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Nadia Abid

To cite this version:

Nadia Abid. L'apprentissage interculturel de la langue dans les manuels tunisiens pour les apprenants de l'anglais. Linguistique. Université de Lorraine; Université de Sfax, 2012. Français. NNT : 2012LORR0383 . tel-02074114

HAL Id: tel-02074114

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THÈSE DE DOCTORAT EN COTUTELLE

PRÉSENTÉE À L'UNIVERSITÉ DE SFAX

En vue de l'obtention du grade de :

DOCTEUR EN LINGUISTIQUE APPLIQUÉE

DE L'UNIVERSITÉ DE SFAX, TUNISIE

ET

L'UNIVERSITÉ DE LORRAINE, FRANCE

Par

NADIA ABID

INTERCULTURAL LANGUAGE LEARNING IN TUNISIAN TEXTBOOKS FOR EFL LEARNERS: 6th, 7th, 8th and 9th form BASIC EDUCATION PUPILS AS A CASE STUDY

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2012-2013

« I do not want my house to be walled in on all sides and my windows to be stifled. I want all the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any."

Mahatma Ghandi

To the soul of my father whose love and support I cannot forget.

To the soul of my brother Riadh

To my wonderful mother, I could not have achieved any success without her support and sacrifice

To my lovely sister Donia and my dear brother Amine

Aknowledgements

I am deeply grateful to Pr. Guy Achard-Bayle, my French supervisor, for having accepted to supervise my work, for his valuable guidance, for his concern with my topic and for his help all along my stays in France. He never hesitated to give a hand either with administrative stuff or with seminars and conferences I took part in.

I would like to thank my Tunisian supervisor, Pr. Mounir Triki for his guidance and encouragement.

I am especially indebted to my friend Pr. Akila Sallemi-Baklouti without whom I could not have progressed in my research. I owe much of my success to this great woman and researcher who has always been there for academic as well as personal assistance.

I am very grateful to the people who helped me conduct my investigation, namely the English teachers and the headmasters in Sakiet Eddaier, Sfax and Bouzguem primary and preparatory schools who kindly accepted to allow me to use their classes and interview their pupils.

Many thanks to my friend Ameni Yengui who sacrificed much of her time and energy to do the task of formatting, word processing and statistics.

My thanks also go to my friend and colleague Mondher Chaaben for the time and energy he spent on proofreading my dissertation.

Many thanks go to my friends and colleagues in ISEAH of Sbeitla for their encouragement.

Abstract

Since the 1990's foreign language pedagogy has found it necessary to adapt the currently-used teaching approach i.e. Communicative Language Teaching (henceforth CLT), the teaching materials and the assessment means to the requirements of the present era. It is an era marked by people's high mobility, sophisticated means of transport and developed communication media, hence, an increasing need for intercultural communication. The outcome of intercultural educationalists' studies was the adoption of Intercultural Language Learning (henceforth IcLL) and a modified version of the Communicative Competence that encompasses an intercultural component enabling language learners to communicate successfully interculturally. The aim of this study is to investigate the role that Tunisian EFL textbooks' cultural content and tasks play in the acquisition of Intercultural Communication Competence by Tunisian basic education learners in two regions: Sfax (an urban area) and Bouzguem (a rural area). Based on a combination of quantitative and qualitative data collection instruments, namely a questionnaire and an interview, the empirical research was conducted on four groups of EFL learners belonging to two different levels of education and regions. This has allowed the comparison of the effect of textbooks on their knowledge of and attitudes towards the British culture in terms of both variables: the learners' level of education and their regional belonging, whether rural or urban. Textbooks were evaluated against criteria adopted from Risager's (1991) and Sercu's (2000) models of textbook evaluation. Pearson correlation test was applied to measure the strength of the relationship between textbooks and pupils' attitudes and knowledge of the British culture. Textbook passages were selected for a qualitative analysis to validate data obtained from pupils as well as the quantitative analysis of textbooks. Results obtained from pupils and textbooks have shown that Tunisian EFL textbooks did not play a role in shaping learners' attitudes towards and knowledge of the British culture and people. In fact, pupils' answers show no significant

relationship between textbooks' representation of five selected cultural topics and their knowledge and attitudes. In terms of attitudes, pupils' responses to the interview and questionnaire have revealed that pupils in both regions hold slightly- positive attitudes and that 9th form pupils did not differ much from their 6th form counterparts despite learning English and using the textbooks for four years. In terms of knowledge, 9th form pupils' have expressed more knowledge than 6th form pupils. Sfax pupils have more information about British people than those in Bouzguem However, their answers are not always right and they mentioned sources for their knowledge of Britain and British culture other than the textbook. Textbooks' representation is unbalanced and unreal, which may also explain pupils' lack of knowledge of the British culture. This is validated by their answers to the questionnaire and interview in which they mentioned other sources of information such as TV, films and family, friends and relatives. The analysis of intercultural tasks has demonstrated that those tasks are far from being intercultural or promote intercultural learning. This is further confirmed by the results of the correlation test that there is no significant relationship between textbooks and pupils' attitudes and knowledge. In a word, Tunisian EFL textbooks can be said to fail in equipping learners with ICC, i.e, knowledge, positive attitudes and intercultural skills. Some recommendations are suggested as an attempt to modify textbooks' cultural content and tasks so that they can teach language-and-culture and meet the expectations of future intercultural communicators.

Key words: *Intercultural Language Learning, Intercultural Communicative Competence, knowledge, attitudes, intercultural skills, textbooks.*

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List of abbreviations

IcLL: Intercultural Language Learning

CLT : Communicative Language Teaching

EFL: English as a Foreign Language

ELT: English Language Teaching

ICC: Intercultural Communicative Competence

TEFL: Teaching of English as a Foreign Language

PE: Prime English

LLE: Let’s Learn English

LDME: Let’s Discover more English

PWE: Proceed With English

Introduction

1. Background

The tradition in foreign language teaching was the separation between language and culture teaching (Doyé, 1996; Risager, 1991). Culture was considered either studied or taught as an independent school subject or appended at the end of the textbook and treated as a supplement to language teaching, (Byram, 1989; Byram & Esarte-Sarries, 1991, Risager, 1991a). In some Western European countries' educational systems, culture teaching has taken different forms. In Germany, 'Landeskunde' refers to the discipline that studies and provides knowledge of other countries, (Byram, 1989; Byram & Esarte-Sarries, 1991). The objectives of that discipline are to avoid communication problems during a visit to the foreign country, to think and analyse critically aspects of the foreign and native cultures, and to promote peace by preventing misunderstanding among peoples and cultures. In French, it is labeled 'Civilisation' which refers to people's way of life and their cultural markers and the country's institutions (Byram, 1989; Gao, 2006). In Britain, teaching culture is termed 'Background Studies' and it refers to those materials supplementing language teaching and presenting information about the cultural aspects of language such as customs, daily life, daily routines, social institutions etc. It provides background information that prepares potential tourists to avoid the predicted problems of the direct experience with the foreigner. It offers language learners knowledge of possible situations, appropriate linguistic and non-linguistic behavior and of expectd cultural behavior that is deviant from their own,(Byram & Esarte-Sarries, 1991).

Cultural studies emphasise tourists' view of culture and predict potential communication problems but do not take into account the new demands of today's world. By

the end of the 20th century, European countries opened their frontiers and witnessed consequently huge masses of immigrants, which has created new and numerous situations of interactions that background studies cannot account for. Therefore, Byram & Esarte-Sarries (1991) argue for the need of teaching methods to be relevant to this new context and to equip learners with the skill to adapt to new situations instead of being trained to deal with specific situations and predictable problems.

Likewise and during the 80's, Communicative Language Teaching (henceforth, CLT), a commonly and currently used teaching method, limits the role of culture teaching to a mere background for language learning or a context where language functions are acquired and performed (Aguilar, 2007; Alptekin, 2002; Byram, 1989, 1997). In the 90's, the European countries opened their frontiers, thus, leading to large waves of migrants. A need for learning foreign languages and adopting new teaching methods emerged. A need for a change was felt by educationalist to help new language learners to cope with the demands of the increasingly mobile European citizens and other nationalities (Byram & Esarte-Sarries, 1991). Teaching methods, according to Byram (1989), should be relevant to the new context of highly mobile and interculturally different people and should include a cultural component as an aid to effective intercultural communication. Intercultural Language Learning (henceforth, IcLL) was the method adopted and based on the integration of culture and language teaching. It was advocated to handle the inability of CLT to account for the causes of miscommunication that are due to cultural differences (Aguilar, 2002; Byram, 1989). This new approach to language learning is the offspring of research conducted by Byram (1989, 1997) , Byram , Esarte-Sarries & Taylor,(1991), Byram & Morgan et.al, (1994), Byram & Fleming, (1998), Kramsch, (1993, 1998), and Risager, (1991) and found support in European as well as Arab countries such as Britain, France, Portugal, Spain, Germany, Netherlands, Oman, (Al-Issa, 2005; Al-Khatib, 2000; Baker, 2003; Prodromou, 1992; Risager, 1991).

The objectives of IcLL, according to Byram (1997) are summarized as follows. First, IcLL integrates language and culture learning to facilitate communication and interaction. Second, it invites learners to compare themselves with the culturally-different others and incites them to reflect on the culture being learnt. Third, it leads learners to undergo a shift in perspective as a result of being socialized in the target language and culture. Fourth, it prepares learners to meet and communicate with people from different cultures and societies other than the ones they are learning. There is, thus, a shift from monocultural awareness to an intercultural awareness as IcLL gives equal importance to learning about the mother tongue and native culture (Byram, 1997; Byram & Fleming, 1998). IcLL has other broad objectives that are related to intercultural communication and education in general. It is assumed to contribute to successful and effective intercultural communication in a world dominated by international migration and advanced communication technology. IcLL justifies this objective by referring to the inevitability of the relationship between language, culture and communication which are found to be interrelated and interdependent by many scholars in the fireld of foreign language teaching (Byram, 1993; Fong, 2006; Thanasoulas, 2001; Tsou, 2005).

At the educational level, IcLL or "language -and –culture learning (Byram & Morgan et al's, 1994) is believed to enrich the learners' experience of the world. It develops their personalities by allowing them to see the world from different perspectives, avoid ethnocentric attitudes, tolerate differences and appreciate cultural diversity (Bennet, 1993; Byram, 1997; Byram, 2003). It helps learners adopt relative worldviews and gain a better understanding of themselves as cultural subjects by inviting them to reflect on the assumptions they have about their culture in relation to the foreign culture, (Castro, Sercu & Mendez Garcia, 2004; Hinkel, 1999; Squires, 2002). Instead of losing their national identity, i,e, the set of physical, cultural and linguistic traits that distinguish them from members of

other groups (Tajfel, 1981) and that is acquired during their socialization in their social milieu, learners will reinforce it by discovering it while being confronted with different assumptions, values and behaviors. They will acquire an Intercultural Identity (Kramsch, 1993, 1998), a concept according to which the learner goes beyond both the native and the target cultures to understand, relate and mediate between different cultures without losing sight of the native cultural norms and values.

Along with the objectives listed before, IcLL aims at increasing motivation for language and culture learning, enhancing attitudes of openness towards the other, communicating effectively interculturally and raising cultural awareness, (Byram, 1997; Csizér & Kromos, 2008; Dornyei, 2002, 2003, 2006; Elyidirim & Ashton, 2006, Gardner et.al, 2004, Gardner, 2007)). Still remains the major immediate objective which is the development of an Intercultural Communicative Competence (see chapter 3) that includes, along with Hymes' Communicative Competence (1972) (see chapter 3), an Intercultural Competence. The latter is composed of attitudes, knowledge and skills that are assumed to be essential if the learner is to succeed in interacting interculturally (Byam, 1989, 1997; Kramsch, 1993, 2001). To be successful, the language learner is not required to imitate an unreachable model of the native speaker, but s/he is required to be an 'Intercultural Speaker' (Jaeger, 2001; Kramsch, 1993) who is able to mediate between cultures.

To achieve the previously mentioned objectives, IcLL draws on different theories of Culture Acquisition and Cognitive Psychology including Socialization Theory (Berger & Luckmann, 1971; Brown, 1994; Byram & Morgan et.al, 1994; Vygotsky, 1987), Information Processing Theory (Fiske & Neuberg, 1990; Mc Vee, Dunsmore & Gavalek, 2005) and Cognitive Developmental Theory (Barret et.al, 2001; Piaget & Weil, 1951). These theories provide the theoretical foundations of the intercultural approach to foreign language

learning and give insights into the best decisions to be taken concerning the appropriate age to start culture learning, the teaching methodology to be followed and the cultural content to be included in textbooks. Because they are taken as means of explicit and implicit transmission of culture, textbooks can shape foreign language learners' views of the culture and people whose language is being learnt. Investigations carried out by Byram (1991) on English pupils learning French and by Risager (1991,a) on Scandinavian pupils learning French have revealed that textbooks are sources of misconceptions and demotivation when they present little amount or an inaccurate image of the culture in question (Brown, 1994; Buttjes and Byram, 1991;Byram and Esartes-Sarries, 1991; Starkey, 1991)

In the pursuit of intercultural understanding and effective intercultural communication, textbooks in IcLL are expected to present a real, coherent and well-structured content showing aspects from the learners' and the foreign culture (Feng & Byram, 2002; Risager, 1991,a). In terms of skills, textbooks' role is to encourage learners to observe, discover, reflect on, compare between the foreign and their own culture, and participate in the foreign culture (Risager, 1991a; Sercu, 2000). The amount of foreign culture presented and the realism and authenticity of content and tasks are the criteria against which textbooks are evaluated in previous studies (Byram, 1991; Sercu, 2000; Risager, 1991a) and will be evaluated in the current investigation.

Two empirical studies (Byram & Esarte-Sarries, 1991; Sercu, 2000) are considered as pioneer attempts to investigate the learners' attitudes towards and perceptions of the foreign people and culture and their relationship with the textbooks. Byram & Esarte-Sarries' study was conducted on 11- 15 year-old English pupils learning French as a foreign language to test their attitudes towards and perceptions of France and the French culture in terms of two variables: age and gender. Their study focused on three factors that were believed to influence

learners' knowledge and attitudes namely textbooks, a stay abroad (in France) and teachers' styles. The results have shown that textbooks are a source of the learners' misconceptions of the French people and their culture.

Sercu's investigation (2000) was carried out exclusively on textbooks and their impact on Flemish students' attitudes towards and perceptions of Germany and the Germans. Sercu (2000) evaluated German textbooks in terms of their potential of promoting the acquisition of ICC according to specific criteria provided by models by Byram (1991) and Risager (1991a). Findings of this research have shown that Flemish students' attitudes towards German people and culture tend to be negative as textbooks proved to be deficient in presenting a balanced and real image of the German people and culture.

Relying on Byram's (1991) and Sercu's (2000) models, the present study will attempt to study IcLL in Tunisian textbooks for EFL learners and their impact on their attitudes and perceptions of the British culture in terms of two variables: learners' level of education and their regional belonging. The present study will seek to investigate IcLL in Tunisian textbooks for EFL learners in a context that is exclusively a foreign language context where there is no proximity between the two languages, either geographical or cultural. This study can be judged feasible in and applicable to the Tunisian context for many reasons. First, though English is taught as a foreign language, it has been given importance by educational policy makers. This importance is displayed in its being a compulsory subject taught from the sixth form of basic education till the final year of secondary education, (The New Educational Reform, 2002-2007). According to the previously mentioned educational reform, the purpose of Teaching English as a Foreign Language (henceforth, TEFL) in Tunisia is to equip learners with communicative skills enabling them to communicate effectively with others. So, TEFL

in Tunisia can be situated within the framework on IcLL since it is meant to prepare students for communication via English.

Second, there is awareness in the Tunisian educational system of the importance of culture in communication, the relationship between language use and the cultural context and teaching students that language behaviour differs within culture and across cultures. Though the focus in the Official Programme of the English Language (1998) seems to be more on linguistic and sociolinguistic competence (see chapter 3), there are explicit references to and acknowledgment of the importance of teaching pupils cultural differences in written and oral communication, which lies at the heart of IcLL. (Orientational Law of Education and School Instruction, 2002-2007).

Third, learning about other cultures and tolerance of differences are purposes of education in Tunisia as well as of Intercultural Language Learning. Those common aims include learning about and communicating with people from other cultures and reflecting on and comparing one's culture to others' in order to better understand self and others and to reinforce national identity. They also include such aims as increasing learners' willingness to discover other peoples and cultures, and enhancing values of respect, equality and tolerance, Orientational Law of Education and School Instruction, 2002-2007). The objectives of education in Tunisia and the specific aims of teaching foreign languages conform to those of IcLL. Therefore, the investigation of IcLL in the Tunisian context is needed and worth doing.

2. Statement of the problem

In the Tunisian educational system, English is not only taught for instrumental reasons but also for integrative ones. The latter type includes students' willingness to know and learn

about the people and culture of the language they are learning. The achievement of this purpose requires the integration of a cultural component in English language teaching.

The present study tries to evaluate Tunisian EFL textbooks and test their impact on the learners' attitudes and knowledge of the English culture, that is to say, whether they promote positive attitudes towards and adequate knowledge of the English people and culture. Attitudes and knowledge, along with intercultural skills, are the three components of ICC, a competence needed for an effective intercultural communication. The evaluation of textbooks also includes the analysis of the learning tasks and test whether they promote culture learning. In a word, it tries to investigate, on the basis of textbook evaluation and students' responses to interviews and questionnaires, whether textbooks help the acquisition of Intercultural Communicative Competence or not. If weaknesses are detected and textbooks prove to be inefficient in doing so, it will try to suggest ways to improve them both at the levels of content and culture learning tasks; that is, it will suggest ways to make them suitable for Intercultural language learning.

3. Research Questions

The major research question to be answered by this empirical investigation is:

To what extent do Tunisian textbooks promote intercultural language learning in basic school learners of English?

This major question will be reformulated as follows to give a detailed view of the different independent variables on which the investigation is based.

1. How do pupils' attitudes towards the British people and culture compare in terms of their level of education and regional belonging?

2. How do pupils' knowledge of the British people and culture compare in terms of their level of education and regional belonging?
3. What type of knowledge about the target people and culture do the textbooks present?
4. What type of attitudes towards British people and culture do textbooks promote?
5. What type of learning skills do the textbooks present?
6. How do textbooks data relate to pupils' data?

4. Objectives

The present investigation aims at:

1. evaluating the Tunisian EFL textbooks for Basic Education to see (a) whether they help learners acquire ICC in the pursuit of effective communication with British people, other native and non- native speakers of English, (b) whether they help learners adopt attitudes of openness to the other, acquire comprehensive knowledge of the target culture, and equip learners with skills of discovery, relating, interpretation and discovery. Those skills can help them manage a situation where there is miscommunication due to cultural differences.
2. evaluating the change in learners' attitudes towards and perceptions of the British culture and people through comparison between beginners who have just started using the textbooks and learners who have used the textbooks for four years. Results will highlight the role that textbooks play in modifying and changing learners' attitudes and perceptions and show whether this role is limited as other sources can be influential such as mass media, internet, parents and peers.
3. identifying the strengths and weaknesses of the Tunisian EFL textbooks in teaching language and culture and how these relate to learners' attitudes and perceptions.

Weaknesses depicted will open the door for suggestions on how to improve or better design textbooks that will promote IcLL in Tunisian EFL classrooms and fit in our context which is exclusively a foreign language context where there is no geographical, historical or cultural proximity between the two countries, languages and cultures.

5. Structure of the Thesis

This thesis starts with an introduction that is followed by two major parts, and a conclusion. The introduction sets the background for the investigation of Tunisian learners' acquisition of ICC from EFL textbooks. This background comprises a definition of the major concepts on which the research is based, namely IcLL and ICC. It presents the different studies that attempted to evaluate foreign language textbooks in terms of their potential for the promotion of the acquisition of ICC, the main research questions and the objectives to attain by conducting such an empirical research.

The introduction is followed by two main parts, the first of which reviews the literature written on the topic of the present study, defines the major concepts related to the subject matter, namely ICC and IcLL, and discusses their theoretical framework.

Chapter one in part one introduces intercultural language learning, its definition, the different contexts of its implementation with a special focus on the Tunisian context. The Tunisian context is studied to argue for its relevance to the investigation of IcLL, especially that English Language Teaching is gaining importance and inetrest in the Tunisian educational system. Chapter one also discusses the different theories that are believed by intercultural educationalists to make the theoretical basis of IcLL. Those theories have accounted not only for how IcLL takes place but also for its content and methodology. The

chapter devotes two sections to deal with the cultural content that IcLL syllabus provides to foreign language learners as well as the methods that teachers can use to teach foreign languages. Chapter two deals with the reasons and objectives of IcLL. The first section analyses the reasons behind teaching language and culture integrated, namely (1) the interrelationship between language, culture and communication, and (2) motivation and willingness to communicate.

These two main reasons are selected because they are related to language, culture and communication. The first reason is the interdependence of language, culture and communication, which are the basis of IcLL. In fact, it teaches language-and-culture for intercultural communication. The second reason is motivation and willingness to communicate which are found to be closely related to IcLL. Learning language-and-culture increases learners' willingness to communicate with culturally-different people through the language learnt. The objectives that IcLL aims to achieve are developing positive attitudes, raising intercultural awareness, empathy and effective intercultural communication.

Chapter three is devoted to the major objective of IcLL which is the development of ICC. ICC is dealt with in a chapter on its own because IcLL is about the promotion of ICC. This competence is a prerequisite for intercultural communication and it is the competence to be taught, learned and assessed to see if IcLL happens or not. Equally important is the concept of the intercultural speaker that has come to replace the "native speaker" as a model to be reached by foreign language learners. Chapter four gives an overview of textbooks as an essential element in teaching foreign languages, in general, and language-and-culture, in particular. It tackles issues related to textbooks' representations of the foreign cultures as well as the criteria needed for a textbook to be suitable for IcLL.

The second part of the thesis is made up of two chapters. Chapter one is about the methodology followed to investigate the topic empirically. It includes a thorough description of the models followed in the investigation, namely those of Risager (1991a) and Sercu (2000), the analytical framework, the subjects, the corpus, i.e. the four Tunisian EFL textbooks and their workbooks, the quantitative and qualitative instruments used to collect data either from pupils or textbooks, the criteria against which textbooks will be evaluated as well as the statistical tools used to quantify, analyse and interpret the results. The methodology section is followed by another chapter that includes the results obtained from pupils and textbooks, their interpretation and discussion according to the criteria of realism obviously-described in the methodology section.

The thesis ends with a conclusion that summarizes the findings gained from the empirical research, sets the limitations of this investigation and suggests recommendations that might serve to modify textbooks' content and tasks to make them suitable for intercultural language learning and teaching, give pupils better training on how to interact successfully wih people from different cultures, and to help achieve the educational objectives of foreign language teaching decided by the Tunisian Ministry of Education.

Part I. Literature Review

The present dissertation is made up of two major parts. The first part is a review of the literature, while the second is about methodology, the results obtained and their discussion. The first part reviews the literature written about IcLL, its contexts, theoretical foundation, content, methodology, goals and rationale. This part one is composed of three chapters. The first chapter provides a broad definition of IcLL which encompasses its historical background, the contexts in which it can used, namely an educational context where foreign languages are taught exclusively in classrooms. An important issue discussed in the chapter is the theories that form the basis for that approach to foreign language learning and teaching.Theories of Cognitive Development, Socialisation Theory and Information Processing theory give insights on when and how learners can better acquire knowledge of and attitudes about the target culture and people. The chapter also sheds lights on the nature of the content that pupils should be taught and the methods used for that teaching in a foreign language class. The second chapter explains both the reasons behind IcLL, namely the interrelationship between language, culture and communication, and its goals such as promoting positive attitudes, raising intercultural awareness, empathy and effective intercultural communication. The last chapter deals with a major goal that foreign language learners have to attain which is Intercultural Communicative Competence. The chapter offers a detailed description of ICC, its component, and the new concept of the “Intercultural Speaker”.

Chapter 1: Intercultural Language Learning

This chapter seeks to provide a broad and comprehensive definition of IcLL that encompasses the context in which this approach can be implemented with specific reference to the Tunisian context where the present investigation is to take place. Like other approaches to language teaching, IcLL draws on different theories such as Socialization Theory, Developmental Psychology and Information processing Theory. They provide the basis not only for its identification as an approach to language teaching but also for its teaching practices and content.

1.1. 1. Definition

The term intercultural is generally used to refer to any encounter involving people from different cultures. Sen Gupta (2003) identifies two types of intercultural encounters. One type includes people who move from their own cultural environment to another and have, therefore, to learn the language and culture of the host community. The second type is an encounter between a person and the products and materials of a foreign culture for an extended period of time. The latter type is typical of a foreign language teaching context where learners have access to foreign culture only via the cultural products and materials available to them in the classroom (Sen Gupta, 2003). Intercultural encounters are not simple exchanges of information between two distinct cultural systems; they are complex contexts where interactants have to actively engage in cultural materials and negotiate different cultural meanings that can create misunderstandings and conflicts (Sen Gupta, 2003).

Because of great migration waves, Western European and other English-speaking countries have become increasingly multi-racial and multi-cultural. To cope with these social changes and promote European citizens' mobility in the continent, a need is felt to adapt the

foreign language teaching methods to the requirements of the rapidly- increasing number and frequency of intercultural encounters and communication (Byram, 1997; Byram & Esarte-Sarries, 1991; Kramsch, 2005). One way to cope with the need for intercultural communication is to go a step beyond promoting a Communicative Competence to include another competence helping interactants to handle situations of intercultural misunderstanding. Intercultural educationalists such as Byram (1997, 1998), Buttjes & Byram (1991), Doyé (1996), Kramsch (1993, 1998) and Paige et. al (1999) have argued, since the late 1980's, for an intercultural approach to second and foreign language learning and teaching or what is called Intercultural Language Learning (IcLL) or language-and-culture learning in Byram's terms (Byram & Morgan et al, 1994). This approach to foreign language learning is advocated by these educationalists for they believe that, whether there is focus on culture in foreign language courses or not, the existence of culture in foreign language materials and teaching method is inevitable. Valdes (1990:20) argues that:

> From the first day of the beginning class, culture is at the forefront. Whatever approach, method or technique is used, greetings are usually first on the agenda. How can any teacher fail to see the cultural nature of the way people greet each other in any place in any language? The differences made in formal greetings, casual greetings, in greetings of young to old and vice versa, of employee to employer, in who shakes hands, or touches the forehead, who may be called by first names, etc. are certainly not universal and serve as an excellent introduction to the culture of the people who speak the language, as well as to the language itself.

Educationalists such as Aguilar (2002), Byram (1997), Byram & Fleming (1998) and Neuner (2003) consider Communicative Language Teaching (CLT) (Canale & Swain, 1980; Hymes, 1979) unable to account for the cultural dimension of intercultural communication and criticize it for the prime importance it gives to the acquisition of linguistic knowledge and skills despite its claim of promoting sociolinguistic competence. The role that culture plays in teaching language for communication is undermined and reduced to serve as a background for

and not as a part of language teaching, (Byram, 1997, 1998; Dlaska, 2000; Doyé, 1996; Neuner, 2003).

Recent research in foreign language teaching has attempted to integrate culture in communicative language teaching. The goals of this approach as summarized by Byram & Fleming (1998) are the following: IcLL seeks to integrate language and culture learning to facilitate communication and interaction, encourages learners to reflect on and think critically about aspects of their own culture and those of the foreign culture by having them compare the two. This goal is challenging at a cognitive level since learners have to change their perspectives and challenge their fundamental beliefs (Sen Gupta, 2003). As a consequence of being socialized in the foreign culture by being exposed to it and as a consequence of learning and comparing, learners will experience a shift in perspective and attitudes towards their own culture and the culture into which they are socialized. Finally, teaching the foreign language has to equip learners with skills allowing them to communicate effectively with people from cultures other than the one associated with the language being learnt. In this respect, Corbett (2003:2) argues that:

> as learners come to a deeper understanding of how the target language is used to achieve the explicit and implicit cultural goals of the foreign language community, they should be prompted to reflect on the ways in which their own language and community functions. The intercultural learner ultimately serves as a mediator between different social groups that use different groups that use different languages and language varieties.

Intercultural language learning, therefore, aims at promoting cultural knowledge and attitudes as much as it tries to promote language competence (Doyé, 1996).Students will develop not only linguistic skills but also skills enabling them to understand the language and the behavior of the target community and to act as mediators by explaining the target culture to their peers and vice versa. Corbett (2003: 2) states: “obviously, one key goal of an

intercultural approach remains language development and improvement; however, this goal is wedded to the equally important aim of intercultural understanding and mediation."

The new approach to language learning stresses the importance of learning linguistic behaviors in relation to the social and cultural norms and values underlying them. Learners do not seek to attain native speaker's proficiency as in CLT. They, however, will acquire linguistic and cultural skills that enable them to communicate successfully interculturally. They will develop an Intercultural Communicative Competence (ICC) (Byram ,1997, 1998; Byram & Zarate, 1994) that encompasses along with Canale& Swain's Communicative Competence (1980) (grammatical, sociolinguistic, discourse and strategic competencies), an intercultural component. Once they acquire ICC, learners will act as mediators between their own and the foreign culture and are consequently called "intercultural speakers" (Byram, 1997; Jaeger, 2001; Kramsch, 1998). The "Intercultural Speaker" (Byram, 1997; Jaeger, 2001; Kramsch, 1998) or "Transcultural Speaker" (Risager, 1998) is a learner who is linguistically proficient and skillful in identifying the cultural norms, values and behaviors of the people s/he meets. He is also someone who can explain and reflect on those norms, values and behaviors (Corbett, 2003; Risager, 1998, 2007)

In terms of methodology, Intercultural Language learning (IcLL) builds on skills and methods advocated by CLT. It adopts a task and skill-based teaching practice and learner-centered learning, (Dlaska, 2000). For instance, intercultural educationalists such as Byram (1997), Dlaska (2000) and Doyé (1996) find it essential to develop, along with the reading, speaking, writing and listening, intercultural skills helping learners to deal with a new language and culture (Dlaska, 2000, Doyé, 1996) and develop cultural awareness. Such skills include skills of interpreting and relating and skills of discovery and interaction, (Byram, 1997). The techniques to be used to develop those skills include collecting information about

culture, contrasting and comparing between the learners' native culture and the target culture and other techniques that are explained in more details in part I, chapter 3, (Byram, 1999; Dlaska, 2000, Doyé, 1996). IcLL is also based on learners' performance of tasks such as problem-solving. According to Feng & Byram (2002), the teaching materials to be utilized in the implementation of this approach to language learning/teaching should be authentic, systematic and comprehensive. They should include a representative selection of aspects of the target culture as well as some elements of the native culture (Byram & Doyé, 1999; Corbett, 2003; Sercu, 1998, 2000). A curriculum adopting an intercultural approach to foreign language learning is expected to concretize the goals of IcLL, promote ICC and satisfy learners' needs by including tasks that develop the required skills.

1.1.2. Context of IcLL

Learning about a particular culture can take place in different contexts such as intercultural exchange programmes, business encounters, a stay abroad and intercultural training programmes for professionals operating abroad, (Fennes & Hapgood, 1997; Corbett, 2003). IcLL, as previously mentioned, is an approach that is based on the integration of culture and language learning for the purpose of crossing cultural borders and interacting successfully with culturally-different people. What distinguishes IcLL from the previously-mentioned contexts of intercultural learning is that IcLL occurs in an educational context given the linguistic component it encompasses. It takes place in a foreign language teaching environment where the focus is not only on the acquisition of an intercultural competence but also on a linguistic competence. In this part, light will be shed on the relationship of IcLL to foreign language learning, in particular, and to education, in general.

1.1.2.1. Foreign language Learning

Unlike second language learning, foreign language learning takes place exclusively outside the culture of the language being taught (Brown, 1994). In this context, it is considered as a school subject that heavily relies on the teacher and the textbooks as major sources of knowledge and experience of the target language. Brown (1994) defines foreign language learning as having a distinct context. He states (1994: 176):

> Another context for learning another language is technically called foreign language learning- that is, learning a non-native language in one's own culture with few immediate and widespread opportunities to use the language within the environment of one's own culture.

Foreign language learning has become increasingly important as a result of the economic, social and scientific changes in today's global society. There is an increasing need for international communication, which entails another need for intercultural understanding as more and more people of different cultures come into daily contact (Byram, 1992). Educationalists like Byram (1992), Kramsch (1993) and Risager, 2007 have become aware of the importance of introducing more foreign languages in school curricula and of the urgency of changing language teaching practices to cope with the demands of the new multilingual and multicultural world (Byram, 2003; Byram & Grundy, 2002).

There have been recent suggestions to include an intercultural component in communicative competence to help students communicate effectively interculturally (Byram, 1992, 1997; Kramsch, 1993; Risager, 2007). The outcome of this addition is called by Byram & Zarate (1994) and Byram (1997) an "Intercultural Communicative Competence" (ICC). There is an awareness that foreign language learning should go beyond teaching language structures and functions to teach the cultural aspects underlying linguistic behavior, and that to achieve successful communication with foreigners, students should learn about the culture,

understand the others and accept them in their differences (Brown, 1994; O'Connel, 1992). Learners of a foreign language acquire language skills as well as positive attitudes and adequate knowledge to be able to act and behave appropriately in the culture learnt, communicate effectively with its members and maintain relationships with them, (Byram, 1989, Sercu, 2005).

Foreign Language learning also plays a role in forming learners' identities and personalities by having them see themselves as others see them and by understanding others without identifying with them (Byram, 2003b; Corbett, 2003). Kramsch (2005: 25) states that including culture in foreign language learning "will result in some beneficial effect on learners' attitudes towards foreign people and cultures, in the reduction of racial prejudice and in an increase in intercultural understanding." Those statements of attitude enhancement find an expression in most curricula designed for foreign language learning

Foreign language teaching is basically intercultural because it constitutes a context where learners have contact with the foreign language and culture. Sercu (2005: 1) agrees that: "foreign language education is by definition intercultural. Bringing a foreign language to the classroom means connecting learners to a world that is culturally different from their own." Byram (1989) believes that education cannot be complete without foreign language especially that the outcome of foreign language teaching is the appreciation of cultural diversity and tolerance of difference.

The nature of the ICC acquired according to Byram (1997) depends on the context of the foreign language. He (1997:23) mentions examples of different contexts of foreign language teaching where it is based on an instrumental motive (Gardner & Lambert, 1972) or streses the communicative aspect and the integrative motive (Gardner & Lambert, 1972). For instance, the specifications of the "United Formula for Goals of Subjects in General

Education Stages in the Arab Gulf States" state that, in the State of Qatar, Qatari pupils learn English in order to communicate with native speakers, to benefit from technological progress and to understand the culture of others as well as their own (cited in Byram, 1997:23). The second example is the European situation where European states have achieved a political union, the result of which is the increasing cooperation and greater mobility of their citizens and others coming from non-European countries. Those changes are reflected in the Council of Europe's language education policy in the form of specifications establishing a Common European Framework of Reference for foreign language teaching aiming at preparing young learners for a European citizenship. This is done through the compulsory teaching of one or more foreign languages with the adoption of an intercultural approach (Byram, 1997; 2003).

In Australia, an English- speaking country characterised by cultural diversity, recent researches have explored the repositioning of English language teaching in Greek state schools from foreign language orientation to a multicultural one (Fay & Ntavaliagkon, 2010). They suggested that English language teaching should focus not only on the native speakers' cultures but also on other cultures especially those of immigrants including the increasing number of foreign students who need to be integrated in Australian social life. They need both linguistic and intercultural skills to maximize their chances of success in their studies and communication with their new socio-cultural environment (Zevallos, 2012). Given the paramount importance of culture in language learning, the Australian Curriculum Assessment and Reporting Authority announced in 2010 the inclusion of intercultural understanding in its national curriculum as a general competence to promote (Perry & Southwell, 2011).

1.1.2.2. Education

Awareness of the relationship between foreign language and education is reflected, in Europe, in the tendency to reject the potential separation of the two facets of language

teaching which are acquiring skills and enhancing understanding of other cultures, (Byram, 1997; Byram & Fleming, 1998; Risager, 1991 b, 2007). This rejection is expressed in the official documents in England and France. In Her Majesty Inspectorate., 1985, Para, 52 (cited in Byram 1989:9) it is stated that:

> Foreign language study expands the linguistic area of experience by affording interesting linguistic comparisons. It also offers insight into another culture and as such is concerned with the human and social area of experience. Throughout the course pupils can be encouraged to view the familiar from a different angle, not least in terms of people's behaviour, and thereby widen horizons and break down feelings of insularity.

In France, the same ideas are expressed in La Charte des Langues Vivantes (cited in Byram, 1989: 312):

> En laissant croire que l'apprentissage d'une langue peut se limiter à l'acquisition d'un outil de communication minimale, les pouvoirs publics on fait disparaître aux yeux de l'ensemble des parents, des élèves, des enseignants, le rôle que l'apprentissage devrait jouer dans la formation de la personnalité.

Byram (1989:11) believes that educationalists should be concerned with the educational developments that foreign language teaching can offer. According to him a foreign language syllabus should aim at promoting communication, raising language awareness as well as cultural awareness. These three strands in foreign language teaching are interdependent and integral to the contribution of language teaching to learners' general education and consequently to their preparation for life on leaving school (Alfred, Byram & Fleming, 2003; Byram, 1989; Rollin, 2006; Tsou, 2005). Byram states that (1989:13): " if language teaching is to claim a genuine contribution to pupils' education as citizens of mature civilizations, the focus should shift towards rather than away from assessment of pupils' changes in attitude and insight into other cultures, and their own. "

The importance that foreign language learning, in general, and IcLL, in particular, have in pupils' education is due to changes that occur in the external world. The world is witnessing technological, scientific, economic and social changes. The mobility of immigrants and workers has led to frequent interactions of people with different languages and cultures (Byram, 2003a; Kramsch, 2005, 2009). According to Byram (1989) and kramsch (2005), education and subsequently foreign language education should reassess their needs, objectives and content to cope with the needs of the ever-changing world. Sercu argues that (2005:2 6): "Education has to be understood in its societal context. Changes in society may be expected to find appropriate reflection in curricula. … The demands made on education in general also find reflection in foreign language teaching."

