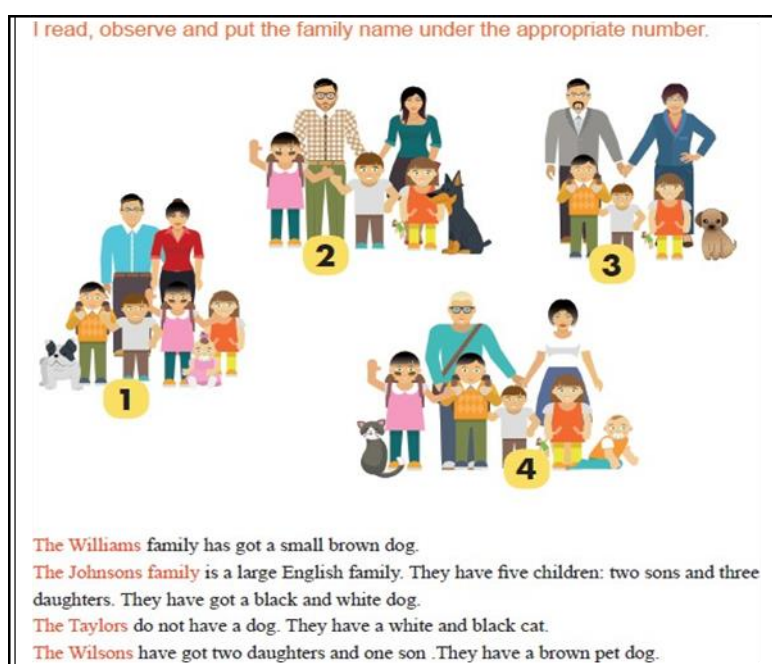


Figure 38: Representation of European families in EFL 1

Unlike the Algerian family, the European family is represented as racially and ethnically diverse. The fictional textbook characters representing the families have different physical features in relation to skin, hair, and eye colours. Furthermore, the representation of the European characters goes beyond the stereotypical tendency to represent Europeans as whites with light hair and eye colours. The European society is represented as racially and ethnically diverse in the textbook. Again, there is no discussion about ethnic or racial diversity in texts, it was just implied via the artwork.

The focus in the family representations is on the teaching of the vocabulary items used to label family members and kinship relations. The textbook has dealt with family life in a remarkably uncomplicated way which is quite appropriate to the age of the learners and their cognitive development. The family representations are depicted mostly by visuals showing happy and smiling Algerian and European families. The families represented in the textbook are all 'ideal' families. The representations are featuring heterosexual families, no families with single parent, and no families with same gender parents. There is no discussion about gender or sexuality in the textbook, and there is no consideration of gender diversity (i.e., no gays, bisexuals, or lesbian characters) in the fictional textbook characters. This is not surprising giving the Islamic background of the country where the textbooks are produced.

In terms of gender visibility, the textbook includes both female and male characters, but the balance varies considerably from one textbook chapter to the other. In relation to family status, both male and female characters are equally portrayed as fathers (grandfathers) and mothers (grandmothers).

There is an observable gender bias in the chapter of jobs as the represented characters are predominantly males with very few female representations. For example, there is a representation of a variety of jobs and occupations to get the learners to think and reflect about the future career. The representation includes several pictures and cartoons represented illustrating various professions (see Figure 39). In terms of the jobs associated with the female characters, it is limited to six professions namely teacher, painter, national activist, cook, florist, and nurse; while male characters are featured occupying 14 different jobs such as architect, electrician, farmer, mechanic, doctor, lawyer, dustman, businessman, football player, and carpenter. The approach to the representation of professions sounds very stereotypical and sexist as the professional identities associated to female characters are restricted. This may have a negative impact on the female learners and restrict their career aspirations. Although the textbook was published in 2019, the representation of gender roles in relation to jobs is not relevant to the global and transnational societies as it is biased and very conservative and traditional. It can be seen as reinforcing gender stereotypes by restricting women roles to limited work domains. As to social identities like professions, ordinary and working-class or middle-class jobs are represented in the textbook. There is no reference to issues of social class in the textbook, and there is no reference to wealthy or poor characters.

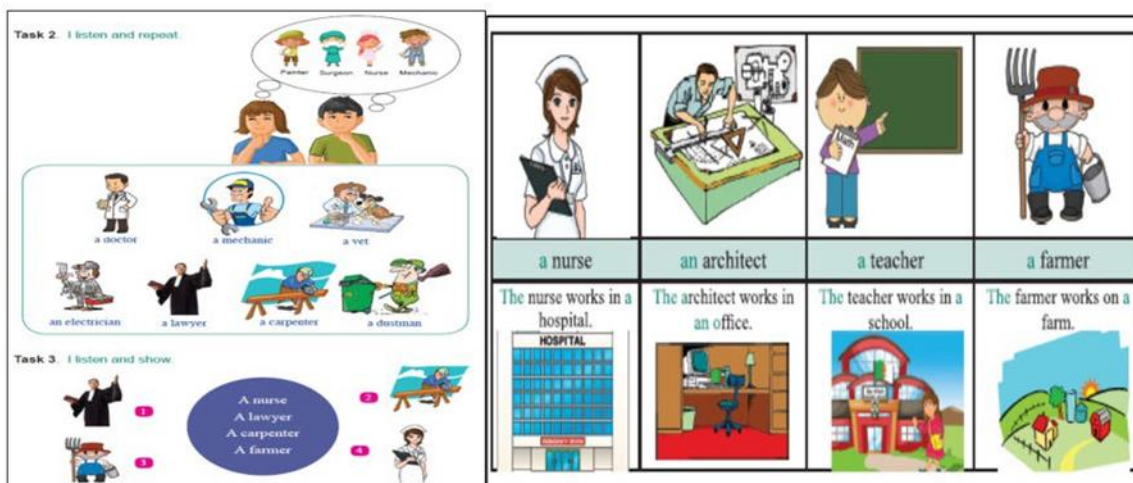


Figure 39: Representation of Jobs and Professions in EFL 1

Religion is mentioned several times in the textbook, but there is no direct discussion about it. It is represented via religious celebrations and practices. The representations cover exclusively Islamic (Eid El Fitr) and Christian (Christmas and easter) celebrations. The representations of religion are linked to two countries Algeria and Great Britain, as Islam is associated to Algeria, and Christianity to Great Britain. For example, there is a representation where Margaret, a British girl is talking about national celebration in Britain. She mentions Christmas and Easter, which are both religious

celebrations. The inclusion of Christmas and Easter here as celebrations with reference to Great Britain implies that Great Britain is a Christian land. This may lead the pupils to associate Christianity to Great Britain. Christmas and Easter are religious celebrations celebrated by Christians all over the world but, nowadays these two religious celebrations have some cultural orientations.

In a similar representation, Omar, an Algerian boy is talking about national celebrations in Algeria with reference to Eid El Fitr. This is in a way representing Islam as a national religion in Algeria, and there are two other references to Islam in relation to Algeria in the textbook. One representing 'going to the mosque' for prayers as one of the activities that the pupils may consider doing over the weekend. The idea of including or excluding any reference to a religious practice is orienting the pupils towards some religious practices. The fact of including a practice of Muslims and not any other religion here is advocating the place of Islam as the dominant religion in Algeria, and hence, the users of the textbooks. There is also a reference to Islamic education as a school subject. Islamic education as a subject is taught in all Algerian state schools including primary schools, middle schools, and secondary schools. Societies are increasingly becoming diverse in terms of religious orientations, but there is always a dominant religion promoted by a state to achieve unity. Most Algerians are Muslims, but there are Christian and Jewish 'minorities' living in the country. The implementation of Islamic education in school curricula aims at reinforcing Islamic values in pupils at an early age. The Islamic education as a school subject plays a significant role in shaping the youth generations' religious orientations. The religious communities that are visible in the textbook are Muslim and Christian communities. Apart from Muslims and Christians, there is no reference to any other religious celebration or any other religious or non-religious orientation (non-believers).

In terms of linguistic diversity and minority languages inclusion, there is one single reference to a multilingual Algerian society. Arabic and Tamazight are mentioned in the textbook as part of the Algerian linguistic profile. Arabic is represented through a visual while Tamazight is briefly referred to in a sentence which is likely to go unnoticed by the learners. The space given to each of the national languages in the textbook indicates power relations. This can be seen as an attempt to reinforce the idea of the Arabic language as the dominant language in Algeria and in the linguistic repertoire of the pupils. The socio-cultural representations, information, and discussions in the textbook are relatively simple. This is maybe due to the age of the intended learners and their language skills. Although it is necessary at this stage of language learning that information remains accessible, some complex and controversial topics about diversity could be introduced to learners to make them reflect and engage in discussions in English.

4.5.2 Representation of socio-cultural identities in year 4 EFL textbook

The fourth-year textbook includes representations of several characters and celebrities. Most of the people represented in texts and images are adults from different age groups. Unlike the first-year English language textbook, in this textbook there are very few young people represented, and they are predominantly fictional textbook characters. There is diversity in terms of the individuals used to people the textbook as people from diverse educational, cultural, and social backgrounds are represented.

The young people represented in the textbooks' artwork are school children who are likely from the same age group of the learners. There are only three fictional textbook characters represented through the images Nabila, Karim, and Nadia, and they are all Algerian school children (classmates). There is one central fictional textbook character 'Nabila,' who talks about her cruise trip to Mediterranean countries. Nabila's cruise trip is used to contextualise and thematise the representation of Mediterranean countries and celebrities in the textbook. There are several characters represented in texts, but in most cases the representations do not go beyond the brief mentioning of the names (mostly names used in example sentences in tasks). The names given to the textbook fictional characters are predominantly 'typical' Algerian names, such as Omar, Ahmed, Karima, Samia, Sarah, Zaki, and Samir. There is one foreign textbook fictional character named Richard represented as an English web pal. The learners are required to send him an email to present famous Algerian writers (a situation of imagined intercultural communication). Therefore, the textbook fictional characters used to people the textbook are all Algerians except Richard.

Apart from the textbook fictional characters, the adults represented in both texts and images are mostly celebrities and well-known figures (see Figure 40). The fourth-year textbook devotes an incredibly significant space for the representation of famous people. Most of the celebrities were mentioned in sequence one "Me, Universal landmarks and outstanding figures in history, literature and arts" and sequence two "Me, My Personality and Life Experiences." As sequence one's title indicates the focus is on representing celebrities both local and foreign. This includes 7 foreign outstanding figures in arts and literature such as William Shakespeare (England), Pablo Picasso (Spain), Leonardo DaVinci (Italy), J. K. Rowling (Britain), and Michelangelo (Italy). The textbook refers to 12 local artists and writers including, Omar Racim, Mouloud Mammeri, M'hamed Issiakhen, Mouloud Feraoun, Kateb Yacine, Mohamed Dib, Malek Haddad, Abdelhamid-Ibn-Badis, Bachir Ibrahimi). Well-known people from other domains are also mentioned, including 3 scientists (Alfred Nobel, Thomas Edison, Galileo Galilei), 2 politicians (Barack Obama, Abraham Lincoln), 1 actor (Brad Pitt), and 2 football players (Zinedine Zidane, David Beckham). In sequence one, the celebrities were

represented in relation to their artistic masterpieces and famous literary works. In sequence two, the focus is on learning from the life experiences of the famous figures and the emphasis is on their childhood memories. The people represented in the textbooks have quite diverse life and career paths, but they are all successful individuals that contributed/s positively to society and the world. The representations probably aim to get the learners to value human experiences and understand their role in shaping identity, character, and personality. The learners are aged between 13 and 14, and at this age they can understand adult life world, and they are at a critical age in terms of thinking about their future careers and dream jobs. An interesting observation about the famous figures represented in the textbook is that there is no reference to people from Asian, African, or Arab backgrounds as most of the people represented in texts and visuals are either Algerians or Europeans.

Task 20: In the statement below, Dowl compares herself with other children who come from wealthy (rich) families. I listen to her again and fill in the two gaps with the appropriate words from the text.


... (1)... many wealthy children who live in comfortable flats and villas. I live in one of the... (2)... flats in the capital New Delhi with my parents and sisters."

Task 21: I work with my partner and we listen to Dowl again. Then, we compare our answers in tasks (18, 19, 20) and correct each other.

Task 22: I listen again and complete Dowl's ID card in my copybook.

Dowl's ID Card


- Age
- Country
- Hometown
- Nationality
- Family
- Personality features
- Dream career



Dowl stands in her classroom, holding a piece of chalk.
© Chris de Biele

A Gaza Refugee Child's Dream


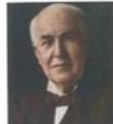

Yara Jouda lives in Alnusierat refugee camp in the Gaza Strip. Her original hometown was Ashdod – now occupied after the war of 1948. She is a student at Mamdouh Saidam High School. She says, "writing is my favourite hobby. It's a way to tell our true story to the world." Yara also loves reading novels, listening to music, dancing and riding a bike. This is what she wrote for 'The Palestine Chronicle', an online Palestinian newspaper, on 20 December 2015:



Famous People and Their Childhood Dream Careers


We all had dreams and ambitions when we were little about what we wanted to do after growing up. For some of us, there were more than one dream and, for some, their famous people wanted to become when they were growing up? Let's give you a quick glimpse at the dreams of some of the most successful and famous people from around the world and what their childhood dreams were!

- 1. Barack Obama**
When he was in grade school, the 44th President of the United States, Barack Obama, was given a class assignment. The assignment required him to answer the question, "What do you want to be when you grow up?" Guess what his answer was. This world-class leader had declared back then that he wanted to become the President of America. Who, who would have thought that the far-fetched goal would become a reality!
- 2. Thomas Edison**
The inventor of the light bulb wasn't considered as the smartest of kids during his childhood. In fact, he was home-schooled by his mother as his teachers found it too difficult to teach young Thomas; he used to ask way too many questions. While growing up, he took liking to Shakespeare's works which led him to thinking of becoming an actor. Thanks to his shyness and high-pitched voice, he had to give up the idea and eventually became a great inventor.
- 3. Brad Pitt**
This Academy and Golden Globe Awards winner, had other aspirations. When he was growing up, he wanted to become an Advertising Art Director. However, he also had different aspirations of becoming an actor, developed from his love for movies, which he later chose over a career in advertising.

ID CARD (3)


- First Name
- Surname
- Date of Birth
- Place of Birth
- Location of Birthplace
- Date of Death
- Nationality
- Occupations
- Title of Famous Painting
- Place of Exhibition of this Famous Painting




"Portrait of a man in Red Chalk"
Self-Portrait created in 1312

ID CARD (1)

- First Name
- Surname
- Date of Birth
- Place of Birth
- Location of Birthplace
- Date of Death
- Place of Death
- Occupations
- Titles of Two Plays
- Name of Theatre

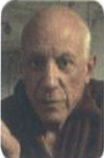


The famous artist's house, Malaga




ID CARD (2)

- First Name
- Surname
- Date of Birth
- Place of Birth
- Date of Death
- Place of Death
- Nationality
- Occupations
- Title of Famous Painting



J. K. Rowling's ID Card

- Age
- Nationality
- Former occupation
- Current occupation
- Best-seller title
- Childhood dream career
- Ideal teacher (name and personality features)



J. K. Rowling likes writing her books in cafes
Debra Hurford Brown © J.K. Rowling

Figure 40: Representation of celebrities and famous figures in EFL 4

Algerian historical and nationalist figures are also represented in the textbook, including Zohra Drif (female freedom fighter and novelist), Mofdi Zakaria (a national activist during the war for independence), Kateb Yacine and Mohamed Dib (post-colonial writers). The representations of these icons of historical and national identity stress the role played by these figures in the fight against colonialism and their sacrifices for their nation. They are represented as national heroes

and symbols of struggle for independence. The main input of this content may be for raising awareness of the importance of history and memory in shaping the national identity (see section of post-colonial reading).



 <p>Mohammed Dib (born July 21, 1920, Tlemcen, Algeria – died May 2, 2003, La Celle-Saint-Cloud, France)</p> <p>Mohammed Dib is an Algerian novelist, poet, and playwright, known for his early fiction trilogy on Algeria, <i>La Grande Maison</i> (1952; “The Big House”), <i>L’Incendie</i> (1954; “The Fire”), and <i>Le Métier à tisser</i> (1957; “The Loom”), in which he described the Algerian people’s awakening to the struggle for independence that began in 1954. The trilogy recounts the years 1938–42.</p> <p>Dib’s later novels portray the French colonial repression of the Algerian people, the search for the authentic expression of an Algerian personality, the war for independence and its effects, the new Algeria after independence and the plight of the Algerian emigrant worker in France. These novels, such as <i>Cours sur la Rive Sauvage</i> (1964; “Run on the Wild Shore”), and <i>Habel</i> (1977) express optimism in the brotherhood of mankind. He wrote for those who are dispossessed through economic exploitation.</p> <p>Dib viewed himself as essentially a poet. He wrote several collections of poetry. He was also the author of a film scenario and two plays.</p> <p>Thinley Kalsang Bhutia <i>Encyclopedia Britannica</i>, Feb. 25, 2016</p>	<p>BIO CARD: Kateb Yacine</p>  <p>August 2, 1929: Kateb Yacine was born in Smendou, near Constantine</p> <p>October 28, 1989: Kateb Yacine died in Grenoble, France</p> <p>May 8, 1945: When the demonstrations of Setif, Kherrata and Guelma broke out, the young Kateb Yacine was a boarder at the Setif high school.</p> <p>May 11, 1945: He was arrested and held for two months. After that, he was not allowed back into school. During his detention, his mother became insane.</p> <p>1946: He published a volume of poems, <i>Soliloques</i> (“Soliloquies”). As the young revolutionary Kateb Yacine was taken with the nationalist ideas of the PPA (Algerian People’s Party), he toured Algeria and France giving political talks.</p> <p>From 1947 until his death: Kateb Yacine’s life was one long errancy through the world and every kind of writing: journalism, poetry, plays, novels, etc.</p> <p>1956: He published <i>Nedjma</i>, a novel but also a poem. <i>Nedjma</i> is a woman whose name translates as “star” used to symbolize Algeria, the motherland. <i>Nedjma</i> has marked all Maghrebian literature.</p> <p>1959: Kateb Yacine created an Algerian theatre with <i>Le Cercle des Représailles</i>.</p> <p>1970: His play, <i>L’Homme aux Sandales de Caoutchouc</i> (“The Man with the Rubber Sandals”), expressed solidarity with Vietnam in its struggle against American imperialism. After this play, Kateb Yacine stopped writing in French and started writing in the Algerian vernacular Arabic to be closer to his people: <i>Mohamed, Prends ta Valise</i> (“Mohamed, Grab your Suitcase”) is a good example of the plays he wrote during this period. It is about the problems of Algerian immigrant workers in France.</p> <p>1977: <i>La Palestine Trahie</i> (“Betrayed Palestine”) is a play about the problem of Palestine.</p>
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Figure 41: Representation of Algerian famous figures in EFL 4

In relation to gender, there are both females and males among the characters and celebrities represented in the textbook, but the visibility of males significantly outweighs females. Among the 25 celebrities and well-known people represented in the textbook, only 2 female figures are included. Therefore, the sexes are not equally represented in terms of numbers. For example, in the section about outstanding figures in arts and literature, 15 male artists and literary figures are represented but only 2 female artists and literary figures. This is demeaning the achievements of women in the literary and artistic world. Moreover, in relation to charity work male figures are represented taking leading positions while females are completely invisible. In relation to textbook fictional characters, there is a slightly equal representation of female and male characters.

In terms of Religion, there are very few references to religion. There is one fictional textbook character representing an Algerian girl wearing the Islamic veil ‘hijab.’ The veil can be seen here as a marker of Islamic identity. There is also a photo of Yara wearing the Islamic veil. She is the Gaza refugee talking about the occupation of Palestine. The representation of Yara is also referring to the status of being a refugee and the sufferings of people in war situations. There is also a very brief reference to the status of being an immigrant in the textbook through the following sentence

"Many immigrants prefer wearing their national costume in England" p. 113. This is the only reference to immigrants in the textbook, and it is representing them as attached to their homeland.

In terms of inclusivity in relation to disability, the textbook includes one brief reference to people with disabilities in a textbook passage stating that *"...all citizens should take part in relieving the suffering of the poor, the disabled and the homeless"* p. 113. The representation highlights the role of citizens in helping people in need. It is also referring to poor and homeless people as vulnerable due to their living conditions. In relation to social class, the textbook represents people from different social classes via representation of Travel, charity work, and poverty. The textbook emphasises discussion about poverty through the representation of Dewi, the poor Indian girl living in a slum in India. This invites the learners to consider what poverty means to raise awareness about the issue of poverty. The discussion about poverty uncovers conditions of inequality and the differences between the living conditions of wealthy and poor people. There are several examples referring to this in the textbook including *"Unlike many wealthy children who live in villas, Dewi lives in a slum"* p. 75, *"Dewi lives in one of the poorest slums in the capital New Delhi"* p. 73. There are also representations of people that can afford to travel (middle class practices of travelling) such as the example of Nabila's cruise trip and there are representations depicting people from less privileged backgrounds that need help from charities.

4.6 Citizenship Education Studies Reading

This section presents the findings of the analysis of the representation of citizenship in the English language textbooks. The section looks at citizenship from both the local, national, and global citizenship perspectives. The results of the first-year textbook are presented first, then, followed by the analysis of year four English language textbook.

4.6.1 Representation of Citizenship in year 1 EFL Textbook

The first-year English language textbook includes various representations that promote citizenship education. Even though there is no explicit discussion about citizenship in the textbook, there are many representations that focus on developing citizenship values. Citizenship education is approached via representations of norms and regulations, rights and duties, national citizenship identity, and few references to global citizenship values. For most of the representations related to citizenship, the school is used as a setting to help the students understand their immediate surrounding community (school life/school community) in which they live, while it also makes them aware of their roles, responsibilities, rights, and duties within the school setting. Therefore, it can

be said that the textbook provides citizenship education content relevant to the age of the learners. Moral and civic education are the targeted educational goals with regards to citizenship. The representations focus on key concepts of democracy (social aspects not political), and this will be discussed in the following sections with few illustrative examples from the textbooks.

The EFL1 English textbook promotes an image of society that values democratic social citizenship where respecting norms is valued. It presents the ‘ideal’ disciplined citizen who is able and willing to adhere fully to regulations and norms. This is achieved by representation of good conduct, acceptable behaviour, and examples of misconduct that should be avoided. For example, there is a representation entitled “My Charter of Good Conduct” which presents a list of appropriate practices in school (see Figure 42). There is also an aim to get learner to develop positive attitudes towards following norms and regulations. It is important to note the use of the personal pronouns ‘my’ and ‘I’ in this representation which aims to get the learners to feel directly involved and committed to those norms on an individual basis. It presents common values and mores with an expectation to adhere to those norms.

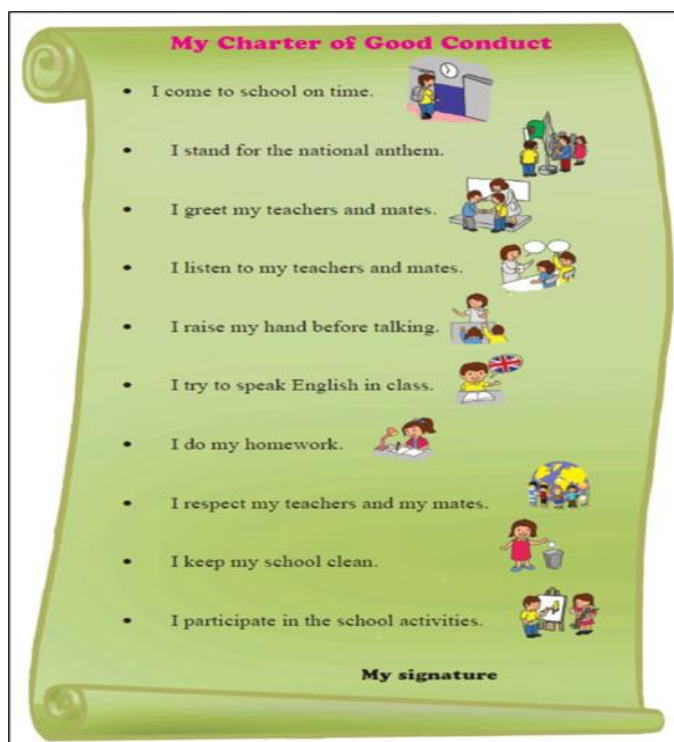


Figure 42: Representation of School's good conduct in EFL 1

Moreover, there are several representations across the textbook presenting the right and wrong behaviour within the school setting. There is a representation entitled “My School Rules” which presents examples of good practices (YES, I DO), and few examples of unacceptable practices (I DON'T) (see Figure 43). These representations are set to help maintain law and order, and to

convince young people to follow rules. These representations allow these young people in their first-year middle school to effectively cope with their social role within the school community. The use of school context here can be seen as an attempt to provide a kind of citizenship training for social life to prepare the schoolchildren to assume later their social roles as adult citizens. These representations deal mainly with teaching young people how they should behave via promoting good behaviour. The discipline aspect represented in this context has to do with behaving well. This orientation of citizenship education is referred to as character education by citizenship scholars.



Figure 43: Representation of School Rules in EFL 1

These kinds of representations can be seen from two different angles. From a positive perspective, it can be argued that schooling/education is a democratically chosen way of socialising people into a democratic way of life and preparing them for civic engagement. The goal of these representations is to prepare schoolchildren to become members of a democratic society. From a more critical perspective, these representations are presenting more of a transformative discipline and the identity development of a child is not autonomous as it is subject to direct socialisation projects of schooling.

A global citizenship level is also briefly represented in the textbook. The use of expressions and statements like *"I respect the opinion of my friends from all over the world"*, *"I can make friends from all over the world"*, *"I share my ideas with them to build a more peaceful world"* aims to highlight global connections, the need for tolerance, mutual understanding, and accepting people from different parts of the world. This representation is therefore positioning the learner as a world/ global citizen. It is also pointing at making friends from various parts of the world, and the need to contribute to a peaceful world, which is representing a global citizenship level.



Figure 44: Representation of Rights and Duties at school in EFL 1

The textbook introduces the learners to basic aspects of a democracy via rights and duties, freedom, and respecting others. It includes representations about the rights and duties of children at school. For example, there is a representation entitled “*my rights and duties at school*” (see Figure 44). The intent of the representation is probably to get the young people to know their rights and duties within the school environment. It also highlights their duties and responsibilities, and this is likely to give them a sense of civic duty. Looking beyond the school context, it can be argued that the representations are not only about duties and responsibilities but also about preparing learners to fully use their civil rights later as adult citizens. The ‘good’ citizen in the textbook is represented as someone who understands their rights and duties, and who is able and willing to respect others’ rights. For example, to use of statements like “*I don’t reject others’ ideas,*” “*I don’t behave rudely towards my classmates,*” “*Respect likes and dislikes of your friends*” (page 89) are aiming to get the learners to understand the need to respect others. These representations are meant to foster the development of an ability to live together in society. The notion of Freedom in the textbook is represented by being able to express one’s opinion freely as a participation in the school community (see Figure 45). It also gives the learners an active role within the school which is likely to raise their desire for a democratic way of life. The use of Arabic in the English textbook to represent the school regulations is surprising and uncommon practice. This may lead to several interpretations, the fact that it is used in this context to present regulations and rules is in a way representing the Arabic language as an authoritative language and power, presenting Arabic as the language of law (Arabic is the first official and national language in Algeria).

Task 2. I listen and repeat.

I'm here when I hear your call.

Long live Algeria!

I'm your future man, beloved country!

/ dʒ / : Algeria, we all enjoy,
/ g / : Our flag, white, red and green
/ s / : Pleasure to love you, girl and boy
/ j / : Your crescent and star in between

I read and do.

My ideal school

My ideal school is a school where honesty, responsibility and respect are values. I am responsible and respectful.

My ideal school is my home. It gives me instruction, education and care. It is a place where I can make friends from all over the world. I share my ideas with them to build a more peaceful world.

My ideal school is a free open space where reading is a pleasure.

My ideal school is a space where I can elect my representatives. It is a school of initiative, success and excellence.

My ideal school is my family. It is a place where I express my opinion and listen with respect to my teachers and classmates.

My ideal school is a garden where I plant trees and flowers.

My duty is to love it, keep it clean, and decorate it with pictures of my beautiful country and its national heroes.

My ideal school is a school of values and happiness where the Algerian flag is always up.

The Coursebook Authors

Figure 45: Representation of national citizenship values in EFL 1

The textbook also refers to the notion of Citizenship in relation to national identity through discourses of citizenship and belonging. For example, there is a representation where three children who are likely from the same age group as the learners (see figure n) are making patriotic statements. The representation is centred on patriotism for Algeria and love for the country as it represents the three young people's responsibility and social concern for the nation. The expression *"I'm your future man beloved country"* is highlighting the role of the individual as a citizen of the country through a sense of belonging and a sense of duty to serve the country. This emphasises the link between active citizenship and national identity and patriotism, as loyalty and love for homeland can be seen here as an act of citizenship. This kind of representations is promoting the government's agenda to emphasise national identity in schooling, which aims to shape citizens attached to the nation. This sense of citizenship can be seen as a representation of political citizenship, but it is worth noting here that there are no references to politics or political institutions. There are no references to politics or political systems like government, parliaments in the textbook. Therefore, it can be said that the political orientation of citizenship education is not covered in the EFL1 textbook.

4.6.2 Representation of Citizenship in year 4 EFL Textbook

The fourth-year English language textbook includes a chapter about citizenship (Sequence 3: Me, my community, and my citizenship). Citizenship education is mainly represented in relation to national solidarity, charity work, and community service. The model of citizenship education

promoted in the textbook is that of an active responsible citizen who is able and willing to contribute to community and society. The discourse of citizenship promoted in the textbook highlights features and traits essential for citizens to be productive able to contribute to their surroundings. The citizenship education in this context aims to contribute to youngsters' social and community development.

The textbook displays examples of good national citizenship as models for the learners. For example, the representation of the Algerian charity group of "Ness El Khir" and their activities highlight the importance of active participatory citizenship for the community (see Figure 46). After reading the text, the pupils are asked to reflect about the following: "Which of the activities (in question 5) appeal (s) to you most? Why?" "Would you volunteer to do charity work for your community, like "Ness El Khir"? Why?" This representation encourages and presents volunteering as one of the main ways young people can contribute to the improvement of their community and society. This encourages youngsters to be willing and equipped to make a difference to have a positive role through active participation in society. They probably aim to raise the learners' awareness of their role as individuals, community members, and citizens.

An Algerian Charity Group That Raises Hope	Task 1:
<p><i>Few years ago, the Algerian society witnessed the emergence of several charity groups, namely "Ness el Khir". It first started in 2009 with a small group of young people (mostly friends and neighbours) from Algiers, who decided to assist poor people without having to be part of an official organisation. We had the pleasure to meet one of the most active members of "Ness El Khir", Souf Mounir Youcef, who told us about the remarkable and successful experiences the group has been through.</i></p> <p>1. Youcef, having had more than three years of experience with this amazing group, could you tell us a little about the steps you go through before proceeding into a given activity?</p> <p><i>"Before proceeding into any activity, we first organise a meeting to make a plan for the operation we intend to carry out as well as to determine the required budget. Then, we start collecting money starting from our families to everyone we know. For the time being, we are planning to take breakfasts to hospitals on a regular basis."</i></p> <p>2. Are there other activities that you perform within hospitals?</p> <p><i>"Sure! We occasionally arrange what we call a Colourful Day, a day in which we pay a visit to hospitalised children. This consists in organising a small party in which we disguise into clowns and decorate the children's rooms with balloons and paintings. At the end of the day, we give them some presents such as toys and short stories."</i></p> <p>3. Is there anything else that you do for children?</p> <p><i>"Yes. At the beginning of every school year, we prepare My School Bag event. We just try to find the maximum of poor families, counting the number of children they have, and then buy all the books they need and the necessary things they will be using at school."</i></p> <p>4. Going out and looking for poor families in a city as big as Algiers must be very difficult!</p> <p><i>"Not at all! When we are united, we never feel the heaviness of work. For example, with the beginning of every winter, we collect blankets, coats and some warm clothes, then donate them to the homeless people we find in the streets. We call this activity A Warm Winter For All."</i></p> <p>5. What about religious events?</p> <p><i>"In Ramadan, for example, we prepare supper and take it to the rest homes, where we break the fast with old parents abandoned by their children. In El Eid, when Ramadan is over, we organise a Cake Workshop; we often take the necessary ingredients to the orphanage, and teach orphans how to make cakes."</i></p> <p>6. Ness El Khir are also concerned about environmental issues. Could you tell us more?</p> <p><i>"We often organise a City Day in which we get divided into small groups and clean different neighbourhoods, streets, parks, universities and even cemeteries. There is also what we call a Green Day, an activity that we organise mostly in spring, and in which we plant trees. Even in summer, we have what we call a Blue Day activity in which we clean beaches in different cities."</i></p> <p><small>Adapted from: an interview by Lina Ghial, Fusion Magazine, issue 2, April/May 2014 American Corner, University of Constantine 1</small></p>	<p>After reading the interview about "Ness El Khir" and searching the Internet for more information about youth charities in Algeria and other countries, I have decided to write an article for my school magazine to sensitise my schoolmates to the need for volunteer charity work, and recommend an original list of humanitarian and environmental activities that can help our community.</p> <p>1. I need to read again the listening tasks (9, 10, 11, 70, 71) and text (2) in "I read and do", and check out more articles on the Internet regarding youth charities around the world to learn more information and vocabulary (I use relevant keywords from the topic in my web search).</p> <p>2. I also need the following layout to write my article.</p> <div style="border: 1px solid black; padding: 10px; margin-top: 10px;"> <p style="text-align: center;">Layout</p> <p>Introduction (3 or 4 sentences)</p> <p>I explain what charity means in my culture and talk about the historical background of youth charities in Algeria.</p> <p>Development (6 or 8 sentences)</p> <ol style="list-style-type: none"> I highlight the young Algerian citizens' duties towards their community. I talk about the benefits/advantages of charity work to the individual young volunteers and the community as a whole. I give examples of youth charity activities in other countries. I recommend an original list of humanitarian and environmental activities or events that can be organised and carried out by dedicated young Algerian volunteers. <p>Conclusion (2 or 3 sentences)</p> <p>I highlight the importance of national solidarity and the role of youth charities in promoting human values and citizenship.</p> </div>

Figure 46: Representation of Local Charity work in EFL 4

There is another representation about charity work and community engagement that aims to get the learners to think and reflect about the duties of the young Algerian citizen towards his/her community (see figure n). The vocabulary and concepts used in the representation are highlighting the moral and social values of citizenship in association with culture and the local context. For example, expressions such as promoting human values, duties, Humanitarian and environmental

activities, Charities, volunteering, and national solidarity are all highlighting aspects of social citizenship. This representation and many others highlight the role that youngsters can play in community improvement. It is stated in the textbook that one of the attitudes targeted by the content related to community and citizenship is *“raising awareness of the importance of national solidarity”* (p. 122). Moral values like charity work are not presented in the textbook as abstract notions but rather discussed as embedded in social contexts. Charity work for instance is represented as an opportunity to participate actively in community volunteering and service. This can be seen as an attempt to empower the pupils to think of themselves as active citizens able to have an influence on public life.

By the end of sequence 3 which covers content related to community and citizenship, there is a representation aiming to get the learners to express their understanding of the content that they have covered throughout the sequence. The representation asks the learners to provide their own idea or conception of the *“Ideal Junior Citizen”* and what constitutes a good citizen (see Figure 47). The learners are provided with some vital information about *“true citizenship,”* so they were directed towards the conception of citizenship needed (they were not completely free to provide their own understanding). They are required to convince others that to be a *“true citizen,”* you need to have *“certain personality features, qualities, and human values”* and *“fulfilment of certain duties towards community.”* Therefore, it can be said that the citizenship education promoted here is focusing on moral values and community service, and social engagement. The use of expressions like people of my generation and Junior citizens highlight that the representation aims to provide content relevant to the age of the learners, and to get them to reflect on their role as youngsters and how they can contribute to their community as young people who will be future adult citizens.

I play and enjoy.

Task: Your classmates always speak about their rights but forget about their duties. With your group partners match each card containing a right with its corresponding duty.

RIGHTS ↔ **DUTIES**

Task 2:

After studying Sequence Three (*Me, My Community and Citizenship*), I have decided to post on my facebook page my own idea or conception of *“The Ideal Junior Citizen”*. I will write a short essay to convince people of my generation that true citizenship requires: 1. certain personality features, qualities and human values, and 2. the fulfilment of certain duties towards the community.

1. I review my answers to the listening tasks (14, 20, 24, 25, 29, 31, 44, 71, 74, 80, 82, 88, 90), and read again text (2) in “I read and do” and “My Grammar Tools 1 to 3”.
2. I review the vocabulary I learnt in Sequence 2 (listening and reading tasks) related to personality features and life experiences.
3. I document my essay with a web search for more articles and essays, using relevant keywords from the topic.
4. I also need the following layout to write my short essay.

Layout

Introduction (2 or 3 sentences)
I introduce my topic (*“My Ideal Junior Citizen”*) and explain why I have chosen it and decided to post it on a social network.

Development (6 or 8 sentences)

1. I define the features, qualities and values a true citizen must have. I start this first part of my essay like this: *“If you want to become a true citizen, there are a number of qualities and values you must have. First, be honest and ...”*
2. I talk about the duties my ideal junior citizen must fulfil to help his/her community. I start this second part of my essay like this: *“If you want to become a true citizen, you also have to fulfil a certain number of duties towards your community. First, show compassion to those who ...”*

Conclusion (2 or 3 sentences)
I sum up the essential qualities, values and duties that underlie my own conception of the ideal junior citizen.

Figure 47: Representation of Citizenship values in EFL 4

Charity work and humanitarian aid is also represented at the global level. For example, there is a representation about a young Algerian child (a fictional character) who wants to become a humanitarian worker to help people from all over the world (see Figure 48). He also expressed an interest to join UNICEF or any other international humanitarian organisation to help people in need regardless of their national affiliations. This can be seen as a way of positioning the child as a world citizen who has the duty to contribute to a better world. The textbook also makes use of celebrities to present people that display good citizenship values and sets examples of how people can contribute to their local community and the global community. For example, there is a reading text about a charity match to raise money for UNICEF (see Figure 48). Two famous world football players David Beckham and Zinedine Zidane are participating in this charitable event to raise funds for people in need. Therefore, it can be said that the textbook is representing charity work as a valued practice and an important way to contribute to the national and global community. The textbook presents the content about citizenship moving from the individual to community, to society, to nation and moving to the global.

Task 8. I listen carefully to the pronunciation of the letters in bold type in each word and choose the corresponding diphthong between brackets.

“My name’s (ei/ - /ai) Omar. I’m from Algeria (iə/ - /eə). When I grow up (əu/ - /aʊ), I want to become a humanitarian (iə/ - /eə) worker. I am a very humane (ei/ - /ai) person: I’ve always shown (əu/ - /aʊ) great (ei/ - /ai) compassion, love and care (iə/ - /eə) for people in need. I want to help children who are suffering from war and poverty all over (əu/ - /aʊ) the world, especially the children in Palestine (ei/ - /ai). I’m now (əu/ - /aʊ) mature (eə/ - /ʊə) enough to know (əu/ - /aʊ) that this is the career (iə/ - /eə) I really (iə/ - /eə) dream of. I want to join (ai/ - /ɔi) the UNICEF or any other humanitarian organisation (ei/ - /ai) to realise (ei/ - /ai) my (ei/ - /ai) dream.”

Task 12. I listen carefully to the underlined words in the following excerpt from an English newspaper article and choose the correct pronunciation between brackets.

Some of the world’s greatest players (ʊz/ - /s/ - /z/) head to Old Trafford stadium on Saturday afternoon for a charity match to raise money for UNICEF. David Beckham will captain a GB & Ireland XI against a World team that includes (ʊz/ - /s/ - /z/) a highly decorated group of players. Captained by Zinedine Zidane, the World team has won eight World Cups (ʊz/ - /s/ - /z/), three European Championships (ʊz/ - /s/ - /z/), the Champions (ʊz/ - /s/ - /z/) League 11 times (ʊz/ - /s/ - /z/) and has seven Ballon d’Or trophies (ʊz/ - /s/ - /z/) between them – Carlo Ancelotti is the manager for the visitors (ʊz/ - /s/ - /z/). “I want a world where children can grow up safe from violence, free from poverty and protected from preventable diseases (ʊz/ - /s/ - /z/),” Beckham said in the build-up to the game. “This match gives (ʊz/ - /s/ - /z/) me the perfect opportunity to raise awareness and vital funds (ʊz/ - /s/ - /z/) to help reach the children who need it most. I am delighted that my friend Zizou will join me in leading two teams (ʊz/ - /s/ - /z/), full of our friends (ʊz/ - /s/ - /z/) and team-mates (ʊz/ - /s/ - /z/), at the best stadium in the world.”

Excerpt from: www.independent.co.uk

Figure 48: Representation of Global Citizenship values in EFL 4

The textbook also refers to other aspects of citizenship such as the democratic citizenship values of freedom of speech, right and duties, international understanding, and tolerance). The citizenship chapter includes a representation about the rights and duties of young people at school (see figure 47). It aims to raise awareness about the basic aspects of a democratic school institution meaning that schoolchildren are entitled to have rights, but they also have duties towards the school community in return. In the section of attitudes targeted via the content of the citizenship chapter, it is clearly stated that the following attitudes are targeted “Valuing freedom of speech,” “Valuing human tolerance and understanding.” In the section “Now, I can” at the end of the citizenship chapter, there is a self-evaluation chart of what was learned from the chapter. The following statements are included (Now, I can... “express my opinion” ... “defend or support my opinion with

valid arguments” ... “debate important issues related to my culture, community and citizenship” ... “identify universal human values related to world culture and community”). Personal and societal values of honesty, care, respect, compassion, and responsibility are mentioned on several occasions in relation to the features of the good citizen probably intending to inculcate these values. This provides an indication of the type of democratic citizenship values targeted by the textbook content. These citizenship and societal values aim to develop the pupils into engaged national and global citizens. Despite its strong nationalist orientation, the fourth-year English language textbook highlights aspects of global citizenship such as universal values of human tolerance and peaceful coexistence. The discourse of citizenship in the textbook is centred on social involvement which implies a moral commitment towards each other, the local, and the global community. In a remarkably similar approach to the first-year English textbook, the fourth-year textbook focus on social democratic values of citizenship and avoided the controversial aspects of citizenship such as political matters.

4.7 Transnational Studies Reading

This section presents the findings of the transnational studies reading of the English language textbooks. It looks specifically to whether connections between countries are represented or not, and the kind of global connections and processes represented in the textbooks. The analysis of the first year EFL textbook is provided first, then followed by the analysis of the EFL 4 textbook.

4.7.1 Representation of Transnational Relations in year 1 EFL Textbook

The textbook adopts a national approach to the world as most of the included countries are represented as isolated entities without establishing any links between them (see section on national studies reading). There are very few references to transnational relations between countries. For example, there is a representation referring to Algeria’s relations with other countries (see Figure 49). The representation does not establish the link between the represented countries in a clear way. Furthermore, there are no references to transnational organizations or transnational discourses in the textbook.



Figure 49: Representation of transnational relations in EFL 1

There is no direct discussion about transnational migration or transnational mobility in the textbook, but there are two references that can be seen as instances of the transnational. There is a reference to transnational mobility in relation to travel via the representation of a British boy (fictional textbook character) visiting his Algerian friend in Algeria (see Figure 50). There is also one brief reference to what could be seen as transnational kinship relations in relation to the representation of a Canadian boy in the textbook (He is Canadian, and his mother is from Scotland).



Figure 50: Representation of intercultural encounters in EFL 1

The only type of global connections that are emphasised in the textbook are connections between individuals via digital communication and social media. There are several representations of what could be categorised as transnational communication and possibly intercultural communication. This includes having penfriends from other countries, email exchanges (sending and receiving

emails from people from different countries), written correspondences (letters), virtual communication (online), in addition to conversations and dialogues (in unspecified settings). Intercultural encounters are approached from the perspective of communicating with people from other countries (see Figure 51). The imagined international contacts are mainly presenting contacts with people from English speaking countries (with very few exceptions). There are many instances where the learners are required to engage in imagined intercultural communication by writing emails or letters to foreigners. The representation is simulating an international/ intercultural contact that pupils will engage in. Probably the intention of these representations is to position the learners as a global citizen in this digital world and prepare them for future situations of international or intercultural communication. The fact that most of the content of the textbook is unauthentic material designed by the textbook writers does not sound promising in terms of preparing learners for real communication.



Figure 51: Representation of online communication in EFL 1

For example, there is a representation about an international friendship blog (see figure 49). the pupils are requested to post information in the blog to make friends to practise their English. Flags of different countries are included in the visual and a photo representing children from different countries (racially and ethnically diverse). An interesting observation here is that despite the global orientation of the representation, there is a nationalist approach in play via representing national flags. This may indicate looking at the children as representatives of their countries. The use of the international blog to practice English can be interpreted here in relation to the position of the English language as the dominant language of international communication. The English language


in the context of the blog is used for lingua franca purposes to communicate with the global community. This aligns with the current discourses of English as the universal language.

4.7.2 Representation of Transnational relations in year 4 EFL Textbook

The textbook covers content about several countries, but they are rarely represented in connection to one another. There are few references to global connections between individual people via transnational mobility and communication. For example, transnational mobility is represented via situations of travel to different Mediterranean countries and Great Britain as the countries are represented as tourist destinations. There is also a reference to forced transnational mobility via the situation of Yara, the Gaza Refugee. Moreover, Voluntary transnational mobility is also referred to very briefly via a sentence about immigrants.

