# Cross- perspective Evaluation of The Culture Component of Algerian Secondary School English Textbooks: Critical pedagogy and English as a Lingua Franca

**Loubna Kouira**
Loubnakouira.83@gmail.com
**Pr. Belouahem Riad**
riad.belouahem@hotmail.fr
**Université Des Frére Mentouri Constantine 1**

**Abstract:**

This study aimed at evaluating the culture component of the Algerian secondary school textbooks, from two imbricated theoretical perspectives: critical pedagogy and the modern orientation of teaching English as a lingua franca . .More specifically, it aimed at finding out whether the culture component of the Algerian secondary school textbooks, on one hand, equip learners with an adequate level of critical awareness that would enable them to develop as whole citizens capable of challenging the status quo and acting positively upon their social reality to improve it. On the other hand, it aimed at finding out whether the same component of the same textbooks foster in learners an adequate level of cross-cultural awareness that would enable them to develop as multicultural individuals capable of mediating between their mother tongue culture and other cultures. A checklist-based analysis of the three textbooks currently in use was cross-compared to a student and a teacher questionnaires . The students' questionnaire was designed and implemented to thirty six first year university students

1587

**Cross- perspective ————————Loubna Kouira and Pr. Belouahem Riad**

of English at Mohammed Seddik Benyahia University, Jijel who recived a secondary school education based on the textbooks in question. As for the teachers' questionnaire, it was s designed and administered to 78 secondary school teachers in the province of Jijel, Algeria. The checklist-evaluation has shown that the culture component of these textbooks lacks the potential to foster in learners a critical awareness about their social reality and is too poor to develop a relevant cross-cultural awareness.However, a cross-comparisson of these results with teachers' and students' responses found that the two aspects in question enjoyed a relatively high level of satisfaction among the respondents.This is most probably due to the influence of the discourse on the competency-based approach, especially in the case of the teachers, and the ignorance of the real scope of the critical approach to intercultural competence, especially in the case of the students.

**Key words:**

culture component, critical pedagogy, English as a lingua franca, Algerian secondary school textbooks.

الملخص:

هدفت هذه الدراسة إلى تقييم المكون الثقافي للكتب المدرسية الجزائرية للمرحلة الثانوية من منظورين نظريين مختلطين التربية النقدية والتوجه الحديث لتدريس اللغة الإنجليزية كلغة مشتركة. تمت مقارنة تحليل قائمة مرجعية للكتب المدرسية الثلاثة المستخدمة حاليًا مقارنة باستبيانات الطلاب والمعلمين. كشف التحليل أن مواضيع الكتب والنصوص والمهام لا تعزز الوعي النقدي لدى المتعلمين ولا تمكنهم من التطور كأفراد نقديي متعددي الثقافات قادرين على رؤية الواقع من المنظور العبر ثقافي

1588

**Cross- perspective ────────Loubna Kouira and Pr. Belouahem Riad**

الكلمات المفتاحية: مكون الثقافة، التربية النقدية، اللغة الإنجليزية كلغة مشتركة،

كتب المدرسة الثانوية الجزائرية .

### Introduction

Worldwide, curriculum reform is a recurring practice in education dictated by the continuous necessity to keep pace with the national and international situation as well as with the new developments in educational theory and research. On the eve of the second decade of the twenty first century, Algeria is witnessing a decisive political and social conjuncture aiming at establishing a more democratic and egalitarian society through a thorough and radical reform. One of the domains that deserve an urgent and a well-reflected innovation is, without doubt, the educational system. More specifically, the role that English has come to play as a lingua franca in today's rapidly globalized world puts again the reform of the teaching of this language in the Algerian context on the agenda. The reinforcement and the improvement of the role and place of English as the language of modernization have been subject to a hot national debate since the beginning of this movement. In addition to the favorable political and social situation, the fact that foreign languages are reportedly the subjects where Algerian students perform the worst in official examinations renders reform even more timely.

### Statement of the Problem

The current situation compels us to make an effort to evaluate the Competency-based Approach (CBA) which has served for almost two decades as the underlying theoretical framework for the design of Algerian English language teaching curricula and textbooks currently in use. The overarching goal which motivated the introduction of CBA in the Algerian English as a foreign language context has been the development of learners as whole citizens through fostering a core of values such as 'openness to the world,

**Cross- perspective ————Loubna Kouira and Pr. Belouahem Riad**

respect for self and others…which are essential in a society which tends towards globalization[1] (Ministry of Education, 2005 ) .In order to achieve this goal, the proponents of this pedagogic innovation have focused on two main aspects in the design of the current Algerian textbooks of English: to develop students' intercultural competence through introducing elements of both the native and target language cultures and to establish a link between classroom teaching/learning and students' 'real lives' outside the classroom through mobilizing a pedagogy based on project work. However, the present paper argues that while the pursuit thus expressed is laudable, the outcome is far from being satisfactory.

The serious discrepancy between the authentic aims and the unsatisfactory results is due to the flaws of the methodology deployed to achieve those aims. Such a discrepancy stands as a major obstacle in the way of embarking on a thorough and effective reform of this alarming situation because the weaknesses of methodology are eclipsed by valid goals. For example, several years of experience in teaching English to Algerian secondary school students following this approach has raised the author's awareness to the fact that the project methodology is reduced by the overriding majority of the students to a mere downloading from the internet of different kinds of English-based documents related to the proposed theme. Hence, the project methodology which is supposed to link classroom activities to students' real life experience failed to yield the expected positive outcomes.

Gauging the adequacy of the level of intercultural competence as well as reconsidering the quality of the link between classroom

---

[1]- Ministry of Education.(2005).Document d'Accompangniement du Programme d'Anglais de 1ére Année Secondaire-Mai 2005.[Translatedfrom French]

1590

**Cross- perspective ⸻Loubna Kouira and Pr. Belouahem Riad**

activities and the real world -resulting from the students 'exposure to the textbooks currently in use- should, therefore, be the focal points of this evaluation. In this regard, the present paper argues that the textbooks currently in use are flawed and their content is too shallow to be conducive to the very goals that have been targeted by the proponents of the introduction of the competency-based approach to the Algerian context .In light of this, the present paper proposes to evaluate the effectiveness of the English textbooks currently in use from an imbrication of two theoretical perspectives: the social reconstructivist approach and the modern orientation to teach English as a lingua franca.

The reconstructionist curriculum has been adopted as the yardstick for measuring these textbooks because it shares with the competency-based approach its main advantage: both approaches emphasize the need to establish a tight link between classroom activities and students' real lives. The proponents of the social reconstructivist curriculum (Richards, 2001) maintain that educational systems are intrinsically political in the sense that those who wield power in any society tend to design curricula in such a way as to give advantage to their class at the expense of other classes of society who become, consequently, marginalized. Based on the assumption that the basic human vocation is to be free, critical pedagogy maintains that learners cannot reach their full potential to be free until they become fully conscious of the inequalities and injustices of the societies in which they live( Richards, 2001)[1].To free learners and allow them to contribute to building a more egalitarian society, Freire (1972)[2], the father of Critical Pedagogy (CP), devised a

---

[1] -Richards, J. C. (2001). Curriculum development in language teaching. Cambridge, UK: Cambridge University Press.

[2] - Freire, P. (1972). Cultural action for freedom. Harmondsworth: Penguin.

pedagogy of empowerment aimed at altering the status quo through exposing social problems and inequalities and taking action to redress the problematic situations .Empowerment consists of a sequence of measures: conscientization, codification, generative themes, problem-posing education, dialogical method, praxis, and humanization (Izadinia (2009)[1].

As far as English language teaching methodology is concerned, the literature is replete with theoretical as well as empirical studies dealing with the adoption of the principles of critical pedagogy in the design and implementation of English language teaching curricula(for example, Canagarajah(1999), Akbari (2008), Izadinia (2009), Sadeghi &Ketabi (2009), Forcelini (2016));however, most of these studies have been concerned with resisting the hegemony of the teaching methodologies emanating from the 'inner circle' of English speaking countries in former British colonies where  English is used as a second language. These contexts, therefore, differ in many important ways from the Algerian context of teaching English as a foreign language.