For instance, in the 1980's and 1990's, Japan, the USA and the Council of Europe shifted their educational aims and recommended changes in their syllabi, teaching methods and teacher training based on CLT (Kramsch, 2005). Communicative Language Teaching and the concept of communicative competence emerged to satisfy the need of learners to communicate. Advances in information and communication technology have increased both the speed and volume of communication throughout the world. Economic competitions have also enhanced the need for more efficient means of exchanging information. For the purpose of competitiveness, companies tend to recruit employees who can speak foreign languages and who are able to interact interculturally. This puts pressure on the scientific community, mainly applied linguistics, to find ways of making communication more effective between native and non-native speakers (Kramsch, 2005:548)

Others, particularly in Europe, proposed the addition of another component to communicative competence which is intercultural competence (Byram, 1989, Byram & Zarate, 1994; Kramsch (2005). The objective of foreign language learning becomes the

promotion of the acquisition of an Intercultural Communicative Competence that responds to the learners' future needs (Byram, 1989; Castro, Sercu & Mendez Garcia, 2004; Planker, Hooft & Zorzilius, 2004; Sercu, 2005).

1.1.2.3. The classroom

Byram (1997:65) mentioned three categories of location where acquiring ICC can take place, namely the classroom, the pedagogically-structured experience, outside the classroom (fieldwork), and the independent experience. Focus will be on the classroom setting because the ICC dealt with in the present study is the one acquired in an educational context.

The classroom for ICC has advantages as well as disadvantages. According to Byram (1997) the classroom offers a structured and systematic presentation of knowledge of the foreign culture, their own culture and of the processes of intercultural communication (1997). In addition, it offers a space for relating the native and the foreign and provides opportunities for acquiring the skills of interpreting and relating documents and events under the guidance of the teacher. Apart from skills of relating and interpreting, skills of interaction are developed in an intercultural classroom. When the classroom cannot be a place for real interaction between learners from different cultures, such as the case of second language classes, the latter can be brought into the classroom via e-mail exchanges or video-conferencing (Byram, 1997; Byram & Esarte-Sarries, 1991).

There are, however, shortcomings of having classrooms as spaces for teaching ICC. In a foreign language teaching context, real interaction with native speakers of the target language cannot take place inside class and rarely does outside it. Therefore, there is little chance of developing the skill of interaction in real time especially if there is no way of

bringing technology to the classroom. The impossibility of contriving natural and real interaction is due to the absence of native speakers in the learners' environment. In addition to that, the contact with and the access to the foreign culture in the classroom are considered limited in scope because other sources can be potent in providing contact and relation with the foreign culture. Such resources include different types of mass media, visits to the foreign country, meeting with foreign people in the work place etc…

1.1.3. The Tunisian Context

1.1.3.1. IcLL in Tunisia

Although the intercultural approach to foreign language learning is adopted by the Council of Europe to serve the local needs of European countries, Byram & Zarate (1994) and Byram (1997) suggest that it can be expanded to any foreign language learning in any country. They add that the intercultural skills acquired during learners' socialisation in a particular foreign language can be applied to various and unexpected situations in different cultures. This will allow to say that the Tunisian context can fit in the investigation of IcLL as Tunisian pupils are required to learn at least two foreign languages. Not only does the Tunisian educational system recommend the learning of foreign languages, but also it intends to develop, with the support of the British Council, its English teaching methods, curriculum and assessment techniques according to the requirements of the Common European Framework of Reference. Guardian, 6/2/2009/ http://www.guardian.co.uk/education/2009/feb/06/tunisia-tefl?INTCMP=SRCH). In this respect, the Ministry of Education signed an agreement with the British Council in mid-January 2009 to start an English Reform Project according to which the teaching practice, curriculum and textbook design, and the evaluation system will be changed based on the

Common European Framework of Reference, (http://www.echoes.education.gov.tn/2010-10-23/cooperation_tunisio_britannique_an.pdf)

The Common European Framework of Reference is based on the development of the learners' competences such as "savoirs", "savoir être" and "savoir apprendre" which are actually the components of Intercultural Communicative Competence defined by Byram & Zarate (1994) upon the recommendations of the Council of Europe's Modern Foreign Languages section. It can be noted here that the Tunisian Ministry of Education is aware of the necessity of changing teaching approaches and ways of assessment to cope with a rapidly-developing world where communication becomes increasingly intercultural.

However, the agreement on this reform does not imply an unawareness of the new intercultural dimension of communication in today's world. The Tunisian education system aims not only at developing in students loyalty to and pride of their country and their national identity but also at developing values of moderation, tolerance and openness towards the other cultures. The overall objective of the education system, in a word, is to found a Tunisian society that is open to other cultures while preserving its own cultural identity.

Tunisian educational policy makers are aware of the necessity to cope with the demands of today's world, especially with the great advances in science and communication technology that have affected all domains of human activity. It is believed, therefore, that the Tunisian school should play its role in coping with these changes and narrowing the gap with the nations producing scientific knowledge. Schools are required to equip students with competences enabling them to deal with the new situations and communicate effectively with the "other" (The New Educational Reform, 2002- 2007). These goals can only be achieved, on the one hand, through the promotion of learning foreign languages as means of communication and acquisition of knowledge, and, on the other hand, through the use of new

teaching methods and pedagogy that are required as a result of changes in the social, economic and political situation in the world.

1.1.3.2. English in the Tunisian Educational System

In Tunisia, English is taught as a foreign language along with other languages such as German, Italian and Spanish, (The Official Program for the English Language 1998). The Tunisian context is typically a foreign language context where English is exclusively taught in the classroom and seldom used by people in the street. Also, there is no geographical proximity between Britain and Tunisia that can make direct contact between people easy and frequent. However, though English is taught as a foreign language, it has been given importance by educational policy makers. For instance, it is taught as a compulsory subject since the sixth form of basic education till the final year of secondary education, i.e, from the age of 10/ 11 to 18/19 (The New Educational Reform, 2002-2007).

The purpose of Teaching English as a Foreign Language (henceforth, TEFL) in Tunisia is to equip learners with communicative competence. For that reason, the current approach to teaching English is communicative and the content of textbooks is defined in accordance with this approach. Learning and teaching English as a Foreign Language (henceforth, EFL) is meant not only to use the language as a means of communication but also as a means of discovering the world cultures to enrich the learners' knowledge and the national culture as well. This is stated in the Official Programmes of Teaching English in Basic Education: "As a means of communication, English will foster learner self-expression as well as appropriate interaction with peers and other interlocutors, which, in turn, will ensure access to universal culture through Anglophone contexts." (2006: 4).

In the Official Programme of Teaching English in Basic Education, there is an awareness of the importance of culture in communication and of the relationship between language use and the cultural context of the speech event learners participate in. There is also a reference to the necessity of raising students' awareness that language behaviour is culturally-bounded and it differs within culture (sociolinguistic competence) and across cultures (intercultural competence). This is reflected in a statement in the English Programme for Basic Education: "The learner needs to understand how the language system works and how language conventions can vary according to purpose, audience, context and culture and apply this knowledge in speech and writing in both formal and informal situations." (2006:5)

Apart from being a means opening windows on foreign cultures, English in Tunisia is learnt for specific purposes including gaining access to the developments in science and technology. In clause 51 of the Orientational Law of Education and School Instruction (Law n° 80-2002, July 23, 2002), it is stated that:

> Foreign languages are taught since the early stages of education because they are means of communication and ways of discovery of the products of the world culture such as technologies, scientific theories and cultural values. This will enable young learners to cope with and participate in the development in these fields in a way that ensures the enrichment of the national culture and its interaction with the world cultures" (My own translation)

The ideas stated above are supported by another official statement mentioned in the Official Programme for Secondary Education (decree n° 8- 1280, June 15th, 1998:7):

> L'apprentissage de l'anglais contribuera à l'épanouissement intellectuel, culturel et scientifique de l'élève et lui permettra ainsi: de communiquer avec autrui, de découvrir d'autres civilisations et cultures et en particulier celles de la Grande-Bretagne et des Etats-Unis d'Amérique, d'accéder à l'information scientifique et technique formulée en anglais.

The need for foreign languages seems to be necessary in Tunisia. Pupils can have access to scientific knowledge and interaction with foreign cultures as a source of enrichment

to their national identity. These statements do not contrast with the objectives of Intercultural Language Learning which, though it develops the skills of learning about foreign people and cultures, it is not considered as a threat to the learners' identity. However, it is considered as a source of enrichment and reconsideration of the different aspects of their own culture (Byram &Fleming, 1998: 7-8). Learning about other cultures and acceptance and tolerance of difference are also the objectives of education in Tunisia which are included in The Orientational Law of Education and School Instruction states that:

> Education aims at developing in students loyalty and faithfulness to Tunisia, and love for and pride of their country, raising their awareness of the national identity, developing feelings of belonging to a national, Maghrebine, Arab, Muslim, African and Mediterranean culture and reinforcing openness to human culture. It also aims at establishing values that Tunisians agreed upon such as valuing science, work, solidarity, tolerance, moderation, which will ensure the foundation of a society deeply-rooted in its cultural identity, open to modernity, and drawing on high human values and universal principles of freedom, democracy, social justice and human rights." (Clause 3, July, 23, 2002:18). (My translation)

The objectives of education in Tunisia agree with the general aims of Intercultural Language Learning. Those shared aims include learning about and communicating with people from other cultures, reflecting on and comparing between one's own and other cultures, and willingness to discover other peoples and cultures and being tolerant of their differences. This leads to the conclusion that the study of IcLL in the Tunisian context is feasible. So far, English language teaching has been described in its broad context, that is, in terms of its growing importance in the Tunisian educational system and its focus on the learning about new cultures and the enrichment of the national identity. The emphasis has been put on the place of language and culture in the broad context of education and educational objectives.

1.1.3.3. The Tunisian Learner

There is also a sub-context that is equally important to language –and- culture learning and which influences foreign language considerably. This sub-context is the school and the learners themselves. The identification and description of the Tunisian context will rely on Hill's (2006) classification of school and students' types and their effect on the development of intercultural understanding in language learners.

According to Hill's classification, the Tunisian students fit in the category of national students who are born, live and attend schools in their country of origin. Their experience of their culture and life is purely national as they have no or rare direct contact with foreigners. Their access to the foreign culture is only available through schools, mass media or in some cases travelling abroad for a holiday. National students, including Tunisian ones, are taught through a programme or curriculum regulated and developed by the state, notably by the Ministry of Education, to teach national values, reinforce the national identity and teach loyalty to the homeland. According to Hill (2006), the curricula, while preserving national interests, are moving towards being more international and including more cultural diversity in the pursuit of tolerance. Culture teaching, therefore, is to be regulated by the national curriculum whose aim is to raise awareness of other cultures and to develop positive attitudes and appreciation of cultural diversity while maintaining the national culture and identity (Hill, 2006). These ideas conform to the recommendations and statements of the educational system in Tunisia that emphasize openness to other cultures while reinforcing national identity.

Along with learners and curricula, the school type has an impact on promoting cultural understanding. National students study in a national school whose staff and students come from the same country, and who together make up a homogeneous cultural group. The school can be private or public and it teaches a national curriculum decided and approved by the

Ministry of Education. The Ministry, also, decides the major guidelines for the content of textbooks that are designed by committees made up of experienced English teachers and inspectors of English, which is the case in Tunisia.

This section has dealt with the place of English Language Teaching (henceforth ELT) in The Tunisian educational system. English is taught as a foreign language at the different levels of education. The objectives of learning/teaching English include the acquisition of the language, learning about new cultures and peoples, to gain knowledge of the new scientific and technological developments and enrich the national identity by interacting with universal cultures. The objectives stated by the New Educational Reform (2002-2007) confirm that the objectives of ELT and education in Tunisia are similar to those of IcLL, which justifies the investigation of IcLL in the Tunisian context. After locating IcLL in its different contexts of implementation, the following section discusses the different theories which make up the theoretical foundations of IcLL and which account for the processes of learning language-and-culture.

1.1.4. Theoretical Foundations of IcLL

The intercultural approach to foreign language learning draws on different disciplines such as Psycholinguistics, Educational Psychology, Sociolinguistics, Cognitive Psychology and Developmental Psychology. In order to justify its objectives and teaching methods, IcLL relies on three major theories mentioned in Byram: Developmental Theory, Socialization Theory and Information Processing Theory. Byram & Morgan et al. (1990) make it clear that including culture learning in language learning should not lead to the separation between theory and practice; however, it is important that a link between language learning theories and culture learning theories should be maintained. In order to introduce IcLL and achieve its objectives, many variables are to be taken into account such as the stage of cognitive and

affective development children have to attain to be able to acquire knowledge, and what cognitive and affective changes occur in the child while being exposed to a foreign culture. These questions find their answers in language – and - culture learning theories that make up the foundations for the methodology and objectives of IcLL.

1.1.4.1. Cognitive Developmental Theory

The necessity of studying the child's development of the idea of the homeland and other countries and the acquisition of knowledge of other cultures is highlighted by advocates of IcLL especially those working within a European framework such as Michael Byram, Geneviève Zarate, Dieter Buttjes, Carol Morgan, Michael Fleming and others. This interest emerges not only for the sake of learning about other cultures but for the sake of moving towards a greater integration in the European Community, (Smith, Cowie & Blades, 2003). Since IcLL is essentially based on an integration of teaching language and culture for intercultural communication, focus will be on how children acquire their ideas and conceptions of their countries, other countries and foreign people.

Piaget & Weil (1951) were the first to study and propose a comprehensive account of the development of the idea of the homeland in children. They (1951: 561) suggest that their research on the development of children's perceptions of their and other countries and peoples is a step towards the study of social and international tensions which can be the outcome of any interaction between people of different cultural perceptions and different world views. Piaget & Weil (1951:561) found out that children's awareness of belonging to a homeland comes late in their cognitive and affective development. They need to develop a complex faculty for cognitive and affective integration before they attain an awareness of their homeland and their relations with others.

The child's discovery of his homeland and understanding of other countries is a process of transition from egocentricity to reciprocity. The child's realisation that he belongs to a particular country goes hand in hand with the process of cognitive and affective development since as Piaget & Weil think: "any mental attitude is always a blend of cognitive and affective components. The cognitive functions determine the "pattern of behaviour, whilst the affective functions provide its "dynamism", or driving force, which is responsible for the net result by which behaviour is judged." (1951:563)

Piaget and Weil's arguments of the interconnection between cognitive and affective development of the idea of the homeland is summarized in the following table.

Table 1: The child's cognitive and affective development in relation to the idea of the homeland. (My table)

Stage	**Cognitive aspect**	**Affective aspect**
Stage 1 Unconscious egocentricity Age: 5/6 years	-a simple notion of the territory in which they live. -unable to integrate town into a country -their utterances about their own and other countries are arbitrary.	-no clear preference of any country/arbitrary preference
Stage 2 Sociocentricity Age: 7/9	-Understand the relation between part and whole (a town and country) -The idea of the homeland is still abstract. What counts is the town and family	preference is conditioned by family's attitudes
Stage 3 Reciprocity Age: 10/11	-the notion of the homeland becomes a reality. -the existence of communities distinct from his family and town.	Logical and ethical decentration

	-They can perceive others' views of themselves and that they themselves could be seen by foreigners.	

The third stage, in which children aged 10/11 reached decentring, suggests that this particular age might seem suitable to start teaching culture because learners will be aware of and accept the existence of other countries and communities that are different from theirs.

The development of the idea of the homeland in children is paralleled with the development of the idea of other countries and people. Piaget and Weil's study (1951) has shown that this process as well develops through three stages corresponding to the child's cognitive and affective development in relation to the homeland. In stage 1 (age: 5/6) the child faces a difficulty in including the part in the whole with regard to other countries as to his own. In stage 2 (age: 7/9), the child seems to integrate the ideas of his own environment especially those of his family. Therefore, his reactions to other nationalities are affected by whether his environment is 'understanding, critical, or censorious of foreigners.' (1951:568). In this stage there is no signal of reciprocity, i.e., the child accepts that he, himself, can be seen as a foreigner. In stage 3 (10/11), in connection with the corresponding cognitive stage, the child is aware of his national group as a target unit in relation to their immediate environment (family). He can contrast between the homeland and other countries. In these stages he reaches "decentration" in which he moves away from his egocentric view and recognizes the existence of other countries and people who are different from his. Decentration is, therefore, accompanied by reciprocity.

There is also an exact parallel between intellectual development and affective understanding. In stage 1, the child is found unable to understand the meaning of reciprocity. For him foreigners are people who belong to other countries, but, he cannot be a foreigner even outside his country. In terms of preference, the child chooses his own homeland and is

unable to understand that children of other nationalities would also choose their own (1951: 572). In stage 2, the child starts to show reciprocity, but his preference is still determined by his parents' views. Finally, at stage 3, reciprocity is obvious as children can think of themselves as foreigners and that foreigners have different views from them.

Concerning the idea of the foreigner, children in stage 1 neither understand the meaning of the word foreigner nor grasp the concept. They do not think that they can be foreigners themselves once they are in another country. In stage 2 (age: 7/8/9), they rely on their family's opinions when judging the foreigner. They move from an egocentric attitude to a sociocentric one as they can see that they are foreigners in another country, which is a development towards reciprocity. In stage 3 (10/11), the child reaches reciprocity.

The following table summarizes Piaget and Weil's stages:

Table 2 : The development of the idea of the foreigner according to Piaget & Weil, 1951. (my table)

Stage	**Cognitive aspect**	**Affective aspect**
Stage1 Age: 5/6 Egocentricity	-Unable to understand the meaning of the word and the concept of foreign. -He is not a foreigner even outside his country	-He prefers his own country -even others will choose his own country
Stage2 Age: 7/9 Sociocentricity	-He adopts his family's opinions towards foreigners	He shows nationalistic feelings
Stage3	-he understands that he can also be seen	He has a genuine understanding of the reciprocity

Age: 10/11 Reciprocity	as a foreigner	of points of view.

The last stage seems to be crucial for foreign language teaching in general and IcLL in particular. It gives an idea on when to start teaching language-and-culture to children. The age of 10/11 seems to be the appropriate age for learners to start a foreign language and culture because learners become able to decentre, compare between cultures and think critically about the foreign culture and their own, (Byram, 1997; Byram & Esarte-Sarries, 1991; Sercu, 2000). Byram &Morgan et .al. (1994) believe that in order to raise "critical awareness" (1994: 3) in learners, they should attain the stage of formal operational thinking and reciprocity where the child is able to understand reciprocal relationships and make judgement.

Piaget & Weil's research was continued by Jahoda, (1962, 1963) and Lambert& Klineberg (1967) (mentioned in Schumann, 1975:230) who, in a cross-national study of children's views of foreign people, found that the age of ten or so is perhaps the most beneficial developmental period for introducing cultural differences. It is at this age level that children are more likely to view foreign people as different but at the same time interesting. After the age of 10 (and before) children tend to associate "different" with "bad".

From the 1990s, this line of research ended and a new area of research emerged with the works of Martyn Barrett and his colleagues (2001) who examined the children's perceptions of people living in other countries, their knowledge of the geography of their national territories and their regional, national and international identifications. Unlike Piaget & Weil, Barrett (2001) confirms that from age of 5 to 11, children's degree of identification with the national group increases. At the age of 5, children's attitudes towards the members of their national group are positive while their attitudes towards foreigners are negative. As they

grow older, from age 5 to 11, their attitudes start to change and their description of the members of their national group tends to be negative, whereas those of the foreign group become more positive (Barrett, Wilson & Lyons, 1999, 2003).

Those researches were expanded to be cross-cultural investigating and comparing children's and adolescents' development of national identity in many countries such as England, Scotland, Catalonia, Italy, and Southern Spain. Further research is conducted by the same group of psychologists in Ukraine, Russia, Azerbaijan and Georgia about the development of national, ethnolinguistic and religious identities (Barret, Riazanova & Volovikova, 2001). In the same framework, Cullingford & Husemann, (1995) collected data about British children's attitudes towards Germany, and German children's attitudes about Great Britain.

Unlike Barret and his colleagues' studies, others (Lambert & Klineberg, 1967; Smith, 2003; Wiegand, 1992) have taken Piaget and Weil's research as a starting point for further research on children's awareness of the other in multi-ethnic and multi-racial societies. For instance, Smith (2003) finds it essential to study the child's development of the idea of the homeland and other countries in the American society because of its multi-ethnic nature. He kept Piaget's classification but dealt with the development of the child's awareness of other races, (Smith, Cowie & Blades 2003: 195). For instance, in stage 1, children are able to discriminate between black and white. Around the age of 8/9, which corresponds to Piaget's second stage, children understand that ethnic identity remains constant despite changes in people's age or clothing. This research is also supported by Wiegand (1992:54, cited in Byram & Morgan, et.al, 1994:17), a geographer, who did a research on the development in children of their acquisition of geographical units (town, country, continent) and not on the

idea of foreigners. His classification of developmental stages relies on Piaget and Weil's and links it to Piaget's developmental stages of cognitive and logical thinking.

Cognitive Developmental Theory and Developmental Psychology provides insights into how children and adolescents develop their knowledge and attitudes about their own national group and foreigners. The age of the subjects of Piaget & Weil and Barrett and his colleagues is the same age of the respondents in the present investigation. At that age, 11 to 15, pupils can learn about cultures, reflect on them and compare between them. They can adopt relative views and accept the fact that other people can be as different, as bad and as good as they are. At the age of 11, adolescents tend to have positive views of the other, which might explain some of the data to be obtained from this study's respondents.

1.1.4.2. Socialisation Theory

Because it makes the link between the social and the intercultural possible, IcLL draws on insights from Socialisation Theory founded by Berger and Luckmann (1971). As proved by Cognitive Developmental Theory, human infants have the potential for affective, cognitive and social development realised through socialisation (Blount, 1982; Vygotsky, 1987) which is defined as "the process through which an individual acquires his/her social norms, perceptions, beliefs and attitudes, in other words his/ her world view." (Sercu, 2000:61)

According to Socialisation Theory, a child is primarily a social being who acquires his/her membership in his/her society through a lifelong process of socialisation during which his/her worldview develops and changes. Socialisation starts from birth with the baby's limited interaction with his surroundings. Then, through social interaction as the child grows up and learns language and meaning. When s/he starts learning meanings, he/ she starts learning culture, (Blount, 1982).

In the process of socialisation, the child has to go through two subsequent stages of socialization, namely primary and secondary socialization, (Berger & Luckmann, 1971; Vygotsky, 1987). Primary socialisation, the first stage in the process, is an unconscious dialectical process that takes place primarily at home, i.e., in the child's family through his interactions with its members. As a result, the child becomes "encultured" (Brown, 1994; Sen Gupta, 2003) and acquires his cultural and social membership in his/her community. Secondary socialisation is a subsequent stage during which children are socialised in other social institutions such as school (Berger & Luckmann, 1971).

A fundamental factor in children's socialization, whether primary or secondary, is "the significant others" (Berger and Luckmann, 1971). In primary socialisation, the significant others are their parents, relatives and peers who represent the child's immediate social and cultural environment from which s/he learns his/ her knowledge of his society and culture. During secondary socialisation, the "significant others" are members of institutions called by Berger and Luckmann (1971) 'institutional functionaries'. They include teachers, mass media, videogames, the internet (Sercu, 2000; Smith, Cowie and Blades, 2003) and other societal institutions.

The second key factor in Socialisation Theory that further explains the process is cognitive. The norms, values, beliefs and behaviours or the worldview (Berger and Luckmann (1971:72, cited in Sercu, 2000:50) are internalised by the individual in the process of primary and secondary socialisation. However, the acquisition of a worldview is not only a cognitive process including the internalisation of knowledge and modification of schemata, but also is an affective process during which children acquire feelings, attitudes and preferences. This idea is supported by Cognitive Development Theory research by Vygotsky (1978, 1986) who asserts that children's learning about their society and culture is achieved through the child's

interaction with his sociocultural environment represented by experienced adults or more able peers. This is also done through the child's internalisation of socially-shared perceptions of the world during the process of learning the language. This leads to the third key factor affecting socialisation which is language.

Socialisation, whether primary or secondary, is done through language. Blount (1982:55) argues that children start to acquire language and meaning through interaction, and once meaning is acquired, culture is simultaneously acquired. This idea is confirmed by Vygotsky (1986) and later by Language Socialisation Theory (Duff, 2007; Ochs, 2002) which is concerned with the process through which children and new comers in a community are socialised and acquire communicative competence in their own or another community. In this process, they master conventions of language use and normative behaviours of the target group. Language socialisation, like in Socialisation Theory, is done with the help of more proficient and experienced members in the child's environment namely his/her parents, then his/her teachers (Duff, 2007; Ochs, 2002). Children in both circumstances are implicitly and explicitly taught how to think, feel and act in accordance with the values, traditions and normative practices of the group (Duff, 2007; Ochs, 2002).

Learning a foreign language, therefore, can be considered as a kind of socialisation as learners are socialised in a new language and culture, acquire new knowledge, and experience a modification of their existing culture-specific schemata (Alptekin, 2002; Byram, 1989; Byram & Morgan et al., 1994; Byram , 2003 a; Doyé, 1996). This process of socialisation is termed by Byram (1989) Tertiary Socialisation. Byram & Morgan et al. (1994) consider tertiary socialisation as an extension of the primary and secondary socialisation but structurally different from them. The teaching of language - and - culture leads the learners to recognise that the foreign language embodies different beliefs, values and behaviours from

their own and begin to recognise that the world can be seen from different perspectives. When they start to reflect on both self and others, modify schemata and start to decentre, the learner is said to acquire Intercultural Communicative Competence.

However, Byram & Morgan et.al., (1994) argue that if learners of a foreign language encode their existing schemata in another language as it is the case in foreign language curricula where the focus is on the learners' native culture, they are said to be learning a new code and not a new language. For learners to acquire a new language, they have to learn about the culture of that language, thus, allowing learners to experience a change in schemata in primary and secondary socialisation. There are many aspects in Socialisation Theory that are relevant to IcLL. The first point is the consideration of language as a means of socialisation. Learning a foreign language is also used as a medium of socialisation whose purpose is to develop pupils' intercultural competence. In this process, called Tertiary Socialisation, learners will continuously construct, modify and internalise schemata through their interaction with a new cultural system.

Berger and Luckmann's reference to affective and cognitive dimensions of the acquisition of culture gives insights into Intercultural Language Learning. Sercu (2000) thinks that learning a foreign language and culture will not be merely an acquisition of knowledge about the target culture or a cognitive process along which learners modify their schemata; it is also an affective process during which learners acquire attitudes and preferences for foreign peoples and cultures (Byram, 1989, 1997). In the primary and secondary socialisation, the students' schemata are modified and their capacities for understanding and dealing with new phenomena are increased (Byram & Esarte-Sarries, 1991). Their concepts of the homeland are acknowledged as being not universal but culture-specific (Byram, 1989, 2003a).

With the concept of the significant others, the Theory of Socialisation gives room for textbooks to be a Significant Other and a socialising agent that can influence learners' worldview. They can be perceived, in addition to teachers, as functionaries in the tertiary socialisation process of learning a foreign language and culture (Sercu, 2000). The theory explains the child's sources of learning about his culture and social identity but does not address the question of how this knowledge is acquired. It does not give importance to the cognitive and affective processes that take part in the child's acquisition of language and culture. This theory has to be complemented by insights from Information Processing Theory.

1.1.4.3. Information Processing Theory

The intercultural approach to language learning is based on the assumption that by learning a foreign language, learners will undergo both cognitive and affective changes (Byram & Morgan et al, 1990). These changes can be paraphrased as the acquisition of new knowledge, intellectual curiosity, awareness of culture-bound behaviours, acceptance of difference and openness to the other. On the basis of these objectives of IcLL Byram & Morgan et al (1994), the mental change the learners undergo is due to their exposure to information about the foreign culture and people. However, a mere exposure is not enough to cause change; and for it to happen, sufficient, well-structured and well-presented amount of information is desired and required (Feng & Byram, 2002).

The theory that can account for an effective acquisition of culture and cultural knowledge is Information Processing Theory presented by Fiske and Neuberg (1990). Information Processing Theory studies a person's cognitive processes of acquiring knowledge of the world including processes of perception, thinking, reasoning, memory etc. (Padilla, Fairchild & Valdes, 1990). Acquiring information goes through three steps: encoding, storage and retrieval. For a piece of information to be stored and retrieved afterwards, it should go

through three types of memory. A person first attends to specific information by means of sensory memory. When attended, the piece of information is transferred to the Short Term Memory where it is rehearsed and repeated, otherwise, it will be lost as its life expectancy in Short Term Memory is short. If repeated sufficiently, the piece of information is transferred to the Long Term Memory where it is stored permanently and becomes ready for retrieval. The Long Term memory is mainly used to recall or recognise something. It has an unlimited capacity of adding and storing new information all along a person's life time (Padilla & Fairchild & Valdes, 1990).

In foreign language context, where language is taught alongside with culture, the aim is to develop the Long term Memory which implies inviting learners to attend to new information in the target culture and to store it for later use (Padilla, Fairchilde & Valdes, 1990). In order to develop Long Term Memory, i.e, the acquisition of language and knowledge, three factors should co-exist: motivation, familiarity with the target culture and sufficient cognitive resources (sufficient sources of information), (Fiske & Neuberg, 1990). However, insufficient resources and low motivation lead learners to refrain from reconsidering new cultural information (Forgas, 1992). Findings of research by Forgas (1992), Sercu (2000) and Yashima (2002) suggest that the degree to which learners are motivated and familiar with the target culture will determine the degree of their willingness to change their pre-existing perceptions and attitudes towards the foreign people and culture. Those arguments focus mainly on the affective side of the acquisition of language and knowledge. Insights from Information Processing Theory and Cognitive Psychology, in general, stress the importance of repeating and rehearsing the piece of information attended. The more it is repeated, the more it is able to be stored permanently in the Long Term Memory and becomes part of the learner's background knowledge which can be used to solve problems and perform tasks in the classroom.

Insights from Information Processing Theory are to be useful in providing theoretical bases for IcLL and the acquisition of ICC as it explains learners' cognitive and affective processes not only in the acquisition of language as well as the acquisition of cultural information (Byram, 1997; Byram & Morgan et.al.,; Sercu, 2000). Information Processing Theory provides conditions that can either enhance or hinder learning about a culture such as sufficient amount of culture, familiar and realistic content, repeated information, motivating topic etc. (Sercu, 2000, 2002; Byram, 1991; Feng & Byram, 2002; Padilla, Fairchild & Valdes, 1990). The theory also provides conditions for the design of the textbooks and specially the design of cultural learning tasks. A task is said to enhance culture acquisition, if it enables information to be transferred from Sensory Memory (attention) and Short Term Memory to Long Term Memory through more involvement with the content and rehearsals of communicative situations in class. The tasks should not limit learners' activity to attending to the information but should get them involved in the activity by attending or decoding the message, reproducing it and then apply it to new situations (De Corte, 1973, cited in Sercu, 2000; Padilla & Fairchild & Valdez, 1990). When a student is able to use a piece of information or previously-acquired knowledge in a new situation, the information recalled and used is actually retrieved from the Long Term Memory.

So far the focus has been on the major theories that have informed IcLL and contributed to the foundation of an intercultural approach to foreign language learning. These theories- Cognitive Developmental Theory, Socialisation Theory and Information Processing Theory- have given an idea about the cognitive and affective processes that come into play when learners learn a new foreign language and culture. These theories have informed about the appropriate age to introduce IcLL and provided insights that can help in making decisions about teaching methodology, the cultural content of teaching materials and the learning tasks to be designed. The following section will introduce the contents and methodology that are

presented by intercultural educationalists on the basis of the theories previously- mentioned and others.

1.1.5. The Content of IcLL

The content of foreign language learning presents the body of knowledge that is necessary for the acquisition of a foreign language for intercultural communication. This body of knowledge, according to Byram & Morgan et.al., (1994) and Sercu (2000, 2002), should not be a mere background for learning language forms, but should be taught in relation to the linguistic forms. The content is presented in themes in the form of textbooks, texts, audio or visual recordings which are selected according to well-defined criteria (Byram, 1989, Feng & Byram, 2002; Sercu, 2000). For Byram & Cain (1998), Byram & Morgan et.al (1994), Doyé (1996), Alptekin, Erçetin & Bayurt (2007), the cultural content of teaching materials has to be based on themes and topics that are recurrent in the curriculum (Gray, 2007). A careful selection of themes offers a meaningful context for learning and can not only increase learners' motivation but also improve language and culture learning as a whole (Alptekin, Erçetin & Bayurt, 2007).

Byram & Morgan et.al (1994) and Doyé (1996) have provided a list of common topics they call "Minimum Content" which constitutes a typical content for intercultural language learning. The topics are summarized as follows (1994: 51/52):

- Social identity and social groups: groups within the nation-state which are the basis for other than national identity, including social class, regional identity, ethnic minority, professional identity, and which illustrate the complexity of individuals' social identities and of a national society.;

- Social interaction: conventions of verbal and non-verbal behavior in social interaction at differing levels of familiarity, as outsider and insider within social groups;
- Belief and behavior: routine and taken- for- granted actions within a social group – national or sub-national- and the moral and religious beliefs which are embodied within them; secondly, routines of behavior taken from daily life which are not seen as significant markers of the identity of the group;
- Socio-political institutions: institutions of the state – and the values and meanings they embody- which characterize the state and its citizens and which constitute a framework for ordinary, routine life within the national and sub-national groups; provision for health-care, for law and order, for social security, for local government, etc.;
- Socialization and the life-cycle: institutions of socialization- families, schools, employment, religion, military service- and the ceremonies which mark passage through stages of social life; representation of divergent practices in different social groups as well as national auto-stereotypes of expectations and shared interpretations;
- National history: periods and events, historical and contemporary, which are significant in the constitution of the nation and its identity- both actually significant and, not necessarily identical, perceived as such by its members;
- National geography: geographical factors within the national boundaries which are significant in members' perceptions of their country, other factors which are information (known but not significant to members) essential to outsiders in intercultural communication(NB national boundaries, and changes in them, are part of 'national history');
- National cultural heritage: cultural artifacts perceived to be emblems and embodiments of national culture from past and present; in particular those which are

‘known’ to members of the nation- e.g. Shakespeare in Britain, the Impressionists in France, Wagner in Germany – through their inclusion in curricula of formal education; and also contemporary classics, not all of which have reached the school curriculum and some of which may be transient but significant, created by television and other media- e.g. Truffaut’s films in France, Agatha Christie in Britain, Biermann’s songs in Germany;

- Stereotypes and national identity: for example, German and English notions of what is “typically” German and English national identity; the origins of these notions- historical and contemporary- and comparisons among them; symbols of national identities and stereotypes and their meanings, e.g. famous monuments and people.”

Those topics have to be selected taking into consideration the learners’ cultural background, intellectual capacities and their level of cognitive development. Teaching materials have to conform to the following criteria stated by Byram and Cain (1998:36):

- A document has to involve a “gap in content” (écart de contenu”) by which we mean a significant difference between the implicit references inherent in (a part of) the students’ native cultural system and the information included in the document,
- There has to be a problem of understanding requiring an intercultural effort involving the learners in a process of de-centering.
- The various documents have to be presented in a specific thematic order (un fil conducteur).

Among the criteria according to which cultural content should be selected is realism. Sercu (1998, 2002) argues that the presentation of cultural knowledge in giving a real image of the target community. Her work with European in-service teachers has shown “how unreflected and simplified descriptions of certain aspects of the foreign culture may increase

the participants' use of stereotypes and give them the false impression that they "know" the culture." Her ideas are supported by Feng and Byram (2002) and Risager (1991a) who emphasize realism and authenticity as major criteria for the selection of the body of knowledge to be presented to learners in an intercultural language learning classroom. Part of being authentic, a cultural content has to be updated because if outdated the content made available to learners will present an unrealistic and incoherent picture of the foreign culture (Feng & Byram, 2002). Being authentic, the content of IcLL will be of extreme help to language learning for communication. Learners need cultural information and knowledge of behavior to communicate with members of the target culture. These include knowledge of the possible differences in interpersonal relations, body language and rituals that may cause miscommunication, misunderstanding and sometimes conflict (Fennes & Hapgood, 1997; Sercu, 2002).

To be authentic, the content of language learning is to be selected taking the foreign culture and the native speakers' perspectives as points of reference (Sercu, 2002: 67). A good cultural content, according to Sercu (2002:68) is one that presents knowledge of the target culture as well as the learners' native culture to allow comparison and reflection. In this respect, she suggests (2002: 69) an integration of an outsider and insider approaches to the presentation of foreign cultures. Learners are incited not only to reflect on and compare between the foreign culture and their own but also to see and understand the foreign from its natives' perspectives. She defines an insider's perspective as follows: "An insider approach goes beyond presenting one perspective on a particular aspect of the foreign culture. It investigates the different understandings which members of that culture may have of, for example, particular values, institutions, behaviors, or symbols." (2002: 69). A content that presents a cultural aspect from different perspectives (insider and outsider) is believed to

promote cultural learning, cultural understanding, critical awareness and tolerance of differences (Byram, 1997; Sercu, 2002).

1.1.6. The Methodology of IcLL

At the heart of any teaching practice is the selection of suitable teaching methods. Intercultural Language Learning relies on different approaches in actual classroom teaching mainly task-based, skill-centered, text-based and learner-centered approaches according to which autonomous learners develop skills by performing tasks and being exposed to a systematic selection of texts reflecting the target culture (Cortazzi & Jin, 1999; Dlaska, 2000; Doyé, 1996; Gao, 2002; Sercu, 2002). IcLL aims at developing different skills such as the skills of discovery, interaction, and interpretation etc .through text-based curriculum. Foreign language learning operates with prined written texts or video-recordings because it takes place outside the target culture where learners have limied direct contact with the native speakers, (Krahnke, 1987).