There are also two representations of transnational communication which involves the learners to engage in situations of imagined contacts with foreigners. The first one is about sending a letter to the British writer J.K. Rowling (see Figure 52), and the second one is about sending an email to Richard (a fictional textbook character) an English web pal (see Figure 52). The pupils get into contact with people from other countries by taking an imagined 'active' role by contacting and writing to foreigners.

3. I can now write my email to my English friend in my copybook.



Task 35: I work with a group of partners. We listen to our classmates' interview questions and decide which ones are the most interesting. We discuss our decision with the other groups. Then, we vote on the 3 best interview questions, which will be sent in a letter to J. K. Rowling.

Task 40: I work with a group of partners. We write a short formal letter to J. K. Rowling to explain why our class is writing to her. We follow the layout below:

Class (name)
CEM (name and address)
Zip code
Algeria
25 November, 2019 (date)
J. K. Rowling
c/o Bloomsbury Publishing PLC 50
Bedford Square
London WC1B 3DP
UK
Dear Ms. Rowling:
- We introduce our class, school (geographical location) and English teacher.
- We explain why we are writing to Ms. Rowling: we tell her that we studied her online interview with American schoolchildren in class and that our teacher gave us a task to write interview questions, which we are sending her in this letter.
- We write our 3 best interview questions.
- We ask Ms. Rowling if she can kindly answer our questions.
- We thank Ms. Rowling and tell her that we are looking forward to her reply.
Best regards,
Names and signatures (of the group members)

Task 41: Our teacher will correct and read to us all the letters. Our class will discuss them and then decide which letter should be sent to J. K. Rowling.

Task 1: My English web pal Richard has asked me about famous Algerian writers. I have decided to write him an email in which I will give him some biographical information about Kateb Yacine, an outstanding modern Algerian writer.

Figure 52: Representation of digital communication in EFL 4

There are also few references to transnational organisations namely UNESCO in relation to world heritage sites mentioned under the theme of travel and tourism, and UNICEF in relation to humanitarian causes to help children in need (see Figure 53).

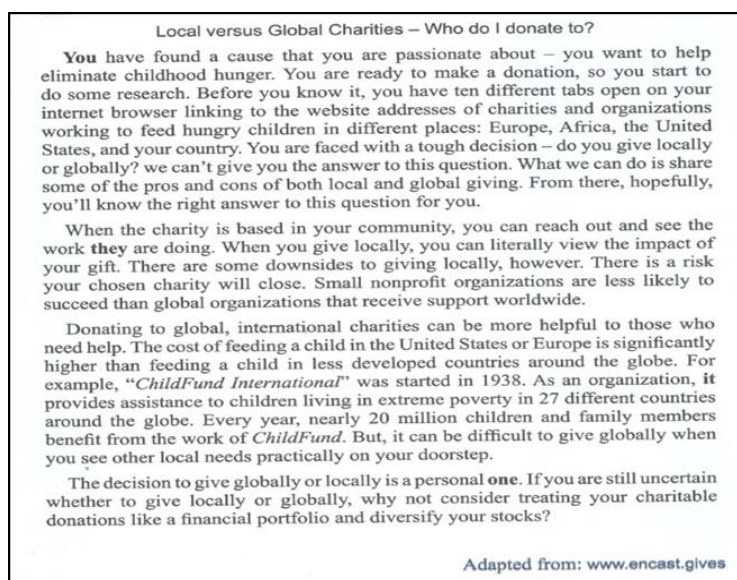


Figure 53: Representation of Global charity work in EFL 4

The textbook includes a discussion about transnational relations and globalisation through several representations (with no reference to any country). For example, there is a text about cultural globalisation (see Figure 54 and Figure 55). The representation is set to raise the learners' awareness about the global flow of ideas, products, and discourses. The follow-up reading comprehension questions lead the learners to reflect about the idea of the world as a global village, and people from different countries being exposed to the same fashion and eating habits. The intention to raise learners' awareness about globalisation is clear, but the decision to focus on cultural globalisation other than other forms of globalisation is worth analysing. The choice of this particular text to present it can be subject to multiple interpretations. Probably the text was selected because it includes both the positive and negative aspects of globalisation. The questions about the text are directing the learners more to the influence of globalisation on national culture and national identity. This may be seen as an indication that the textbook writers are concerned about protecting the national culture and identity. They are representing globalisation and positioning the learners as global citizens, but at the same time worried of the influence that cultural globalisation can have on the learners (young people) and their cultural and national affiliations.

The complex interaction between discourses about nation and globalisation are visible in the textbook. There is another representation where the concern over protecting national identity and culture is strongly articulated. The learners are required to write an open letter addressed to Algerian youth presenting the pros and cons of cultural globalisation (see Figure 54). Although the learners are asked to express their opinion, they were clearly directed towards presenting

arguments to convince others about the need to protect national identity and culture. This will lead the learners to think and reflect about why there is a need to protect national identity and culture? And how can this be achieved. The textbook writers were clearly voicing their intention behind the inclusion of the content as they mentioned that these are among the attitudes targeted are “valuing national identity and culture,” “raising awareness of the influence of other cultures on one’s own.” This is also a reference to transnational forms of belonging as there is a reference to world culture “promoting a world culture based on mutual respect between nations.” The interplay between the national and the global and the attempt to establish a balanced view between belonging to nation and being at the same time a global citizen, reflecting the avoidance of acculturation. The dichotomy of nationalist and globalist was even extended to discussions about charity work and whether to make donations for national or global charities (see Figure 55).

Task 1. I read text (1) and complete the bibliographical notes in my copybook.

Differences between countries become less evident each year. Nowadays, all over the world people share the same fashions, advertising, brands, eating habits and TV channels. Do the advantages outweigh the disadvantages of this? It is undoubtedly the case that the world today has become a global village. One of the effects of this is that increasingly people all over the world are exposed to similar services and products and adopt similar habits. My view is that this is largely a beneficial process and in this essay I will explain why.

The first point to make is that there are some downsides to this process of cultural globalisation, but **these** are relatively minor. The most significant of these disadvantages is that it can weaken national culture and traditions. For example, if people watch films and television programmes produced in the United States, sometimes they will adopt the lifestyle of the American characters they see on television. Typically, however, this only affects minor details such as clothing and does not seriously threaten national identity.

When we turn to the other side of the argument, there are two major points to make in favour of this process. The first of **these** is that the more we share habits, products and services, the better we understand each other and this reduces prejudice against other nations. The other point relates to modernity. It is a sign of progress in a society that people no longer are restricted to brands and products from **their** own society but are able to access more international goods.

In conclusion, I understand the point of view of people who worry about cultural globalisation because it is a threat to national traditions. However, this is outweighed by its positive impact on international understanding and the fact that it represents progress within a society.

Essay by Dominic Cole (www.dcielts.com)

Bibliographical Notes

<ul style="list-style-type: none"> • Author • Source • Number of paragraphs 	<ul style="list-style-type: none"> • Type of document: <ul style="list-style-type: none"> a. blog article b. press article c. web article d. essay 	<ul style="list-style-type: none"> • Type of text: <ul style="list-style-type: none"> a. descriptive b. narrative c. argumentative d. prescriptive
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Task 2. I read the text again and answer the following questions:

- Who or what do the words in bold type in the text refer to?
- Which of the following sentences explain the writer’s statement: “the world today has become a global village”?

a. “Differences between countries become less evident each year.”
 b. “All over the world people share the same fashions, advertising, brands, eating habits and TV channels.”
 c. “This is largely a beneficial process.”
 d. “Increasingly people all over the world are exposed to similar services and products and adopt similar habits.”

3. The text is about:
 a. economic globalisation b. cultural globalisation c. technological globalisation

4. Justify your answer to question (3) with two sentences from the text.

5. Match each word from the text (1, 2, 3 ...) with its corresponding definition (a, b, c ...).

1. a brand (§ 1)	a. an unfair, unreasonable opinion formed without enough thought
2. outweigh (§ 1)	b. negative aspects of something regarded as good
3. essay (§ 1)	c. a type of product made by a particular company
4. downsides (§ 2)	d. a short piece of writing on a particular subject
5. prejudice (§ 3)	e. be greater or more important than something else

6. Find in the text the words that are closest in meaning to the following:
 obvious, clear (§ 1) – way of life (§ 2) – in support of (§ 3) – limited (§ 3) – products (§ 3)

7. Find in the text the words that are opposite in meaning to the following:
 decreasingly (§ 1) – major (§ 2) – strengthen (§ 2) – against (§ 3) – negative (§ 4)

8. In which paragraph(s) does the writer express his opinion on cultural globalisation? Justify your answer with two sentences from the text.

9. How many arguments against cultural globalisation are mentioned in the text? Which adjective does the writer use to qualify these arguments?

10. How many arguments in favour of cultural globalisation are mentioned in the text? Which adjective does the writer use to qualify these arguments?

11. Does the writer use sequencers when he presents his arguments?

12. In the last paragraph, the writer summarises the pros and cons of cultural globalisation. Copy them out and classify them in the following table:

PROS	CONS

13. Do you agree with the writer when he declares that cultural globalisation “does not seriously threaten national identity”? Justify your opinion with relevant examples.

14. Do you agree with the writer when he says that “It is a sign of progress in a society that people no longer are restricted to brands and products from their own society but are able to access more international goods”? Justify your opinion with relevant examples.

Task 3. Choose the most appropriate title to the text.

- Pros and Cons of Cultural Globalisation
- Cultural Globalisation: A Threat to National Culture and Identity
- Cultural Globalisation: A Beneficial Process to All Nations

Figure 54: Representation of pros and cons of Globalisation in EFL 4

Task 20. I discuss with a group of partners the effects of "globalisation" (= the influence of other cultures on our own, for example: fast food; fashion clothes and hairstyles; music; etc.) and we make a list of the pros and cons of this cultural globalisation.

2. To write this open letter, task 2 ("I read and do": Text 1) and the following letter layout will also help me.

Open Letter Layout

1 March, 2019 (date)

An open letter to the Algerian youth

Salutation → Dear friends,

Body of the letter →

- I introduce the topic of my letter (this introduction will be more interesting if I state the topic in the form of a question).
- I weigh up the pros and cons.
- I express my personal point of view/opinion.
- I conclude with the real purpose of my letter: I tell my readers that our opinions on this issue may converge (be similar) or diverge (be different); it does not matter. What really matters is that we all are concerned about our national identity and culture (and I list down my recommendations at this point).

Closing → Thank you for reading me,

Signature → My name and signature

3. Before I start writing my open letter in my copybook, I will document it first with a web search for more articles and essays regarding the negative and positive effects of cultural globalisation on national cultures. I need to read more about what is happening in other countries and compare with mine (I use relevant keywords from the topic in my web search).

Task: Are you a globalist or a nationalist?
 Unlike Dominic Cole, many people believe that cultural globalisation is a new kind of colonialism or imperialism, which represents a real threat to national identities and cultures across the world. The first victims are young people.
 You will write an open letter to the Algerian youth in which you will weigh up the pros and cons of cultural globalisation and express your point of view. Whatever your opinion, you will give advice and make recommendations to your young fellow citizens on how/why to protect your national identity and culture.

1. To write this open letter, I first need to complete in my copybook the missing information in the left column of the following table:

KNOWLEDGE	SKILLS	ATTITUDE
<ul style="list-style-type: none"> Lexis related to the expression of personal opinion(1)..... Lexis related to argumentation(2)..... Sequencing arguments(3)..... Lexis related to the expression of likes and dislikes(4)..... The imperative(5)..... Use of the first conditional to express possible future situations(6)..... 	<ul style="list-style-type: none"> Defending personal opinion Assessing argumentation (weighing up pros and cons) Making recommendations (after a critical analysis of a problematic situation) Making a public address (via an open letter) Expressing similarities and differences (comparing different cultures with regard to their values, traditions, food, clothing, music, etc.) Expressing likes and dislikes (regarding other people's ideas, attitudes, opinions, etc.) Using the Internet to document class study topics 	<ul style="list-style-type: none"> Valuing critical thinking Valuing freedom of speech Valuing wise, helpful advice/recommendations Valuing national identity and culture Valuing human tolerance and understanding Raising awareness of the influence of other cultures on one's own Raising awareness of the importance of national solidarity Promoting a world culture based on mutual respect between nations

Figure 55: Representation of Globalist vs Nationalist Citizens in EFL 4

4.8 Conclusion

This chapter presented the main findings of the analysis of the cultural representations in the English language textbooks. Both English language textbooks exhibit different socio-cultural themes. First, the national studies reading of the textbooks revealed that the first-year English language textbook has a strong focus on representing content about inner circle English speaking countries, but the fourth-year textbook did not emphasise target language countries as its central focus was on Mediterranean countries. Second, the postcolonial reading showed that the first-year English language textbook includes few references about the history of the country of learning, but the fourth-year textbook is dedicated to present and represent the Algerian national history during the period of French colonialism. Third, the cultural studies reading indicated that both language textbooks had shy attempts to the representation of diversity. Fourth, the citizenship education studies reading showed that the first-year language textbook aimed at providing character citizenship education via promoting respect of norms, but the fourth-year textbooks approached citizenship from the perspective of good citizenship and contribution to community via charity work. Finally, the transnational studies reading indicated that the first-year textbook represented transnational relations from the perspective of travel and intercultural communication, but the fourth-year English textbook approached transnational relations via discussions about cultural globalisation. The findings of the analysis of the cultural representations of the French language textbooks will be presented in the next chapter.

Chapter 5 Cultural Representations in French Language Textbooks

5.1 Introduction

This chapter presents the research findings of the analysis of the cultural representations (including representations of culture, society, and the world) in the first year and fourth year French language textbooks. The analysis is informed by Risager's (2018) framework for the analysis of language textbooks, and the chapter follows the same structure as the previous one.

5.2 Description of FFL Textbooks

5.2.1 Description of year 1 FFL Textbook

“Français 1ere année de l’enseignement moyen” is a language textbook designed to teach French as a foreign language in all Algerian state middle schools. It is designed by the Algerian Ministry of Education as part of the latest education reform of 2016. Like the English textbooks, this textbook is also locally designed following the guidelines of the official curriculum set by the National Ministry of education. The textbook is specifically designed for the first-year learners at middle school aged between 11 and 12 years old. The textbook aims to cater for the learners' needs in French and to consolidate the implementation of the competency-based approach, the new paradigm adopted for foreign language teaching in the country. The textbook uses colourful photographs and drawings, and this makes the textbook look attractive. Given the youthful age of the audience, using colourful images and visuals is important to motivate the pupils and raise their interests.

In terms of structure, the textbook is divided into three projects, each of them includes two or three sequences, and they are as follows:

Project 1 : the first project is entitled « Afin de célébrer les Journées mondiales de la propreté et de l'alimentation qui se déroulent les 15 et 16 octobre de chaque année, mes camarades et moi élaborerons une brochure pour expliquer comment vivre sainement. » (In order to celebrate the World Cleanliness and Food Days which take place on October 15 and 16 of each year, my classmates and I will develop a brochure to explain how to live healthily). It consists of three

sequences, which are centred on the importance of washing properly (body hygiene and cleanliness) in sequence one “I explain the importance of washing properly,” eating properly (eating healthier) in sequence 2 “I explain the importance of eating properly”, moving regularly (practicing sports and physical activity) in sequence 3 “I explain the importance of moving regularly”.

Project 2 : the second project is entitled « Je réalise avec mes camarades un dossier documentaire pour expliquer les progrès de la science et de leurs conséquences ». (I produce with my classmates a documentary file to explain the progresses of science, and their consequences). Sequence 1 “I explain the progresses of science” highlights the benefits of technology for people, and how new innovative technologies have revolutionized the world. Sequence 2 “I explain the different types of pollution” is devoted to raise the pupils’ awareness about the diverse types of pollution. Sequence 3 “I explain climate change”, aims to get the pupils to understand the negative effects of climate change on the environment, and the urged need to protect the environment.

Project 3 : the third project is entitled « Sous le slogan « Pour une vie meilleure », je réalise avec mes camarades un recueil de consignes pour se comporter en éco-citoyen ». (Under the slogan "For a better life", with my classmates, I produce a collection of instructions on how to behave as an eco-citizen). The project consists of two sequences. Sequence 1 “I encourage the use of clean energies”, which introduces and promotes renewable and green energies as alternatives to polluting energies. Sequence 2 “I act for an eco-citizen behaviour”, provides recommendations to be eco-friendly to protect the environment.

Each sequence is organised around a different theme (s) comprising several topics, but they all follow the same structure. Each sequence presents several reading texts followed by a set of comprehension questions, visuals incorporated in reading texts, and visuals to analyse and interpret under the section of “J’observe et j’analyse les images” (I observe, and I analyse the images), and other tasks that are relevant to the thematic of the sequence and project. The objective of the textbook seems to lie exclusively on improving communication and writing. The textbook seems to be focused overtly on reading (understanding diverse types of texts), grammar, and vocabulary.

5.2.2 Description of year 4 FFL Textbook

“Français 4^e année de l’enseignement moyen” is a school textbook designed to teach French as a foreign language in all Algerian state middle schools. The textbook is locally designed following the guidelines of the official curriculum set by the National Ministry of education. The fourth-year French language textbook follows the same paradigms as the first-year French language textbook, and they were designed by the same team of experts. The textbook is specifically designed for the fourth-year learners at middle school aged between 14 and 15 years old. The content of the textbook is divided into three projects, each of them includes two or three sequences:

Project 1: the first project is entitled « Un blog touristique incitant à la découverte de l’Algérie » (A tourist blog encouraging the discovery of Algeria). The project consists of three sequences. Séquence 1: Bienvenue dans ma région! (Welcome to my region!) highlights the touristic potential of Algeria by referring to several tourist attractions. Séquence 2: Gloire à nos ancêtres! (Glory to our ancestors!) is devoted to the representation of nationalist, historical and military figures in the Algerian war for independence. Séquence 3: Oui à la culture! (Yes, to Culture!) emphasizes the richness and cultural diversity of Algeria by introducing the learners to several local celebrations, cultural artefacts, and local customs and traditions.

Project 2: the second project is entitled « Un dépliant en faveur du vivre ensemble en paix » (A leaflet in favour of living together in peace). It consists of two sequences. Séquence 1: Vivons en harmonie! (Let's live in harmony!) is devoted to the discussion about racism and discrimination highlighting the need for human tolerance, mutual understanding, respect, and living together in peace. Séquence 2: Non à la violence! (No to violence!) includes discussions about social issues such as violence against women, football violence, and child labour.

Project 3: the third project is entitled « Des affiches et des podcasts en faveur de la protection de l’environnement » (Project 3: Posters and Podcasts in favour of the protection of the environment). It includes two sequences. Séquence 1: Protégeons la nature! (Let’s protect Nature!) covers content about the protection of the environment including environmental issues such as protecting biodiversity and deforestation. Séquence 2: Agissons en écoresponsables! (Let’s act eco-responsibly!) is devoted to representing eco-citizenship and promotes an environmental-friendly lifestyle.

5.3 National Studies Reading

5.3.1 Representation of Countries in Year 1 FFL Textbook

The textbook includes a set of diverse countries, referring to 15 countries in total. Most of these countries are briefly referred to, including Germany, Egypt, Syria, Japan, and Britain. The brief representations of countries may go unnoticed by the learners. Other countries such as China, America, Ukraine, and Sweden have more elaborate representations, most of which relate to topics such as health, science, and environment. Unlike the English language textbooks, the first-year French language textbook does not have a touristic approach to representing foreign countries as there is only one brief reference to monuments or historical sites in the textbook. France is also referred to several times across the textbook, but the representations are framed within the context of Algerian History in relation to the period of French colonialism (This will be discussed further in the post-colonial reading). Unlike the English language textbooks which have a strong emphasis on representing English-speaking countries, the first-year French language textbook does not attempt to represent French-speaking countries. Apart from France, which is negatively represented, there is no emphasis on representing other French speaking countries. Few French speaking countries are represented briefly by either just mentioning the country's name or using examples relating to those countries. It is worth noting here that the emphasis is clearly on providing relevant examples to textbooks' themes and not on representing information or knowledge about any given country.

The first-year French language textbook portrays some of the world leading countries in terms of technology and innovation such as China. The textbook offers a strong background in science and technology, and the representations present a variety of technologies, such as Communication technologies, Robotics, and artificial intelligence, highlighting the benefits of technology to society. The textbook draws a positive image of China as it is represented as a successful and technologically advanced country. For example, there is a reading text about a Chinese high speed maglev train (see Figure 56). One would perhaps question why the textbook is representing the Chinese maglev train to pupils in an Algerian context. There might be different interpretations for this inclusion, the first possible interpretation is the fact that Algeria does not have any high-speed maglev trains. Therefore, the textbook had to adopt examples from other technologically advanced countries to present the modern technologies for the pupils. The textbook probably aims to present the latest technological advances and development of technology to the pupils to better prepare them for

the science and technology of the 21st century. Algeria is not a technologically advanced country, but it seems important to raise the pupils' awareness about the top and new trending technologies such as artificial intelligence and robotics. To present those technologies, the textbook is referring to the world biggest economies which are also the leading countries of scientific research and technological development.

Quel est le train le plus rapide ?

Les trains à grande vitesse sont de plus en plus nombreux à circuler à travers les différents continents. Mais alors pourquoi le Maglev chinois est présenté comme le train en service commercial le plus rapide du monde ?

Tout simplement parce qu'il peut atteindre une vitesse de 431 km/h. Le Maglev relie l'aéroport de Pudong à la station de Longyang Road en 7 minutes 20 secondes pour un parcours de 30,5 kilomètres. Il se déplace au-dessus de son rail sans le toucher. C'est grâce à cette technologie qu'il peut atteindre des vitesses élevées.

De nombreux trains sont utilisés par les habitants des banlieues, autrement dit les gens qui habitent en dehors de la ville. Ils font la navette pour aller chaque jour travailler dans les grandes agglomérations.

*« Tout savoir sur tout, »
Éd. Parragon*




Figure 56: Representation of China in FFL 1

America is represented in the textbook's sequence relating to Health, physical activity, and healthy eating. There is a reading text about the problem of obesity in the United States of America (see Figure 57). Although the representation might sound slightly stereotypical, one possible interpretation for it is the fact that in recent years, obesity is becoming a serious health problem in the USA. Similarly, there is also a reading text about child obesity in Algeria within the same sequence, so, perhaps this representation aims to inform children that obesity –as a health issue caused by unhealthy eating- is also common in other countries, and it is not just affecting children but also adults. The text is blaming obesity on modern foods and diets, claiming that nowadays, people are exposed to more unhealthy eating choices, and that people's eating habits are being influenced by the environment and the availability of fast-food outlets. Perhaps this is true however there are other influential factors which have a negative impact on the way adults and children

view healthy food choices, such as economic and socio-cultural backgrounds which are overlooked. The representation aims to raise learners' awareness about the negative consequences of unhealthy eating. This is the only reference to USA in the textbook, and it draws an image of American people struggling with the problem of obesity caused by unhealthy modern eating.



**L'expansion du groupe nominal:
le complément du nom**

J'observe le texte

Problèmes de l'obésité aux Etats-Unis d'Amérique

texte

Il est désormais prouvé que les problèmes d'obésité provoqués par l'alimentation moderne ont des effets négatifs sur l'économie. A cause de leurs problèmes de santé, il a été constaté que les personnes obèses coûtent chers aux différentes entreprises. Quant aux jeunes écoliers, beaucoup connaissent les mêmes difficultés, ce qui perturbe leur scolarité

*Professeur Harbulot
La Malbouffe aux Etats-Unis, les causes et les conséquences*

J'analyse le texte

1. Quelles sont les conséquences liées aux problèmes d'obésité ?
2. Observe les groupes nominaux soulignés . De combien de noms sont-ils composés ?
3. Quel est le nom que l'on peut supprimer sans changer le sens ?

Figure 57: Representation of America in FFL 1

Ukraine is represented in the textbook in relation to the topic of environment. There is a short reading text about the nuclear accident known as Chernobyl disaster that happened in Ukraine (see Figure 58). The text highlights the negative impact of this nuclear and radiation accident on the environment, animals, and people. This is the only representation of Ukraine in the textbook, and it is used to give an example of how human activity can have drastic effects on the environment. Sweden is also represented in relation to the topic of environment (see Figure 59). Unlike Ukraine, Sweden is represented positively in the textbook highlighting its engagement for using environmentally friendly and renewable energy resources.

J'observe le texte

La catastrophe de Tchernobyl texte

Le 26 avril 1986, la centrale nucléaire de Tchernobyl, en Ukraine, explose. La centrale souffrait de défauts dans sa construction et surtout de vieillissement. Des poussières radioactives ont **contaminé** les animaux. Les personnes qui les ont **consommées** ont eu de graves problèmes de santé.

« Sciences & Avenir » du 27/04/2011

J'analyse le texte

1. De quelle catastrophe s'agit-il ?
2. Quelles en sont les conséquences ?
3. Avec quel auxiliaire sont employés les participes passés soulignés dans le texte ?
4. Que remarques-tu ?

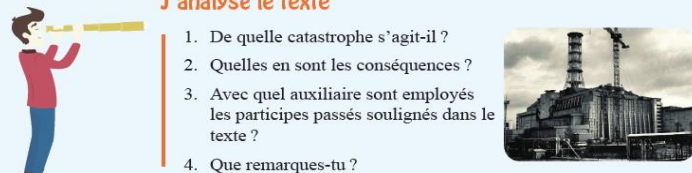


Figure 58: Representation of Ukraine in FFL 1

L'énergie de nos déchets texte 3

La plupart des déchets que nous produisons (en dehors du métal et du verre) pourraient être brûlés en tant que combustibles au lieu d'être jetés. En Suède, par exemple, une ville se chauffe déjà grâce à de l'eau provenant d'une usine de traitement des déchets. D'autres pays ont établi des projets de construction de centrales électriques à partir de déchets. Cela permet d'économiser de l'énergie.

*C. Twist et M. De Visscher, Les ressources futures,
Ed. Gamma et Ed. Héritage*

Figure 59: Representation of Sweden in FFL 1

In a similar approach to the representation of France in the English language textbooks, the first-year French language textbook also represents a negative image of France. France is one of the main French speaking countries, but it is only represented in the textbook as the ex-coloniser that made Algerians suffer during 132 years of colonisation.

In terms of visibility, the country of learning is prominent in the first-year French language textbook. There are several representations referring to Algeria across the textbook while other countries were only represented briefly once. Unlike the English language textbooks, the first-year French language textbook does not highlight the touristic potentials of the country of learning, as there are only 8 brief references to Algerian monuments or cultural heritage sites in the textbook. The representations of Algeria in the textbook are mainly related to environmental issues, health and healthy eating, national history, national identity, and patriotism. There are also few references to

local and regional diversities within Algeria in the textbook, but these are less articulated in comparison with the English textbooks (This will be discussed in the cultural studies reading).

The textbook representations picture Algeria as a successful country in international matters relating to the environment and present it to be the first Arab country in terms of its engagement with environmental policies and its commitment to climate change education (see Figure 60). It is also worth noting here that the representation is also presenting Algeria as an Arab country by highlighting its belongingness to the Arab world. The textbook also refers to Algeria under the topic of Health and healthy eating which occupies a significant space in the textbook. The data revealed that the textbook under analysis took the responsibility to ensure that children realise the potential benefits of healthy eating, and the detrimental consequences of having an unhealthy diet.

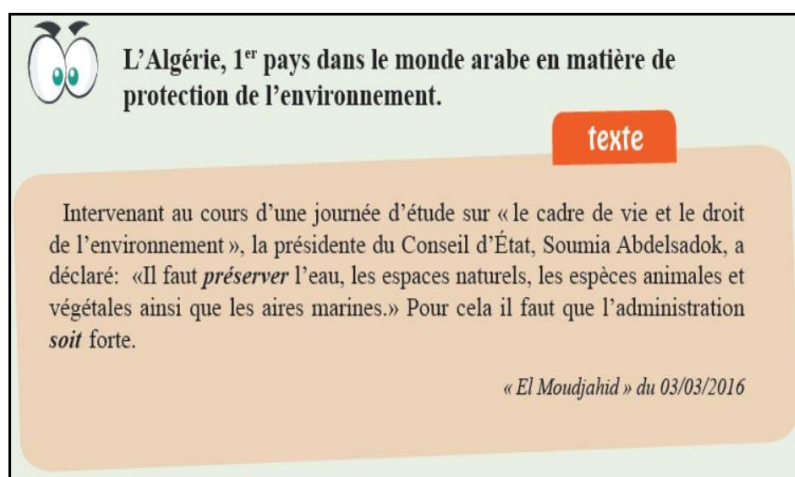
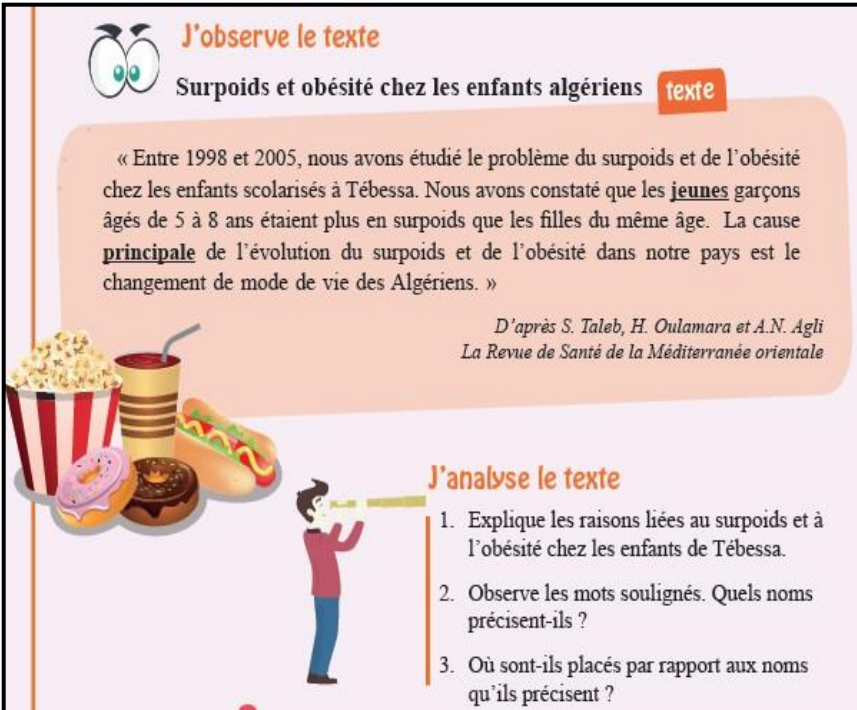


Figure 60: Representation about protection of the environment in FFL 1

There are two reading texts tackling the problem of obesity in the textbook, one about child obesity in Algeria (see Figure 61), and the other one about obesity in the USA. According to the data presented in the text about Algerian children, there is a rise in obesity level in school children aged between 5-8 years of age over the last seven years. This figure shows that obesity is becoming a problem in Algeria, emphasizing that the rise in obesity is due to lifestyle changes in Algeria. The text and the activities following it highlight that “L'obésité est causée par l'alimentation moderne”, “Obesity is caused by modern eating” (FFL 1 textbook, page 41, my translation). The visual accompanying the text presents modern food namely popcorn, hotdog, donuts, and coke. It presents some details about the issues surrounding obesity, how it is caused and the ways of preventing it, but it is also blaming globalisation and the availability of fast foods for influencing and

promoting unhealthy diets to Algerian children.



J'observe le texte

Surpoids et obésité chez les enfants algériens texte

« Entre 1998 et 2005, nous avons étudié le problème du surpoids et de l'obésité chez les enfants scolarisés à Tébessa. Nous avons constaté que les **jeunes** garçons âgés de 5 à 8 ans étaient plus en surpoids que les filles du même âge. La cause **principale** de l'évolution du surpoids et de l'obésité dans notre pays est le changement de mode de vie des Algériens. »

*D'après S. Taleb, H. Oulamara et A.N. Agli
La Revue de Santé de la Méditerranée orientale*

J'analyse le texte

1. Explique les raisons liées au surpoids et à l'obésité chez les enfants de Tébessa.
2. Observe les mots soulignés. Quels noms précisent-ils ?
3. Où sont-ils placés par rapport aux noms qu'ils précisent ?

Figure 61: Representation of Obesity in Algeria in FFL 1

The findings of the textbook analysis reveal that there are some references to national history in the textbook, and most of these representations relate to the Algerian colonial period. There are also few representations promoting Algerian national identity. Both references to history and national identity are mainly presented in the textbook via historical nationalist literary texts to build a sense of nationalism and pride in national identity by evoking empathy and nationalist sentiments in the pupils. Literature can be regarded as a vehicle to connect the pupils with the content and get them emotionally involved. The textbook representations aim to create a national pride and positive emotion of love for one's country (patriotism) by shedding lights on the culture of resistance to the oppression of the French colons. In a similar approach to the fourth-year English language textbook, the first-year French language textbook is probably using literary texts which present shared history and past memories to serve national unity. The textbook is using national common history as a way of unifying people from various parts of the country, as all the pupils can easily relate to this content. Regarding the possible ideologies underlying such representations, there seem to be aiming to get the pupils to extend their knowledge and raise their awareness about the history of their country, and an attempt to cement national identity and patriotism (this will be further discussed in the postcolonial reading).

5.3.2 Representation of Countries in Year 4 FFL textbook

The fourth-year French language textbook refers to 26 countries in total. This includes countries from four continents, namely, Africa, America, Europe, and Asia. There are no references to Australia in the textbook. Most references to countries in the textbook do not go beyond a brief mentioning of a country, for example, countries such as Turkey, Mauretania, Morocco, Azerbaijan, Russia, Brazil, Poland, Cuba, and China are represented in the textbook just through the mentioning of the country's name. Other countries are represented through brief representations, more precisely, in a form of example sentences used in activities throughout the textbook. Indonesia for instance is mentioned in the following sentence *“Je découvrais une culture différente de la mienne lors de mon séjour dans les îles de Bali et de Java”* (FFL 4, p19) (I discovered a culture different from mine during my stay in the islands of Bali and Java). Here the notion of culture is closely related to a country, as the travel or stay in the two Indonesian islands is represented as an opportunity to discover a culture that is different from the Algerian culture. The representation of Indonesia seems to be touristic as the reference is mainly to two Indonesian islands that are touristic destinations in the country. In a similar approach, Italy is represented through the following sentence *“Je lui faisais l'éloge de cette belle île de Sardaigne que mon père adorait”* (FFL 4, p 17) (I praised for him this beautiful island of Sardinia that my father adored). This representation is also highlighting the touristic potentials of the Italian island of Sardinia.


Egypt is represented in the textbook in relation to travel, weather, and civilisation through the following sentences *“Je lisais beaucoup d'ouvrages concernant la civilisation pharaonique avant d'entreprendre ce voyage”* (FFL 4, p19) (I read a lot of books about Pharaonic civilisation before embarking on this trip); and *“Elle (mettre) son chapeau car les rayons du soleil d'Égypte (être) brûlants”* (p21) (She (put on) her hat because the rays of the Egyptian sun (being) scorching). These two representations are brief, the first one highlighting the importance of the ancient Egyptian civilisation, and a travel to Egypt to discover it, while the second sentence mainly refers to the hot weather of Egypt. These two representations portray a rather positive image of Egypt, but there is another more detailed representation that does not seem to represent Egypt positively. The representation is about football related violence, referring to the 2012 massive riot that occurred at Port Said stadium in Egypt (see Figure 62). Following an Egyptian premier league football match between to Egyptian clubs El-Masry and El-Ahly, in which 74 people were killed and more than 500 were injured. According to the representation, this was the result of irresponsible acts from football fans, and the Egyptian government decided to suspend the domestic football league for two years with the prosecution of all suspects. In the same representation, there is a reference to “football hooliganism” more precisely, Hillsborough disaster that occurred in England 1989 and Heysel

Disaster that occurred in Belgium 1985. In both tragedies several football fans died, and others were injured, and in both scenarios the blame was put on Liverpool football fans (according to the representations). It can be said that these references represent and promote a stereotypical image of British football fans. This can be seen as a negative representation of Egypt and England in the textbook as football violence exists in many countries including Algeria, and there is a reading text about football violence in Algeria. Even though these representations are somehow stereotypical, they can be seen as a means for raising the pupils' awareness about the devastating impacts of football related violence.

Nous écoutons pour comprendre et informer

Avant l'écoute

Je dis ce que signifie le mot « violence ».
Je lis les questions avant d'écouter le document sonore.



Première écoute

- Que s'est-il passé à la fin de la rencontre de football entre les clubs égyptiens d'El Masry et d'El Ahly ?
- Dans quelle ville cela s'est-il produit ?
- Qui sont les responsables de ces événements ?
- Qu'ont-ils fait ?
- Ils ont réagi de la sorte car leur équipe :
 - a. a perdu contre El Ahly ; b. a fait match nul ; c. a gagné.
- Peut-on considérer que ces événements sont graves ? Dis pourquoi.

Deuxième écoute

- L'intervention de la police a-t-elle été efficace ? Justifie ta réponse.
- Après ces graves événements, quelle fut la décision de la fédération égyptienne de football ?
- Pourquoi le journaliste parle-t-il de l'Afrique du Nord ?
- Que rappellent les noms de Heysel (Belgique) et Sheffield (Angleterre) ?
- D'après toi, quelles sont les raisons qui poussent les supporters et parfois les joueurs à être violents ?

Dernière écoute

J'écoute une dernière fois et je complète le paragraphe avec : pays, suspendre, violence, décès, tragique, Port-Saïd, drame.

Un... s'est produit dans la ville de... à la fin de la rencontre de football opposant Al Masry à El Ahly causant plusieurs... . Suite à cet événement..., la fédération égyptienne de football a décidé de... le championnat national. Malheureusement, cette... est présente dans les championnats de football de différents... .

J'exprime mon point de vue

D'après moi, les meilleurs arguments à présenter pour que cesse la violence dans les stades sont...

Figure 62: Representation of Football violence in FFL

South Africa is represented in the textbook through a reading text about Nelson Mandela, and Tunisia is briefly mentioned in the textbook in relation to French colonialism. In a similar approach to the first-year French language textbook, France is exclusively represented as the ex-colonialist which portrays a negative image of France. The English language textbook also followed the same approach in representing France, but the Fourth-year French language textbook far exceeds the other textbooks in this endeavour (this will be discussed further in the postcolonial reading).

Apart from France, which is one of the central French speaking countries, the textbook refers to other French speaking countries such as Switzerland, Belgium, and Canada. The textbook also refers to African francophone countries (that have French as an official language) such as Cameroon, Niger, Guinea, and Madagascar. Most of these representations are brief, and they do not emphasise the francophone affiliation of these countries. Switzerland for example, is represented in the textbook briefly for its beautiful natural landscapes in comparison with Kabylia in Algeria, "*Dans les montagnes de Kabylie, la nature nous rappelle la Suisse*" (p. 23) (In the mountains of Kabylia, nature reminds us of Switzerland). Switzerland is a country known for its splendid mountains, and the textbook's writers are representing the beauty of Kabylia Mountains by comparing it to those of Switzerland. The representation of Niger and Madagascar in the textbook do not go beyond the mentioning of the country's name. Cameroon is represented through a poem about racism written by a Cameroonian writer. Similarly, Guinea is also represented via a poem about the environment written by a Guinean writer. Canada, another francophone country is also represented in the textbook in relation to environment and biodiversity via a reading text about some recommendations of the Worldwide Foundation Canada for protecting animal species in danger of extinction.

Unlike the first-year French language textbook, this textbook adopts a very touristic approach to the representation of the country of learning which is quite similar to the English textbooks. The textbook refers to 25 historical monuments and tourist sites located in Algeria. The representations highlight the advantageous aspects of the Algerian diverse historical and cultural heritage, which is represented across the textbook by the following slogan "Richesse du patrimoine culturel" (Richness of cultural heritage). Project 1 in the textbook adopts the slogan "Algerie: beaute, richesse historique et culturelle d'un pays a decouvrir" (Algeria: beauty, historical and cultural richness of a country to discover). This slogan is an informative one allowing the textbook users to guess the content through orienting the pupils towards the main theme. The representations draw a positive image of the local culture (s), history, and country by showing the touristic potentials of the country. The Algerian monuments and historical sites are represented in the textbook as material culture

“patrimoine culturel” (cultural heritage sites). Through these numerous representations, the textbook gives the impression of a tourist brochure that can serve as a travel guide to Algeria.

Moreover, in terms of tourism and travel situations, the representations exclusively present and promote local travel and tourism, encouraging Algerian pupils to travel around Algeria. The representations also aim to raise the pupils’ awareness about the touristic potential of their country through the inclusion of several tourist attractions and holiday resorts. In project 1, the textbook writers seem to encourage the pupils to act like ambassadors and tourist guides to promote local tourism and even attract international tourists via the presentation of brochures highlighting the historical, and cultural heritage of the country.

There is a focus on representing the diversified historical and cultural heritage in Algeria. The representations cover: the pre-historic rock paintings, and ‘Casbah of Algiers’ built under the Ottoman rule of Algeria. There is also an attempt to present Algeria as part of a great civilisation, the ruins of the ancient Roman city of Timgad (see Figure 63). The representations provide the pupils with a positive image of the country of learning through highlighting the richness of the Algerian cultural and historical heritage by referring to different world heritage sites located in Algeria as the monuments are presented as universal cultural heritage. For example, the pre-historic rock paintings in Tassili’ Ajjer (south of Algeria), presents the local material culture and its authenticity, portraying an incredibly positive image of the local culture as having a long history of civilisation which goes to pre-history. These representations are an instance of cultural heritage represented by objects, material features of culture. There are several representations about civilisations which offer an overview of the cultural and historical heritage left by the diverse influences of ancient civilisations on Algeria over history. The representation mentions different ancient civilisations, such as, the prehistoric civilisations of the Sahara, the Roman, and the Ottoman civilisations. There is a positive approach to the presentation of civilisations, by highlighting the influence of these different civilisations on modern Algeria, including arts, literature, and culture. By focusing on the learners’ local context, the representations invite the learners to value their history and culture and see it as part of the human history and culture. Moreover, Algeria is portrayed as the geographically privileged North African country with the largest access to both the Mediterranean and the Sahara.



Figure 63: Representation of an Algerian landmark (Timgad) in FFL 4

Besides the representation of civilisations, monuments, and historical sites; the textbook representations also refer to several cities, villages, provinces, and regions situated in Algeria (see Figure 64). This can be seen as an attempt to make the textbook sound more inclusive by avoiding regionalism. Bearing in mind that the textbook will be used in schools around the whole country, this approach probably aims to make all the pupils feel somehow included and represented in the school textbook.



Figure 64: Representation of different Algerian provinces in FFL 4

Algeria is also represented as an Islamic country by highlighting its belonging to the Islamic world. For example, there is a reading text that presents Algeria as the capital of Islamic culture, and there are several activities around the text. The fact that Algeria is organising the Islamic celebrations of "Capital of Islamic Culture" affirms that Islam is the religion of the country. The portrayal of Arab-Islamic culture shows a powerful desire to identify with the Islamic world.

There are also representations in the textbook that aim to get the pupils to develop patriotism for Algeria. For example, the following sentence “*Mes parents exigent que nous chantions tous les couplets de l’hymne national*” (p35) (My parents demand that we sing all the verses of the national anthem). This reflects the parents’ aim to teach their children full verses of the Algerian national anthem, which is a strong symbol of national identity. There is also a patriotic representation in the textbook which consists of a song, in which the singer is expressing his unlimited and unconditional love for his country, Algeria (see Figure 65). This representation is full of emotions as the singer is presenting his feelings and strong attachment to his country. This probably aims to get the pupils emotionally involved, hence value their own country. This is also aiming to get the pupils to understand the abstract notions of national identity, homeland, and love for one

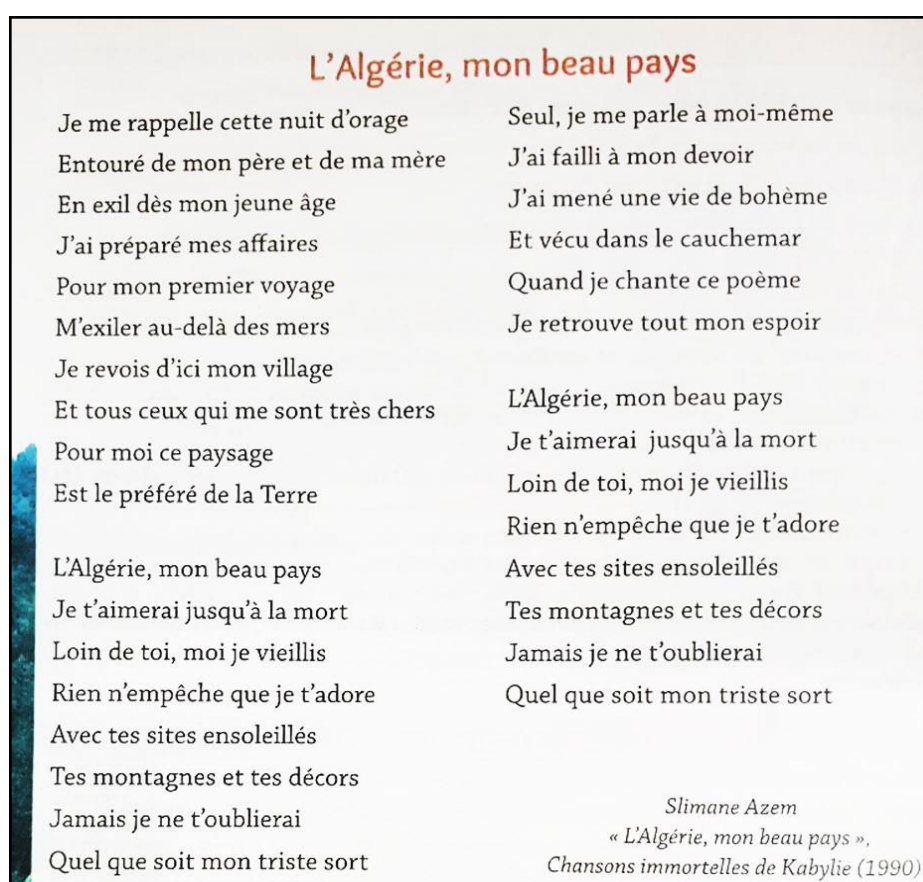


Figure 65: Representation of an Algerian patriotic song in FFL 4

Algeria is also represented in the textbook through several representations of Algerian national history. The historical representations portray historical facts, testimonies, and events that marked Algerian national History. There is an explicit and direct emphasis on the representation of the colonial period, and the Algerian war for independence. There is a kind of attempt to provide and maintain a negative image of France, so that this country remains the eternal enemy of Algeria

which made its people suffer for several years. For both historical and political reasons, the textbook representations provide a negative representation of France, as it is always associated with colonisation. This links to the overall approach of the textbook which sets to teach the French language through the Algerian local context as there are very shy attempts to represent French-speaking countries in the textbook. French in Algeria has officially the status of a foreign language, but this language occupies a particularly prominent place in the country's linguistic profile after the independence, as it is used in all social and educational areas. Through the representation of historical events, the textbook sounds more like a history textbook written in English. It is worth noting that pupils have already dealt with most (if not all) of the historical content covered in this textbook in history classes in previous years, but apparently there is a need to reinforce this knowledge and cover it again in language classes both in French and English textbooks. The textbook representation also used common shared history as a unifying element to raise the pupils' awareness about their national identity (this will be discussed further in the postcolonial reading).