In the Algerian context, English is perceived as a rather empowering alternative and an effective liberating tool from the hegemony of the colonial language, which still enjoys an influential status especially among the ruling elite, despite decades of official Arabization .Hence, embracing the principles of critical pedagogy in the Algerian context should seek a different theoretical justification. In this regard, the new orientation to teach English as a lingua franca appears to be a promising perspective, which is highly compatible with the principles of critical pedagogy .An imbrication of these two

---

[1] -Izadinia, M. (2009). Critical Pedagogy: An Introduction .InWachob, P.(ed.), Power in the EFL classroom: critical pedagogy in the Middle East (pp.07-16). Cambridge: Cambridge Scholars Publishing.

**Cross- perspective** ――――――**Loubna Kouira and Pr. Belouahem Riad**

perspectives can thus provide language education policy makers and syllabus designers with a strong theoretical and methodological alternative which will be conducive to more effective goals for teaching English as a lingua franca in our context.

The advocates of the most recent developments in teaching English as a lingua franca argue that fostering intercultural competence should not consist of assimilating students to native speakers'cultural norms, but rather of enabling them to acquire a third culture that would allow them to apprehend reality and express themselves from both the perspective of their native culture and the perspective of their potential international interlocutors(Cook (1999)[1], Crystal (2003)[2], Pennycook (1994)[3], Seidelhofer(2005)[4], Shakouri&Shakouri (2014)[5]).

Given that only a tiny minority of learners of English have the intention and /or the means to travel and live in English speaking countries, thus, the students' 'real world' is their inner-world, their knowledge world and their future world'(Gong and Holliday ( 2013,

---

[1]- Cook, V. (1999). Going beyond the native speaker in language teaching. TESOL Quarterly, 33(2), 185-209.

[2] -Crystal, D. (2003).English as Global Language. [2nd ed.]. Cambridge: Cambridge University Press, 2003, 212 p. ISBN 0-521-53032-6.

[3] - Pennycook, A. (1994).The Cultural Politics of English as an International Language. London: Longman. Print.

[4] - Seidelhofer, B. (2005). Understanding English as a Lingua Franca. Oxford: Oxford University Press, 2011, 244 p. ISBN 978-0-19-437500.

[5] - Shakouri, E. and Shakouri, N. (2014). On the Death of Native Speaker: A Revisiting Stance. International Journal of Educational Investigations, Vol. 1, No, 1: 220-226.

**Cross- perspective** –––––––**Loubna Kouira and Pr. Belouahem Riad**

p.53)[1]. The role that English plays  as a lingua franca in the increasingly globalized world provides a solid ground for teaching it as a school subject. In the burgeoning literature on this issue, a distinction is generally made between two categories of English language teaching goals: internal and external goals(Gong and Holliday( 2013, p.52, citing Cook (2007)[2].External goals refer to the ability to use the language in real life situations, whereas internal goals refer to the educational benefits that learners are supposed to gain from schooling itself such as fostering citizenship values, the development of a sophisticated and rational thinking, and raising cross-cultural awareness.

A focus on the internal goals of English language teaching, that is teaching English as a schools subject, has the clear advantage of benefiting all learners, and, thus, can contribute markedly to increasing learners' motivation and investment in the learning process, which will, consequently, foster a high level of attainment of external goals as well. Teaching English as a school subject consists of a reconceptualization of the culture component of the syllabi currently in use. As  Gong and Holliday ( 2013, p.50 )[3] put it, this alternative consists of  '…teach[ing] socio-culture, cognitive and thinking skills through the teaching of English' rather than 'culture''. Instead of attempting to instill the norms of the target language culture,  the proponents of teaching English as a lingua franca argue in favor of endowing learners with a 'hybrid' and 'cosmopolitan' culture that would enable them to become 'whole citizens' who

---

[1] - Gong.Y and Holliday .A.(2013). Cultures of change: appropriate cultural content in chinese school textbooks . (Ed.), Hyland, K. Wong, L. (2013). Innovation and change in English language education. London: Routledge.

[2] - ibid

[3] - ibid

**Cross- perspective ⸻Loubna Kouira and Pr. Belouahem Riad**

'think globally and act locally' to effectively improve their social reality. Moreover, the acquired cross-cultural perspective fosters in them an adequate level of tolerance and empathy towards the cultural others that would entitle them to serve as mediators between the speakers of their mother tongue culture and those of the other cultures.

To achieve this aim, these learners should be treated as adults and engaged in mature discussions of relevant problems, which are central to their lives and the life of the community in which they live. The relevant themes and problems of the mother language culture should serve as the starting point for drawing guided comparisons and contrasts with those of the target language cultures. The adoption and the implementation of such an approach is susceptible to disentangle 'culture' from its current superficial and folkloric treatment in current language curricula and textbooks to use it as a 'moving, creative force' that would equip learners with the necessary 'savoir-faires' that would enable them to live up to the challenges posed by their social reality and to live in harmony with their increasingly globalized world, Gong and Holliday (2013, p.53)[1].

In the Algerian English as a foreign language context, the school textbook plays a central role in the teaching/learning process. Thus, any serious attempt to evaluate the effectiveness of English language teaching in such a context should focus first and foremost on the evaluation of the textbooks in question. Following the two perspectives that have been adopted for analyzing the textbooks in question, the present paper seeks to answer respectively the following research questions:

- Does the culture component of the Algerian secondary school textbooks equip learners with an adequate level of critical awareness

---

[1]- ibid

1595

**Cross- perspective ⸺Loubna Kouira and Pr. Belouahem Riad**

that would enable them to develop as whole citizens capable of challenging the status quo and acting positively upon their social reality to improve it?

- Does the culture component of the Algerian secondary school textbooks foster in learners an adequate level of cross-cultural awareness that would enable them to develop as multicultural individuals capable of mediating between their mother tongue culture and other cultures?

### Review of the Literature
### The Competency-based Approach

The English secondary school textbooks currently in use in the Algerian context have been designed following the principles of the Competency-based Approach. Unlike the communicative approach, this approach has been developed in the broader field of education and, therefore, it was not specifically developed to tackle the issues of language learning .It is based on a combination of two theoretical perspectives on human learning: Piaget's cognitive constructivism and Vygotsky's social constructivism. Instead of the notion of behavioral objectives which characterized the traditional approaches, learning following this approach is organized and evaluated on the basis of competencies .A competency is defined as a set of savoires (savoir, savoir faire, savoir être) which enable an individual to become effective is solving problems. The introduction of this approach in the field of education has been justified by the aim of establishing a strong link between the classroom tasks and the roles and tasks that students are supposed to perform in their real lives .The methodological tool that has been selected to mediate between the classroom and the students' real world  is 'the project work' .The project is the pedagogic tool whereby the set of learned competencies are integrated and given sense .According to the

1596

accompanying official document (2005)[1], this project pedagogy aims at revolutionizing educational practices through articulating learning around a process of 'research-demonstration-creation' carried out by the student under the guidance of the teacher. This process is supposed to render the set of savoires functional and emotional and, hence, results in higher levels of autonomy and motivation among students.The accompanying official document proposes a number of criteria for the selection of the projects' themes ;interesting and relevant to the students, capable of capturing students interests during the whole period of the project, challenging but within the zone of the development of the student , the information required to finish the project should be accessible. It should be noted, here, that the last criterion in the list, i.e., accessibility is the Achilles' hills of the implementation of this approach in the Algerian context. As has been mentioned above, for most students and in most subject matters-not just English-project work consists only in asking the cybercafé operator to download material in relation to the proposed theme.