Actual learning takes place in the form of tasks allowing more freedom and autonomy for the learner to act with language, negotiate meaning and use previously acquired knowledge into new situations, (Antal & Friendman, 2007; Sercu, 2002). Krahnke (1987: 57) argues that: “in task-based instruction, language is not taught per se, but is supplied as needed for the completion of the task. The intent of task-based learning is to use learners’ real life needs and activities as learning experiences.”

Task-based learning links the learner to his real life experience; thus, making learning more authentic. Task-based or problem-based approaches use real life situations to teach language structures, negotiate meaning, develop learning strategies and improve learners’ fluency in the foreign language (Antal & Friedman, 2007, Neuner, 203; Sercu, 2002). Neuner

(2003: 64) provides a list of activities and tasks that can be adopted in a foreign language class to promote ICC. Such activities include dealing with attitudes to languages and dialects, moments of embarrassment, preparation of a visit in the foreign country, how others see us, historical relations, explaining cultural differences etc. Doyé (1996) presents another list which includes: collecting various stereotypical information using the pupils' stereotypes, presenting opposite information to create cognitive dissonance, confronting the two contradictory units of information, breaking down stereotypes, replacing the homogeneous picture by an image of variety, illustrating this variety by additional information, providing background information (encyclopedias, lexicons, maps), enriching sources for additional information about the culture, comparing the image of the culture studied with that of the pupils' own culture, comparing the image of the culture studied with that of other cultures, initiating non-verbal activities (Sercu, 2002).

In the context of IcLL, those tasks should aim at developing intercultural awareness and promote ICC (Perry & Southwell, 2011). One method that is believed to be central in teaching language and culture is comparison (Byram & Doyé, 1999; Byram & Morgan et.al, 1994). According to Byram & Morgan et al. (1994) comparing between things is not unfamiliar among learners and human beings in general because they compare unconsciously between things as a strategy of accommodation and assimilation. The use of comparison is theoretically supported by arguments from the educational purposes that countries set for their language teaching and from developmental psychology, a theory that IcLL heavily draws on.

The comparison between one's own culture and another culture is a "confrontation" not only with a new system of thoughts, values and behaviors but also with their own culture seen from the perspectives of others, (Byram & Morgan et al, 1994; Zarate, 2004, 2008). Sen Gupta (2003) argues that asking students to reflect on and

evaluate their own fundamental beliefs and value system will be challenging to the learners' cognition since it shakes the uniqueness of a long-established fundamental system of values, beliefs and behaviors. As a consequence of this cognitive challenge or "cognitive dissonance" (Doyé, 1996; Sen Gupta, 2003), learners will experience a shift of perspective and attitudes and become more tolerant of differences and less ethnocentric.

Tolerance can not only be applied in terms of cultural aspects but also in terms of linguistic structures. Byram & Morgan et.al (1990) and Neuner (2003) point out to the importance of comparison in teaching vocabulary and semantic structures and fields with which lexical items are interrelated and interdependent (Ketchum, 2006; Sercu, 1998). Comparing lexical items and their connotations with their equivalent items in the foreign language, provides insights into the meanings, schemata, and perspectives of the foreign culture, (Neuner, 2003).

Cortazzi & Jin (1999:218) present a list of skills that help raise cultural awareness. They include: asking questions, gathering information, organizing and assessing information, expressing opinion and describing impressions in meaningful contexts, maintaining a critical distance towards one's own sources (who is saying what in which context), clarifying meanings, researching meaning, talking about and interpreting pictures, building on existing knowledge, expressing uncertainties, ambiguities, similarities, differences, one's emotions and reactions towards aspects of other culture (Sercu, 1998; 2002), making comparisons to find similarities and differences without making a value judgment, supporting and defending opinions.

To attain the status of an Intercultural Speaker able to mediate between languages and cultures, a language learner has to acquire the skills of describing a foreign culture and explaining it to his/ her classmates. (Sercu, 1998). Rather than simply getting

information about the target culture, the learner is able to make systematic observation of a cultural aspect of behavior in the foreign culture, understand, interpret it and explain it. These are ethnographic skills adopted from social anthropology (Corbett, 2003; Hymes, 1992 cited in Roberts, 1994: 14) and widely used in fieldwork to find out about peoples and cultures. These techniques can be applied in a classroom environment where text-based and task-based approaches are used. Another ethnographic technique adopted from anthropology is fieldwork which requires direct contact with the target community whose language is being learnt. This, therefore, can apply to learners who move to study in the foreign culture or participate in an intercultural exchange. There, they can play the role of "participant observers" and conduct ethnographic interviews to get insights into the foreign culture, (Bateman, 202, 2004; Byram & Doyé, 1999, Byram& Morgan et al, 1994; Sercu, 1998, 2002).

In a foreign language teaching context where learners do not have a direct contact with the foreign community, and can access culture only via the cultural products, some fieldwork cannot be conducted and only role plays can be contrived between peers in the classroom. Though the role play is inadequate to have full and real idea of the target cultural behavior, it seems to be the only alternative to create real-life situations in the classroom (Genc & Bada, 2005; Sercu, 1998, 2002). Sercu (1998:260) states in this regard that:

> The acquisition of Intercultural Communicative Competence requires contact with members of other cultures in as active and direct a way as possible. In ordinary classroom teaching, attempts have been made with role-playing, where some have played themselves and others have played members of other cultures, possibly supplemented by actual cultural artifacts from the foreign country. Such a "contact" with members of a foreign culture remains, however, an inadequate alternative.

1.1.7. Conclusion

The focus of this chapter was on the definition of IcLL and its contextualization in a foreign language and educational setting. The Tunisian context seems suitable for the implementation of such an approach for it is a foreign language context par excellence and it encourages learning about foreign cultures along side the foreign languages. This chapter also states the different theories that have contributed to the foundation of such an approach in terms of teaching methods and content. The following section will continue to define IcLL by justifying the necessity of integrating language and culture in foreign language learning and stating the objectives of such an approach.

Chapter 2. Reasons and objectives of IcLL

This chapter undertakes the analysis of the reasons that have encouraged advocates of IcLL to recommend it as an approach to foreign language learning and teaching. It also defines and explains the different objectives that are determined by the founders and supporters of IcLL (Buttjes & Byram, 1993; Byram, 1989, 1997;Byram & Esarte-Sarries, 1991; Byram & Fleming, 1998; Byram &Zarate, 1994; Kramsch, 1993; Risager, 1991a,b, 2007; Jaeger, 2001). Those objectives include promoting positive attitudes, raising intercultural awareness, empathy, effective intercultural communication etc. The chapter, in addition to defining those objectives, tries to highlight the importance of those objectives to foreign language learners.

1.2.1. Reasons for IcLL

This section presents the reasons why IcLL can be adopted as an approach to foreign language. The reasons underlying IcLL are mainly those related to the interdependence of language, culture and communication (Byram, 1997; Fiske, 1990). The section argues for teaching them integrated as they are inseparable in real life situations. Raising learners' motivation is presented as another motive for adopting IcLL and teaching culture in itself is found to increase learners' motivation, improve their achievement (Gardner & Lambert, 1972), and enhance their willingness to communicate with the speakers of the foreign language (Yashima, 2002).

1.2.1.1. Interrelationship between language, culture and communication

Advocates of Intercultural Language Learning (IcLL) (Byram, 1989, 1997; Byram & Morgan et.al,, 1994; Byram & Zaratz, 1994; Kramsch, 1993, 2005, 2011) base their arguments on the necessity of such an approach to foreign language learning on the belief that language, culture and communication are interrelated. Buttjes and Byram (1991:7) argue that "the reasons for frustration in language learning and failure in cross-cultural communication are increasingly seen to be cultural rather than linguistic in nature." Therefore a definition of culture and its relationship to language and communication is important not only to argue in favor of IcLL but also to discuss and decide on the cultural content of textbooks.

1.2.1.1.1. Culture

Different disciplines such as anthropology, sociolinguistics, studies in intercultural communication and cultural studies have attempted to define culture (Tang, 2006). However, although there is no single agreed-upon defintition of culture (Tang, 2006), there is a common agreement that culture is learned in the individual's process of socialization in his/her social environment. It is also historical as it is transmitted from one generation to another, and it is dynamic especially with the access to new knowledge and contact with other cultures (Dlaska, 2000; Fennes & Hapgood, 1997; Kramsch, 1998; Samovar & Porter, 2006). According to Goodenough (1981: 50), who presented a cognitive anthropological view of culture, one does not learn the material objects people create in his/her culture but they learn the concepts and skills. In a word, one learns the knowledge of how to make things or behave in order to meet the standards of the community s/he lives in. This makes cultures differ. For instance, the same thing or event is perceived differently in different cultures because people perceive them in different ways according to the knowledge they acquire as part of their socialization. Goodenough (1981: 51) argues that "We see that the cultural differences among people are

not simply in things they behold but in the standards by which they behold them." This has an implication for Intercultural Language Learning and the cultural content of teaching materials. Not only are material products of a culture part of content but also people's perceptions and beliefs which underlie the existence of these products.

Other definitions of culture mention shared values, attitudes, beliefs, behavior, material objects (Goodenough, 1981; Kramsch, 1996, Triandis, 2006) that are needed by people to function effectively in their social environment. (Byram, 1989; Haslett, 1989; Triandis, 2006). Byram (1989:82) states: "Culture is knowledge which is shared and negotiated between people. Much of that knowledge is symbolically expressed in artifacts and behavior and is formulated as rules, norms, and expectations, as moral and legal codes, as proverbs..." According to him such a separation between language and culture is impossible and undesirable especially if the goal of language teaching is the development of communicative competence.

Research in Intercultural Communication provides an operational definition of culture that is relevant to IcLL and useful to decide on the cultural component of teaching materials. Kramsch (1995) and Scollon & Scollon (2001) agree that culture can be defined in two ways. It can be defined as a social group's representation of culture through material products such as works of arts, artifacts i.e, the intellectual and artistic elements, or High Culture (Scollon & Scollon, 2001). Another definition includes an anthropological culture which refers to customs, worldview, kinship system, social organization, relationships among members, forms of discourse, non-verbal communication. These two dimensions of culture can affect intercultural communication in general and the choice of teaching materials for intercultural communication in particular.

In foreign language education (Alfred, Byram & Fleming, 2003; Byram, 1989; Sercu, 2005), culture is increasingly given interest as an essential component of the curriculum (Baker, 2002; Kreitz-Sandberg, 2006; Squires, 2002). Two problems arise as to which culture to teach and which component of a foreign language to teach (Alptekin & Alptekin, 1984; Alptekin, 1993; Tang, 2006). The question of which aspects of culture to teach refers to a view of culture as a dissected body. Different models are proposed to count for the segmentation of culture. One model suggest to segment culture into Big C culture referring to the products of culture such as arts and literature, and Little c culture referring to a society's everyday behaviour. Another model proposes the differentiation between High culture and Low culture referring respectively to the cultural products of a particular culture (literature, arts) and everyday cultural behavior. Tang (2006: 86) believes that dissecting culture into identifiable parts is convenient to the content of foreign language learning, but she argues that culture should always be seen as a complete whole whose parts are interrelated and complementary. In IcLL, there is an emphasis put on the behavioral aspect (low/ small C culture) of culture because it is believed to provide grounds for effective intercultural communication. Knowledge of cultural practices and knowledge underlying them are of great use to learners learning a foreign language for communication (Kramsch, 1993; Liddicoat, 2004).

1.2.1.1.2. Communication and culture

Studies in communication agree that it is a complex process that is based on an interchange of codes and signals that carry meaningful messages (Blount, 1982; Fiske, 1990; Samovar & Porter, 2006). Messages are intended to convey meanings and achieve purposes such as informing, persuading etc. (Samovar & Porter, 2006:8). Having these characteristics, meaningfulness and intentionality, communication can only occur in social and cultural

contexts as meanings are not embedded in the linguistic items but grounded in the cultural context where the language in question is used (Cortazzi & Jin, 1999; Fiske, 1990; Tang, 2006). Communication is widely regulated by culture. Culture i.e., beliefs, perceptions, patterns of thought and behavior etc., dictates how communication between people takes place and helps them interpret messages the way they are intended (Haslett, 1989; Samovar & Porter, 2006). Communication is as Scheflen (1974 cited in Haslett, 1989:20) defines: "an organized, standardized, culturally-patterned system of behavior that sustains, regulates and makes possible human relationships."

Culture and communication are found to have an even closer relationship. For instance, Collier (2006: 53) states that: "culture is not the people but the communication that links between them together." Defining culture as a set of beliefs, perceptions, attitudes and patterns of thinking leads to the conclusion that culture affects the way the members of that culture communicate and interact with their fellows and other people from other cultures and largely determines what is considered appropriate and acceptable communicative behavior in that culture whether verbal or non-verbal (Collier, 2006; Samovar & Porter, 2006).

Communication and culture are not only linked in such a way that culture determines communication but also culture is believed to influence the acquisition of communication (Haslett, 1989). Because an individual learns culture as part of socialization in his society, s/he learns his/ her society's or culture and communicative patterns and norms. According to Haslett (1989:20):

> For humans culture and communication are acquired simultaneously. Neither exists without the other. Culture by definition, is shared, consensual way of life, and that sharing and consensus are made possible only through communication. In turn, humans communicate in a cultural milieu that constrains the form and nature of communication.

This discussion of the relationship between communication and culture makes a strong argument in favor of the integration of culture in foreign language teaching and learning. To teach a language for communication, culture should be an integral part because it provides the necessary knowledge and rules for appropriate communication in a particular culture (Valdes, 1986; Byram, 1989). What is of great importance to Intercultural Language Learning is not only to learn about appropriate behaviors but also to understand the cultural values and beliefs underlying them to better understand why people of the target culture behave the way they do. This understanding makes learners aware of the possible causes of misunderstanding and miscommunication. It is argued that in the field of intercultural communication, miscommunication arises not from the inaccuracy of language use but from the interlocutors' inability to understand the reasons behind each other's behavior (Buttjes and Byram, 1991; Furnham, 1994). In this respect, Tang (2006: 89) states:

> An individual from one culture can act like someone from another culture, following the behavioral codes accepted in that culture. However without understanding of the meanings of the behaviors emulated, the individual cannot be said to have understood the culture where the behaviors are accepted as norms.

It is therefore essential for teaching language for intercultural communication to take these dimensions into consideration when designing intercultural courses or materials.

1.2.1.1.3. Language and culture

The relationship between language and culture is commonly judged to be close. They are often described as two inseparable constructs (Byram, 1989; Doyé, 1996; Gao, 2006; Goodenough, 1981; Fong, 2006; Pachler, 1999). One of the most important attempts to describe the relationship between language and culture is advanced by Sapir and Whorf in what they call Sapir-Whorf hypothesis (cited in Fong 2006:215). According to this hypothesis, language structures (syntax, phonology, morphology etc) determine the way its

speakers perceive their world and culture. Thought and meaning cannot be produced without language. For instance, an object can exist in a specific worldview only if it has a label in the language. If not, the object is not existent. Cultural differences, according to this hypothesis, result from the different languages people speak. Brown (1958, cited in Fong, (2006:215) disagrees with the idea that people's worldview is determined by language as advanced by Sapir-Whorf hypothesis. For him, cultural members shape their world by giving labels and meaning to what they have in it. These two conceptions of the relationship between language and culture are believed to be mono-directional and tend to ignore the mutual influence that language and culture have on each other (Samovar & Porter, 2006).

Sociologists, educationalists and anthropologists, however, highlight the interdependence between language and culture. Language reflects culture and affects it at the same time (Fantini, 1995; Samovar & Porter 2006; Valette, 1986). Language is a direct manifestation of the cultural aspects of a social group such as attitudes, beliefs, and frames of reference. It is likened to a "road map" (Fantini, 1995: 144) showing how people think, interpret and express their world. Language also affects culture as it brings changes to it via communication with other people and acquisition of new knowledge. Language helps people to establish and perpetuate their culture while culture helps people to maintain and evolve their language (Kramsch & Sullivan, 1996, Goodenough, Samovar & porter 2006, Pachler, 1999).

Educationalists, especially those of foreign language teaching, and advocates of Intercultural Language Learning, believe in the inseparability of language and culture. In this respect, Doyé (1996:105) states that:

> the very nature of language forbids the separation of language from culture. If language is considered as a system of signs, and signs are characterized by the fact that they are units of form and meaning, it is impossible to learn a

> language by simply acquiring the forms without their content. And as the content of a language is always culture-bound, any reasonable foreign language teaching cannot but include the study of culture from which the language stems.

Doyé's arguments are supported by Byram (1989) and Gao (2006) who believe that as language encodes the values and meanings of the culture of a particular social group, it is natural that a study of that language requires a study of the related culture. Byram (1989) adds that it is also difficult for textbooks relying on the learners' native culture to dissociate a lexical item from its original reference. For this reason, textbooks teaching English as a foreign language should inevitably involve the teaching of the culture of the foreign language taught (Al-Issa, 2005; Alkhatib, 2005; Byram & Esarte-Sarries, 1991; Squires, 2002).

In discussing the relationship between language and culture and between culture and communication, it is necessary to note that the binary relationship is not enough to understand the relationship between the three concepts. Language, culture and communication are closely related as each one affects and is affected by the other on equal basis (Blount, 1982:58). Fong (2006:214) argues that communication between human beings cannot occur without language and that those linguistic and communicative practices are largely determined by culture. This means that for those practices to be accepted and understood by members of a culture, they should conform to the communicative and linguistic norms of that particular culture (Blount, 1982; Fong 2006:214).

The relationship between culture, language and communication is inevitable as each one of them is vital to the existence and perpetuation of the other. Culture perpetuates and is transmitted from one generation to another through the use of language and communication (Samovar & Porter, 2006). Without communication and culture, language does not exist and without communication culture dies. In this respect, Fiske (1990: 1, 2) states:

> I assume that all communication involves signs and codes. Signs are artefacts or acts that refer to something other than themselves, that is, they are signifying constructs…I assume that all communication is central to the life of our culture: without it culture of any kind must die. Consequently, the study of communication involves the study of the culture with which it is integrated.

1.2.1.2. Motivation and Willingness to Communicate

The relationship in language learning between motivation and culture has drawn the attention of social psychologists such as Gardner and Lambert. Their research on motivation in second language acquisition has pointed out to the interconnectedness between motivation and attitudes towards the culture of the target community and its people (Gardner, 1972; Gardner et.al; 2004; Gardner & Lambert, 1972; Gardner & McIntyre, 1991). They agree that such affective variables as attitudes and motivation may give insights into the potential success or failure of language learners (Gardner & Lambert, 1972; Schumann, 1975). Positive attitudes can lead to increased motivation in language learning and, therefore, success in acquiring the language, while negative and unfavorable attitudes can demotivate learners and inhibit language learning (Gardner & Lambert, 1972, Schumann, 1975; Dornyei, 1990, 2001). In this respect, Gardner (1985:46, cited in Gardner et.al, 2004) states that:

> In general,…all versions stress the idea that languages are unlike any other subject taught in a classroom in that they involve the acquisition of skills or behavior patterns which are characteristic of another cultural community. It is argued that any other subject, such as mathematics, science, or history, involves the development of knowledge or skills which are part of the heritage of the student's cultural community; a second language, on the other hand, is a salient characteristic of another culture. As a consequence, the relative degree of success will be influenced to some extent by the individual's attitudes towards the other community or the other communities in general as well as by the beliefs in the community which are relevant to the language learning process.

Gardner's conception of motivation comprises two types of motivational orientations: an integrative orientation which reflects 'a sincere and personal interest in the people and culture represented by the other language group' (Gardner and

MacIntyre, 1991:58); and an instrumental orientation which emphasizes ‘the practical value and advantage of learning a new language’ (Lambert, 1974: 98). It is with integrative orientation that learners of a foreign language express their interest in the culture of the target language community and its members (Gardner, 2007). Gardner and Lambert ‘s findings (1972) were supported by recent research by Yashima, Nishide & Shimizu (2004) who found that high levels of integrative orientation in learners lead not only to high achievement in language learning but also to the willingness to interact with the target language group.

Gardner and Lambert’s research (1972) was conducted in a second language context where language is the medium of education and learners have a direct contact with its native speakers. In a foreign language context, learners learn the language as a school subject and have a very limited or no contact with its speakers. They only have an indirect contact through education (classrooms, textbooks, subjects) or, outside the classroom, through mass media (DÖrnyei, 1990, 2001). This may cause learners to be demotivated as the target culture is felt to be distant geographically and psychologically. However, in a research started in 1990 in Hungary, a monolingual and monocultural country, DÖrnyei (1990, 2001) found that integrativeness, i.e., openness to another language community, is the most influential affective variable on learners’ achievement and on their efforts during the learning process. DÖrnyei and Csizér (2005) added that intercultural contact, despite indirect, can promote positive attitudes towards the target language as well as the members of the target language community, which leads to increased motivation (Csizèr & Cormos, 2008; Gardner, 2007; Gardner et.al, 2004; Kormos & Csizèr, 2007).

So far, we have tried to show that culture and motivation in foreign language learning are closely related. An interest in and a positive attitude towards the culture of a particular group can induce learners' confidence and motivation to learn the language of that group and to succeed in learning it (Csizèr & Cormos, 2008; Dlaska, 2000; Gardner, 2007; Gardner et.al, 2004; Kormos & Csizèr, 2007). In the case of foreign language learning where access to direct contact with the speakers of the target language is limited, if not absent, learners can still have an interest in knowing another culture. This can be enhanced by increasing integrative motivation and promoting learners' willingness to communicate with members of the target culture and their interest in knowing about the target culture (Yashima, 2002; Yashima, Nishide & Shimizu, 2004). This is also done through the learners' exposure to the cultural products of and information about the target culture provided by textbooks in educational settings.

The cultural content of teaching materials in a foreign language classroom is "the prime motivator' for language learning (Buttjes, 1988 cited in Byram & Morgan, 1990:13). Buttjes and Byram (1990:9) argue that: "Even in the early phases the motivation for learning another language can be raised through culturally "thick" and socially realistic textbook presentation." The content of teaching materials evokes motivation because it is based on themes that present a coherent and real idea of the world of the foreign culture (Dlaska, 2000). Added to that, it presents culturally-based activities that raise learners' motivation and curiosity to know about the target culture (Genc & Bada, 2005).

This part has dealt with the different reasons that seek legitimacy for IcLL and justify the importance of its implementation. The reasons are based on the argument

that language, culture and communication cannot be separated; therefore, they should be so in language teaching and learning. The cultural content of teaching materials is important in the sense that it increases learners' motivation which is a highly influential affective factor that can either enhance or impede language learning.

1.2.2. The Objectives of IcLL

IcLL as an approach to language and culture includes cognitive and affective processes which result in a change in learners' perceptions of the world and attitudes towards the target people and culture. The change that occurs in both perception and attitudes is one of objectives of IcLL and components of ICC. This section includes a full description of the process of attitudes change and its relation to IcLL as well as the problems that can hinder the acquisition of positive attitudes such as stereotyping and ethnocentrism. There will also be a description of the cognitive process that results in changing and relativising learners' perception of the world. The analysis of both processes and the resulting change will be substantiated by a description of intercultural communication and its relation to IcLL.

1.2.2.1. Developing Positive Attitudes

1.2.2.1.1. Attitude change

Promoting positive attitudes to the people speaking the foreign language and their culture is of paramount importance to the success of intercultural language learning. It is also an educational objective that many countries seek to achieve. In Britain, for instance, the National Curriculum in England and Wales (1990 cited in Byram & Morgan et.al, 1994) states that the educational objectives for foreign language learning are: "to offer insights into the culture and civilization of the countries where the language is spoken… to encourage positive attitudes to foreign language learning and to speakers of foreign languages and a

sympathetic approach to other cultures and civilizations." (1990:3). It is suggested, therefore, that the role of foreign language teaching is not only to provide knowledge but also to help learners undergo a change towards a positively- oriented attitudes (Byram & Morgan et.al, 1994; Huguet, 2006; Morgan, 1993). In this respect, Byram (1989:22) states:

> Language is inseparable from "culture". Thus, as learners learn about language, they learn about culture and as they learn to use a new language, they learn to communicate with other individuals from a new culture. One of the aims of cultural studies teaching should be to produce changes of attitudes in pupils towards other cultures.

Research in the field of Psycholinguistics, Social Psychology and Second Language Acquisition has focused on the cognitive and affective problems affecting second language acquisition (Anisfeld & Lambert, 1972, Dewaele, 2005; Gardner & MacIntyre, 1991; Schumann, 1975), but neglected the value of these components in the process of cultural understanding. (Morgan, 1993; Byram, 1989; Byram & Morgan et al, 1990). Byram (1989) and Byram & Morgan et al (1990) have shown that language learning theories can be extended to include language and culture learning and the effect of attitudes on both. Given the importance of attitudes and attitude change in foreign language learning, an attempt is made to define them and their relationship to teaching language-and-culture.

Byram & Morgan et al, (1994) define attitude on the basis of McGuire's work (1965) on attitude and attitude change. The term refers to a mental or emotional disposition that can be thought of in terms of an evaluative scale having two extremes, positive and negative, with an area of neutrality (1990: 52). Attitudes should have referents or objects towards which a positive or negative orientation is directed. Attitudes, generally, have three components (McGuire, 1965:155): affective (feeling), cognitive (knowing) and conative (acting). According to McGuire (1965:155), the cognitive component of attitudes or what is called the stereotyping component refers to the way the object of the attitude is perceived. The affective

component refers to the person's feelings about the object of attitude, i.e. whether liking or disliking. Finally, the conative component refers to "the person's gross behavioral tendencies regarding the object" (McGuire, 1965:156).

Attitudes are formed through people's contact with society. Research by Schumann (1975) focused on the notion of "social milieu" developed by Gardner et.al, 1974 (cited in Schumann, 1975: 215) and its impact on learners' attitudes to the speakers of the target language. He argues that, if the learner's community (his social milieu) maintains positive attitudes to the target language community, those attitudes will be transmitted to the learner and will help him acquire the language. This agrees with insights from Piaget's Developmental Theory and Socialization Theory which maintain that attitudes are acquired from the learners' environment. (Huguet, 2006; McGoarthy, 1996).

With reference to the previously mentioned theories, young children acquire their perceptions of the world and their attitudes to other people and countries through their contact with their environment (Piaget & Weil, 1951) or during their primary socialization with the help of their parents. Attitudes change as children's cognitive and affective abilities develop and as they go through secondary socialization with different socializing agents such as teachers, mass media and the internet (Husesmann, 1995, Luckman & Burger, 1971; Sercu, 2002). They may also undergo another change during a process of "tertiary socialization" (Byram, 1989) in which they develop attitudes towards foreign cultures.

In the foreign language context where learning a language is intended to promote cultural understanding and where contact with native speakers is minimal, attitudes towards these people can be formed either through education, exposure to foreign language products, or mass media especially in the case of English (Csizér & Kormos, 2008; Dornyei at al, 2006; Kormos & Csizér, 2007; Yashima, Nishide & Shimizu, 2004). Attitude change is a desirable

phenomenon in language-and-culture learning (Byram, 1989, 1997). However, there is a danger in this claim because as Byram & Morgan et. al., (1990:35) argue, it can be interpreted as 'brainwashing' or 'indoctrination by covert means'. In this case, promoting positive attitudes would not be acceptable as a pedagogical aim (Byram & Morgan, et.al, 1994; Gardner, 2007; Gardner et.al, 2004)). IcLL is expected to promote attitudes of openness, tolerance of differences and appreciation of cultural diversity. It also seeks to provide favorable conditions for learning culture by providing realistic cultural content which include positive as well negative aspects of the foreign culture in question (Byram & Esarte-Sarries, 1991; Risager, 1991; Sercu, 2000).

Attitude change has to go through five stages: attention, comprehension, yielding, retention and action. They start with the person's attention that is drawn to the object of attitude and end with his/her action, i.e., when the feeling is concretized in actual behavior (McGuire, 1965). Within the modal of persuasive communication (McGuire, 1965), attitude change can occur in the presence of five factors which are to be listed, defined and related to teaching language-and-culture. The first factor which has an effect on attitude change is the source of communication. Kelman (1961 cited in McGuire, 1965:179) suggested three main characteristics of the source in relation to attitude change. First, the source should be credible to help the receiver internalize the message. Second, s/he should be attractive allowing the person receiving the message to identify with him/her, which can enhance attitude change. Third, the source should be powerful to guarantee the receiver's compliance.

In foreign language teaching, where teaching and learning are conducted through communication between the teacher and the learner, the source of communication is the teacher. Attractiveness of personality and teaching style increase learners' appreciation of their teacher and their willingness to identify with him/her and readiness to learn the language

and culture. Credibility is another quality that a teacher should possess. S/He can be credible by presenting a well-structured course and announcing the aims of the course and the order in which the information is to be presented. As a result, it will be easy for learners to internalize the information presented to them, undergoing, thus, a change in attitudes, notably to the positive direction (Byram & Morgan et al, 1990; Morgan, 1993; Sercu, 2000).

The second factor underlying attitude change is the message which can take four different forms: suggestions, conformity, persuasion, and indoctrination. Suggestion means that the message has to be presented in a repetitive way to engender change of attitude. Conformity focuses on the discrepancy between the person's behavior and the norm to enhance his/her change of attitude and behavior to conform to the norm. Persuasion is carried out by encouraging good behavior with reinforcement or reward and can be further increased by delivering the message in a pleasant atmosphere. The classroom should be a comfortable and encouraging space for learning (Morgan, 1993). Morgan (1993:71) asserts that: "the classroom is a context in which pupils should acquire through cognitive and affective means insights into their own culture and that of other countries, together with a sympathetic and positive attitude towards the new information." Finally, indoctrination which refers to the fact of inculcating ideas or opinions that cannot be questioned or criticized by the receiver/ learner. In education, indoctrination is not acceptable because learners are trained to learn and releflect on the knowledge they acquire. In IcLL, learning about a foreign culture is not considered as indoctrination into a new set of values and beliefs. It is, however, learning how to criticize, question, compare and relate between different world views including their own.

The four aspects of the message can be applied in a language-and-culture class. The message stands for the content of teaching or a course. In order to have learners change attitudes, teachers should provide an atmosphere of security, give rewards for achievement,

and inform learners about the usefulness of the course to their future careers (Byram & Morgan et al, 1990; Morgan, 1993). Repetitive and systematic presentation of a cultural aspect or information will reinforce its learning and stabilize attitudes (Sercu, 2002). Indoctrination is neither desired nor accepted (Byram & Morgan et al, 1990). What is required from foreign language learning is to have learners acquire comprehensive knowledge of the foreign culture without necessarily identifying with it. Learners, however, should develop attitudes of openness and appreciation of cultural differences (Byram, 1989) through learning language and culture.

The third factor is the channels used to communicate messages. The channels include direct experience, interpersonal communication and mass media. Research on motivation and attitudes in SLA has shown that direct contact with the native speakers of the language being learnt enhances learners' motivation to learn the language and have positive attitudes towards its speakers (DÖrnyei, 1990; Masgoret & Gardner, 2003). Rubenfeld, Clément, Lussier, Lebrun & Auger (2006), and DÖrnyei & Csizér (2005:351, 2007) found that intercultural contact, especially a frequent one, changes people's attitudes and promotes inter-group relationships and attitudes. In a foreign language learning context, direct contact with native speakers is rare which makes it difficult for learners to form attitudes about them (DÖrnyei, 1990). Only an indirect contact through the cultural products of that culture or video recordings is available to foreign language learners (Byram, 1989, 1997; DÖrnyei & Csizér, 2005). DÖrnyei & Csizér (2005) maintain that, though foreign language learners have an indirect contact with the foreign culture, they hold positive attitudes towards it contrary to the ones who experienced this direct contact.

The fourth factor is destination which means linking the message to the group to which the individual wants to belong and to the core values of their culture. In a foreign

language context, the course, i.e, the message is related to the target culture and its beliefs, behaviors and values. Linking the content to the culture of the people whose language is being taught is in the heart of IcLL as it is based on the belief that language and culture are inseparable. Relating language and culture is found to motivate learners and enhance their attitudes to the foreign culture taught because it is taught in its specific and real cultural context (Byram, 1989, 1997).

The last factor in McGuire's model is the receiver whose acceptance or rejection of the message depends on his/her personality. To undergo a change of attitudes, receivers should take an active part in the communication process. Active participation is believed to develop in the learner a sense of ownership of information increasing in him/her autonomy and self confidence. The receiver's control over communication enhances a change of attitudes in the positive direction. This last factor seems relevant to IcLL. The receiver is the learner who is taught through different teaching techniques that relies on the learner's autonomy and active participation in the cultural learning process. Teaching will lead to the development of the skills of discovery, interpretation and interaction (Byram, 1997; Sercu, 2000, 2002). The adoption of these skills will lead learners to acquire positive attitudes. Attitude change is one of the major objectives of IcLL and a necessary prerequisite for successful intercultural communication. However, this process of attitude change that is desired in IcLL might be hindered by ethnocentrism and stereotyping.

1.2.2.1.2. Ethnocentrism

The term ethnocentrism was first coined by the American sociologist William Graham Sumner (1840-1910, cited in Hooghe, 2008; Kim & Goldstein, 2005). He defines it as the "view of things in which one's own group is the centre of everything, and all others are scaled and rated with reference to it." (1906:13 cited in Kim & Golstein, 2005). An ethnocentric

person evaluates other cultures according to his/her own cultural standards that are thought to be natural and universal (Fennes & Hapgood, 1997).

Ethnocentric attitudes arise from the process of socialization during which the child internalizes his/her cultural norms, behaviors and beliefs. Ethnocentrism is considered a natural condition as children and people in general are not confronted directly or indirectly with otherness and difference (Fennes & Hapgood, 1997). During the contact with a new experience in another culture, the new beliefs and values are found inappropriate to their own, and, therefore, judged negatively. Fennes & Hapgood (1997: 48) argue: "It lies in the very nature of culture that it is defined against everything which does not meet these standards and which, therefore, is foreign." Neuliep & McCroskey (1997) point out to the fact that ethnocentric people tend to hold rigid and biased attitudes and behavior in favour of the in-group and at the expense of the different out-group. Social Identity Theory (cited in Hooghe, 2008) explains that ethnocentrism is the result of the person's strong identification with his social group. His/her process of conforming to the family, social and cultural group, then, to the nation is overwhelmed by ethnocentric attitudes. Their judgment of anything that does not conform to the norms of their culture is ethnocentric and negative. They see the world as 'us' versus 'them' where 'us' are good and 'them' are bad. (Fennes & Hapgood, 1997; Hinenoya & Batbonton, 2000).

Ethnocentrism has negative effects on intercultural communication and intergroup relations, (Neuliep & McCroskey, 1997). Neuliep, Chaudoir & McCroskey (2001), and Neuliep, (2012) argue that highly-ethnocentric individuals prefer intracultural interactions to those with culturally-different people. This is because they consider themselves as superior to foreigners and, therefore, have little motivation to interact with them, (Kim & Goldstein, 2005:267). In his study on the relationship among intercultural communication apprehension,

ethnocentrism, uncertainty reduction, and communication satisfaction during intercultural encounters, Neuliep (2012) comes the conclusion that ethnocentrism alongside the other factors are obstacles that impede the reduction of uncertainty in intercultural encounters as well as the interactants' communication satisfaction (Neuliep, 1997, 2012).

Another disadvantage of ethnocentrism is that by seeing other people through one's own cultural lenses, those people's reality is distorted (Barger, 2004). There is a kind of misunderstanding on the part of an in- group members of an out- group members' ways, and a inability to see that these ways have meanings and functions in their lives as they have for theirs. That misunderstanding in intercultural communication occurs due to an individual's "limited experience" (Barger, 2004) leading to the misperception of the target group members as well as to intercultural communication in general, Neuliep, Chaudoir & McCroskey, (2001). Misunderstanding can also lead to offending outsiders and creating inter-group hostility (Barger, 2004; Hooghe, 2008).

Ethnocentric attitudes towards another language community are believed to affect achievement in language learning (Gardner & Lambert, 1972). A negative judgment of the target culture or group can lead to low achievement and unwillingness to learn the language or communicate with it (Barger, 2004; Gardner & Lambert, 1972). In the same context, Kim & Goldstein (2005) argue that ICC may be diminished by the lack of knowledge and understanding of the culture of the language learnt. Therefore, less ethnocentric attitudes should be promoted in foreign language classes. Ethnocentric attitudes can be modified towards a more open and positive disposition by providing different perspectives on a particular topic including the learners' own and the foreign people's perspectives.

According to Genc & Bada (2005), ethnocentric attitudes restrict the learners to monocultural perspectives and prevent them from seeing the world in its diversity. In his

research on Turkish learners of English, Genc & Bada (2005) came to the conclusion that, by learning English language and culture, their attitudes have become more tolerant, less ethnocentric and more open to other different attitudes without conforming to them (Bada, 2005, Byram, 1989). According to Fennes & Hapgood (1997), Intercultural Language Learning, is a process along which students move from being ethnocentric, to understanding and accepting cultural differences, to appreciating cultural diversity and finally to changing their attitudes, skills and behaviors to more open and universal ones.

1.2.2.1.3. Stereotypes

The term stereotype is made up of two Greek words: 'stereos' meaning rigid and 'tÚpos' meaning trace. The Greek definition of stereotypes gives stereotypes from the very beginning a rigid character that is hard to modify but tend to be reinforced (Itakura, 2004; Kramsch, 1993). They are false and misleading generalizations about a social group treating the group as homogeneous and ignoring individual differences, (Blum, 2004). Stereotypes have drawn the attention of different disciplines such as Social Psychology, Sociocultural Theory, Social Sciences and Social Identity Theory. Most theories agree that the content of stereotypes is both descriptive and evaluative in nature. In social psychology, the word stereotype is commonly used to refer to stereotyped attitudes, i.e.; evaluative (judgmental) stereotypes that a social group attributes to members of another group. It is defined byLeyens, Yzerbyt & Schadronl, (1994:11) as " shared beliefs about person attributes usually personality traits, but often also behavior of a group of people." Stereotypes, therefore, reflect the in-group's attitudes towards an out-group and can be translated into behaviors towards the group in question (Gardner, 1994)

Traditional socio- cognitivists such as Katz & Braly (1933) defined stereotypes as errors of judgment, distorted mental structures, and the outcome of inaccurate processing of

information, (McCarthy, 1999). In the same context,. McCarthy (1999) asserts that individuals are unable to perform cognitive tasks such as processing an overload of complex information provided by their societal environment. They, therefore, “take shortcuts and to adopt biased and erroneous perceptions of the world. Stereotypes are simply one example of the biases that can develop,” (McCarthy, 1999:4). In the same context Allport (1954 cited in Huber, 1989:39) argues that stereotypes arise in situations where there is an abundance of complex and ambiguous information due to cultural differences. Stereotypes arise to manage the situation by clarifying and simplifying the complexity and fuzziness of the information received about the out-group (Husemann, 1995:25). Cornes (2004) argues that because of the inability of individuals to respond to every single event, piece of information or situation they encounter as they go through life, they tend to categorize them into logical categories, i.e. stereotypes (Cornes, 2004; Oakes, Haslam & Turner, 1994).