The textbook representations portray the country of learning and the Algerian people in a positive way, but there is one representation that portray a negative image of Algerian football fans (see Figure 66). The textbook has a sequence about violence, and there are some representations about violence in football "*football hooliganism*" in Egypt, England, and Algeria. There is a reading text about violence in Algerian football, more precisely, about violent actions that happened after a football match between two local Algerian clubs. According to the text, the phenomenon of football violence is new to Algeria, but it is rising to a worrying extent and strict measures are needed. The representation aims to raise the learners' awareness about these negative sports behaviours, hence, promoting faire-play in sports.

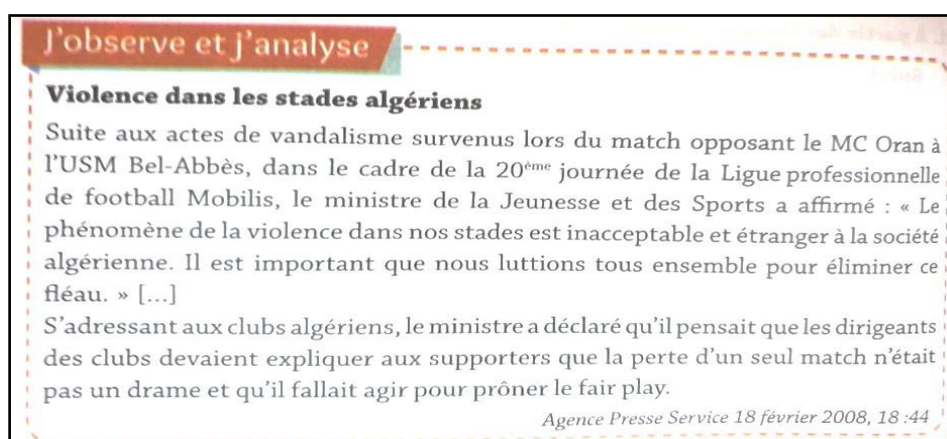


Figure 66: Representation of football violence in Algeria in FFL 4

5.4 Post-colonial Studies Reading

5.4.1. Representation of History in year 1 FFL Textbook

The first-year French language textbook includes few references to history of colonialism and imperialism. Most of the historical references are related to the Algerian national history, with a very brief and indirect reference to international history. There is a reference to Second World War in the textbook in one of the bibliographies of writers “*a la fin de la 2eme guerre Mondiale...*” (At the end of the Second World War...) page 51. The Second World War is mentioned, but in the context of the sentence it is just used as a time reference, and there is no further elaboration on any of its aspects. There are also references to countries that had histories of colonialism and imperialism in the textbook, but there is no reference to their histories.

The Algerian national history is represented in the textbook, but it exclusively covers the period of French colonialism. The textbook’s historical representations highlight Algeria’s colonial past (Algeria was a French colony, 1830-1962) through the narratives of anti-colonial resistance. There are four main references to the period of colonisation in the textbook, and they are all excerpts from literary works. Therefore, it can be said that the history of Algeria is represented in the textbook through Algerian literature, known as postcolonial literature. There are three main reading texts representing Algerian history written by well-known Algerian literary figures, namely, Mohamed Dib, Assia Djebar, and Maissa Bey. The three historical literary texts are all linked to French colonisation of Algeria, but they refer to three different periods (three different realities) in Algerian history, one referring to the time during colonisation, the second referring to the start of the war for independence, and the third text refers to the period after the independence. Each of the texts refer to a different stage in Algerian history, but all three texts aim to document the different processes involved in colonisation. The representations glorify the resistance of the Algerians to the French colonialism and imperialism.

There is a reading text representing Algeria during the period of colonisation entitled “La Patrie,” which is an excerpt from Mohamed Dib’s (1994) novel “*La Grande Maison*” (see Figure 67). The text is about a story that takes place in a school setting during the French colonisation, and the lesson is about the topic of “la patrie.” The teacher is asking the pupils about their “patrie” (nation/homeland/ motherland), the pupils were confused but one of the children, Brahim states that “*la France est notre mere patrie.*” Then most of the pupils repeated the same sentence, but Omar was not convinced of the statement that France is his homeland nation. There is a kind of resistance to the French national identity that was ideologically assigned to the Algerian pupils by the French

education system under the French colonial administration. The reading comprehension questions that follow the text direct the pupils' attention to the historical context of the story indicating that it was during the colonial period. Through the text "la patrie," the textbook introduces the concept of national identity to the pupils, to raise their awareness of national identity and the sense of belonging to Algeria. It can be said that the representation is used as a tool to present such complex abstract concept to the pupils, starting from presenting *who you are not (Algeria under French rule)* to understand *who you are (contemporary independent Algeria)*. The text is used as a means to construct a sense of Algerian national identity in pupils. Perhaps one would question the use of literary texts for achieving this purpose, why not choose a historical factual text instead. Probably, a literary text was favoured as it can evoke a response from readers. It can heighten the level of emotional engagement with the content, which could result in empathy. The text invites the pupils to visualise and witness a sense of what it was like to live under French colonialism. Through this excerpt adopted from an emotionally and politically (nationalist) engaged novel, the textbook aims to raise the pupils' awareness about the historical past of their country, and to forge a sense of national identity.

From a postcolonial perspective, the representation highlights how the concept of nation was used as a political project during the period of colonisation to eradicate and erase all aspects of Algerian national and cultural identity. Looking at possible interpretations for the inclusion of this text in the textbook, it can be said that the text is used to emphasise the political, social, cultural, and ideological oppression of French colonialism on Algerians. Nevertheless, the text is also raising the pupils' awareness about the different ideological political assimilationist mission of French schools in Algeria during the period of colonisation. It presents the attempts of the French colonialist to eradicate the Algerian national identity. Moreover, the representation is also introducing learners to the abstract notions of nationhood and national identity. The inclusion of texts with a strong focus on national identity shows that there is concern of nationalism. Strong nationalism emerged as a uniting nationalist ideology in Algeria after the independence, but apparently it is still being strongly articulated in the school textbooks after 60 years of independence.

La Patrie

M. Hassan, satisfait, marcha jusqu'à son bureau où il feuilleta un gros cahier. Il proclama :

– La Patrie.

L'indifférence accueillit cette nouvelle. On ne comprit pas. Le mot campé en l'air, se balançait.

– Qui d'entre-vous sait ce que veut dire : Patrie ?

Quelques remous. La baquette du maître claqua sur un des pupitres ramenant l'ordre. Les élèves cherchèrent autour d'eux, leurs regards se promènèrent entre les tables, sur les murs, à travers les fenêtres, au plafond, sur la figure du maître ; il apparut à l'évidence qu'elle n'était pas là (...) Brahim Bali pointa le doigt en l'air. Tiens celui là ! Il savait donc ? Bien sûr, il redoublait, il était au courant.

– La France est notre mère Patrie, ânonna Brahim... Entendant cela, tous firent claquer leurs doigts, tous voulaient parler maintenant (...) ils répétèrent à l'envi la même phrase.

Les lèvres serrées, Omar pétrissait une petite boule de pain dans sa bouche. La France capitale Paris ... pour y aller ou en revenir ; il faut traverser la mer, prendre le bateau... comment ce pays si lointain était-il sa mère ? Sa mère est à la maison, c'est Aïni, il n'en a pas deux. Aïni n'est pas la France. On venait de surprendre un mensonge. Il apprenait des mensonges pour éviter la fameuse baguette d'olivier. C'était ça les études...

Les rédactions : décrivez une veillée au coin du feu... pour les mettre en train, M. Hassan leur faisait des lectures où il était question d'enfants qui penchent studieusement sur leurs livres. La lampe projette sa clarté sur la table. Papa enfoncé dans fauteuil, lit son journal et maman fait de la broderie. Alors Omar était obligé de mentir. Il complétait le feu qui flambe dans la cheminée, le tic-tac de la pendule, la douce atmosphère du foyer pendant qu'il pleut, vente et fait nuit dehors. Ah ! Comme on se sent bien chez soi au coin du feu !

Ainsi : la maison de campagne où vous passez vos vacances.

Mohamed Dib, «La Grande Maison»

Éd. Dahleb (1994)

1. Quelle est la question posée par monsieur Hassan ?
2. Brahim Bali connaissait-il la réponse ? Dis pourquoi.
3. Relève dans le texte la phrase qui montre que l'Algérie est encore à l'époque coloniale.
4. Pourquoi Omar n'était-il pas d'accord avec l'affirmation de Brahim Bali ?
5. Quelle était la consigne d'écriture donnée par l'enseignant ?
6. Que faisait l'enseignant avant de mettre ses élèves en situation d'écriture ?
7. « Omar était obligé de mentir », que faisait-il ?

Figure 67: Representation of Algeria under French Colonialism in FFL 1

There is another reading text about Algeria, which consists of a poem entitled "Algeria." It is an extract from "*poemes pour une Algerie heureuse,*" (poems for a happy Algeria) written by Assia Djebar, an Algerian nationalist novelist (see Figure 68). The poem is an example of expression of patriotism and love for the country. In the selected poem passage, the novelist provides a kind of description of different cities and regions in Algeria representing the country as an inclusive united entity. The fact that the author cites various places in Algeria sounds inclusive as a form of a

nationalist discourse in which the author is asserting and confirming her love for her country, being proud of her national belonging and the history of her country. The poem documents an important historical event in Algerian history, which is the start of the Algerian war of independence from French colonialism. The poem refers to the 1st of November 1945, a national day celebrated every year in Algeria which marks the launching of armed revolts against French colonialism throughout Algeria. The poet represents the event with a lot of hope and enthusiasm, and the poem presents the start of the decolonisation war (1945-1962) as a common shared decision among Algerians through mentioning several cities from across the country.



1. À part le titre, qu'est-ce qui montre que ce poème est consacré à l'Algérie ?
2. Retrouve dans le poème le nom d'un lieu représentant le Centre, le Sud, l'Est et l'Ouest algériens.
3. De quel évènement historique parle l'auteure ?
4. L'auteure parle de prendre les armes, dans quelle région le fait-on ?
5. Le poème se termine par une note d'espoir, relève le vers qui le montre.

Figure 68: Poetic Representation of the 1954 war outbreak in Algeria in FFL

There is another reading text representing Algeria during and after the period of colonisation. The literary text is an excerpt from Maïssa Bey's novel "Bleu Blanc Vert" (see Figure 69). Through the story presented in the text, the author takes the readers in a journey to a school setting in the newly independent Algeria (four months after the independence as stated in the text). At the start of the class, the teacher is asking the pupils not to use the red pen to underline words. One of the pupils asked the teacher about the reason behind the strange request, and the teacher then explained that the paper is white, the writing in blue pen, and underlying in red pen, gives three colours, white, blue, and red. For the teacher, these three colours together are evocative as they are '*the colours of France*,' i.e., the colours of the French flag. The teacher further explained that Algeria is now independent, and it is time to forget France and erase all traces of the colonial past. The text deals with the ambiguity and confusion of studying in French schools and then Algerian schools few months later. The text is highlighting the transition to independent Algeria during the early years of independence. In 1962, the Algerians were confronted by the need to reconstruct and establish a nation- state and revive their Algerian national identity, after 132 years of French colonisation.

The years of oppression under French imperialism led to a strong articulation of nationalism after the independence. The textbook probably adopted this literary text to draw the pupils' attention to the period of colonisation and to the culture of resistance to French colonialism before and after the independence. In the text there are several references to markers and symbols of national identity such as flags and national anthems. The French flag and *la Marseillaise* representing France and the Algerian flag and *Kassaman* representing Algeria. There is also a reference to the way Algerian pupils formed a kind of resistance to French imperialism, as they were not singing *la Marseillaise* properly, they were changing all the words and sentences as they were not convinced that they belong to France as a nation. This politically and emotionally loaded literary text is a historical representation of the process of nation-building after the independence, and the birth of the strong nationalism as a reaction to the many years of French colonial oppression. The building of the new nation after independence started with the aim of restoring Algerian national identity, which was censored for several years, and this by eradicating everything that relates to France. The text indicates that anything that reminds people of France was no longer welcomed in independent Algeria. The last paragraph of the text explained how the pupils are proud of singing *Kassaman*, the Algerian national anthem, as they were not changing the words or sentences. Thinking about the reason behind the choice of this particular text and its use in the textbook, one possible explanation is that this historical nationalist narrative aims to raise the pupils' patriotism, national consciousness, and their sense of national belonging to Algeria. Moreover, the text glorifies

the resistance of Algerians to colonisation, and that even school children resisted in their own way to French ideological oppression.

Bleu blanc vert

Dès qu'il a posé son cartable, il a dit : « à partir d'aujourd'hui, je ne veux plus voir personne souligner les mots ou les phrases avec un stylo rouge ! Ni sur les cahiers ni sur les copies. »

D'abord, j'ai pensé que le rouge était sa couleur, je veux dire la couleur du professeur, exclusivement à tous les professeurs. Pour les corrections et les commentaires, les bonnes et les mauvaises notes entourées ou non d'un certain nombre de cercles pour que les parents les voient bien. Il a ajouté: maintenant vous ne soulignerez plus qu'au vert. J'ai demandé pourquoi. Alors il est monté sur l'estrade, il a expliqué. Il a dit que, si on écrivait avec un stylo bleu sur une feuille blanche et qu'on soulignait en rouge, ça ferait bleu, blanc, rouge. Les couleurs de la France. Celles du drapeau français. Il a dit qu'on était libres maintenant, libres depuis quatre mois. Après cent trente ans de colonisation. Sept ans et demi de guerre, un million et demi de martyres et il a écrit tous les chiffres au tableau. Avec de la craie rouge. Il a dit qu'on devait maintenant oublier la France et la Marseillaise. Mais moi, je me souviens encore des paroles. A l'école du village, on la chantait tous les matins. Mais on devait entre nous changer quelques mots. Par exemple, au lieu de dire « le jour de gloire est arrivé », nous on disait « la soupe est prête, venez manger » sur le même air. Mais doucement, personne ne comprenait ce qu'on chantait. C'était notre façon à nous de résister. C'était la guerre des mots.

Maintenant, depuis la rentrée scolaire, on chante Kassaman, notre hymne national. On le chante chaque matin. Sans en changer les paroles, en saluant le drapeau, notre drapeau. Notre drapeau est vert et blanc avec une étoile et un croissant rouge au milieu.

*D'après Maïssa Bey, Bleu, blanc, vert
Ed. Barzakh.*

1. Quelle est l'interdiction formulée par l'enseignant, pourquoi ?
2. Qu'a-t-il recommandé à ses élèves ?
3. Les explications fournies par l'enseignant se rapportent à la colonisation française, quelle phrase le montre ?
4. Quelles phrases montrent que les élèves aussi résistaient à leur manière à la colonisation française ?
5. L'hymne national Kassaman est-il chanté comme était chantée la Marseillaise ? Sinon, justifie ta réponse en relevant une phrase du texte.

Figure 69: Representation of Algeria after independence in FFL 1

The selection of literary texts that consists of narratives of anti-colonial resistance does not sound like a random choice made during the process of textbook writing. These texts are not a result of a naïve decision but rather selected to raise the pupils' awareness and knowledge about the history of their country, and to develop a sense of national identity based on the shared national history, symbols, and culture.

1.4.1. Representation of History in year 4 FFL textbook

The fourth-year French language textbook dedicates an especially important space for history. Most of the historical representations are about Algerian national history. There are also few references to international history in the textbook, including history of South Africa, India, and America. The history that relates the country of learning with the history of one of the target language countries is strongly favoured in the textbook. There is a clear emphasis on presenting content relating to the period of French colonisation, but there are few references to other important historical events of the period before French colonisation, mainly the Berber/ Amazigh kingdoms. There is a sequence in the textbook that specifically covers content related to Algerian national history and identity, and it is entitled “*Gloire a nos ancetres*” (Glory for our ancestors) sequence 2 project 1. Most of the content of the sequence is about the French occupation of Algeria, but there are few references to the Berber/ Amazigh history of North Africa (including modern day Algeria). The Berber/Amazigh history of Algeria is represented through the representation of the kingdom of *Numidia*, the *Zianide dynasty*, *La Kahina*, and *Tin Hinan*. There is a representation that refers to the Berber/Amazigh origins of Algerians and the ancient kingdom of Numidia (see Figure 70). It represents the Roman and Numidian dynasties that occupied Algeria through a reading text about the conflict and war between Romans and Numidian over North Africa (including Algeria). Jugurtha was a Berber/Amazigh king of the population of Numidia, and he was known for his wars against the Romans. The text glorifies the resistance of Jugurtha, king of Numidia to the Roman invasion.

rojet 1
OCTOBRE 2

Nous lisons pour comprendre

Jugurtha contre Metellus

Metellus, consul romain d'Afrique mène un combat contre Jugurtha, roi de Numidie et redoutable chef de guerre qui veut chasser les Romains d'Afrique du nord.

Quand Jugurtha voit les derniers rangs de l'armée de Metellus dépasser son avant-garde, il fait d'abord occuper la montagne d'où le consul romain vient de descendre pour l'empêcher d'y retourner. Puis, donnant le signal, les Numides attaquent à droite, à gauche pour bouleverser nos rangs. [...] Nos soldats qui se portent contre l'ennemi, déconcertés par le désordre qui règne dans le combat, n'y gagnent que d'être blessés. Jugurtha avait, en effet, recommandé à ses cavaliers, chaque fois qu'ils seraient attaqués par les Romains, de fuir dans des directions opposées. Ainsi les Numides, s'ils ne pouvaient pas empêcher les Romains de les poursuivre, profitaient de leur supériorité numérique pour les forcer à se disperser et pour les attaquer ensuite en les encerclant. [...] Enfin, ils se repliaient en empruntant la colline car leurs chevaux étaient habitués aux broussailles tandis que les nôtres se heurtaient aux difficultés d'un terrain étranger.

D'après Salluste, « La guerre de Jugurtha », Les Belles Lettres (2000)

Je vérifie ma compréhension du texte

1. Quelles sont les deux armées qui s'affrontent ?
2. Présente les chefs des deux armées.
3. Dans quel but Jugurtha fait-il occuper la montagne ?
4. Celui qui rapporte les événements de cette bataille est Numide ou Romain ? Justifie ta réponse à partir du texte.
5. Quels sont les mots et expressions qui montrent que l'armée romaine est en difficulté ?
6. Jugurtha est un fin tacticien, quel ordre donne-t-il à ses cavaliers ?
7. Dans la dernière phrase, il est écrit qu'un élément de la nature joue en faveur des Numides. Quel est cet élément ?

Je complète le tableau à partir du texte

Thèse	Arguments
Jugurtha, un redoutable chef de guerre	



Figure 70: Representation of the Algerian Amazigh history in FFL 4

There is also a very brief reference to the Zianide, a Berber/Amazigh dynasty that occupied parts of Algeria. There is a representation of Tin Hinan, a legendary historical figure, known as a Berber/Amazigh queen of Touareg, a Berber group that occupies parts of the Sahara. There is also a reading text about La Kahina, a Berber/Amazigh queen and military leader that led the Berber resistance to the Muslim conquest of North Africa (including modern day Algeria). La Kahina (also known as Dyhia) is used as a symbol of resistance against foreign occupation, specifically, La Kahina represented the resistance to Islam. As a chief warrior, she fought Arab invasions and Muslim religious conquests, and according to some accounts she died fighting the invaders. Unsurprisingly, the text does not refer to her achievements, the resistance, and the wars she led against Arabs/Islam invasion of North Africa. Perhaps this is an attempt to avoid representing Arabs/Islam conquest of North Africa as a colonisation. The text is a short passage adopted from a historical novel “La Kahina” written by Gisele Halimi, and it only refers to La Kahina as a queen of justice and as a talented warrior with no further details about her resistance to Muslim conquests of North Africa. There is also a reference to the Ottoman Empire in the textbook. The representation highlights the past Ottoman presence in Algeria through one of the Ottoman monuments in Algeria. This is represented as a cultural heritage site that highlights the ottoman rule of Algeria, but there are no further details about the history of ottoman occupation of Algeria.

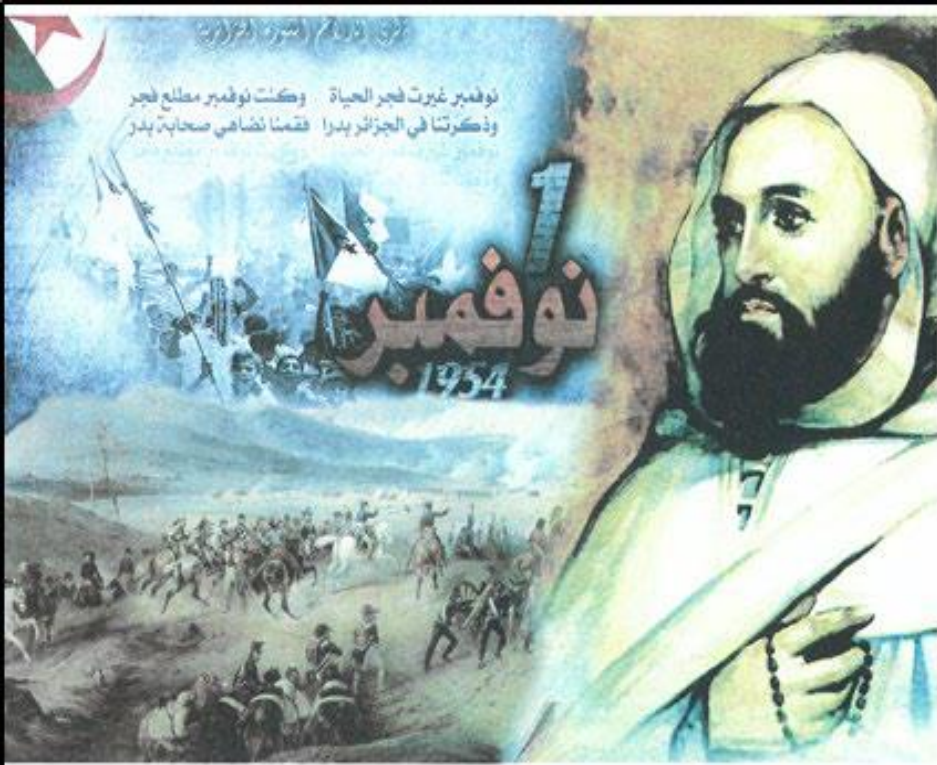
The textbook portrays historical facts and events that marked Algerian national history, and it gives the impression of a national history textbook and not a language textbook. There is an explicit and direct emphasis on the colonial period, and the Algerian war for independence. The textbook includes representations explaining the meaning of colonisation, war, resistance, and the detrimental effects of wars and colonisation. The pupils are required to reflect about these complex terms and understand their meanings with real examples from the national history of their country. The use of sentences and expressions like: *“Il est souhaitable que les jeunes Algériens (s’intéresser) davantage à l’histoire de leurs pays”* page 35 (It is desirable that young Algerians (take more interest) in the history of their country), and *« Il faudrait que tous les enfants puissent visiter le musée de Moudjahid »* page 39 (All children should be able to visit *the museum of Moudjahid*) ; aims to highlight the importance of knowing one’s national history. There is an aim to raise the pupils’ awareness about the pains and sufferings of the Algerian population during the French occupation of Algeria. The image of France in the textbook is negative as France is only represented (exclusively) as the colonialist. The representations probably aim to make the learners feel the need to condemn the French colonisation of Algeria and the colonial war crimes. There is a kind of attempt to spread a negative image of France, so that this country remains the eternal enemy of

Algeria which made its people suffer for several years.

Through the representation of historical events, the textbook sounds more like a history textbook written in English. It is worth noting that the pupils have already dealt with most of the historical content covered in this textbook, in history classes in previous years, but this historical knowledge is reinforced and covered again in the French language textbooks. The representations present these historical accounts and information by providing facts and concrete illustrations of historical events and narratives of the past. It presents history through the experiences and narratives of people that lived during the period of colonisation. Through these narratives, the textbook representations both present and seek historical legitimacy.

For both historical and political reasons, the textbook representations provide a negative representation of France and French culture, as it is always associated with the culture of the colonizer. This links to the overall approach of the textbook which sets to teach the French language through the Algerian local culture. French in Algeria has officially the status of a foreign language, but in reality, this language occupies a particularly key place in the country's linguistic profile, as it is used in all social and educational areas. The French language is considered in Algeria as *a booty of war*, and many Algerian writers that went to French schools during the period of colonisation tend to author their novels in French. Most of the literary texts used in the textbook are excerpts from novels that were originally written in French, then translated to Arabic, English, and other languages.

The representation of the period of colonisation of Algeria in the textbook glorifies the resistance of Algerians to the French colonisation. There are references to notable events that marked the Algerian resistance including the 1 of November 1945 which marks the launching of the armed revolution against the French colonisation. It is an incredibly significant day in Algerian history, which is celebrated every year. It is a National Day of Remembrance of the sacrifices made by freedom fighters to free Algeria. There is a representation of the 1st of November 1945 including a photo of Emir Abdelkader (Freedom fighter), and few Arabic verses from a nationalist poem (see Figure 71). These verses are from an exceptionally long poem known as "إلياذة الجزائر" (the Algerian Iliad) written by *Mofdi Zakaria*. He is a nationalist figure known as the poet of the Algerian revolution, and the poem is of a historical nature, highlighting the most momentous events in Algerian national history over time. He wrote the Algerian history through his literary work covering all important periods in a poem of 1000 verses. The textbook writers selected the verses that relates to the 1 of November 1945 and glorifies the declaration of the war for independence.



نوفمبر غيرت فجر الحياة
وذكرت نوفمبر مطلع فجر

نوفمبر 1954

Séquence 2 Nous produisons des arguments pour étayer une thèse.

Gloire à nos ancêtres !

Situation de départ
Tu as assisté à une conférence intitulée « Gloire à nos ancêtres » au cours de laquelle un ancien moudjahid justifie les opérations militaires menées dans ta région contre l'occupant. Tu feras part de cet événement à tes camarades dans un court paragraphe que tu publieras sur le site web de ton collège.

Figure 71: Representation of Algerian revolution leaders in FFL 4

The textbook representations glorify the contributions of military and nationalist figures and Heroes as there are references to 15 historical and military figures including several biographies of freedom fighters in the textbook. This includes key military figures who are regarded as symbols of the resistance, namely Emir Abdelkader, Lalla Fatma N'soumer, Larbi Ben Mhidi, and Cherif Boubaghla (see Figure 72).

Nous analysons une image



La bataille de Sidi Brahim - de Hocine Ziani

J'observe et je dis

1. Cette toile représente...
2. Je vois : **a.** au premier plan... ; **b.** au second plan... ; **c.** à l'arrière-plan...
3. Le personnage qui est à terre est :
 - a.** un ami ; **b.** un observateur ; **c.** un ennemi.
4. En m'aidant du dictionnaire, si besoin est, je choisis les bonnes réponses.
 - Le peintre veut que le personnage central paraisse :
 - a.** fort ; **b.** faible ; **c.** courageux.
 - On appelle ce genre de scène :
 - a.** une guerre ; **b.** un naufrage ; **c.** une bataille.

Je présente des arguments pour dire ...
le courage de l'émir Abdelkader face à l'armée coloniale française.

Je dis pourquoi
Les peuples colonisés se révoltent car...

Figure 72: Representation of Algerian war for independence in FFL4

Algeria, like many other countries with colonial history experienced a post-war identity crisis or a post-independence identity struggle to construct/ reconstruct national identity. There are several representations across the textbook that promote Algerian national identity and aim at inculcating patriotism for Algeria. These representations aim at raising the pupils' awareness about their national backgrounds and identity. Through these representations, the textbook writers attempt to promote national identity and unity. This can be explained by a post-colonial need to construct/ reconstruct identity because the Algerian local languages, and cultures were denied for a long time (132 year of colonisation) for historical/ colonial reasons. Some of the representations give the impression that there is an excessive fear of the other as a threatening danger to one's national and even personal identity. To raise the pupils' consciousness about their national identity the textbook used shared Algerian national history as a common and unifying past. The representations also offer opportunities for the pupils to discuss about the abstract notions of nation and homeland (la patrie). For example, the following sentence highlights the importance of the nation and the role of school in educating pupils about it "A l'école, les professeurs nous apprennent l'importance de la nation" (p37) (At school, professors teach us the importance of the nation). There is also a reading text about

homeland “la patrie,” which highlights the crisis of national identity that Algerian pupils experienced in French schools during colonisation (see Figure 73). The reading comprehension questions that follow the text aim to get the pupils to think and reflect about the notion of homeland and to get them to understand and affirm their Algerian national identity affiliation. The representation also directs the pupils’ attention to the ideological politics adopted by the French colonial power to suppress Algerian national identity through assimilation and acculturation policies.

La leçon de Monsieur Hassan

Monsieur Hassan ouvrit la leçon.

- La patrie est la terre des pères. Le pays où l'on est fixé depuis plusieurs générations. Il s'étendit là-dessus, développa, expliqua. Les enfants, dont les velléités d'agitation avaient été fortement endiguées, enregistraient.

- La patrie n'est pas seulement le sol sur lequel on vit mais aussi l'ensemble de ses habitants et tout ce qui s'y trouve.

Impossible de penser tout le temps au pain. Omar laisserait sa part de demain à Veste-de-kaki. Veste-de-kaki était-il compris dans la patrie ? Puisque le maître disait ...Ce serait quand même drôle que Veste-de-kaki... Et sa mère, et Aouicha, et Mériem, et les habitants de Dar-Sbitar ? Comptaient-ils tous dans la patrie ? Hamid Saraj aussi ?

- Quand de l'extérieur viennent des étrangers qui prétendent être les maîtres, la patrie est en danger. Ces étrangers sont des ennemis contre lesquels toute la population doit défendre la patrie menacée. Il est alors question de guerre. Les habitants doivent défendre la patrie au prix de leur existence.

Quel était son pays ? Omar eût aimé que le maître le dit, pour savoir. Où étaient ces méchants qui se déclaraient les maîtres ? Quels étaient les ennemis de son pays, de sa patrie ? Omar n'osait pas ouvrir la bouche pour poser ces questions à cause du goût du pain.

- Ceux qui aiment particulièrement leur patrie et agissent pour son bien, dans son intérêt, s'appellent des patriotes. La voix du maître prenait des accents solennels qui faisaient résonner la salle. Il allait et venait.

M. Hassan était-il patriote ? Hamid Saraj était-il patriote aussi ? Comment se pouvait-il qu'ils le fussent tous les deux ? Le maître était pour ainsi dire un notable ; Hamid Saraj un homme que la police recherchait souvent. Des deux, qui est le patriote alors ? La question restait en suspens.

Omar, surpris, entendit le maître parler en arabe. Lui qui le leur défendait ! Par exemple ! C'était la première fois ! Bien qu'il n'ignorât pas que le maître était musulman, il s'appelait M. Hassan, ni où il habitait, Omar n'en revenait pas. Il n'aurait même pas su dire s'il lui était possible de s'exprimer en arabe.

D'une voix basse, où perçait une violence qui intriguait :

- Ça n'est pas vrai, fit-il, si on vous dit que la France est votre patrie.


Parbleu ! Omar savait bien que c'était encore un mensonge.

M. Hassan se ressaisit. Mais pendant quelques minutes, il parut agité. Il semblait être sur le point de dire quelque chose encore. Mais quoi ? Une force plus grande que lui l'en empêchait-elle ?

Ainsi, il n'apprit pas aux enfants quelle était leur patrie.

Mohammed Dib, La grande maison, Éditions du Seuil, 1952.

Voyageons autour du texte



1. Qui est monsieur Hassan ?
2. De quoi parle-t-il ?
3. Relève dans le texte des éléments qui montrent que le comportement de monsieur Hassan est inhabituel.
4. Qu'a-t-il dit à ses élèves ?
5. Pourquoi Omar et ses camarades sont-ils déçus ?

Important à dire

Mohammed Dib écrit à propos de l'Algérie coloniale et du refus catégorique d'Omar à considérer la France comme sa patrie. Avec tes camarades, vous défendrez cet avis et mettrez en avant l'engagement du peuple algérien à lutter pour la liberté.

Figure 73: Representation of crisis of national identity in FFL 4

There is also a reading text about the Algerian resistance against French colonialism (see Figure 74). The text is an excerpt from the book *“La resistance algerienne de 1845 a 1945”* (The Algerian resistance between 1845 to 1945) written by the Algerian Historian Ahmed Akkache (1972). The historical text describes the momentous events and different periods of the Algerian resistance leading to the 1 of November 1945, the declaration of armed revolution against the French colonisation. The text is adopting the Algerian perspective in presenting the history of colonisation, i.e., the Algerian version of events, as it is part of history written by the colonised. The representation emphasises the heroism of colonised Algerians, and the following sentences from the text indicate this approach, *“Oui, ce peuple indomptable a toujours resiste a l’occupant. Generation après generation et ce jusqu’ a l’indépendance”* page 40 (Yes, these indomitable people have always resisted the occupier. Generation after generation until independence). And the following sentence *“Leur resistance extraordinaire a fait durant pres d’un siècle l’admiration du monde.”* Page 40 (Their extraordinary resistance has won the admiration of the world for almost a century). *“Les Algeriens s’unissent pour mettre fin à la longue nuit coloniale”* page 40 (Algerians unite to end the long colonial night). These representations glorify the resistance of Algerians and the courage that the Algerian army displayed. The representation documents the powerful national anti-colonialist insurrection, highlighting the national dimension of the resistance, and present it as a real war of liberation.

Projet 1
SÉQUENCE 2

Nous produisons des arguments pour étayer une thèse

Activité 1

Je lis le texte et je réponds aux questions.

- Quel est le thème abordé par l'auteur ?
- Quelle est la thèse défendue ?
- Quelle fut l'initiative de l'émir Khaled ?
- À quelle occasion les Algériens défilent-ils pour réclamer leur liberté ?

On peut dire que c'est seulement entre 1918 et 1920 que se termine, provisoirement, la phase de résistance armée active qui s'était ouverte avec l'agression colonialiste de 1830. Cette longue guerre presque ininterrompue a duré plus de 90 ans. Le peuple algérien, malgré les incendies et les destructions massives, malgré les massacres que le maréchal Bugeaud lui-même n'hésite pas à présenter comme « l'unique moyen de gagner une guerre de cette nature », est resté aussi farouchement indomptable qu'aux premiers jours.

Tout commence par l'initiative de l'émir Khaled qui organise à partir de 1920 un noyau de mouvement de libération. La résistance populaire, que certains pensaient détruite, a pris des formes nouvelles. Apparaissent ensuite les premiers partis politiques et les premières organisations syndicales. Les villes prennent le relais des campagnes. Certes, on enregistre toujours de 1920 à 1945 des actions de maquisards isolés, des attentats contre des colons, des policiers ou des caïds, mais ces actions s'intègrent désormais à de puissantes manifestations populaires, des grèves ouvrières et paysannes, des luttes de travailleurs émigrés ou de soldats enrôlés de force dans l'armée française. Puis arrive le 8 mai 1945. À l'occasion de la défaite du fascisme, les Algériens défilent pour réclamer leur liberté. Mais ces grandes manifestations pour l'indépendance sont réprimées dans le sang par le colonialisme. Ce mouvement irrésistible de larges masses du peuple aboutit enfin à la grande insurrection victorieuse de 1954. Les Algériens s'unissent pour mettre fin à la longue nuit coloniale.

Leur résistance extraordinaire a fait durant près d'un siècle l'admiration du monde. Comme ces oueds du désert qui s'enfoncent brusquement dans le sable pour ressurgir on ne sait comment, quelques kilomètres plus loin. Oui, ce peuple indomptable a toujours résisté à l'occupant. Génération après génération et ce jusqu'à l'indépendance.

D'après Ahmed Akkache, « La résistance algérienne de 1845 à 1945 », SNED (1972)

J'observe et j'analyse

Taqdamt

Il fallait absolument que les Français s'emparent de Taqdamt. Le gouverneur Bugeaud débarqua à Mostaganem le 15 mai 1841. D'abord, il prit le commandement de trois colonnes de 12 000 hommes puis il se dirigea vers Taqdamt. Malgré la bravoure de l'émir et de ses Khialas, elle tomba vite entre les mains des assaillants. Le gouverneur ordonna que l'on **démolisse** sur-le-champ toutes les maisons de Taqdamt et d'en partir dès le lendemain. Quand Bugeaud quitta la ville l'émir put enfin regagner les lieux. Certains manuscrits fumaient encore. Il courut en suivant la trace des livres dispersés.

D'après Waciny Laredj, djazairress.com

- Quel était l'objectif des Français ?
- Une fois la ville entre les mains des assaillants, qu'ordonna le gouverneur ?
- À quel temps et à quel mode sont conjugués les verbes soulignés dans le texte ?

Figure 74: Representation of Algerian Resistance in FFL 4

The textbook representations of the colonial period of Algeria emphasise the war crimes committed by the French colonial power in Algeria. This is achieved by using history written by colonised people to represent the sufferings of Algerians and the oppression of the colonialist. The representations highlight the atrocities committed by the French army. The following excerpt from a reading text highlights the “la politique de la terre brûlée” (the politic of the burnt land). This is an example of the criminal savagery of the French colonial power which involves fires, massive destruction, the massacres such as the destruction of the productive forces, and the burning of crops (see Figure

74). The following statement is an example of this war crime *“Le gouverneur ordonna que l’on démolisse sur-le-champ toutes les maisons de Taqdamt et d’en partir dès le lendemain”* page 34. (The governor ordered that all the houses in Taqdamt be demolished immediately, and to leave the next day). The textbook representations also highlights that these crimes got the Algerians to resume the fight even more fiercely to wage war on colonialism as the following statement *“Le peuple Algerien, malgre les incendies et les destructions massives, malgre les massacres que le Marechal Bugeaud lui-meme n’hesite pas a presenter comme “l’unique moyen de gagner une guerre de cette nature”, est reste aussi farouchement indomptable qu’aux premiers jours”* Page 40. (The Algerian people, despite the fires and massive destructions, despite the massacres that Marshal Bugeaud himself does not hesitate to present as “the only way to win a war of this nature,” has remained as fiercely indomitable as they were in the early days). The textbook representations pay tribute to the resistance of the Algerian people, by recalling memories of their heroic fight.

The textbook also covers content about the tragedy of 8 of May 1945 in which thousands of Algerians were killed by the French colonial power during the repression of pacific demonstrations across different regions in Algeria. *“Puis arrive le 8 mai 1945. A l’occasion de la défaite du fascisme, les Algériens défilent pour réclamer leur liberté. Mais ces grandes manifestations pour l’Independence sont réprimées dans le sang par le colonialisme”* Page 40. (Then came May 8, 1945. On the defeat of fascism, the Algerians marched to claim their freedom. But these great demonstrations for independence are repressed in blood by colonialism). This tragedy documents the brutality of French colonialism in Algeria, and the date is very symbolic in Algerian history as it paved the way for a strong commitment towards the liberation from France.

There is also a reference to another war crime committed by the French colonial power, which is Bombing raid of Sakiet Sidi Youcef, as the following statement indicates following *“Après le bombardement de Sakiet Sidi Youcef, les organisations humanitaires ont insiste pour que les refugies Algeriens en Tunisie soient pris en charge”* (p39) (After the bombing raid of Sakiet Sidi Youcef, humanitarian organizations insisted that there is a need to take care of Algerian refugees in Tunisia). This representation refers to a historical event, the bombing raid of the Tunisian village Sakiet Sidi Youssef (situated in the Algerian-Tunisian borders) during the French colonialism of Algeria. The French army bombarded the village because it was serving as a refuge for Algerian independence fighters and their families. It resulted in many deaths and hundreds of injuries of both Tunisian and Algerian people, including women and children. This tragic event sparked an international attention, and this supported the Algerian war of independence at the international level. The representation does not offer any details about this event, as the only information presented to the

learners is the fact that humanitarian organizations defended the rights of Algerian refugees in Tunisia for care. The learners have already covered this event in detail in their history classes, and the event is also remembered every year in both countries Algeria and Tunisia. This textbook representation is very brief, but it does refer to two countries, Tunisia and France, Tunisia is represented positively for its support and solidarity with Algerians during their war for independence (Tunisia was receiving Algerian refugees indicating a positive relationship between the two neighbouring countries), and France is represented negatively for one of its war crimes (bombarding Sakiyet Sidi Youssef which resulted in killing many civilians). This is not the only reference to France in the textbook, there are several other references, but all of them represent France as the ex-colonialist. This is achieved through the representation of Algerian national history events related to the period of colonialism.

Through every representation, there seems to be an aim to raise the pupils' awareness about the pains and sufferings of the Algerian population during the French occupation of Algeria. Through the representations of historical narratives, military heroes, and testimonies, the textbook is promoting a limited and negative image of France which is only represented exclusively as the colonialist. There is an aim to make the learners feel the need to condemn these war crimes committed by the French army in Algeria. Moreover, there is a representation of Franco-Algerian relations after independence in relation to immigration of Algerians to France. The representation is mainly highlighting the racism and othering that Algerians are suffering from as immigrants in France. This kind of othering can be linked to the past colonial dominance and discrimination against Algerians.

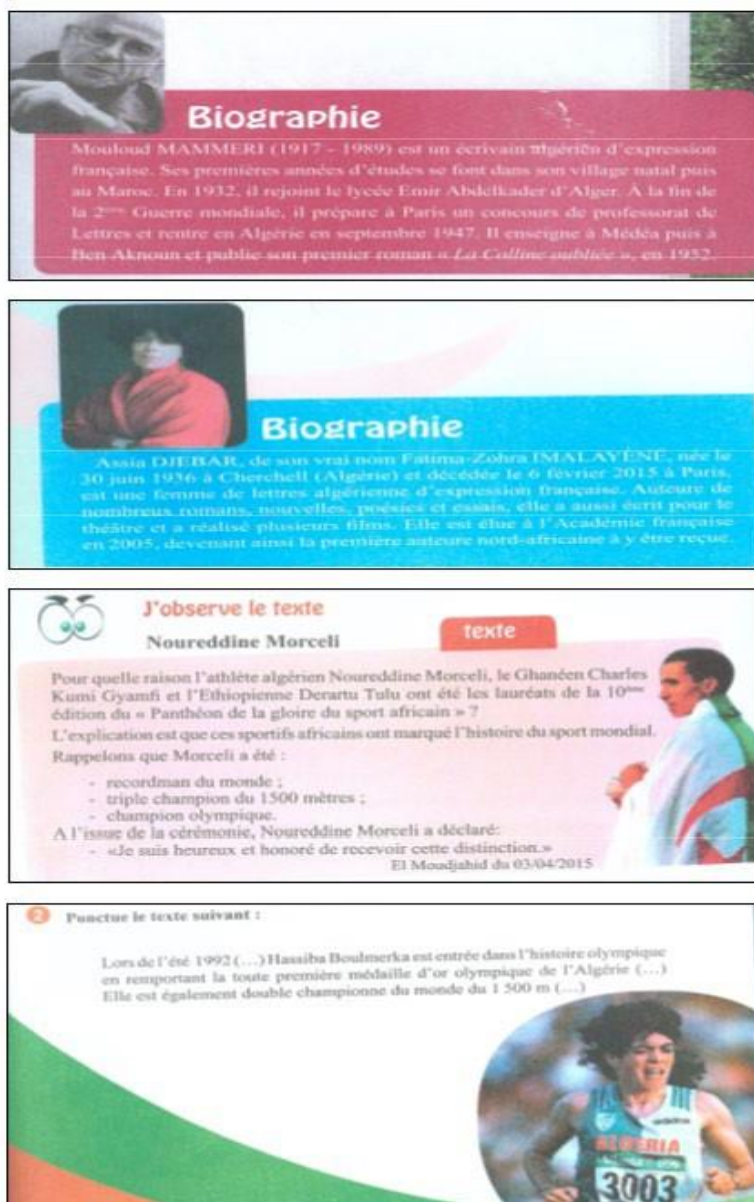
1.5. Cultural Studies Reading

1.5.1. Representation of socio-cultural identities in year 1 FFL textbook

The individuals used to people the first-year French language textbook include fictional textbook characters and well-known figures. Unlike the English language textbooks, there are no central fictional textbook characters in the first-year French language textbook. There are few textual references to characters, but there are no visuals representing them. The analysis of the references shows that most of the characters are young people, and the names given to them indicate that they are Algerians, as the names are 'typical' Algerian names, such as Yanis, Fatiha, Mourad, Nihad, Sara, Ibtisem, Lydia, and Amina. There are also very few photos of young people of the same age

group of the learners, but there is no reference to their names or who they are.