Following the Competency-based Approach, the role of the teacher should evolve throughout the learning process .In the initial stages, the teacher monopolizes the imparting of knowledge but a gradual autonomy is granted to learners. From time to time, the teacher is supposed to act as a co-learner.

### Critical Pedagogy

Although the social constructionist curriculum to education, in general, and to English language teaching, in particular, shares with the competency-based approach practically the same goals like relating classroom activities to students' real life tasks and endowing

---

[1]- Ministry of Education.(2005).Document d'Accompangniement du Programme d'Anglais de 1ére Année Secondaire-Mai 2005.[translated from French]

learners with a cosmopolitan cross-cultural competence, the former is characterized by a more articulated critical attitude. This attitude makes this approach susceptive to provide a better alternative to the competency-based approach. In other words, the articulation of the curriculum around this critical orientation is more conducive to the goals in question. The goal of language teaching is not just to enable the learner to communicate with the outside world, but to assume a more active role to change it to the better. This demanding goal provides a stronger impetus for learners to invest more efforts to reach higher levels of linguistic proficiency as they undergo profound identity changes to live up to this challenge.

### Definition of Critical Pedagogy

CP is a post-method alternative approach to education which is gaining increasing momentum in English language teaching literature. Based on the assumption that power relations in the classroom are mere reflections of the prevailing power relations in the larger societal context in which education takes place, Freire (1973)[1] developed the foundational principles of this pedagogy in reaction to what he called the traditional banking model of education .According to him, the banking system model is characterized by a serious power imbalance between the teacher and the learners .In this model, the teacher treats learners as empty recipients whom he fills with the knowledge that he monopolizes .This agency granted to teachers at the expense of learners, who are treated as objects, as well as the static representation of reality reflected in the teaching practices of this model betrays a hidden agenda aimed at transmission and perpetuation of the social inequalities prevailing society.To reverse

---

[1] - Freire, P.(1973). Education for critical consciousness. New York: Seabury Press.

**Cross- perspective –––––––Loubna Kouira and Pr. Belouahem Riad**

this oppressive situation, Freire (1973)[1] proposed a critical model based on the teachings of the Frankfurt school of philosophy which advocates the establishment of a just society where all citizens enjoy control over the political, economic, and cultural aspects of their lives. To achieve this aim, the father of Critical Pedagogy introduced a series of measures susceptible to raise both the teacher and the learner to subjective positions with regard to the learning process. Instead of learning by oneself or learning exclusively from the other, learners learn from the teacher and the teacher learns from the learners.

These measures work vigorously to expose the social contradictions and inequalities that prevail in students' lives and to empower them so that they take action to improve the oppressive situation.In this section a brief presentation of the most important aspects of this pedagogy will be presented.

### Goals of Critical Pedagogy

What distinguishes CP from other approaches to English language teaching is the critical attitude that it fosters equally among the teachers and students so that they assume active roles to repair social injustices and contradictions. According toDouglas (2000, P.1)[2], the primary goal of Critical pedagogy is to ' empower citizens and students to become sensitive to the politics of representations of race, ethnicity, gender, class, and other cultural differences in order to empower individuals and promote democratization'. Similarly, Burbules& Berk (1999, p.47)[3] suggest that the primary goal of critical

---

[1] - ibid

[2] - Douglas, K. (2000). "New Technologies/New Literacies: Reconstructing Education for the New Millennium.", Teaching Education, 11: 245–65.

[3] - Burbules, N., & Berk, R. (1999). Critical Thinking and Critical Pedagogy: Relations, Differences and Limits. In T. Popkewitz& L. Fendler (Eds.), Critical

**Cross- perspective ⸺⸺⸺Loubna Kouira and Pr. Belouahem Riad**

pedagogy ' is with social injustice and how to transform inequitable, undemocratic, or oppressive institutions and social relations.' To achieve these goals, Critical pedagogy relies on set of radical and innovative principles.

### Principles of Critical Pedagogy

Instead of the project methodology employed by CBA , CP uses dialogism as the main tool for establishing the link between the classroom activities and students 'real life problems. It is through dialogue that the teacher accomplishes his mission of 'transformative intellectual' whose main concern is to foster in the students –whom he treats as equals- the capacity to question the prevailing power status quo and to take a reflective action to establish a more egalitarian social order. This approach finds some of its most potent epistemological roots in the writings of the theoretician of the Algerian revolution and the influential figure in post-colonial studies, Franz Fanon (1925-1961), whom Paulo Freire ( 1973, p.44 )[1]quoted and got inspiration from .This theoretical influence provides yet another evidence about the universal scope of the Algerian national struggle against colonialism and, thus, further strengthens the argument of introducing the principles of this liberatory and empowering pedagogy in the Algerian context. The lives of hundreds of thousands of our heroines and heroes during the revolution provide exceptional stories and narratives that can be exploited in our educational systems to illustrate the effectiveness of this pedagogy .Indeed, a study of the lives of some outstanding examples

---

Theories in Education: Changing Terrains of Knowledge and Politics. New York: Routledge

[1]- Freire, P.(1973). Education for critical consciousness. New York: Seabury Press.

who managed to develop a cross- cultural awareness through benefiting from both the traditional largely informal education and the colonial education aimed primarily at subjugating them to the oppressive colonial system .Despite the hideous attempts at manipulation, our heroines and heroes have managed to develop a high level of awareness of the self and the other that enabled them ultimately to overthrow the oppressor and to set themselves and their nation as role models for all the oppressed. Although some of these texts have already found their way to the textbooks (for example, the fourth year middle school textbook), important aspects of these texts need highlighting following the principles of CP.

### The Role of the Student

CP is a student-centred pedagogy, but, as opposed to other learner-centered approaches which have become fashionable with the advent of communicative language teaching, this model does not stop at the level of giving students initiative during classes and making them assume

the responsibility of their own learning .Matter of factly, CP has a much deeper goal in that it intends "to challenge traditional notions of those who have authority in and on education" (Cook-Sather, 2002, p. 4)[1].This pedagogy puts the lives of the learners as full human beings as the focal point of the educational process .The themes upon which feed the dialogues -which constitute the main educational activity-are generated by the participants on the basis of their relevance to students 'lives. According to Paulo Freire (1970)[2], students with the help of the teachers are encouraged to act as

---

[1]- Cook-Sather, A. (2002). "Authorising Students' Perspectives: Toward Trust, Dialogue, and Change in Education." Educational Researcher 31 (4): 3–14.

[2] - Freire, P. (1970). Pedagogy of the Oppressed. New York Seabury Press.

active agents in their own education through developing their critical consciousness and thus enabling them to evaluate the validity, justice, and authority in their educational settings. This pedagogy uses dialogue to change students 'beliefs and values .Changing students 'beliefs leads to the adoption of a new set of behaviors that would ultimately alter students 'social realities for the better. In this regard, Forcelini ( 2016, p.5)[1] maintains that this pedagogy strives to create a favorable environment that would allow the' 'construction of the self within or against mainstream conceptual views'. Such self-construction, Forcelini (2016)adds, '…is secured through critical pedagogic practices to build up tolerance towards distinct cultural views, to develop social and political awareness, and to cultivate moral practices that are aligned with social and political integrity' (p.5)[2].

### Teacher as Transformative Intellectuals

As regards the role of the teacher, the proponents of CP consider that the starting point of the aspired for change is, no doubt, addressing the manifest contradiction between the teacher and students' roles which marks the banking system model. According to Freire (1998, p.53)[3], "Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers

---

[1] -Forcelini, J.(2016). Critical Pedagogy and Language Acquisition: Benefiting from a country's crisis to improve Second Language Instruction. Journal of Global Initiatives: Policy, Pedagogy, Perspective.

[2] - Forcelini, J.(2016). Critical Pedagogy and Language Acquisition: Benefiting from a country's crisis to improve Second Language Instruction. Journal of Global Initiatives: Policy, Pedagogy, Perspective.Vol. 11, No. 1, 2016, pp. 123-136.