The cognitivists’ view is challenged by sociocultural and Social Identity theories whose main concern is the definition of the characteristics of stereotypes and the reasons underlying their use. Sociocultural theorists suggest that stereotypes are grounded in reality as they are the result of people’s direct observation of an out-group’s behavior or as a result of information they get from mass media or other channels of information (Itakura, 2004:38). This view of the origin of stereotypes is supported by insights from the Contact Hypothesis Theory which attributes the formation of stereotypes to the lack or inaccuracy of information about an out-group. However, direct contact with the out-group enables in-group members to learn by being provided with new information and having erroneous knowledge to be clarified and corrected (Ben Ari & Ami, 1988:51 cited in Leyens et al, 1994).

Social Identity Theory (Tajfel, 1981; Tajfel & turner, 1979, 1986 cited in Sercu, 2000: 71- 73) is also interested is inter-group relations and the reasons why people use stereotypes

in inter-group contacts. According to this theory, a person has a personal identity and a social identity that he acquires as a result of belonging to different social groups. This person is in a constant attempt to improve his self-image and prefers that his in-group is judged positively. He values his in-group by comparing it to an out-group and this comparison has a direct effect on his identity formation. According to this theory, the result of this social comparison tends to be in favor of the in-group rather than the out-group. People use stereotypes on the one hand to justify their attitudes and behavior towards an out-group, and on the other hand "to understand social events by identifying groups that may be responsible." (Sercu, 2000:73). As a means of perceiving out-group, it can be concluded that stereotyping is a mutual process resulting in attributing negative judgment and stereotypes to the perceived out-group because of its difference. In this respect, Husemann (1995:23) states that:

> Seeing that societal perceptions are mutual, it stands to reason that social stereotyping is a mutual, reciprocal process between groups aware of each other. The stereotypes may reflect real, noticed and acknowledged differences in behavior patterns, with such differences described in positive terms for each in-group and in negative terms for each out-group.

In teaching foreign languages and particularly teaching language-and-culture, it is assumed that stereotypical attitudes impede the process of cultural learning for the purpose of intercultural communication. Stereotypes, whether positive or negative, can facilitate understanding of ambiguous behavior or lead to intolerance and communication breakdown. (Byram, 1993). Keller (1991:120) also argues that, with reference to social psychology, people rely on stereotypes to understand the world and to communicate with foreign people. In IcLL, stereotypes help understand learners' perceptions and attitudes towards the community of the target language (Sercu: 2000). IcLL provides a context for the acquisition of ICC and an intercultural contact where pupils are confronted with different views of the world. One way to manage the situation of ambiguity and uncertainty related to cultural differences is to use stereotypes. Byram (1993) distinguishes between two types of

stereotypes: auto stereotypes i.e, stereotypes people have about themselves, and hetero-stereotypes, i.e, the stereotypes people have about other groups. Using both types of stereotypes as a device to understand a foreign culture is stressed by Husemann (1995) who goes further to suggest that foreign language teaching should be about 'teaching with stereotypes against stereotypes' (1995:25).

On the basis of Lippmann's (1922) (cited in Husemann, 1995:27) view of stereotypes, Husemann (1995) argues that stereotypes are unavoidable. They are internalized by children while being socialized in their environment. It is with education that learners become aware of the stereotypes they attribute to the cultural group whose language they are learning. He suggests that there is no harm in presenting information about the foreign culture, but under certain conditions to avoid bias or 'stereotype conspiracy' (1995:28) In teaching culture in the context of a foreign language, Husemann (1995:27) suggests that to teach with stereotypes (new knowledge) against stereotypes (learners' stereotypes), learners should be provided with a systematic presentation of cultural aspects in a controlled teaching situation to be able to internalize accurate perceptions of the foreign culture.

In terms of content, Husemann suggests that teachers should select texts that describe life as it is lived by average ordinary people and normal behavior that is performed by ordinary people and that conforms to the norms in that particular culture (Byram & Esarte-Sarries, 1991; Husemann, 1995:28; Risager, 1991; Sercu, 2000). They should, therefore, teach learners new stereotypes that reflect the real world of the target culture as seen by the natives, and that should replace the ones internalized through socialization. Husemann's view is supported by Keller (1991: 120) who suggested, in accordance with IcLL, that in order to understand a foreign culture, a learner needs to see it from the natives' perspective. In this process, 'learners might give up, generalize, modify and differentiate stereotypes, find others

confirmed or gain new ones' (1991:120). Learners can compare their stereotypes (auto-stereotypes) with the host culture's stereotypes (hetero-stereotypes), which can result in mutual understanding and better communication, (1991:121).

1.2.2.2. Raising Intercultural Awareness

Unlike the traditional "culture as information" approaches which represent cultures as "others" that are different and distant, IcLL seeks to integrate linguistic and cultural learning to improve intercultural interaction. This learning brings the native and the foreign cultures into the classroom to compare them for the purpose of changing the learners' ethnocentric perspectives and allowing more openness to other worldviews. This is what educationalists call intercultural awareness (Byram, 1997, Byram & Fleming, 1998). The previously mentioned authors believe that raising intercultural awareness is an educational aim (Byram, 1989) that should be considered by educational authorities if they intend to teach foreign language for intercultural communication and education (Baker, 2008, 2011; Forsman, 2010; Gerristen & Verckens, 2006). For instance, in Europe, raising cultural awareness is advocated by many educational systems such as Wales, England and Germany (Byram, 1989, 1997) and becomes an objective to be reached by the Council of Europe's current modern languages policy (Byram, 1997, Fennes & Hapgood, 1997).

Morgan (1995:9) describes cultural awareness "as an investigative process with more of an ethnographic/social science basis, the emphasis is on appreciation, understanding close links with the country with particular emphasis on relativising one's own culture." Raising cultural awareness in learners or "cultural sensitivity" (Paige, 1999), as a matter of fact, is a process during which learners have to investigate the foreign culture, learn to appreciate the cultural aspects which are different from theirs, and acknowledge that their own worldview is only one of the interpretations of the world (Baker, 2008, 2011; Gerristen & Verckens, 2006;

Lundgren, 2005; Neuner, 2003). Byram (1997) and Fay (1996) call it intercultural awareness and believe that it leads to an awareness of cultural differences and similarities. It is also defined as "the cognitive aspect of ICC that refers to the understanding of cultural conventions that affect thinking and behavior," (Chen & Starosta, 2006). Learners should be taught to understand that they are cultural beings and that their and others' behaviors, thoughts and language use are culture-bound. Byram (1997: 22) states that:

> the acquisition of a foreign language is the acquisition of the culture practices and beliefs it embodies for particular social group, even though the learner may put it to the other uses too. It is also the relativisation of what seems to the learner to be the natural language of their own identities and the realization that these are culturally and socially constructed."

The concept of intercultural awareness is based on knowing the other as opposed to self, "them" as opposed to "us". It provides an insider and outsider perspectives on the culture learnt (Byram, 1997; Fay, 1996; Woods, 1994). There is always a feeling that what is foreign is strange and, therefore, bad. This prejudice results from: "imposing an outsider's view on the foreign culture and not being able to look at it from the point of view of the people within that society. What we must try to do is to help our learners to move from being outsiders to becoming insiders." (Woods, 1994). An insider's perspective means an individual's understanding of his/her own culture which is most of the time unconscious and needs to be surfaced by language learning. An outsider's knowledge is the learners' understanding of a foreign culture which is most of the time spoiled by "uninformed generalization" and stereotypes (Fay, 1996:3). To raise their intercultural awareness, learners need to have an insider's view of the foreign culture, i.e, as it is viewed by its members to better understand how language is used and why it is used in that way (Byram, 1997; Fay, 1996).

Many attempts have been made to establish levels (Chen & Starosta, 2006) and stages (Fay, 1996) for the development of intercultural awareness. Learners have to move from a

stage of superficial stereotypical awareness of the foreigner's cultural traits to a deeper understanding and awareness of the foreigner's distinctive cultural traits. They should end up by reaching a stage where s/he adopts an insider's perspective. Bennett (1993) also provides a model for what he calls "cultural sensitivity" which is composed of different developmental stages along which learners move from ethnocentrism to ethno-relativism, i.e. high degree of cultural awareness. Cultural behavior is to be judged from within its cultural context and not by the learners' own cultural standards. Bennett (1993) defines an ethnocentric person as someone who assumes that his view is unique and the only possible interpretation of the world and that others share the same view thus ignoring any differences or just hold negative and stereotypic views of them (Bennett, 1993, 2004; Byram, 1997). The role of foreign language teaching is to help learners move from the static, monodirectional, stereotypical and ethnocentric perspective to a view that is more open to differences and diversity of thoughts and beliefs (Byram, 1997, Bennet, 1993, 2004; Kramer, 1994, Paige et.al, 1999; Perry & Southwell, 2011).

However, this does not mean that learners have to understand the target culture and reject their own. Byram (1997), Kramsch (1993) and O'Dowd (2003) find it undesirable to replace the native culture by a new foreign culture. Learners are cultural mediators (Byram, 1997) who are able to explain and relate between cultures, and who will consequently move to a "Third Place" (Kramsch, 1993) that is situated between the home and the foreign culture. Learners are encouraged to understand how culturally-induced behavior affects language use and communication in the foreign culture and their own (Dlaska, 2000, Kramsch, 2009). Kramsch (2009) argues that learners' knowledge of his native and target language and culture should be used to develop an intercultural competence that allows them to make the adequate linguistic choices in communication. The aim of IcLL pedagogy should be to help pupils construct that third place by making connections between the L1/C1 to L2/C2 and

communicating across linguistic and cultural boundaries and identifying and explaining those boundaries, critically reflecting on their own intercultural behavior and their own identity, and taking responsibility for contributing to successful communication across languages and cultures" (Kramsch, 2009: 244)

The intercultural experience provides an opportunity for learners to reflect on their own cultural practices which are never questioned (Fantini, 1995:147; Jin & Cortazzi, 1998; Kramer, 1994). Self is better understood when one adopts the perspective of the others through comparison (Kramer, 1994). Raising intercultural awareness in the classroom can be promoted essentially through the use of comparative methods. Focus is put on cultural differences and similarities not only to better understand the reasons behind communication breakdowns but also to be able to identify oneself in relation to the other (Byram & Fleming, 1998). Dlaska (2002:249) suggests that learners are to be treated as distinct cultural subjects whose purpose is not to identify with 'the other' and lose their national identities. For this particular reason, learning about oneself comes before learning about the others. It is only when learners are aware of their own cultural values and norms that they can move to learn about another culture (Dlaska, 2002). Raising cultural awareness has the advantage of increasing learners' openness towards members of their own culture as well as members of foreign cultures (Dlaska, 2002). Comparison is described as a dialogical process through which learners compare and relate between cultures and gain an understanding of culture-language related problems on communication (Sercu, 2000). Raising intercultural awareness aims to emphasize changes of perspectives through an understanding of the cultural conventions underlying the target community's thinking and behavior. It provides an understanding of how communication differs across cultures for the purpose of reducing "situational ambiguity and uncertainty in intercultural interactions" (Chen & Starosta, 2006:358).

1.2.2.3. Empathy

In some national curricula of foreign language teaching such as those in England and Wales (Byram, Morgan et al, 1990), the learners' "identification" with the experience and perspective of the people speaking the target language is advanced as an objective for education. Empathy is this process of identification with other people's perspectives and experiences. It is "the capacity to understand the motivations of people from other cultural backgrounds" (Byram, 1994:217). Empathy is the ability "to imagine or experience something from another's frame of reference or worldview." (Cornes, 2004: 50). It has to be distinguished from sympathy for two reasons. First, sympathy is the person's attempt to feel the way others do in a specific situation. It is an attempt to find a common ground and share experience with people from the same culture. However, empathy is not about agreement on feelings and experience, it is about understanding how people from another culture feel, think and react. It is about imagining how these people experience life in their culture. Second, in intercultural interactions, sympathy is believed to be an 'ethnocentric approach' (Cornes, 2004: 50) because the individual from one culture does not change his/her frame of reference to understand the other. S/He , however, assumes that the other is similar to him or her and acts on the basis of this assumption without taking into consideration that the other can act, think, feel and react differently according to the norm of his/her culture.

The empathetic process has cognitive and affective components which refer respectively to taking others' perspectives and understand and feel their emotions. Therefore, if being empathic means taking others' perspectives and understanding their feelings, this will help them communicate effectively with strangers by being able to predict their behavior (Gudykunst, 1995, Neuner, 2003). Gudykunst (1995) adds that the more learners grow

empathic, the better is their understanding of the cultural factors underlying a given behavior, the more accurate their predictions about strangers' behavior are.

According to Byram & Morgan et al., (1994) empathy can be achieved via imagination. Learners in an educational setting where there is no direct contact with the native speakers, have to make the cognitive effort of imagining themselves those native speakers, think the way they think and feel the way they feel in order to understand their worldview and behavior (Byram & Morgan et. al, 1994; Cornes, 2004; Neuner, 2003). Because of its importance to foreign language learning and education in general, Byram (1994) believes that foreign language class should work towards the enhancement of empathy in learners. Empathy can also take place through direct contact with foreigners and, in class, through learners' observation of foreigners' behavior through teaching materials. For that to happen, Byram & Morgan et al (1990:66) suggest that topics in textbooks or other teaching materials should relate more to the learners' daily experiences at home, at school, at work etc…

1. 2.2.4. Effective Intercultural Communication

The overall objective of implementing an intercultural approach to foreign language learning is to prepare learners for intercultural encounters and communication as they are the requirements for a society to survive in an increasingly- intercultural world ((Byram & Morgan et al, 1994; Gao, 2006; Kramsch, 1993; Morgan, 1998). Intercultural communication is a communication between the members of different sociocultural groups based on such criteria as language, ethnicity and nationality (Gao, 2006; Hess-LüHich, 2003; Spencer-Oatey, 2005). It can take place in various intercultural settings such as: international business where businessmen have to travel and interact with foreign businessmen, the workplace where employees can interact interculturally especially if the workplace is an international company, and education where learners may go abroad to study and are likely to interact with

members of the host community or others from other nationalities (Morgan, 1998; Spencer-Oatey, 2005). All these settings can be potential situations which learners of foreign languages can experience on leaving school. Therefore, they should be taught and trained how to communicate interculturally, which is the task of foreign language class par excellence.

The need for a systematic study of intercultural communication is felt with the increased contact among cultures and the constant observation of the communication problems in intercultural encounters (Durant & Shephard, 2009; Gao, 2006; Spencer- Oatey, 2005). These problems mainly include communication breakdown arising from interlocutors' misunderstanding of each other's messages either because of differences in cultural concepts or communicative styles (Mc Daniel, Samovar & Porter, 2006; Spencer- Oatey, 2005). Taking those problems into consideration, it becomes essential for people acting in intercultural settings such as tourism, business and education to know and understand their interlocutors' culture and the ways it differs from theirs (Gao, 2006; Spencer- Oatey, 2005).

Within the framework of intercultural communication, much research has been concerned with the sources of intercultural miscommunication. For instance, sociolinguistic research relates miscommunication to "the distinctive nature of the value systems, pervasive configurations of social relations, and dominant ideologies of cultural groups," (Chick, 1996: 329). Intercultural studies seek to explain how cultural factors can positively or negatively affect the process of communication in intercultural encounters (Chick, 1996; Spencer-Oatey, 2005). For instance, Hapgood and Fennes (1997) state different reasons for miscommunication arising essentially from cultural differences. They include people having different categories of things. For instance, the category of dog differs from one culture to another. The dog is a pet in western cultures and a food delicacy in the Chinese culture. They

also include different rules and norms, different patterns of thinking, differences in roles and relationships, and different patterns of interaction.

Intercultural educationalists focus more on the relationship between language education and intercultural communication. For them, misunderstanding does not arise as a result of low linguistic proficiency, but as a result of the lack of cultural proficiency, inadequate knowledge of cultural values and codes of behavior, and the existence of stereotypes (Morgan, 1998). Intercultural educationalists found out that, to achieve better communication between people from different cultural backgrounds, there should be an integration of language and culture in the foreign language classroom (Byram, 1997; Doyé, 1996). Language in its both written and spoken forms is culturally loaded and if used devoid of its cultural context can lead to miscommunication and misunderstanding (Byram, 1997; Byram & Morgan et al, 1990; Ketchum, 2006). Knowledge of culture is important because interactants come from two different cultural systems they acquire all along the process of their socialization in their respective societies. Therefore, a communication between them may include misunderstanding due to this difference of culture. Blommaert (1991:22) states in this respect that:

> When two individuals with a different cultural background meet, two different sets of concepts, categories, customs, routines and presuppositions are involved. Whatever happens within that interaction will be interpreted by the interlocutors in terms of translatable perceptions and concepts, phenomena that are understandable within their own cognition. Certain sets of meanings, however, are not translatable not interpretable by the other.

The definition of intercultural communication, the causes of effective communication and their relationship to IcLL will be explained and discussed with reference to Gudykunst's (1995) Anxiety/ Uncertainty Management theory (AUM) in intercultural communication. In establishing his theory, Gudykunst (1995) focused on the concept of predictability (reducing uncertainty/ anxiety) as an essential cause of effective communication. Gudykunst (1995)

distinguishes between interpersonal and inter-group communication. Intercultural communication is a combination of both, because any interaction includes individuals who have personal and social identities (Gudykunst, 1995; Tajfel, 1978). Personal identity is displayed in both interpersonal and in inter-group interactions which are basically intercultural. In this respect, Blommaert's (1991) states that:

> Intercultural communication is before anything else an instance of interpersonal communication and can be described as such. The only difference is that the interlocutors are culturally different, i.e; their respective set of values; intentions, conceptualizations and categorizations, as well as their perceptions of communicative behavior may differ. (1991: 21)

Because individuals' communicative behavior is acquired during childhood, they never question how communication takes place, and whether their messages are interpreted by others the way they are intended. Those assumptions are only questioned in an inter-group communication and when misunderstanding occurs as a result of conflicting frames of reference and routines (Hess- LuHich, 2003).

For an effective communication to occur, Gudykunst (1995:24) suggests interpreting messages according to four cognitive and affective factors. First, one's ability to process complex information. The better an interlocutor processes information, the better s/he explains cultural behavior and, therefore, the better s/he is able to predict stranger's behavior. Second, the rigidity of one's behavior which refers to the holding of ethnocentric and prejudiced attitudes. Those attitudes exert psychological pressure on the interlocutors, leading to an increased anxiety, inaccurate prediction of others' behavior, and communication breakdown. Third, the degree to which one monitors his/her behavior affects his/her anxiety and uncertainty. People with high self-monitors are able to cope with the demands of the new situation by modifying and adapting their behavior, controlling emotions and seeking more information about strangers.

Fourth, an ability to tolerate ambiguity and to empathize with others. Interacting with people from other groups raises ambiguity, which requires interlocutors to make cognitive and affective efforts. Gudyknunst (1995:26) defines ambiguous situations as "situations where we do not have sufficient cues to know how to behave." Individuals need to be involved in a process of information –seeking to reduce uncertainty, ambiguity, tension and anxiety. This makes the management of uncertainty and anxiety a prerequisite for communication with strangers. (1995:10). Tolerance of ambiguity influences the type of information individuals collect about strangers. Interlocutors with low tolerance for ambiguity will resort to stereotyping or ethnocentric judgments of strangers, while those with high tolerance for ambiguity are receptive to new information about themselves and others. They are able to see the interaction from the stranger's perspectives and even experience their emotions, i.e. to be empathic. Seeing and feeling the world through the stranger's eyes leads to a better prediction of their behavior and emotional reactions and, therefore results in effective communication.

The factors causing the success of inter-group and, by extension, intercultural communication are related closely to the objectives and principles of IcLL. To acquire ICC for intercultural communication and with reference to Byram's (1997) model of ICC, it is noticed that they share the same basic concepts. To have an effective intercultural communication, interactants need to have accurate knowledge of the foreign people or strangers. This accurate knowledge reminds of a component of ICC which is "savoirs" or knowledge.. Besides, an interactants should not have rigid, ethnocentric and prejudiced attitudes. In intercultural language learning, learners should hold tolerant attitudes towards the cultural differences. They should be open to other cultures, accept and respect differences and appreciate cultural diversity (Byram, 1997).

Monitoring of information can be the equivalent of the skills of discovery and interaction. Learners are able to seek information (discovery) and to find solution to new situations causing intercultural misunderstanding. Finally, the last prerequisite for intercultural communication, which is tolerance of ambiguity and empathy, is also at the heart of IcLL and the acquisition of ICC. In fact, learners have to be equipped with skills to deal with those ambiguities as they happen in real life interactions. High levels of tolerance of ambiguity are needed in order that learners become able to adopt another view of the world and of themselves.

1.2.3. Conclusion

This chapter has been concerned with the objectives of implementing IcLL as an approach to foreign language learning. IcLL aims at causing change in learners' cognition and affect by encouraging them to be empathic and move from ethnocentric attitudes to more open and tolerant ones. The process of attitude change can attain its objectives only with the existence of favorable conditions such as an attractive teacher, a pleasant classroom ambiance, and motivating teaching practices etc. IcLL also aims at raising intercultural awareness which means learners being aware that their view of the world is not universal and that other views are also possible and equally important. Intercultural communication stands as another important objective to be reached by IcLL. Insights from intercultural communication studies have demonstrated the close link between intercultural communication and IcLL. IcLL's aim is to enable learners to achieve communication whereas the latter offers insights that are helpful in teaching foreign languages for intercultural communication. There, however, still remains a major and a revolutionary objective of IcLL which is the acquisition of an Intercultural Communicative Competence. Because of its importance, a whole chapter is devoted to it.

Chapter 3. Intercultural Communicative Competence (ICC)

This chapter has as an aim the justification of the adoption for Intercultural Communicative Competence. It explains the different shortcomings of the communicative competence that constitutes the prime objective of CLT, the current teaching approach that is broadly used in the foreign language profession today. These shortcomings suggest that the promotion of another type of competence, namely an ICC, is imperative. However, it will be shown that ICC is not a real divorce from communicative competence but is an extension of it in terms of components and methodology. ICC is different in terms of the focus it puts on culture learning that becomes an integral part of language learning.

1.3.1. Communicative Competence

The term Communicative Competence was first coined by the sociolinguist Dell Hymes (1979). It starts as a basic concept in sociolinguistics and then gains importance in the field of Second Language Acquisition. The idea of this competence is derived from Chomsky's concepts of competence and performance (Brown, 1994; Brumfit & Johnson, 1978; Canale & Swain, 1980). By competence, Chomsky refers to an ideal speaker's knowledge of his language and language rules allowing him/her to produce an unlimited number of sentences in a homogeneous speech community, whereas, performance refers to the actual use of language. Criticizing Chomsky's competence and performance, Hymes (1979) argues that performance is not an accurate reflection of competence and that Chomsky's theory does not account for the socio-cultural factors that can affect both competence and performance. According to Hymes , there is no homogenous speech community given the individual differences of speakers.

Hymes' Communicative Competence (1979) stresses the importance of sociocultural factors in determining competence (knowledge), performance and rules of language use. He distinguishes between linguistic competence and communicative competence. Linguistic competence provides rules for producing and understanding grammatically correct sentences, whereas, communicative competence is defined as knowledge of the rules for understanding and producing both the referential and social meaning of language. Hymes (1979:14) argues "Indeed if a speaker were to produce grammatical sentences without regard to the situations in which they were being used, he would certainly be considered deranged." He gives evidence from cognitive psychology and argues that a child when acquiring his/her first language, s/he acquires sentences not only as grammatical but also as appropriate.

While Hymes argues for the sociocultural context of language use, Widdowson (1979) highlights the communicative function of language and the necessity of acquiring the ability to use language to communicate. Knowing a language means not only to understand and produce grammatical sentences but also to use them for communication. For him, since communicative abilities and linguistic skills are acquired simultaneously, communicative competence should be taught along with linguistic competence (Hymes, 1979; Richards, 1983; Savignon, 1991). Widdowson (1978) noticed that learners of a foreign language or second language in developing countries are most of the time deficient in actual language use in normal communication in its both written and spoken forms. He argues that the learners' ability to make sentences is not the only ability needed to communicate. English language teaching should develop learners' ability to form sentences and also use them in their acts of communication (Widdowson, 1979).

Canale and Swain (1980) agree with Hymes' sociolinguistic component of communicative competence but they criticize his assumption that grammar rules are useless

without rules of language use. They argue, however, that each one is important for the other. Therefore, the study of communicative competence requires equal investigation of both grammatical and sociolinguistic competence. They also point out that there is little interest in the communicative strategies that learners can use in handling problems in their communication. Consequently, they propose four components of communicative competence which are (1) grammatical competence which refers to the knowledge of the rules of language (Syntax, morphology, phonology) enabling the learner to combine units into larger grammatical ones, (2) sociolinguistic competence which refers to the learners' mastery of social rules of language use, their understanding of the social context of language use, and the use of language appropriate to those contexts,(3) discourse competence refers to the ability to connect sentences into a coherent whole and interpret them, and (4) strategic competence refers to the ability to use strategies to cope with unexpected breakdowns in communication. Once a learner develops these four competencies, he is said to develop a communicative competence. The role of CLT is, therefore, to promote communicative competence to enable the learners of the target language to communicate effectively with the native speakers of that language (Ellis, 1996; Widdowson, 1996). For this reason, the model to be imitated is the native speaker and the linguistic proficiency to be attained is the native speaker's.

Teaching language for communication via CLT requires that teachers teach and help learners develop the four skills of listening, writing, speaking and reading through the use of authentic written and spoken texts. There is a focus on the functions of language because they are highly effective in the act of communication (Brown, 1994). In the communicative classroom, the message and the effectiveness of communication are of prime interest; however, grammatical rules are not presented and discussed overtly (Brown, 1994). They are learnt implicitly as it happens with the acquisition of grammar in the first language. In CLT, importance is given to the authenticity of language, text (written and spoken) and tasks

(Brown, 1994) whose aim is to negotiate meanings (Nattinger, 1993). The major keys to CLT are strategy, interaction and processes e.g. teaching strategies rather than content, interaction and negotiation of meaning rather than grammatical language and processes rather than products. Since CLT emphasizes the teaching of language for communication and gives primacy to meaning over linguistic forms, (Richards, 1983; Nunan, 1989), the learner should be taught to understand the contextual conditions of language use and the cultural concepts underlying it.

In terms of methodology, CLT relies heavily on the performance of tasks that promote natural learning and stimulate the internal processes of language acquisition (Nunan, 1989; Ullmann, 1982). Tasks also enhance the learners' interaction, and generation and negotiation of meaning which is an essential goal of CLT. This is summarised in Nunan's (1989:10) definition of a task as " a piece of classroom work which involves learners in comprehending, manipulating, producing or interacting in the target language while their attention is principally focused on meaning rather than form." Examples of tasks in a communicative classroom include information gap, problem solving, jigsaw, role plays, simulations, oral discussions, project work etc.

From the 1990s onwards, a wave of critiques has been addressed to CLT, to the concept of communicative competence, and mainly to the concept of the native speaker and the place of culture in that approach (Aguilar, 2002; Byram, 1989, 1997; Kramsch, 1993). CLT has established the notion of the native speaker as a model to be attained by the non-native speaker in terms of linguistic proficiency and appropriate language use (Richards, 1983; Widdowson, 1996), if a learner wants to communicate with the native speakers or participate in the foreign culture. Widdowson (1996:67) argues that:

> if you are going to teach real English as it functions in contextually appropriate ways, rather than a collection of linguistic forms in contrived classroom situations, then you need to refer to, and defer to, how people who have the language as an L1 actually put it to communicative use. Authenticity is thus dependent on the authority of the native speaker."

Research has shown that it is difficult if not impossible for non-native learners to attain the native speakers' competence in his/her language (Alptekin, 2002; Byram, 1997; Davies, 2003). Alptekin (2002) suggests that acquiring a native speaker's competence is but a 'utopia' (2002: 9), an aim that can never be reached, especially that there is no a standard native speaker in a world where English is used as an international language. Another argument against the idealised native speaker is presented by Byram (1997:8) and Davies (2003) who argue that the requirement that non-native learners should master native speaker's competence ignores not only the conditions under which each type of learners learn the language but also the specificity of intercultural encounters and the existence of learners' intercultural competence. More importantly, the dependency on native speakers' norms in language proficiency undermines the non-native speakers' ability of being successful language learners who are not required to abandon their native language to assimilate to another language environment and become as a result "linguistically schizophrenic." (Byram, 1997:11).

Davies (2003) explains the conditions under which native and non-native speakers learn the language. The native speaker acquires it as his/her first language, so, s/he is assumed to internalise linguistic rules, norms of language use and appropriate behaviour as part of his/her socialisation in his/her social and cultural group. Language, communicative strategies and culture are learned simultaneously as children interact with their social milieu. Non-native speakers, on the contrary, especially those who learn the language as a foreign language, do not have a direct access to it in their immediate environment. They learn it, however, in an artificial classroom setting which is the major provider of linguistic input and

information of the target culture. The non-native speaker, thus, lacks the social and cultural background that a native speaker enjoys to learn the language, which impedes his attainment of native speaker's proficiency. Davies (2003: 102) asserts that:

> it was suggested that it may be harder for the non-native speaker to achieve native-speaker levels of communicative competence than of linguistic competence. It was argued that the reason for this is that the non-native speaker misses out on the nexus of experience which contributes essential structure and information to the native speaker and which is assimilated only in childhood.

The emphasis on culture as a crucial variable in acquiring a language, understanding the native speakers' linguistic behaviour and communicating effectively with the target language, will lead to the discussion of another inconvenience of Communicative Competence which is the absence of culture as an essential component of teaching foreign languages for communication.

CLT is criticized for considering linguistic and pragmatic differences as the key factors for misunderstanding and miscommunication (Aguilar, 2002, 2007; Byram & Morgan et.al, 1999; Byram, 1997). It has been shown that, in intercultural encounters, cultural differences and particularly people's culturally-specific schemata are the main cause of misinterpretation, prejudices, stereotypes and an 'impasse' in communication (Byram & Morgan et.al, 1994). Byram (1997) argues against CLT's neglect of the role of culture in language teaching. He believes that although Hymes's (1979) sociolinguistic competence seems to integrate language use and social situation, the focus remains on linguistic accuracy, the transmission of messages, and the negotiation of meaning. There is little or no attention given to the culture underlying that linguistic behaviour and the cultural context of messages (Byram, 1991 a; Neuner, 2003).

In this context Byram (1991 a:78) argues that in CLT: “the message is treated as if meaning were independent of specific culture or as if there were some meanings common to the learners’ and the foreign culture.” Successful communication of messages and the negotiation of meaning depend on knowledge of the target culture, and language instruction should go hand in hand with culture teaching if the purpose of foreign language learning is to achieve effective intercultural communication. Byram (1991a: 183) states: “the representation of the foreign culture must be considered of equal importance with the provision of means to teach structures and vocabulary of the language.”

Culture in CLT serves only as a context for appropriate language use (Sercu, 2002:29) and a background knowledge that prevents the learner from committing linguistic and especially pragmatic errors (Byram & Esarte-Sarries, 1991:7). CLT ignores the role that cultural knowledge plays in maximizing the efficiency of communication (Aguilar, 2002; Byram, 1997) and in predicting potential problems in intercultural encounters (Byram, 1997). The inevitable relation between culture and language in interpersonal and intercultural communication is expressed by Byram (1997:31-2):

> Whatever a person’s linguistic competence in a foreign language, when they interact socially with someone from a different country, they bring to the situation their knowledge of the world which includes in some cases substantial knowledge of the country in question and in others a minimal knowledge of its geographical position or its current political climate for example…their knowledge also includes their own country, although this may be less conscious, and they may not be aware of its significance in the interaction.

Because of the inadequacy of communicative competence and the concept of the ideal speaker to account for the specificity of learning foreign languages for intercultural communication, a need is felt in the 1990’s for a broader concept of competence that includes, along with the linguistic and sociolinguistic competence, an intercultural competence. This new concept proposed by Byram and Zarate (1994) and Byram (1997) is called Intercultural

Communicative Competence (ICC). Once a language learner acquires ICC he is called an intercultural speaker (Byram, 1997; Kramsch, 1993; Risager, 2006, 2007) who does not seek native-speaker's "mastery of the language and faultless behaviour" (Sercu, 2000:30) but able to mediate between cultures through the use of language.

Byram's model of ICC (Byram & Zarate, 1994; Byram, 1997) is characterized by three innovations. First, ICC replaces the concept of the native speaker by another model they call "the intercultural speaker"; a speaker who is not only proficient in the target language but skilful in mediating between cultures. Second, it is a model that is acquired in an educational context and has objectives that conform to those of education in general. Third, since it is acquired in an educational context, the model establishes all the specifications for learning locations, curriculum design, the roles of both the teacher and the learner, and the content and tasks in material design.

1.3.2. Intercultural Communicative Competence

Relying on Zarate and Byram's (1994), this section tries to present a comprehensive definition of ICC. It deals with the development of the model, the context of its acquisition, its components and objectives.

1.3.2.1. Byram and Zarate's Model of ICC

Intercultural Communicative Competence, a relatively recent concept, has received much attention and many attempts have been made to define it. There seems to be a general agreement that ICC is a process along which knowledge, attitudes and skills are acquired (Byram & Morgan et al, 1994; Byram, 1997; Neuner, 2003; Taylor, 1994; Seidl, 1998; Sercu, 2000,2002). Byram & Morgan et al, 1990) assert that ICC is actually a learning process during which individuals undergo an affective and cognitive transformation. Learners are

found to change attitudes and their meaning structures as they try to understand new cultural beliefs, customs, values and behaviours that contradict their own (Byram & Morgan et al, 1994; Seidl, 1998).

The model of ICC proposed by Byram & Zarate (1994) and Byram (1997) and currently adopted in foreign language teaching in the European Union's countries and others is not completely independent of Canale and Swain's Communicative Competence. It is built on van Ek's (1979) and Canale & Swain's (1980) models of communicative competence. Van Ek's model is comprehensive as it includes the four competences: linguistic, strategic, sociolinguistic and pragmatic, and two other ones namely a social and a sociocultural competence. Unlike Canale and Swain's Communicative Competence which enhances communication skills, van Ek's model seeks to enhance the learners' social development by being trained to acquire social skills and autonomy in learning and acting. Byram (1997), just like van EK, believes that the role of foreign language learning should not be restricted to the acquisition of language but it should contribute to the development of the learner's personality. He thought of a competence that seeks to develop learners' personality by raising their intercultural awareness and relativising their view of the world and cultures. Byram (1997) extended van Ek's model to include an intercultural competence along with the linguistic, sociolinguistic, pragmatic, strategic, socio-cultural and social competences. The sum of these competences is called an Intercultural Communicative Competence. The intercultural component of ICC includes five savoirs summarised into three major components which are knowledge (savoirs), attitudes (savoir être) and skills (savoir comprendre, savoir faire, and savoir s'engager).

Byram's model of ICC is appropriate for the context of foreign language learning regardless of the language and culture taught and the teaching style used by teachers in the

classroom. The model is believed by its founder ‘to be accessible to and used for teachers of the foreign languages working within particular traditions and conceptualisations of their role as instructors and educators’ (Byram, 1997). This type of competence is considered necessary at an educational and a pedagogical level because it provides learners with an experience of another language and culture and different ways of coping with reality (Alptekin, 2002; Byram, 1997). It equips learners with skills and knowledge that are useful to them in learning the foreign language on the one hand, and later in actual communication within an intercultural encounter (Alptekin, 2002; Byram, 1989, 1997). ICC is the outcome of an intercultural language learning or language-and-culture learning during which the learner develops particular knowledge, attitudes and skills which are in constant change all along the learning process (Byram & Morgan et.al, 1994; Neuner, 2003; Otten, 2003:15). The components of ICC or five interconnected savoirs as previously mentioned are summarized as knowledge of the culture of the language in question, attitudes towards the target culture and community, and skills that a person brings into an intercultural interaction. Those skills are classified into two broad categories: skills of interpreting and relating and skills of discovery and interaction.

Those components of ICC can be acquired in educational as well as non-educational contexts, but because our context is teaching foreign languages in educational institutions concern will be with how those skills, knowledge and attitudes are acquired in class with the help of teachers; teaching materials and methodology. It should be noted that those skills, though acquired in specific language-and-culture class, they can be transferred to different intercultural contact situations (Byram & Esarte-Sarries, 1991) such as intercultural business communication (Planken, Hooft & Korzilius., 2004). It should also be noted that the components of ICC, knowledge, attitudes and skills, are not necessarily related to learning a

specific language and culture. Once acquired, these competencies can be transferred in learning another language and culture (Byram, 1997).

1.3.2.2. Components of ICC

1.3.2.2. 1. Attitudes (savoir être)

They refer to the learners' attitudes towards people who are culturally different. Sercu (2002:63) defines them as "the capacity and willingness to abandon ethnocentric attitudes and perceptions and the ability to establish and maintain a relationship between one's own and the foreign culture." Such attitudes are most of the time implicit while people interact with others and take the form of stereotypes and negative judgment. Byram, however, argues that attitudes should neither be negative nor positive for even positive attitudes can hinder intercultural communication. He states (1997: 34):

> attitudes which are the pre-condition for successful intercultural interaction need to be not simply positive, since even positive prejudice can hinder mutual understanding. They need to be attitudes of curiosity and openness, of readiness to suspend disbelief and judgement with respect to others' meanings, beliefs and behaviours. There also needs to be a willingness to suspend belief in one's own meanings and behaviours, and to analyse them from the viewpoint of the others with whom one is engaging."