The people represented in the textbook are predominantly adults representing a total of 52 celebrities and influential people from various domains. This includes representations of 18 outstanding figures in Arts and literature such as Mohamed Dib, Mouloud Mammeri, Abdelhamid Benhadouga, Mouloud Feraoun, Maissa Bey, Assia Djebar. The writers represented are all icons of Algerian literature (see Figure 75). There are also representations of seven Algerian sports figures including Noureddine Morceli, Hassiba Boulmerka, and football players mentioned in a text about the Algerian national team participation in the football world cup (Islam Slimani, Rafik Halliche, Abdelmoumene Djabou, and Yacine Brahimi).



Biographie

Mouloud MAMMERRI (1917 - 1989) est un écrivain algérien d'expression française. Ses premières années d'études se font dans son village natal puis au Maroc. En 1932, il rejoint le lycée Emir Abdelkader d'Alger. A la fin de la 2^{ème} Guerre mondiale, il prépare à Paris un concours de professorat de Lettres et rentre en Algérie en septembre 1947. Il enseigne à Médéa puis à Ben Aknoun et publie son premier roman *« La Colline oubliée »*, en 1952.

Biographie

Assia DJEBAR, de son vrai nom Fatima-Zohra IMAL AYENE, née le 30 juin 1936 à Cherchell (Algérie) et décédée le 6 février 2015 à Paris, est une femme de lettres algérienne d'expression française. Autrice de nombreux romans, nouvelles, poésies et essais, elle a aussi écrit pour le théâtre et a réalisé plusieurs films. Elle est élue à l'Académie française en 2005, devenant ainsi la première auteure nord-africaine à y être reçue.

J'observe le texte

Noureddine Morceli texte

Pour quelle raison l'athlète algérien Noureddine Morceli, le Ghanéen Charles Kumi Gyami et l'Éthiopienne Derartu Tulu ont été les lauréats de la 10^{ème} édition du « Panthéon de la gloire du sport africain » ?

L'explication est que ces sportifs africains ont marqué l'histoire du sport mondial.

Rappelons que Morceli a été :

- recordman du monde ;
- triple champion du 1500 mètres ;
- champion olympique.

À l'issue de la cérémonie, Noureddine Morceli a déclaré :

- «Je suis heureux et honoré de recevoir cette distinction.»

El Moudjahid du 03/04/2015

2 Punctue le texte suivant :

Lors de l'été 1992 (...) Hassiba Boulmerka est entrée dans l'histoire olympique en remportant la toute première médaille d'or olympique de l'Algérie (...). Elle est également double championne du monde du 1500 m (...).




Figure 75: Representation of Algerian celebrities in FFL1

There are also two references to African sports figures, namely Charles Kumi Gyamfi (Ghana) and Derarty Tulu (Ethiopia) mentioned in relation to an African sport event “Pantheon de la gloire du sport Africain.” There are also 16 references to scientists and doctors both local (Fellah Lazhar, and Benhamou) and foreign (Louis Pasteur, Youri Gagarine, Shwartz, Pekka Puska, Newton, and Anders Celsius). The famous figures represented in the textbook are from a variety of domains and disciplines (varied socio-professional identities), but they all have one common feature as they are influential and leading figures in their respective fields. This can be seen as an aim to set successful people as models for the learners. In terms of gender representation, it is noticeable that there is a bias in relation to gender visibility as the people represented in the textbook are predominantly males. Most of the celebrities represented in the textbook are males with very few references to females. For example, there are 8 male sports figures and only one female sports person. Moreover, all the scientists and doctors represented are male figures.

The textbook includes references to ethnic and racial diversity in Algeria. The textbook represents a multi-cultural approach to the representation of local, regional, national, ethnic, social, and cultural diversity via the portrayal of different national socio-cultural groups (see Figure 76). People from southern parts of Algeria (mainly the Sahara), and Kabylia are two local social, ethnic, and cultural groups that were under-represented- if not unrepresented- in school textbooks for many years. This textbook is moving out of this tendency as there are several references to these groups. By referring to Kabylia, for example, the representation is referring to people from Amazigh origin, which implies the linguistic and cultural plurality of Algerians which was for many years regarded as divisive to the Algerian national identity. The Amazigh cultural heritage of Algeria and the Tamazight language which were denied during the years of Arabization regained some of their status and recognised/ legitimised in recent years. Therefore, there is a focus on representing Amazigh customs and traditions in the textbook through the choice of some reading texts adopted from literary works written by Kabyle novelists. Given the fact that the target pupils of the textbook are pupils from mixed multicultural and linguistic backgrounds, this approach –though limited to one Amazigh group- sounds a promising step towards inclusivity and acknowledging the linguistic and cultural plurality of the country.

Boussoulem texte 2

– On ira en Kabylie, mon fils et tu découvriras notre village, Boussoulem. Tu verras comme il est magnifique. Le matin, quand tu te lèves, pas un bruit. Tu ouvres la fenêtre, la montagne à perte de vue. On est seuls.
 – Seuls, seuls ? Ou seuls avec un peu de gens autour ?
 – Tout seuls, fiston. Après, on va au puits pour chercher de l'eau. A midi, on mange des figues séchées qu'on trempe dans de l'huile d'olive. Un régal. Après, on se met sous un olivier et on fait la sieste. Le soir, on mange un couscous aux fèves et on boit du petit-lait battu. Tu connais cela, inutile que je te l'explique, mon fils.

Akli Tadjer, Le porteur de cartable, APIC Éditions



J'observe le texte

De l'électricité pour 20 villages isolés du Sud algérien texte

Sonelgaz a introduit la filière solaire photovoltaïque pour 20 villages isolés du Sud dans le but de développer l'utilisation des énergies renouvelables et non polluantes. Dans son discours, le responsable de l'entreprise algérienne a déclaré :

« **Il faut** poursuivre nos efforts afin que tous les Algériens isolés du Sahara puissent bénéficier de cette nouvelle technologie. »

« L'expérience des 20 villages du Sud algérien »
sonelgaz.dz



Figure 76: Representation of national socio-cultural groups in Algeria in FFL 1

There are few very brief references to disability and health issues in the textbook. For example, “Dans les parkings, il faut respecter les espaces réservés aux handicapés” page 165 (In car parks, it is necessary to respect the spaces reserved for the disabled). There are also brief references to people with asthma “Ce citadin est asthmatique, donc il est souvent indisposé par la pollution de l'air” page 105 (This city dweller is asthmatic, so he is often indisposed by air pollution). There is also a representation linking respiratory diseases to pollution “Le nombre de maladies respiratoires a augmenté à cause de la pollution de l'air” page 109 (The number of respiratory diseases has increased because of air pollution). The textbook devotes a significant space for the topics of health

and hygiene. There is a text about obesity related to poor eating habits which is aimed to raise awareness about obesity. According to the text, obesity is costly, highlighting the negative impact of obesity on the country's economy, as people suffering from obesity require the use of health services more often than others. The way people with obesity issues are represented is very stereotypical as it looks at them as a burden on the country's economy, and this can be seen as a discrimination against people suffering from obesity.

There is no account of religious diversity in the textbook as all the religious references are linked to Islam. The representations include Islamic practices of fasting Ramadhan such as "Les musulmans observant la lune pour debuter le jeune du mois sacre" page 39 (Muslims are observing the moon to start the fasting of the holly month); "Pendant le Ramadan, nous utilisons un service (en terre) cuite" page 43 (During Ramadan, we use a terracotta service). There is also a reference to Islamic celebrations of Eid "Durant les fetes de l'Aid, j'ai rendu visite aux parents de mon ami" page 43 (During the Eid celebrations, I visited my friend's parents). Moreover, the country of learning, Algeria is represented as an Islamic country by highlighting its belonginess and affiliation to the Arab Islamic culture.

In terms of representation of people from diverse social classes, the textbook refers to people that are financially at ease that can travel both locally and internationally (middle-class practices of travelling). There are also references to people from less privileged backgrounds, for example, there is a reference to people that struggle to cover their monthly bills "Cette ouvriere arrondit ses fins de mois en vendant de la galette" page 45 (This worker rounds her monthly budget by selling cakes), and a reference to people that cannot afford the basics (food), "Durant le Ramadan, nous (reunir) une somme d'argent pour offrir des repas aux demunis" page 45 (During Ramadan, we (reunite) a sum of money to offer meals to the poor). There is also a reference to the difficult living conditions of poor people, "Ces enfants demunis jouent pres d'une decharge publique" page 103 (These poor children play close to a public discharge). The references to people from different social background are very brief and they may go unnoticed by the learners.

1.5.2. Representation of socio-cultural identities in year 4 FFL textbook

The people represented in the fourth-year French language textbook are mostly adults with very few young people. There are very few textbook characters represented textually, and their given names indicate that they are Algerians such as Yasmine, Nadia, and Tin Hinan. The textbook refers to 36 famous and well-known figures from various domains. The celebrities represented in the textbook include 15 Freedom fighters (Military heroes such as Emir Abdelkader, Fatma N'soumer, Mohamed El Mokrani, Cheikh Haddad, Larbi Ben M'Hidi), 12 outstanding figures in arts and literature (Slimane Azem, Mohamed Dib, El Hadj M'Hamed El Anka, Ali Sellalou, Sidi Ali Kouiret), nationalist figures (Mohamed Bouras, Omar Racim), and important figures from Algerian ancient history (Jugurtha, Tin Hinan, La Kahina). Most of the celebrities represented in the textbook are Algerians with only six references to famous foreign figures (see Figure 77). This includes artists and writers (Fodeba Keita, Derrick Jenson, and Rene Philombe), and politicians- human rights activists (Nelson Mandela, Mahatma Gandhi, and Martin Luther King).

Faisons connaissance avec l'auteur



Slimane Azem est un poète et chanteur algérien né le 19 septembre 1918 à Agoumi Guughiran en Kabylie et mort en France le 28 janvier 1983.

Rien ne prédestinait ce fils de cultivateur à un parcours musical. Très jeune, il se passionnait pour les fables de La Fontaine qui influenceront tous ses écrits et compositions.

Slimane Azem s'exile en France en 1937. Sa première composition date du début des années quarante. Elle est consacrée à l'émigration. Pendant plus d'un demi-siècle, Slimane Azem dépeint à travers ses chansons la société dans laquelle il vivait mais également celle de sa région natale.

Il défendit les valeurs de la société traditionnelle et la grandeur de l'homme pieux.

Mon avis en quelques lignes

Fatma N'soumer a sacrifié sa vie en luttant contre l'invasion des troupes françaises. Construis un court paragraphe dans lequel tu donneras ton avis sur le combat de cette glorieuse femme. Utilise une proposition subordonnée complétive.

Dictée

Je lis d'abord le texte ci-dessous, puis je l'écris sous la dictée de mon camarade. Enlumineur, calligraphe et militant nationaliste, Omar Racim aura été l'un des précurseurs de la presse algérienne puisque ses premiers articles parurent dès 1909 dans «Mourchid El Oumâ». Comme beaucoup d'enfants musulmans de son époque, il apprendra le Coran dans sa prime jeunesse. Omar s'initiera à l'art de l'enluminure dans l'atelier familial à la Casbah d'Alger.

Faisons connaissance avec l'auteur



Fodéba Keita (1921 - 1969) est un écrivain, dramaturge et compositeur guinéen.


Né à Siguiri le 19 janvier 1921, il crée en 1948 un orchestre nommé « Sud Jazz ». Il suit des études de droit à Paris, puis retourne en Guinée où il fonde « Les ballets africains » en 1950. Simultanément, il publie un recueil de poèmes africains (1950) et un roman intitulé « Le maître d'école » (1952).

Figure 77: Representation of Celebrities in FFL 4


The fourth-year French language textbook refers to people from diverse social backgrounds as it devotes significant space for discussions about social issues including racism, child labour, and violence against women and children. There are several representations about racism, discrimination, and othering. The issue of racism is represented via three main reading texts adapted from novels. The representations aim to raise the learners' awareness about racism as a global issue, and the need to combat it. The aim of these representations is to get the learners to think about how negative racism can be via stories of racial discrimination. These representations target the development of values of human tolerance and understanding, and respect for people regardless of their origin or skin colour (Figure 78). There are also references to Martin Luther King and Nelson Mandela in relation to their actions against racism and their dedication for racial equality linking this to human international rights.

L'homme qui te ressemble

<p>J'ai frappé à ta porte J'ai frappé à ton cœur Pour avoir bon lit Pour avoir bon feu Pourquoi me repousser ? Ouvre-moi, mon frère... ! Pourquoi me demander Si je suis d'Afrique Si je suis d'Amérique Si je suis d'Asie Si je suis d'Europe ? Ouvre-moi, mon frère... ! Pourquoi me demander La longueur de mon nez L'épaisseur de ma bouche La couleur de ma peau Et le nom de mes Dieux ? Ouvre-moi, mon frère... ! Je ne suis pas un noir Je ne suis pas un rouge Je ne suis pas un jaune</p>	<p>Je ne suis pas un blanc Mais je ne suis qu'un homme. Ouvre-moi, mon frère... ! Ouvre-moi ta porte Ouvre-moi ton cœur Car je suis un homme L'homme de tous les temps L'homme de tous les cieux L'homme qui te ressemble !</p>
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*René Philombé, Petites gouttes de chant pour créer
l'homme, Éd. Semences africaines, Cameroun (1977)*



Martin Luther King lors d'un discours contre le racisme.

3. Quel est le message transmis par l'auteur ? Que nous enseigne-t-il ?

Important à dire

« L'homme qui te ressemble » est un poème qui nous enseigne la nécessité d'accepter et d'aimer d'autres individus quelles que soient leurs origines ou la couleur de leur peau. Comme l'auteur, tu montreras à tes camarades combien il est important de veiller au respect de ces valeurs.

Figure 78: Representation of racism in FFL 4

There is also a text about the discrimination and othering that Algerian immigrants suffer from in France via a text adapted from a novel written by a French novelist of Algerian origins Azouz Begag (see Figure 79). The text deals with the othering and discrimination of an immigrant from an Algerian origin in France. The author is known for his writings about the treatment of immigrants of Maghreb origins in France. The representation highlights the 'less attractive' aspects of immigration, and probably this aims to decrease the desire for immigration. Linking the representation to the Algerian society and the discourses about immigration, it can be said that the content aims to transmit a message to the learners- young adults- that the life of immigrants in France is not ideal. The Algerian government is concerned and making efforts to stop illegal immigration from Algeria to European countries, as the number of young Algerian people taking risky journeys towards Europe are raising and most of them end up losing their life at sea. Therefore, the inclusion of this text in a French language textbook can be seen as an attempt by the education system to combat this phenomenon.



Figure 79: Representation of discrimination against immigrants in FFL 4

The representation of women in the textbook carries contradictory discourses. Women are represented as influential and in leading positions (see Figure 80). For example, there is a representation highlighting the key role of women during the Algerian war for independence. There are multiple representations about violence against women in the textbook. For example, there is a representation of violence against women as a global pandemic. There is an aim to raise the learners' awareness about violence against women, and the need to act against it. Even though the emphasis in the representations is on raising awareness about this social issue, the representation

seems to carry dual contradictory discourses. It is empowering women and young girls (thinking of the learners), to understand their rights and this is promising, but it is also representing women in a vulnerable position (as incapable of defending and standing for themselves, they need help and protection). Moreover, the use of expressions such as “Je presente des arguments pour dire l’importance du role de la femme dans la societe” gives a feeling that there is a need for women to justify their vital role in society? Why do not we question the role of men in society? Why do we expect arguments from women? This kind of statements sounds misleading and serving the other side of the argument as it indicates that there is a need for women to justify their existence. Although the aim of raising awareness about violence against women provides a ground for education about gender equality, the examples provided do not seem to be chosen properly. The use of examples such as “son mari la gronde et l’humilie en public” (her husband scolds and humiliates her in public), “son mari la gifle devant ses enfants car le repas n’est pas assez chaud” (her husband slaps her in front of her children because the meal is not hot enough) are promoting the gender stereotypes of women as inferior to men, and that the duties of cooking and preparing meals are associated to women. The textbook representations are also highlighting that violence against women is a phenomenon that women from various categories suffer from (different age groups and different social backgrounds), it is also represented as a pandemic related to the world, and not exclusive to

Algeria. There is no explicit discussion about people from different social classes in the textbook, but the coverage of content related to child labour highlights that children from poor backgrounds are at higher risk of getting to work at an early age. This social issue is represented in the textbook via texts adapted from UNICEF documents related to children rights. The right of children at hospital are also referred to, but no disabled person is represented in the textbook. There is one reference to a famous figure with disability through the representation of a historical and cultural monument in Algeria named after her “Dar Khdaouj El Amia.”

Mon avis en quelques lignes

Les femmes algériennes ont joué un grand rôle durant la révolution pour l'indépendance du pays. Défends cette thèse en donnant trois arguments. Utilise les connecteurs d'énumération.

Non à la violence !

Situation de départ
A l'occasion du 8 mars, ton professeur invite les élèves et leurs parents à un débat sur la violence faite aux femmes et aux enfants. Pour lutter contre ce phénomène, tes camarades et toi êtes désigné(e)s pour rapporter aux élèves des autres classes les interventions et les témoignages des participant(e)s.

Nous analysons une image

J'observe et je dis

- Le titre de cette affiche est...
- En m'aidant du dictionnaire, si besoin est, je choisis la bonne réponse.
Une pandémie signifie :
a. une maladie ; b. une épidémie importante ; c. une mode.
- D'après l'affiche, je dis quelles sont les différentes formes de violence à l'égard des femmes.
La différence entre violence physique et violence psychologique.
 - Son mari la gronde et l'humilie en public ;
 - son patron la dévalorise en présence de ses collègues ;
 - son mari la gifle devant ses enfants car le repas n'est pas assez chaud.

Je présente des arguments pour dire ...
l'importance du rôle de la femme dans la société...

Je dis pourquoi
Cette violence à l'égard des femmes doit impérativement cesser car...

Figure 80: Representation of women's issues in FFL 4

There is no reference to religious diversity in the textbook. Religion is mentioned several times across the textbook, and all representation are about Islam. There is a text representing Algeria as an Islamic country. There is also an aim to present Islamic religious values as the origin of modern values such as charity and solidarity (see Figure 81). The representations probably want to direct the learners to develop more knowledge of Islam and the Muslim culture and develop an understanding of Islamic religious and cultural values. There is also an attempt to represent Islam as an influential religion via a reference to a person converting to Islam “Le peintre Alphonse-Etienne Dinet, connu plus tard sous le nom de Nasreddine Dinet après sa conversion à L’islam, a consacré l’essentiel de son oeuvre a Bou Saada et à Laghouat, vu qu’il avait un amour sans fin pour cette region” page 53. (The painter Alphonse-Etienne Dinet, later known as Nasreddine Dinet after his conversion to Islam, devoted most of his work to Bou Saada and Laghouat, since he had an endless love for this region).

J'observe et j'analyse

Tlemcen, capitale de la culture islamique

La ministre algérienne de la Culture **est convaincue** que le choix qui a été porté sur Tlemcen par l'Organisation islamique pour l'éducation, les sciences et la culture (Isesco) afin de devenir la capitale de la culture islamique en 2011 fera de la ville de Sidi Boumediène l'ambassadrice de l'Algérie durant une année entière. [...] Elle a également déclaré : « **En ce qui me concerne, je suis sûre** que les musulmans du monde entier montreront que l'islam prône l'amour du prochain, la culture de l'esprit, la communication et non la violence. »

D'après, le quotidien « Liberté » du 28 septembre 2010

Mon avis en quelques lignes

Le verset coranique 199 de Sourate « El Aaraf » : « Pratique le pardon ; Ordonne le bien ; Écarte-toi des ignorants », montre combien l'Islam est une religion de tolérance. Pour appuyer ce verset, rédige un court paragraphe en donnant trois arguments que tu enrichiras par des exemples. Utilise un connecteur et une construction verbale pour défendre ton opinion.

Figure 81: Representation of Religion (Islam) in FFL 4


The textbook adopts an inclusive approach towards local and regional diversity in Algeria. The representations also offer factual information and descriptive presentation of several Algerian local and regional celebrations in sequence 3 of project 1 “Oui a la culture!” (Yes, for culture!). The sequence’s representations illustrate and document the local cultural and regional diversity across

the country. Culture is approached in the textbook sequence 3 as particular celebrations and events linked to customs and traditions of local social and cultural groups are covered. The emphasis is exclusively on local culture (s) as there are no references to any other culture in the sequence. This sequence about culture represents and explores cultural and social diversity in Algeria positively, as enriching experience and feature of the Algerian society (see Figure 82). The representations offer the learners an opportunity to learn about national regional customs and traditions and discover in which ways they are different (or alike). This will help the learners to understand and accept cultural diversity within their country and culture (s). This might also help them get rid of stereotyped positions by which they view culture as a homogenous body of facts or behaviours common across the country. Such representations will make the learners review their conceptions of celebrations and traditions and accept and value their local and regional cultural diversity. These representations take the pupils in a journey to different cities around Algeria to find out more about their customs and traditions, arts and crafts, celebrations and what they have to offer. This will help the pupils to develop an understanding and an idea for societal and cultural events and general process of lifestyles across the country and their local culture (s). Moreover, depicting diverse regional celebrations, and referring to multiple regional, cultural, linguistic, social, and ethnic groups within the same nation is both a way of acknowledging these local diversities, and promoting national unity. These representations aim to promote a positive attitude towards diversities within the country, and it features diverse Algerian social and cultural groups such as *M'zab*, *Kabyles*, and *Touaregs*. These representations of diversity sound promising as they aim to value diversity as an enriching feature of the country. This clearly breaks with the tradition that looks at diversities within the local contexts as a threat and divisive for national unity. Such discourse contributes to value regional local diversities and to affirm national identity and unit

Mon avis en quelques lignes

C'est le mawssim à Taghit qui célèbre la récolte de la datté. Cette tradition millénaire attire des touristes venus des quatre coins du monde pour admirer cette fête au rythme du bendir, du gombri et de chants en chœur. Tu rédiges un court texte dans lequel tu donneras ton point de vue sur l'utilité de cette manifestation en utilisant un lexique mélioratif.

Nous nous entraînons à lire



Je approfondis ma compréhension La fête du tapis à Ghardaia, Algérie.

J'observe et j'analyse

La ouaâda de Sidi Ahmed El Medjdoub

Célébrée durant le second week-end de chaque mois d'octobre, la ouaâda de Sidi Ahmed El Medjdoub se déroule dans la commune d'Asla (wilaya de Naâma) en l'honneur de ce saint homme qui est né dans la localité en 1490. L'immense fête est organisée pour rendre hommage à sa sagesse et à son « fiqh ». Mais aussi pour préserver et perpétuer les traditions et les coutumes issues des préceptes de l'Islam.

Hospitalité bédouine oblige, les « Medjadba » reçoivent chaleureusement des dizaines de visiteurs. Pour preuve, ils leur assurent une restauration traditionnelle sous des « kheimas » accueillantes.

Dépliant de l'Office National du Tourisme (ONT)


J'observe et j'analyse

L'Algérie, une terre convoitée

Hippone, Buna, Annaba, des noms d'une ville synonymes de siècles d'histoire, de cultures et de civilisations, œuvres d'une humanité une, riche et diverse. Tout d'abord, l'unité que l'on retrouve dans le site et dans l'originalité de l'histoire de Annaba. Ensuite, la richesse de la ville qui s'exprime à travers sa faculté extraordinaire d'assimilation des apports extérieurs, tant matériels que spirituels. Enfin, la diversité symbolisée par son ouverture sur la méditerranée et sa relation avec l'Europe ainsi que sa frontière terrestre qui s'ouvre vers l'Orient musulman. Cette unité, cette richesse et cette diversité ont été accumulées à travers de longs siècles, de la préhistoire à nos jours.

D'après Saïd Duhmani, Annaba, Ministère de l'Information (1973)

Nous analysons une image



- Ten Hinnan - de Hocine Ziani

A la découverte de l'Algérie

L'Algérie est un pays à découvrir non pas parce qu'il est le plus grand d'Afrique de par sa superficie, mais surtout parce que ses paysages sont aussi beaux que divers :

- la bande côtière est faite de plaines fertiles, de vallées et d'une succession de monts qui sont recouverts de neige en hiver, notamment en Kabylie.
- les hauts plateaux et l'Atlas saharien sont des régions semi-arides qui courent depuis la frontière marocaine jusqu'au nord-est de l'Algérie et dont les immenses étendues sont propices à la culture céréalière et à l'élevage.
- les oasis qui marquent le seuil du Sahara sont Biskra, Boussaâda, Laghouat, ou encore Ghardaia située dans la vallée du M'zab et classée au patrimoine de l'Unesco pour son architecture arabe médiévale. Plus au Sud, le massif du Hoggar et le Tassili des Ajer. Ce dernier figure au patrimoine mondial de l'humanité grâce à ses peintures rupestres.

Pour toutes ces raisons, visiter l'Algérie c'est la promesse d'un enchantement perpétuel.

D'après « Algérie, beauté et diversité », ministère du Tourisme et de l'Artisanat (2019)

Figure 82: Representation of cultural diversity in Algeria in FFL 4

1.6. Citizenship Education Studies Reading

1.6.1. Representation of Citizenship in year 1 FFL Textbook

Discussions on citizenship education in the first-year French textbook are exclusively centred on the environment and becoming an eco-citizen. The textbook includes a chapter about environment and eco-citizenship (projet 3 : « Sous le slogan « Pour une vie meilleure », je réalise avec mes camarades un recueil de consignes pour se comporter en éco-citoyen ». (Under the slogan "For a better life", with my classmates, I produce a collection of instructions on how to behave as an eco-citizen). The textbook displays a strong commitment towards providing an environmental education. It promotes environmental awareness via representations about several environmental issues such as pollution, global warming, deforestation, ozone layer depletion, loss of biodiversity, water shortages, and climate change (see Figure 83). The representations highlight the major environmental problems, which are presented to learners via reading texts and illustrative visuals. The aim of these representations is to get the learners to develop a deep understanding of environmental issues. There is an aim to get the learners to understand how their actions can impact negatively on the environment. Environmental issues are part of debates around the world, and they are covered in the textbook from both a local and global perspective. The textbook users -young people- are growing up in a world full of environmental challenges, therefore, the environmental knowledge provided by the representations will help these future citizens comprehend the complexity of environmental issues. This is likely to get the pupils to feel concerned about the environment, and to understand the urgent need to protect the environment.

J'observe le texte
La couche d'ozone va-t-elle disparaître ? texte

La couche d'ozone se situe à plus de 16 000 mètres au-dessus de la surface terrestre. Dès 1979, des scientifiques **ont choisi** de l'observer en utilisant des satellites. L'un des chercheurs **a fini** par constater que la superficie de la couche avait diminué de 4 à 18 %.

Le Courrier International du 1/10/2003

Je comprends mon texte
Peux-tu m'expliquer la pollution de l'air ? texte

L'air que nous respirons est de plus en plus pollué. Quelle en est la raison ?
 On dit que l'air est pollué quand il est modifié par des éléments qui sont nuisibles à notre santé et à notre environnement. Ce sont des gaz, souvent invisibles, qui polluent l'air. Mais les polluants atmosphériques peuvent être d'origine naturelle (la fumée des volcans, certaines plantes, la foudre...). Malheureusement, ils sont dus pour la plupart aux activités humaines :

- transports,
- industrie,
- chauffage et climatisation,
- agriculture avec l'utilisation d'engrais, de pesticides, sans oublier les émissions animales,
- incinération des déchets,
- utilisation de produits d'entretien, de différentes colles,
- meubles en bois aggloméré...

La conséquence de cette pollution est la multiplication des maladies respiratoires et le changement du climat.

Clive Gifford
« Le grand livre qui explique tout » 2013




Figure 83: Representation of environment issues in FFL 1

The textbook promotes an eco-citizenship culture by presenting an eco-friendly lifestyle. For example, there is a representation providing a list of good actions to become an eco-citizen (see Figure 84). This representation and many others across the textbook encourage the learners to grow into environmentally aware responsible citizens. Education for environmental citizenship targets behavioural change, therefore, the textbook presents a model of a young citizen who is equipped and willing to behave pro-environmentally. There are many instances that invite the learners to take practical actions to raise awareness about global issues and the need for action. The textbook also encourages the learners to participate in problem solving by taking simple actions that young learners can perform to make a positive change for the environment and the community. This will get them to think about how they can contribute to protecting the environment and to take an active role as young citizens. The actions presented in the textbook include avoiding use of disposable goods (plastic bags and plastic bottles), and recycling programmes (reduce waste).

Hence, the protection of the environment is presented as the responsibility of every citizen as the textbook provides knowledge about environment and invites the learners to translate it into effective actions for a better environment. This will empower the young learners to assume active roles and get involved in the problem-solving process.

Je comprends mon texte

Les bons réflexes pour devenir un éco-citoyen

texte

Pour réaliser des économies et éviter le gaspillage, voici une liste de réflexes à avoir dans la vie de tous les jours :

- couper les veilles de la télévision, de l'ordinateur et de tous les appareils électriques après utilisation ;
- débrancher le chargeur de batterie une fois le téléphone portable rechargé ;
- éteindre les lumières d'une chambre, d'une classe, des couloirs et des toilettes quand il n'y a personne ;
- ne pas laisser couler l'eau inutilement pendant le lavage de la vaisselle, le rasage ou encore le brossage des dents ;
- prendre une douche rapide plutôt qu'un bain ;
- boire de l'eau du robinet et non pas de l'eau minérale ;
- éviter d'acheter son goûter, le préparer à la maison ;
- pousser les proches et amis à agir pour un meilleur environnement.

D'après « Des gestes pour la nature »
bienchezsoi.net

Je vérifie ma compréhension du texte

1. À qui s'adresse l'auteur de cette liste de consignes ?
2. À quoi sert-elle ?
3. Que faut-il faire pour devenir un éco-citoyen ?

Je retiens

Pour éviter le gaspillage et réaliser des économies, il est facile de s'habituer à avoir des gestes simples. Ces gestes deviendront à la longue des réflexes qui feront de toi un éco-citoyen.

ACTIVITÉ 1

L'écocitoyenneté dans mon quartier

Faisant partie de l'association « **Alger la Blanche** », tes camarades et toi devez sensibiliser votre entourage à la propreté des quartiers. Rédigez 4 ou 5 consignes en vue d'inciter vos voisins à se comporter en éco-citoyens.

Figure 84: Representation of eco-citizenship in FFL 1

In addition to simple individual actions, the textbook also presents collective actions and long-term solutions for environmental issues (see Figure 85). This includes a transition towards sustainability, green energies, and the use of renewable energies that are environmentally friendly. The textbook encourages the learners to use clean energies and adapt an eco-citizen behaviour. Therefore, the environmental education targeted by the textbooks' representations aim to raise a society that is environmentally aware by educating the Algerian young generations to become committed and responsible eco-citizens for an ecological community. The textbook approached citizenship education through environmental issues highlighting both local and global perspectives. The French textbooks opted to cover the less controversial aspects of citizenship education (environmental awareness) as there are no discussions about politics or democratic citizenship values in the textbook.

The figure consists of three vertically stacked educational cards with a light pink background and a decorative border. Each card has a small green circular icon with a leaf-like symbol in the top left corner and a red rectangular box with the word 'texte' in white in the top right corner.

Card 1: Les énergies vertes
 Dans un entretien, M^{me} Benhamou, professeur-chercheur à l'Université de Boumerdès, a déclaré :
Ne suivons pas aveuglément les défenseurs de l'énergie solaire. Les autres énergies vertes peuvent se révéler plus efficaces et même plus rentables.
Intéressons-nous à l'énergie éolienne et à la biomasse. Cette dernière a l'avantage de traiter les déchets et de produire de l'électricité et autres biocombustibles.
 « Pour la promotion des énergies renouvelables en Algérie »
 dzentreprise.net

Card 2: Je comprends mon texte
Pourquoi devrions-nous utiliser des énergies renouvelables ?
 Pour ne plus dépendre des carburants fossiles tels que le pétrole, le gaz et le charbon qui, en plus d'être très polluants, vont s'épuiser rapidement, il faut :
 - investir dans l'énergie solaire, technique qui consiste à utiliser l'énergie du rayonnement solaire ;
 - installer des fermes éoliennes qu'on appelle aussi parc éolien ou centrale éolienne. Cela consiste à regrouper sur un site un grand nombre d'éoliennes. Le site doit impérativement se situer dans un lieu où les vents soufflent fortement et régulièrement ;
 - développer la biomasse en utilisant les matières animales ou végétales brûlées pour produire de la chaleur.
 Pour satisfaire la demande croissante en énergie de la population mondiale, le développement des énergies renouvelables devient incontournable.
 Rappelons que ces énergies sont inépuisables et moins dangereuses pour l'homme et l'environnement.
 D'après *Les progrès de la science*, Éd. LLC, (2007)

Card 3: L'Algérie et le développement des énergies propres
 En 2011, dans le cadre de la politique énergétique du pays, le gouvernement algérien a adopté un programme de développement des énergies propres. Ce programme a connu une mise à jour en 2015.
 Dans sa déclaration, le Ministre a insisté sur l'importance à accorder à ce défi :
 - **Poursuivons** notre politique d'installation de fermes éoliennes.
 - **Encourageons** nos entreprises à produire davantage de panneaux photovoltaïques (solaires).
 - **Ne revenons** pas en arrière, le pétrole et le gaz ne sont pas éternels.
 Portail algérien des énergies renouvelables
 portail.cder.dz/

Figure 85: Representation of environmental citizenship in FFL 1

1.6.2. Representation of Citizenship in year 4 FFL Textbook

The fourth-year French language textbook approaches citizenship education via representations of environmental issues, problems of social inequalities, and human rights. The textbook presents content about these three key problems of the world from both a local and global perspective, which is positioning the learners as citizens of their nation and as global citizens. In the French textbooks the concept of citizenship transcends the nation by emphasising key problems of the world global citizenship participate to solve global issues mainly related to protecting the environment.

The fourth-year French language textbook adopts a similar approach to the first-year French textbook in relation to environmental education. There is a textbook chapter devoted exclusively for the topic of environment (Projet 3 : Des affiches et des podcasts en faveur de la protection de l'environnement). The environmental issues represented include animal extinction, loss of biodiversity, desertification, water shortages, pollution, and deforestation (see figure 86).

J'observe et j'analyse

Sauvegardons la biodiversité

Certains des denrées alimentaires dont nous sommes très friands comme les fraises, les pommes, les myrtilles, les cerises, les amandes, le cacao et le café continueront à orner les étals de nos marchés à condition que nous respectons la biodiversité. En effet, si certaines activités humaines telles que les changements d'emploi des terres, les pratiques agricoles intensives ou l'utilisation de pesticides ne cessaient pas, l'abeille **disparaîtrait** de la planète terre. Tous ces facteurs ainsi que la pollution, les maladies et les changements climatiques menacent son habitat, sa santé et son développement.

D'après Organisation des Nations Unies Infos du 20 mai 2018, news.un.org

J'observe et j'analyse

Espèces animales en danger

Le rapport Planète vivante Canada récemment dévoilé par le Fonds mondial pour la nature lance un signal d'alarme. Il révèle que différentes espèces animales ont subi un déclin moyen de 83 % depuis 1970. Ensemble (individus, communautés, industries, gouvernements...), nous devons collaborer pour corriger cela.

Impliquez-vous en surveillant la qualité de l'eau et des espèces aquatiques, de la restauration des habitats et même la protection des sites de nidification et de reproduction des tortues, poissons, oiseaux, papillons et abeilles.


*D'après World Wide Fondation Canada du 18 septembre 2017
blog.wwf.ca*

Mon avis en quelques lignes

Après avoir lu avec tes camarades les recommandations faites par la World Wide Fondation du Canada, vous décidez d'entreprendre des actions afin de protéger la faune et la flore de ta région. Pour cela, vous présenterez vos arguments et votre plan d'action dans un enregistrement sonore que vous remettrez au représentant de votre commune.

Figure 86: Representation of Environmental challenges in FFL 4

The textbook also presents some long-term solutions for these environmental challenges and invite learners to participate in protecting the environment. This includes reducing waste production, start recycling, volunteering to clean beaches, protecting animal endangered species. The textbook presents knowledge of environmental issues, and then invites learners to understand and develop appropriate attitudes and behaviours for tackling the issues. For example, there is a short reading passage defining and explaining eco-citizenship (see Figure 87). There are many instances that require the learners to join campaigns for raising awareness about environmental issues and to participate in volunteering actions (see Figure 88). Moreover, the protection of the environment is represented as a responsibility of every citizen highlighting both individual and collective responsibilities.



Séquence 2 Nous créons une affiche pour lutter contre le gaspillage et les dégradations.

Agissons en écoresponsables !

Situation de départ
Après avoir été témoin de comportements inacceptables dans ton collège (robinets ouverts, lumières allumées en plein jour, ...), tes camarades et toi créez une affiche. Vous la placerez dans le hall d'entrée pour inciter les élèves à se conduire en personnes responsables.

J'observe et j'analyse

L'écocitoyenneté
Le mot écocitoyenneté est composé de l'abréviation de « éco » pour écologie et du mot citoyenneté. L'éco-citoyen a conscience d'appartenir à un territoire qui garantit son existence, ce qui implique pour lui des droits et des devoirs par rapport à l'environnement. Par exemple : le droit de jouir d'un environnement sain et le devoir de ne pas le polluer en le conservant tel qu'il a toujours été.
D'après protegeonslaterre.com/ecocitoyennete/

Figure 87: Representation of eco-citizenship in FFL 4

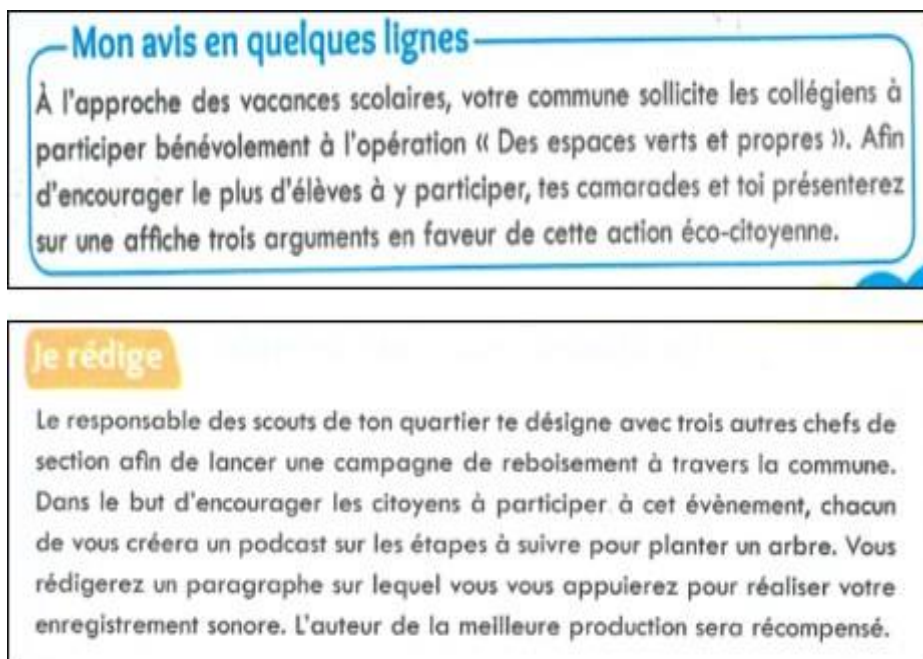


Figure 88: Representation of volunteering actions in FFL 4

The fourth-year French language textbook devotes a significant space for discussions about living together in peace and human right issues, namely racism, violence against women, and child labour. There is a textbook chapter that is dedicated to cover content about human rights and peaceful coexistence (Project 2: A leaflet in favour of living together in peace). Discussions about racism in the textbook are introduced to the learners via three main reading texts adapted from novels presenting situations of racial discrimination towards people of colour (see Figure 89). The learners are invited to think and reflect about how bad discrimination is, and then to write a short passage about this negative feeling to convince their friends of the importance of accepting and respecting others regardless of their backgrounds. Furthermore, there are several statements across the textbook chapter highlighting the negative effects of racial discrimination on people and society in general. The representations give the young people knowledge and skills to understand and challenge racism and all forms of discrimination. Therefore, the citizenship education provided in the textbook is used as a vehicle for anti-racist change by active social involvement.

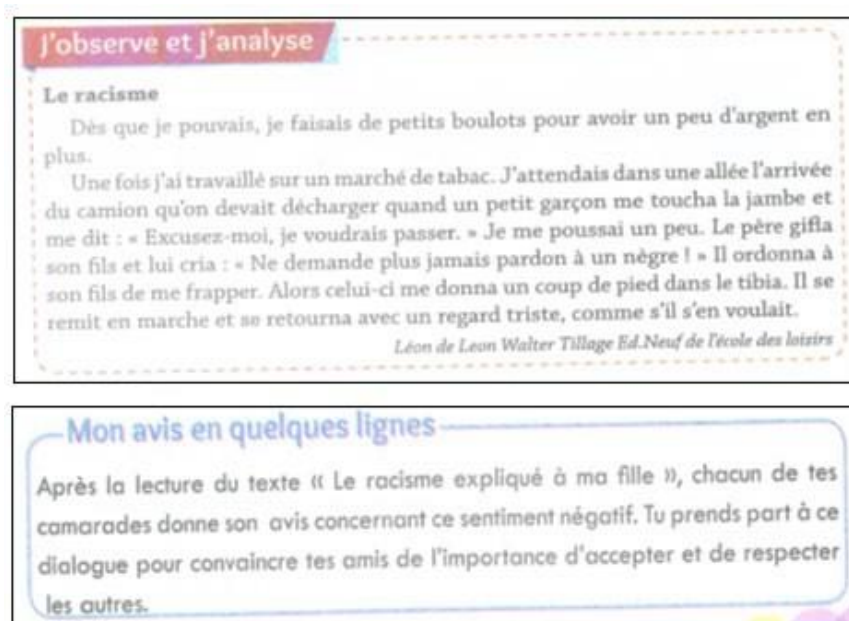


Figure 89: Representation of Racism in FFL 4

The textbook representations also draw on human rights to address issues of inequality. Most of the texts and visuals presented in the chapter are adapted from documents of the United Nations. There are several representations about the rights of women and children with references to the universal declaration of human rights. The issue of violence against women is represented as a violation of the basic human rights, and the aim is to promote equality between men and women. These representations are a form of social justice-oriented citizenship which both seeks to empower victims of discrimination, and to raise awareness about the role of the responsible citizen in questioning and denying all forms of social exclusions. This kind of content is set to get the young learners to show concern of the dignity of others, and to support rights and freedoms of all individuals. The textbook representations seem to invite young people to deepen their knowledge about societal issues and challenges. This is probably to get the learners to feel concerned, involved, and urged to participate and act by discussing, questioning, challenging, and engaging with the content. It presents the learners as responsible to speak out against injustice. There are representations of statements of famous civil rights activists (Martin Luther King, Nelson Mandela, and Mahatma Gandhi), which encourage the learners to understand that all human beings are equal, and they are entitled to have equal rights, dignity, respect, and freedom.

There are multiple representations providing knowledge about the right of children including right for schooling and receiving medical treatment (see Figure 90). There are also representations of instances of children rights violations such as violence against children and child labour. The young

learners are also required to produce a written work presenting their understanding of the fundamental rights of children. This will equip the learners and enable them to better understand their rights and protect them from unfair treatments. Human rights education is a key element in citizenship education.

J'observe et j'analyse

Stop à la violence envers les enfants !

Sous le thème principal « Rendre visible l'invisible », le Fonds des Nations Unies pour l'Enfance en Algérie a lancé avec ses partenaires l'initiative # END Violence, mettre fin à la violence envers les enfants. [...] Comme le font d'autres pays, des experts nationaux ont été réunis pour débattre de la question de la violence qui, n'étant pas un phénomène généralisé, existe pourtant en Algérie au sein de la famille, de l'école et dans les quartiers.

D'après l'UNICEF, Algérie # END Violence

Activité 1

Je lis le texte puis je réponds aux questions suivantes :

1. Quelle information nous donne le titre de ce document ?
2. Choisis la bonne réponse.
Le mot « Charte » signifie : **a.** Notice d'information ; **b.** Consignes ; **c.** Ensemble de lois.
3. Enrichis cette charte avec trois propositions personnelles.

Les droits des enfants hospitalisés

- L'admission à l'hôpital d'un enfant est un droit.
- Un enfant hospitalisé a le droit d'avoir ses parents ou leur substitut auprès de lui jour et nuit, quel que soit son âge ou son état.
- Les enfants et leurs parents ont le droit de recevoir une information sur la maladie et les soins afin de participer aux décisions les concernant.
- L'équipe soignante doit être organisée de façon à assurer une continuité dans les soins donnés à chaque enfant.

Charte européenne de l'enfant hospitalisé (UNESCO)

Activité 2

Réalise puis complète les deux inventaires à partir des propositions suivantes : voter ; suivre des études ; travailler ; les soins ; s'exprimer librement ; avoir un salaire égal à celui des hommes.

les droits de l'enfant	les droits de la femme
-	-
-	-
- ...	- ...
- ...	- ...

Activité 3

Avec l'aide de l'ONU et de l'Unicef, l'association algérienne NADA a mis en place une cellule d'écoute qui a pour but de venir en aide aux enfants victimes d'agressions et d'abus de toutes sortes. D'après toi, quels seraient le genre d'appels reçus par l'association ?

- Allô, ...
- Allô, ...
- Allô, ...