[3] - Freire, P. (1998) .Pedagogy of Freedom: Ethics, Democracy, and Civic Courage. Lanham: Rowman & Littlefield Publishers.

**Cross- perspective ‒‒‒‒‒‒‒Loubna Kouira and Pr. Belouahem Riad**

and students.' To solve this contradiction, the teacher should assume the role of a' transformative intellectual' reminiscent of the Greek philosopher Socrates .The realm of action of this transformative intellectual is the students' identities .However, to succeed in the identities and, hence, the social roles of the students, first and for most, the teacher  himself should experience  change.

In this vein, Sedeghi and Ketab (2009, p.9)[1] advocate that educators should ' tak[e] a critical inquiry toward their own theory and practice, [and] become active in shaping the school policy and curriculum'.To achieve social change, Sedeghi and Ketab (2009, p.9)[2] add, '…Transformation begins in the classroom or public sphere, when the teacher consciously interrogate manipulative  or subjugative process, and gradually affects students' lives outside of classroom'. Engaging students' identities, on the other hand, should result in a higher level of students' motivation and investment in the learning process. The driving force that pushes learners to action is conscientization

**Conscientization**

Simply put,  conscientization is the process whereby "… men [and women], not as recipients, but as knowing subjects, achieve a deepening awareness both of the socio-cultural reality which shapes their lives and their capacity to transform that reality" (Freire, 1972, p.51)[3].

---

[1] - Sadeghi, S., &Ketabi, S. (2009). From Liberal Ostrichism to Transformative Intellectual: An Alternative Role for Iranian Critical Pedagogues. ELTED, 12, 52-60

[2] -  ibid

[3] - Freire, P. (1972). Cultural action for freedom. Harmondsworth: Penguin.

1603

**Cross- perspective ⎯⎯⎯⎯⎯⎯Loubna Kouira and Pr. Belouahem Riad**

Izadinia (2009)[1]lists a set of pedagogic paraphernalia mobilized by CP to achieve conscientization: codifications, generative themes, and problem-posing education.

### 1.Codification

Codification is symbolic representation of aspects of reality.This representation aims at giving learners the opportunity to take a distance with a familiar situation through making it unfamiliar to them. Such a distance is crucial for fostering in them a critical attitude.Although Freire(1973)[2] argued in favor of a visual codification, a range of other forms like drama and music offer valid alternatives. The only criterion for deciding upon the validity of a codification tool is the extent to which this representation triggers in students a critical attitude towards a lived situation-a situation they inhabit but rarely question critically (Monchinski, 2008, p.13)[3].

### 2.Generative Themes

The fulcrum of the teacher-students discussions is generative themes**.** Generative themesare "provocative themes discovered as unresolved social problems in the community that are good for generating discussion in class on the relation of personal life to larger issues" (Shor, 1992, p.47)[4]. For Freire (1973)[5], basing education on

[1]- Izadinia, M. (2009). Critical Pedagogy: An Introduction .InWachob, P.(ed.), Power in the EFL classroom: critical pedagogy in the Middle East (pp.07-16). Cambridge: Cambridge Scholars Publishing.

[2] - Freire, P.(1973). Education for critical consciousness. New York: Seabury Press.

[3] - Monchinski, T. (2008). Critical Pedagogy and The Everyday Classroom. New York, USA: Springer.

[4]- Shor, I. (1992). Empowering Education: Critical Teaching for Social Change. Chicago: Chicago University.

[5]- Freire, P.(1973). Education for Critical Consciousness. New York: Seabury Press.

generative themes is the only insurance that the educational program and the ensuing political action program reflect the identity and the aspiration of learners'culture and, thus, free from any cultural invasion or oppressive agendas.

### 3.Problem –Posing Education

According to Freire(1973), salvation from the oppression and manipulation of those who wield power and seek to instrumentalise education discourse to ensure their continuous domination can happen only through the adoption of the problem-solving model .Instead of bringing up passive learners who can easily yield themselves to the domination and control of a fraction of those whose main aim is to maintain their privileges, CP proposes  a problem-posing model  whereby learners undergo the necessary change that would lead them to freedom .Connecting the word to the world can only be achieved through a model that would allow learners to a analyze their experiences, feelings and knowledge of the world around them as a stepping stone towards transforming  their realities (Mclaren, 2000)[1].

### Dialogism

To enable learners to engage in activities which are susceptible to result in a social action that would enable them to change their ways of being in the world and their social realities, instead of CBA's project methodology, CP relies on dialogic tasks. Dialogue, according to Freire (1970, p.69)[2], "is the encounter between men, mediated by the world in order to name the world". Through dialogue which requires critical thinking, learners generate critical thinking that would enable them to articulate the link between the classroom and

---

[1]- Mclaren, P. (2000). Che Guevara, Paulo Freire, and the Pedagogy of Revolution. Oxford: OxfordUniversiyPress.

[2]- Freire, P. (1970). Pedagogy of the Oppressed. New York Seabury Press

**Cross- perspective** ————Loubna Kouira and Pr. Belouahem Riad

their social reality.The systematic exposure to the contradictions of their social reality and a thorough consideration of the measures which are necessary to change it constitute the fulcrum of the dialogic tasks. These tasks are the effective means through which learners' identities reach the level of maturation and acquire the skills that would enable them to find their potential as agents of change in their social milieu.

### Praxis

In order to endow learners with an adequate level of awareness and capacity to take action, the proponents of CP reject the exclusive use of intellectual reflection .To be able to become positive agents of change, learners should learn to engage in a systematic process of action and reflection. Reflection about a problem and action to solve it in the world  are inextricably related .This authentic connection between action and reflection is called praxis. Praxis, according to Aliakbari and Faraji (2011)[1], is a 'critical reflection and action the purpose of which is to implement a range of educational practices and processes with the goal of creating not only a better learning environment but also a better world'(p.6).

### Humanization

The overarching goal of education is to enable human beings to live up to their basic vocation: to be free. Any pedagogic endeavor that does not contribute to reaching this noble goal cannot be but considered dehumanizing .The pursuit of humanization has been the central goal of all man throughout history .This pursuit has been continuously affirmed by '…the yearning of the oppressed for

---

[1] - Aliakbari, M. and Faraji, E., (2011). Basic Principles of Critical Pedagogy. 2011 2nd International Conference on Humanities, Historical and Social Sciences IPEDR, vol.17 (2011).

**Cross- perspective ————————Loubna Kouira and Pr. Belouahem Riad**

freedom and justice, and by their struggle to recover their lost humanity.'Freire and Macedo (2000, p.45)[1].

Despite the potential of dialogism in enhancing linguistic proficiency, in general, and oral proficiency, in particular, as well as its effectiveness in fostering higher levels of motivation among students, CP remains an approach that has been designed primarily for general education .Therefore, this pedagogy needs to undergo both a theoretical and practical adaptation to address the specific needs of second/foreign language teaching .However, most of the existing English language literature promoting the use of CP in English language teaching has been developed in English as a second language contexts marked by high sensitivity to the British colonial past .Due to these cultural and historic reasons**,** the field of applied linguistics has witnessed since the 1980's the emergence of various critical perspectives in English-based applied linguistics theory and research by critical pedagogy and other critical approaches. This increasingly influential trend has intensified the debate over notions such as ideology, discourse, identity, subjectivity, difference, and power. The common goal of this critical trend is to develop and deploy effective tools to uncover what is assumed to be 'the hidden agenda' of the language teaching methodologies and materials that are developed in the west, supposedly, with the aim to assimilate learners to the target language life style under the pretext of teaching the target language culture.