The attitudes that should be promoted in a foreign language class, as described by Byram, are ones of openness towards the others. Learners should be able on the one hand to judge a cultural aspect from different perspectives and to accept their own beliefs and values to be judged by others. This is called by Byram "relativising self and valuing others" (1997: 34) and in Piaget and Weil's term "decentring". Attitudinal factors include the interactants' willingness to expect and deal with intercultural misunderstanding and their ability to accept criticism of their fundamental beliefs and values. These attitudes can only be promoted by skills of analysing, comparing and relating.

1.3.2.2.2. Knowledge (savoirs)

This component refers to the learners' knowledge about their own culture and the different social groups in their culture, their knowledge about the culture of the group whose language they are learning, and knowledge of the processes of interaction at individual and societal levels (1997: 35). This knowledge of the processes is believed to be fundamental to successful interaction but needs time to be acquired. According to Byram (1997: 35) learners acquire knowledge of their own culture, identity and belonging to a social group as a result of the process of primary and secondary socialisations. The culture they acquire during primary socialisation and reinforced during secondary socialisation through formal instruction is the "national" culture which is the set of beliefs, meanings, and behaviours they share with the other members of their community. Learners are most of the time aware of these cultural aspects which constitute the cultural markers of their identity (1997:36). Some other aspects of culture remain unconscious and are only activated or come to the surface when they interact and contrast themselves with other culturally different people.

Learners of a foreign language acquire knowledge of the target culture during their socialization in the educational context. This knowledge can, in some cases, be presented to them as seen by their native culture and not as told, produced and presented in its specific local context, that is, the foreign culture. Byram (1997) draws attention to the danger of this presentation because it is submerged with stereotypes which can only be remedied by excessive contact with the target culture. However, knowledge of other cultures has to be complemented by reinforcing knowledge of one's cultural beliefs, values and behaviours. It is the role of the teaching materials to provide comprehensive knowledge of both the learners' own culture and the culture of the language in question.

Knowledge of the processes of interaction has to complement knowledge of self and others for they are important for the success of intercultural communication. This type of knowledge is called by Byram (1997) 'procedural knowledge of how to act in specific circumstances'. Learners have to understand a particular behaviour in the target culture and relate it to its equivalent in their own. It is through knowledge of the skills of interpretation, relating and skills of discovery and interaction that knowledge of the foreign culture is accumulated and refined and that knowledge of specific features of interaction and appropriate responses is acquired.

1.3.2.2.3. Skills

The skill of interpreting and relating (savoir comprendre) basically relies on the learners' previous knowledge of the target culture and their own in interpreting and relating documents from the foreign culture. This skill does not require face to face interaction to work on but written documents or video recordings. In interpreting and analysing a document from another culture, learners resort to previously acquired knowledge, apply it consciously to the text and try to relate it to the knowledge they have about their own culture. Byram (1997: 37) states that: "The ability to interpret a document from one country for someone from another, or to identify relationships between documents from different countries, is therefore dependent on knowledge of one's own and the other environment." In relating cultures, learners are able to discover similarities, differences and contradictions that can cause miscommunication (Byram, 1997) and which raise their awareness of their own culture and of themselves as cultural beings.

Skills of discovery (savoir apprendre) are usually operative when the individual has inadequate knowledge to interpret a text or to interact. This skill is defined by Byram (1997:38) as: "The skill of building up specific knowledge as well as an understanding of the

beliefs, meanings and behaviours which are inherent in particular phenomena, whether documents or interactions." Therefore, the skill operates on documents and interactions to gain cultural knowledge. The knowledge acquired takes two forms. First, it can be instrumental, in the sense that learners need it to travel to and/or reside in another country; second, interpretative which satisfies the learners' curiosity without having a direct contact with the target culture members. The skill of discovery can be a part of the skill of interaction because one way of acquiring knowledge is through interacting.

The skill of interaction (savoir faire) refers to the actual act of communication within real time constraints. When applying this skill, the interactant has to draw on previous knowledge and skills of discovery and be equipped with the attitudes of openness to be able to deal with dysfunctions as they happen in the course of a real interaction. According to Sercu (2002:63), this skill refers to: "the overall ability to act in an interculturally competent way in intercultural contact situation, to take into account the specific cultural identity of one's interlocutor and to act in a respectful and cooperative way."

1.3.3. Objectives of ICC

Each component of Byram's model of ICC, i.e. attitudes, knowledge and skills, have objectives to be reached by learners as they go along the process of Intercultural language Learning. These objectives are stated by Byram (1997: 57- 63) and summarised as follows:

1.3.3.1. Attitudes

Learners should seek opportunities to interact with others and be interested in aspects of their daily life that are not presented by mass media. Learners should develop awareness that though some cultural aspects and practices seem common to them and the others, they actually have different interpretations in the two cultures. Unfamiliar and uncommon cultural

practices in the learners' culture can only be understood from their natives' perspectives. Therefore, learners need to discover other people's understanding of their cultural phenomena. In other words, learners need to have an insider's view of the other culture and an outsider's view of their culture. By taking an insider's and outsider's perspectives of both the native and the foreign culture, learners are able to question and evaluate the long-established and unquestioned values and beliefs of their own culture. Evaluation is done through contrasting and comparing the others' view of the learners' culture with the ones taken up in the learners' society.

Another objective is the learners' readiness to cope with the different stages and problems of interaction during residence in another country. Learners should be willing to note and adopt types of verbal and non-verbal behaviour which are specific to the target culture and which are expected to be used appropriately by foreigners.

1.3.3.2. Knowledge

According to Byram (1997: 58, 59,60) Learners should know about:

- the historical or modern events involving their country and the country whose language they are learning.
- the different means of communication, transport, entertainment, information, and the different organisations facilitating those services in both countries.
- the conventions of verbal and non-verbal communication in their own and the foreign culture in order to predict the causes of misunderstanding.
- the emblems, myths and the cultural products that distinguish a culture from another and which constitute the markers of the national identity.

- the geographical location of both countries and their boundaries, and how regions, regional identities and dialects are perceived in both countries.
- the education system, religious institutions, rites of passage from one stage to another in those institutions or in life in general.
- the distinctions in both societies between social groups in terms of social class, ethnicity, gender, profession, religion etc. and how these social groups are distinguished through clothing, food, language varieties, dialects etc.
- public and private institutions in both countries affecting people's lives: health, education, entertainment, media, finance etc.
- conventions of social behaviour, taboos, routine situations such as meals, different forms of public and private meetings, public behaviour.

1.3.3.3. Skills

1. 3.3.3.1. Skills of interpreting and relating

According to Byram (1997: 61), Learners can:

- read a document, identify its source and analyse its meanings and values with reference to their own cultural perspective as well as the foreign culture's perspective.
- identify errors and explain causes of misunderstanding with reference to their knowledge of both cultures.
- Play the role of a mediator by explaining the sources of misunderstanding to interlocutors. They can explain to the interlocutors the perspective of each culture on the phenomenon to enable them to find a common ground and resolve the conflict.

1.3.3.3.2. Skills of Discovery and Interaction

According to Byram (1997: 61, 62), Learners can:

- ask questions to elicit information from an interlocutor about the connotations of a document or an event and their cultural origins.
- read a document or an event, identify implicit references to values and meanings of the foreign culture or other cultures and identify areas of similarities and differences by comparing between them.
- identify the similarities and differences in verbal and non-verbal communication in other cultures and use them in specific circumstances.
- use their knowledge of the foreign culture, the skills and attitudes to interact with interlocutors from a different culture by being aware of the similarities and differences between their cultural norms and those of the foreign culture. By doing so, they can overcome dysfunction, misunderstanding and disruption in an interaction.
- use a variety of sources (books, magazines, newspaper, experts, lay informants etc.) to understand contemporary, historical, political, economic and social relationships between different cultures and analyse the different interpretations involved.

1.3.4. The Intercultural Speaker

The distinction between native and non-native speakers has long been adopted in teaching and learning foreign languages placing the ideal native speaker as the standard that non-native speakers have to conform to and perform accordingly (Byram, 1989; Kramsch, 1998). Applied linguistics, especially during the last thirty years, has found the concept of the native speaker hard to define (Byram, 1997, 2003a; Kramsch, 1998). Kramsch (1998) states that many attempts have been made to define a native speaker as someone who is born into

the language and has intuitions towards the use of its grammar, vocabulary and phonology. Yet, it is found that the native speaker is not as intuitive about his language as a successful non-native learner or a linguist is (Kramsch, 1993). The native speaker is also defined as being native by education. However, there is no agreement as to how much education is needed for a person to become a“mature” native speaker. Another definition is given in relation to the community of the native speaker. A speaker is judged native if he is perceived as such by the community in question (Kramsch, 1998:19). All the definitions presented have shortcomings, especially when it comes to the sociocultural perspective according to which the native speakers are treated as linguistically proficient and good language users in their community.

Byram (1997:32) argues that identifying interactants as social actors with social identities makes the concept of the native speaker unusable. In an intercultural encounter, for instance, interlocutors come to the encounter with their different social identities and engage in a kind of communication that is different from the one they usually have with a member of their community. The concept of a native speaker is not valid since, in an interaction, the interlocutors can belong to different cultural and social groups and use a language of which none is a native speaker (Aguilar, 2002; Kramsch, 1998; Jaeger, 2001). That concept has also been criticised for its inadequacy for accounting for cultural learning. Imitating a native speaker in his culture means that the non-native speaker has to give up his/ her social and cultural identity and acquire a new one, which is considered as unrealistic and undesirable (Byram, 2003 a; Jaeger, 2001).

The authority given to the native speaker in terms of communicative competence is challenged (Byram, 2003a, Jaeger, 2001; Kramsch, 1998). International factors have exerted pressure on foreign language learning and teaching to abandon the native speaker model

(Byram, 1997, 2003; Kramsch, 1998; House, 2007; Risager, 2001). The growth of international business and the revolution in information and communication technology have led to increased migration and easy and frequent communication between people from different cultural backgrounds. Those intercultural interactions require a competence different from that of the native speaker as the other interactant can be a non-native speaker of the language used for communication. This is stressed with the rise of English as an international language and as a lingua Franca (Arnold, 2006; Byram, 1997; Kramsch, 1993, 1998; McKay, 2002: Sercu, 2000). Kramsch (1998:23) argues that: “the rise of English as the international language of research, business and industry has dissociated native speakership of English from its traditional geographic location”.

The above-mentioned educationalists find it necessary to adopt another model of speakership that is able to cross borders and manage the difficulties faced in intercultural communication, a new model of speakership that is equipped with an Intercultural Communicative Competence and is called an ‘Intercultural Speaker’, (Byram, 2003a). The Intercultural Speaker can be a native or a non-native speaker of the language (Kramsch, 1998:27). Byram (1997, 2003a); House (2007); Kramsch (1998); Jaeger (2000) and Risager (1991a) define the intercultural speaker as someone who mediates, learns and reflects. An intercultural speaker is able to relate between cultures and maintain relationships with members in the interactions. His skills of relating (Byram, 1997) can be applied in new cultural contexts even those for which the learner is not prepared or with which he is not familiar (Byram, 1997, 2003a, b; Byram and Fleming, 1998; House, 2007; Sercu, 2002). This also means mediating between self and other by taking an outsider’s perspective on oneself and by analysing others' behaviour from an insider’s perspective (Byram, 2003 a; Byram & Fleming, 1998).

In mediating between cultures, the learner is able to see the world from different perspectives, thus, acquiring a new identity which is located between native culture identity and target culture identity (House, 2007; Seidl, 1998). This is a new space that Kramsch (1993) calls “the third space” in which a learner negotiates new meanings, exploring, meanwhile, “other particularities and incompatibilities between their different values and assumptions.” (Seidl, 1998: 106). In a recent development of ICC, Kramsch (2011) redefined the notion of the Third Space (Kramsch, 1993) as a symbolic competence. She highlights the symbolic dimension of ICC by claiming that because language is a symbolic system that embodies meanings, studying the discourses produced in different cultures should be part of teaching ICC. They reflect the culture in which they are produced and the cultural identities that produced them. The Third Space or the symbolic dimension of ICC is aimed at mediating between cultures as well as at discovering and understanding cultures through discourses (Kramsch, 2011).

In the process of mediating between cultures, the learner does not face any threat to his/her identity. S/He can still retain his/her linguistic, social and cultural baggage while learning about and discovering a new culture. Learning language-and-culture will be an enriching experience as he/she will develop knowledge and understanding of the foreign culture (Byram, 1997; Jaeger, 2001). In addition, the best intercultural speakers or intercultural mediators, according to Byram (2003a) and Kramsch (1998), are proficient language speakers who “have an understanding of the relationship between their own language and language varieties and their own culture and cultures of different social groups in their society, on the one hand, and the language (varieties) and culture (s) of others, between (inter) which they find themselves acting as mediators.” (Byram, 2003 a: 61)

An intercultural speaker is someone who learns through communication with foreigners and interaction with new cultural contexts. He acquires knowledge and develops understanding of the foreign culture. He learns by applying ethnographic techniques such as observation, gathering data in a fieldwork (Byram, 1997). By applying those techniques the learners become autonomous and independent of their teachers' assistance (Byram, 1997; Sercu, 2002). The intercultural speaker is (self) reflecting. He reflects on the unfamiliar cultural context and his own (Byram, 1997, 2003; Jaeger, 2001; Sercu, 2002). In so doing he develops a sense of openness towards the other and acceptance of and respect to differences. Jaeger (2001: 56) argues that:

> ideally, the intercultural speaker contributes to intercultural understanding in the sense that he or she contributes to the plays in the intercultural communication learning to see, accept and respect each other as equal although different beings-different precisely in the way that their respective national/ ethnic cultures define"

Being an intercultural speaker is a life-long process that is always under construction (House, 2007; Jaeger, 2001), and is actually a prerequisite for living and communicating in a changing world thanks to his/her ability to adapt to different, unfamiliar and unexpected situations.

1.3.5. Conclusion

This chapter has introduced a fundamental objective of IcLL which is the acquisition of ICC. It has explained how ICC has come as an answer to the inconveniences of the Communicative Competence model. ICC is argued to be a better model for teaching language for intercultural communication because it accounts for the cultural dimension of language learning which is essential if the learner is to communicate interculturally. The chapter has defined the different components of ICC and their objectives, and has focused on a concept that has emerged with ICC, the intercultural speaker. The intercultural speaker is the new

model that has come to replace the unattainable model of the native speaker. S/He is a speaker of a language who is not only endowed with linguistic competence but also an intercultural competence that enables him/her to mediate between cultures and interact successfully with people from other cultures.

Chapter 4. Textbooks

This chapter provides insights into the definition of a textbook, its components, its goals and its relationship to the implementation of an intercultural approach to foreign language teaching. Being the corpus analysed in this study, textbooks are chosen for their importance as a tool to achieve certain purposes in foreign language teaching and in education in general as they reflect educational choices and the needs of the educational system where the textbook is produced and taught. In the context of foreign language teaching and IcLL, the choice of the cultural content of textbooks is problematic because it can be subjective and subject to the authors' biases. Therefore, criteria have to be developed not only to ensure an unbiased cultural content but also to analyse textbooks that are supposed to teach language and culture for intercultural communication.

1.4.1. Language Textbooks

Textbooks in general and language textbooks in particular are believed to be central to the educational process as they provide a framework for language teaching giving an idea about what van Els et al (1984:298) call the 'what' and 'how' of language teaching, i.e. the content and methodology of language teaching (Byram, 1990; Brosh, 1997; Hutchinson and Torres, 1994; O'Neil, 1982; van Els, 1984). The language textbook is considered as an educational tool used by a country's educational authorities to achieve particular objectives they set for their pupils. It represents and reflects the choices of a country's educational authorities in terms of learning theories and teaching approaches (Cortazzi & Jin, 1999: 200). The language textbook presents a well-structured coherent body of materials that provides input into classroom lessons including texts, tasks, explanations, and illustrations. It guides

teachers, helps them manage their lessons, gives direction to lessons and facilitates giving homework etc. (Hutchinson & Torres, 1994; van Els, 1984).

For learners, the textbook helps and facilitates their learning both inside and outside the classroom (Hutchinson & Torres, 1994:317). Inside the classroom, the textbook offers them the opportunity to interact, to discuss, and to benefit from a variety of activities, and learn from well-presented wide range of materials. Outside the classroom, the textbook offers pupils the opportunity to study on their own, to come back to a point they miss in class, to have homework and to prepare for tests (Hutchinson & Torres, 1994; O'Neil, 1982). O'Neil (1982) argues that textbooks can be adapted and can be supplemented by other materials that help achieve the objectives stated by the syllabus.

1.4.2. Textbooks and IcLL

Foreign language textbooks are thought to change constantly as a result of developments in foreign language pedagogy which is in turn sensitive to changes in the world (Risager, 1991a). With the audio-lingual method, language is separated from culture in textbooks designed for foreign language teaching. For instance, the content of the textbook is exclusively based on presenting linguistic items, whereas, cultural information is added as an appendix which may or may not be used by teachers,(Buttjes & Byram, 1991:17). In the 80's with the implementation of CLT, textbooks dealt with language and meaning as well as the sociological dimension of language and language use. However, and despite the growing interest in the sociocultural aspect of language, textbooks have rarely been concerned with the cultural content which remains secondary in relation to the linguistic component (Aguilar, 2002, 2007; Clarke & Clarke, 1990; Risager, 1991a). From the 1990's on, there is a growing awareness of the necessity of the integration of culture in language learning (Byram, 1989, 1991, 1997; Byram & Morgan et al, 1994; Jiang, 2010; Kramsch, 1993, 1998). As a matter of

fact, this is to be reflected in textbooks which will act also as agents of change. Risager (1991a: 191) argues that: "There are many demands made upon modern textbooks. Beyond the demand that they be good instruments for language learning, they are gradually acquiring a new role as instruments of culture teaching."

Therefore, textbooks are not expected to provide linguistic elements only because, in so doing, learners are prevented from a real and comprehensive image of the foreign culture through contextualised materials (Jiang, 2010; Pauels & Fox, 2004). They are expected, however, to play a central role in enhancing understanding of other cultures because as Mendez Garcia states (2005:59): "they are the most commonly used teaching tool at the pre-university level. Their culture content becomes a clearly determining element, since it marks the type and extent of the cultural knowledge students are likely to gain in the classroom."

The importance of textbooks in IcLL lies in their being a major source of cultural information for teachers as well as learners in a foreign language context (Brosh, 1997; Byram, 1989; Byram, 1990; Byram & Esarte-Sarries, 1991; Cortazzi & Jin, 1999; Ramirez & Hall ,1990). They play the role of "cultural mediators as they transmit overt and covert societal values, assumptions and images." (Ndura, 2004: 142). The importance of their role lies in their ability to influence the learners' perception of and their attitudes towards the foreign culture (Byram, 1990; Ndura, 2004).

As the purpose of IcLL is to equip students with knowledge of the foreign culture and positive attitudes towards it, focus in textbooks is on how to affect learners' perceptions and representations. Textbooks are supposed to contain and expose a particular worldview that can indirectly influence their view of the target culture either positively or negatively (Byram, 1991; Cortazzi & Jin, 1999; Risager, 1991a). The quantity, quality and intensity of exposure to the target language via the textbook, especially in the foreign language context, have "a

formative impact on the students' personal views as well as their political orientations." Brosh (1997:312). Therefore, the success of a textbook in transmitting knowledge, forming a worldview, acquiring positive attitudes, raising cultural awareness and developing intercultural skills depends on the quality of its content and the quality of the interaction between the textbook, the teacher, the learner and methodology (Cortazzi & Jin, 1999). For a textbook to be successful in achieving the previously mentioned purposes, it should conform to different criteria mainly those of authenticity and realism explained in the following section.

1.4.3. The Cultural Content of Textbooks

As previously explained in the section dealing with the reasons for IcLL, there is a fundamental connection between language and culture. Culture is reflected in language structure and language use and is mediated and transmitted through language. Textbooks aiming at teaching language-and-culture are expected to incorporate a cultural component, (Byram, 1991a; Cortazzi & Jin, 1999; Risager, 1991a). As language shapes and is shaped by its users' world view, it would be undesirable to design textbooks that do not embody the foreign culture patterns of thoughts, behaviours and values (Clarke & Clarke, 1990). Which culture to be presented in foreign language textbooks is a point of controversy in many educational systems. Some countries authorize textbooks figuring the native culture for the purpose of reinforcing the learners' national identity and for fear that they lose it by being constantly exposed to the foreign culture (Al-Issa, 2005; Al- Khatib, 2000; Byram, 1997; Cortazzi & Jin, 1999). Cortazzi & Jin (1999), however, argue for target culture content and suggest that a cultural content exclusively mirroring the source culture will not help learners engage in negotiating cultural meanings found in a text from the target culture (Fearey & Lalor, 1990). Thus, they will be prevented from discovering and reinforcing their own identity

through comparison between the two cultures (Mendez Garcia, 2005). Other researchers suggest that along with the target culture, textbooks should have an international dimension by including other cultures (Mendèz Garcia, 2005, Yamada, 2010)

According to Clarke & Clarke (1990:33), textbooks constitute, along with face to face interaction, parents, education, media.., a context where images and representations of other people are constructed (Castellito & Moore, 2002). The textbook is an important source of representations of foreign people as well as an influential element in the process of constructing and developing learners' knowledge and perception of self and the other (Ben Saket, 2008; Mendez-Garcia, 2005, Zarate, 1986, 2004). According to Zarate (2004:29), the notion of representation makes problematic (a) the relationship between learners and the foreign culture because they are exposed to representations that are foreign their system of reference, and (b) their relationship with their own identity because they will question values and aspects of their own culture that have been believed for long to be unquestionable (Ben Saket, 2008; Zarate, 2008).

The danger of textbooks' representations is that they may be partial and stereotyped, thus affecting learners' knowledge and perception of the culture and their attitudes towards it (Byram, 1989; Byram & Esarte-Sarries, 1991; Hurst, 2007; McGrath, 2004; Schulz, 1987). In this respect, Clarke & Clarke, (1990:31) states that: "the result will be learners whose cultural ineptitude will affect detrimentally their personal and general educational growth, as well as their capacity for successful language acquisition." Clarke adds that inadequate or insufficient amount of information of the target culture can lead to prejudice and that this negative feeling towards the target culture can impede effective language and culture learning.

The major problem with the cultural content of textbooks is that it can be biased (Hurst, 2007; Ndura, 2004), plagued with stereotypes, and full of mis-constructed

information. Dechert & Kastner (1989) suggest that cultural bias is not only manifested in stereotyping and value judgement but also in the presence or absence of certain topics. Ndura (2004) adds that cultural bias in textbooks can be expressed in three ways: stereotyping, invisibility and unreality. Stereotyping is described as portraying a group of people exhibiting one set of values, behaviours and roles. Invisibility is defined as the exclusion of information that is part of one's individual or collective cultural identity. Ndura (2004), for instance, gives the example of excluding religion from some foreign language textbooks and argues that learners should have an idea of religious diversity. Unreality means the avoidance of some controversial issues, such as racial discrimination, for ESL learners who are in their process of acculturation in the host community. According to him, stereotyping, invisibility and unreality in ESL textbooks can impact negatively learners' view of the host culture and their self-image and their language learning experience.

Within the same context, research in ESL and EFL has demonstrated the negative impact of biased presentations of the foreign culture. For instance, McGrath (2004) studied the representation of people in educational materials and came to the conclusion that stereotypical images presented in textbooks about men and women can have an effect on the learners' perception of themselves. Some educational systems exert pressure on the selection of the cultural content of foreign language textbooks to suit their ideological purposes. In some ELT textbooks in the Soviet Union published before 1989, there is a biased presentation of Americans and America. Most representations are based on implicit comparisons in favour of the Soviet Union e.g. full employment versus high rates of unemployment, equal shopping possibility versus unequal shopping opportunities. In terms of quantity, the amount of information presented is limited to what is the most necessary (Pauels and Fox, 2004).

Abu-Saad (2007) studied the portrayal of Arabs in textbooks in Jewish school system in Israel. Arabs were portrayed as robbers and criminals. They are found to exclude and include information about Arabs in a way that suits their intentions. Similar results are found by Brosh (1997) who has examined 12 Arabic textbooks taught in junior high schools in Israel. He has shown that the representation of Arabs in the Arabic textbooks for Jewish pupils is partial, unbalanced and simplistic. They depicted Arabs not as different from the Jews but as inferior in appearance, traditions and everyday life. The negative and unrealistic depiction of Arabs led to the Jewish students' demotivation to learn Arabic and their total rejection of the Arab culture (Brosh, 1997:320). Most of the examples given show that biased presentation of the foreign culture either by stereotyping, unreal images, and invisible information lead to negative results such as learners' demotivation, their rejection of the target culture and their adoption of ethnocentric attitudes. These results go against the educational goals set by foreign language teaching and learning. In order to have textbooks that promote the acquisition of ICC and lead to effective intercultural communication, some criteria are to be developed to help design textbooks that fit the context of IcLL and the acquisition of ICC. A major criterion of a textbook suitable for Icll is realism.

1.4.3. 1. Realism

Within CLT, the focus in the classroom is on learning how to use appropriate language in appropriate social settings. The foreign society and the cultural context are presented as ideal, harmonious, fine and void of problems (Byram & Esarte-Sarries, 1991). In intercultural language learning, there is an emphasis on both the linguistic performance and the cultural values underlying language use. Understanding cultural values, beliefs and ways of life requires a real depiction of the foreign culture but not an ideal one. Byram & Esarte-Sarries (1991) believe that whether the image of the foreign culture and country is real or not will

have an effect on learners' attitudes and ways of thinking. What is intended from IcLL is not the simple development of positive and tolerant attitudes but a change in their ways of thinking, i.e, seeing the world from different perspectives by seeing the foreign culture through the lenses of its members. For that to happen and in relation to IcLL, Byram & Esarte-Sarries (1991:180) suggest that:

> Given this view of language teaching, a textbook needs to do more than encourage positive attitudes through presentation of a harmonious image of the other culture. It needs to present that culture as it is lived and talked about by people who are credible and recognisable as real human beings. The textbook needs to be realistic."

Because intercultural language learning and foreign language learning are considered as a kind of socialisation in which learners acquire a new framework for communication, the textbook needs to be realistic and to depict life as it is lived by real people (Risager, 1991a). Risager (1991a) and Byram & Esarte-sarries (1991) rely on literary realism to build up a set of criteria for textbook analysis. These criteria include a balanced representation of culture at its micro and macro levels, the presentation of intercultural and international relations and mutual representations of both the target and the learners' cultures. The characters, their geographical and ethnic origins, occupations, social classes should be depicted in a balanced and realistic way along with the history, geography and socio-political institutions of the country in question. Unlike the tourist view of CLT which gives an ideal image of a culture, part of realism is the representation of positive and negative sides in the society studied. The criteria of realism will be developed and explained thoroughly in the methodology section because they constitute the basis for the analysis of the Tunisian textbooks for EFL learners. A notion that is related to realism in textbooks is authenticity.

1.4.3.2. Authenticity

The use of authentic materials started to gain interest with CLT. Advocates of this approach to language teaching define authentic materials as the "real" language spoken and written by the native speakers of that language for communicative purposes. It is believed that they are helpful in achieving educational objectives and teaching language for communication (Yuk-Chun Lee, 1995; Feng & Byram, 2002). Authentic materials are also a source of motivation and involvement in language learning, (Berardo, 2004; Peacock, 1997). Following a research conducted on two classes of EFL beginners, Peacock (1997:154) recommended that: "teachers of adult EFL to beginners try to appropriate authentic materials in their classroom, as they may increase their learners' levels of on-task behaviour, concentration, and involvement in the target activity more than artificial materials."

Yuk-Chun Lee (1995:32) suggested three guiding principles that may help in selecting authentic materials in relation to communication. Authentic materials should first possess a communicative potential, second, have a realistic situation and third be relevant to learner's life experience and future communicative needs. Authenticity in CLT is related to the actual context in which language is used by native speakers. There is a shift of perspective from an authenticity related to the native speaker to an "intercultural authenticity" (Nostrand, 1989 cited in Feng & Byram, 2002:59) related to a context which is culturally appropriate for an authentic text. With IcLL, there is more consideration of the cultural context of the text and communication as it is found necessary for understanding the reasons behind behaviour as much of the misunderstanding arises due to the ambiguous cultural codes included in the foreign language text (Kramsch, 1993, 2011).

Authentic materials should include representations of both the native and the target cultures (Byram & Esarte-Sarries, 1991; Risager, 1991a). The learners should see a cultural

aspect from different perspectives, from the perspective of the speaker of the target language and his own. Learners should not be exposed to texts written by the native speakers of the target language but by other writers, which will help them become intercultural speakers (Byram, 1997; Kramsch, 1998). Feng & Byram (2002: 61) states that: "Authentic materials at the intercultural level, thus, would not only include those texts produced by native speakers as traditionally defined but also those written or spoken by people who use the language as a lingua franca in pursuit of a communicative outcome."

Cultural materials including textbooks should be presented in the form of themes that are recurrent (Gray, 2007). During their years of foreign language learning, learners are exposed to the same themes and read about them in more than one text. Frequent exposure helps learners internalise and categorize new information about the target culture and modify their existing schemata. Feng & Byram (2002) have identified four fundamental issues of authenticity from an intercultural perspective. First, in the intercultural model, textbooks' cultural content should be based on the mutual representation of the target and the learner's cultures and the perception of social identities from different perspectives, those of the learners', those of the native speakers of the target language and those who speak it as a lingua franca. This encourages contrast of cultures and the acquisition of different views. According to Byram & Feng (2002) this can be realised by exposing learners to texts on the same issue but written by people from different cultures. Second, each text writer has an intention in producing a text and the understanding of the text writer's intentions may be difficult for the learner because of having two different cultural backgrounds (Byram, 1997). The interpretation of the intention of the authentic language writer by the learner is of extreme importance because:

> meaningful comparison between the intended meaning and the meaning interpreted by learners will enable them to establish a relationship between

> their own and other cultures, to mediate the differences and ultimately to develop a third space (Kramsch, 1993) or to undergo a process of "tertiary socialisation" desired for intercultural communication (Byram, 1997)." (Feng & Byram, 2002:64)

According to Feng & Byram (2002), the real intention of the authentic text producer is known to the teacher but not to the learner. The learner should make an effort to interpret, negotiate meanings and compare "real" intentions.

Third, intercultural authentic materials should be updated and ensure a balancing of diachrony and synchrony. This means that the texts to be selected should show both the historical and contemporary aspects of cultures of both the target and the native culture to allow the comparison between cultures and points of view as well as reflection on and interpretation of writers' intentions, (Berardo, 2006; Byram & Esarte-Sarries, 1991) Feng & Byram (2002:65) state that:

> In textbook writing, in our view, while the focus should be on the up-to-date authentic discourse as source materials, they need to be complemented with texts which depict historical events and facts and which are produced by past as well as contemporary, "native" as well as non-native authors and speakers. Here again, a comparative approach to representing historical events and figures is entailed as historical facts are interpreted differently depending on sociocultural backgrounds and philosophical viewpoints of the people who create the texts.

Fourth, intercultural representations mean presenting both the target and learners' native culture for the purpose of comparison. This representation is most of the time based on stereotypes comparison and teaches learners of the foreign language to interpret the world from different perspectives and to relativize their views of otherness. Both national stereotypes of the native culture and the target culture should be presented equally. Feng & Byram (2002) suggest different ways in which a textbook for intercultural language learning can be improved. Textbooks can be changed and modified at different points in time to cope with the culture that is ever-changing and therefore the authentic language people speak at

that time. They should be exposed to updated information that reflects the linguistic and societal changes of the target and his own culture, (Berardo, 2004). Though they lessen authenticity, contrivance of cultural texts and their adaptation to the learners' language proficiency level are desirable and unavoidable. In writing textbooks, writers should be assisted by a sociologist, an anthropologist, a historian, a scientist and a photographer (Byram & Esarte-Sarries, 1991; Feng & Byram, 2002).

According to Feng & Byram (2002:69), authentic tasks are concerned with teaching learner's knowledge and language use. In reading comprehension tasks, learners are invited to identify the communicative purposes of the text, and the writers' intentions and relate them to their interpretation. This is called by Feng & Byram (2002: 69) "intercultural authenticity". Authentic intercultural tasks should invite learners to interpret, negotiate meanings and compare between different interpretations. Feng & Byram (2002:69) summarize these ideas by stating that: "classroom tasks should include those that help learners identify writers' intended purposes as well as those that enable them to understand and familiarize themselves with linguistic conventions."

1.4.4. Conclusion

This chapter about textbooks has presented a definition of textbooks and their function in language classes in general and foreign language classes in particular. It has tackled the different negative effects that biased representation can have on learners' attitudes and perception of the foreign culture. Such negative effects may include misconceptions, prejudices, demotivation to learn the language, and unwillingness to communicate with the speakers of that language. An important issue has been raised in this section and is concerned with the different criteria according to which textbooks are judged suitable and valid for teaching language-and-culture. Reference is made to the criteria advanced by Risager (1991 a)

and Feng & Byram (2002). Realism refers to the representation of culture in all its dimensions and from different perspectives. Authentic textbooks and teaching materials are ones that are updated and that comprise texts written or spoken (non) native speakers of the language mirroring life as lived by language users. They also contain authentic tasks that mimic communicative situations and interactions as they happen in real life and performed by real people. Meeting criteria such as realism and authenticity are believed to be imperative as they can lead learners to undergo cognitive and affective changes in terms of perceptions, knowledge and attitudes (Feng & Byram, 2002; Risager, 1991a; Sercu, 2000). The discussion about textbooks may offer textbook writers insights on how to design contents and tasks that are intended to teach foreign language-and-culture.

Part 2: Case Study

Part two encompasses two chapters, namely methodology and results and discussion. The methodology chapter describes the subjects, the corpus and the analytical framework witin which the investigation is to be carried out. It introduces the methods of data collection from pupils and textbooks as well as the statistical tools that will be used to quantify and correlate between the different types of data. Chapter two presents the results obtained from pupils and textbooks in the form of tables, graphs and quotes and analyses them according to the variables and criteria previously-described in the methodology section. The chapter comprises three sections. The first presents pupils' data gained from the questionnaire and the interview, whereas the second is about data obtained from textbooks' evaluation. The third section will relate between pupils' and textbooks' findings and try to determine the strength of the relationship between both types of data with the help of Pearson's correlation test and the qualitative Analysis of textbook passages.

Chapter 1: Methodology

This chapter on methodology presents the different aspects and variables to be investigated and the tools for data collection based on Sercu's (2000) model. The study includes the investigation of learners' attitudes towards and knowledge of the target culture and people and how these are related to Tunisian EFL textbooks. The subjects and their characteristics are described along with the textbooks evaluated. This is followed by a detailed explanation of the quantitative and qualitative data collection instruments which are respectively the questionnaires and content analysis, on the one hand, and interviews and text analysis on the other hand. The combination of qualitative and quantitative data collection techniques serves to mutually validate the results obtained by each type of techniques and to achieve an overall objective which is to test the hypotheses previously set for the investigation.

2.1.1. Analytic Framework

The present study relies on Sercu's model which she used in her investigation of the textbooks' potential for promoting the acquisition of ICC by Flemish learners of German. Sercu's model can be said to be a modified version of Byram's (1991a, 1993) and Risager's (1991 a) models of textbook evaluation. Her framework is basically descriptive and evaluative as it includes a description of the textbooks and their content and tasks along with their evaluation against well-defined criteria she borrowed from content analysis, psycholinguistics and Byram's and Risager's models. The content of textbooks is analysed and described in terms of themes which are believed to be the most useful unit of analysis and major constituents of the cultural content of textbooks, (Byram, 1993).

After deciding on the themes as the units of analysis, the amount of culture is to be evaluated against criteria from content analysis. The amount of culture is deemed important for the acquisition of ICC. Sercu (2000) argues that the potential of textbooks for promoting the acquisition of ICC depends on the amount of and emphasis on culture either in terms of textual and visual information.

Holsti et al (1969:597) defines content analysis as an objective and systematic research technique used to describe the content of communication. To guarantee objectivity, Holsti et al believe that content analysis should be based on quantification (1969: 598). According to them, a powerful quantification should be based on the exact counts of the frequency. Sercu (2000) adopts this technique and agrees with Holsti that counting cultural topics and culture learning tasks will not be enough (Holsti et .al, 1969). The unit of counting that will provide weight for the quantification of the amount of culture is not the paragraph nor the topic but the line, whereas visuals will be quantified in terms of the space they occupy in Cm2.

In describing and evaluating the cultural content of German textbooks, Sercu (2000) makes recourse to Risager's (1991) descriptive framework. Sercu has investigated the distribution of the cultural content over the three levels of culture. These levels are the micro level of culture, the macro-level and the intercultural/international level. The distribution of cultural content over these levels will show the degree of realism of the content which is a key factor for a successful learning about another culture and communication with its members.

Risager's (1991 a: 182-183) framework for describing cultural content :

- The micro level – phenomena of social and cultural anthropology

    a. the social and geographical definition of characters
    b. material environment

c. situations of interaction

d. interaction and subjectivity of the characters: feeling, attitudes, values, and perceived problems.

- The macro level – social, political, and historical matters:

e. broad social facts about contemporary society (geographical, economic, political etc.)

f. broad sociopolitical problems (unemployment, pollution etc.)

g. historical background

- International and intercultural issues:

h. Comparisons between the foreign country and the pupil's own.

i. Mutual representations, images, stereotypes

j. Mutual relations: cultural power and dominance, co-operation and conflict.