Figure 90: Representation of Children's rights in FFL 4

The textbook also promotes universal values of tolerance and celebrating diversity. For example, there is a reading text about the international day of living together in peace. The text refers to the need for tolerance, inclusion, understanding, accepting differences, and valuing diversity to build a world of peace, solidarity, and harmony. For example, there is a representation about the sub-Saharan refugees in Algeria, which is presented as an instance of international solidarity. There is also a representation about Islam as a religion of peace that promotes values of tolerance. The textbook has a strong commitment to discuss about issues of inequalities through an open discussion about race, social justice, and social exclusions, which are serious violations of human rights. The representations encourage active participation and engagement to solve social issues. The theme of racism was covered from a global citizenship perspective as the representations are looking at racism as a global issue that needs to be dealt with. These discourses are linked to the role of education in promoting social cohesion, and the values of human rights, dignity, and equality. There is no attempt to discuss the political aspects of citizenship education, and there is no discussion about political matters.

1.7. Transnational Studies Reading

1.7.1. Representation of Transnational Relations in year 1 FFL Textbook

The first-year French language textbook represents transnational relations via representations of transnational organisations, and transnational flow of ideas, discourses, and practices.

The textbook includes several representations of the World Health Organisation (WHO), which is considered as a transnational organisation. For example, there is a reading text presenting some of the activities of WHO, and the learners are required to search for information about WHO and their activities worldwide. The textbook has a chapter on hygiene and health, and most of the content was covered from the perspective of WHO. The first textbook chapter highly promotes the discourses of WHO as there are multiple texts adapted from official WHO documents about health, healthy eating, physical activity, healthy lifestyle, and hygiene (see Figure 91). Given the fact that WHO is responsible for International public health, the learners are being exposed to content and discourses that are widespread globally. This can be seen in relation to global citizenship education, as it positions the learners as part of the world community.

« Pour votre santé, bougez ! »

texte

Pourquoi l'Organisation Mondiale de la Santé (OMS) propose-t-elle aux États membres de marquer la Journée mondiale de l'exercice physique le 10 mai de chaque année ?

En encourageant l'organisation de marches, de courses de vélo, d'activités sportives de loisir et d'aménagement de parcs et d'espaces publics, l'OMS veut pousser les gens à se dépenser physiquement. Comme le déclare le D^r Pekka Puska, directeur à l'OMS : la Journée mondiale qui a pour thème « Pour votre santé, bougez ! » insiste sur les bienfaits de l'exercice physique pour la santé et le bien-être dans le monde entier. L'objectif consiste à associer la prévention des principales maladies chroniques, la promotion de la santé et le développement social.

Pour tout être humain, l'exercice physique est un puissant moyen de prévention des maladies graves.

Organisation Mondiale de la Santé
Activités physiques et santé




3 Je complète le texte à partir des mots suivants :
obésité, conséquences, maladies du cœur, perte de lucidité, malnutrition.

L'Organisation Mondiale de la Santé classe l'... dans la catégorie des maladies chroniques et alerte sur ses ... Elle provoquerait différentes maladies physiques et psychologiques.

Les maladies physiques sont multiples : ..., diabète, cancers, cholestérol, problèmes respiratoires, maladie des os.

Les maladies psychiques sont : ..., dépression et troubles mentaux.

Toutes les maladies citées sont la conséquence de la ... ou de la «malbouffe».

« Alimentation et santé »
Organisation Mondiale de la Santé (2012)

Figure 91: Representation of United Nations in FFL 1

The textbook includes references to transnational flow of ideas, discourses, and practices. For example, there is a reading text about obesity which is linked to poor eating habits in the local context Algeria, but the drawings accompanying the text seem to present fast food which is perceived as a global feature of modern eating habits (see figure 61). The text states that the main cause of obesity is the change of the lifestyle of Algerians through statements such “la cause principale de l'évolution du surpoids et de l'obésité dans notre pays est le changement de mode de vie des Algériens” “the main cause of the rise of overweight and obesity in our country is the change of the lifestyle of Algerians” (FFL 1 Textbook, page 40, my translation). This can be seen as a reference to the impact of globalisation on people's daily life in the contemporary world.

There are representations of several world days in the textbook including world hand hygiene day,

world food day, and world climate day (see Figure 92). This will give the young learners a sense of belonging to a common humanity and sharing similar universal values with people from all over the world. Similarly, the representation of the football world cup also can be seen as a transnational practice as it connects countries from all parts of the world.

J'observe le texte
La Journée Mondiale de l'Hygiène des Mains texte

La Journée Mondiale de l'Hygiène des Mains est célébrée le 5 mai de chaque année par l'Organisation Mondiale de la Santé. L'Algérie veille à l'amélioration de l'hygiène des mains dans les centres hospitaliers dans le but de diminuer les infections. En effet, ces infections constituent un problème majeur pour la sécurité des patients.

D'après l'Instruction N°12 du 10.04.2016
« Ministère de la santé »

ACTIVITÉ 2

Un climat meilleur

Pour la **Journée Mondiale du Climat**, ton établissement charge l'ensemble de ta classe de réaliser un projet intitulé « **Tous pour la nature** ». Chacune des expressions suivantes renvoie à un problème de notre planète. Trouve le nom du problème et emploie-le dans une phrase personnelle.

- Le manque de pluie dans certaines régions :
- Les fumées d'usines dans les villes :
- Les neiges transformées en eau :
- Les pluies qui brûlent les arbres et les végétaux :

Projet 1

« Afin de célébrer les journées mondiales de la propreté et de l'alimentation qui se déroulent le 15 et le 16 octobre de chaque année, mes camarades et moi élaborerons une brochure pour expliquer comment vivre sainement. »

Figure 92: Representation of International days in FFL 1

1.7.2. Representation of Transnational relations in year 4 FFL Textbook

The fourth-year French language textbook represents links between countries via discourses of the United Nations, International solidarity, and diplomatic relationship between countries.

The textbook presents connections between countries for common universal goals. For example, there is a reading text about the International Day of Living Together in Peace (see Figure 93). It presents the willingness and efforts of countries to work toward world peace via promoting universal values of tolerance, inclusion, and solidarity. The discussions of global issues such as

racism, gender inequality, and child labour are also part of the international debate and cooperation between countries for a better world. The use of documents of the United Nations (UN) to present these social issues of the contemporary world aim to highlight the worldliness of the issues and the need for international cooperation (see Figure 94). Moreover, the representations indicate that Algeria is a member of the United Nations. Hence, the textbook is strongly promoting the discourses of the United Nations, and its agenda for international peace and human rights.

PROJET 2 : ÉLABORER UN DÉPLIANT EN FAVEUR DU « VIVRE ENSEMBLE EN PAIX »

À l'initiative de l'Algérie, l'Assemblée générale des Nations Unies a adopté le 08 décembre 2017, la résolution 72/130 proclamant le 16 mai Journée internationale du vivre-ensemble en paix. À cette occasion, un timbre-poste a été émis en Algérie. Pour célébrer cet événement, tes camarades et toi êtes désignés pour rendre compte des débats organisés dans vos quartiers et dans vos classes en faveur de la paix, de la tolérance, de la compréhension et de la solidarité que vous présenterez dans un dépliant.

Qu'est-ce que c'est ?
À pli simple, en accordéon ou roulé, le dépliant est un support de communication, écrit et imprimé sur papier. C'est un document de plusieurs pages mais à la différence des brochures, il n'est pas relié. Il peut être à 2 ou 3 volets.

Séquence 1 **Nous argumentons dans le dialogue.**

Vivons en harmonie !

Situation de départ
Afin de sensibiliser les jeunes collégiens à l'importance de la tolérance, ton établissement organise une journée « portes ouvertes ».
À cette occasion, tes camarades et toi présentez aux élèves d'autres collèges des saynètes en faveur de ces valeurs universelles.

Figure 93: Representation of peaceful co-existence in FFL




Figure 94: Representation of international efforts for peace in FFL 4

The textbook includes a representation of transnational mobility and international human solidarity. There is a representation of solidarity with sub-Saharan refugees in Algeria (see Figure 95). This is an instance of forced transnational mobility as the refugees are travelling to another country fearing for their lives. The representation probably aims to get the learners to develop attitudes of empathy and solidarity with people in war times and conflict situations. Moreover, it can be seen as an indication of Algeria's international relations in terms of the Algerian government's support for the right of the sub-Saharan people for freedom.

Avant l'écoute

Je dis ce que signifie le mot « solidarité ».

Je lis les questions avant d'écouter le document sonore.



Première écoute

- De quelle origine sont les réfugiés accueillis ?
- Quel est le chiffre avancé ? Est-il important ?
- Comment appelle-t-on les opérations visant à accueillir des étrangers en situation difficile ?
- Quel est l'organisme évoqué dans ce document sonore ?
- À ton avis, quel est son rôle ?
- Cet organisme intervient dans différentes situations ? Dis lesquelles.

Deuxième écoute

- D'après les témoignages recueillis, ces étrangers sont-ils bien reçus ?
- Une représentante officielle est au micro de la journaliste, qui est-elle ?
- Quelle déclaration fait-elle à propos de ces réfugiés ?
- Quelles sont les valeurs sur lesquelles elle insiste tant ?
- La responsable parle d'une fête religieuse. Laquelle ?
- Différentes raisons poussent les gens à fuir leur pays. Dis lesquelles.

Dernière écoute

J'écoute une dernière fois et je complète le paragraphe avec : *africains, humanitaire, réfugiés, islam, Ouled el Kerma, sympathie, valeurs.*

Le croissant rouge algérien a organisé hier à Alger une opération... en faveur de ressortissants... dans la localité de... . Cette aide représente l'attachement de l'Algérie à ses... et à sa... envers les... . Ces valeurs sont inspirées des principes de l'...

Exprime mon point de vue

D'après moi, l'Algérie doit accueillir les réfugiés subsahariens pour les raisons suivantes : ...

Figure 95: Representation of sub-Saharan refugees in FFL 4

The textbook includes a representation highlighting the relations between Algeria and South Africa via a reading text about Nelson Mandela (see Figure 96). The text provides information about Mandela's trip to Algeria in 1962 to receive military training. Both Algerian and South African ambassadors are talking about Mandela's stay in Algeria, and the text highlights good diplomatic relationships between the two countries. This representation draws a positive image of the country of learning, Algeria, as the South African ambassador is acknowledging the support of Algeria for Mandela. Therefore, it can be said that the representation presents Algeria as an active participant in international matters.

L'Algérie a été une source d'inspiration au plan diplomatique pour Mandela dans sa lutte contre la politique raciste et discriminatoire pratiquée par le régime de l'apartheid. Il faut savoir qu'il **s'était rendu secrètement en Algérie en 1962 pour recevoir une formation militaire. Les révolutionnaires algériens l'avaient convaincu alors de la nécessité d'avoir une diplomatie active pour que la voix de l'Afrique du sud résonne dans le monde**, a déclaré M. Noureddine Djoudi, officier de l'Armée de Libération Nationale et ancien ambassadeur de l'Algérie en Afrique du Sud lors de la célébration de la Journée internationale Nelson Mandela.

Durant la même cérémonie Monsieur Dennis Thokozani Dlomo, ambassadeur de l'Afrique du sud à Alger, a rappelé que la répression coloniale en Algérie et le système de l'apartheid étaient identiques. « **C'est pourquoi le passage de Mandela en Algérie était une étape importante dans la lutte anti-apartheid, a-t-il dit, précisant que « Mandela est venu en Algérie en tant que simple soldat. Il est revenu dans son pays, comme un leader », et de poursuivre « nous resterons éternellement reconnaissants à l'Algérie ».**

Figure 96: Representation of international relations in FFL 4

1.8. Conclusion

This chapter presented the analysis of the cultural representations of the French language textbooks through the lenses of the five analytical approaches suggested by Risager (2018). A comparative analysis of the French and English language textbooks approach to cultural representation will be provided in the next chapter along with the discussion of the main findings. It will also discuss the findings from policy documents and teachers' interviews.

Chapter 6 Comparative Findings and Discussion

6.1 Introduction

The previous two chapters provided an analysis of the cultural representations in the English and the French language textbooks, highlighting the key findings in each corpus. This chapter aims to present the findings of the comparative analysis, triangulated with data obtained from teachers' interviews and policy documents. Answers to the following four research questions will be provided:

RQ1: What representations of culture, society, and the world do the Algerian English and French school language textbooks portray?

RQ2: Do the English and French language textbooks have similar or different approaches to the representation of culture, society, and the world? How?

RQ3: How are the representations of culture, society, and the world defined and conceptualised in the foreign language policy documents?

RQ4: How do English and French language teachers perceive the representations of culture, society, and the world in the textbooks?

As a means of gaining a holistic picture and a deeper insight on how cultural representations are approached in Algerian foreign language education (textbooks, teachers, and policy documents), this chapter will be organised into six themes. Under each theme, a triangulation of the main findings will be presented and further discussed in relation to the previous studies in the literature. Each theme will take the structure of first presenting the key findings of the comparative analysis of the four textbooks, excerpts from eight policy documents and extracts from six teachers' interviews, followed by a discussion of the main findings. A brief conclusion will be provided at the end of the chapter.

6.2 Countries and Cultures: Banal Nationalism and Essentialism

This section presents a comparative analysis of the English and French language textbooks in terms of their approach to the representation of countries and cultures. The research findings show that both English and French language textbooks represent several countries from all over the world. The findings revealed that the type and depth of representation of countries differ significantly

across the textbooks of the two foreign languages. The representation of countries in the English textbooks is more elaborate in comparison with the French textbooks where most of the representations are brief. Moreover, countries are represented explicitly in the English textbooks to provide touristic information about countries and widen the learners' knowledge of countries. The representation of countries in the French textbooks are mostly brief and the focus of the representations is not on providing information about countries but on providing examples about different topics addressed in the textbooks. In the French language textbooks, countries are represented in relation to topics such as technology, health, and environment. The representation of countries in the English textbooks is more oriented towards tourism, national symbols, monuments, and arts. The English textbooks adopt a very touristic approach to the representation of countries as they are mainly represented as tourist destinations. Unlike the English language textbooks, the French textbooks do not have a touristic approach to the representation of countries as the representations are implicit and more oriented towards scientific topics. Therefore, the approach to the representation of countries and cultures in both English and French language textbooks is largely characterised by banal nationalism and cultural essentialism- though with a significantly varying level.

Most of the representations of countries in the first-year English textbook provide basic cultural information related to countries such as flag, currency, national dish, and celebration days. The cultural references provided about these countries are aspects that fall under the category of "banal nationalism." Moreover, the political sense of the nation is preferred as the emphasis is on national symbols and markers of national identity of countries. The textbook provides simplistic cultural comparisons exposing learners to what is to be perceived as 'different' cultures (national cultures). In the fourth-year English textbook, the tourist perspective is prevailing in terms of the representation of countries with an emphasis on landmarks and places of cultural and historical significance, arts and literature, and celebrities. Travel is represented as a means of knowledge construction, and it is used in the textbook as a context for presenting cultural information related to countries. There is a focus on the representation of aspects of high culture (material and product culture) by looking at cultures of different countries. The conception of culture in the fourth-year English textbook is also essentialist to some extent as the emphasis is on national cultures. Furthermore, the countries are represented as isolated entities and the use of colourful maps presenting geographical borders between countries is an indication of an orientation to national-state perspective of representing countries.

Unlike the English language textbooks, the first-year French textbook does not have a focus on representing countries. The textbook opts to represent the least controversial socio-cultural

aspects and largely evaded representation of cultural aspects. The first-year French textbook portrays some of the world leading countries in terms of technology, environment, and health. There is one representation that falls in the stereotypical trap, as it can be seen as promoting the stereotype of unhealthy eating habits of American people. The cultural representations of the fourth-year French language textbook are heavily based on the Algerian socio-cultural context. There are few references to several countries, but they rarely emphasize cultural aspects. The notion of culture is also perceived as closely related to a country, for example, travel to a foreign country is represented as being exposed to a different culture. The textbook also includes few representations to countries that can be seen as stereotypical such as the reference to 'football hooliganism' and football violence which represents and promotes a stereotypical image of British and Egyptian football fans.

In terms of the representation of target language countries (countries that are traditionally associated with the English and French languages), the English and French language textbooks have different approaches. The EFL textbooks have a strong emphasis on representing English speaking countries with a particular emphasis on representing Great Britain in both English textbooks, but it is worth noting that the first-year English textbook has a strong focus on this matter. There are several representations about Great Britain in year one textbook while other foreign countries were represented by one or two representations. The representations of Great Britain are varied relating to different socio-cultural themes and they are rather broad in comparison with how other countries were portrayed in the same textbook. The most powerful target language countries also described as 'inner circle' countries are clearly favoured in terms of visibility in the first-year textbook. The fourth-year English language textbook includes representations of several Mediterranean countries in addition to English speaking countries. Unlike the EFL textbooks, the French language textbooks do not have any emphasis on representing French speaking countries. Few French speaking countries are mentioned in the textbooks, but the representations are extremely limited and mostly do not go beyond the mentioning of the name of the country. France is referred to several times across the textbook, but the representations are framed within the context of Algerian history in relation to the period of French colonialism. The analysis of the textbook revealed that both English and French language textbooks portray a negative image of France - though with a varying level- as it is exclusively represented as the ex-colonialist, but the fourth-year French textbook far exceeds the other textbook in this endeavour by emphasising war crimes (this will be further discussed in section 3). The analysis of the four language textbooks shows that both English and French language textbooks strongly favour representation of western European countries and cultures (as the conception of culture adopted in the textbooks is linked to

countries), and there is no attempt to represent Arab countries or countries from the Middle East (Few Asian and African countries are represented).

Algeria, the country of learning is represented in both English and French language textbooks. The representations are detailed and articulated in comparison to how other countries are represented. In both quantity and quality, the representation of Algeria was given more emphasis over other foreign countries, and all four language textbooks portray a positive image of the country of learning. The English language textbooks have a very touristic approach to the representation of Algeria. The fourth-year French language textbook follows the same touristic approach by presenting sites of historical and cultural significance, but the first-year French language textbook does not refer to any touristic attractions in Algeria. Moreover, the textbook analysis revealed that all four textbooks analysed in this project highlight cultural diversities in Algeria and represented these diversities in a positive way (this will be discussed in section 4). The research findings also show that both English and French language textbooks have a strong emphasis on national identity, patriotism, and love for the country (this will be discussed in section 2).

The findings obtained from the textbook analysis largely converge with the policy document guidelines. As the following extracts exemplify, the different policy documents emphasise the same objectives for teaching the two foreign languages. To develop on learners a sense of openness to the world, all the policy documents highlight the need for learners to know (*raise awareness about*) the existence of other countries and cultures but not to learn about cultural aspects in more depth. This explains the nation-state approach of representing countries in the English and French language textbooks. Learners are introduced to different existing cultures through a simplistic comparison between home and few foreign cultures (see textbook analysis chapters). In addition, the official documents extensively emphasise that the two languages should be taught as a communication means for accessing technology, science, academic research, economy plans and knowledge from other cultures and civilisations. This notion of a language as a communication means relates to the idea that foreign languages and their laden cultural aspects are seen as an end-product instead of a discourse of accessing the diverse cultural resources. This end-product relates mainly to the instrumental functions of learning a foreign language while the cultural aspects were neglected. Therefore, the policy documents suggest a discourse of nation-state approach to culture and an instrumental function to learning and teaching foreign languages.

“... allow the mastery of at least two foreign languages as a way of opening to the world and a means of accessing knowledge and exchanges with foreign cultures and civilisations” (The Law of Orientation Art, No. 04, 2008)

“Opening up and integrating into the global evolutionary movement, by promoting education with a scientific and technological orientation "included in the spiritual formation and the acquisition of knowledge and skills" by developing the teaching of foreign languages "in order for the Algerian student to be able to master (by the end of fundamental education) two foreign languages", and that by making our educational system keep pace with other educational systems”. (National Curriculum for Middle School, 2016, p. 2)

“The teaching/learning of foreign languages should enable Algerian students to have direct access to universal knowledge, to open up to other cultures. (...) Foreign languages are taught as a communication tool allowing direct access to universal thought by encouraging fruitful interactions with national languages and cultures. They contribute to intellectual, cultural and technical training and enables to raise the level of competitiveness in the economic world” - cf. General Program Repository.” (Teacher’s guidebook of French, 2019, p.6)

“Openness to the world: While being aware of their identity, the basis of their personality, the student is able to take an interest in knowing other civilisations, to perceive the similarities and differences between cultures to open up to the civilisations of the world and respecting otherness”. (French Middle School Curriculum, 2016, p.84)

“Openness to the world: He is keen on learning about others’ markers of identity” (English Middle School Curriculum, 2016, p. 91)

“On the level of openness to the world, the student should: be aware of the multiplicity of countries, civilisations and cultures across the world in addition to the civilisation and culture of his country”. (National Middle School Curriculum, 2016, p.12)

In terms of teachers' perspectives, the findings show that all the interviewed teachers conceptualise culture from a nation-state perspective. For example, Fatima said "Culture is about traditions, customs, food, clothes, celebrations. Culture is like a mirror that gives us an image of a particular country [..]" In addition, most of the teacher-participants limited the concept of culture to big C aspects such as food, traditions, and arts. For example, Karim claimed that "[..] Culture is related to traditions, habits, lifestyles of a given society." Similarly, Dihia quoted "[..] Culture is linked to the lifestyle of people living in the same area and sharing the same traditions [..]" Other teachers expand their definition to small c items such as beliefs, religion, and lifestyles shared by people from the same geographically bounded setting. For instance, Amine referred to culture as "[..] a way of life, customs, beliefs, religion of a particular country or group of people;" Nadia also conceptualised culture as "the core of the existence of a group of people. It embodies their customs, traditions, beliefs, lifestyle, history, religion...etc." Few teachers stressed the complexity of the term and its conceptualisation as Kahina stated "It is not easy to define culture as it is about all the traditions and beliefs of a particular country." Holliday (2011, p. 4) explains, "essentialism presents people's individual behaviour as entirely defined and constrained by the cultures in which they live so that the stereotype becomes the essence of who they are". In this study, all the teacher-participants seem to conceptualise culture with what cultural (*homogenous*) groups – or nations – have, share, and believe in rather than what they do (Baker, 2015; Canale, 2016; Holliday, 2011; Simin, 2018; Yuen, 2011), which may reflect teachers' traditional and essentialist view of culture. This echoes with the findings of previous research (Pena-dix, 2018; Sercu et al. 2005). For example, Pena-dix (2018) concludes Colombian English language teachers conceptualise culture as 'the whole' customised with geographical nations. This study adds that both French and English teachers share the same conceptualisation of culture though with a varying degree of complexity.

With this essentialist conceptualisation of culture, the teacher-participants seem to align with the same approach to culture adopted for the design of the school textbooks. As discussed at the beginning of this section, Algerian foreign language textbooks introduce learners to different countries and cultures through representations of essentialist and banal national cultures. Similar to Stranger-Johannessen's (2015) study which found a dominant reference to Uganda in the Ugandan locally published English language textbooks, all the four Algerian textbooks heavily represent Algerian cultures as a centre, though with varying degrees. This aligns with the national cultural approach adopted in the first-generation Algerian foreign language textbooks (Doudi, 2021; Zouaoui, 2019) which highlighted the extensive dominance of Algeria while simplistic and touristic viewpoints (mainly in English language textbooks) were adopted for the representation of other foreign countries. Both contemporary (or second-generation) Algerian English and French

language textbooks promote positive attitudes towards the 'self' through banal national cultures rather than constructing an 'intercultural citizenship' perspective. These textbooks published by a national Ministry of Education strengthen the paradox of "looking inwards to 'our own' group and looking outwards to 'other'" (Byram, 2020, p. 26).

Hilliard (2014), Gray (2010) and Shin et al. (2011) found that global English language textbooks often adopt a tourist viewpoint by positively representing (what is traditionally categorised as) foreign and target cultures from a viewpoint of a tourist excited to visit the countries. In this study, Algerian English language textbooks adopt a touristic viewpoint and an essentialist approach towards cultures and countries. This could be seen through the extensive reference to Algeria and a focus on transmitting touristic information about other cultures. The textbooks' approach to cultural representation is essentialist as it stresses the links between culture and the nation-state political conception of the country. Moreover, the nationalist orientation of the Algerian English language textbooks gives a central attention to Algeria with a dominant coverage of the local culture in the textbooks. These findings counter previous research conducted in the similar neighbouring North African contexts (Ait-Aissa and Said, 2015; Abid, 2019; Abid and Moalla; 2019; 2021) which reported that foreign cultures predominate the Tunisian EFL language textbooks.

However, the French language textbooks analysed in this study adopt a scientific and linguistic-oriented approach to the representation of other countries and cultures. Similar findings are also found in previous studies of French language textbook analysis conducted in different contexts (Arfa and Bedouhene, 2016; Lustyantje and Dewi, 2020). For example, Lustyantje and Dewi (2020) found that the global French language textbooks adopt with a high percentage a scientific perspective for the representation of culture and countries. Similarly, Arfa and Bedouhene (2016) highlight that the Algerian primary school French language textbooks use a scientific and linguistic oriented approach to cultural representation. What is different from other studies is that the fourth-year French language textbook adopted a stereotypical approach to represent few foreign countries. This could be seen in the references to 'football hooliganism' and football violence which represents and promotes a negative 'stereotypical' image of British and Egyptian football fans (see Chapter 4).

6.3 Patriotism and National Identity Construction through School Language Textbooks

The research findings show that both English and French language textbooks have a strong emphasis on national identity, patriotism, and love for the country. The first-year English language textbook has a patriotic approach to the representation of Algeria, with a strong emphasis on representation of Algerian national symbols and markers of national identity. The Algerian flag, for

example, is used as a background visual in several textbook pages. Furthermore, there are several short texts and poems that aim at inculcating patriotism and love for the country through discourses of homeland, belonging, and duty to serve and protect the country. The discussions though are relatively simple as there is no mention of the concept of national identity but rather homeland is used.

Unlike the EFL1 textbook, the discussions about national identity in the fourth-year English language textbook are introduced to the learners through the life experiences of famous nationalist figures that lived during the period of French colonisation of Algeria. There are several representations that aim to create a sense of togetherness and belonging to the same nation via shared national history (see section 3). For example, there are representations related to the identity crisis experienced by Algerians who attended French schools during the French colonialism of Algeria. The learners are invited to reflect about this issue of identity crisis and the French school assimilation-policy which aimed to alienate the young Algerians from their national Algerian identity and their local socio-cultural values. These kinds of representations are used in the textbook to raise the pupils' awareness of their national identity, and how important a national identity can be in an individual's life. Furthermore, the writers of the fourth-year English language textbooks were explicit in communicating their intentions about national identity construction through statements such as "raising awareness of the importance of memory in shaping the identity of a nation," and "raising awareness of the importance of safeguarding national identity" (EFL 4 Textbook, page 85).

The first-year French language textbook adopts a similar approach by using historical nationalist literary works to build a sense of nationalism and pride in national identity by evoking empathy and nationalist sentiments in the pupils. There are several representations that present the complex abstract notions of nation, national identity, and motherland for the learners. These historical representations serve to raise the pupils' awareness about the historical past of their country, and to forge a sense of national identity. The textbook representations aim to create a national pride and positive emotion of love for one's country and patriotism by shedding light on the culture of resistance to the oppression of the French colonial power. The textbook also promotes a patriotic nationalist discourse via patriotic poems expressing love for the country.

Like the FFL 1 textbook, the fourth-year French language textbook also used common shared history as a unifying element to raise the pupils' awareness about their national identity, national consciousness, and their sense of national belonging to Algeria. There are many representations that invite the pupils to think and reflect about the notion of homeland to get them to understand and affirm their Algerian national identity affiliation. Similarly, there are representations that aim

to get the pupils to develop patriotism for Algeria. For example, there is a patriotic song, in which the singer is expressing his unlimited and unconditional love for his country, Algeria.

All four language textbooks analysed in this research promote patriotism and national identity construction. Looking at the politics behind the emphasis on national identity in these Algerian foreign language school textbooks, it may be argued that past colonial history of the country is a major factor for adopting such philosophy in schooling. This can be explained by a post-colonial need to construct/ reconstruct identity because the Algerian local languages and cultures were denied for a long time (132 years of colonisation) for historical colonial reasons. Algeria, like many other countries with colonial history experienced a post-war identity crisis or a post-independence identity struggle to construct/ reconstruct national identity. The birth of the strong nationalism in Algeria is a reaction to several years of French colonial oppression. Moreover, the use of patriotic, historical, and nationalist representations in the school textbooks can be seen as contributing to the process of nation-building after the independence. The building of the new nation after independence started with the aim of restoring Algerian national identity, which was censored for many years, by eradicating everything that relates to France. The strong emphasis on national identity in these textbooks gives the impression that there is an excessive fear of the other as a threatening danger to one's national and even personal identity. Therefore, it can be said that the Algerian English and French language textbooks are used as vehicles to promote national identity and patriotism for Algeria.

The over-emphasis on the construction of national identity in the Algerian school language textbooks can be linked to the discourses promoted in the national policy documents, principally the law of orientation for national education. As the following extracts highlight, all the policy documents heavily emphasise the need to promote the core national values stated in the law of orientation. This end is a top-down policy that dictates the need to cement on learners the following '*core national*' values:

A sense of '*belonging*' to the Algerian nation.
 A '*profound*' attachment and '*consciousness*' to the national symbols, religious (*Islam*), linguistic (*Amazigh and Arab*), social and historical values.
 Develop a feeling of '*loyalty*' and '*proudness*' to their Algerian identity and local citizenships.
 Promoting on learners a sense of preserving their national '*unique,*' '*collective,*' '*unity*' and identity.

All the above principles mentioned in the policy documents align with the approach of extensively constructing national identity in the foreign language textbooks analysed in this study. This could

be seen through the recurrent use of the cultural and national homogeneity statements throughout the different policy documents. For example, the intention to develop on learners a ‘profound attachment to the unique and collective Algerian national identity, languages and Islam as a religion’ (Law of orientation, art 02,08, 2008). This statement is represented as a legitimate national cultural representation that should be disseminated for the learners through the discourses of the Algerian foreign language textbooks. Similarly, post/colonial-historical, and literary narratives were the two approaches adopted to construct a discourse of national unity and identity in the analysed Algerian foreign language textbooks. This goes in line with Dervin et al. (2015) statement that, “the narratives, facts, people, events, also rules, norms and behaviours represented in textbooks [published by National Ministries of Education] often reflect the values and ideologies promoted by the nation-state” (p. 2). That is, the analysed foreign language textbooks promote the discourse of national identity and unity as a response to the top-down policy. This policy legitimises the ideology of a one-language/one-nation, one culture, and one religion. Therefore, the policy documents emphasise the need to promote national unity in the foreign language education and goes in line with the textbook analysis findings.

“... to root in our children the feeling of belonging to the Algerian people; to raise them in the love of Algeria and the pride of belonging to it besides the attachment to national unity, territorial integrity and the representative symbols of the Nation...” (The Law of Orientation Art, No. 02, 2008)

“Consolidating the Algerian personality and consolidating the unity of the nation by promoting and preserving the values related to Islam, Arabic and Tamazight. Therefore, the student should be made aware of his “belonging to a shared and unique collective historical identity, which is officially sanctioned by the Algerian nationality,” and to consolidate his “national feeling”, and to develop his attachment and loyalty to Algeria, and national unity”. (National Middle School Curriculum, 2015, p. 3)

“REMINDER OF THE MAIN LINES OF THE OFFICIAL PROGRAM: The Orientation Law on National Education n°08-04 of January 23, 2008 defines the aims of education in the following terms: “The Algerian school aims to train a citizen endowed with indisputable national landmarks, deeply attached to the values of the Algerian people, capable of understanding the world around them, of adapting to it and of acting on it, and capable of opening up to universal civilisation” - Chapter I, art. 2.” (Teachers’ guidebook of French, 2019, p.6)

The core values contained in the coursebook are derived from the LAW OF ORIENTATION, 04-08 January 23rd, 2008.

National identity: The learner can use the markers of his identity when introducing himself to others: name, nationality, language, religion, flag, national currency ...

National conscience: He can speak about our school days, weekend, and national public holidays (historic, religious, etc). (Teachers' guidebook of English, 2016, p. 19)

Regarding teachers' perceptions, the findings indicate that all the teachers seem to agree on the nationalist approach to teaching socio-cultural content in the French and English language classrooms. They think that this nationalist approach enables them to reach three goals related to the formation of future Algerian citizens. The first goal is to foster on learners a sense of pride and protection to the nation. For instance, Kahina emphasised the importance of representing the national history in the textbook, stating "Of course, it is important to talk about national history and landmarks because learners need to be proud of being Algerians [..]" The second goal is to boost on learners a sense of belonging to Algeria. As Nadia quoted "[..] It is quite normal to find topics about Algerian history and symbols in the textbooks as they aim to teach learners to be proud of their national belonging and identity." Teachers also agreed on the national approach to history which serves the development of learners' national sentiments and feeling of love for Algeria. For example, Karim claimed that: "[..]it is important for the students to learn about their national symbols, landmarks, and outstanding figures. This will get the learners to love and protect their country [..]" In addition to these three goals, some teachers interpreted the need for nationalism in the foreign language teaching as a means to reduce the social issue of 'Harraga' (illegal migration) amongst the future Algerian citizens. Dihia for example, states that "[..] learning about Algerian national history will help the learners to develop a sense of nationalism and pride...I think this reinforcement of love for Algeria in the language textbooks can reduce the rate of Harraga in the future [..]" According to the interview quotes above, the teachers seem to have an interest on developing learners' national identity through the nationalist and patriotic discourses of the textbooks. They seem to prefer and emphasise using foreign language classrooms to reinforce on learners the sense of attachments to their nation. This could linguistically be noted on their choice of emphasis words such as 'of course,' 'it is important,' 'need to be so proud' of being Algerian. In addition, Dihia stated that the more the learners love living and belonging to the Algerian land, the less they get a sense of detachment from their nation and opt for illegal immigration 'harraga.' This end is a common social issue in Algeria (and other North African contexts), and it is mainly due to socio-economic factors (M'charek, 2020). This means that Algerian language teachers favour the nationalist and patriotic objectives to form mature citizens who prefer their lands from any other Western developed countries.

This finding goes in line with Rabehi's (2021) study of Algerian English textbook writers and teachers who perceived teaching English as "first and foremost a medium through which they can help

learners to construct and reinforce their national identity and boost in them a sense of pride and belonging” (p. 209). She further concludes that English, in addition to Arabic and French language teachers perceive foreign language teaching as “another medium that should be used to remind learners of who they are” (p. 211). Although including aspects and core values of national identity are important for learners’ sense of belonging (Efron, 2020; Foulds, 2013; Kim, 2009) the problem that may raise here is whether teachers are inclusive of other cultures in the classroom to prepare intercultural citizens (see section 6 in this chapter for more details).

The national identity is extensively represented in all four foreign language textbooks analysed in this study through discourses of patriotism and nationalism. These discourses are emphasised in the policy documents and reiterated by most of the interviewed French and English language teachers. Hence, it can be argued that Algerian foreign language education is spreading the state’s national narrative and disseminate the discourse of national unity, patriotism, and love to the country. Through these discourses, learners are shaped into Algerian national citizens that adopt a homogenous look at their homeland’s identity and citizenship without potential for changes. What is problematic in this finding is the unclear distinction between promoting patriotism and nationalism. As Ashwil and Huang (2009, p. 144) explain, while “patriotism does not exclude openness to and even embrace other cultures”, nationalism “emphasises mainly the core values of national identity”. The present study finding is consistent with previous studies in the literature highlighting that foreign language textbooks tend to promote nationalism and patriotism (e.g., Efron, 2020; Pavlenko, 2003; Pellegrini, 2021; Shimako, 2000; Wang, 2016). For example, in his study on cultural representation in Moroccan Arabic textbooks, teachers practices and beliefs, Pellegrini (2021) concludes that the Moroccan Arabic language textbooks focus on promoting national identity and pride while the teachers execute these objectives in the classroom. The findings correspond with Pavlenko’s (2003) argument that patriotism is the most important characteristic of foreign language textbooks to promote the nation’s national identity. As mentioned earlier, in this study not only patriotism was promoted but also nationalism which may get learners to accept their national identity and affiliation as their sole fixed source of identification and belonging.

6.4 National History: Between the Culture of Resistance and National Pride

Algerian national history is represented in both English and French language textbooks, but the French language textbooks devote more space to this matter. These foreign language textbooks present the history of French colonisation of Algeria from a colonised (Algerian) perspective, mainly via narratives of anti-colonial resistance. While the English language textbooks emphasise the heroism of Algerian freedom fighters to promote national pride, the French language textbooks

have a strong focus on representing war crimes committed by the French colonial power. Furthermore, the textbook analysis revealed that France is exclusively represented in all four language textbooks analysed in this research as the ex-colonialist of Algeria promoting a negative image of France.

The first-year English language textbook includes few references to Algeria's national history related to the period of French colonisation. This is presented via the portrayal of Algerian nationalist military figures during the Algerian war for independence from France. The textbook promotes a discourse of nation pride by glorifying the resistance of these heroes to colonialism and their sacrifices for their nation.

Unlike the EFL 1 textbook, the fourth-year English language textbook has several references to Algerian national history related to French colonialism. National history is mainly represented through Algerian post-colonial literature, and few testimonies of freedom fighters. The textbook also includes a range of biographies of freedom fighters and nationalist writers' testimonies about their painful experiences during the period of colonisation. Most of the historical accounts presented in the textbook relate to the French school policy in Algeria during the period of the colonisation. It refers to the cultural assimilation imposed on Algerian school children by teaching them that France is their nation/ homeland and attempting to eradicate Algerian national identity and sociocultural values (Benrabah, 1999; Heggoy, 1975). Furthermore, there are also references to the othering and discrimination that Algerian school children suffered from in French schools as they were regarded as 'inferior.' The representations glorify the resistance of the Algerians to the French assimilation policy. The fourth-year English language textbook writers state in the textbook that they want to develop in learners the attitudes of "valuing common historical heritage and a national collective memory of suffering and struggling against colonialism" and "valuing the role played by national historical figures in the fight against colonialism" Page 85.

The first-year French language textbook includes more references to national history in comparison with the first-year English language textbook. The textbook has an exclusive focus on covering the period of French colonialism. The textbook's historical representations highlight Algeria's colonial past through narratives of anti-colonial resistance. The first-year French language textbook also includes references to the French assimilationist policy exercised in Algerian schools. For example, there is a text discussing about nation and the attempt to reinforce in learners the idea that France as their nation. There is also a reference to the launching of armed revolts and the start of the Algerian war for independence from France. Moreover, there is also a reference to the culture of resistance to French colonialism via a literary text in the newly independent Algerian state. The representation refers to the desire to eliminate everything that reminds people of France. This

documents the birth of strong nationalism after independence as a reaction to the French imperialism and oppression.

The fourth-year French language textbook has a strong commitment to represent Algerian national history. There are few references to pre-colonial Algerian history via representation of different civilisations and kingdoms that ruled and occupied Algeria in the past such as Amazigh kingdoms and Numidian dynasties, but most of the historical representations are about the French colonisation of Algeria. The content of the textbook gives the impression of a national history textbook written in English. The representations include both historical and literary texts documenting the period of French colonisation of Algeria. In a remarkably similar approach to the English language textbooks, the fourth-year French language textbook also glorifies the contributions of military and nationalist figures. It presents the Algerian resistance to the French colonisation via the representation of freedom fighters as symbols of this glorious resistance. There is an explicit emphasis on presenting the pains and sufferings of Algerians because of the oppression and the war crimes committed by the French colonial power in Algeria. The representations aim to make the learners feel the need to condemn the French colonisation of Algeria.

All four language textbooks analysed in this research promote a negative image of France, as it is exclusively represented as the ex-colonialist that made Algerians suffer for many years. The English language textbooks present Algerian national history to create a sense of togetherness and belonging to the same community via a shared national history. The French language textbooks emphasise the criminal savagery of the French colonial power. It is undeniable that the French language in Algeria is linked to painful history of colonial oppression, and the French language textbooks adopt a highly political approach towards presenting France and the French language to the Algerian young learners. That is, the findings imply that the French language is associated with the culture of resistance through using the language of the oppressor and recalling the struggles of the oppressed. However, the English language is solely associated with the discourse of promoting national identity and pride towards the national history. This may probably increase the appeal of learners to learn English and encourages positive attitudes towards English as a way of preserving the national 'self' from the coloniser 'other.'

According to Delgadová (2011, p. 37), history is a particularly crucial element of culture, and it is important to disseminate historical knowledge to society at various levels. Representation of history in school textbooks is one way of disseminating the nations' cultures and historical heritages (Foster and Burgess, 2013; Korytnikova, 2013; Morgan, 2014; Morgan and Henning, 2013; Mikulas and Mikulasova, 2016). In this study, national history takes the largest space in the Algerian foreign language textbooks, while history of other English and non-English speaking countries was

marginalised. However, not all the Algeria's historical periods were represented equally as the largest historical space was devoted to Algeria under French colonialism. Both English and French language textbooks represent historical memories related largely to the colonial period, emphasising a negative image of France -though with a varying level. While French language textbooks focus on the brutal memories of wartime, English language textbooks highlight the braveness of the Algerian heroes. Although France as the ex-colonialist of Algeria is extensively represented in all four language textbooks analysed in this research, the fourth-year French language textbook devotes more space to this matter. The fourth-year French textbook explicitly highlights the pains and sufferings of Algerians during the period of colonisation by providing numerous historical narratives and poetic verses. Therefore, the comparative findings show that the French language textbooks represent the culture of resistance towards the French colonialism while English language textbooks promote the discourse of historical pride among learners.

The textbook's approach to focus on nationalist historical representations aligns to a larger extent with the recommendations articulated in the 2008 law of orientation for education and the FFL curriculum. As the following excerpts comprehensively illustrate:

"... to imbue the future generations with the values of the Revolution of November 1, 1954, and its noble principles; to contribute, through the teaching of national history, to perpetuating the image of the Algerian nation by strengthening their attachment to the values represented by the historical, geographical, religious and cultural heritage of the country..." (Law of orientation, Art, N02, 2008)

-National consciousness: Beyond the geographical extent of the country and the diversity of its population, the student is aware of what makes national unity, namely a history, a culture, shared values, a community of destiny, symbols..." (French Middle School curriculum, 2016, p 84).

"National conscience: He can speak about our school days, weekend and national public holidays (historic, religious, etc)" (English Middle School Curriculum, 2016, p. 91)

As the above quotes illustrate, the law of orientation emphasises the significant role of the school in the construction of national identity through the representation of colonial history. As discussed in the section 2.3.1., the historical date 1st November 1954 mentioned in the law of orientation refers to the outbreak of the Algerian revolutionary war. This means that the history of 1954-onward was advised to be promoted and represented in the foreign language textbooks as legitimate values of national history to disseminate in Algerian schools. Moreover, the FL and EL

curricula also provide suggestions to promote nationalist discourses and feelings of national belonging through the representation of national history.

As the following claims exemplify, all the teachers interviewed in this research believe that this nationalist approach to history in the foreign language textbooks enables them to develop the learner's historical knowledge and national pride. For example, Fatima stated “the inclusion of Algerian history in the English language textbooks is important as it enables us as teachers to teach learners about our national Algerian history and to be proud of their national belonging [...].” Similarly, Karim: claimed “[..] it is very important for the learners to learn about our national history...to broaden their knowledge of outstanding historical figures, and to be proud of their country [...].” In addition to developing learners’ national pride, the interviewed teachers highlighted the importance of raising their learners’ awareness about the historical heroes as pro-builders of the nation. As Nadia quoted “[..] I think it is good for the learners to know how our war heroes struggled to liberate the country (.) these historical figures are models for the learners to love and protect their country[.]” Most of the teachers also highlighted the need of learners to follow the footprint of the historical heroes and stand as protectors of the country from all forms of colonialism and imperialism. For instance, Amine: “[..] I think this consolidates what pupils learned in history classes and strengthens their knowledge about their own country’s history, outstanding figures and that they should protect the country from foreign interference [...].” This is slightly in line with Wang’s (2016) study that found self-sacrifice and proudness of national history as two characteristics of good citizens represented in the Chinese ELT textbooks. Therefore, the findings suggest that teachers do not question this nationalist approach to history and accept it as a legitimate discourse to transmit to their learners in foreign language classes.

Although it is crucial for all citizens in democratic countries to be familiar with history because it is a central humanistic discipline and it helps to build active citizenship (Mikulas and Mikulasova, 2016, p. 234), its inclusion in foreign language textbooks refer to socio-political meanings. That is, the Algerian foreign language education is adopting a nationalist approach to the representation of history for several reasons. On the one hand, promoting the culture of resistance through French language textbooks by presenting France negatively and reminding the learners about the brutal memories of war crimes. On the other hand, through the English language textbooks, a culture of pride towards the war heroes and their self-sacrifices for an independent Algeria is promoted and presented as a value-model for young Algerian learners. This finding is different from the approach to the representation of history in the Algerian foreign language textbooks published under the first-generation curriculum of 2003 (Doudi, 2020; Wang, 2016; Yassine, 2015; Zouaoui, 2019). For example, in her comparative analysis of first-generation Algerian foreign language textbooks, Zouaoui (2019) found that while English language textbooks lack any reference to the national

history of French colonialism, French language textbooks adopt the same politics of culture of resistance towards the representation of national history found in this study. According to Zouaoui (2020, p.166), the culture of resistance adopted in the first-generation Algerian French textbooks “arguably encourages the learners to develop a reluctant attitude towards learning the French language, considering it as the language of the enemy”. The persistence in the political nationalist approach to the representation of history in the recent Algerian French language textbooks is probably aiming to decrease the appeal of learning French. Unlike the approach to history in the first-generation English language textbooks, the current study argues that the English language is associated with the discourse of decolonising the nation and preserving its national identity through promoting on learners a sense of togetherness and pride of their history. This culture of national pride adopted in the recent English language textbooks may increase the appeal of learners towards learning English language and develop on them a positive attitude towards English as a global language linked to the protection of the ‘self.’ This aligns with the current political tensions between the two languages in question which was not a focus in the 2003 Algerian curriculum (see literature review Chapter 2 for a detailed discussion).