Although resistance to imperialist hegemony and cultural invasion is also an outstanding trait of Algerian identity, English enjoys a highly positive attitude in our context, and, even more, this

---

[1]- Freire, p., & Macedo, D. (2000) A Dialogue: Culture, Language, and Race. Harvard Educational Review 377-403. 2016

**Cross- perspective ‑‑‑‑‑‑‑‑Loubna Kouira and Pr. Belouahem Riad**

language is perceived as an empowering tool and an effective means for integrating universal culture in the age of globalization .Hence, the adoption of the principles of CP should be geared towards achieving goals which are more compatible with the attitude towards English in our context. In this regard, the growing trend to teach English as a lingua franca to bring up 'sophisticated and cosmopolitan' 'multicultural' citizens -who are able to mobilize their universal culture to respond more effectively to their everyday life problems-appears to be a more realistic and rewarding goal to pursue in our context.

### English as a Lingua Franca

In the modern world we live in today, English is used for commerce and communication by an ever growing number of people around the world .The unprecedented growth in transnational communication brought about by the internet and social media has raised English to an unprecedented status in the history of human languages-that of an international lingua franca . In international communication, the overriding majority of English language users are non-native speakers with no common language background. However, reinforcing the role of English in our context should be conceived as a replacement of the linguistic hegemony of the former colonizer by that of a new, more powerful one. Indeed, the ever-increasing scope of globalization provides evidence that the prospect of oppression may not just emanate from the national or the local level ;any debate or communication event is fraught with the danger of a power imbalance and domination.

The increasing need for a tool for international communication and the rapid widespread of English all over the world have sharply and consistently increased the number of non-native speakers of English to the point of largely outnumbering the native speakers of this language led to the emergence of English as lingua franca (ELF).

**Cross- perspective ⸻Loubna Kouira and Pr. Belouahem Riad**

Lingua franca stands for a common language used for communication between people who do not share their first language (Seidelhofer, 2005, p. 339)[1]. According to Jenkins, 2006 "[…] a lingua franca is a contact language used among people who do not share a first language, and is commonly understood to mean a second (or subsequent) language of its speakers" (p.1).

In order to examine ELF from a linguistic perspective, Kachru's (1992) (as cited by Crystal, 2003, p. 60)[2]proposed the three circles model of World Englishes: 'The "Inner Circle" such as the USA, the UK or Australia; The "Outer Circle" such as India or Singapore ;and the "Expanding Circle" like China, Russia as well as the Czech Republic and many others '.Many ELF speakers are mislead by the prevailing and often mixed ideologies of nativeness and standard language (Jenkins (2006, p. 143) because the notion of native and non-native speakers is notoriously problematic (Cook, 1999)[3]. Hence, Kachru (1985)[4] insists that the 'native speakers [of English] seem to have lost the exclusive prerogative to control its standardisation' (p. 30).Thus, What makes language global is not the concept of nativity but it is

---

[1]- Seidelhofer, B. (2005).Understanding English as a Lingua Franca. Oxford: Oxford University Press.

[2] - Crystal, D. (2003).English as Global Language. [2nd ed.]. Cambridge: Cambridge University Press.

3-Jenkins, J. ( 2006). English as a Lingua Franca: Attitude and Identity. Oxford: Oxford University Press.

[3] - Cook, V. (1999). Going beyond the native speaker in language teaching. TESOL

Quarterly, 33(2), 185-209.

[4] - Kachru, B. B. (1985). Standards, codification and sociolinguistic realism: the English language in the outer circle. In R. Quirk and H.G. Widdowson (Eds), English in the world: Teaching and learning the language and literatures (pp. 11-30). Cambridge: Cambridge UniversityPress.

rather the concept of internationality, (cited in shakouri and shakouri, 2014)[1]. As House (2007, p.8)[2] puts it, in the modern multilingual world, the aim of English language teaching should not be to enable learners to become native speakers, but to train them '... to use this language as a tool for interaction among many other languages and cultures'.

### Globalization and the Intercultural Speaker

The adoption of a critical approach in the design and teaching of the cultural component of the English curriculum is supposed to enhance and accelerate the learning of the cultural aspect of the target language, enhance their critical thinking, and preserve the distinctiveness of these learners identity .Most importantly, this way of doing English language material design and teaching is supposed to foster in learners an adequate level of  cross-cultural awareness that would enable future generation of learners to gain a deep understanding of the similarities and differences between the native and the target culture .This cross-cultural awareness would equip them with necessary knowledge and  savoir faires that would allow them to function effectively in the increasingly globalized world in which they live, where English plays the role of a lingua Franca .Mastery of English would not only allow them to communicate, but also to serve as agents of change who are capable to improve their lives and the lives of those who live with them.

---

[1] - Shakouri, E. and  Shakouri, N. (2014). On the Death of Native Speaker: A Revisiting Stance. International Journal of Educational Investigations.Vol. 1 Association of Academic Journals .

[2] - House, J.(2007).What is an 'Intercultural Speaker'? In AlcónSoler, E, &Jorda, M.P.S.(Ed.), Intercultural Language Use and Language Learning.(07-22).Dordrecht: Springer.

**Cross- perspective ────────Loubna Kouira and Pr. Belouahem Riad**

As Communication is becoming more intercultural, the concept of communicative competence that has long been associated with native-speakers norms should be revised to accommodate this shift .In line with this view, Zhu (2013, p.209)[1] points out that, 'in language and culture learning pedagogy … the goal of language learning is to become intercultural speakers, mediating between different perspectives and cultures, rather than to replace one's native language and culture with 'target' ones.' In order to give this idea a stronger theoretical articulation .Byram and Zarate (1996)[2] coined the term intercultural speaker in contrast with native speaker as a model for competence in culture. In the light of this orientation, Byram and Flemming (1998, p.9)[3] depict the intercultural speaker 'as a person who has knowledge of one or, preferably, more cultures and social identities and has a capacity to discover and relate' to people from new contexts, for which he/she has not been prepared'. Gong and Holliday (2013)[4]went even further to suggest that since only a tiny minority of learners of English are likely to travel to English speaking countries, English should be taught as a school subject the

---

[1] - Zhu, Hua (2013). Exploring intercultural communicaiton: language in action.Routledge Introductions to Applied Linguistics. London: Routledge.

[2] - Byram, M., & Zarate, G. (1996). Defining and assessing intercultural competence: Some

principles and proposals for the European context. Language Teaching, 29, 239–243. |

[3]-Byram. M., & Fleming, M. (1998). Language learning in intercultural perspective: Approaches through drama and ethnography. Cambridge: Cambridge University Press.

[4] - Gong.Y and Holliday .A.(2013). Cultures of Change: Appropriate Cultural Content in Chinese School Textbooks . In Hyland, K. & Wong, L. (ed), Innovation and change in English language education (pp.44-57). London: Routledge.

1611

**Cross- perspective ⎯⎯⎯⎯⎯⎯Loubna Kouira and Pr. Belouahem Riad**

aim of which is to equip learners with a set of socio-cognitive skills like critical thinking and empathy towards other cultural perspectives-skills that will facilitate their integration in the increasingly globalized world and enable them to act positively upon their reality to improve it.

**The Study**

Following the theoretical framework presented above, a checklist was designed and implemented to gauge the extent to which the English textbooks currently in use are  conducive to the goals of  a critical approach to teaching English as alingua Franca.The results of the check-list analysis have been cross-compared to the findings of a students' and a teachers' questionnaire designed and implemented for the same aim.These research instruments aimed at determining more specifically, two major issues .First, they aim to gauge the level of adequacy of the secondary school textbooks currently in use to raise a level of critical awareness which enables students to uncover the inequalities and contradictions that exist in their social lives and act to improve it.Second, they attempt to determine the extent to which the culture component fosters a level of cross-cultural awareness which is conducive to the development of students as multicultural individuals capable of mediating between their mother tongue culture and other cultures.It should be noted that both the students' and teachers'questionnaires offer respondents choices to express degrees of agreement or disagreement with a particular statement varying on a range of five point Likert scale(strongly agree, agree, neutral, disagree, strongly disagree).