- point of view and style of the author (s)

Risager's framework starts with a description of the textbook characters, their gender, social class, regional, ethnic and cultural origins, their feelings and attitudes, the places where they live and interact, and their occupation. This description also covers the characters' material environment such as menus, coins, signs, timetables, photos etc. The situation of interactions should be realistic as well. Risager (1991a) mentions different real-life situations of interaction such as within the family, at home in the sitting room, in the market, shopping, in the bus, at the bus station, holidays, at school, in the classroom etc. In addition to the characters and the situation of interaction, the micro level includes

the description of the characters' relations with other people, their values, feeling and attitudes towards other characters.

The second level of culture, i.e. the macro-level, includes aspects of the social, political and economic life of the country in question, in addition to the historical and geographical information about that country. It also includes some sociopolitical problems such as women's work out of the home, immigrant workers, unemployment, violence, racism etc. The third level includes a comparison between the foreign country and the learners' own. There is description of the cross-cultural aspects of the textbook, i.e., a description of cultural aspects or interaction situations including both the target and the native cultures. There is also a mutual representation of stereotypes that learners have about their own country and about the country whose language they are learning. This will allow the students to relativize their views of the world. The last element of the framework includes the writers' attitudes towards the cultural content of the textbooks.

The main criteria for textbook's cultural content evaluation is realism. Realism is a term and concept borrowed from literary criticism. Sercu (2000: 323) states that " in a literary sense 'realism' can be defined in terms of the author's portrayal of places, situations and people which are believable because they are recognised from readers' own experience." According to Risager (1991), a realistic view of the world should be presented as balanced and comprehensive, at micro and macro levels, and positive and negative.

The aspects of the culture in question should be presented in their both positive and negative sides as it happens in real life. By comprehensiveness, she means the presentation of social classes, ethnic groups, social and cultural institutions. The target culture should be presented at its both micro, macro and international/ intercultural levels. Micro level culture means the description of everyday events such as school life, family life, holidays,

entertainment etc. Macro level culture, however, means institutions, political and economic systems, education, religion etc. The international and intercultural level refers to the different intercultural situations and encounters such as having a foreign pen pal, tourism, a visit to a friend or a relative, a visit to the foreign country etc. This also includes the presentation of an issue as seen from different perspectives. In a word, the world should be believable and recognised by pupils as being real and possible. In this context Byram and Esartes –Sarries assert that (1991: 180): "A textbook needs to do more than encourage positive attitudes through presentation of a harmonious image of the other culture. It needs to present that culture as it is lived and talked about by people who are credible and recognisable as real human beings. The textbook needs to be realistic."

Apart from the cultural content, the textbooks will be evaluated in terms of the culture learning tasks they contain. The analysis and evaluation of the tasks will be conducted according to criteria drawn from schema theory and precisely those advanced by De Corte (1973) and Krathwohl (1970). With reference to schema theory, Sercu (2000) believes that culture learning tasks should help learners to be deeply involved with the subject matter in order that the latter is stored in memory and becomes ready for retrieval. De Corte (1973) and Krathwohl (1970) cited in Sercu (2000: 256/7) provided taxonomies of cognitive and affective levels of intellectual involvement. Because cognitive and affective operations are often combined in the teaching practices, they are used as one (Sercu, 2000: 257) and , therefore, tasks will be evaluated with reference to De Corte's taxonomy of intellectual operations.

De Corte's taxonomy categorises tasks in terms of their ability to get learners involved in processing cultural information. At the lower level of involvement the tasks

are receptive, whereas, at the higher level, tasks are productive. The following is the Taxonomy of cognitive objectives (after De Corte, 1973, Sercu's translation P 256)

I. Receptive-reproductive operations

1. Apperception

2. Recognition

3. Reproduction

II. Productive operations

4.interpretative production of information

5. convergent production of information

6. evaluative production of information

7. divergent production of information

As De Corte's taxonomy shows, receptive tasks are ranked from a lower to a higher level of intellectual involvement. Receptive- reproductive tasks require the learner to read the information, make it manifestly conscious and repeat it. The productive tasks are also ranked in the same way with regard to involvement. At this stage, learners start to internalise the information, form attitudes towards the foreign culture and operate with them. These two types of learning tasks will, therefore, be quantified in terms of their distribution over the five topics selected. Then, the findings obtained will be related to the ones obtained about pupils' attitudes and perceptions.

2.1.2. Data collection

Data will be obtained by means of an interview and questionnaires from four groups of Tunisian learners of English in Sfax and Bouzguem, Tunisia. Two groups , one in Sfax and another in Bouzguem, include11 to 12 -year-old learners who are in their 6th form of Basic Education and their first year of learning English. Two other groups, one in Sfax and the other in Bouzguem, include 15 to 16-year-old pupils who are in their 9th form and the last year of Basic Education. The investigation is conducted at the beginning of the year for 6th form pupils and by the end of the school year for 9th form pupils. By that time learners will have achieved four years of learning English and are ready to go to secondary school.

Four schools, 2 primary and 2 preparatory, are selected for the investigation. Primary and preparatory schools are chosen in each area which is, in its turn, selected in terms of being either a rural or urban area. The aim of this selection is to allow the comparison between pupils in both levels of education and regional belonging. Such a comparison will allow to measure the impact of textbooks on learners' acquisition of ICC on two different kinds of pupils. Most students in the primary school chosen are transferred to the preparatory school chosen when they pass their 6th form. This can guarantee that during the four years of learning English all pupils receive nearly the same kind of English teaching as they are taught by the same teachers and with the same textbooks.

The choice of the two regions, Bouzguem and Sfax, is made on the belief that the socio-economic status of learners' parents and the access to the advantages of modern life can influence pupils' learning of language-and-culture. Bouzguem is a village located in the governorate of Kasserine in Mid-West Tunisia. It is a rural environment par excellence where the town has no influence and where modern facilities are limited. The access to foreigners is very limited if not inexistent. The place is neither touristic nor industrial but agricultural. The

foreigners that may come into contact with pupils are Algerians because the village is not very far away from the Tunisian/ Algerian frontiers.

The choice of Sfax as a location for the investigation is made on the belief that it is not a tourist attraction town. It is basically industrial and attracts migrants from different parts of the country. Generally speaking, residents in Sfax have a very limited direct contact with foreigners and with native speakers of English, namely The British (the focus of the present study).

The choice of these areas will allow the comparison of the role of textbooks in intercultural learning in places where Tunisian learners do not meet foreigners. It is only the higher socio-economic status of learners in urban areas that will make a difference. This choice is an attempt to limit to sources of information about the foreign culture to be able to measure the role of EFL textbooks as they are the only books used nationwide.

2.1.3. Subjects

The subjects selected for investigation are basic school pupils aged 11 and 15/16. Pupils' age proves to be appropriate to the investigation of IcLL in the Tunisian context. Insights from Piaget's theory of children's cognitive and affective development can provide an answer to the question of whether this approach is applicable to the Tunisian context and the learners of that specific age range.

According to Piaget (cited in Sercu: 2000:65), children reach the last stage of their cognitive development at the age of 11-15. At this particular stage, the formal-operational, children start to question the social values and attitudes they have acquired from their parents and look for new ones for themselves. They also start to think in an abstract way, find solutions to problems, recognise their difference from others and understand other people's

views towards them. They become aware that their own view of the world is not unique and that they themselves can be perceived as foreigners. Piaget & Weil (1951) label this stage as "reciprocity" which, if reached, can lead to another change in children's cognitive development called "decentring". When children decentre, this means that they start to move away from being egocentric. At an affective level, children begin to show empathy and sympathy with other people's attitudes and feelings.

Evidence also comes from Piaget and Weil's (1951) study on the development in children of the idea of the homeland and the relationship with other people and countries. The researchers believe that a child goes through these developmental stages, both cognitive and affective, during which they develop their ideas of the homeland and foreign countries. The last stage which corresponds to the age of 10/11, the age at which the subjects start learning English, is the stage where children reach reciprocity at a cognitive level and ethical decentration at an effective level. According to Piaget and Weil (1951), children become aware of the concept of the homeland and the existence of other communities that are different from their own family and country. Children become aware that they themselves can be seen as foreigners. At an affective level, children at that particular stage are able to make ethical judgements that are more logical and less subjective.

Those principles upon which the formal-operational stage is based are relevant to the investigation of intercultural language learning for 11 and 16 year-old Tunisian EFL learners. First, the age range of those learners corresponds to Piaget's formal-operational stage. Therefore, learners are supposed to reach that stage and able to make new cognitive operations, among which, the ability to learn about other peoples and cultures. Second, the abilities that children acquire during this stage enable them to understand that the world can

be seen from different perspectives, to see themselves as foreigners and to reflect on their own social and cultural values, are at the heart of intercultural language learning.

The groups of EFL learners selected for the investigation are distributed as follows:

Table 3: The number of respondents according to their level of education and regional belonging

Region	Primary School	Preparatory school
Bouzguem	61	98
Sfax	87	93

The subjects are selected according to the criteria of level of education and regional belonging because they are supposed to be determinant factors in shaping learners' attitudes and knowledge, (Sercu, 2000). The educational level of the pupils is important because it makes it possible to compare pupils who have not yet used the textbooks to others who have used it for four years. The regional belonging and pupils' proximity to the different contacts with the British culture either direct or indirect, can also be influential in changing pupils' knowledge and attitudes. Such a comparison will show, on the one hand, whether pupils in both regions have changed their attitudes and whether their attitudes and perceptions are modified in the same way. On the other hand, the comparison will reveal whether textbooks have played a role in that and, if yes, whether they have the same impact on the different types of learners or not.

2.1.4. The corpus

Along with getting information from students by interviews and questionnaires, data will also be obtained from an analysis of the Tunisian English textbooks. The textbooks chosen for analysis are the ones used and to be used during the four years of teaching English

to basic school pupils, namely 6th (Prime English), 7th (Let's Learn English), 8th (Let's Discover More English) , and 9th (Proceed With English) forms . The reason for selecting the previously-mentioned textbooks are: first, they will not be changed at least during the time of writing the dissertation, second, they are assumed to play a role in shaping pupils' attitudes towards the language and culture especially when comparing data from 9th form learners and those of 6th form learners. The role of textbooks is also paramount because they can either motivate the learners to continue learning and succeed in it (Ellis, 2002) or demotivate them and be a cause of their failure.

The textbooks are designed by Tunisian inspectors and teachers of English of Basic Education. The purpose of the textbooks is to teach English as a foreign language and as a means of communication with others (unspecified) in an Anglophone context. Therefore, the cultural context of EFL in Tunisia is mainly British or American. The teaching method is communicative and the syllabus is functional. The focus of teaching is on developing the four skills and the overall aim in the development of communicative competence, (The Official Programme, 1998).

The textbooks are divided into units or modules. Each unit deals with a specific theme in which the focus is on an aspect of the British or Tunisian culture. The themes are presented in different genres such as texts, letters, conversations, songs etc. What makes the first textbook different from the others is that it initiates the pupils to the English language via simple means such as songs, and pictures. Not all themes are analysed and evaluated. Five themes are selected for their frequent occurrence in the textbooks and importance in depicting the British culture and people. Nearly all of them have reached the threshold of prominence which is 5 except "Britain" and" British People" which are selected for their importance to

pupils' knowledge of the country and people whose language they are learning. The remaining three themes are family life, school life and entertainment.

The importance of investigating the Tunisian textbooks stems from their use nationwide. This allows Tunisian pupils to receive the same kind of English instruction either in terms of methodology or content. This makes the textbook a powerful source of information about the British people and culture especially that there is no parallel teaching about this country in other school subjects such as history and geography.

2.1.5. Instruments

With reference to Byram and Zarate's definition of ICC, the different components of this competence that should be acquired by pupils are: attitudes, knowledge and skills. To know whether a learner has acquired ICC or not, those three components have to be tested. The present study undertakes the investigation of those components in Tunisian learners of English and adopts Sercu's (2000) model which combines qualitative and quantitative techniques to collect data about students' attitudes and perceptions. They are respectively semi-structured interviews and textbook analysis on the one hand, and a questionnaire on the other. Both the interview and the questionnaire aim at eliciting students' knowledge of the target culture and their attitudes towards it.

According to Sercu's (2000) model, textbook analysis will also include both qualitative and quantitative data collection. There will be a quantification of the amount of culture in the textbooks and its distribution among them. There will also be a qualitative analysis of a selection of passages from the textbooks to seek whether students' data is related to textbook data. The analysis of textbook passages will seek to validate the results obtained from the interviews and questionnaires. This combination is meant to validate the results of

the different tests to be used, to give deeper insights into the subject matter and basically because of its suitability to the nature of the data to be analysed mainly the one derived from textbooks and interviews. It should be noted that the questions in the questionnaire and the interview, though they follow the model provided by Byram & al. (1991), they are sometimes modified to suit the purpose of the present study and the Tunisian context.

The model to be used is also a combination of Byram's (1991) used to investigate culture in teaching French as a foreign language to English people and Sercu's model (2000) which, in its turn, was inspired from Byram's. However, some components of these models are modified to suit the Tunisian context. In collecting data about pupils' attitudes and perceptions another parameter will be included which is contacts. Contacts mean the pupils' direct and indirect encounters with foreign language and culture other than the textbook. The purpose of adding this parameter is to highlight the importance of textbooks as a source of information about the target culture and people and to stress its effect on shaping pupils' perceptions and attitudes. Intercultural tasks in textbooks will be analysed and evaluated quantitatively and qualitatively to test their potential of promoting intercultural skills.

2.1.5.1. The questionnaire

The questionnaire distributed to all pupils comprises two major parts. Part one includes an attitudinal test consisting of a Semantic Differential Scale (Coleman, 1998), a Preference Scale and a Social Distance Scale (Bogardus, 1925). Learners will indicate their preference for one of the target groups that are familiar to the learners. The Preference Scale tests pupils' appreciation of their own nationality and the British people in comparison with other people who are taught about in history and geography lessons (America, China, Greece), or known to them via mass media like Americans and Egyptians or whose languages

are taught at school such as the French. The learners' results will show the students' degree of ethnocentrism and appreciation of one of the nationalities presented to them.

The Social Distance scale aims at testing the learners' degree of ethnocentrism and acceptance of the British people. The scale was first designed by Emory Bogardus (1925) to test "the degree of co-operative behaviour that may be expected in a particular situation." (Bogardus, 1940: 72, cited in Thyne and Lawson, 2001:104). It was used by its designer in a study conducted between 1920 and 1977 to test Americans' acceptance of the members of the most common ethnic groups in the USA. The scale is used in many studies to measure the degree of prejudice, ethnocentrism, acceptance, sympathy and intimacy of a group of people with members of other groups. (Thyne and Lawson, 2001; Parillo and Donoghue, 2005; Wark and Galliher, 2007). In a context of foreign language teaching, the scale is to be used to measure the learners' degree of ethnocentrism and acceptance of the British people. It will be adapted to the subjects participating in the study namely learners of English aged between 11/12 and 16 and whose social identity is not fully developed and their social network is not wide enough as they haven't started work. The example to be used is the one adopted by Sercu (2000: 95) in her investigation of the learners' attitudes towards their German people (people in question). The example is presented as follows:

Would you accept a British person as:

1. a member of your school? Yes ☐ No ☐
2. a member of your class? Yes ☐ No ☐
3. next to you on the bench? Yes ☐ No ☐
4. as your girlfriend/ boyfriend? Yes ☐ No ☐
5. as your wife/ husband? Yes ☐ No ☐

This first part will also include along with the Preference Test and Social Distance Scale, a Semantic Differential Scale (SD). The Semantic Differential Scale originated from an exploratory research done by Osgood et al (1957: 305-311) in which they measured attitude change resulting from mass media programs. The SD is mainly used to measure people's attitudes and reactions towards concepts and people, (Heise, 1970: 235; Dornyei, 2001). In testing concepts or people, the scale measures three dimensions: evaluation (good/bad), potency (strong/week) and activity (active/passive). Osgood et al (1957) noted that the evaluative dimension of the scale is commonly used to measure attitudes and can be adapted to suit different types of respondents (people from different walks of life, of different ages and from different cultures), (Heise, 1970). The scale is based on the assumption that each adjective has a logical apposite and those bipolar adjectives are placed each on one extreme of the scale and separated by seven blanks, each of which represents a position. Each position in the scale has a label:

0 = neutral; 1 = slightly; 2= quite; 3= extremely

Example: Bad ____ ____ ____ ____ ____ ____ ____ Good

-3 - 2 - 1 0 1 2 3

Respondents have to rate the scale by ticking one position indicating their attitudes.

In the present investigation, the Semantic Differential Scale will help obtain data on pupils' attitudes and test the direction and intensity of the learners' attitudes. Two groups of learners (6th form) will take it before they use the textbooks and two other groups (9th form) will rate it after they have studied English and used the textbooks for four years. The use of the SD will help compare between the attitudes of the two groups (6th and 9th form)

highlighting the attitudinal change that can occur as a result of their exposure to the textbooks' cultural content.

The test also gives an idea about the stereotypes that learners hold about the target culture and its members, especially that stereotypes and attitudes are closely linked, (McGuire, 1969). It will give an idea about auto stereotypes and hetero stereotypes, i.e., the stereotypes they hold about themselves and those they hold about the members of the target culture. It is to be noted that those tests are to be translated into Arabic for primary school students because they have not started learning English yet.

The second part of the questionnaire includes a number of close and open-ended questions that elicit pupils' knowledge of the British people and culture. They will be asked about aspects of the British culture mentioned in the five most recurrent themes in the textbooks namely Britain and British people, school life, family life, and entertainment. Other questions will be asked about learners' contacts with the target culture, thus allowing the identification of the role of textbooks in the acquisition of ICC. Those contacts are chosen on the basis of their appropriateness to the Tunisian context such as family members' experience of the target language and culture, teachers, peers, the internet, English clubs and visits to Britain which depend on the learners' families' socio-economic status. The purpose of this questionnaire is not only to collect data about pupils' attitudes, knowledge and contacts but also to validate the results to be obtained from the semi-structured interview.

2.1.5.2. The semi-structured interview

The semi-structured interview will be conducted to collect data about 6th and 9th form pupils' knowledge of particular aspects of the British culture, the sources of this knowledge, and their feelings and attitudes towards those aspects. The questions concerning sources of

knowledge will include the textbook only for 9th form students because they have used all textbooks, whereas, 6th form students have not used it yet. The purpose is to highlight the role of the textbooks in providing knowledge of the target culture and in shaping learners' attitudes and perceptions. The findings of the interview will allow collecting data about pupils' perceptions and attitudes, comparing between 6th form pupils' findings with those of the 9th form pupils, and comparing 9th form pupils' perceptions and the content of the textbooks.The data obtained from the interviews will be used as a basis for the analysis and investigation of pupils' attitudes and knowledge. The results gained from the questionnaire will be used to validate those resulting from interviews.

The semi-structured interviews were administered with a limited number of pupils. From each of the four classes (two 6th form and two 9th form), 12 pupils are selected on the basis of their scores in the attitude tests. 4 of the 12 should belong to the high ethnocentricity group, 4 to the medium ethnocentricity group and 4 to the low ethnocentricity group. Just like the questionnaires, the interviews will be translated into and conducted in Arabic because learners either 6th form or 9th form, do not master English well.

Three approaches will be adopted in the design and preparation of the interview. The first is the topic approach. There will be a selection of five topics which are recurrent in the four textbooks used to teach the subjects investigated (Britain, British people, school life, family life, and entertainment). The information obtained from the interview on these topics will be related to the results obtained from the textbook analysis. However, questions addressed to the 6th form students will not be related to textbooks since the pupils haven't learned English for long at the time of the interview. The second approach is the input approach. Students will be asked about the different sources they draw their information from. Results to be obtained from 9th form pupils will be used to find out whether the textbooks are

the dominant source of knowledge, hence, the most influential factor in shaping pupils' attitudes and perceptions. The third approach is the attitude approach which will involve the analysis of pupils' attitudes to Britain and the British people. The interview will comprise questions addressing those issues. This will validate the attitudinal test and provide reasons for the pupils' different attitudes.

2.1.5.3. Content Analysis

To analyse textbooks, both qualitative and quantitative approaches will be adopted. The quantitative and qualitative evaluation of textbooks will be conducted on two dimensions: their cultural content and learning tasks (Sercu, 2000:252) which are supposed to be appropriate for promoting savoirs, savoir être, and savoir apprendre (culture learning skills). The fourth savoir "savoir faire" is to be eliminated from this study because they cannot be acquired in the Tunisian context. The reason is that Tunisian learners of English do not often have a direct contact with speakers of the target language which allows them to apply those skills in real life situations. Thus, the textbooks' culture learning tasks and cultural content will be described in terms of the extent to which and the ways in which they address the cognitive and affective dimensions of pupils' perceptions and experiences of the foreign culture. The analysis of the content of the textbooks will be carried out on the basis of themes (Byram& al. 1991, Risager, 1991) that are considered most recurrent in textbooks and which are themselves used to investigate learners' perceptions and attitudes.

In analysing the cultural content of English textbooks used in Tunisian basic schools, both quantitative and qualitative data collection techniques are adopted. The main criterion against which the cultural content or subject matter is assessed is realism. The world should be presented as having different perspectives. (Risager, 1991).

2.1.5.3.1. Quantitative data collection

The data collection techniques will seek to evaluate the degree of realism in the presentation of culture. The first step in the quantitative collection of data is the calculation of the proportion of culture in its both textual and visual formats in the textbooks as a whole, then their distribution over the different topics. As a result of this, five topics will be selected in terms of their prominence in the textbooks. This is to be tested according to the 5%-threshold of prominence which requires that the representation of each topic should reach that threshold in order to be noticed by pupils. The distribution of culture in the form of text and visuals will be quantified in each of the five topics in all textbooks. The textual information will be collected according to the number of lines, whereas visual information will be obtained by counting the number of pictures and classifying them according to their type (photographs, drawings, cartoons, tables, graphs). The aim of this quantification is to determine the amount of culture that Tunisian students are exposed to.

The distribution of cultural information over the micro, macro, international/ intercultural levels of culture will also be quantified in each topic to test the degree of realism in the presentation of culture in the topics. This will include the portrayal of the character in terms of age, gender, occupation and social class, the presentation of the positive and negative aspects of culture, and the presentation of contacts with the foreign culture either through visits to the country, a visit to a friend or relative, tourism, having a pen pal, e-mails etc. It will also include the presentation of the cultural aspects from one or multiple perspectives.

The last component to be investigated and quantified is the presentation of intercultural contacts. It tries to see the extent to which textbooks model intercultural contact situations in which there are people from various cultural backgrounds meeting and interacting and who have to apply intercultural skills. These skills have to be acquired to cope

with the misunderstanding arising from differences in cultural backgrounds as well as feelings of fear, distrust, disgust etc

2.1.5.3.2. Qualitative data collection

The qualitative data collection used by Sercu (2000) and adopted in this study includes a description of the content of some textbook passages pertaining to the five cultural topics addressed in the analysis of the content and in the interviews with the pupils. These passages will be selected from the four books and evaluated with regard to the way they address pupils' perceptions and attitudes towards English people and culture. The purpose is to show how information is presented and how the learning tasks help to process it. The findings to be obtained from the description of the passages will be linked to the ones obtained from analysing pupils' perceptions and attitudes. The qualitative technique is also used to validate the findings to be obtained on the content and learning tasks.

2.1.5.4. The learning tasks

The learning tasks contained in the Tunisian textbooks of English will be analysed in terms of the extent to which they contribute to the acquisition of knowledge and understanding of English culture, and the acquisition of skills of interpretation, discovery, comparison, relating to one's culture and interaction. The learning tasks will be evaluated in terms of their distribution over the various levels of cognitive involvement and in terms of their inclusion of intercultural learning tasks.

First, to test the extent to which learning tasks help learners of English to acquire knowledge of the target culture and understand it, De Corte's (1973) cognitive taxonomy will be used. The choice of this taxonomy is made on the assumption that the more learners are involved with the cultural information, the more efficiently they learn it. The taxonomy of

cognitive learning tasks developed by De Corte (1973) cited in Sercu (2000: 293) ranges from low intellectual involvement tasks (receptive-reproductive) and high intellectual involvement ones (productive). Sercu (2000: 293/4) classifies the cognitive and affective tasks into 4 categories: apperception, reproduction, processing and application. Apperception/reproduction tasks require pupils to attend or pay attention to the information presented to them, information that is read or listened to, and to repeat and reproduce it. At a higher level and in the processing tasks learners are expected to reorder or connect pieces of cultural information. To reach higher levels of involvement, application tasks are desired because they invite learners to apply the knowledge previously acquired to new situations.

Second, there will also be a calculation of the proportion of intercultural learning tasks featuring in the textbooks. The criteria for the identification of intercultural learning tasks are stated by Sercu (2000: 258): "The tasks should invite the pupils:

1. to collect information on cultures.
2. to report on their experiences with foreign cultures.
3. to compare cultures.
4. to reflect on their cultural frame of reference, their culture processing categories, the function of stereotypes for identity formation, the linguistic causes of intercultural misunderstanding.
5. To take on multiple perspectives on an issue.
6. To address the affective side of intercultural contacts.

Again, the quantitative collection of data about skills will be validated by findings to be obtained from the qualitative investigation of the textbook passages and vice versa.

2.1.6. Statistical tools

The questionnaire data is quantified by means of simple calculation of percentages that are contained in and presented by tables and graphs. The indices resulting from attitudinal tests are also obtained by calculating the mean of the pupils' scores. To measure the relationship between textbooks' representation of the five cultural topics and pupils' attitudes on the one hand and that representation with their knowledge, Peasron's correlation test is applied by means of a statistical software called XLSTAT. The test should normally result in a correlation coefficient (r) which determines the strength of the relationship between two variables and a coefficient of determination (r^2) which indicates the percent of variation in one variable explained by the other variable or the percent of variation shared between two variables.

2.1.7. Conclusion

Chapter 1 in part 2 has presented the methods followed to conduct the investigation of pupils' knowledge and attitudes as well as the evaluation of the textbooks used by those pupils. The chapter has shed lights on the analytic framework within which the examination of pupils' responses and textbooks was conducted. That section of the chapter explains the models followed, namely those advanced by Risager (1991 a) and Sercu (2000), and the criteria against which textbooks were evaluated. The chapter has given an idea about the subjects interrogated and the textbooks analysed. It also provided a detailed description of the quantitative and qualitative methods used to obtain data from both pupils and textbooks, namely a questionnaire, a semi-structured interview and content analysis. The results obtained by means of the previously-stated data collection instruments were quantified in graphs and tables after being quatified using Excel as well as a statistical software called XLSTAT to test if there is a correlation between pupils' and textbooks' data. Pupils' answers

to the interviews were transcribed and quotes are selected to give in-depth view of pupils' knowledge of the British culture and their attitudes towards the country and the people.

Chapter 2: Results and Discussion

This chapter presents the results obtained from pupils' answers to the questionnaire and the interview and the evaluation of Tunisian EFL textbooks. The chapter ends with relating both data to see the extent to which textbooks' cultural content has influenced pupils' knowledge and attitudes. The chapter starts with describing pupils' contact with the British culture to identify the possible sources that may compete with textbooks in providing information about the British culture and shaping pupils' knowledge and attitudes. The chapter analyses and discusses quantitative and qualitative data gained from the questionnaire, the interview and textbooks. A correlation test is applied and textbook passages are analysed to measure and illustrate the relationship between pupils' and textbooks' results.

2.2.1. Pupil's data

Pupils' data refer to their answers to the questionnaire and interview questions. Those questions as described previously in the methodology chapter aim at finding out about pupils' contacts with the British people and culture, their knowledge of and attitudes towards them. Pupils' answers will be presented and classified according to the five cultural topics selected for evaltuation in terms of their content and intercultural tasks accompanying them. Pupils' answers will be presented in the form of tables, graphs and quotes.

2.2.1.1. Pupils' contacts with the British culture

This section undertakes the investiagtion of pupils' direct and indirect contacts with the British culture. Assuming that in a foreign language context direct contact with the native speakers of the language is limited, Tunisian EFL learners are supposed to have indirect contacts such as family members, the internet and other sources of knowledge such as school,

textbooks, TV, friends, books and magazines. Direct contacts are limited to contact with tourists or a visit to Brirain. The purpose of investigating contacts is to know about Tunisian pupils' most influential sources of information as well as about the place of textbooks in comparison with the other sources. The four charts that follow represent pupils' answers to questionnaire questions about their contacts and sources of information about the British culture. The first three charts present answers to indirect questions about sources such as family members and the internet , whereas the fourth chart is about results of a direct question on pupils' contacts with the British culutre. The first chart deals with pupils' indirect contact through the members of their families who have studied English before or are studying it at the time of the investigation.

Figure 1 : Pupils' indirect contact with the British culture through family members

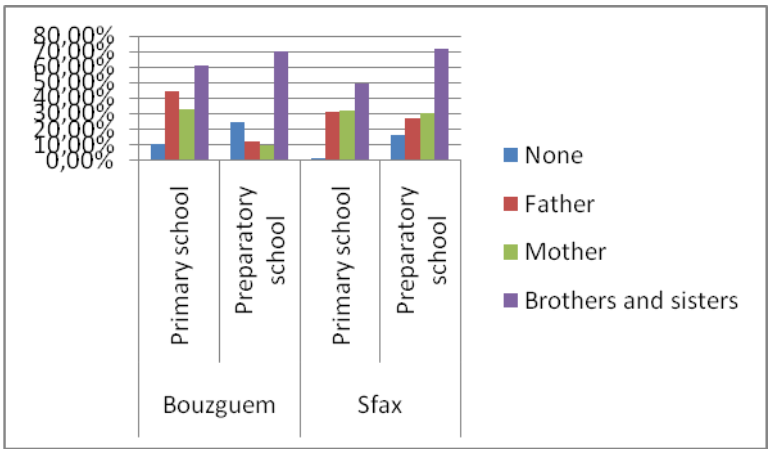


Figure 1 shows that, for the majority of pupils in both regions and levels of education, the potential influence on pupils' knowledge and attitudes may come from their brothers and sisters. Parents seem to have less influence than brothers and sisters for all pupils, but they are less influential on pupils in Bouzguem than those in Sfax. This may be due to the high rate of literacy in urban areas compared to the country side.

Figure 2: Pupils' access to the internet

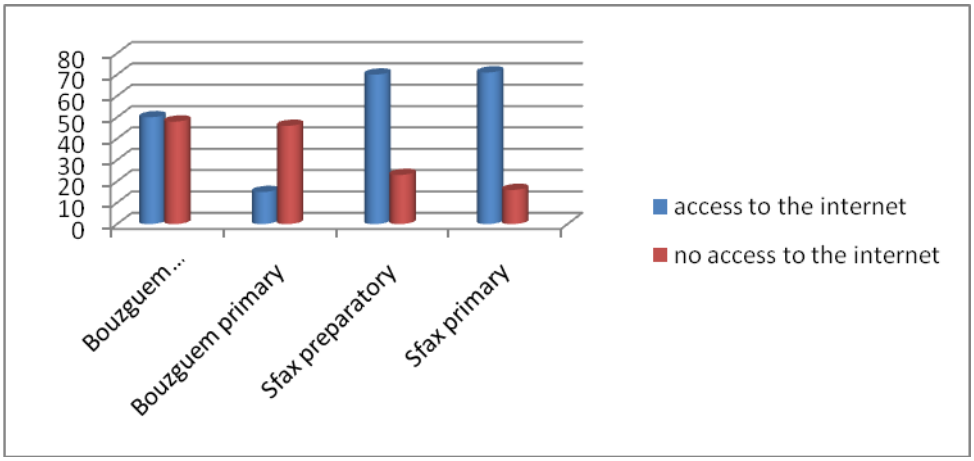
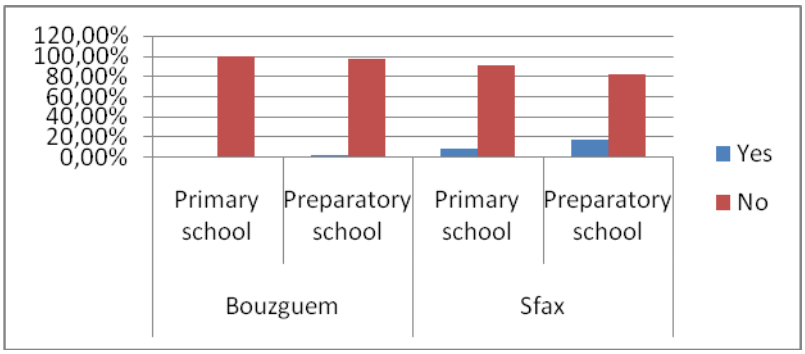


Figure 2 is about another possible source of knowledge which is the internet. The results displayed by the chart show that Sfax pupils at both levels of education have access to the internet more than Bouzguem pupils. Primary school pupils in Bouzguem do not have access to it, whereas half of 9th form pupils do. This may allow two conclusions: first,the internet is more influential on Sfax pupils than on Bouzguem's. Second, Bouzguem pupils have less sources than their counterparts in Sfax. The third chart (figure 3) shows whether respondents had a direct contact with a British person .

Figure 3: Pupils' previous direct contact with British people



The overwhelming majority of pupils answered they have not met or talked to a British before. Very few pupils in Sfax said they have dealt with a British person through

social media such as facebook. The following chat (figure 4) contains results of the question about direct contact with the British culture.

Figure 4: Pupils' previous visits to Britain

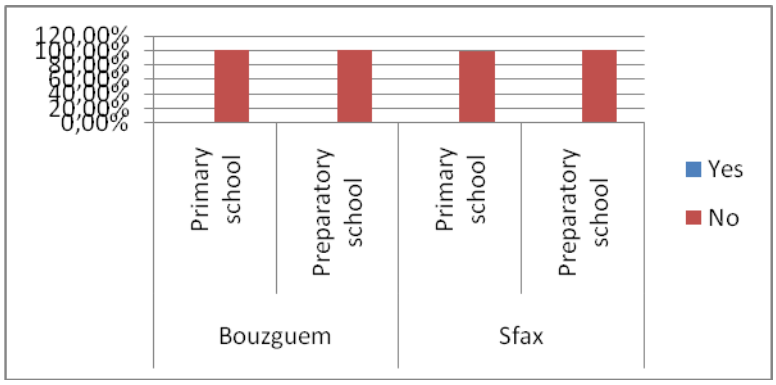
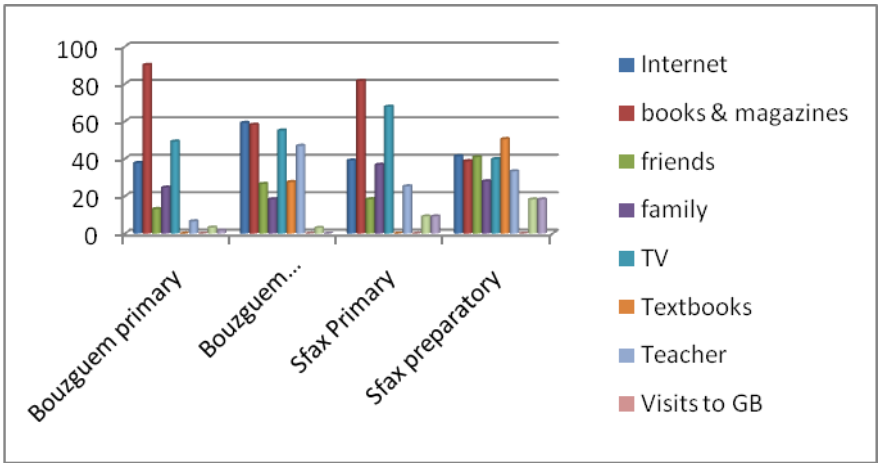


Figure 4 shows that all pupils in both regions and levels of education have never visited Britain before, and , therefore, have no direct contact with the culture and the people as shown in figure 3. This supports the claim that EFL in the two regions and Tunisia as a whole, is exclusively a foreign language contexts in which pupils have no direct contact with British people and culture. The last chart (figure 5) contains figures of the different sources of knowledge pupils have. 6th form pupils in both regions show nearly the same pattern.

Figure 5: Pupils' sources of information about the British culture



With reference to figure 5, Books and magazines and TV appear to be the main sources of information about Britain for 6th form pupils. Pupils in Bouzguem answered books and magazines more frequently that pupils in Sfax do, whereas the latter answered TV more frequently than their mates in Bouzguem. This might be due to the better soci-economic status of families in urban areas (Sfax in this case). For both groups of pupils textbooks do not figure as a source, whereas teachers appear more frequently in Sfax puplis' answers than those of pupils in Bouzguem. This can be explained by the fact that 6th form textbook has neither been used intensely at the time of the interview nor does it provide much knoxwledge of the British culture. For this reason, the teacher figures as a source especially for Sfax pupils. The presence of the family as a source is also more significant for Sfax pupils than for Bouzguem pupils. This can be explained by the fact that parents in urban areas are more educated than those in urban areas.

The 9th form pupils in both regions tend to answer very differently in terms of sources of information. Pupils in Bouzguem opt for the internet, books and magazines, and TV as major sources of information about the British culture. The textbook ranks fifth after teachers and other sources. However, 9th form pupils in Sfax admit that their major source of information is the textbook followed by the internet, friends, books and magazines, and TV. Those sources seem to take part in informing pupils about the British culture on equal basis. Although pupils in Sfax and Bouzguem are taught via the same textbooks, the latter do not figure as being equally important for both. This might be explained by the fact that teachers play a role in exploiting the textbook for the purpose of providing or extending pupils' knowledge of the British culture. Family members and parents seem to be more influential on Sfax pupils than on those in Bouzguem.

The analysis of the respondents' contacts with the British culture allows the following conclusions. Respondents' most sources of information are indirect. In fact, they have admitted that they have rarely talked to a British, nor have they visited the country. Their indirect sources vary according to the level of education and the region. For instance, textbooks emerge as one of the frequent sources of knowledge for 9th form pupils, though they are not very significant as a source for 9th form pupils in Bouzguem. This might be due to the way their English teachers use the textbooks in their English classes. They may have followed the instructions provided by textbooks without making any additional efforts to use their cultural content to teach about or provide extra information about the British culture. Textbooks are shown to compete with other sources of information of Britain such as magazines, books, TV, the internet, family and friends.