In addition, the Algerian foreign language textbooks were found representing national history and marginalising the history of other English and non-English speaking countries. This finding is different from previous studies which found a considerable representation of international histories in foreign language textbooks (Awayed-Bishara, 2018; Mikulas and Mikulasova, 2016). For example, Mikulas and Mikulasova (2016) comparatively counted the historical periods represented in the three English language textbooks used in Slovakian schools and analysed the adopted historical approach. The findings show that 75% of the historical representations were predominantly related to USA and UK while other English and non-English speaking countries were marginalised. They used the historical approach of politics and economy to place the history of the two target countries at the centre of the Slovak English language textbooks. One reason for this difference in findings might probably be related to the current political discourse associated with English language in Algeria. It is placed as a proxy to French language and the English language textbooks might be devoted to a national mission by emphasising historical pride as a value of national identity (as discussed in the previous section 6.3).

6.5 Local and Regional Cultural Diversity Serving a National Unity Discourse

According to Ting-Tommey (1999), learners’ ethnic identities and cultural diversities are communicated through language. The analysis of the textbooks revealed that both English and French language textbooks represent Algerian local and regional cultural diversity. The language textbooks project diversity by drawing a positive image of Algeria as a culturally rich and diverse

country. Most of the socio-cultural representations in the English and French language textbooks are centred on the Algerian context. All the foreign language textbooks analysed in this study promote a discourse of one Algerian national culture yet rich and diverse- though with a varying level. The fourth-year French language textbook devotes a significant space for presenting these cultural diversities. All the textbooks highlight with varying extent, Algerian cultural products, and practices such as local festivals, food, celebrations, famous landmarks, customs, and traditions.

The first-year English language textbook adopts a touristic representation of Algeria by highlighting several famous monuments and local tourist attraction sites. The representations aim at widening learners' knowledge about their country and to encourage local tourists to visit and discover Algeria. Moreover, the representation of sites of historical and cultural significance from various parts of Algeria indicates a kind of a balanced image of Algeria, without clear biases to any specific city or region of the country. The textbook presents cultural diversity within Algeria as a richness of the historical and cultural heritage and not as a threat to the unity of the nation. For example, there is a text about local and regional cultural diversity represented inside the map of Algeria. This is very symbolic of the idea of acknowledging these diversities and implying that they all merge as part of the same national culture. It sounds inclusive in its approach to the representation of Algeria as it covers and accounts for the national and regional diversity of the country. This can also be seen as an attempt to explain to the pupils that despite the local and regional diversities that exist within the country, they are all part of the same united nation and all the regional differences merge into one national Algerian culture.

Similarly, the fourth-year English language textbook includes multiple references to Algerian historical and cultural heritage sites and monuments. The representations highlight the advantageous aspects of the Algerian diverse historical and cultural heritage. For example, there is a text about Algerian cuisine highlighting that it has been influenced by the various countries, civilisations, and cultures that has come to Algeria throughout history. This kind of representations serves to raise the learners' awareness about regional and cultural diversity. Moreover, the textbook presents diversity in a positive way through emphasising the richness of the Algerian national culture. It sounds more like an attempt to acknowledge diversity by reiterating that all these diversities merge in the same nation and the same national culture. This is set to serve the discourse of one country, one nation, and one culture.

Unlike the English language textbooks, the first-year French language textbook does not highlight the touristic potentials of Algeria, as there are very few references to any Algerian tourist attraction sites. There are few references to local and regional diversities within Algeria in the textbook, but these are less articulated in comparison with the English language textbooks. The socio-cultural

diversity in Algeria is represented via the portrayal of different national socio-cultural groups such as people from southern parts of Algeria (mainly the Sahara), and Kabylia (Amazigh). These are two local social, ethnic, and cultural groups (regarded as ‘minority groups’) that were under-represented- if not unrepresented- in Algerian school textbooks for many years. Given the fact that the target pupils of the textbook are pupils from mixed multicultural and linguistic backgrounds, this approach –though limited to one Amazigh group- sounds as a promising step towards inclusivity and acknowledging the linguistic and cultural plurality of the country. Although the representation of diversities is promising, it serves more a nationalist unifying agenda.

Unlike the FFL 1 textbook, the fourth-year French textbook adopts a very touristic approach to the representation of Algeria (like the English language textbooks). There is a textbook chapter devoted to present the historical and cultural richness of Algeria. It refers to several historical monument and tourist sites located in Algeria with a focus on representing the diversified historical and cultural heritage in Algeria. The representations also aim to raise the pupils’ awareness about the touristic potential of their country through the inclusion of several tourist attractions and holiday resorts. This serves to promote local travel and tourism by encouraging Algerian pupils to travel around the country. Moreover, the textbook encourages the learners to act as ambassadors and tourist guides to promote local tourism and even attract international tourists via the presentation of brochures that highlight the historical, and cultural heritage of the country. The textbook also adopts an inclusive approach towards local and regional diversity in Algeria by presenting different Algerian local and regional celebrations and traditions in section “*Oui a la culture!*” (Yes, for culture!). This representational approach is set to illustrate and document cultural and social diversity in Algeria positively, as an enriching feature of the Algerian society and national culture. These representations take the pupils in a journey to different cities around Algeria to learn about several local and regional customs and traditions, arts, crafts, and celebrations. Moreover, the textbook features diverse Algerian social and cultural groups such as *M’zab*, *Kabyles*, and *Touaregs*. Referring to multiple regional, cultural, social, and ethnical groups within the same nation is both a way of acknowledging these local diversities and promoting national unity. These representations aim to promote a positive attitude towards diversities within the country. Such discourse contributes to value regional local diversities and to affirm national identity and unity.

In both English and French language textbooks, there is an acknowledgement of diversity within the local country and cultures through the representation of ethnic, racial, regional, and cultural diversities as an enriching background of the country. The representation of these diversities – although limited- sounds very promising as it clearly breaks up with the long-standing tradition which regards cultural diversities in Algeria as divisive for the country and a threat for national identity unity. The textbooks also aim to cement national identity by acknowledging these

diversities, as Algerian pupils (the textbooks' target audience) regardless of their backgrounds may feel included and valued and this will further strengthen their acceptance of their national identity and discourse of the Algerian national culture promoted in the textbooks. Similarly, the policy documents emphasise this discourse of national unity and acknowledging local cultural diversity as a richness to the Algerian nation. As demonstrated in the following extracts, teaching foreign languages is shaped as a way of preparing future Algerian citizens towards accepting the local cultural differences and being proud of such differences as essential parts of their '*collective*' national identity. They reiterated the discourse that Algeria is unite, diverse and at the same time homogenous. This echoes with Efron's (2020) research findings which highlighted the importance of including local cultural diversities in language textbooks.

<p>Article 10: The State guarantees the right to education to every Algerian without discrimination based on sex, social origin, or geographical origin". (The Law of Orientation Art, No. 10, 2008)</p>
<p>"As a result, they must be supported by programs which, as recommended by the general frame of National law of school orientation, will give priority to the values which underpin national identity and guarantee national cohesion, with immediate effect the exercise of citizenship and national solidarity". (National Middle School Curriculum, 2016, p. 4)</p>
<p>"In terms of consolidating national origins: he gets acquainted with the principles of his Algerianness (Belonging to Algeria), expressing his respect for the symbols that represent it; Get acquainted with the institutions of the Algerian nation, expressing his adherence to them; He is imbued with a wide knowledge of the nation's heritage in the historical, geographical, linguistic, cultural and religious fields". (National Middle School Curriculum, 2016, p. 13)</p>
<p>"- Identity: The student is aware of the elements that make up his Algerian identity (Islam, Arabic, and Amazigh origin). -National consciousness: Beyond the geographical extent of the country and the diversity of its population, the student is aware of what makes national unity, namely a history, a culture, shared values, a community of destiny, symbols..." (French Middle School Curriculum, 2016, p. 84)</p>

Regarding teachers' perceptions, it seems that most teachers recognise the political goal of teaching foreign languages in Algeria as a means of promoting on learners the sense of acceptance to local cultural diversities. For example, Dihia claimed that "learners should understand that Algeria is a very large country with several diverse cities (.) the textbooks' representations help the students to learn about different regional traditions, customs, and diversities within Algeria [..]."

Most teachers seem to have positive attitudes towards the inclusion of local cultural diversities in the foreign language textbooks as a means of promoting national peaceful coexistence. For instance, Nadia quoted, “You know, we have different traditions and cultures (.) our country is big, so learners need to be familiar with and proud of all these differences [..].” Similarly, Amine expressed, “[..] Personally, I think it is good that the textbook writers included all these Algerian traditions and celebrations in the textbook as it will help learners to stop divisive regional thinking about ethnic groups in Algeria, i.e., Kabyle, Tuergi, Arab, we are all part of Algeria despite of all the differences we have (.) The learners need to learn that to overcome this problem”. The teachers also associated the inclusion of local cultural diversities with the need to raise the learner’s awareness of the issue of regionalism in the country. For example, Fatima said: “[..] I think that the aim of including representations of Algerian traditions of different Algerian cities is to develop learners’ knowledge about the cultural diversity within Algeria [..] this can also help learners accept each other’s differences and regional customs, and to reduce the issue of regionalism (.)”

As explained in the literature review chapter, Algeria experienced ethnic conflicts after the independence due to the political ideological agenda of unifying the nation through the Arabisation system, which caused marginalising the Amazigh cultural heritage of Algeria (Benrabah, 2014). Recently, through the politics of education, local cultural diversities are acknowledged with a varying extent in both the analysed textbooks and noted in the policy documents. The teachers also seem to be aware of this political issue and the need to teach learners about their local diversity is linked with the discourse of reducing ‘regionalism.’ Therefore, it can be argued that the fear of ethnic conflicts within Algeria has pushed the regime to construct a new national identity that embrace the local cultural diversities rather than representing them as a threat to national unity. This echoes the findings of Zheng (1999) and Wang (2016) in the Chinese context, which concluded that English language textbooks promote the discourse of love to the mainland, appreciation to the beauty of the landscape and its ethnic diversities to avoid local conflicts. However, the present study findings counter previous studies in similar MENA contexts in which foreign language education promotes only one part of the countries’ culture and marginalises other social groups and cultural practices (Ait-Aissa and Said, 2015; Messkher, 2014; Pellegrini, 2019; Yassine, 2012; Yassine, 2015; Zouaoui, 2019).

6.6 Inclusive Education

The concept of inclusive education has been introduced as a reaction to the “segregate systems,” and focus on the premise of “equal” education that is responsive to diversity and difference (Thomas, 2013 p. 475). Its purpose is to prepare learners to accept and tolerate differences in the wider social context (Tamim, 2021). According to Cunningsworth (1995, p.91), “gender differences

are not the only area of possible discrimination or unflattering portrayal". He further claims that "it is also illuminating to look at materials to see how coursebooks represent various people according to the following categories: ethnic origin, occupation, age, social class, disability" (ibid, 1995, p.91). That is, inclusive education does not only refer to one concept of discrimination, but it is inclusive of intersectional categories of social identity (ies) such as race, gender, ethnicity, disability, and religion. These social identities and their possible discrimination are increasingly included and/or excluded in school materials. For example, in his analysis of Turkey international ELT textbooks, Arikan (2005, p. 38) found that age, social class, and gender are problematic areas in the visual materials in ELT coursebooks in terms of their cultural, psychological, and social attributions. As a result, this study analyses the representation of inclusive education related mainly to social groups and/or individuals of diverse backgrounds relating to gender, disability, social class, ethnicity, race, and religion.

➤ **Gender**

In terms of gender representations, the four language textbooks analysed in this research have different approaches. The first-year English language textbook includes a balanced representation of female and male characters, but there is a gender bias in relation to jobs as it features more male characters. Unlike EFL 1 textbook, the visibility of males significantly outweighs females in the fourth-year English language textbook. Similarly, there is a gender bias in the first-year French language textbook as the people represented in the textbook are predominantly males. The fourth-year French language textbook includes a discussion about the gender issue of violence against women. The textbook representations aim to raise awareness about this social issue, and this is promising in terms of empowering women and young girls. However, these representations are also promoting a stereotypical image of women as vulnerable, and some of the representations about gender inequality are themselves stereotypical regards the role of women in society.

In the policy documents, there seem to be less reference about how to approach gender in the school textbooks. As the following extracts show, the only reference to gender equality is related to the equal access of boys and girls for the right to compulsory and free education. However, the equality in social rights and values of men and women are mentioned in a tokenism manner. It seems that policy documents have only targeted the issue of gender by allowing all children to access education. This might have affected the textbook writers' decisions to represent equal numbers of men and women while still representing heteronormative values in the school language textbooks. This might lead to females' stigmatization and marginalization and men's hegemony and power. As Asadullah et al. (2019) point that the children's equal access to education will not help in eradicating the issue of gender stereotypes if learners are still socialised through gender stereotyped school materials.

Article 12: Education is compulsory for all girls and boys aged 6 to 16 years old. However, the duration of compulsory education may be extended by two (2) years, as necessary, in favor of students with disabilities ...” (The Law of Orientation Art, No. 12, 2008)

In terms of teachers’ perspectives, the findings show that teachers are aware of the gender representations in the school language textbooks. However, English language teachers perceive the different representations as overtly balanced and related to the learners’ local culture. For example, Fatima stated that “[...] there are many visuals in the English language textbooks representing school children both boys and girls. This probably indicates that they have equal rights for education in Algeria [...] “. Similarly, Karim quoted “[...] the images of the textbooks represent women engaging in a variety of jobs such as nurse and teacher... I find this as a real reflection of the Algerian society [...].” Although the French language teachers share the same perceptions as the English language teachers, but they acknowledged the need of raising learners’ awareness (specifically girls) about the issue of violence against women. For instance, Nadia stated: “[...] We all know that violence against women exists in Algerian society (.) we need to teach girls not to accept any form of violence [...].” Another French language teacher claimed:

“[...] I cannot think of any example of gender inequality represented in the textbooks (.) but, there is one sequence where we should teach the students about violence against women (.) It is good to teach learners about this topic to ensure that this issue will not be recurrent among future generations ...You know, the violence that our mothers and grandmothers have experienced is more than enough [...]” (Kahina)

This difference in perceptions between the French and English language teachers may probably be due to the differences of the gender content represented in the French and the English language textbooks. The French language textbooks contained discussions about violence against women in Algeria and this may have shaped the French teachers’ perceptions about gender representation. Women underrepresentation and patriarchal discourses have largely been issues in the discourse of foreign language textbooks (Gray, 2013; Mills and Mustapha, 2015; Sunderland, 2015). The present study findings highlight the dual gender identities promoted in the Algerian foreign language textbooks in which learners seem to be exposed to both the discourse of gender equality and inequality with a varying degree. Although the balanced gender visibility presents some advancement compared to the first-generation Algerian foreign language textbooks (Abdelhay and Benhaddouche, 2015; Lakhdar-Barka, 2011; Zouaoui, 2019), the issue of gender stereotypes is still prevalent in the second- generation textbooks. This finding is consistent with previous studies in

the literature (Arikan, 2005; Cook, 2015; Şahin and Açıkalın, 2021). For example, cook (2015) compared the status of gender imbalance within a current version of EFL textbook used in Japan with an old, edited version of the same issue. The findings highlight that there are substantial changes made in terms of gender balance while the issue of sexism still lingers in the context of her study after a whole decade. However, the present study findings counter other studies, mostly conducted in East Asian, UK and European contexts, which illustrated a more egalitarian visibility and representation of men and women in the foreign language textbooks (Gray, 2013; Lee and Collin, 2015; Yang, 2014).

➤ **Disability**

Boutebal and Yahi (2018) emphasise the importance of working more conscientiously to integrate students with disabilities into mainstream schooling. Hodkinson et al. (2016) stress the need for including representation of disability in school textbooks as a first step towards inclusive education. Similarly, De-Beco, (2018) claims that the exclusion of children with disabilities from mainstream schools negatively affects their life chances, intensifies stigmatization, and has led to poor-quality education. Hence, this study analysed the representation of disability in Algerian school language textbooks, and how it is framed in official policy documents, and perceived by teachers.

In relation to disability in the textbooks, the first-year English language textbook adopts an inclusive approach. There are several visual representations featuring wheelchair users within the school environment in the textbook. Unlike the first-year English language textbook, the fourth-year English textbook includes one brief reference to people with disabilities that is likely to go unnoticed by the learners. Similarly, the first-year French language textbook includes few references to disability and health issues but there is no attempt to provide an inclusive education. The fourth-year French language textbook does not refer to disabilities, and no people with special needs are represented in the textbook. Therefore, it can be argued that disability is included mostly in the first-year English language textbook through visual cues while roughly represented in the other three textbooks. Although the representation of disability in the foreign language textbooks is extremely limited, its inclusion can be seen as a promising step towards providing an inclusive education for the learners and promoting the Algerian school as an inclusive environment.

In terms of policy documents, the Law of orientation is the only document that mentioned people with special needs and highlighted the need for integrating them into schools and ensuring appropriate national schooling. As the following extract illustrates, special needs learners in Algerian schools are categorised into three groups: children with special education needs, learners with disabilities, and pupils with chronic diseases. For the schooling of students with special needs, it is mentioned that national schools should cooperate with hospitals and other organisations such as psychologists to ensure an appropriate education. This discourse serves to deconstruct the

traditional stereotypes that hamper learners with disabilities to access state mainstream schools. It is important to mention that children with special needs are being integrated to mainstream schools since 2016, and this goes in line with the production of the recent national reform, curricula, and textbooks. This may explain the reason for representing disability (limited) in the recent Algerian foreign language textbooks analysed in this study.

Article 14: The State ensures that children with special needs can enjoy the right to education. The national education sector, in liaison with hospitals and other structures concerned, ensures appropriate pedagogical care and the school integration of students with disabilities and chronically ill patients". (The Law of Orientation Art, No. 14, 2008)

In terms of teachers' perceptions, the findings show that most of the teachers shared a sound and a positive perception towards representing learners with disabilities in the textbooks. For example, Amine quoted:

"[...] This [inclusion of disability] can allow all the learners to feel comfortable in class and do the activities together without looking at the abilities or disabilities defining them [...] I think it is good to see this in the textbook and we [teachers] treat them all equally in the class, though it is a bit challenging when it comes to practice [...]"

This teacher highlighted the importance of representing students in wheelchairs in the textbooks and showed his sense of positive perception. Moreover, some teachers also suggested the need for further actions from the top-down policy makers in order to practically implement inclusivity in language classrooms. As Kahina quoted "[...] I am in favour of an inclusive education, but education authorities need to think seriously about how to accommodate the needs of learners with disabilities in practice...including them in the textbooks is not enough [...]" In addition, some teachers also believe that the inclusion of disability may decrease the issue of bullying in schools and develop on learners a sense of acceptance and respect towards the 'other' regardless of their health and physical conditions. For instance, Fatima expressed that:

"[...] It is great that there are images of people with disabilities in the English language textbooks. ...for example, the pictures of wheelchair users in the first-year English language textbook can raise learners' awareness of disability, and, therefore, reduce the issues of school bullying in our society... [...]"

Similarly, Dihia added “[...] I like the inclusion of pictures of learners with disabilities in the textbooks (.). This is probably meant to develop on learners the culture of respecting their disabled classmates (.). It can also help the learners to embrace everyone as equal and that all children have the right for education [...].” These statements align with Gable (2004) that called for eradicating the ‘two-box system’ and consider all learners despite their abilities and disabilities in one box-system of education to avoid spreading discrimination. Some teachers also highlighted the importance of their roles in the long-term success of such initiative of including disability in textbooks through providing equal opportunities of learning for both dis/abled learners (see Amine quote). This is consistent with the findings of Hodkinson et al. (2016, p. 1), claiming that the inclusion of disability in “school textbooks might be of significance in familiarising non-disabled pupils, teachers and authorities with the issues related to disability and disabled pupils”. The interviewed teachers also acknowledged the difficulty of practically integrating learners with disabilities in mainstream schools which is probably due to lack of training and support for teachers in Algerian schools. This finding relates to Arib’s (2021) claim that Algerian teachers theoretically know the importance of inclusive education, but they face socio-pedagogical constraints. This relates to the culture of education in schools which does not support learners with disabilities and lacks preparedness through special trainings (see also Bessai, 2018). As noted above, the Algerian policy documents guarantee an equal right for education for all children without discrimination based on disability; however, teachers proclaim the practical difficulties for accomplishing this goal in classrooms. Although the inclusion of disability in the Algerian foreign language textbooks seems promising, it is important to guarantee a practical scheme for promoting inclusivity in mainstream schools and preparing teachers and pupils for this transition.

➤ **Social Class, Ethnicity and Racial diversity**

In relation to the representation of people and their social identities, the analysed textbooks vary in the selection of fictional and non-fictional characters represented under different topics such as school setting, history, football, politics, arts, and science. The textbook fictional characters are represented via visuals mostly cartoons while the non-fictional characters are mostly represented via photographs. While the young people represented in the four foreign language textbooks are mostly related to school topics demonstrating their way of behaving and dressing, the adult people are represented in relation to their status as celebrities and/or social roles in different domains and disciplines. Although the famous figures represented in the textbooks are from a variety of domains and disciplines, they all have one common feature as they are all influential and leading figures in their respective fields. This can be seen as an aim to set successful people as models for the learners while the other adult representations as a way of setting an imagined adult identity for the Algerian children. This can be linked to the discourse of who they should be, what they should do, and how

they should behave in their future life as Algerian adult citizens. For example, the people represented in the first-year English language textbook display diverse socio-cultural identities. The people represented are predominantly school children with very few adults, presumably, of the same age group of the learners. It depicts school children within the school setting this may show to the learners the culture of clothing and behaving in Algerian schools. Unlike the EFL1 textbook, most of the people represented in text and images of EFL4 are adults from different age and gender groups including few textbook fictional characters, and several celebrities. The fourth-year English language textbook devotes an incredibly significant space for the representation of famous people. The represented celebrities include outstanding figures in arts and literature, scientists, politicians, actors, football players, and Algerian historical and national figures. A similar approach was adopted to the representation of people in the first- and fourth-year French language textbooks. That is, the people represented in the first and fourth-year French language textbooks are predominantly adults representing celebrities from various domains. This includes outstanding figures in arts and literature, sports figures, scientists, doctors, freedom fighters, thinkers, football celebrities, outstanding figures in arts and literature, and influential figures from Algerian ancient history, and few politicians.

Through the representation of different people, the textbooks also provide an inclusive education that acknowledges to some extent the racial and ethnic diversities both at the local and global contexts. In all four textbooks, children and adult people are represented as ethnically and racially diverse in relation to the Algerian and foreign cultures with a varying degree. In the English language textbooks, the ethnic and racial diversity are mainly represented via visuals, but there are very few textual references to these topics. For example, the visuals, mainly fictional cartoons of the first-year English language textbook display different physical characteristics such as different skin, hair, and eye colours of people belonging to both Algerian and British societies. Similarly, the fourth-year English language textbook provides an inclusive education through the visuals showing happy and smiling celebrities from diverse backgrounds. In comparison, the French language textbooks represented issues of racism and human rights through critical discussions that range from questions, texts, and narratives related to local and/or global matters. For example, the first-year French language textbook extensively includes references to ethnic and racial diversity mainly related to local Algerian context. It portrays different Algerian local ethnic and racial socio-cultural groups. Unlike the local approach of FFL 1, the fourth-year French language textbook devotes a significant space for discussion about racism, discrimination, and othering not only at local but also at global levels. These discussions are presented in relation to human rights education. Therefore, it can be argued that the Algerian foreign language textbooks to some extents have the potential to raise the learners' awareness about racial and ethnic diversities and develop a sense of criticality

towards issues of racism, discrimination, and othering though with a varying degree from one textbook to another. The different representations of ethnic and racial groups may also promote on learners the values of human tolerance, understanding, and respect for people regardless of their origin or skin colour (see 6.7 for more details). Although it is of utmost importance to raise the learners' awareness about local diversities as the case of the first-year French language textbook, the diversity should extend to global matters to provide an inclusive education as in the case of fourth-year French language textbook. The representation of ethnic and racial groups should not only rest at the visual level through simplistic references to British and Algerian societies as in the case of first- and fourth-year English language textbooks, but they should provide activities that engage learners in critical discussions about different global race and ethnic issues.

In relation to social class, the first-year English language textbook has no reference to issues of social class, and there is no reference to wealthy or poor characters except Riyadh Mahrez as an International Algerian football celebrity. The fourth-year English language textbook includes discussions about poverty and charity work. There is an aim to raise the learners' awareness about the social issue of poverty, and to promote the contributions of charities in providing help for people in need. The textbook also includes references to people that can afford local and international travel. Similarly, the first-year French language textbook represents people from different social classes, as it both refers to people that are financially at ease and people that are struggling to cover their monthly bills. The fourth-year French language textbook does not include explicit discussion about people from different social classes, but the coverage of content related to child labour highlights children from poor and unprivileged backgrounds are at higher risk of getting to work at an early age. There is also a high coverage of celebrities in different domains that can be related to the upper social class. Therefore, it can be argued that the Algerian foreign language textbooks include representations of different social classes through limited and simplified references related to poverty, celebrities, charity work, and the practice of travelling.

In terms of the policy documents, the law of orientation is the only document that officially mentioned the need for ensuring education for all regardless of their social class. As the following extract illustrates, it seems that the document considers three key components for an inclusive education: no discrimination should be based on individuals' sex, social class, or ethnic background. Although this might be the only reference to such an inclusive education, the textbooks' representation of social class and ethnicity may be in response to such official guidelines.

The state ensures the right for education to all the Algerians (men and women), regardless of the sex, social class, and geographical origin. (The Law of Orientation Art, No. 10, 2008)

“...to lay the foundations for the establishment of a society committed to peace and democracy and open to universality, progress and modernity, by helping students to appropriate the shared values of the Algerian society, based on knowledge, work, solidarity, respect for others and tolerance, and by ensuring the promotion of positive values and attitudes in relation, in particular, with the principles of human rights, equality and social justice”. (The Law of Orientation Art, No. 02, 2008)

In terms of teacher-participants, all the interviewed teachers seem to be aware of the necessity to educate school children about ‘diverse diversities’ i.e., diversities related to social class, ethnicity, and race. However, the teachers were mainly concerned about the local issues of social class, ethnic, and racial diversities while neglecting the global matters. Most of the teachers conceptualise the Algerian school community as an inclusive environment that teach learners to respect differences of race, ethnicity, and social class. As the following quote of Fatima demonstrates, “[...] education in Algeria is for everyone regardless of their status, skin colour, ethnic background, or disability (.) raising learners’ awareness of diversity and that all humans are equal will get the learners to respect each other’s differences [...]” Additionally, some teachers mentioned the issue of colourism to exemplify the need for teaching their learners to respect each other’s physical and social differences. For example, Kahina stated, “Yes, it is good to teach our students to respect each other (.) I always tell them [her learners] that there is no difference between them in the classroom whether poor or rich, tall or small, black or white (.) Like this, I think they can stop bullying each other [...]”

As mentioned in the literature review chapter, the Algerian population is racially and ethnically diverse, therefore, teachers acknowledge the importance of spreading the sense of mutual respect among white and black, poor, and rich, South, East, North and West Algerian learners. The teacher-participants also highlighted the equality between all their learners belonging to different racial, ethnic, and social class groups in terms of rights and duties. Amine mentioned, “[...] As Algerians, we are racially and ethnically mixed, that is why education about racism is needed (.) Everyone should be treated fairly in the classroom, and we must teach our learners to stop pointing at each other as Arab or Kabyle, Black from Sahara, or White from North. This is our Prophet Muhammad’s advice as he reminds us in his saying [...]” Other teachers emphasised the need for preparing future citizens that avoid the traditional ethnic and regional conflict that has longstanding history in Algeria and raise their awareness towards respecting and sharing a sense of mutual love to their Amazigh and Arab classmates. For example, Karim quoted:

“[...] According to the sayings of the Prophet Muhammad, there is no difference between an Arab and a non-Arab, a white and a black except for piety (.) So as Muslims, we should teach learners about diversity and equality...for example, the visuals of people with different skin colours in the first year English language textbook can educate learners about ethnic and racial diversity and the need to respect each other regardless of differences [...]”.

The above quote also indicates that some teachers associate Islam with inclusive education and exemplified how Algeria as an Islamic context socialise and educate citizens about tolerance of racial and ethnic differences. This point echoes Davies’s finding (2020) that Islam is embracing diversity and contains many verses and Prophet Mohamad’s sayings to exemplify the practice of inclusivity. He claimed that “Islam is more accommodating for diversity than often assumed” (Davies, 2020, p. 2; Abu Bakr and Fikri Nordin, 2017; Yousefzadeh, 2018). In this study, the teacher participants tend to perceive the topic of inclusivity from the local diversities while religion is one factor that affects their perceptions of the issue in question.

As mentioned above, the English and French language textbooks follow different approaches to inclusive education related to race, ethnic and social class. There was limited and simplified references to upper, lower, and middle classes, ethnic and racial minorities. This finding is slightly consistent with Arikan’s (2005) and Cunningsworth’s study (1995) which highlighted an imbalanced distribution and a bare representation of social classes, ethnic and racial minorities in the international ELT textbooks. However, the findings counter Shardakova and Pavlenko’s study (2004) which found an “almost exclusive focus on middle-class individuals” (p. 35) in the critical discourse analysis of Russian language textbooks. It also counters Mahmood’s et al. (2014) study which found that only local issues of social class, ethnic and racial diversities were represented in two Pakistani EFL textbooks. In this study, there are references to both local and global social, racial, and ethnic groups from both the outer and inner circles, though briefly and critical tasks around these issues were barely evident in the first-year textbooks compared with the four-year textbooks. The interviewed teachers also seem to perceive Islam as a factor that shape their perception about education for diversity in Algeria and promote a local perspective of social class, ethnicity, and racial issues.

➤ Religion

In relation to religion, the English and French language textbooks have different approaches. While English language textbooks follow a brief and mostly implicit references to Islam and Christianity, French language textbooks adopt an explicit approach and extensive reference to Islam as the main legitimate religion in Algeria. For example, the first-year English language textbook includes several references to religious (Islamic) celebrations and practices, but there is no direct discussion about

it. There is also a brief reference to Christianity via the representation of two Christian religious celebrations namely Christmas and Easter. Similarly, the fourth-year English language textbook does not include explicit references to religion, but it includes visuals of two girls wearing the Islamic veil ‘Hijab,’ which can be seen as a reference to Islam. Unlike the English language textbooks, the French language textbooks include several explicit references to religion, all of which relate to Islam. The first-year French language textbook refers to multiple Islamic religious practices and celebrations such as fasting Ramadan and celebrating Eid. These representations highlight the Islamic religious affiliation of Algeria and Algerian people. Similarly, the fourth-year French language textbook represents Algeria as an Islamic country by emphasising its belongingness and affiliation to the Arab Islamic culture via a reading text about organising the religious event of ‘capital of the Islamic culture’ in Algeria. The representations are directing the learners to develop and extend their knowledge of Islam and its religious socio-cultural values.

In terms of policy documents, Islam is promoted by the state as the national religion in Algeria. All the policy documents emphasise three categories that essentially shape the Algerian national identity: Arabic, Islam, and Amazigh origin. They repeatedly place Islam at the centre of the Algerian national identity. This explains the extensive reference to Islam in the foreign language textbooks while other religions received limited and simplistic references.

“... to strengthen consciousness -both individual and collective- of national identity, the cement of social cohesion, by promoting values related to Islam, Arabic and Amazigh origin...” (The Law of Orientation Art, No. 02, 2008)

“A basic Islamic education that works on developing individual and collective behavior in line with the noble values of Islam (the spirit of justice, cleanliness, health, solidarity, love of work and diligence, integrity, and tolerance...). In addition to learning the Noble Qur’an and the Prophet’s Hadith” (National Middle School Curriculum, 2016, p.5)

Identity

The learner values the three dimensions of his identity (Arab, Islamic, Amazigh) and expresses them through English.

He asserts his Algerian personality by including the founding myths of Algerian in his oral or written messages/stories. (English language Curriculum, 2016, p. 416)

In terms of teachers’ perceptions, most teachers were aware that all the textbooks are guided by an Islamic orientation. They provided some examples from the textbook and justified such inclusion of Islamic religious practices as legitimate and related to the Algerian culture and the learners’ national and religious identity. For example, Fatima claimed that “as a Muslim country, it is

understandable that there are references to Islam in the textbooks. It is the religion of the learners, and it is part of our culture, national and religious identity [..].” Furthermore, some teachers draw a correlation between the mentioning of Islam in the textbooks and the opportunity for developing on learners a sense of belonging and proudness of their Islamic religious affiliation. For instance, Kahina expressed that:

“Learners should be proud of their Islamic culture (.) for example, there is a text about Islam in the fourth-year French language textbook. Teaching them about Islam offers learners a feeling of religious belonging to Algeria (.) The sequence of culture in the textbook relates Algeria to the other Islamic countries with similar traditions and backgrounds [..].”

The above quote also highlights how the teachers expressed a sound and positive attitude towards teaching about Islamic practices in the foreign language classrooms as it is one strong component of the Algerian society and culture. This finding aligns with Mahmoud’s (2015) call for implementing Islamic culture in local foreign language textbooks to protect learners from the ‘fear of losing identity’. Corroborating with the point of Croucher (2017), the teacher participants highlighted that their learners’ Islamic faith is an integral part of their national identity and culture. The present study findings show that religion (Islam) plays a significant role in shaping the Algerian foreign language education. In line with Bouherar (2020), references to Islam and the Quranic practices are a constant feature of all Algerian educational matters (see also Miliani, 2011; Rabhi, 2021). This extensive reference to Islam may aim at reinforcing Islamic socio-cultural values in pupils as an integral part of their so-called “homogenous” national identity.

To conclude, it is also important to mention the representations of cultural groups (social class, gender, religion, ethnicity, and race) are more of simplistic references in the first-year textbooks addressed to young learners aged 10-12 years old while they are more critical-oriented in the four-year textbooks. Fourth year textbooks provide some opportunities for learners to engage in debates about issues of poverty, violence against women, and children’s rights. The difference in the complexity of the socio-cultural representations between first year and fourth year textbooks can be linked to the age and cognitive levels of learners. Inclusive education in the Algerian foreign language textbooks needs to incorporate more explicit discussions about ‘diverse diversities.

6.7 Transnationalism, Globalisation, and citizenship Education through Language Textbooks

➤ Citizenship Education

The analysis of the foreign language textbooks showed that both English and French language textbooks aim to support citizenship education, but the textbooks of the two languages approach

citizenship education from different angles. While the EFL textbooks promote character education, charity and community work, and democratic citizenship, the FFL textbooks are more oriented towards environmental education, human rights, and social justice citizenship. In both language textbooks, there is an aim to develop and inculcate the values of citizenship in school children to create a modern generation of Algerians who are active responsible citizens able and willing to contribute to society. Both English and French language textbooks largely evaded discussions about political aspects of citizenship.

The first-year English language textbook includes several representations that focus on developing citizenship values. It introduces the learners to key aspects of democracy via rights and duties, freedom of speech, and respecting others. The good citizen in the textbook is represented as someone that understands their rights and duties, and whose able and willing to adhere fully to regulations and norms, and to respect others' rights. Therefore, it can be said that moral, civic, and character education are the targeted educational goals with regards to citizenship education in the textbook. The goal of these representations is probably to prepare the young school children to become adult citizens of a democratic society. The fourth-year English language textbook includes a chapter about citizenship. Citizenship education is mainly represented in relation to charity work, national solidarity, and community service. The textbook presents volunteering and charity work as ways young people can contribute to the improvement of their community and society. The model of citizenship education promoted in the textbook is that of an active responsible citizen who is able and willing to contribute to community and society.

Discussions about citizenship education in the first-year French language textbook are exclusively centred on the environment and becoming an eco-citizen. The textbook promotes environmental awareness via representations of several environmental issues. This is likely to get the learners to understand the complexity of environmental issues and get them to feel concerned about the environment and understand the need to protect it. This will get the learners to think about how they can contribute to protect the environment and to take an active role as young citizens. The textbook promotes an eco-citizenship culture and encourages the learners to grow into environmentally aware citizens. The fourth-year French language textbook adopts a similar approach to the first-year French language textbook in relation to environmental issues. It includes a textbook chapter devoted for discussions about major environmental issues. The textbook presents knowledge about environmental issues, and then invites the learners to understand and develop appropriate attitudes and behaviours for tackling the issues. In addition to that, the textbook also approaches citizenship education via representations of problems of social inequalities and human rights. This includes discussions about living together in peace and human rights issues, namely racism, violence against women, and child labour. The textbook adopts a form

of social justice-oriented citizenship and provides human rights education to empower the learners to understand and challenge racism and all forms of social inequalities and discrimination. The discourse about human rights and peaceful coexistence can be linked to the role of schools in promoting social cohesion.

➤ **Global citizenship**

A global citizenship level is also represented in the foreign language textbooks, by positioning the learners as global citizens. The first-year English language textbook highlights the global citizenship perspective via global connections and the need for tolerance, mutual understanding, and accepting people from various parts of the world. The fourth-year English language textbook represents global charity work and international humanitarian aid which can be seen as a way of positioning young Algerian learners as world citizens with a duty to contribute to the global community for a better world. The first-year French language textbook is also highlighting the global citizenship orientation through discussions about the environmental issues. The topic of environment is covered in both French language textbook from both a local and global perspective. The discussions about the key global environmental issues are part of the debate around the world, and the learners are required to act and to participate in the global efforts for protecting the environment. Furthermore, the concept of citizenship in the fourth-year French language textbook transcends the nation by emphasising key social problems of the world such as racism and gender inequalities. The textbook also promotes universal values of tolerance and celebrating diversity with reference to international peaceful coexistence.

➤ **Transnationalism**

All parts of the world are affected by transnational and global processes and both language textbooks present links between countries to some extent.

The English language textbooks present global connections via transnational contacts between individuals from various parts of the world via digital communication and social media. There are also representations of transnational communication which requires the learners to engage in situations of imagined contacts with people from other countries. These representations are probably preparing the learners for future situations of international or intercultural communication. Moreover, the fourth-year English language textbook includes an open discussion about transnational relations and globalisation. It includes a representation about cultural globalisation to raise the learners' awareness about the global flow of ideas, products, and discourses. The textbook is positioning the learners as global citizens, but it also presents a concern or a fear from the influence that cultural globalisation can have on the learners and their cultural

and national affiliations. The English language textbook writers voiced their willingness to promote globalisation, but not cultural globalisation.

The use of the English language to connect with people from various parts of the world is promoting the position of the English language as a global and international language as it is used as a lingua franca. For example, the use of the international blog to practice English can be interpreted in relation to the position of the English language as the dominant language of international communication. The English language in the context of the blog is used for lingua franca purposes to communicate with the global community. This aligns with the current discourses of English as the universal language. Unlike the English language textbooks, the French language textbooks do not present situations of international communication, but the French language is also represented as an international language in its capacity as a language of the United Nations. The French language textbooks present several texts and documents of the UN in the discussions about human rights and issues of social inequalities.

In terms of policy documents, Citizenship education is mentioned as one of the aims of schooling in Algeria, and all school subjects are required to contribute to the development of responsible Algerian citizens. However, as shown in the following extracts, education for citizenship is meant more as a reinforcement of nation-state dichotomy. This aligns with Byram's (2006) perspective that in some contexts, citizenship education is developed following the nationalist perspective of nation building. Furthermore, the policy documents highlight the need for forming global citizen learners that tolerate differences and open to the world.

“...developing students' civic sense and educating them in the values of citizenship by enabling them to acquire the principles of justice, equity, equality of citizens in rights and duties, tolerance, respect for others and solidarity between citizens.

- provide education in harmony with children's rights and human rights and develop a democratic culture by teaching students the principles of debate and dialogue, of accepting the opinion of the majority and leading them to reject discrimination and violence and to favor dialogue.
- make young generations aware of the importance of work as a decisive factor in leading a dignified and decent life and in achieving autonomy, and above all as lasting wealth capable of compensating for the depletion of natural resources and to guarantee the sustainable development of the country...” (The law of orientation, Art, No. 05, 2008)

“Training on citizenship by learning the culture of democracy to ensure social harmony and national unity” (National Middle School Curriculum, 2016, p. 3)

In terms of opening to the world, the student should: be aware of the multiplicity of countries, civilisations, and cultures across the world alongside the civilisation and culture of his own

country... Recognize the problems that humanity suffers from (poverty, insecurity, health, the environment), and know the existence of institutions and well-known international bodies in his surroundings, with a general idea of their tasks” (National Middle School Curriculum, 2016, p.12)

"Values:

Identity: The student is aware of the elements that make up his Algerian identity (Islamity, Arabism and Amazighity).

National consciousness: Beyond the geographical extent of the country and the diversity of its population, the student is aware of what constitutes national unity, namely a history, a culture, shared values, a community of destiny, symbols...

Citizenship: The student can delimit in all objectivity their rights and duties as a future citizen and to put this weighting into practice in their relations with others. (Cf. Algerian Constitution).

Openness to the world: While being aware of their identity, the basis of their personality, the student can take an interest in knowing other civilisations, to perceive the similarities and differences between cultures to open the civilisations of the world and respect otherness.” (French Middle School Curriculum, 2016, p. 84)

As the above extracts illustrate, the Algerian education system intends to form global citizens that are aware of the different international cultures, human issues, and know their national and global rights and duties. Moreover, as shown in the following extracts, the policy documents reiterate the need for preparing learners to learn about other transnational cultures and cementing on them the culture of openness and peaceful co-existence. However, as the following extracts show, the policy documents brought up acculturation as a threat to be avoided while socialising global citizen learners. That is, although Algerian education wants to form global citizen learners that explore and accept the differences of other transnational cultures, they are also concerned with a fear that the learners may deny and demean their local cultures once in contact with the foreign cultures. This is similar to what Guilherme (2002) names as “the danger of cultural colonisation” which she concluded from her interviews with Upper secondary Portuguese teachers. That is, Guilherme (2002) argues that the interviewed teachers perceive globalisation as having both positive and negative effects on learners’ identity. Globalisation may help learners get familiar with other cultures, but it may threaten their national cultures and identities. In the Algerian context, the policy documents conceptualise citizenship education from this dual sided effect on learners’ identity construction.

“...to have an openness to foreign civilisations and cultures, to accept differences and to co-exist peacefully with other peoples...” (The law of orientation, Art, No. 45, 2008)

“The teaching of French as a foreign language (FLE) contributes to the achievement of the overall profile of middle school education in the field of the formation of the personality of the adolescent, in the field of transversal skills and in the field of knowledge. Thus, the teaching of French supports national identity values, intellectual values, aesthetic values in relation to national and universal themes”. (French Middle School Curriculum, 2016, p. 83)

“1.1. Goals Of English at Middle School The teaching of English must meet the following objectives:

- To help our society to live in harmony with modernity by providing the learner with linguistic tools essential for efficient communication
- To promote national and universal values - To develop critical thinking, tolerance, and openness to the world
- To contribute to the shaping of a good citizen, aware of the changes and challenges of today and tomorrow
- To give every learner the opportunity to have access to science, technology and world culture while avoiding the dangers of acculturation” (English Middle School curriculum, 2016, p.90)

In terms of teachers’ perceptions, most of the interviewed teachers about the extent to which citizenship education is incorporated in the foreign language textbooks showed familiarity and awareness about its importance to learners as future global citizens. For example, Fatima stated that: “[..] Teaching learners about citizenship is to get them to know their rights and duties, and also to open up to the world (.) the English language textbooks cover the topic of citizenship, for example, there is a sequence about citizenship in the first-year textbook [..].” Additionally, most teachers conceptualise citizenship as values related to learners’ openness to the world, national citizenship belonging, and familiarity with social democratic values. As Dihia claimed: “[..] discussion about citizenship in the textbooks is important for the learners. It trains them to respect the opinions of others, to be proud of their national belonging as Algerian citizens [..].” Furthermore, the teachers refer to citizenship values related to environmental awareness, respect, and tolerance of differences. For instance, Kahina stated that, “[..] It is important for learners to be global citizens (.) they can also present themselves as Algerians proudly to other people (.) they can learn how to protect their own environment from pollution (.) For example, in one of the sequences learners were asked to prepare a project about environmental problems [..].” Similarly, Nadia conveyed “[..] we teach students about how to protect their environment and how to live together in-peace and respect each other’s differences (.) no discrimination, no racism between them (.) we are kind of preparing them to be global citizens proud of being Algerians [..].” The findings show that the interviewed teachers focus more on the openness to the world and acceptance of differences as

key values for preparing global citizen learners as well as boosting on them a sense of national citizenship. This corroborates with Petosi and Karras (2020) which noted that EFL teachers tend to lean towards the dimension of openness to the world while asked about attitudes towards global citizenship education. However, the present study findings to some extent contradict with Atay et al.'s (2009) findings which indicated that Turkish EFL teachers support their learners to look inwards and understand their own culture better than moving beyond accepting differences. It also slightly differs from Dawson and Liu's (2018) study which shows that Japanese elementary English teachers and students lack critical reference to global citizenship while they indirectly indicate global values through sense of openness to foreign cultures, sentiment of travel and social responsibility. There is a difference in terms of how English and French language teachers conceptualise citizenship as French language teachers lean more towards environmental and social justice citizenship values, but English language teachers focus more on openness to the world in comparison with learners' national belonging and cultures. This can be linked to the differences in the citizenship orientation adopted in the French and English language textbooks.