The students'questionnaire was distributed to a sample of thirty six (36) first year university students of English.The choice of this level was motivated by the fact that these students have just finished their secondary school education, and, thus, in a good

**Cross- perspective ————Loubna Kouira and Pr. Belouahem Riad**

position to provide a valid and reliable retrospective evaluation of the textbooks in question ;At the Crossroads (B1), Getting Through (B2) and New Prospect (B3) ).As for the teachers' questionnaire, it was distributed to seventy eight (78) secondary school teachers at the wilaya of Jijel to evaluate the effectiveness of the same textbooks vis-a-vis the same issues described above. In addition to that a textbook evaluation checklist was designed by the researcher for the same purpose. Three questions that touch upon the two issues mentioned above have been selected for presentation in this paper. The following discussion was limited to three questions due to the limitations on space which characterize a research article; a more detailed analysis of the present study is provided in the author's doctorate thesis (forthcoming).

**Item1**: the textbook enabled me to establish a link between my individual problems and the broader social context

**The checklist-based Analysis**

CP intersects with the principles of CBA on being both action-oriented  'in that CBA regards learning as occurring through social interaction with other people. In other words, learning is not conceived as 'the transmission of predetermined knowledge and know-how to be reproduced in-vitro (i.e., only within the pages of the copybook or the walls of the classroom), but as a creative use of newly-constructed knowledge through the process of social interaction with other learners' Ministry of Education (2006, p.12)[1].

However, although the first year secondary school textbook, 'At the Crossroads', is supposed to be  action oriented as explained above, there are few tasks  that train or require students to establish a link between their individual problems and the broader social

---

[1] - Ministry of Education.(2006).At the Crossroads: Teacher's Book. Commision Nationale des Programmes: Algeria.

**Cross- perspective ––––––––Loubna Kouira and Pr. Belouahem Riad**

context .Two of the few tasks that seem to put into practice this principle are worthy of mention. Task (6) on page 159, requires students to reflect upon a solution to an ecological problem the problem of household and industrial wastes . Another example can be found in task 3 on page160, where students are asked to imagine that they are inspectors from the department of environment, then, they are required to  write a memo to inform the authorities about the dangers resulting from pollution in their area. These examples, however, are no more than the exceptions that confirm the rule.

As regards the second year secondary school textbook, 'GettingThrough', this principle is not embraced in this book either; there is no attempt to enable learners to reflect upon their individual problems so as to establish a link between these problems and the broader social context as a first step towards recognizing and challenging their social realities.  .

The same also holds true for the third year secondary school textbook, 'New Prospect' ;throughout the book there is no reference to students' individual problems or any attempt to link between those problems and the broader social context.

### Students' Responses

| option | Secondary school Textbooks | |
|---|---|---|
| | N | P(%) |
| Strongly agree | 1 | 2, 8 |
| Agree | 14 | 38, 9 |
| Neutral | 12 | 33, 3 |
| Disagree | 6 | 16, 7 |
| Strongly disagree | 2 | 5, 6 |
| Missing | 1 | 2, 8 |

1614

www.manaraa.com

**Cross- perspective ————————Loubna Kouira and Pr. Belouahem Riad**

| Total | 36 | 100, 0 |

**Table 1: Students' Evaluation of the link between Individual problems and the social context**

As the table above shows, a great deal of division characterized students 'responses to this item.38.9 % of the respondents agreed that the textbook enabled them to establish a link between their individual problems and the broader social context , and 2.8% of them even strongly agreed. While 16.7 % of them disagreed, only 5.6 %of the respondents strongly disagreed. Interestingly enough 33.3% remained neutral. Although the majority of the respondents either disagreed with or remained neutral vis-à-vis the proposition in this item, the relatively high level of those of who agreed is noteworthy.

**Teachers' Responses**

|    |            | Strongly agree | agree | neutral | Disagree | Strongly disagree | Missing | Total |
|----|------------|----------------|-------|---------|----------|-------------------|---------|-------|
| B1 | Frequency  | 04             | 27    | 17      | 21       | 03                | 06      | 78    |
|    | Percent %  | 5.1            | 34.6  | 21.8    | 26.9     | 3.8               | 7.7     | 100   |
| B2 | Frequency  | 05             | 29    | 17      | 13       | 03                | 11      | 78    |
|    | Percent %  | 6.4            | 37.2  | 21.8    | 16.7     | 3.8               | 14.1    | 100   |
| B3 | Frequency  | 03             | 30    | 17      | 17       | 03                | 08      | 78    |
|    | Percent %  | 3.8            | 38.5  | 21.8    | 21.8     | 3.8               | 10.3    | 100   |

**Table 2: Teachers' Evaluationof The Link between Individual problems and the social context**

As far as (B1) is concerned, the results show that 5.1%  of the respondents strongly agreed and   34.6% of them even   strongly agreed with the proposition in question 1, while 26.9% and 3.8% of the respondents disagreed and strongly disagreed respectively .As far as (B2) is concerned, the data show that 6.4% of the respondents strongly agreed and   37.2% of them agreed with the above

1615

**Cross- perspective ––––––––Loubna Kouira and Pr. Belouahem Riad**

statement, while16.7 % of the respondents disagreed and 3.8 % of them strongly disagreed .Regarding (B3), the results show that 3.8% strongly agreed and 38.5% of them strongly agreed with the statement in question, while 21.8% and 3.8% of the respondents disagreed and strongly disagreed respectively .It is worth noting that the percentage of those who adopted a neutral stance remained the same (21.8%) for the three books.

Although the majority of the respondents either disagreed or remained neutral with regard to the potential of the textbooks under study to enable students to establish a link between their personal problems and their social context, the relatively high level of those who either agreed or strongly agreed is worthy of consideration. Contrary to the checklist-based analysis, these respondents satisfaction with the effectiveness of the textbooks in question concerning this matter is due most probably to the influence of the discourse on the competency-based approach which accompanied the implementation of the textbooks in our context.

Item2: The textbook did not only enable me to improve my English, but also to view my life and the world around me from both the perspective of my mother language culture and Anglo-American cultures.

**The checklist-based Analysis**

As far as this question is concerned, a close examination of the book, 'At the Cross Roads', reveal that the themes, texts, and tasks are too poor and superficial in their culture content to lead to the achievement of this goal. The manifested lack of tasks which train or, at least, require students to draw a comparison between aspects of their mother tongue culture with those of the target language culture(s)deprive students of all opportunity to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures. Obviously, this

1616

**Cross- perspective ———————Loubna Kouira and Pr. Belouahem Riad**

situation is detrimental to the development of students' cross cultural awareness.

Concerning 'Getting Through' (B2), the analysis shows that this book also does not encourage students in any way to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures or to compare between the two cultures.

As regards 'New Prospect', few tasks in the textbook seem to meet the criterion advanced in item 2.For example, in the third unit 'Schools: Different and Alike' in the 'Read and Consider 'section, the first reading text 'Education in Britain' on page 83 discusses the importance of education for the British, steps of education , types of education and types of curricula . On page 84 task 2, students are asked to explain the ways in which the current British educational system is similar to and different from the Algerian educational system .The second reading text is about the American educational system ; the text raises issues like: the school system, points of conflict, the government and education, types of education and the quality of education (p.98). After reading the text students are asked to illustrate the similarities and differences between the British and American systems .By the end of this unit students are required to use what they have acquired throughout the unit to carry out research about the British and the Algerian educational systems. Students are asked to choose a level (preferably secondary education or higher education) and find information about aspects such as organization, curriculum, school year/holidays, types of exams and qualifications. Then, they are asked to compare the two educational systems (web sites are provided).Later, students are asked to draw diagrams (using statistics) to illustrate the information. By the end, they are required to synthesize the information in a prospectus and give an oral presentation of about three or four minutes comparing

**Cross- perspective ————–Loubna Kouira and Pr. Belouahem Riad**

and contrasting the two systems. However, the textbook content in terms of themes, texts, and tasks remain also far from enabling students to achieve the aim advanced in item2.