2.2.1.2. Pupils' attitudes (Questionnaire data)

To investigate their attitudes towards the British culture and people, pupils are subjected to three types of attitudinal tests, namely the Semantic Differential Scale, Social Distance Scale and Preference Test. The Social Distance Scale and the Preference Scale test pupils' degree of ethnocentrism and openness to the other, whereas the Semantic Differential Scale tests pupils' stereotypes as they are the expression of attitudes. The tables below show pupils' mean scores (indices) on the three attitudinal tests as well as the correlation between them.

Table 4: Pupils' scores onThe Semantic Differential Scale

	Bouzguem primary	Bouzguem preparatory	Sfax primary	Sfax preparatory
Index	**1.19**	**1.35**	**1.24**	**1.37**

A look at the index obtained from the Semantic Differential Scale (table 4) reveals a slight change in 9th form pupils' attitudes compared to those of the 6th form. A comparison of

6th and 9th form Pupils' mean scores on the Social distance Scale shows 9th form pupils' tendency to hold more ethnocentric attitudes than 6th form pupils'. In the Semantic Differential Scale, learners have to score adjectives describing British people. The indices obtained lie between 0 and + 1.37, which means that the attitudes, for all pupils and schools, are below average and slightly positive. Comparing primary school learners in both types of schools leads to the conclusion that primary school learners in Bouzguem tend to have less positive attitudes though the difference is not very significant. 9th form pupils in the two regions have more positive attitudes towards the British people and culture than 6th form pupils, which means a change in attitudes. That change cannot be said significant because both 6th form and 9th form indices remain slightly positive.

Dealing with learners' stereotypes, it is noted that some adjectives are scored higher than others and some are scored lower.

Table 5: Pupils' mean scores on each item in the Semantic Differential Scale

Item/ scores	BZG Primary	BZG Preparatory	SE Primary	SE Preparatory
Clean/dirty	1.86	2.29	1.93	2.00
Beautiful/ ugly	1.31	1.84	1.93	2.11
Smart/ dull	1.47	1.88	1.60	1.84
Peaceful/ aggressive	0.81	0.76	0.52	1.19
Cheerful/ angry	1.11	0.84	1.35	1.30
Good/bad	1.31	1.39	1.02	1.60
Brave/coward	0.86	0.76	0.96	1.04
Strong/ weak	1.03	0.90	0.68	1.01
Generous/ mean	0.86	1.14	0.96	1.37
Hardworking/lazy	1.40	2.25	1.57	1.94

Figures in table 5 show that some adjectives attributed to the British people are more marked than others. Some tend to be positive while others tend to be less positive and neutral.

There is an obvious agreement that British people are clean, beautiful and hardworking, whereas, other adjectives, such as peaceful, brave, strong and generous, receive lower scores. Those adjectives with lower scores may result from pupils' different sources of contact such as textbooks, family, peers and mass media.

The preference test comprises two questions: one question asks pupils to choose the nationality they like from a pair of nationalities. Those nationalities are Tunisian, Algerian, French, British, American and Egyptian. The purpose of this question is to test pupils' degree of ethnocentrism by comparing their choice of their own nationality within others that have something in common like the Egyptian and the Algerian or others that are known to them through foreign language instruction or TV.

Table 6: The Tunisian nationality compared with other nationalities

	Tunisian	Algerian	French	British	American	Egyptian
Bouzguem primary	65.10%	6.04%	10.40%	5.03%	6.71%	6.71%
Bouzguem preparatory	77.70%	2.25%	6.08%	5.4%	4.27%	4.27%
Sfax primary	72%	2.66%	11.77%	4.88%	4.22%	4.44%
Sfax preparatory	80.24%	11.60%	5.92%	6.91%	3.95%	2.96%

It is clear from table 6 that the majority of pupils in both levels of education and regions prefer their own nationality to the others, which allows the conclusion that the respondents are ethnocentric. It is also obvious that 9th form pupils have preferred the Tunisian nationality more than 6th form pupils do. 9th form pupils are expected to be less ethnocentric especially after learning English for four years, but the results obtained proved the opposite. The analysis of pupils' answers to the interview questions will give an idea about the reasons why 9th form pupils grow ethnocentric while they are expected to be more open to the other people.

Table 7: The other nationalities compared

	French	British	American	Egyptian	Algerian
Bouzguem Primary	22.59%	15.74%	17.22%	20.55%	23.88%
Bouzguem preparatory	19.32%	21%	16.68%	19.20%	23.76%
Sfax primary	25.27%	21.17%	16.12%	16.72%	20.69%
Sfax preparatory	25.23%	22.35%	19.35%	19.35%	13.70

The results contained in table 7 lead to two conclusions. First, Sfax pupils as well as Bouzguem pupils tend to prefer the French nationality to the others, which can be explained by the fact that French is the first foreign language they learn at school and the first foreign culture they are exposed to. Second, Bouzguem pupils tend to prefer the Algerian nationality more than any other nationality and more than Sfax pupils. Being located near the Algerian frontiers might be the reason why Bouzguem pupils prefer to be Algerians.

Table 8 shows the findings gained from the Social Distance Scale. The scale is made up of 5 items to which pupils have to answer yes or no. Only “Yes” answers are considered and each item on the scale is given a score ranging from 5 to 1 from top to bottom. If a respondent answers “yes” to the first item ‘a member of your school’, 5 scores will be given to his answer, however if s/he answers “yes” to the last item at the bottom of the scale, one score will be given to that item. Therefore, respondents have to answer “yes” for the last item to be judged non-ethnocentric. Pupils’ answers to the last item should fall between 0 and 1. The more they come close to 1, the less ethnocentric they are; the more they come close to 0, the more ethnocentric they are.

As shown in table 8, pupils’ scores on the last item are below average, which means that pupils tend towards ethnocentricity. Sfax pupils are shown to be more ethnocentric than their Bouzguem counterparts. 9th form pupils’ attitudes do not seem to differ much from those of 6th form, but, in the case of Sfax, 9th form pupils seem to be more ethnocentric.

Table 8: Pupils' scores on the Social distance scale

	Bouzguem primary	Bouzguem preparatory	Sfax primary	Sfax preparatory
A member of your school	3.11	4.28	3.73	4.51
A member in your class	2.22	3.18	2.94	3.52
A pupil sitting next to you in class	1.62	2.29	2.31	2.45
Your boy friend or girlfriend	1.37	1.63	1.56	1.37
Husband or wife	0.40	0.44	0.33	0.29

The results obtained from the three tests are validated by the application of Pearson Correlation coefficient. Correlation can be said positive if the correlation coefficient obtained is between 0 and 1. With reference to the correlation coefficients figuring in table 9, a high correlation is observed between the results of the three tests. This means that learners' attitudes are correlated with their degree of ethnocentricity.

Table 9: Pearson's correlation coefficient of pupils' scores on the three attitudinal tests (r = 0 – 1)

Test type	Correlation Coefficient (r)
Sematic Differential/ Social Distance	0.92
Semantic Differential/ Preference	0.97
Social Distance/ Preference	0.97

The quantitative analysis of pupils' attitudes validated by Pearson's Correlation Test has resulted in one main conclusion: respondents, regardless of their regional belonging and level of education, maintain ethnocentric attitudes.

2.2.1.3. Pupils' attitudes (Interview data)

The interview aims at collecting in depth qualitative data about learners' attitudes and knowledge about the British people and culture. In its first part, the interview provides insights on how learners perceive their own country, Britain and other countries. These data

are to be related to the respondents' degree of ethnocentricity. In its second part, the interview investigates learners' knowledge about the British culture, mainly about five major topics that are recurrent in the textbooks examined: Britain and British people, family life, school life and entertainment. The data collected by means of this interview will serve to validate data obtained from the questionnaire and attitudinal tests.

2.2.1.3.1. Pupils' preference of a country for tourism

A quantitative analysis of the first question "If you had a plenty of money, which country would you like to visit?" shows that the best destination for pupils is France. 16 out of 48 pupils have expressed their desire to visit France, whereas, only 5 pupils like to visit Britain. 4 out of the 5 pupils are 9th form learners studying in Sfax, whereas, the remaining one is a 6th form pupil studying in Sfax. In Bouzguem schools, no pupil, either the 6th or 9th form, expresses an intention to visit Britain. Two conclusions can be drawn in this respect. First, although learners have been exposed to English language instruction, Britain does not figure in the sphere of their interest, especially for pupils living in rural areas. Second, the role of teaching materials used during the four years of English language instruction can be questioned as they fail to raise in pupils the curiosity and the motivation to visit Britain. Sfax pupils might be better motivated for other reasons such as the influence of mass media or the social milieu. France ranks first and is considered as the most preferred destination for many reasons. First, French is the second language in Tunisia and is taught as early as the third form of basic education. Second, France has a historical relationship with Tunisia and is the host of thousands of Tunisian immigrants, students and tourists. Pupils who have expressed their intention to visit Britain relate this intention to their appreciation of the language and their motivation to learn it.

- Malek (6th form, non-ethnocentric, Sfax) answered:

> Britain because I like English very much. I haven't heard anything about it but I know that they speak English and I like English / But there are other English speaking countries? /Yes, but it is the native language in Britain. So, I want to live there to speak it. Those who do not speak English are ignorant.

- Mariem (9th form, ethnocentric, Sfax):

> Britain, I started learning English in my 6th form. Since then, I have been dreaming of going to Britain. I like it and want to discover it, how people live, what the people are like, their living conditions.

The following quote points out to the impact that English language teaching has on pupils' attitudes towards Britain and on their motivation to visit the country and get acquainted with the people. Their views are basically one of tourists who want to discover tourist-attraction places, historical monuments, and new peoples and traditions.

- Yosr (9th form , non-ethnocentric, Sfax):

> I want to go to developed countries such as France, Britain, America/ Why?/ I want to see new things, meet new people ,have new ideas, and see new places / Can you tell me about one country of those? The one you prefer most/ the first country I want to go to is Britain. Last year we were taught about Britain, we learned that it has many monuments like Big Ben and the bridge. They are there? Aren't they?/ Yes, what else did you learn?/ Its people are good and friendly. I want to know how they behave with people, friends and parents.

Pupils' answers show little knowledge of the countries they want to visit including Britain. They are not sure of the information they present in their answers though they admit that they were exposed to that knowledge in the classroom. In their answers, they mentioned a variety of sources from which they get information about the different countries. The most frequently mentioned sources are TV programs, movies and TV series (16 out out of 27) followed by relatives living abroad (7 out of 27) and language classes, either French or English (4 out of 27).

2.2.3.1.2. Pupils' preference of a country for residence

The questions in the attitudinal tests, just like the social distance scale, move from the learners' acceptance of distant relations with the foreigner (being a tourist) to a more intimate one that is being a member of the foreign community. The second question is about living abroad as a Tunisian. Respondents' answers differ according to their degree of ethnocentricity. Responses are distributed over 13 countries including Tunisia, France, USA, Algeria, Germany, Italy, Syria etc. The most frequent destinations are Tunisia (13), France (13), Turkey (5), Britain (3), and the Netherlands (2). In comparison with the results of question 1, Tunisia remains a more favourable place to live in than any other Arab or European country with the exception of France, which reveals a high degree of ethnocentrism and a failure of English language instruction to modify learners' attitudes. The pupils' choice of France is explained by previously –mentioned reasons (page 158). Tunisian pupils are more exposed to the French culture than to other cultures such as the American, the British or other Arab cultures.

Highly ethnocentric learners show full attachment to Tunisia, whereas, 4 medium - ethnocentricity students show preference for Tunisia and another country that is close, either in terms of geography and language or in terms of traditions. The following are some examples illustrating those points of view.

- Mohammed (9th form, medium ethnocentricity, Sfax) expresses this relationship with Tunisia and France by saying: " I want to live in Tunisia, if not, it would be France/ Why France in particular? / because French tourists come to Tunisia and Tunisians always go there."

This idea is reinforced by another 9th form pupil's answer:

- Oumamyma (9th form, medium ethnocentricity, Sfax):

> France because Tunisians usually visit it. It is known for its cities, monuments and other good things such as the Triumph Arch, Eiffel Tower, le Bateau Mouche../ How do you know about them?/ We studied them in class. We saw their pictures and we felt as if we visited them.

Ethnocentric pupils, in both regions and at both levels of education, show more attachment to the home country which is explained by their fear of the foreign and the other. The home country provides both social and affective security that is threatened by the different others. They seek for similarity because it makes them feel safe from the the threar of the foreign. This might explain their choice of nationalities that share common features with theirs such as history, language, religion, ethnicity etc.

- Rim (9th form, ethnocentric, Bouzguem): "I want to live in Tunisia/ why?/ because people here are similar to me. I can live with them."
- Ghada (9th form, medium ethnocentricity, Bouzguem) "I want to live in Tunisia. My country is everything for me, when you have any problem; you are safe and can find help in your country."
- Abdellatif (6th form, ethnocentric, Sfax): "Tunisia because it is my country. I don't like to live in another country/ If you were obliged to leave it, which country would you go to? / No, I prefer Tunisia."
- Sahar (9th form, ethnocentric, Sfax):

> I really want to live in our country because it needs us especially in the revolution. If I had an opportunity to live abroad, I would choose Turkey because their language is like our language; their life is similar to ours.

- Oumayma (9th form, ethnocentric, Sfax):

> In my country because my language is the best according to me. However, if I have to choose, I will choose Egypt because we speak the same language.

> They are most of the time cooperative and close to each other. They are like us in many respects. Their accent is different but we are nearly similar.

As far as Britain is concerned only 3 pupils out of the 48 respondents express their desire to live in the country where English is spoken as a native language. Those pupils are mostly non- ethnocentric and are open to any kind of change. The reasons why those learners want to live there is their curiosity to know more about the country. There is an implicit reference to the lack of information presented to them.

- Anwar (9th form, non-ethnocentric, Bouzguem):

> I want to live in England because I love English. I want to see how English people are, how they behave with people especially foreigners. I want to see their means of transport and many other things/ Like what? / I don't know."

Pupils' responses to the question about their preference of a country of residence have confirmed the results obtained from their attitudinal tests. Their preference of their home country as a place of residence reflects their ethnocentric disposition towards foreign countries and the foreigners.

2.2.1.3.3. Pupils' preference to visit Britain

The third question asks about learners' readiness to visit Britain. Most learners, 36 out of 48, like to visit Britain, while 12 out of the 48 pupils asked dislike going there. This result might seem to contradict pupils' answers to question 2. Actually, there is no contradiction because Britain does not figure as a common and familiar destination for Tunisian tourists. Pupils' inetrest in and awareness of the country is made explicit by question 3.

Pupils' responses show that those who are unwilling to go to Britain are either ethnocentric learners or ones with a medium degree of ethnocentricity. Those who express a readiness to go, 13 out of 36, .i.e., almost the third, want to discover the country, the people,

their customs, traditions and life styles. 8 pupils only express their desire to go to Britain to see its famous monuments. They gave a list of known monuments such as Big Ben and the bridge. , but many of the names given are wrong. Less than third of the respondents (10 out of 36) agree to go to Britain but admit an ignorance of the country. This lack of knowledge is due to, in the case of 6th form, very little instruction of the English language and culture and to the unimportant role of culture teaching in the case of the 9th form. It is only in very few instances (2 out of 36) that learners relate their willingness to go to Britain to the English course they have had at school.

- Wiem (9th form, medium ethnocentricity, Sfax) points out to the lack of cultural information presented to her at school. She said: "I don't know much about it,… may be, in the future. If I study more about it and know more, I will think of visiting and discovering it."
- Chedi (9th form, non -ethnocentric, Sfax) expresses a lack of knowledge which is reflected in the wrong information he presents about Britain. He said:

> Yes, I like to travel to Britain. Britain is another country that has its specificities. /How?/ It has a king. It has its own monuments, own history/ what do you know about Britain? / I don't know much. It is known for kings, their history dates back to stone ages.

- Ahmed (6th form, non- ethnocentric, Sfax) admits that he knows Britain thanks to his mother who is an English teacher. He said:

> Would you like to visit Britain? / Yes, mum told me about it/ What does your mother do?/ She is an English teacher/ What did she tell you?/ She said that GB has many famous monuments such as Westminster Palace, a park that is 2 kms long and 1 km wide/ What is its name? / I don't remember the name/ What else?/ I know that Manchester has many big factories.

- Anwar, a 6th form non ethnocentric pupil from Bouzguem has a tourist view of Britain. Her love for the language is the motive for her desire to visit Britain. She said:

> Yes, I want to visit Britain because I love English. I want to see how British people look, how they behave with foreigners. I want to see their means of transport and many other things.

- Maysam (6th form, medium ethnocentricity, Bouzguem): "Yes I want to because I like English very much. I like to learn new things."

Their love for English seems to be the main motive behind 6th form pupils' willingness to visit Britain. It is clear from their answers that they are impressed by their experience of the new language. Those pupils who are reluctant to go mention different reasons such as attachment to Tunisia, inability to communicate with British people, lack of knowledge of Britain, unfamiliarity with British people etc.

- Oumayma (9th form, ethnocentric, Bouzguem): "No, I don't want to go there/ why?/ I feel I cannot communicate with people there."
- Thouraya (9th form, medium ethnocentricity, Bouzguem) said: "I want to visit it only. I want to know how they live and the values that exist in the family."

Due to their limited experience with foreigners and lack of knowledge of the British culture, 6th form pupils express a feeling of anxiety and fear of the foreigner. There is safety provided by the family and similar companions. This is expressed by :

- Eya (6th form, medium ethnocentricity, Sfax): "No, because I don't know anyone there. You feel safe and are encouraged to go when you know someone there. Also, I don't want to leave mum alone."

2.2.1.3.4. Pupils' preference of a nationality other than their own

Question 4 is the equivalent of the preference test used in the questionnaire. It tests learners' preference of a nationality other than theirs. In response to the question, most respondents express preference of another nationality other than Tunisian. For instance, only

5 out of 48, all of them ethnocentric learners, express a firm preference for the Tunisian nationality.

- Mariem , a 9th form ethnocentric pupil from Sfax, shows a strong attachment to being Tunisian by insisting: " I'm Tunisian. I cannot imagine myself being other than Tunisian. I'm Tunisian and I will remain Tunisian."
- Oumamayma (9th form, ethnocentric, Sfax) holds the same firm attitude: "Tunisian. I never think of having another nationality."

Non-ethnocentric pupils are more open to otherness. Ahmed (6th form, non ethnocentric, Sfax) admits that his motivation to live in a foreign country is instrumental but, at the same time, expresses an attachment to his language and country of origin. He said:

> I want to be American but my language remains Arabic. I don't like the American language but I like the country. I want to have the American nationality in order to be able to live there as long as I can, but my real country remains Tunisia.

- Yessmine, a non-ethnocentric pupil from the same class as Ahmed, seems to be hesitant but inclined to choose Tunisia. "I don't have an idea. Tunisia is my country and I'm proud of it. May be Amercian."

More than third of the respondents (15 out of 48) opted for the French nationality, which is significant. It can be explained by the fact that French language instruction has influenced pupils' preferences, it is the pupils' first experience of a foreign language and culture, and France has a historical, economic and diplomatic relationship with Tunisia. The impact of colonization is still felt in social, economic and political life in Tunisia. The impact of French is revealed by some respondents' answers when asked about which nationality they would prefer to be, if they were not Tunisian,

- Rym (9th form, ethnocentric, Bouzguem) answered "French because I like their language. It is easy. / What else? / They are beautiful."
- Wiem (9th form, medium ethnocentricity, Sfax) also answered French. She said: "French because the French language is the second language I learnt. The third language is English, perhaps, I can be French or English but I like to be French more.
- Ibtissem (9th form, medium ethnocentricity, Bouzguem):

> French, I want to improve my language. What do you like about the French? / I like the way they behave with their parents. Their parents are not conservative. They are not very strict. Their children do not have many responsibilities. A girl here has to study and you do not have good results, you are punished. They are not punished for that.

It is obvious that 9th form pupils' answers are influenced learning the French language and culture. Equally important is the number of respondents who preferred Arab and Islamic countries. Those respondents have either high or medium level of ethnocentricity, which explains their attachment to their Arab and Muslim identity. They try to conform to nationalities that are familiar or similar to theirs and reject any belonging to any different nationality. This is expressed by some 6th and 9th form pupils.

- Mohamed (6th form, medium ethnocentricity, Sfax): " I don't know. What matters to me is to have an Arab nationality, not French."
- Abdellatif (6th form, ethnocentric, Sfax): " An Arab and Islamic nationality, Algerian or Saudi."
- Sahar (9th form, ethnocentric, Sfax):

> I don't know!! I haven't experienced that feeling before/ If you were not born Tunisian what would you like to be?/ I don't know! But if God wanted me to be born in another country, I think I can be from Saudi Arabia because there is Islam there. That's better. /Why?/ I want to have two things, I want to live in a developed country like America or France. But if I were French or America, I would not be Muslim/ don't you want to live in Saudi Arabia? / No, they

have many strict rules and pressures. The best thing is to be moderate; the best thing is to have an easy life with some obligations.

- Oumayma (9th form ethnocentric pupil from Sfax): "Egyptian because they speak my language, Arabic. I want myself to be Arab."

2.2.1.3.5. Pupils' preference of the British nationality

The fifth question is about whether pupils agree to be British or not. Choosing to be another nationality implies pupils' high degree of openness towards the other and appreciation of cultural diversity. The following table comprises an account of pupils' answers to the question "would you choose to be British?"

Table 10: Pupils' preference of the British nationality

	Yes	**No**
6th form Bouzguem	2	10
9th form Bouzguem	6	6
6th form Sfax	2	10
9th form Sfax	8	4
Total	18	30

With reference to the table 10, it can be inferred that respondents are more ethnocentric than tolerant in relation to Britain. Although they express preference to many nationalities in question 4, they show less appreciation to the British nationality. In fact, a significant number of pupils,30 out of 48, expressed a negative attitude towards the British nationality. Figures show that 6th form pupils give more negative attitudes than 9th form ones. Despite being average, there is an obvious change in 9th form pupils' attitudes. 9th form pupils from Sfax express more positive attitudes and seem to be more open to the British people than their counterparts in Bouzguem.

Respondents' unwillingness and sometimes firm refusal to be British originate from their lack of knowledge of Britain and British people. For instance, 6th form pupils justify their dislike of being British by their fear of the other and the insufficient knowledge they have of the British culture.

- Eya's (6th form, medium ethnocentricity, Sfax) answer: " No/ why? / Because I don't have any idea about British people. I'm good at English but I don't know the people. They are special people and wear special clothes."
- Others expressed a great attachment to Tunisia and a fear of the foreigner as well as the threat that he may present to them..
- Naoufal (6th form, ethnocentric pupil, Sfax) expresses a determined rejection of being British and shows a dislike of the British people and intolerance of their difference. "No, I don't want to live like them. I don't want to be one of them. / Why?/ I don't know . It is like that"
- Mahmoud (6th form, medium ethnocentricity, Sfax) said: "No, No. I don't want to be British. Why? I don't know. I don't want to be British."
- Abdellatif (6th form, ethnocentric, Sfax): "A bit but I want to be a Muslim. I can be British but Muslim. I don't want to be British and Christian for example."

As far as 9th form pupils are concerned, 14 out of 24 want to be British, whereas 10 said no. Although more than half are not ethnocentric, a significant percentage of them (41,66%) do not appreciate the British nationality, which further confirms the results of the attitudinal tests. The reasons respondents present for their appreciation of the British nationality are varied. Some link their appreciation for the British nationality to their love to the language and the knowledge they acquired from their English classes and textbooks.

Others think they can be British because they believe that British people are good, kind, polite, modern and civilized.

- Yosr, (9th form, non ethnocentric, Sfax) said: “Yes, I like Britain thanks to what I studied about it. I discovered that it is a nice country with beautiful scenery, beautiful places, its people have nice character.”
- Chedi, (9th form, non-ethnocentric, Sfax) said: “ yes, from what I studied in textbooks and watched on TV, life there is better and I can do a lot of things there more than here.”
- Ala (9th form, medium ethnocentricity, Bouzguem) said: “yes, they are polite and have good character. You can learn a lot from them.”
- Nihel (non ethnocentric 9th form pupil from Sfax) said: “Yes, they are good people. They behave well with people whatever their nationality. They are open-minded and free. They are not very conservative like Tunisians and Arabs.”
- Yessmine (A 9th form medium ethnocentricity pupil from Sfax) said:

> “Yes, they are civilized people, good people; they respect each other a lot. Not like us. It is true that we don’t have the same beliefs, religion, but they are better than us. Though we have many positive things, they are better than us/ but you can be Tunisian and be like them/ No, our society does not allow me to be like them.”

Comparing the answers of 9th form pupils’s in Bouzguem and in Sfax, it can be observed that Sfax pupils’ attitudes are more positive than those of their counterparts in Bouzguem. In fact, 4 pupils out of ten, answered they do not want to be British. They provide very short answers and few details about their negative attitudes. Bouzguem pupils, however, were more expressive and give details reflecting negative perceptions of the British people and attachment to their Arab identity.

- Sahar (9th form, ethnocentric, Sfax):

> What is Britain?/ I explained to her that Britain is a country that is made up of three countries, one of which is England and that it is a country where English is spoken as a native language/ Can I have two nationalities? / No, just one, the British/ If God created me British, I would be British. I would have patriotic feelings because I was born there./ What else?/ I imagine that their education is better than in Tunisia. Sure, Britain has good and bad things/ What is good in Britain?/ development, technology and education/ What is bad?/ They have gangs and political problems, usually, like terrorism.

- Oumayma (9th form, ethnocentric, Bouzguem): "no/ Why?/ I love France and Arab countries only."
- Ameni (9th form, ethnocentric, Bouzguem): "No/ why?/ because they leave home at the age of 20, boys and girls. They live independently of their parents. I don't like that."
- Marwa (9th form, ethnocentric, Bouzguem): "No, I don't like that/ why?/ they are not conservative. Girls go out with anyone and whenever she likes. I don't like that."

2.2.1.3.6. Pupils' reaction to a situation of intercultural misunderstanding

Answers to question 6 tell about respondents' reactions in intercultural encounters and situations of intercultural misunderstanding. The following table summarizes the findings:

Table 11: Pupils' reaction to a situation of intercultural misunderstanding

	Negative reaction	**Positive reaction**
6th form pupils/ Sfax	8	4
9th form pupils/ Sfax	5	7
6th form pupils/ Bouzguem	9	3
9th form pupils/ Bouzguem	6	6
Total	28	20

Table 11 shows that pupils' reaction to an imagined situation of intercultural misunderstanding tends to be more negative than positive. By a negative reaction, it is meant

learners' inability to deal with the situation of misunderstanding and the negative feelings of shame, frustration, loneliness and homesickness that they evoke in that particular situation. By positive reaction, it is meant respondents' ability to cope with the situation.

The comparison between the 4 groups of learners in terms of geographical location shows that Bouzguem learners tend to be more ethnocentric and cannot cope with the situations of intercultural misunderstanding. This can be explained by the lack of contact with the foreign culture either through textbooks, internet or family. Learners who cope positively with that situation said that they feel normal and they just pretend to understand. Some others are courageous enough to propose to ask about what the family members are talking about and ask for an explanation. Others express feelings of bitterness and shame of not speaking English well and not comprehending the situation as well as feelings of determination to improve their English once they are back home. Those who have negative reactions show feelings of homesickness, loneliness and hatred of foreignness and difference. They express feelings of confusion and a desire to go back home or to be isolated from their British hosts. This intercultural experience, despite being fictitious, is highly affective and loaded with mixed and contradictory feelings that can lead either to tolerance of difference or to a high degree of ethnocentrism.

A comparison between 6th form pupils' answers and 9th form learners' shows a clear difference in their reactions. 9th form learners tend to deal positively with the situation, however, 6th form pupils seem to panic and evoke negative feelings such as anxiety, fear, frustration, loneliness and homesickness. An explanation of this is their lack of experience with foreigners and foreign cultures.

- Naoufal (6th form/ ethnocentric/ Sfax): "I feel lonely; I will cry and come back to my country. I will not stay there."

- Oumayma (6th form/ medium-ethnocentricity/ Sfax): “I feel I am a stranger. I cannot communicate with them and be part of their reunion.”
- Oumayma (6th form/ ethnocentric/ Bouzguem): “I feel lonely and like a stranger. I will stay in my room.”

9th form pupils have more experience with foreigners though most of their contacts with the British people and culture are indirect. Their answers show a change in the kind of reaction to the situation of intercultural misunderstanding. In fact, there is a balance between the frequency of positive and negative reaction. They express a willingness to adapt and to try to understand despite the feelings of frustration.

- Safa (9th form/ medium ethnocentricity/ Sfax): “ I try to adapt. I feel I am different from them but I will try to adapt.”
- Oumayma (9th form/ non-ethnocentric/ Sfax): “I feel ashamed of myself. Because I don’t understand, I feel I have many things missing. I think I will keep silent and then I will try to adapt. I must understand.”
- Ala (9th form/ medium-ethnocentricity/ Bouzguem): “I want to go back home, but I will pretend to understand.”
- Oumayma (9th form/ ethnocentric / Bouzguem): “I feel stranger but I will not say anything.”

In terms of their degree of ethnocentrism, tables 12 and 13 show that ethnocentric and medium-ethnocentricity pupils in both levels of education react more negatively than non -ethnocentric pupils. However, 9th form non-ethnocentric pupils’ reactions tend to be more positive than those of their 6th form counterparts.

Table 12: 6th form pupils' reaction to a situation of intercultural misunderstanding according to their degree of ethnocentricity

	Negative reaction	Positive reaction
Non-ethnocentric	4	4
Medium ethnocentricity	7	2
Ethnocentric	6	1

Table 13: 9th form pupils' reaction to a situation of intercultural misunderstanding according to their degree of ethnocentricity

	Negative reaction	Positive reaction
Non-ethnocentric	2	6
Medium ethnocentricity	5	3
Ethnocentric	4	4

The following quotes are taken from 6th and 9th form ethnocentric and non-ethnocentric pupils' responses to highlight the relationship between pupils' degree of ethnocentrism and their reactions to a highly emotionally- loaded intercultural situation. Non-ethnocentric pupils appear to manage or try to manage to overcome the situation, whereas ethnocentric ones express feelings of frustration and stress the difference between the two cultures.

- Yesmine (6th form/ non-ethnocentric/ Sfax): "No problem, I will ask them to explain."
- Zina (6th form/ non-ethnocentric/ Bouzguem): I am sure they will welcome me. They are hospitable. If this happens, I will ask them. Won't you feel embarrassed? No, I will not feel embarrassed."
- Oumayma (6th form/ ethnocentric/ Bouzguem): I feel lonely and strange. I will stay in my room."
- Islam (6th form/medium ethnocentricity/ Bouzguem): "I feel lonely and stranger. I will not come back to them anymore."

Ethnocentric pupils stress the difference between them and the British. Their feelings of being different are at the origin of their frustration, homesickness and loneliness.

- Mariem (9th form/ ethnocentric/ Sfax):

> I cannot stay with them more than a week. How would you react? I don't know, I feel I am different, lonely and isolated. I feel I don't belong to them. I know that whatever I do I will not be like them. I may laugh like them and pretend I understand.

- Sahar (9th form/ethnocentric/ Sfax):

> I feel homesick. I feel I made a mistake by coming to live with people who are different from me. I feel alone and isolated from them because of the difference between us/ So what would you do?/ I may continue to live with them if I am obliged to but I will not talk to them.

Non-ethnocentric pupils show more tolerance of differences and more ability to manage a situation of miscommunication.

- Safa (9th form/ non-ethnocentric/ Bouzguem): "I will feel normal. I will pretend to understand everything."
- Nihel (9th form/ non-ethnocentric/ Sfax):

> I will not get angry of course. I know that if I live with them, I expect that I will not understand many things. So, I will just ask them because I simply do not understand. It is an ordinary event.

Relating attitudinal tests and interviews data, many conclusions can be drawn. There is an agreement that learners generally hold slightly positive attitudes and that those attitudes have slightly changed for 9th form pupils. This allows the conclusion that after four years of English language learning, teaching materials and other sources of information about the British culture and people have exerted little effect on pupils' attitudes. Interview data, used to validate questionnaire data, revealed nearly the same results. Pupils in both regions and levels of education express a willingness to visit different countries, including Britain, but less

willingness to live there and be British. Instead they prefer to be French or any other Arab and Muslim nationality. The reason underlying their choice is their fear of the British and the foreigner in general. This fear, according to their responses to the interview, is due to their limited knowledge of Britain, despite their appreciation of the English language. Pupils' answers to how they deal with situations of intercultural misunderstanding show that 9th form pupils in all schools show more ability to cope with situations of intercultural misunderstanding than 6th form pupils who have very little experience of the language and culture. Bouzguem's pupils express less ability than Sfax pupils to manage such situations, thus leading to the conclusion that they are more ethnocentric than Sfax pupils, a result which is also proved by questionnaire data.

2.2.1.4. Pupils' knowledge of the British culture and people

The second part of the interview investigates the respondents' knowledge of Britain, British people and three other aspects of British life, namely school life, family life and entertainment. Data about pupils' knowledge of the British people and culture are obtained by means of both an interview and a questionnaire. As previously mentioned in the methodology chapter, the analysis of the interview will be done along with the questionnaire for validation and illustration.

2.2.1.4.1. Pupils' knowledge of Britain

The textbooks recommended by the Tunisian Ministry of Education for English language teaching in the basic education focus on Britain and the British culture. It is expected that those textbooks include a description of Britain and its people.

- **The geographical location of Britain**

The first questions in both the questionnaire and the interview investigate learners' knowledge of Britain, its geographical location, its capital city and famous monuments and cities.

Table 14: Pupils' knowledge of the geographical location of Britain (Interview data)

	Europe	Other answers
6th form Sfax	6	6
6th form Bouzguem	0	12
9th form Sfax	8	4
9th form Bouzguem	6	6

Pupils' responses to the interview figured in table 14 allow three important conclusions. First, there is a difference between the pupils' answers in terms of geographical location. In fact, Sfax pupils show more knowledge of the geographical location of Britain than pupils in Bouzguem. This can be explained by the fact that pupils in Sfax have access to more sources of information such as the internet. The following quotes taken from pupils' interviews will illustrate the point.

- Yessine (9th form/ ethnocentric/Bouzguem): "It is in Europe but I don't know where exactly in Europe."
- Nihel (9th form / non-ethnocentric/ Sfax) describe it by saying: "It is in Europe in the Western side, Western Europe. It is an island in the sea, not like France or Italy which are in the mainland Europe."

The second conclusion is that 9th form pupils are more knowledgeable than 6th form ones. This seems obvious especially that 9th form pupils have studied English for four years, whereas, 6th form pupils had learned it for few months at the time of the investigation. In fact, 6 out of 12, 9th form pupils in Bouzguem, know about the location of Britain compared to none of the 6th form pupils. In Sfax 8 out of 12 9th form pupils know about the geographical

location, whereas 6 out of 12 6th form pupils do. It can be inferred that in both cases, the change in pupils' knowledge is substantial. From their answers, it is obvious that 6th form pupils are more hesitant about the location of Britain than their 9th form counterparts. They express their lack of knowledge of the country.

- Oumayma (6th form/ medium ethnocentricity/ Sfax): " It is in America. They are three countries: England, Britain and…. I forgot. I told you I don't know much about it.".
- Eya (6th form/ medium ethnocentricity/ Sfax): "No, I don't know. In Asia may be. Am I wrong?"

The third conclusion is that non-ethnocentric pupils know about the location of Britain more than medium-ethnocentricity or ethnocentric ones. It can be inferred that there is a relationship between knowledge of the foreign country and pupils' degree of ethnocentrism. Most non-ethnocentric pupils in the four groups have given the right answer (8 out of 8 for 9th form pupils/7out of 8 for 6th form), whereas many of ethnocentric pupils and medium-ethnocentricity pupils either said "I don't know" or gave wrong answers. Non –ethnocentric pupils answered correctly, whereas the others (ethnocentric and medium ethnocentricity) gave wrong answers or "I don't know" (4 out of 8 pupils in Bouzguem). Some quotes of 9th form pupils will justify that claim.

- Wiem (9th form / medium ethnocentricity/ Sfax): "Last year we studied a bit about it but I forgot much of it. I don't know."

Despite being negative, the pupil's answer points out to textbooks' negligible influence on pupils' knowledge about Britain. There is lack of information that does not allow the internalization of information.

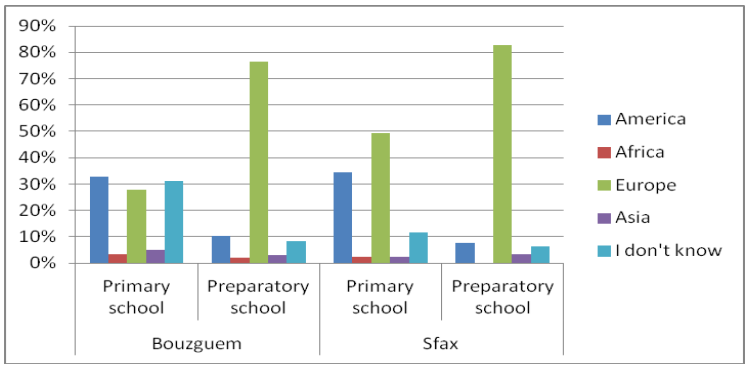
- Sahar (9th form/ ethnocentric pupil/ Sfax): "I don't know. In the Asian continent I think. I think British people are famous for some meals that they prepare and eat. / Can you mention some of them? / No, I don't know."

It is also clear from that quote of an ethnocentric pupil that things are ambiguous in her mind. A non-ethnocentric pupil gave more accurate answers.

- Nihel (9th form / non-ethnocentric/ Sfax) describe it by saying: "It is in Europe in the Western side, Western Europe. It is an island in the sea, not like France or Italy which are in the mainland Europe."

The questionnaire data confirm the same conclusions drawn from the interviews. Graph 6 shows that 9th form pupils in both regions, unlike 6th form ones, possess the right information. Sfax pupils at both levels of education are also shown to provide more correct answers than Bouzguem pupils do.