Schooling is a democratically chosen way of socialising people into a democratic way of life and preparing young people for civic engagement. In the current project, the four analysed textbooks display representations of citizenship values with various depths and different topical focus. While the French language textbooks incorporate more environmental education, human rights, and social justice citizenship, the English language textbooks promote charity and community work, and democratic citizenship. This finding counters the recent study in Asian context which found that Japanese EFL textbooks include very limited global citizenship values that engage learners in the sentiment of openness to the world (Dawson, 2018 and Liu, 2018). Similarly, McConachy, (2018) found that Japanese EFL language textbooks contain problematic cultural representations which may inhibit learners' uptake of global citizenship values.

Although Algerian foreign language textbooks promote citizenship education, there is a represented worry about learners' acculturation as explicitly mentioned in the policy documents. One of the possible reasons for such cautious approach to global citizenship and fear from acculturation can be linked to the French cultural influence on the Algerian society and lifestyle. During the 132 of French colonialism, Algerian society and education was French-oriented, i.e., France utilised assimilation policy and banned the teaching of national languages, religion, history, and cultures (Masoud, Reynolds and Brownlee, 2015). As a result, Algerian government after independence used school and official policy documents as a top-down approach to reconstruct the nation from all the colonial legacy and carefully conceptualise global citizenship from a nationalist approach. This cautious approach is meant to protect the young Algerian learners from acculturation and the risk of detachment from their own culture, religion, and traditions. Therefore,

global citizenship values are presented in the Algerian policy documents as transcultural awareness, mutual respect, open-mindedness, social justice, and social responsibility while insisting on protecting learners from the issue of acculturation. This can – to some extent – explain the extensive reference to Algerian culture(s) and the inculcation of national patriotism in the four analysed foreign language textbooks. Algeria, like many other North African countries, seems to continue localising their publishing industries to deal with colonial legacies and to construct an independent nation through adopting a more nationalist and patriotic approach to cultural representation in foreign language textbooks.

6.8 Conclusion

In this chapter, I presented the comparative analysis of approaches to cultural representation in the contemporary French and English language textbooks used in all Algerian state middle schools. The four textbooks adopt different approaches to address culture, diversity, inclusivity, citizenship, however they share a similar essentialist approach to the representation of national history, cultures, and citizenship core values. In the policy documents, citizenship education in Algerian schools is set to prepare young people to assume their social roles as future adult citizens while at the same time raise their awareness towards the dangers of acculturation or risk of losing their socio-cultural identity. The foreign language teachers find the diverse cultural representations in the school language textbooks important for the learners to build a sense of proudness and belonging to Algeria. The teachers also express positive attitudes towards forming global citizens that accept differences, respect cultural diversities, and protect the environment.

Chapter 7 General conclusion

7.1 Introduction

This qualitative explorative study aimed to comparatively analyse the cultural representations of English and French language textbooks used in Algerian middle schools. Subsequently, some policy documents and teachers' interviews were also analysed to provide a triangulated thick understanding of how culture is conceptualised and addressed in Algerian foreign language education. This concluding chapter provides the main conclusions drawn from the data, and it will be divided into five parts. The first part summarises the key findings, whereas the second part highlights the research contributions to the wider literature. Then, the third and fourth parts of the chapter address the limitations of this research project and provide suggestions for further research. The final part provides some implications for future research, teaching, and policy design.

7.2 Main findings

RQ1: What representations of culture, society, and the world do the Algerian English and French school language textbooks portray?

The analysis of the four language textbooks reveals various cultural representations that are implicitly and/or explicitly embedded in the textual and visual content of the textbooks. The type of cultural representations is widely characterised with essentialism and banal nationalism, though embracing the 'national' cultural diversities to some extent. In doing so, the textbooks provide a vision of Algeria as a nation with homogenous, fixed sense of identity at the same time rich and diverse. That is, the diverse local cultures are projected as part of the collective Algerian unity. Through this predominantly Algerian-centred cultural representations, all four textbooks attempt to cement on learners a sense of patriotism, belonging, national identity and national consciousness. In terms of the representation of countries that are traditionally associated with the English and French languages, the English language textbooks follow the native speakerism approach in which most of the cultural representations are heavily associated with Great Britain. Unlike the English language textbooks, the French language textbooks follow a neutral approach as references to French speaking countries are represented in a tokenism manner. Moreover, the French language textbooks present a negative image of France as the ex-colonial power emphasising war crimes. In all four language textbooks, there is no attempt to represent Arab countries or countries from the Middle East (Few Asian and African countries are represented) although most of the cultural representations related to the Algerian context were emphasising its affiliation to the Arab-Islamic world. The analysis of the English and French language textbooks revealed that both

language textbooks are used as vehicles for cementing national identity and forging a sense of patriotism. The discussions around national identity and patriotism are more explicit in the English language textbooks (more articulated/ voiced), but in the French language textbooks the discourses are more implied (implicit).

Moreover, all four language textbooks attempt to refer to inclusive education aspects such as gender, disability, race, ethnicity, social class, and religion though with varying degrees. In terms of gender, the four language textbooks reveal patchy or mixed findings. In the first-year English language textbook, there was a balanced gender visibility, but it includes few instances of gender stereotypes in presenting occupational roles. The other three language textbooks are slightly characterised by male-dominance and underrepresentation of women (although they include discussions about issues of violence against women). In relation to disability, references to students with physical disabilities were mostly represented in the first-year English language textbook's visuals while this was occasional in the other three language textbooks. This indicates a shy attempt to raise the learners' awareness of disability and provide an inclusive education. In terms of the intersectional representation of social class, ethnic, and racial groups, all four language textbooks have a limited attempt to represent diversity in race, social class, and ethnicity both at the local and global contexts. Concerning the representation of religion, the four language textbooks exclusively and heavily refer to Islam, promoting the discourse of one nation, one language and one religion to all the Algerian community. Except an occasional reference to Christianity in the first-year English language textbook, other religious groups are excluded from the textbooks.

Finally, both English and French language textbooks have an aim to socialise learners about the values of citizenship to create a modern generation of Algerians who are active responsible citizens able and willing to contribute to society. Learners are also positioned as global citizens that can contribute to the world through the careful selection of representations about environment protection (mostly in French language textbooks) and charity work (mostly in English language textbooks).

RQ2: Do the English and French language textbooks have similar or different approaches to the representation of culture, society, and the world? How?

In general, the compared language textbooks are remarkably similar in some respects, but in other respects significant differences were identified. In terms of the representation of culture and countries, the French and English language textbooks follow different approaches but both approaches fall under the banal nationalism and essentialism perspectives. While the French language textbooks adopt a scientific and linguistic-oriented approach to the representation of cultures and countries, the English language textbooks take a more touristic-oriented view to

cultures and countries. In the first-year English language textbook, there are representations of factual knowledge about other countries while most of the representations are Algerian-centred and mostly presented via visual-based content. Therefore, the learners are constantly exposed to Algerian identity markers such as flags, national dish, currency, geopolitical map, names of different local cities. The fourth-year English language textbook follows a touristic approach to cultural representation as the learners are projected as tourists interested in geography and the touristic potential of Algeria and other countries. Moreover, the learners are exposed to instances of cross-cultural comparison between the different countries and cultures depicted in the textbook following the essentialist perspective of ‘what Algerians have and do’ versus ‘what others do and have.’ Unlike the English language textbooks, the French language textbooks adopt a more linguistic and scientific perspective to the representation of cultures and countries, though following characteristic of banal nationalism and stereotyping. The first-year French language textbook represents the world-leading countries in terms of technology, environment, and health while also providing an essentialist representation of unhealthy eating as related only with American people. The fourth-year French language textbook heavily exposes the learners to Algerian cultural aspects and national markers while limited cultural aspects were provided about other cultures and countries. There are also few instances of stereotypical representations of British and Egyptian football fans in the context of raising the learners’ awareness about the devastating effects of ‘football hooliganism.’

As mentioned above, although both the French and English language textbooks adopt similar essentialist approach to the representation of cultures and countries, slightly different approaches were followed in their representation of Algeria and Algerian national identity. On the one hand, the French language textbooks exhibit a culture of resistance to the French colonialism of Algeria with an aim to promote nationalism. They employed colonial narratives and emphasised discourses of French war crimes and violence to remind the learners about the pains and sufferings of Algerian people during the colonial period. In other words, the French language textbooks related mostly to colonial narratives and related with the ideological discourses of colonial legacies. On the other hand, the English language textbooks have a patriotic approach to the representation of Algeria with a strong emphasis on the representation of Algerian national symbols and markers of national identity. There are several short texts and poems that aim at inculcating patriotism and love for the country through discourses of homeland, belonging, national history, and duty to serve and protect the country. It is also important to mention that the English language textbooks approach cultural representation from the perspective of openness to the world and related to the discourse of cementing national pride and identity on learners. This may reflect the current political debate

about the two languages in Algeria in which English is positioned as a proxy to French, hence, a way of preserving Algerian national identity from any ex-colonial memories.

Furthermore, the four language textbooks follow a roughly different approach to addressing inclusive education. In relation to the representation of people and their social identities, the analysed textbooks vary in the selection of fictional and non-fictional characters and celebrities. These social groups are represented under different topics such as school setting, history, football, politics, arts, and science to acknowledge different race, ethnicity, and social classes. Disability was represented mostly in first year-English language textbook through visual cues while rarely or practically absent in the other textbooks. Moreover, the four language textbooks exhibit a roughly similar approach to the representation of religion with extensive references to Islam and the exclusion of other religions. The four language textbooks also followed a patchy approach to the representation of gender.

Finally, although both English and French language textbooks aim to support citizenship education, they attempted to approach citizenship education from different angles. While the EFL textbooks promote character education, charity and community work, and democratic citizenship, the FFL textbooks are more oriented towards environmental education, human rights, and social justice citizenship. There are also differences in the discussions about citizenship in the first- and fourth-year language textbooks. While the first year English and French language textbooks follow a simplistic representational approach probably to fit with the learners' cognitive level and age, the two fourth year textbooks seem to follow a more engaging approach in which the teenage learners are invited to discuss global issues.

RQ3: How are the representations of culture, society, and the world defined and conceptualised in the foreign language policy documents?

The findings indicate that all the textbooks follow the banal-nationalism and essentialist view of culture through promoting a 'centred' positive image about Algeria and constructing a 'periphery' discourse about other countries and cultures. This aligns with the core aim provided by the national policy documents that construct a discourse of using foreign languages as instrumental tools to access technology and science. The policy documents also encourage learners to be open and tolerant to transcultural differences, and to act as global citizens. Although there are instances of positioning the learners as global citizens, the policy documents clearly highlight a fear from acculturation as a threat to the learners' national and cultural identity. This explains the ideology of teaching foreign languages in Algeria which is centred on representing the self while simultaneously giving limited and careful attempts towards global citizenship. Regarding inclusive education, the policy documents acknowledge the existence of different ethnic and social groups

and their equal rights to education. Education about diversity in the policy documents was addressed in a tokenism manner in relation to the issues of racism and discrimination. Moreover, the policy documents do not provide detailed guidelines for textbook design to shape textbooks free from all form of discrimination.

RQ4: How do English and French language teachers perceive the representations of culture, society, and the world in the textbooks?

Teachers' perceptions revolved around the concept of culture as a static and coherent whole, limiting its meaning to the material aspects of culture. This provides a potential essentialist approach of teaching culture in the Algerian classrooms. All the interviewed teachers also did not question the nationalist approach to the representation of sociocultural and historical content in the French and English language textbooks. They consider this nationalist approach as particularly important to "educate" learners about national pride, belonging and consciousness that may lead to avoiding the issue of Harraga (illegal immigration to western countries). That is, both French and English language teachers view the languages as a means of teaching learners about their national identity markers instead of other foreign cultures. Regarding the projected local cultural diversities in the textbooks, the teacher participants seem to like this approach and link it to solving the long-lasting issue of regionalism in Algeria. That is, they claimed that such an inclusion of local cultural diversities may encourage learners towards acceptance of various ethnic groups in Algeria (Amazigh and Arab). The aspect of religion (Islam) seems to be a principal factor that shaped their views towards inclusive education or more principally the local ethnic, racial, and social class diversities portrayed in the textbooks. The teachers stand in favour of including images of disabled students in the textbooks to encourage tolerance, harmony, and reduce the issue of school bullying among the learners. In terms of gender representation, teachers view them as overtly balanced and related to learners' culture and identity. This may determine the uncritical approach that teachers adopt towards the construction of gender identities in the school textbooks. Finally, the teachers conceptualised citizenship as values related to learners' openness to the world and familiarity with social democratic values, national citizenship belonging, environmental awareness, respect, and

tolerance of differences. To further illustrate their views, they relate their conceptualisation of citizenship to the specific content of the addressed language textbooks.

Having provided answers to the research questions, the next section discusses this study's contribution to knowledge.

7.3 Contributions of the study

Based on the several findings presented in chapters 4, 5, and 6, this qualitative comparative study makes remarkable contributions to the Algerian context and to the wider literature in the field of textbook and cultural studies research in foreign language education.

First, most previous studies of cultural representations of foreign language textbooks were conducted in Western and Asian contexts, but this issue remains under-researched in North African and Middle East contexts (Risager, 2021). This study fills this gap and contributes to the growing body of literature in North African countries by examining the cultural representations of four recently published foreign language textbooks used in Algerian state middle schools. It highlights the different approaches of addressing cultural representation in two foreign languages used in Algeria and provides an account of French and English language teachers' perceptions about the textbooks' content. It demonstrated how a touristic approach to international and target cultures is predominant in the Algerian foreign language textbooks. The concept of banal national culture remains the favoured approach to addressing local cultures in the locally published and government approved Algerian language textbooks. Although the results of the study are not generalizable, the research sheds light on the specific challenges that national identity, and religion present in contexts similar to Algeria. It is noted that blurred boundaries between culture, religion, and national identity is maintained in the Algerian foreign language textbooks. This contextual contribution highlights how Algeria's politics, religion (Islam), its local multicultural and multilingual aspects were intersected to conceptualise cultural representations in foreign language education. More importantly, the findings of this study can also be relevant to other similar contexts such as Tunisia and Morocco.

Second, this study also addresses the call for more comparative research on cultural representations in different foreign language textbooks and their ideological perspectives. Based on the literature, this is the first comparative study that explores the cultural representations and approaches to cultures, inclusivity, and diversity in the recently published French and English language textbooks used in the Algerian middle schools. It is argued in this thesis that foreign languages are associated with different ideologies and that foreign language textbooks may adopt different or similar approaches to cultural representation. The findings of this comparative analysis

demonstrated how the political ideological discourses associated with the English language as a global language and a proxy to French ex-colonial language were translated through foreign language textbooks. As the English language textbooks promote a discourse of nation pride while French textbooks promote a culture of resistance by highlighting war crimes and negative aspects of colonisation. It highlighted how the French textbooks are reminding learners that the French language in Algeria is linked to colonial memories of oppression and colonisation. This research also adds to knowledge about how countries with past-colonial histories promote discourses about history even in foreign language education. In comparison with previous studies in the literature, the present study findings exemplify how the representation of national history is predominantly represented in the foreign language textbooks. Although other school subjects in Algerian middle schools such as geography, history and civic education were meant to teach historical knowledge for the learners, the Algerian foreign language textbooks follow a national-history oriented approach. In other words, the present research demonstrate that the national orientation of the curriculum prioritises the development of national identity and pride which reinforces an understanding of the cultural as tightly linked to nations and countries. Moreover, this study also provides comparative insights of French and English language teachers towards the nationalist approach to culture, diversity, and inclusivity. Most of the teachers carry a positive attitude towards the nationalist approach of the textbooks, highlighting the need of preparing learners to meet the global demands and equally protect their national identity. Therefore, this thesis contributes to the advancement of knowledge in the field of textbook studies in general and cultural comparative studies in foreign language education.

Third, the use of Risager's (2018) framework as conceptual and theoretical framework to the local Algerian foreign language textbooks makes a theoretical contribution to the literature. Given that the framework was originally designed and applied for analysing global European foreign language textbooks, this study provides a local situated perspective to the theory by addressing the cultural approaches adopted in the Algerian foreign language textbooks. By assessing its applicability to the Algerian context, it highlights the possibility of this framework to expand its components and analyse the local approach to cultural representation in Muslim, North African, and Middle East contexts. The different culture-specific aspects found in this study such as narratives of French colonialism and the use of emotionally loaded content to influence learners can be applicable to former French colonies such as neighbouring countries to Algeria. Other examples provided in the comparative analysis chapter such as the culture of resistant and the culture of national pride are emerging themes that future studies can employ in countries with post-colonial experiences. Additionally, Risager's (2018) framework originally adopted only for analysis of cultural representation in language textbooks. In this research, I added the policy documents, and teachers'

interviews to have an idea of the top-down policy involved in the design of the textbooks and how teachers as users perceive the textbook representations. Importantly how these cultural representations found their way to textbooks. It demonstrates how the ideologies/ agenda of the government were translated into socio-cultural content of textbooks. The emerged themes from the analysis of interviews and policy documents contribute to extending the application of Risager' (2018) model to other data than only coursebook. This research also stresses the interplay between the local, national, and international priorities in foreign language textbooks. As the findings demonstrated conflicting and contradicting discourses about globalisation and openness to the world on one hand, and a fear from acculturation and an explicit statement of the threat of cultural globalisation on the other hand.

Finally, in terms of methodological contribution, most comparative cultural textbook studies ground mostly on quantitative content analysis of mainly the textbooks' content. However, the findings of this study are not only based on textual analysis but also a triangulation of three data sources (textbooks, policy documents and teachers) using a combination of qualitative content analysis and critical discourse analysis. As Santos (2012) argues, there is a need to move towards multiple methodological approach to address social and cultural phenomena. This thesis shows how combining three data sources provide more explanatory and holistic insights to the approach of cultural representation in Algerian foreign language education. Simply, this project contributes to the scholarship in textbook analysis with the critical examination of four foreign language textbooks (two English and two French) through a comparative analysis of the similarities and differences amongst these textbooks and their receptive teachers' insights.

7.4. Limitations of the study

Although this qualitative study provided an in-depth comparative analysis of cultural representations in Algerian foreign language education, some unavoidable limitations can still be addressed.

The first limitation lies in the absence of teachers' classroom observations. Observations could have provided insights about how teachers actually address the diverse cultural representations in the classroom (Simpson and Tuson, 2003). It would enable comparing the classroom practices of the French and English language teachers with the views that they have expressed during the interviews in relation to the cultural representations of the French and English language textbooks. These comparisons would have served to theorise how language teachers may vary or alike in their negotiation of cultural representations as expressed in interviews and how they tackle them inside the classroom. For example, when teachers expressed their insights about the inclusion of local

cultural diversity and its importance for building a harmonious learning and acceptance of local diversities, the classroom experiences might provide how this issue is discussed in the classroom (what materials are adopted, what teaching strategies are used and how it is integrated with other teaching components). Teachers' insights and classroom experiences would have provided a rich body of knowledge to future researchers interested in understanding teachers' beliefs and practices related to cultural representation in foreign language education. As this research focuses more on the comparative approach to cultural representation in the French and English language textbooks, and due to feasibility and timeframe of this comparative study, it was not possible to conduct classroom observations. This research provided an in-depth analysis of the diverse cultural dimensions of each of the four textbooks that potentially serve as primary sources for French and English language teachers to plan their classroom lessons and shape their practices.

The second limitation may relate to the small sample of teachers interviewed in this research. I am aware that including a larger sample of teachers could have allowed understanding the perspectives of different teachers from diverse cultural and linguistic backgrounds (Cohen et al., 2018); however, only six language teachers volunteered to participate in my research. Although a small sample of accessible teachers were interviewed in this research, some useful teachers' insights about cultural representation in foreign language textbooks were obtained. In addition, the study does not aim for generalisability of the findings but rather to their transferability to other similar contexts (see section **Error! Reference source not found.**). The study could have benefited from more diverse perspectives if I had the opportunity to collaborate with more French and English language teachers. A larger number of teacher participants could have allowed me to hear from pre-service, novice and experienced teachers teaching in different educational sites which may lead to a more nuanced interpretation of the data.

Another limitation of this study is its focus on two French and two English language textbooks used in first and fourth levels of the Algerian middle schools. I acknowledge that a diachronic comparison of all four French and four English language textbooks issued for use in the Algerian middle school would have provided a more general picture of the various cultural aspects represented in the textbooks (Koster and Litosseliti, 2021). However, the aim of this study is to provide an in-depth analysis of the specific cultural representations in the four selected corpus and their meanings in relation to the Algerian socio-cultural background. Risager's (2018) framework requires analysing five different dimensions which need a careful evaluation of each selected textbook accordingly. In addition, triangulation of three data sources allowed comparing data obtained from textbooks with policy documents (e.g., curriculum, teachers' guidebooks) and teachers' interviews. Given this PhD thesis timeframe alongside its triangulation approach, it was practically impossible and ambitious

to analyse the cultural representations of all eight textbooks in all four levels of the two foreign languages addressed in this study.

Another limitation is the absence of accounts or interview insights from textbook writers and publishers about the potential aims of the cultural representations included/excluded in the analysed corpus. Interviewing them would have provided deeper insights on understanding the underpinning reasoning about the cultural representation in the English and French language materials. It would also provide a deeper understanding of how the textbooks' cultural representations are shaped and why are they shaped in that way. These insights would have helped me to clarify more the meanings of the cultural representations extracted from the corpus textbooks. For example, in the textbook, there is an extensive reference to the Algerian culture, a discussion with the textbook writers would have clarified the intended reasons and their final aims for the targeted learners. Although I attempted to reach the publishers and the textbook writers several times, it was challenging to get them accept taking part in the study as they claimed busy work schedules. Another reason, the textbook writers' anonymity cannot be guaranteed as their names are already mentioned in the cover page of each selected textbook. This might make them hesitant to participate in the present study. Due to time constraints, a triangulation of three datasets is deemed reasonable and feasible to achieve the comparative purposes of the present study.

7.5. Suggestions for further research

The above-mentioned research limitations have already provided further floors for research. First, future research would incorporate classroom observations to provide insights of how Algerian (or other context) teachers address cultural representation in their daily classroom practices. In addition, this research was pre-dominantly focusing on the comparison of the cultural representations of French and English language textbooks used in first and fourth middle school levels, further research can conduct other comparative or monolithic studies of different subjects' textbooks and levels. For example, a comparison between the cultural representation of Arabic and Tamazight national language textbooks in Algerian middle, primary or secondary schools. They can employ Risager's (2018) analytical framework adapted in this study and contribute to its advancement from different perspectives, textbooks, policy documents, and teachers' practices. Moreover, it would also be interesting to conduct research on larger sample of teachers to account for their perceptions of cultural representations in different textbooks. Equally important, studies on students' perceptions towards the cultural representation in their foreign language textbooks would be beneficial. Finally, as mentioned in the introductory chapter, the trend of cultural representation in foreign language education is in its early development in the Algerian, North

African and MENA regions (Risager, 2021). Hence, it would be interesting if further studies are conducted in different regions from different angles to cross-compare the cultural representational approaches in foreign language education in the Arab world and North African regions.

7.6. Implications of the study

The findings of this study provide valuable implications to teacher education and policy designers. Although these implications are addressed particularly to the Algerian context, they can be transferable to other similar or different settings.

In terms of policy designers, the findings suggest that Algerian foreign language textbooks and policy documents should be amended to reflect diverse cultural representations rather than a huge explicit focus on national identity, culture, and remembrance of colonial memories. National Ministry of Education and culture should try to move away from a simplistic comparison between Algerian and foreign cultural representations in the policy documents if the aim is to prepare a generation of global and critical citizens (see e.g., Guilherme, 2002). For example, teachers should receive a teacher guidebook that explicitly state the importance of teaching culture and provide practical tasks for raising awareness of learners and teachers towards the importance of learning about national and international cultures. Additionally, the forwards in textbooks should not only be designed to mention in a tokenism manner the openness to the world but it should be written in a way that engage learners in critical reflections about the self and the other identities and cultures. Moreover, Gray (2013) suggests that using artworks in textbooks can provide spaces for reflections and criticality around cultural representations. Hence, textbook producers (writers, illustrators, reviewers, and publishers) should be well trained to consider various aspects of social and cultural diversities in the textbook through incorporating different texts and artworks.

In terms of teacher education, this study highlights that both French and English language teachers did not reflect critically on the cultural representations of the textbooks due to their busy schedules and teaching objectives. Thus, National Ministry of Education and Ministry of Higher education should collaborate to organise conferences, monthly seminars, and design trainings for pre-service and in-service teachers about the concepts of cultural diversity, inclusivity, and citizenship education. This way, teachers can develop a sense of reflexivity towards their classroom practices and critically reflect on the homogenous cultural content represented in the textbooks (Giroux, 2010). Teachers should also be encouraged to use their personalised materials instead of the standard coursebooks (Thornbury, 2013; McConachy, 2009). On their side, teachers should develop action-research skills towards their teaching that will enable them to take informed-decisions and practically theorised judgments towards the different aspects of pedagogy, social, cultural justice,

and global diversities. It is of high time to incorporate intercultural approach to addressing culture teaching in foreign language pedagogy (Chen and McConachy, 2021). Teacher education should encompass practical activities and intercultural encounters that can prepare teachers for the globalised and diverse world.

In conclusion, to meet the new requirements of the 21st century, the textbooks should go beyond presenting national cultures, and simplistically comparing cultures, to focus more on diversity. Cultural diversity is part of everyday life, and it should be seen as a richness rather than a thread (Holliday, 2013). Kramsch (2013, p. 24) claims that “textbooks are crucial instruments in the shaping of the future citizenry of a nation or of the global community to which these citizens will belong”. Therefore, textbook writers, teachers, Ministries of Education, and researchers in the field of curriculum design and textbooks should be critical about every content of the textbooks, and the discourses and ideologies it promotes. As the main source of input in the language classroom, the textbook has the power to encourage or hinder learners’ intercultural awareness. Accordingly, there should be a critical approach in designing, selecting, and adapting any teaching materials.

Appendix A Participant Information Sheet

Study Title: Cultural representations in Foreign Language Teaching: A comparative Analysis of English and French Language Textbooks, and Teachers' Beliefs towards cultural representations in Algerian middle Schools.

Researcher: Kamelia Kerkache

ERGO number:

Please read this information carefully before deciding to take part in this research. It is up to you to decide whether or not to take part. If you are happy to participate you will be asked to sign a consent form.

What is the research about?

This research is conducted as part of the requirements needed for PhD degree in Modern Languages. The researcher is a PhD student at the University of Southampton, UK. The researcher is interested in cultural education in Foreign Language Teaching. The research aims to analyse cultural representations in Algerian EFL (English as a foreign language) and FLE (Français comme langue étrangère) textbooks designed for middle school education. The aim of this research is to detect the place given to cultural aspects in the textbooks, and to analyse their potential contribution to the development of learners' cultural awareness. The research will also explore teachers' beliefs, understanding, and attitudes towards cultural representations in teaching materials.

The objectives of the research are the following:

- Analyse the cultural representations included in Algerian English (EFL) and French (FLE) language textbooks, and their accompanying teachers' books.
- Find out how cultural representation is approached in foreign language policy documents
- Find out the teachers' attitudes, beliefs, and their personal evaluation of the cultural representations included in the textbooks.

Why have I been asked to participate?

You have been chosen to take part in this study as you are teaching English or French in an Algerian middle school.

What will happen to me if I take part?

You will be invited to an interview. The interview will be audio recorded, and will be conducted via Skype, or face to face as convenient for you. The interview time will not exceed 30 minutes, and it will be done in a time convenient for you.

Are there any benefits in my taking part?

Your participation in this research will help the researcher to conduct the research project, which aim to add to the current knowledge about intercultural education in foreign language teaching.

Are there any risks involved?

The interview will not include any sensitive topics. The data collected from the interviews will only be used for the purposes of this research project, and it will not be shared with any third party.

Will my participation be confidential?

The information obtained from or about the participants will not be shown by or displayed to any third party, other than the researcher and the supervisor. The participants will be given pseudonyms in the interview transcriptions, and the transcribed data of the audio recordings. All the data will be kept on a password protected computer.

What should I do if I want to take part?

If you would like to take part in this research, please let the researcher know, by emailing Kamelia Kerkache at K.Kerkache@soton.ac.uk

What happens if I change my mind?

Once you change your mind and want to withdraw, just let the researcher know. Your participation in the research is voluntary, and you have the right to withdraw at any time without being required to even give a reason.

What will happen to the results of the research?

The results of the research will be part of a PhD thesis written up and published. The results will be stored for a minimum of 10 years in line with the University of Southampton data retention policy. The participants can have a copy of the PhD thesis if requested.

Where can I get more information?

Contact the researcher, Kamelia Kerkache by email at K.Kerkache@soton.ac.uk or contact my supervisor, Dr Alison Porter via email at amp1q09@soton.ac.uk

What happens if something goes wrong?

If you have any concerns or complaints, you can contact the Chair of the Faculty Ethics Committee, or, the Research Integrity and Governance Manager (023 8059 5058, rgoinfo@soton.ac.uk).

Thank you.

Thank you for taking the time to read this information sheet, and for considering taking part in the research. If you would like to participate, please contact the researcher.

Appendix B Consent Form

Study title: Culture Education in Foreign Language Teaching: An Analysis of English and French Language Textbooks, and Teachers' Beliefs towards cultural representation in Algerian Middle Schools.

Researcher name: Kamelia Kerkache

ERGO number:

Please initial the box (es) if you agree with the statement(s):

I have read and understood the information sheet (version 2/ Interview/ 09.11.2018) and have had the opportunity to ask questions about the study.	<input type="checkbox"/>
I agree to take part in this research project and agree for my data to be used for the purpose of this study.	<input type="checkbox"/>
I understand my participation is voluntary and I may withdraw at any time for any reason without my rights being affected.	<input type="checkbox"/>
I understand that my interview will be audio recorded	<input type="checkbox"/>

Name of participant (print name)

Signature of participant.....

Date.....

Name of researcher (print name): Kamelia Kerkache

Signature of researcher

Date.....

Appendix C Policy documents

- English Language Curriculum 2016

. Components of the Curriculum

2.1 Exit Profiles for English at Middle School

A- Statement of the global Competency:

By the end of middle school, the learner will be able to interact , interpret and produce oral and written messages/ texts of average complexity, of a descriptive, narrative , argumentative or prescriptive type, using verbal or non-verbal supports (written texts, audio and visual aids) and in meaningful situations related to his environment and interests.

Target competency 1	Target competency 2	Target competency 3	Values			Cross-curricular Competences			
			identity	National conscience	Citizenship and openness to the world	intellectual	methodological	communicative	Personal and social
In a situation of meaningful communication, using written, visual or oral support, the learner will be able to interact and produce oral messages / texts of a descriptive, narrative, argumentative or prescriptive type	In a situation of meaningful communication, using written, visual or oral support, the learner will be able to interpret oral or written messages / texts of a descriptive, narrative, argumentative or prescriptive type	In a situation of meaningful communication, using written, visual or oral support, the learner will be able to produce written messages / texts of a descriptive, narrative, argumentative or prescriptive type.	- The learner values the three dimensions of his identity(Arab , Islamic , Amazigh) and expresses them through English. - He asserts his Algerian personality by including the founding myths of Algeria in his oral or written messages /stories	- the learner is conscious and proud of his rich historical, linguistic and cultural heritage - he shares this wealth with others through English	- he demonstrates his respect for the nation's symbols and his readiness to protect them - he behaves as a responsible and committed citizen - he is aware of the need to respect and protect his environment - he conveys a culture of peace and tolerance through English - he shows his commitment to national or international community projects - he is imbued with universal values -he promotes the rights and duties of the good citizen -he likes learning about others' cultures and exchanging with others -he is tolerant and non-judgmental.	- the learner uses his critical ability to process different types of texts - he understands and interprets verbal and non-verbal messages - he demonstrates his ability to solve problems in a variety of situations using different strategies - he expresses his creativity in all types of oral or written messages - he demonstrates a certain degree of autonomy in all areas of learning.	- he is actively involved in pair or group work - he develops strategies for listening, interpreting and producing oral or written messages - he acquires efficient and effective study methods on how to mobilise the resources at hand - he demonstrates intellectual honesty and efficient time management - he can use information and communication technology for learning and research or whenever he needs it - He can evaluate his own performance - he values the work of others.	- The learner acquires the ability to communicate with others through ICT - He uses digital means like blogs, webpage , discussion forums , face book, tweeter, etc. to interact with learners of other cultures using English as a means of communication - He uses drama and role play to communicate through English.	- he is aware of his own role and the role of others in project development -His behaviour is consistent with our national values -He is honest and responsible when working alone or with others -He is aware of his Algerian identity and expresses it in English -He is keen to socialize through oral or written exchanges -He demonstrates solidarity and generosity.

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- French Language Curriculum 201

Quatrième Année Moyenne	
<p>Enoncé de la compétences globale : Au terme de la quatrième année moyenne et dans des situations de communication significatives, liées à son environnement et ses centres d'intérêt, et à partir de supports écrits, visuels ou audio, l'apprenant est capable d'interagir, d'interpréter et de produire à l'oral et à l'écrit des messages/textes simples de type descriptif, narratif, prescriptif et argumentatif</p> <p>Il est en mesure d'échanger dans des conversations sur une gamme de sujets familiers, de la vie quotidiennes, dans un style courant, en utilisant des phrases simples spontanément.</p> <p>Il peut utiliser différents types de discours, textes, dialogues, monologues (de longueur moyenne)</p> <p>Il peut réagir/ répondre à des instructions verbales et non verbales</p> <p>Il peut utiliser le vocabulaire nécessaire pour exprimer ses idées, la grammaire, la langue de routine des formules (formules de politesse) pour mener à bien les échanges</p> <p>Il peut utiliser une gamme élargie de connecteurs logiques pour améliorer une production personnelle</p>	
VALEURS	<p>Identité : Il fait connaître les valeurs ancestrales de partage et de solidarité</p> <p>Il fait l'éloge de la beauté et diversité des sites touristiques, historiques et religieux de son pays</p> <p>Il manifeste une fierté de son patrimoine immatériel dans sa dimension civique (fables , légendes...)</p>
	<p>Conscience nationale: Il fait connaître son pays à travers les figures millénaires algériennes connues pour leur culture de la paix et de l'ouverture</p>
	<p>Citoyenneté: Il communique sa connaissance des restrictions alimentaires pour motifs sanitaires ou religieux, dans l'esprit de tolérance et acceptation de l'autre</p>
	<p>Ouverture sur le monde: Il manifeste sa curiosité pour les grandes figures de l'histoire, des sciences et technologies, sports, de la paix et l'implication dans l'action humanitaire dans le monde d'une manière générale, et en particulier dans des pays dont l'anglais est le moyen de communication</p>
COMPETENCES TRANSVERSALES	<p>1.d'ordre intellectuel :</p> <ul style="list-style-type: none"> - Il exploite et interprète des messages de types verbaux ou non verbaux - Il démontre des capacités à résoudre des situations problème en utilisant divers supports dans des situations de communication - Il manifeste un esprit de créativité dans ses productions orales et écrites - Il démontre une certaine autonomie dans ses apprentissages scolaires
	<p>2.d'ordre méthodologique :</p> <ul style="list-style-type: none"> - Il adopte des comportements qui favorisent le travail par pairs et en groupe - Il développe des stratégies d'écoute, d'interprétation et de production orale et écrite - Il développe des méthodes de travail efficaces (tient compte des ressources à mobiliser, intègre dans sa démarche la gestion rationnelle du temps) - Il utilise les technologies de l'information et de la communication pour faire de la recherche ciblée en fonction de ses besoins - Il sait s'auto évaluer - Il valorise la production des autres
	<p>3.d'ordre communicatif : - Il développe ses capacités de communication avec autrui en utilisant les TICE</p> <ul style="list-style-type: none"> - Il utilise des moyens modernes (blogs, page web ,sites ,forums de discussion, plateformes) pour interagir avec des apprenants d'autres cultures dont l'anglais est le moyen de communication - Il utilise et transfère des données numériques à travers l'anglais - Il utilise et transfère des données numériques en vue de leur réutilisation - Il utilise la dramatisation et sait mettre en œuvre des jeux de rôle pour communiquer de façon appropriée
	<p>4. d'ordre personnel et social : - Il est conscient de son rôle et du rôle d'autrui dans l'élaboration de ses projets</p> <ul style="list-style-type: none"> - Il démontre des comportements conformes aux valeurs nationales - Il fait preuve d'honnêteté et de responsabilité dans son travail et dans ses relations avec autrui - Il utilise l'anglais pour affirmer son identité personnelle et développer la confiance en soi

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- **Excerpts from policy documents:** (translation is mine)
- **Banal nationalism:**

“... permettre la maîtrise d’au moins deux langues étrangères en tant qu’ouverture sur le monde et moyen d’accès à la documentation et aux échanges avec les cultures et les civilisations étrangères...” (The law of Orientation Art, No.04, 2008)

Translation: “... allow the mastery of at least two foreign languages as a way of opening to the world and a means of accessing knowledge and exchanges with foreign cultures and civilisations”

الافتتاح و التمدد الجغرافي والحركة التطورية العالمية، وتكثيف رؤية التلميذ ذات التوجه العالمي والتفكير الواسع "المدرسي التكاملي للتكهن الروحي والتساب للمعارف والامهارات" عن طريقتين تعليم اللغات الأجنبية وتصمت لمن للتلميذ الذي لا يجزي من التلحم بلية التعليم الاساس في تعليم اجنبيين، وذلك لفتح عن ظاهري التوسيع في سباق نظم تربوية اخرى

(National Curriculum for Middle School, 2016, p. 2)

Translation: “Opening up and integrating into the global evolutionary movement, by promoting education with a scientific and technological orientation "included in the spiritual formation and the acquisition of knowledge and skills" by developing the teaching of foreign languages "in order for the Algerian student to be able to master (by the end of fundamental education) two foreign languages", and that by making our educational system keep pace with other educational systems”.

« L’enseignement/apprentissage des langues étrangères doit permettre aux élèves algériens d’accéder directement aux connaissances universelles, de s’ouvrir à d’autres cultures. (...) Les langues étrangères sont enseignées en tant qu’outil de communication permettant l’accès direct à la pensée universelle en suscitant des interactions fécondes avec les langues et cultures nationales. Elles contribuent à la formation intellectuelle, culturelle et technique et permettent d’élever le niveau de compétitivité dans le monde économique » - cf. Référentiel Général des Programmes. (Teachers’ guidebook of French, 2019, p.6)

Translation: “The teaching/learning of foreign languages should enable Algerian students to have direct access to universal knowledge, to open up to other cultures. (...) Foreign languages are taught as a communication tool allowing direct access to universal thought by encouraging fruitful interactions with national languages and cultures. They contribute to intellectual, cultural and technical training and enables to raise the level of competitiveness in the economic world” - cf. General Program Repository.”

“Ouverture sur le monde : Tout en ayant conscience de son identité, socle de sa personnalité, l’élève est en mesure de prendre de l’intérêt à connaître les autres civilisations, de percevoir les ressemblances et les différences entre les cultures pour s’ouvrir sur les civilisations du monde et respecter l’altérité”. (French Middle School Curriculum, 2016, p. 84)

Translation: “Openness to the world: While being aware of their identity, the basis of their personality, the student is able to take an interest in knowing other civilisations, to perceive the similarities and differences between cultures to open up to the civilisations of the world and respecting otherness”. (French Middle School Curriculum, 2015, p.84)

“Openness to the world: He is keen on learning about others’ markers of identity”

(English Middle School Curriculum, 2016, p. 91)

"يُحَى صعيد الفتح عُرى العالم فتُحَى للذي أن يعي عتدّ للبلدان والحنارات والتفولات عبر العلم إلى جلب حضارة وثقافة بلده"

(National Middle School Curriculum, 2016, p.12)

Translation: “On the level of openness to the world, the student should: be aware of the multiplicity of countries, civilisations and cultures across the world in addition to the civilisation and culture of his country”.

➤ Patriotism and National Identity Construction

“... d’enraciner chez nos enfants le sentiment d’appartenance au peuple Algérien ; de les élever dans l’amour de l’Algérie et la fierté de lui appartenir ainsi que dans l’attachement à l’unité nationale, à l’intégrité territoriale et aux symboles représentatifs de la Nation...”

(The law of Orientation Art, No.02, 2008)

Translation: “... to root in our children the feeling of belonging to the Algerian people; to raise them in the love of Algeria and the pride of belonging to it besides the attachment to national unity, territorial integrity and the representative symbols of the Nation...”

توسري على شخص صري قال جزائري وبتوسري و حدة ألام قبتريقية يوظف القيم الجاهل قبل السلام، وال عربية و الأمازيغية لذويها غيتو حية التلي هذا بلبل بل إلى هي قناري حية جماعي قمشيتوك و و حدة و التي يتكفيس هارس هي ال جزائري قال جزائرية"، وتوسري خال اش عورال وطني ليه، وتنيّة تلتحق قبل جزائر و الوفاة ها، بلبل و حدة ال وطنيّة

(National Middle School Curriculum, 2015, p. 3)

Translation: “Consolidating the Algerian personality and consolidating the unity of the nation by promoting and preserving the values related to Islam, Arabic and Tamazight. Therefore, the student should be made aware of his “belonging to a shared and unique collective historical identity, which is officially sanctioned by the Algerian nationality,” and to consolidate his “national feeling”, and to develop his attachment and loyalty to Algeria, and national unity”.

“RAPPEL DES GRANDES LIGNES DU PROGRAMME OFFICIEL: La Loi d’Orientation sur l’Education Nationale n°08-04 du 23 janvier 2008 définit dans les termes suivants les finalités de l’éducation : « L’école algérienne a pour vocation de former un citoyen doté de repères nationaux incontestables, profondément attaché aux valeurs du peuple algérien, capable de comprendre le monde qui l’entoure, de s’y adapter et d’agir sur lui et en mesure de s’ouvrir sur la civilisation universelle» - Chapitre I, art. 2.” (Teachers’ guidebook of French, 2019, p.6)

Translation: “REMINDER OF THE MAIN LINES OF THE OFFICIAL PROGRAM: The Orientation Law on National Education n°08-04 of January 23, 2008 defines the aims of education in the following terms: “The Algerian school aims to train a citizen endowed with indisputable national landmarks, deeply attached to the values of the Algerian people, capable of understanding the world around them, of adapting to it and of acting on it, and capable of opening up to universal civilisation” - Chapter I, art. 2.”

The representation of the core values in the coursebook

The core values contained in the coursebook are derived from the LAW OF ORIENTATION, 04-08 January 23rd, 2008.

- National identity: The learner can use the markers of his identity when introducing himself to others: name, nationality, language, religion, flag, national currency ...
- National conscience: He can speak about our school days, weekend, and national public holidays (historic, religious, etc)

(Teachers' guidebook of English, 2016, p. 19)

➤ **National History**

"... d'imprégner les générations montantes des valeurs de la Révolution du 1er novembre 1954 et de ses nobles principes ; de contribuer, à travers les enseignements de l'histoire nationale, à perpétuer l'image de la nation algérienne en affermissant leur attachement aux valeurs représentées par le patrimoine historique, géographique, religieux et culturel du pays..."

(The law of Orientation Art, No.02, 2008)

Translation: "... to imbue the future generations with the values of the Revolution of November 1, 1954, and its noble principles; to contribute, through the teaching of national history, to perpetuating the image of the Algerian nation by strengthening their attachment to the values represented by the historical, geographical, religious and cultural heritage of the country..."

« Conscience nationale : Au-delà de l'étendue géographique du pays et la diversité de sa population, l'élève a conscience de ce qui fait l'unité nationale à savoir une histoire, une culture, des valeurs partagées, une communauté de destin, des symboles..." (French Middle School curriculum, 2016, p 84).

Translation: "National consciousness: Beyond the geographical extent of the country and the diversity of its population, the student is aware of what makes national unity, namely a history, a culture, shared values, a community of destiny, symbols..."

"National conscience: He can speak about our school days, weekend and national public holidays (historic, religious, etc)"

(English Middle School Curriculum, 2016, p. 91)

➤ **Local and Regional Cultural Diversity Serving a National Unity Discourse**

"Article 10 : L'Etat garantit le droit à l'enseignement à toute Algérienne et tout Algérien sans discrimination fondée sur le sexe, l'origine sociale ou l'origine géographique".

(The law of Orientation Art, No.10, 2008)

Translation: Article 10: The State guarantees the right to education to every Algerian without discrimination based on sex, social origin, or geographical origin".

“De ce fait, elles doivent être prises en charge par des programmes qui s'accorderont, comme le recommande le référentiel général, la priorité aux valeurs qui fondent l'identité nationale et garantissent la cohésion nationale, avec comme corollaires immédiats l'exercice de la citoyenneté et de la solidarité nationale”. (National Middle School Curriculum, 2016, p. 4)

Translation: “As a result, they must be supported by programs which, as recommended by the general frame of national law of school orientation, will give priority to the values which underpin national identity and guarantee national cohesion, with immediate effect the exercise of citizenship and national solidarity”.

يُعَرِّفُ عِيَّتْ سِيخْ أَلْصَوْلْ لَ لْوَطَنِيَّةِ بِعَرَفْ نُحْيِ بِيَادِي جَزَائِرِيَّةِ ... (الْقِيَامْ أَعْلَمْ جَزَائِرِيَّةِ)، مَعْتَرَا عِنْ إِضْرَامْ طَلَرْمُوزْ لَتِي تِيْتَمَلِّي هَا؛
يُعَرِّفْ نُحْيِ مَوْزِينَاتْ أَلْمَدَّةِ لَ جَزَائِرِيَّةِ، بِمِيَاتْمَرِكْ مَبَاهِجِ تَشْبِيحْ عِبْ عَفَاةِ وَبَلْعْ قَلْمُورُوثْ أَلْمَقْ فِي لَامْ جَالْ لَتَايْخِي وَ لَ جَزَائِرِيَّةِ
وَ لَ لْسَوِيَّةِ (وَالْغَوِي وَ التَّقْلِي وَ الْبِيْنِي)؛

(National Middle School Curriculum, 2016, p. 13)

Translation: “In terms of consolidating national origins: he gets acquainted with the principles of his Algerianness (Belonging to Algeria), expressing his respect for the symbols that represent it; Get acquainted with the institutions of the Algerian nation, expressing his adherence to them; He is imbued with a wide knowledge of the nation's heritage in the historical, geographical, linguistic, cultural and religious fields”.