**Students' Responses**

| Option | Secondary school Textbooks | |
|---|---|---|
| | N | P(%) |
| Strongly agree | 9 | 25, 0 |
| Agree | 13 | 36, 1 |
| Neutral | 6 | 16, 7 |
| Disagree | 3 | 8, 3 |
| Strongly disagree | 4 | 11, 1 |
| Missing | 1 | 2, 8 |
| Total | 36 | 100, 0 |

**Table 3:    Students' Evaluation of the Effectiveness of the Secondary School Textbooks in Developing Cross-cultural Awareness**

Surprisingly, more than half of the respondents (61.1% ) either agreed or strongly agreed   that the textbook did not only enable them to improve their English, but also to view their lives and the world around them from both the perspective of their mother culture and Anglo-American cultures .while 19.4% of them either disagreed or strongly disagreed, 16.7%  of the respondents remained neutral.

**Teachers' Responses**

| | | Strongly agree | agree | neutral | Disagree | Strongly disagree | Missing | Total |
|---|---|---|---|---|---|---|---|---|
| B1 | Frequency | 05 | 29 | 20 | 15 | 04 | 05 | 78 |
| | Percent % | 6.4 | 37.2 | 25.6 | 19.2 | 5.1 | 6.4 | 100 |
| B2 | Frequency | 05 | 24 | 20 | 15 | 03 | 11 | 78 |
| | Percent % | 6.4 | 30.4 | 25.6 | 19.2 | 3.8 | 14.1 | 100 |

| B3 | Frequency | 04 | 29 | 22 | 13 | 03 | 07 | 78 |
|----|-----------|-----|------|------|------|-----|-----|-----|
|    | Percent % | 5.1 | 37.2 | 28.2 | 16.7 | 3.8 | 09 | 100 |

**Table 4:    Teachers' Evaluation of the Effectiveness of the Secondary School Textbooks in Developing Cross-cultural Awareness**

As far as this  item is concerned, 43.6% of the  respondents either agreed or strongly agreed with the idea that B1 was effective in enabling  learners to view their lives and the world around them from both the perspective of their mother language culture and Anglo-American cultures in tandem with their English language development, while only 24.3%. of  the respondents either disagreed or strongly disagreed with the idea .Moreover, concerning B2, the table shows  that  the number of the respondents  who either agreed or strongly agreed with the above statement(36.8%) is slightly higher than the number the respondents who either disagreed or strongly disagreed  with  the  proposition  (23%).   Similarly, the responses concerning (B3) reveal that the number of respondents who either agreed  or strongly agreed with the  above statement (42.3%) is slightly higher than the respondents who either disagreed or strongly disagreed (20%).As far as those who remained neutral are concerned, their percentage remained relatively stable, ranging from   25.6% for both  B1 and B2 to  28.2%  for B3.

**Item 3.**The textbook is organized around dialogic situations that use learners' knowledge of their culture and the target language culture serves as input.

**The checklist-based Analysis**

As far as 'At the Crossroads" is concerned, the analysis showed that the texts, tasks and dialogic situations throughout the book do not encourage link in any way between the aspects of their native culture to aspects of the target language culture. Concerning 'Getting Through', the texts, tasks and dialogic situations throughout the book

1619

**Cross- perspective ⎯⎯⎯⎯⎯⎯⎯Loubna Kouira and Pr. Belouahem Riad**

also do not encourage in any way students to compare and contrast between the aspects of their native culture to aspects of the target language culture. The book is clearly biased towards the target language culture when it comes to the literary texts covered in the textbook . texts in Grimms' fairy tales on  page 106, and fables of Aesop on page114 as well as Grimms' fairy tales on page 116 are good illustrations of this bias. It becomes clear, then, this shallow coverage  can by no means lead to the development of the sought intercultural awareness .This type of awareness cannot be developed without achieving an adequate level of equity and cross comparison between literary texts from both cultures .The same also holds true for 'New Prospect';the texts, tasks and dialogic situations throughout the book do not encourage  or link in any way between the aspects of their native culture to aspects of the target language culture.

**Students'Responses**

| option | Secondary school Textbooks | |
|---|---|---|
| | N | P(%) |
| Strongly agree | 11 | 30, 6 |
| Agree | 7 | 19, 4 |
| Neutral | 11 | 30, 6 |
| Disagree | 2 | 5, 6 |
| Strongly disagree | 3 | 8, 3 |
| Missing | 2 | 5, 6 |
| Total | 36 | 100, 0 |

**Table 5: Students'Evaluation of the Effectiveness of the Cross-cultural Input of Dialogic Tasks in the Textbook**

The above table demonstrates that 50% of the respondents either agreed or strongly agreed to the proposition in this item, while 13.9% of themeither disagreed or strongly disagreed .It is also worth noting that 30.6% of the respondents remained neutral.

1620

**Cross- perspective ––––––––Loubna Kouira and Pr. Belouahem Riad**

**Teachers'Responses**

|   |   | Strongly agree | agree | neutral | Disagree | Strongly disagree | Missing | total |
|---|---|---|---|---|---|---|---|---|
| B1 | Frequency | 02 | 34 | 19 | 16 | 02 | 05 | 78 |
|   | Percent % | 2.6 | 43.6 | 24.4 | 20.5 | 2.6 | 6.4 | 100 |
| B2 | Frequency | 03 | 30 | 20 | 16 | - | 09 | 78 |
|   | Percent % |   | 38.5 | 25.6 | 20.5 | - | 11.5 | 100 |
| B3 | Frequency | 02 | 24 | 24 | 21 | - | 07 | 78 |
|   | Percent % | 2.6 | 30.8 | 30.8 | 26.9 | - | 09 | 100 |

**Table 6: Teachers' Evaluation of the Effectiveness of the Cross-cultural Input of Dialogic Tasks in the Textbook**

As far as (B1) is concerned, 46.2% of the respondents either agreed or strongly agreed that the textbook is organized around dialogic situations that use learners' knowledge of their culture and the target language culture serves as input, while 23.1% of them either disagreed or strongly disagreed .Concerning (B2), 42.3% of the respondents either agreed or strongly agreed with the above statement, while 20.5% of them either disagreed or strongly disagreed .As for (B3), 33.4% of the respondents either agreed or strongly agreed with the above statement, while 26.9%of these respondents either disagreed or strongly disagreed. As far as those who adopted a neutral stance are concerned, their percentages remained relatively stable ranging from 24.4% for B1 to 25.6% for B2 and  30% for B3.

The analysis of the books under investigation illustrated that the nature of dialogic situations in these books do not encourage students to establish a link in any way between aspects of their native culture to aspects of the target language culture .This deprives them from any chance to compare to or  contrast between their understanding of themselves, their identity and culture and the

identity and culture of those who belong to the target language culture.

### Overall Analysis

The results of the checklist-based analysis showed clearly that the themes, texts, and tasks of the textbooks lack any potential to foster in learners either a critical awareness that would enable them to act upon their reality to improve it or a cross-cultural awareness that would enable them to view reality from both the perspective of their mother tongue culture and the target language culture. The few tasks which are dialogic clearly prioritize a linguistic outcome where answers are known in advance.

As far as the teachers' responses to the three items are concerned, If the responses of those who disagreed and those adopted a neutral stance are taken together, the results show that, at least, a slight majority of the respondents were not openly satisfied with the effectiveness of the textbooks currently in use in either fostering a critical consciousness in learners concerning their social context or developing a cross-cultural awareness. In other words, these responses corroborate the findings of the checklist-based analysis. However, the relatively high level of satisfaction registered especially among students' responses with regard to the potential of the textbooks in question to foster the two aspects in question is discrepant with the findings generated by the checklist-based analysis. This discrepancy  is a  strong proof that the respondents' satisfaction emanates from the influence of the discourse on CBA especially in the case of the teachers and the ignorance of the real scope of the critical approach to  intercultural competence especially in the case of the students. This deceiving feeling of satisfaction poses a real  obstacle to any potential effort to reform the curriculum currently in use .As far as teachers are concerned, the first step to reform the curriculum currently in use  is

**Cross- perspective** –––––––**Loubna Kouira and Pr. Belouahem Riad**

the introduction of the social reconstructionist' curriculum and the articulation of the critical vision about intercultural competence in English university curriculum .In other words, the first step in the reform should consist of raising awareness about the shortcomings revealed by the checklist analysis through the adoption of a critical attitude nurtured by the principles of CP and those of the new orientation in teaching intercultural competence .Moreover, would-be teachers should be equipped with the theoretical knowledge about the approach and, more importantly, with a practical training in the implementation of these promising innovations .Previous problems and failures in introducing teaching innovations in the Algerian context should also inform the design and implementation of the proposed innovation so as to avoid repeating the mistakes of the past .Ignorance  about the critical view towards intercultural competence and its teaching stifles teachers' potential to disentangle themselves from the shrines of the official syllabus and make them incapable of departing from the flawed practices even if they are given a margin of freedom to do so.

**Conclusion**

Instead of the project methodology employed by the Competency-Based Approach, CP puts problem-solving dialogic tasks, dealing with themes that are relevant to students 'lives, at the center of a teaching/learning enterprise geared towards the establishment of a more just society .Moreover, because of globalization, English has become a lingua franca used by an increasing number of people whose first language is not English for different communication purposes. This new status is changing the nature of English language teaching as this language is becoming part and parcel of the core skills that education is supposed to equip learners with to succeed in modern society .A checklist-evaluation of the Algerian secondary school textbooks from an imbrication of the aforementioned

1623

perspectives has shown that the culture component of these textbooks is not conducive either to fostering in learners a critical awareness about their social reality or to developing a cross-cultural awareness that would enable them to approach reality from a broader perspective .However, the relatively high level of satisfaction among the respondents with regard to the two aspects in question is due to the influence of the discourse on the competency-based approach, especially in the case of the teachers, and the ignorance of the real scope of the critical approach to  intercultural competence, especially in the case of the students. Hence, the starting point for any serious move to reform the current anomalous situation should be the English university curriculum itself: would-be teachers of English should be taught following a curriculum articulated around the principles of the perspectives proposed in this paper.

### References

Akbari, R. (2008). Transforming Lives: Introducing Critical Pedagogy into ELT Classrooms, *ELT Journal*, Volume 62, Issue 3, July 2008, Pages 276-283.

Aliakbari, M. and Faraji, E., (2011). Basic Principles of Critical Pedagogy. 2011. 2nd International Conference on Humanities, Historical and Social sciences IPEDR vol.17 (2011).

Burbules, N., & Berk, R. (1999). Critical Thinking and Critical Pedagogy: Relations, Differences and Limits. In T. Popkewitz& L. Fendler (ed.), *Critical Theories in Education*: Changing Terrains of Knowledge and Politics(pp. 45-66 ). New York: Routledge.

- Byram. M., & Fleming, M. (1998). *Language learning in intercultural perspective*: Approaches through drama and ethnography. Cambridge: Cambridge University Press.

- Byram, M., & Zarate, G. (1996). Defining and assessing intercultural competence: Someprinciples and proposals for the European context. *Language Teaching*, 29, 239–243. |

**Cross- perspective ⸻Loubna Kouira and Pr. Belouahem Riad**

-Canagarajah, A. S. (1999). *Resisting linguistic imperialism in English teaching*. Oxford: Oxford University Press.

-Cook, V. (1999). Going beyond the native speaker in language teaching. *TESOLQuarterly*, 33(2), 185-209.

-Cook-Sather, A. (2002). "Authorising Students' Perspectives: Toward Trust, Dialogue, and Change in Education." *Educational Researcher*, 31 (4): 3–14.

-Crystal, D. (2003).*English as Global Language*. [2nd ed.]. Cambridge: Cambridge University Press.

- Douglas, K. . (2000). "New Technologies/New Literacies: Reconstructing Education for the New Millennium.", *Teaching Education*, 11: 245–65.

-Freire, P. (1970). *Pedagogy of the Oppressed*. New York Seabury Press.

-Freire, P. (1972*).Cultural Action for Freedom*. Harmondsworth: Penguin.

-Freire, P.(1973). *Education for Critical Consciousness*. New York: Seabury Press.

Freire, P. (1998).*Pedagogy of Freedom*: Ethics, Democracy, and Civic Courage.Lanham: Rowman & Littlefield Publishers.

-Freire, p., & Macedo, D. (2000).*A Dialogue: Culture, Language, and Race*. Harvard Educational Review 377-403. 2016

-Forcelini, J.(2016). Critical Pedagogy and Language Acquisition: Benefiting from a country's crisis to improve Second Language Instruction. *Journal of Global Initiatives: Policy, Pedagogy, Perspective*.Vol. 11, No. 1, 2016, pp. 123-136.

Gong.Y and Holliday .A.(2013). Cultures of Change: Appropriate Cultural Content in Chinese School Textbooks .In Hyland, K. & Wong, L. (ed), *Innovation and change in English language education(*pp.44-57). London: Routledge.

**Cross- perspective ⸻Loubna Kouira and Pr. Belouahem Riad**

House, J.(2007).What is an 'Intercultural Speaker'? In AlcónSoler, E, &Jorda, M.P.S.(Ed.), *Intercultural Language Use and Language Learning*.(pp.07-22).Dordrecht: Springer.

- Izadinia, M. (2009). Critical Pedagogy: An Introduction .InWachob, P.(ed.), *Power in the EFL classroom: critical pedagogy in the Middle East*(pp.07-16 ). Cambridge: Cambridge Scholars Publishing.

-Jenkins, J. ( 2006). *English as a Lingua Franca: Attitude and Identity*. Oxford: OxfordUniversity Press.

-Kachru, B. B. (1985) Standards, codification and sociolinguistic realism: the English language in the outer circle. In R. Quirk and H.G. Widdowson (Eds), English in the world: Teaching and learning the language and literatures (pp. 11-30). Cambridge: Cambridge University Press.

- Mclaren, P. (2000). *Che Guevara, Paulo Freire, and the Pedagogy of Revolution*.Oxford: Oxford Press.

- Ministry of Education.(2005).Document d'Accompangniement du Programme d'Anglais de 1ére Année Secondaire-Mai 2005.[translatedfrom French]

Ministry of Education.(2006).At the Crossroads: Teacher's Book. Commission Nationale des Programmes: Algeria.

- Monchinski, T. (2008). Critical Pedagogy and The Everyday Classroom. New York, USA: Springer.

-Pennycook, A. (1994).*The Cultural Politics of English as an International Language*. London, UK: Longman.

-Richards, J. C. (2001). *Curriculum Development in Language Teaching*. Cambridge, UK: Cambridge University Press.

-Sadeghi, S., &Ketabi, S. (2009). From liberal Ostrichism to Transformative Intellectual: Anlternative role for Iranian Critical Pedagogues. *ELTED*, 12, 52-60.

**Cross- perspective ⸻Loubna Kouira and Pr. Belouahem Riad**

-Seidelhofer, B. (2005). Understanding English as a Lingua Franca. Oxford: Oxford University Press, 2011.

- Shakouri, E. and  Shakouri, N. (2014). On the Death of Native Speaker: A Revisiting Stance. *International Journal of Educational Investigations*, Vol. 1, No, 1: 220-226.

-Shor, I. (1992). *Empowering Education*: Critical teaching for social change. Chicago: Chicago University Press.

- Zhu, Hua. (2013). *Exploring Intercultural Communicaiton*: Language in Action. Routledge Introductions to Applied Linguistics. London: Routledge.