“- Identité : L'élève a conscience des éléments qui composent son identité algérienne (l'Islamité, l'Arabité et l'Amazighité).

-Conscience nationale : Au-delà de l'étendue géographique du pays et la diversité de sa population, l'élève a conscience de ce qui fait l'unité nationale à savoir une histoire, une culture, des valeurs partagées, une communauté de destin, des symboles...” (French Middle School curriculum, 2016, p 84).

Translation: “- Identity: The student is aware of the elements that make up his Algerian identity (Islamity, Arabism and Amazighity).

-National consciousness: Beyond the geographical extent of the country and the diversity of its population, the student is aware of what makes national unity, namely a history, a culture, shared values, a community of destiny, symbols...”

➤ Inclusivity

“Article 12 : L'enseignement est obligatoire pour toutes les filles et tous les garçons âgés de 6 ans à 16 ans révolus. Toutefois, la durée de la scolarité obligatoire peut être prolongée de deux (2) années, en tant que de besoin, en faveur d'élèves handicapés...” (The law of Orientation Art, No.12, 2008)

Translation: Article 12: Education is compulsory for all girls and boys aged 6 to 16 years old. However, the duration of compulsory education may be extended by two (2) years, as necessary, in favor of students with disabilities ...”

“Article 14 : L’Etat veille à permettre aux enfants ayant des besoins spécifiques de jouir du droit à l’enseignement. Le secteur de l’éducation nationale, en liaison avec les établissements hospitaliers et les autres structures concernées, veille à la prise en charge pédagogique appropriée et à l’intégration scolaire des élèves handicapés et des malades chroniques.”

(The law of Orientation Art, No.14, 2008)

Translation: Article 14: The State ensures that children with special needs can enjoy the right to education. The national education sector, in conjunction (liaison) with hospitals and other structures concerned, ensures appropriate educational (pedagogical) care and the integration of students with disabilities and chronically ill patients to the mainstream schools”.

Art 10: L’Etat garantit le droit à l’enseignement à toute Algérienne et tout Algérien sans discrimination fondée sur le sexe, l’origine sociale ou l’origine géographique. (The Law of Orientation Art, No. 10, 2008)

Translation: Article 10: The state ensures the right for education to all the Algerians (men and women), regardless of the sex, social class, and geographical origin.

“...d’asseoir les bases de l’instauration d’une société attachée à la paix et à la démocratie et ouverte sur l’universalité, le progrès et la modernité, en aidant les élèves à s’approprier ... les valeurs partagées par la société algérienne, fondées sur le savoir, le travail, la solidarité, le respect d’autrui et la tolérance, et en assurant la promotion de valeurs et d’attitudes positives en rapport, notamment, avec les principes des droits de l’Homme, d’égalité et de justice sociale”. (The law of Orientation Art, No.02, 2008)

Translation: “...to lay the foundations for the establishment of a society committed to peace and democracy and open to universality, progress and modernity, by helping students to appropriate ...the shared values of the Algerian society, based on knowledge, work, solidarity, respect for others and tolerance, and by ensuring the promotion of positive values and attitudes in relation, in particular, with the principles of human rights, equality and social justice”.

“... d’affermir la conscience, à la fois individuelle et collective, de l’identité nationale, ciment de la cohésion sociale, par la promotion des valeurs en rapport avec l’Islamité, l’Arabité et l’Amazighité ...” (The law of Orientation Art, No.02, 2008)

Translation: “... to strengthen consciousness, both individual and collective, of national identity, the cement of social cohesion, by promoting values related to Islam, Arabic and Tamazight...”

تربوية إسلامية تعتمدها على التقنيين والشؤون الفردية و جماعية يتم اشى ولتقيم الفعيلة إلى سال م (روح لاعدل، والنظف، والصحة، والتضامن، وحب العمل و الاجتهاد، والنزاهة، والتسامح...) بلبال صرفة لى يتوالم قرآن الكريم و الحيات الفعيلة لى شريف
(National Middle School Curriculum, 2016, p.5)

Translation: “A basic Islamic education that works on developing individual and collective behavior in line with the noble values of Islam (the spirit of justice, cleanliness, health, solidarity, love of work and diligence, integrity, and tolerance...). In addition to learning the Noble Qur’an and the Prophet’s Hadith”

- Identity The learner values the three dimensions of his identity (Arab, Islamic, Amazigh) and expresses them through English.
- He asserts his Algerian personality by including the founding myths of Algerian in his oral or written messages/stories. (English language Curriculum, 2016, p. 416)

➤ Globalisation and citizenship Education

“... développer le sens civique des élèves et les éduquer aux valeurs de la citoyenneté en leur faisant acquérir les principes de justice, d'équité, d'égalité des citoyens en droits et en devoirs, de tolérance, de respect d'autrui et de solidarité entre les citoyens ;

- dispenser une éducation en harmonie avec les droits de l'enfant et les droits de l'homme et développer une culture démocratique en faisant acquérir aux élèves les principes du débat, et du dialogue, de l'acceptation de l'avis de la majorité et en les amenant à rejeter la discrimination et la violence et à privilégier le dialogue ;
- faire prendre conscience aux jeunes générations de l'importance du travail en tant que facteur déterminant pour mener une vie digne et décente et pour accéder à l'autonomie, et surtout en tant que richesse pérenne à même de suppléer à l'épuisement des ressources naturelles et de garantir le développement durable du pays ...”

(The law of Orientation Art, No.05, 2008)

Translation: “...developing students' civic sense and educating them in the values of citizenship by enabling them to acquire the principles of justice, equity, equality of citizens in rights and duties, tolerance, respect for others and solidarity between citizens.

- provide education in harmony with children's rights and human rights and develop a democratic culture by teaching students the principles of debate and dialogue, of accepting the opinion of the majority and leading them to reject discrimination and violence and to favor dialogue.
- make young generations aware of the importance of work as a decisive factor in leading a dignified and decent life and in achieving autonomy, and above all as lasting wealth capable of compensating for the depletion of natural resources and to guarantee the sustainable development of the country...”

التفكير على المواطنة من خلال تعلم ثقافات الديمقراطية والنسج الاجتماعي الواحد والوطني

(National Middle School Curriculum, 2016, p3)

Translation: “Training on citizenship by learning the culture of democracy to ensure social harmony and national unity”

على صعيد الفتح على العالم مفعلي للتلميذ أن يعي ويتعدى الحدود الحضارات والثقافات عبر العالم إلى جلب حضارة وثقافة قبله. يتعرف على مشكل التي يتعلقي في هذا الشريحة بالقرن، بل عدام الأمل، للصحة البيئية، ويعرف وجود مؤسسات وهيئات دولية معترف بها معترف بها محيطه، معترف بها في ككرة عامة عن مهامها

(National Middle School Curriculum, 2016, p.12)

Translation: In terms of opening up to the world, the student should: be aware of the multiplicity of countries, civilisations, and cultures across the world alongside the civilisation and culture of his own country... Recognize the problems that humanity suffers from (poverty, insecurity, health, the environment), and know the existence of institutions and well-known international bodies in his surroundings, with a general idea of their tasks”

“Valeurs :

Identité : L'élève a conscience des éléments qui composent son identité algérienne (l'Islamité, l'Arabité et l'Amazighité).

Conscience nationale : Au-delà de l'étendue géographique du pays et la diversité de sa population, l'élève a conscience de ce qui fait l'unité nationale à savoir une histoire, une culture, des valeurs partagées, une communauté de destin, des symboles...

Citoyenneté : L'élève est en mesure de délimiter en toute objectivité ce qui relève des droits et ce qui relève des devoirs en tant que futur citoyen et de mettre en pratique cette pondération dans ses rapports avec les autres. (Cf. Constitution algérienne).

Ouverture sur le monde : Tout en ayant conscience de son identité, socle de sa personnalité, l'élève est en mesure de prendre de l'intérêt à connaître les autres civilisations, de percevoir les ressemblances et les différences entre les cultures pour s'ouvrir sur les civilisations du monde et respecter l'altérité.”

(French Middle School Curriculum, 2016, 84)

Translation: "Values:

Identity: The student is aware of the elements that make up his Algerian identity (Islamity, Arabism and Amazighity).

National consciousness: Beyond the geographical extent of the country and the diversity of its population, the student is aware of what constitutes national unity, namely a history, a culture, shared values, a community of destiny, symbols...

Citizenship: The student can delimit in all objectivity their rights and duties as a future citizen and to put this weighting into practice in their relations with others. (Cf. Algerian Constitution).

Openness to the world: While being aware of their identity, the basis of their personality, the student can take an interest in knowing other civilisations, to perceive the similarities and differences between cultures to open the civilisations of the world and respect otherness.”

“... d’avoir une ouverture sur les civilisations et les cultures étrangères, d’accepter les différences et de co-exister pacifiquement avec les autres peuples ...”

(The law of Orientation Art, No.45, 2008)

Translation: “...to have an openness to foreign civilisations and cultures, to accept differences and to co-exist peacefully with other peoples...”

“L’enseignement du français comme langue étrangère (FLE) contribue à la réalisation du profil global de l’enseignement moyen dans le domaine de la formation de la personnalité de l’adolescent, dans le domaine des compétences transversales et dans le domaine des connaissances. Ainsi, l’enseignement du français prend en charge les valeurs identitaires nationales, les valeurs intellectuelles, les valeurs esthétiques en relation avec les thématiques nationales et universelles.” (French Middle School Curriculum, 2016, p 83)

Translation: “The teaching of French as a foreign language (FLE) contributes to the achievement of the overall profile of middle school education in the field of the formation of the personality of the adolescent, in the field of transversal skills and in the field of knowledge. Thus, the teaching of French supports national identity values, intellectual values, aesthetic values in relation to national and universal themes”.

“1.1. Goals Of English at Middle School The teaching of English must meet the following objectives:

- To help our society to live in harmony with modernity by providing the learner with linguistic tools essential for efficient communication
- To promote national and universal values - To develop critical thinking, tolerance, and openness to the world
- To contribute to the shaping of a good citizen, aware of the changes and challenges of today and tomorrow
- To give every learner the opportunity to have access to science, technology and world culture while avoiding the dangers of acculturation” (English Middle School curriculum, 2016, p.90)

Appendix D Piloting stage: Teachers' Interview Guide

Background Information

1. What is your teaching qualification?
2. How long have you been teaching English?

Teaching Objectives

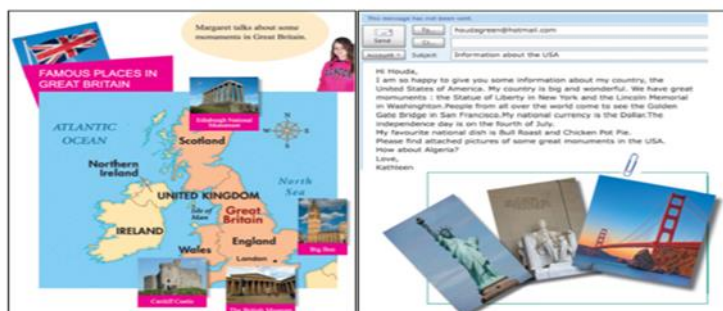
1. What is the most important objective for you in teaching English?
2. What are your other priorities in language classes?
3. Have these priorities amended or changed during your career? How?
4. How familiar are you with any of the ELT methods and approaches?

Material Use

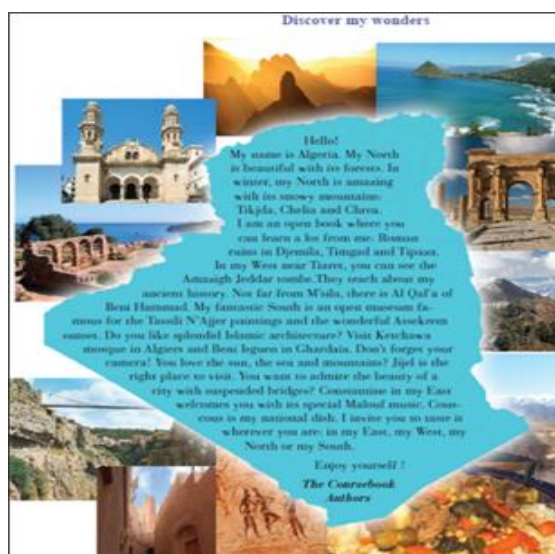
1. How do you find the new textbook of first year and fourth year?
2. To what extent do you use the standard textbook in general?
3. Do you usually rely on standard textbook for teaching? Yes, or no justify why?

Cultural Representations in the Textbooks

1. What do you think of these representations?



2. What do you think of this representation?



3. What do you think of this representation? How do you see it?



4. What do you think of these representations?



5. What do you think of these representations?



6. What do you think of these representations?



Appendix E English Language Teachers' Interview Guide

Background Information

3. What is your teaching qualification?
4. How long have you been teaching English?

Teaching Objectives

5. What is the most important objective for you in teaching English?
6. What are your other priorities in language classes?
7. Have these priorities amended or changed during your career? How?
8. How familiar are you with any of the ELT methods and approaches?

Material Use

4. How do you find the new EFL textbook of first year and fourth year?
5. To what extent do you use the standard textbook in your classes?
6. Do you usually rely on standard textbook for teaching? Yes, or no justify why?

Cultural Representations in the Textbooks

1. How would you define culture?
 - 1.a. What aspect of cultures (Algerian, Foreign) do you expect to find in the English textbooks?
 - 1.b. How important it is for your pupils to learn about other cultures at this stage? Why?
2. What do you think of the representation of countries in the textbooks?
 - 2.a. What do you think of these representations?



Task 6: I look at the map and write down in my copybook the names of the places (town, city or village) that Nabila visited on her Mediterranean cruise.



Task 7: I listen again to Dewi and match each word from the text with the appropriate definition adapted from Cambridge and Oxford dictionaries.

Words	Definitions
1. a slant (noun)	a. "behaving in a very cordial way"
2. chatty (adjective)	b. "become an adult"
3. disciplined (adjective)	c. "an area where very poor people live"
4. grow up (verb)	d. "liking to talk in a friendly, informal way"



Task 8: I listen again to the English tourist guide (Part 2) and copy the two correct answers into my copybook.


"Big Ben" was named after the famous English boxer Ben Caunt because:

- it was not very big.
- it was very big, like the heavyweight boxer.
- Sir Benjamin Hall's name was "Big Ben".
- Ben Caunt's name was "Big Ben".
- Ben Caunt's nickname was "Big Ben".



Houses of Parliament on the left and 'Big Ben' on the right, London.

Task 9: A group of Algerian middle school students are visiting London. They are riding an open-top double-decker bus and their English tourist guide is showing them London's most famous landmarks and monuments during this enlightening tour. Which of the following pictures illustrates an open-top double-decker bus? I sort out the jumbled names of these vehicles with the help of my partner.

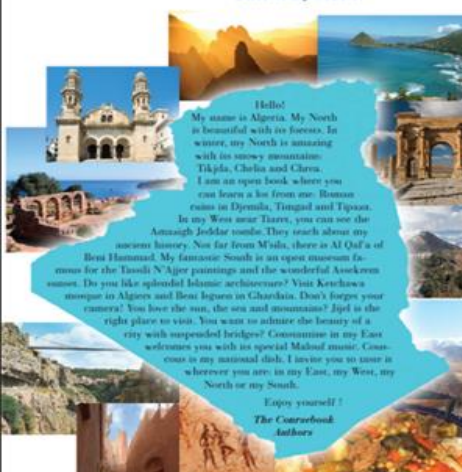


1. open-top double-decker bus
2. double-decker bus

2.b. What do you think of the representation of Algeria in the English language textbooks for first year? And fourth year?

2.b.a. What do you think of these representations?

Discover my wonders




Hello!
My name is Algeria. My North is beautiful with its forests. In winter, my North is amazing with its snowy mountains: Tikida, Chelou and Claria.
I am an open book where you can learn a lot from me. Roman ruins in Djemila, Timgad and Tipasa.
In my West near Tarey, you can see the Amangh Jeddar sands. They reach about my ancient history. Not far from M'zila, there is Al Qal'a of Beni Hamud. My favourite South is an open museum famous for the Basidi 'N' Alger paintings and the wonderful Assakreen museum. Do you like splendid Islamic architecture? Visit Ketchoua mosque in Algiers and Beni Isguen in Ghardaja. Don't forget your camera! You love the sun, the sea and mountains? Jijel is the right place to visit. You want to admire the beauty of a city with suspended bridges? Constantine in my East welcomes you with its special Malin music. Couscous is my national dish. I invite you to taste it wherever you are: in my East, my West, my North or my South.
Enjoy yourself!
The Coursebook Authors

Task 2: Our English teacher has asked us to write a short description of a historic Algerian landmark. The best text will be published by our school website. I have decided to write about the Roman town of Timgad, which is a worldwide known UNESCO World Heritage Site.

I need the following fact file to write my text. I can also find more information about Timgad on the Internet.

FACT FILE: Roman Timgad



Geographical Location: northern slopes of the Aures mountains, 35km southeast of Batna

Date of Foundation: AD 100

Founder: Roman Emperor Trajan

Roman Name: Thamugadi

Reason for its foundation: to serve as an encampment for the 3rd Augustan Legion and a military colony

By the middle of the 2nd century: new public buildings are built: temples, markets, baths and immense private residences

AD 430: After the Vandal invasion, Timgad was destroyed at the end of the 5th century by the Aures mountain-dwellers.

After the 8th century: Thamugadi ceased to be inhabited.

1982: Timgad was added to the UNESCO list of World Heritage Sites

Architecture: Timgad was built in Roman style, with gates and arches. The Eastern and Western gates were the main ones with the Trajan Arch as the main entrance to the city. The streets were paved with limestone slabs and the houses decorated with mosaics. All buildings were constructed entirely of stone. The theatre is an architectural marvel that has been well-preserved to the present day.

I read for pleasure.

Algerian Cuisine, Table Manners and Hospitality
A Colourful Blend of Various Cultures

Algerian cuisine traces its roots to various countries and ancient cultures that once ruled, visited, or traded with the country. Berber tribes were the country's earliest inhabitants. Their arrival, which may extend as far back as 30,000 B.C., marked the beginning of wheat cultivation, sown (sown), cooked (baked), and fruit consumption, such as dates. The introduction of semolina wheat by the Carthaginians (who occupied much of northern Africa) led the Berbers to first create couscous, Algeria's national dish.

Muslim Arabs arrived in Algeria in the 600s, bringing exotic spices such as saffron, nutmeg, ginger, cloves, and cinnamon from the Spice Islands of eastern Indonesia. They also introduced the Islamic religion to the Berbers. Islam continues to influence almost every aspect of Algerian life, including the diet. Fruits such as oranges, plums, and peaches were brought across the Mediterranean from Spain during an invasion in the 1500s. Sweet pastries from the Turkish Ottomans and tea from European traders also made their way into Algerian cuisine around this time.

In the early 1800s, Algerians were driven off their own lands and forced to surrender their crops and farmland to the French. The French introduced their diet and culture to the Algerians, including their well-known loaves of bread (baguette) and the establishment of sidewalk cafes. This French legacy remains evident in Algerian culture.

Traditional Algerian cuisine, a colourful combination of Berber, Turkish, French, and Arab tastes, can be either extremely mild or packed with flavourful seasonings. Ginger, saffron, onion, garlic, coriander, cumin, cinnamon, parsley, and mint are essential in any Algerian pantry.

Algerians are hospitable and encourage family and friends to share their food. Even an unexpected visitor will be greeted warmly and offered coffee or tea, while the females of the household prepare the meal. Cooking continues to be considered a woman's duty, as it has in the past. Historically, recipes and cooking customs have been passed down through generations by word of mouth when women gather together to prepare meals.

All meals are leisurely and sociable, although there are varying degrees of structure and etiquette (polite behaviour). Seated at a low table (meida), food is traditionally eaten with the thumb, forefinger, and middle finger of the right hand (the left hand is considered unclean). To use four or five fingers is considered to be a sign of overeating and should be avoided.

Adapted from: www.foodbycountry.com

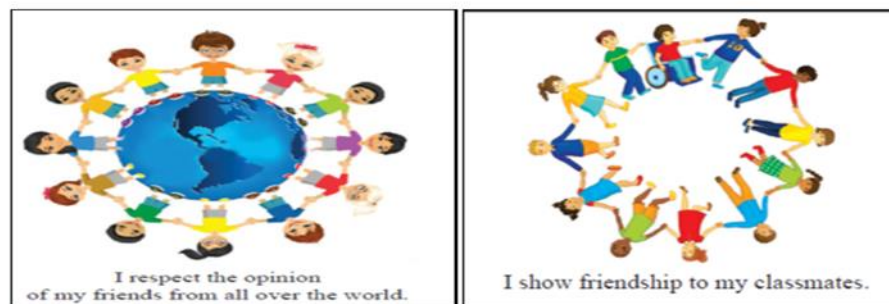
3. What do you think of the representation of history in the textbooks? References to the French colonial period of Algeria? The war for independence?

3.a. What do you think of this representation?



4. What do you think of the representation of people in the textbooks? Textbook characters? Celebrities? Gender? Racism? Disability?

4.a. What do you think of these representations?



5. What do you think of the representation of citizenship values in the textbooks? Charity work? Right and duties? The rule of law? Peaceful coexistence? Environmental issues?

5.a. What do you think of the following representations?

Task 2. I read the poem and put the underlined words in the right column.



*I sing a song about my homeland,
A song I call = I love you true =,
The sea, the mountain and the sand
Algeria, the rose with the morning dew.*



*I work hard for you, I never, never stop.
Algeria, my country, the best and the top.*



*Stand up classmates, greet her and say :
Algeria, my country you're the sun of my day.*



The Coursebook Authors

Task 2. I listen and repeat.



Long live Algeria!
I'm your future man, beloved country!
I'm here when I hear your call.



- 1) Algeria, we all enjoy.
- 2) Our flag, white, red and green.
- 3) Pleasure to love you, girl and boy.
- 4) Your national star is between.

I listen and do.
Task 1. I look, listen and repeat.



MY RIGHTS

1. A good and free education
2. A safe environment
3. Equal opportunities in class
4. Play in the schoolyard
5. Express my opinions

MY DUTIES

1. I stand for the national anthem.
2. I obey and follow school rules.
3. I respect the opinions of my classmates.
4. I take care of my school materials.
5. I do my best in class.

Task 1:
 After reading the interview about "Ness El Khi" and searching the Internet for more information about youth charities in Algeria and other countries, I have decided to write an article for my school magazine to sensitise my schoolmates to the need for volunteer charity work, and recommend an original list of humanitarian and environmental activities that can help our community.

1. I need to read again the listening tasks (9, 10, 11, 70, 71) and text (2) in "I read and do", and check out more articles on the Internet regarding youth charities around the world to learn more information and vocabulary (I use relevant keywords from the topic in my web search).
2. I also need the following layout to write my article.

Layout

Introduction (3 or 4 sentences)
 I explain what charity means in my culture and talk about the historical background of youth charities in Algeria.

Development (6 or 8 sentences)

1. I highlight the young Algerian citizens' duties towards their community.
2. I talk about the benefits/advantages of charity work to the individual young volunteers and the community as a whole.
3. I give examples of youth charity activities in other countries.
4. I recommend an original list of humanitarian and environmental activities or events that can be organised and carried out by dedicated young Algerian volunteers.

Conclusion (2 or 3 sentences)
 I highlight the importance of national solidarity and the role of youth charities in promoting human values and citizenship.

Task 2:
 After studying Sequence Three ("Me, My Community and Citizenship"), I have decided to post on my facebook page my own idea or conception of "The Ideal Junior Citizen". I will write a short essay to convince people of my generation that true citizenship requires: 1. certain personality features, qualities and human values, and 2. the fulfilment of certain duties towards the community.

1. I review my answers to the listening tasks (14, 20, 24, 25, 29, 31, 44, 71, 74, 80, 82, 88, 90), and read again text (2) in "I read and do" and "My Grammar Tools 1 to 3".
2. I review the vocabulary I learnt in Sequence 2 (listening and reading tasks) related to personality features and life experiences.
3. I document my essay with a web search for more articles and essays, using relevant keywords from the topic.
4. I also need the following layout to write my short essay.

Layout

Introduction (2 or 3 sentences)
 I introduce my topic ("My Ideal Junior Citizen") and explain why I have chosen it and decided to post it on a social network.

Development (6 or 8 sentences)

1. I define the features, qualities and values a true citizen must have. I start this first part of my essay like this: "If you want to become a true citizen, there are a number of qualities and values you must have. First, be honest and ..."
2. I talk about the duties my ideal junior citizen must fulfil to help his/her community. I start this second part of my essay like this: "If you want to become a true citizen, you also have to fulfil a certain number of duties towards your community. First, show compassion to those who ..."

Conclusion (2 or 3 sentences)
 I sum up the essential qualities, values and duties that underlie my own conception of the ideal junior citizen.

6. What do you think of the representation of transnational/ global connections in the textbooks? International communication? Globalisation? Cultural globalisation?

6.a. What do you think of the following representations?

2. To write this open letter, task 2 ("I read and do": Text 1) and the following letter layout will also help me.

Open Letter Layout

1 March, 2019 (date)

An open letter to the Algerian youth

Salutation → Dear friends,

Body of the letter →

- I introduce the topic of my letter (this introduction will be more interesting if I state the topic in the form of a question).
- I weigh up the pros and cons.
- I express my personal point of view/opinion.
- I conclude with the real purpose of my letter: I tell my readers that our opinions on this issue may converge (be similar) or diverge (be different); it does not matter. What really matters is that we all are concerned about our national identity and culture (and I list down my recommendations at this point).

Closing → Thank you for reading me,

Signature → My name and signature

3. Before I start writing my open letter in my copybook, I will document it first with a web search for more articles and essays regarding the negative and positive effects of cultural globalisation on national cultures. I need to read more about what is happening in other countries and compare with mine (I use relevant keywords from the topic in my web search).

a. "Differences between countries become less evident each year."
 b. "All over the world people share the same fashions, advertising, brands, eating habits and TV channels."
 c. "This is largely a beneficial process."
 d. "Increasingly people all over the world are exposed to similar services and products and adopt similar habits."

3. The text is about:
 a. economic globalisation b. cultural globalisation c. technological globalisation

4. Justify your answer to question (3) with two sentences from the text.

5. Match each word from the text (1, 2, 3 ...) with its corresponding definition (a, b, c ...).

1. a brand (§ 1) a. an unfair, unreasonable opinion formed without enough thought
 2. outweigh (§ 1) b. negative aspects of something regarded as good
 3. essay (§ 1) c. a type of product made by a particular company
 4. downsides (§ 2) d. a short piece of writing on a particular subject
 5. prejudice (§ 3) e. be greater or more important than something else

6. Find in the text the words that are closest in meaning to the following:
 obvious, clear (§ 1) – way of life (§ 2) – in support of (§ 3) – limited (§ 3) – products (§ 3)

7. Find in the text the words that are opposite in meaning to the following:
 decreasingly (§ 1) – major (§ 2) – strengthen (§ 2) – against (§ 3) – negative (§ 4)

8. In which paragraph(s) does the writer express his opinion on cultural globalisation? Justify your answer with two sentences from the text.

9. How many arguments against cultural globalisation are mentioned in the text? Which adjective does the writer use to qualify these arguments?

10. How many arguments in favour of cultural globalisation are mentioned in the text? Which adjective does the writer use to qualify these arguments?

11. Does the writer use sequencers when he presents his arguments?

12. In the last paragraph, the writer summarises the pros and cons of cultural globalisation. Copy them out and classify them in the following table:

PROS	CONS

13. Do you agree with the writer when he declares that cultural globalisation "does not seriously threaten national identity"? Justify your opinion with relevant examples.

14. Do you agree with the writer when he says that "It is a sign of progress in a society that people no longer are restricted to brands and products from their own society but are able to access more international goods"? Justify your opinion with relevant examples.

Task 3: Choose the most appropriate title to the text.
 a. Pros and Cons of Cultural Globalisation
 b. Cultural Globalisation: A Threat to National Culture and Identity
 c. Cultural Globalisation: A Beneficial Process to All Nations



I think and write.

People from all over the world introduce themselves on an International Friendship blog. I post my information to make new friends and practice my English.

Support
Flags (Great Britain , The USA ,Brazil ,Algeria , Nigeria ,Australia and China)
International Friendship Blog



Task 1. I read text (2) and complete the bibliographical notes in my copybook.

Inside the Battle of Algiers: Memoir of A Woman Freedom Fighter

Zohra Dfil, the legendary freedom fighter, was born on a farm in Taret. She was a little over 19 when the Algerian Revolution broke out. Two years later, she was studying law at Algiers University when she joined a group of the (FLN) revolutionaries and placed a bomb in the French Milk Bar cafe. The following year, Mrs Dfil was arrested and condemned to 20 years of hard labour for "terrorism". She spent five years in prison before she was finally released upon independence. Here is an extract from her book:

For nearly five years, I was the only Arab girl at the French primary school, with my big long braids and long skirts reaching to my ankles, among the little European girls with their short hair and their little dresses above the knee. The difference between me and these girls even extended to the boots we ate at ten o'clock in the playground: they pulled out a brioche, a croissant, sometimes a chocolate croissant or a baguette with jam. As for me, I had my Algerian treats-magrouta, mabouda, maamra or matlou with our family's honey.

I completed my primary-school years as an excellent student, finishing tied for first place in my class with my classmate Roselyne Garcia. I considered Roselyne a dear friend until we reached the sixth-grade entrance exam, a major test that marked the passage from childhood to adolescence. We were in school the day the results were announced. I, Zohra Dfil, daughter of the Arab god, managed to rank among the first students in the region, whereas my best friend Roselyne, the daughter of Tassamit's baker and an excellent student, had failed. I was as shocked as the rest of the school at Roselyne's results.

When we parted to go home, I told her, still crying, "You know, Roselyne, everybody knows you're an excellent student, it was an accident. Next year, you'll get it." Roselyne replied, "But Zohra, it's not that. You don't understand a thing. How do I explain to my mother that you passed and I didn't? She will never understand that Zohra the Arab succeeded and I failed." I was unsure whether I had misunderstood or understood all too well. Soon my tears dried up. I looked her in the eye and spat back, "Well, you'll just have to explain to your mother that it was the Arabs like Zohra who invented mathematics."

In a few short seconds, I lost my best friend and my innocence. I suddenly realised that all my excellent marks, all my efforts to learn French language and culture and all my sincere feelings of friendship for Roselyne would never make me the equal of Roselyne, the European. With one simple sentence, she put me in my place as the "Arab".

Adapted from "Inside the Battle of Algiers: Memoir of A Woman Freedom Fighter" by Zohra Dfil, Just World Books, USA, 2017

Bibliographical Notes

- Title	<input type="checkbox"/> excerpt from a play
- Author	<input type="checkbox"/> excerpt from a novel
- Source	<input type="checkbox"/> excerpt from a memoir
- Date of publication	

Type of document:

excerpt from a play
 excerpt from a novel
 excerpt from a memoir

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I read and do.

Task 1. I read text (1) and complete the bibliographical notes in my copybook.

A Gaza Refugee Child's Dream



Yara Joude lives in Alnasser refugee camp in the Gaza Strip. Her original hometown was Ashdod – now occupied after the war of 1948. She is a student at Mamfouh Eastern High School. She says, "writing is my favourite hobby. It's a way to tell our true story to the world." Yara also loves reading novels, listening to music, dancing and riding a bike. This is what she wrote for "The Palestine Chronicle", an online Palestinian newspaper, on 20 December 2015.

I am a girl from Gaza barely 15 years old. Maybe I'm not old enough, but I'm mature enough to write in the name of dead Palestinian children who didn't have enough time to enjoy life. These kids dream of being doctors to treat people who suffer during military offensives. They wanted to fight against those who stole our land, destroyed our houses and killed our families and friends, not to mention that they made us refugees.

I have a little bit of a different dream. I have always dreamt of traveling around the world, not to enjoy or have fun, but to deliver the message of these kids. I believe that every person in the world should protect these children. I hope those who are reading this message—Muslims, Christians, Jewish and everyone else—have enough humanity to do something about it, to take some responsibility.

When I was 7 years old, I remember clearly that I always wanted to fight our enemy. I really hope that you won't judge me or my dream because that's the dream of every child in Gaza.

I hope that my message reaches your hearts and makes you understand our situation in Gaza.

Adapted from: www.palestinechronicle.com

Bibliographical Notes

- Title
- Author
- Source
- Date of publication
- Type of document:
 - blog article
 - press article
 - web article

Task 2. I read the text again and answer the following questions:

1. Answer by "true" or "false", then correct the false statements.

- a. Yara Joude lives in Ashdod.
- b. She is a Palestinian refugee from the West Bank.
- c. She is a teenager.
- d. Writing is her favourite hobby because she thinks it's fun.
- e. She is a high school student.

Appendix F Textbook Analysis Codebook

The five key analytical dimensions of Risager's (2018) framework were translated into umbrella codes. The themes and the sub-themes bellow emerged from the data (context specific), followed with exemplary topics. It is important to note that the themes and sub-themes that emerged from the data are interrelated and complementary. For example, the representation of Algeria in the textbooks follows a patriotic and nationalist approach, emphasising the notion of national pride, valuing national history and national citizenship values that are interplayed under the five readings. The overall codes, the emerged main themes and sub-themes are summarised in the following table.

Risager's (2018) Readings (codes)	Themes	Sub-themes	Topics
<p>National Studies Reading:</p> <p>Analysing the representation of countries in the textbooks</p>	<ul style="list-style-type: none"> ➤ Representation of Algeria ➤ Representation of International countries ➤ Representation of target language countries 	<ul style="list-style-type: none"> ➤ Ancient History and civilisations ➤ Nationalism and Patriotism ➤ Touristic representation ➤ Simplistic essentialist representation ➤ Basic geographical information ➤ Technologically advanced countries 	<ul style="list-style-type: none"> ➤ Algeria as Arab-Islamic, and Amazigh Origins ➤ Diversity in Algeria ➤ Patriotic image of Algeria ➤ Monuments and tourist attractions (e.g., travel means and tourism) ➤ Travel and Tourism ➤ Arts and Literature ➤ (inter)National Symbols (e.g., flags, maps) ➤ (inter)national food, clothing, and traditions ➤ National identities ➤ Technology, science, and innovation

<p>Post-colonial studies Reading:</p> <p>analysing the representation of history in the textbooks</p>	<ul style="list-style-type: none"> ➤ Representation of Algerian history ➤ Representation of Ancient history ➤ Representation of history related to target language countries ➤ Representation of International histories 	<ul style="list-style-type: none"> ➤ National pride ➤ Representation of pre-colonial Algerian history ➤ The period of French colonisation of Algeria ➤ Representation of English/French colonial power and colonies ➤ Representation of Palestinian cause ➤ Ancient history as cultural and civilisation heritage 	<ul style="list-style-type: none"> ➤ (inter)National historical figures and heroes ➤ Culture of Resistance and Algerian revolution (glorify the resistance of Algerian freedom fighters and military heroes) ➤ Oppression of French colonial power in Algeria (e.g., sufferings of Algerian colonised people, war crimes, and devastating effects of colonialism, negative image of France as an ex-colonialist) ➤ Ancient history (e.g., Romans, Ottomans...etc.)
<p>Cultural Studies Reading:</p> <p>Analysing the representation of socio-cultural identities in the textbooks</p>	<ul style="list-style-type: none"> ➤ (inter)national well-known figures ➤ Representation of diversity and inclusivity 	<ul style="list-style-type: none"> ➤ Influential national figures ➤ International celebrities ➤ Representation of Gender 	<ul style="list-style-type: none"> ➤ Algerian military heroes and revolutionary leaders ➤ Famous literary and sports figures ➤ Males and Females social visibility and invisibility

	<ul style="list-style-type: none"> ➤ Representation of socio-cultural groups ➤ Family life and social relations 	<ul style="list-style-type: none"> ➤ Representation of disability ➤ Representation of social class ➤ Representation of Race and Ethnicity ➤ Representation of Religions ➤ Representation of Algerian and European families 	<p>(e.g., females/males in jobs and social activities)</p> <ul style="list-style-type: none"> ➤ Religious celebrations and practices (reinforcing Islamic values) ➤ Violence against women ➤ Family life, school life, jobs, and entertainments ➤ Discrimination, Stereotypes, and social exclusion (racism) ➤ Acknowledging Ethnic and Racial diversity in Algeria ➤ Inclusive education (e.g., images of students in wheelchairs; images of students of colour) ➤ Ideal families and the culture of pet-keeping.
<p>Citizenship Education studies reading:</p> <p>Analysing the representation of citizenship in the textbooks</p>	<ul style="list-style-type: none"> ➤ Citizenship Education ➤ National Citizenship values ➤ Global citizenship values 	<ul style="list-style-type: none"> ➤ Democratic citizenship values ➤ Moral and civic education 	<ul style="list-style-type: none"> ➤ Understanding Rights and Duties, and respecting norms and regulations (e.g., good conduct and acceptable behaviours)

		<ul style="list-style-type: none"> ➤ Character education and socialisation ➤ Active citizenship, Social and community engagement ➤ Algerian National identity and political citizenship 	<ul style="list-style-type: none"> ➤ The notion of ideal junior citizens ➤ Sense of national belongingness, love for the country and duty towards protecting Algeria ➤ National solidarity, Charity work and volunteering ➤ Citizenship: Nationalist vs globalist ➤ Environment protection and eco-citizenship ➤ International human rights and human aids ➤ International understanding, peaceful co-existence, and human tolerance
<p>Transnational Studies Reading:</p> <p>Analysing the representation of transnational relations in the textbooks</p>	<ul style="list-style-type: none"> ➤ Transnational infrastructure and communication ➤ Transnational mobility ➤ Transnational organisations 	<ul style="list-style-type: none"> ➤ International humanitarian and cultural organisations ➤ Children rights ➤ Immigrants and refugees (e.g., Palestinian, and 	<ul style="list-style-type: none"> ➤ Activities of the World Health organisation and global charity work ➤ UNESCO and protection of international cultural heritage ➤ Activities of protecting children such as UNICEF

	<ul style="list-style-type: none"> ➤ Transnational flow of ideas, discourses, and practices 	<ul style="list-style-type: none"> sub-Saharan refugees) ➤ International politics and diplomacy ➤ Travel and tourism ➤ Intercultural communication ➤ Globalisation and world culture 	<ul style="list-style-type: none"> ➤ International digital communication and intercultural encounters (e.g., international blogs, e-mail exchanges, written correspondences, virtual communication with people from different parts of the world) ➤ Supporting the Palestinian cause ➤ Transnational relations of Algeria ➤ Cultural globalisation and Fear of acculturation ➤ Pros and cons of globalisation
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Appendix G Policy Documents data codebook

Codes	Sub-Themes	Description and Examples
Representation of countries and cultures	<ul style="list-style-type: none"> ➤ International countries ➤ Inter and National languages ➤ National country ➤ Patriotism and national identity construction 	<p>This describes how the representation of different countries, languages, and cultures were conceptualised in the policy documents.</p> <p>For example, the objective of language education in Algerian schools is to “... allow the mastery of at least two foreign languages as a way of opening to the world and a means of accessing knowledge and exchanges with foreign cultures and civilisations.” (The Law of Orientation Art, No. 04, 2008)</p> <p>“... to root in our children the feeling of belonging to the Algerian people; to raise them in the love of Algeria and the pride of belonging to it besides the attachment to national unity, territorial integrity and the representative symbols of the Nation...”</p> <p>(The Law of Orientation Art, No. 02, 2008)</p>
Representation of history	<ul style="list-style-type: none"> ➤ National history ➤ International History ➤ Sense of national identity and consciousness. 	<p>This describes the policy documents guidelines for addressing national and international histories in the foreign language textbooks and classes.</p> <p>For instance: “... to imbue the future generations with the values of the Revolution of November 1, 1954, and its noble principles; to contribute, through the teaching of national history, to perpetuating the image of the Algerian nation by strengthening their attachment to the values represented by the historical, geographical, religious and cultural heritage of the country...” (Law of orientation, Art, N02, 2008)</p>

Representation of socio-cultural identities	<ul style="list-style-type: none"> ➤ Diversity and inclusivity ➤ Gender ➤ Religion ➤ Social role ➤ disability ➤ social class ➤ Race and ethnicity 	<p>This theme addresses how the policy documents conceptualise diversity and inclusivity in education</p> <p>For example, “Article 10: The State guarantees the right to education to every Algerian without discrimination based on sex, social origin, or geographical origin”.</p> <p>(The Law of Orientation Art, No. 10, 2008)</p> <p>Article 14: The State ensures that children with special needs can enjoy the right to education. The national education sector, in conjunction (liaison) with hospitals and other structures concerned, ensures appropriate educational (pedagogical) care and the school integration of students with disabilities and chronically ill patients”.</p> <p>(The Law of Orientation Art, No. 14, 2008).</p>
Representation of citizenship	<ul style="list-style-type: none"> ➤ Duties and Rights ➤ Democratic expressions ➤ Openness to the World ➤ Avoiding acculturation 	<p>This defines what citizenship values are included and promoted in the policy documents and how. For instance, “Training on citizenship by learning the culture of democracy to ensure social harmony and national unity”</p> <p>(National Middle School Curriculum, 2016, p. 3)</p>
Representation of transnational relations	<ul style="list-style-type: none"> ➤ Transnational infrastructure and communication ➤ Transnational mobility 	<p>This determines what transnational relations are incorporated in the policy documents, and how are these international relations presented to the learners and promoted through education.</p>

	<ul style="list-style-type: none"> ➤ Transnational organisation ➤ Transnational flow of ideas, discourses, and practices 	<p>For example, "...to have an openness to foreign civilizations and cultures, to accept differences and to co-exist peacefully with other peoples..."</p> <p>(The law of orientation, Art, No. 45, 2008)</p> <p>"To give every learner the opportunity to have access to science, technology and world culture while avoiding the dangers of acculturation"</p> <p>(English Middle School curriculum, 2016, p.90)</p>
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Appendix H Teachers' Interview data codebook

During the data analysis of Teachers' interviews, I followed several steps. First, I read and skimmed through all the transcripts. I then attempted to generate few themes, following a manual coding strategy. Although this strategy takes time and energy, it enabled me to delve into the data and get the overall main themes of the transcripts (McLafferty and Farley 2006, p.88). I started by grouping the interview scripts into common themes, select main extracts and highlight the key words that determine the meaning of the generated theme. After going through all the transcripts, I created a table to divide the general themes into sub-themes. For example, I categorised the extract "culture as set of shared traditions" under the main theme/code conceptualisation of culture and then add a label "essentialist and banal nationalist" conceptualisation of culture as a sub-theme.

Codes	Sub-themes	Description and Examples
Conceptualisation of culture	<ul style="list-style-type: none"> ➤ Simplistic view (e.g.: Big C and small c) ➤ Essentialist view ➤ Nationalist view 	This shows how teachers define culture and how do they view it? e.g., "culture is about traditions, customs, food, clothes..." (Fatima)
Representation of national cultures	<ul style="list-style-type: none"> ➤ Foster on learners' sense of pride and protection to the nation. ➤ To boost on learners a sense of belonging to Algeria. ➤ To develop on learners a feeling of love to the country. 	This explains the teachers' insights towards the nationalist approach adopted to the representation of countries and cultures in the textbook. E.g., "it is important for the students to learn about their national symbols, landmarks, and outstanding figures. This will get the learners to love and protect their country" (Karim)
Representation of history	<ul style="list-style-type: none"> ➤ To develop on learners' national pride ➤ To develop on learners' awareness about their national heroes and pro-builders of the nation. 	This highlights the teachers' perceptions about the nationalist approach to history in foreign language textbooks. E.g., "I think it is good for the learners to know how our war heroes struggled

	<ul style="list-style-type: none"> ➤ National historical heroes as models for learners to protect their nations 	to liberate the country [...] they are models for the learners to love and protect their country” (Nadia)
Representation of socio-cultural identities	<ul style="list-style-type: none"> ➤ Local Cultural diversities: Promoting on learners’ sense of acceptance to local cultural diversities ➤ Raising learners’ awareness about the issue of violence against women ➤ Reducing the issue of bullying and teaching learners to accept and respect people with disabilities. ➤ Developing on learners a sense of belonging and proudness of their Islamic affiliation. ➤ Raising awareness of learners towards the localised issues related to social class, ethnicity, and race to increase a sense of harmony and acceptance for difference (inclusivity) 	<p>This enables understanding teachers’ visions towards the representation of local diversities, socio-cultural identities (religion, gender, social class, ethnicity) and inclusive education in the foreign language textbooks.</p> <p>E.g., “our country is a continent, so learners need to be familiar with all these differences and proud of all of those differences.” (Nadia)</p> <p>e.g., “Yes, it is good to teach our students to respect each other (.) I always tell them [her learners] that there is no difference between them in the classroom whether poor or rich, tall or small (.) Like this, I think they can stop bullying each other [..]” (Kahina)</p>
Representation of citizenship and transnational relations	<ul style="list-style-type: none"> ➤ Awareness and familiarity of teachers with citizenship values and their importance 	This explains teachers’ perceptions towards the representation of citizenship and transnational relations in the textbooks

	<ul style="list-style-type: none"> ➤ Forming global citizens and developing a sense of openness to the world ➤ Forming future national citizens ➤ Raising awareness about environmental issues ➤ Develop sense of respect, tolerance, and respect to differences. 	<p>E.g., “[..] Discussion about Citizenship in the textbooks is important for the learners. It trains them to respect the opinions of others, to be proud of their national belonging as Algerian citizens [..]” (Dihia)</p>
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