Figure 6: Pupils' knowledge of the geographical location of Britain (Questionnaire data)

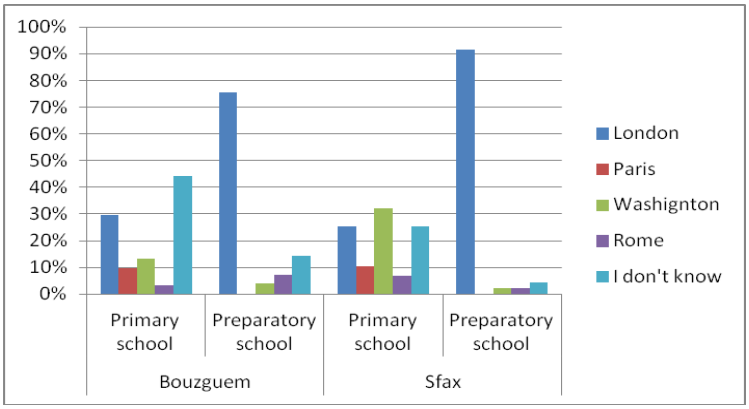


a. The capital city of Britain

In answering the question about the capital city of Britain, interview data and questionnaire data seem to conform. There is a clear difference between pupils in terms of

regional belonging, level of education and degree of ethnocentrism. Chart 7 describes pupils' responses to the question of what the capital city of Britain is.

Figure 7: Pupils' answers about the capital city according to their regions and level of education (questionnaire data)



A comparison between pupils in terms of level of education reveals a remarkable difference between 6th and 9th form pupils' answers. It is clear that the majority of 9th form pupils know what the capital of Britain is. In fact, 90% of 9th form pupils in Sfax know London, however, only about 25% of 6th form pupils of the same region do. The same conclusion is drawn for pupils in the region of Bouzguem. The comparison also reinforces the conclusion that Sfax pupils possess more information than Bouzguem pupils at both levels of education.

Those same results are obtained from interviews and illustrated by the following table.

Table 15: Pupils' knowledge of the capital city of Britain (interview data)

	London	I don't know
6thform Bouzguem	0	12
9th form Bouzguem	11	0
6th form Sfax	3	8
9th form Sfax	8	4

A comparison between pupils' answers to the interview in terms of their degree of ethnocentricity, show that all non-ethnocentric pupils, especially for 9th form ones, have given the right answer, whereas answers such as " I don't know" and "I have forgotten it" are mainly given by either medium-ethnocentricity pupils or ethnocentric pupils. This agrees with the claim that the lack of knowledge of the foreign culture can increase pupils' degree of ethnocentrism. Because they do not know the culture, they do not appreciate it or its people.

The answers to the question 'what is the capital city of Britain' contained in table 15 show 6th form respondents' ignorance of what the capital of Britain is. This result is expected, since learners are not heavily-exposed to the British culture and, therefore, its influence cannot be observed at that stage of English language learning. During the first period of English language teaching/learning, there is no indication in class about where in Britain English is spoken as a native language. However, the first lessons are about introducing oneself and teaching new vocabulary items. The name London is mentioned once but this seems to be inadequate for the information to be stored. After four years of English language learning, 9th form learners have become aware of London as the capital of Britain.

b. British cities

Pupils are asked whether they know names of British cities or not. Most 6th form pupils in both schools either answered "I do not know" or gave wrong names. For instance, 11 out of 12 6th form Bouzguem pupils asked have answered "I don't know". Similarly, a significant number of 6th form Sfax pupils, 9 out of 12, asserted that they did not know any British city and the remaining three answered Manchester, Liverpool, Chelsea, Westham, Manchester United and England. Those answers clearly reflect the influence of TV, especially football matches, on them which is obvious from the presence of the names of football teams. Also, there is no awareness that England is one country of Britain and not a city. England

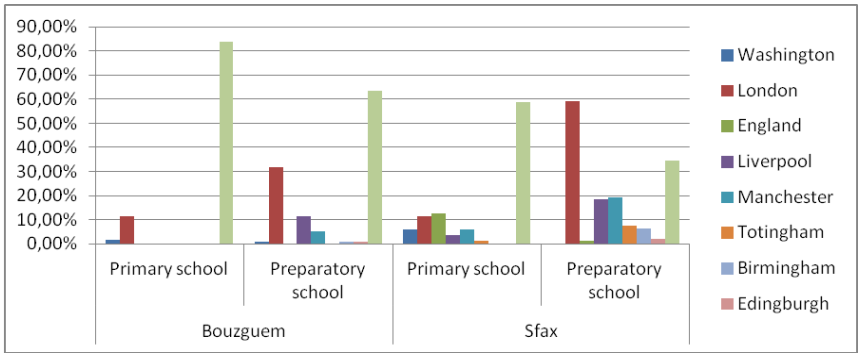
might be better known to pupils than Britain because famous football teams are English. The following quotes by Oumayma, Mahmoud and Ahmed confirm the idea that 6th form pupils lack information about Britain because they are beginners and that their answers are influenced by what they watch on TV.

- Oumayma (6th form/ medium ethnocentricity/ Sfax) : "I don't know. We did not learn about them."
- Mahmoud (medium ethnocentricity 6th form pupil from Sfax): "I just know England."
- Ahmed (a non ethnocentric 6th form pupil from Sfax): "Manchester, London, Chelsea, Westham, Manchester United./ How do you know about those cities? /I know that from football."

9th form data show a clear-cut difference between Bouzguem and Sfax respondents. Bouzguem learners' total answers are 12. 10 out of them are "I don't know", whereas the other two go to London. Sfax respondents' answers are 26, which means that Sfax pupils have given more names of British cities and know better than those of Bouzguem. Only four pupils say they don't know, whereas the rest of the answers are distributed over London (5), Manchester (4), Chelsea (2), Liverpool (5), Cambridge (2), Oxford (2), Wales (1) and Edinburgh (1). The difference between the two regions may be due to the deficiency of textbooks in presenting British cities.

The questionnaire data quantified in chart 8 confirm the interview findings. 9th form pupils seem to know about British cities more than their 6th form colleagues. The names of cities mentioned are those which are not described in textbooks but actually names of football teams.

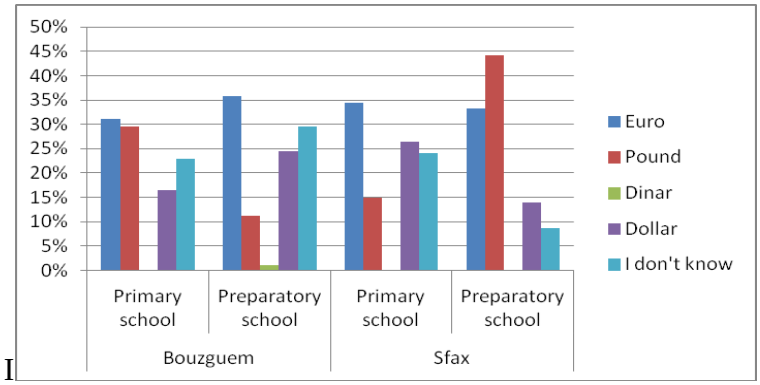
Figure 8: Pupils' knowledge of British cities (questionnaire data)



c. British currency

The question about the British currency is asked in the questionnaire and not in the interview because the latter is left to open- ended questions. Graph 9 quantifies and displays pupils' answers to the question about the British currency.

Figure 9: Pupils' knowledge of the British currency (Questionnaire data)



As the graph shows, pupils' in both schools and levels of education have opted for the wrong answer, i.e, the Euro. 9th form pupils in Sfax nearly, 45% of them, have provided the right answer, i.e, the pound. The pupils' choice of the Euro is probably due to their knowledge that the Euro is the common currency used in the European countries. And, as Britain is a European country, so, the Euro must be its currency. The pound ranks last in Bouzguem pupils' answers, whereas, it ranks first in those of Sfax pupils, which means that they do not

possess that information. The most recurrent answer is the Euro followed by “I don’t know”, which reinforced the claim that the information is not provided to them either inside or outside the English class. Sfax pupils’ answers, compared with their 6th form counterparts, have shown a change in their knowledge of the British currency, which did not happen for Bouzguem pupils.

d. Famous British monuments

Question 4 of the interview investigates learners’ knowledge of the places of attraction and famous monuments that visitors can see in Britain. Pupils’ answers vary according to the level of education and region. Table 16 describes pupils’ answers to question 4 according to the two variables mentioned earlier.

Table 16: Pupils’ knowledge of British monuments (interview data)

	I do not know	Big Ben	Football matches	The Tower Bridge	Buckingham Palace	Royal Castles	London Eye
6th form Bouzguem	10	0	2	0	0	0	0
6th form Sfax	10	1	0	0	0	0	0
9th form Bozguem	7	3	0	1	0	2	1
9th form Sfax	4	7	0	5	3	1	2

Table 16 shows that 6th form learners in both regions, Sfax and Bouzguem, do not know about those places. However, 9th form pupils show more knowledge than 6th form learners and mention more places that actually exist in Britain such as Big Ben, The Tower Bridge, Buckingham Palace and London Eye. Other places are mentioned by pupils but are not displayed in the table because the list is very long and those places are not very recurrent.

They include the double-decker bus, Stonehenge and others that are not right such as Pisa Tower (Italy) and Bob Marley (a Jamaican singer).

- Yessine (6th form / ethnocentric pupil/Bouzguem) said: "I don't know… I know a famous football player but I cannot spell his name. He played in Manchester/ In Manchester? / Yes Manchester, it is the name of the team."

It is to be noticed, however, that 9th form Bouzguem pupils have less knowledge of those places than Sfax pupils. For instance, 7 out of 12 pupils answer that they "do not know", whereas only 4 pupils in Sfax out of 12 express their ignorance of famous monuments. The remaining 8 pupils possess more knowledge of the British monuments and provide names of monuments and things that Britain is famous for such as Stonehenge, the double-decker bus, Buckingham Palace. This can be explained by the fact that the textbook does not have an impact on learners' knowledge and that Sfax pupils have more sources of information.

- Chédi (9th form / non-ethnocentric pupil/ Sfax):

> Big Ben, Buckingham Palace, Stonehenge/ What is it? What is Stonehenge? I don't know it/ It is a monument that is made up of stones piled upon each other to form shapes that look like doors…./ Where are they in Britain? / I forgot their location. They are very old/ Can you spell it for me? / Stonehenge/ What other monuments/places do you know? There is London eye that's all.

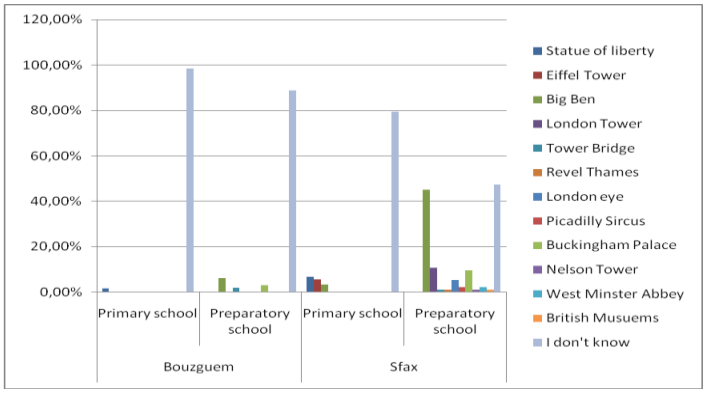
- Mariem (9th form/ ethnocentric/Sfax) said: "Big Ben, the most known one, Buckingham Palace, Kingom Castle."
- Marwa (9th form/ ethnocentric/ Bouzguem): "There is a sea in the middle of London. We studied it last year but I don't know it. There is also something like a carousel. When you go upstairs you can see all London."
- Anwar (9th form/ non-ethnocentric/ Bouzguem): "I heard about them, but I don't remember."

- Fattoum (9th form/ non-ethnocentric/ Bouzguem): “It is famous for its monuments but I don’t have any idea.”
- Ala (9th form/ medium ethnocentricity/ Bouzguem): “I only know the big clock, Big Ben. I know Beckham.”
- Oumayma (9th form/ ethnocentric/ Bouzguem): “ A big tower that is inclined. I know Bob Marley.”

A close examination of the quotes above allows the following conclusions. 9th form pupils’ data highlight the inadequacy of pupils’ knowledge of the famous monuments in Britain. Despite being exposed to English language courses for four years, pupils did not remember what they studied and read in textbooks and mix it with what they saw in the French classes. 9Th form pupils, whether ethnocentric or non ethnocentric, lack knowledge of the British monuments. Sfax pupils have given much more accurate details than those provided by Bouzguem pupils, which again supports the claim that other sources are more influential than textbooks. Watching football matches and TV in general seems to be a strong factor in this respect.

Figure 10 summarizes pupils’ answers to the questionnaire and show that the results of the questionnaire and the interview do conform. However, new names of places and monuments are added by 9th form pupils. They include Nelson Tower, British museum, Piccadilly Circus and Westminster Abbey. It is to be noted that the answer “I don’t know” is the most recurrent answer for all groups regardless of their regional belonging or level of education, which puts the role of textbooks into question. Both groups in Sfax have more knowledge than their counterparts in Bouzguem, which implies Sfax pupils’ access to more sources of information about Britain than Bouzguem pupils.

Figure 10 : Pupils' knowledge of British monuments (questionnaire data)



2.2.1.4.2. British people

This section studies learners' perception of British people, their appearance, character, jobs, houses etc…

a. British people's physical appearance

The first question inquires about how pupils distinguish a British person from other people. There is an agreement among pupils, regardless of their level of education or regional origin, that most British people are white skinned, blue or green eyed, and blond- haired. They are also known for their short and sleeveless clothes. Pupils' perception of British people can be described as stereotypic as their description of the British people is inspired either from foreign tourists visiting Tunisia, or from American or French films they watch on TV. Only 10 pupils out of the 48 interviewed believe that British people are not all similar and can have different physical features. Those pupils are distributed as follows: 5 out of 7 are ethnocentric, 1 pupil with medium ethnocentricity and 1 non-ethnocentric. Most of those pupils (6 out of 9) are 6th form, which means that 9th form pupils, although they have been exposed to cultural information either textual or visual, are unable to perceive the British people as multi-racial and multi-cultural. 9th form pupils have the same perception of British

people as their 6th form counterparts, which means that textbooks do not have any impact in this respect.

6th form pupils' perceptions of British people differ according to their degree of ethnocentrism and sources of information available to them. Non-ethnocentric pupils tend to perceive British people as having different physical features (colour of the hair, skin and eyes). Their perceptions are inspired from direct contact with tourists, or indirectly through information passed on to them by parents, relatives and friends. Those pupils admit finding a difficulty in distinguishing the British from other foreign European nationalities because of the similarity of the physical features they observe among the tourists they meet. They resort to generalizations because they lack information about the physical appearance of British people that can be provided by textbooks, other teaching materials and.or other sources. The following are examples of pupils' answers illustrating these claims.

- Ahmed (6th form/ non-ethnocentric pupils from Sfax):

> They have white skin. They very often wear light clothes in Tunisia. They wear shorts. I went to Carthage and saw many British people. They just put on vests and shorts. Their hair is usually blond. Their eyes are blue and green. Some British are black. They originate from Africa. They used to be slaves./ How do you know that?/ Mum told me about them/ Are you sure they were British? / I don't know but from the language we can know they are British.

- Eya (6th form /non-ethnocentric/ Bouzguem):

> I know them from their language./ What else apart from the language? Imagine they did not speak, how could you know them? / Their skin is white, the colour of the hair is different./ How?/ it is sometimes brown, sometimes red and in other times blond. The colour of their eyes can be like ours. They can have dark hair and eyes, blond hair and blue eyes. They can have dark skin. How do you know? / I saw tourists / Where?/ When I lived in Sfax I saw them and know they are foreigners. They can be British or another nationality. I cannot know that they are British.

- Nadine (6th form/ non-ethnocentric /Bouzguem):

> I know them from their faces. Their hair is blond. Their eyes are blue or green. Their skin is white/. Do all of them have the same features?/they are not all the same. They can have dark or green eyes, dark or blond hair. I heard people talk about them./ What did they say?./ They are different from us. In Tunisia, we know our features and how we look like. When they come we know that they are not from Tunisia but cannot know they are British. French, British and German people look the same.

- Zina (6th from/non-ethnocentric pupil Bouzguem):

> I know them from their skin and their faces. Their skin is neither white nor black. Some are white, some are black, and others have fair skin. Their hair is blond or dark. Their eyes are green or blue./ Do they look the same. No, they don't look the same. Sometimes you find someone who has dark or blond hair. We usually talk about them/who?/In Ramadan the family meet at home and talk about them. Or we talk about them with friends.

Ethnocentric and medium-ethnocentricity pupils' perceptions are more stereotypic than non-ethnocentric pupils'. For them, British people are white-skinned, blond-haired green or blue-eyed. Their perceptions are sometimes negative because they are formed with reference to the values and norms of the native culture. This might be explained by the fact that their experience with British people is minima and their sources of information, mainly films and TV series, have provided an unreal and stereotypic image of the British society.

- Molka (6th form ethnocentric pupil from Bouzguem) says:

> They are different. Their eyes are blue, their hair is blond. Their clothes are special/ How?/ laughter.. They wear very light and transparent clothes. They are amost naked, laughter… but Tunisians don't wear such clothes/ Do British people look the same? / No, some have dark hair but this is not the natural color. They dye their hair black. The natural colour is blond.

- Souhir (6th form medium ethnocentricity pupil from Sfax):

> From their language/ Apart from the language, how do you know them? / From their physical appearance/ How?/ They are all white with blond hair. They are not like us?/ How?/ They smoke, they wear short and sleeveless

> clothes. Even their food differs, they eat pork but we don't. / Do you know any famous British food?/ No, I don't know any.

- Eya (6th form medium ethnocentricity pupil from Sfax):

> I know tourists. They wear short and sleeveless clothes. Tunisians wear the veil most of the time./ What else? How do you know some people are British and not another nationality?/ From their appearance. Their hair is blond, their eyes are blue. They look like tourists. Their hair is blond and their eyes are blue. They smoke a lot. The cigarettes they smoke are different./ How are they different?/ It is not a cigarette. It is something like that (she shows me the shape of the cigarette with her hands)/ you mean they smoke the pipe? / Is it called the pipe?/ yes/ yes they smoke the pipe.

9th form pupils' perception of British people is not different from 6th form pupils'. The stereotypic image of the tourist who has blue eyes, blond hair and white skin still persists in pupils' mind, despite four-years of English language learning. 9th form pupils, like 6th form ones, find it difficult to identify a British person as they confuse him/her with foreigners and tourists. Just like 6th form respondents, ethnocentric and medium ethnocentricity pupils hold the same stereotypic perceptions of British people's appearance. They are all perceived as having blond hair, blue or green eyes and white skin. Their clothes are sleeveless, light, transparent and short. This perception is obviously formed through seeing tourists who usually come to Tunisia in summer to enjoy the sandy beaches and the sunny weather.

- Ala (9th form / medium ethnocentricity/ Bouzguem) answered:

> From the colour of their skin. It is white. The eyes are blue or green. When they pass by you , They greet you. / Did they greet you?/ yes tourists in Monastir, Sousse, Tunis. / What else?/ You know from their language that they are foreigners.

- Ibtissem (9th form, medium ethnocentricity pupil from Bouzguem):

> I know them from their colour and their clothes/ Can you explain?/ They are white, red and black. Their clothes are special. Tourists wear transparent clothes, not like us. They have blond hair otherwise you cannot know them.

Non-ethnocentric pupils' views are more relativised than those of pupils with medium or high degree of ethnocentrism. They agree that British people do not have common features but different ones. This nuanced perception is, according to pupils' answers, formed through watching TV and seeing tourists in touristic places.

- Nadhmi (9th form, non-ethnocentric, Bouzguem):

> from their appearance. Their faces are either fair or white. Their hair is blond and their haircuts are abnormal. Also the way they walk? / How? How is that different? / They walk like drunkards, laughter…. They have bags and cameras. This is how I know they are different from Tunisians."

Nadhmi's perception of British people is formed through the observation of tourists. This is inferred from his expression "they have bags and cameras". There is an apparent confusion between the British and the tourist on the one hand, and between the British and the European on the other hand. 9th form pupils' perception of the British people's appearance is highly influenced by the stereotypic image they have about tourists who are overwhelmingly European.

- Nihel (9th form/ non-ethnocentric/Sfax), is a good example of that confusion. She expresses a difficulty in distinguishing between foreigners and British people. She states:

> Foreigners are alike and it is difficult to make the difference between them. Language can make the difference. English people's English is different from the English of Americans or Russian. They have very white skin. Their hair is blond.

Although the majority of pupils tend to believe that British people have the same physical features, some of them, mainly medium ethnocentricity and non-ethnocentric 9th form pupils, confirm that British people can be different and can have varied features.

However, the sources of this perception is not the textbook but TV and especially football matches.

- Thouraya (9th form /medium ethnocentricity/Bouzguem) confirms that she knows British people:

> from their appearance. Their faces are white, their hair is blond. They are most of the time fat. Do they look the same?/ No, they don't look the same, they differ. Some people have dark hair and dark eyes. I saw them in football matches. Some players have blond hair and blue eyes and other players have dark hair and dark eyes.

- Chedi, a 9th form, non-ethnocentric pupil from Sfax, states that he knows the British:

> from their appearance. Most of the time, they are white and big in size they have blond or red hair. I have never focused on their eyes while watching TV, they might be blue or brown.

Though Chedi had studied English for four years at the time of the study, he did not refer to the textbook as a source of information about British people but referred to TV.

b. British people's character

The interview investigates learners' perception and attitudes towards British people's character. Results of the interview show recurrent answers in the form of stereotypes. Almost half of the respondents interviewed, 22 pupils out of 48, gave positive attitudes. The most frequent adjectives used to describe British people are: civilized, free, organized, helpful, modern, developed, good, polite, tolerant and respectful. 14 out of the 48 pupils questioned said that they do not know much about British people, and 12 out of the 48 pupils expressed negative attitudes such as dishonest, unfaithful, racist, individualistic and selfish. 3 out of these, who are 6th form ethnocentric pupils from Bouzguem, expressed feelings of dislike

without giving any further explanation. Only 3 pupils out of the 48 believe that British people can be both good and bad. 1 out of the 3 is a 9th form pupil and 2 are 6th form pupils, which means that pupils at that stage still resort to stereotypes and generalizations.

Two conclusions are drawn from pupils' answers to the question about British people's character. First pupils tend to adopt positive attitudes towards British people and 6th form pupils hold more positive attitudes than 9th form. Second, non-ethnocentric and medium-ethnocentricity pupils at both levels of education and regions express more positive attitudes than ethnocentric ones. This is explained by pupils' lack of knowledge of British people and the limited access to reliable sources.

The following three quotes confirm the above claim that non-ethnocentric pupils hold positive attitudes. British people are perceived as good, polite, punctual and helpful. The sources of this perception are tourism (people who do not destroy the ruin) or just imagination and guesses. Guesses are expected at that stage of foreign language learning because pupils do not have much knowledge of Britain at that stage of the investigation.

- Mahmoud (6th form/ medium ethnocentricity/ Sfax): "they respect the others. They are organised and punctual. They do everything on time."
- Ahmed (6th form/ non-ethnocentric/Sfax): "They are kind people. They are not naughty. They do not destroy things- when they come to Tunisia, they do not destroy ruins. They are good."
- Mayssa (6th form, medium ethnocentricity, Bouzguem):

> They are polite and have good character. They are helpful. If they find a sick person in the street, they help him but here people do not care at all/ How do you know that/ I just guessed. I don't have much information.

Few pupils in the 6th form think that British can be good as well as bad people as it is the case with all people in all countries.

- Souhir (6th form, medium ethnocentricity, Sfax) confirms that: “There are good as well as bad people but Europeans are known for their kindness.”
- Khouloud (6th form, medium ethnocentricity, Bouzguem) believes that “they are polite but some are impolite. They are educated.”

9th form pupils present more or less similar arguments but more detailed ones. Ethnocentric pupils express less knowledge of the British people and their answers are most of the time either “I don’t know much” or false ones. This can confirm the claim that pupils’ ethnocentric attitudes can result from the lack of knowledge of the foreign culture and people.

- Yessine (9th form/ ethnocentric/Bouzguem) said:

> I don’t know them. They may be different from us. We speak Arabic but they speak English. They are better than us. / How are they better?/ They have much money.

Ethnocentric pupils are also found to hold negative attitudes towards British people who are perceived as selfish, careless, unfriendly and indifferent. Such attitudes appear to be formed through contact with relatives as well as through watching TV. School or textbook are inexistent in pupils’ answers as sources of knowledge.

- Oumayma (9th form/ ethnocentric/Sfax):

> The person is free there./ How?/ You can go out whenever you want, you can dress the way you like. / What else?/ They are like other people. I don’t know much about them. We behave differently? / How? Can you explain?/ We respect each other but they are indifferent. For them it is normal to have problems with others. They don’t care whether the others are angry or not. But we care and we have to concede when necessary to keep relations going. How do you know that?/ I watch that on TV and hear people talk about them.

- Marwa (9th form/ ethnocentric/ Bouzguem)

> They are individualistic. They don't look at each other once they meet in the street. Here we greet each other. They don't communicate with others but we do./ How do you know? A relative who lives in France. I heard him say that.

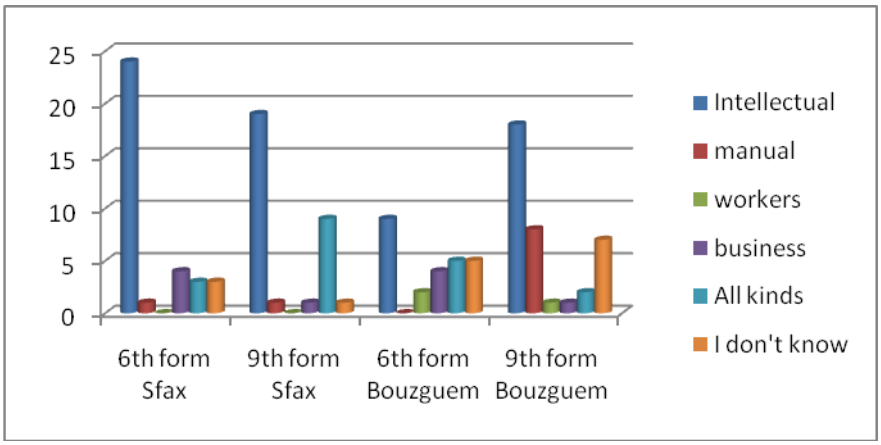
- Ghada, a medium ethnocentricity pupil from Bouzguem, expressed a positive point of view though she did not know much about British people. It can be concluded that pupils' attitudes are impressionistic and not grounded in reality. She said:

> I don't know much about them. Europeans are known for their kindness and politeness. They don't give much importance to appearance and clothes. They are not like us.

There is also no reference or description proper to British people. There is a clear confusion between British people and the rest of the European people. She, like many other pupils, tended to generalize and adopt the stereotypic perceptions that all Europeans are the same. This confusion seems to stem from the different Europeans coming to Tunisia as tourists. It is obvious from pupils' answers at all levels of ethnocentricity that they have stereotypic and over -generalized view of the British people and that textbooks and the English class are not influential in this respect. The main sources remain tourists, TV, friends and family.

c. British people's jobs

Figure 11 : Pupils' knowledge of British people's jobs (interview data)



With reference to figure 11, the majority of respondents at all levels of education and in both regions have opted for intellectual jobs as the ones that are mostly done by British people. Pupils tend to think that British people can only do intellectual jobs such as doctors, engineers and lawyers becaus they are highly-educated and rich. What is important to note is that Bouzguem 9th form pupils tend to ignore British people's jobs more their 6th form school mates, which is not the case for Sfax pupils. In fact, by answering "all kind of jobs" (nearly half of tha answers), 9th form pupils in Sfax school can be judged to hold more relativised perceptions of British people and the world in general, while pupils in Bouzguem can be judged to have stereotypic perceptions that might have been acquired from their social environment in the absence of the impact of textbooks and other sources.

The stereotypic perception is illustrated by the following answers. Pupils confirm that British people can only do highly-paid and intellectual jobs because they are rich and have more opportunities in life than Tunisians.

- Nadine (6th form/ non-ethnocentric pupil/ Bouzguem): "Most of them are doctors, teachers and workers, but most of them are doctors."

- Oumayma (6th form, ethnocentric, Bouzguem): "It depends on education. If one is educated, he can be a businessmen and someone with high position. If he is not qualified, he does menial jobs like teachers."
- Yesmine (6th form, non-ethnocentric, Sfax): "They work as engineers and doctors. They have a bigger budget. So, they can have more and better job opportunities and their living conditions are better than ours."
- Souhir (6th form medium, ethnocentricity, Sfax): "They have companies. They work as managers of companies, doctors, engineers. Most of them are rich. Most of them are doctors and few do menial jobs.

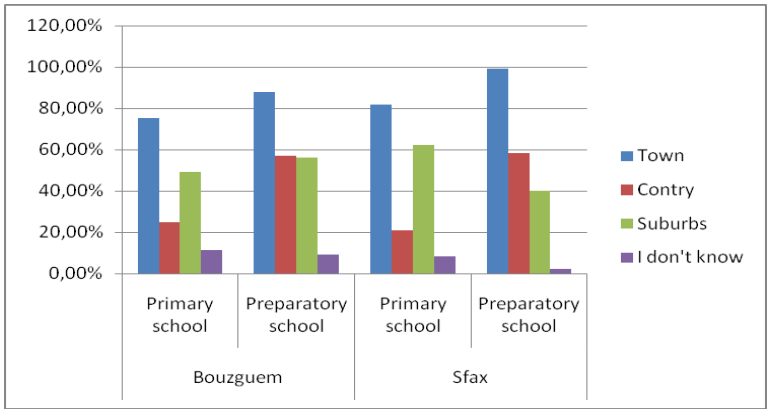
9th form pupils, especially in Sfax, tend have a more realistic view of the world. Compared to their counterpats in Bouzguem, a significant number of pupils in Sfax school answered that British people can do all kinds of jobs.

- Sahar (9th form/ ethnocentric/ Sfax): "There are many types of work. Some want to do manual jobs, others prefer to be secretaries."
- Oumayma (9th form/ non-ethnocentric/ Sfax): " Anything. In any country, you find all types of jobs. It depends on the qualification/ What can they work?/ They can work as doctors and engineers.
- Wiem (9th form/ medium ethnocentricity/ Sfax): "They can do any kind of jobs. I don't have any idea. They work like all people."

d. British people's residence

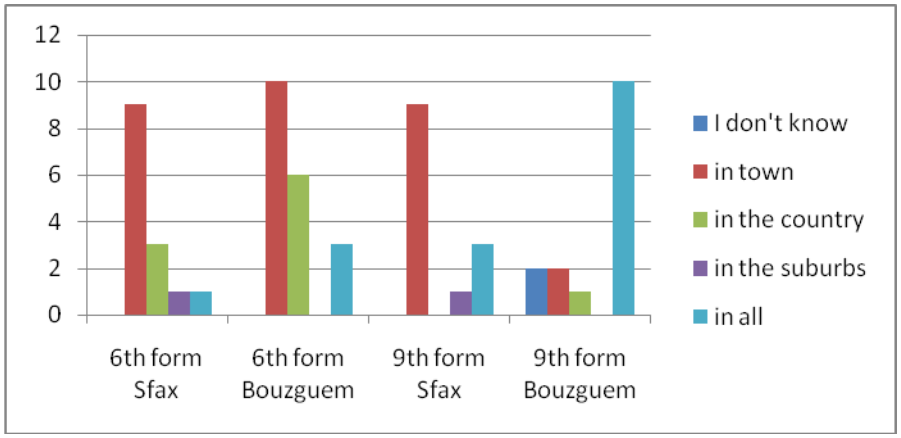
This section studies pupils' knowledge of where British people live and the kind of houses in which they reside in comparison with Tunisian houses. Figure 12 contains data collected by means of a questionnaire, and will be followed by another chart (figure 13) quantifying interview data.

Figure 12 : British people's residence (Questionnaire data)



As shown in figure 12, British people are perceived as city dwellers. 6th form as well as 9th form pupils in both regions answered "Town". However, there is a difference between 6th form and 9th form pupils. In fact, 9th form pupils in both regions answered living in town, the country and the suburbs more frequently than 6th form pupils, which implies a change in pupils' perception of British people in this respect. Data collected from the questionnaire seem to agree with the results gained from the interviews. Figure 13 summarizes pupils' answers to the interview question: Where do you think British people live? in the country, the suburbs or in town?.

Figure 13 : British people's residence (interview data)



Although the interview data seem to confirm the pupils' perception of British people as city dwellers, 9th form pupils' answers seem to differ especially those of pupils in

Bouzguem School. Their world view seems to be more nuanced than Sfax pupils whose views might be influenced by their own experience as city dwellers. In fact, the country does not seem to exist much for them; however, it does for Bouzguem pupils as it is part of their life experience.

- Nihel (9th form/ non-ethnocentric/ Sfax): "I imagine they live in all but mostly in town, like us. We go to town because there are many means of entertainment."
- Ghada (9th form/ medium ethnocentricity pupil/ Sfax) said:

> They live in towns. Not all of them live in towns but some live in the suburbs. Only countrymen live in the country. They are the native people of Britain. How do you know? I guess because towns are full of people from different places.

- Oumayma (9th form, ethnocentric, Sfax): "There are people who live in towns and others who live in the suburbs. A minority lives in the country."
- Ghada (9th form /medium ethnocentricity/ Bouzguem):

> I imagine they live in all because in any country you find people who live in the country and work in agriculture and others who live in town because of industry and jobs. Others live in the suburbs.

The same conclusion can apply to 6th form pupils. Their perception of the British people's residence seems to be influenced by their perception of their own environment. Sfax pupils answered the town because they live in a city and know little about the countryside. The sources of knowledge available to pupils such as tourism and films present British and foreign people as city dwellers.

- Oumayma (6th form/ medium ethnocentricity/ Sfax): "I don't know. I haven't seen that. I imagine they live in towns. They come here as tourists so they come from towns. They don't live in the country."

- Malek (6th form/ non- ethnocentric/ Sfax): "they live in towns but they don't have the countryside. They have large fields for agriculture only. I saw that in films. The country is always empty, only trees and grass."
- Yessmine (6th form, non-ethnocentric, Sfax):

> Normally in towns/ Why normally?/ factories are in towns and they should live near their work place. In town there are all necessities and services are available… This is what I think. We studied that in geography.

In Bouzguem, pupils' answers reflect their perception of the social and geographical environment in which they live. It is also influenced, just like Sfax pupils', by other sources such as TV and films.

- Molka (6th form/ ethnocentric pupil/ Bouzguem) is influenced by what she saw on TV.

> They live in the town but the majority lives in the country./ Why in the country?/ when someone feels tired, s/he moves to the country/ How do you know that? I saw it in films. They move to the country to have a rest.

- Oumayma (6th form/ ethnocentric pupil/ Bouzguem) has another view which reflects the situation that country youth live in Tunisia. She states:

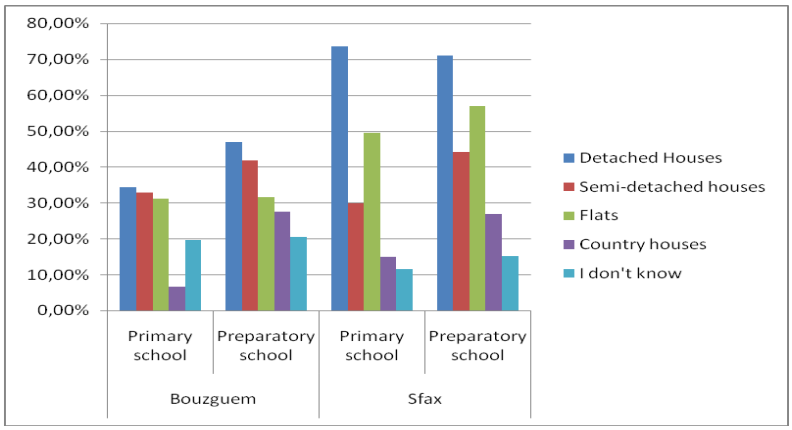
> Some people in towns and some in the country but the majority live in town. The country does not please young people.. They want to have jobs. There is only agriculture in the country and some young people don't like agriculture. They prefer to open a shop in the town to work in agriculture.

e. British people's houses

Figure 14 gives an idea about what pupils in both regions and at both levels of education know about the type of houses British people live in. The figures gained from the questionnaire reinfore pupils' perception of British people as city dwellers. In fact, the majority of pupils in Sfax and Bouzguem answered that British people live in detached,

semi-detached houses and flats. Country houses are less frenquently answered, which confirms their belief that British people do not live in the country side.

Figure 14 : Pupils' knowledge of British people's houses (Questionnaire data)



In describing the houses in which British people live, the majority of pupils, except those who answered "I don't know", assert that British people, generally, live in luxurious houses which have pitched roofs with red tile. When asked about whether houses in towns differ from those in the country, they confirm that they are different. In towns British people live in flats and villas but in the country, they live in large, independent, wooden houses that are spread in the fields and have large gardens where they breed cattle. Pupils' perceptions have different sources. 6th form pupils' views are influenced by their social environment and vary according to that environment whether urban or rural. The following quote by Oumayma illustrates the relationship between town and country. Though she confirms that her source is other people coming from abroad, her perception seems to be heavily influenced by the way her people in the country see the town in Tunisia.

- Oumayma (6th form/ ethnocentric/ Bouzguem):

> There are large and luxurious houses in towns. People who are rich like businessmen have very luxurious and large houses. People in the country have small houses. / Do people in town have the same houses as those in the country?/ No, They don' have the same houses because people in town are

> well-educated and qualified. In the country, they have modest education. Some people live in the suburbs. How do you know? People who come from abroad tell stories about that.

The claim the 6th form pupils'' perceptions are influenced by their environment is supported by the comparison made between the British house and the Tunisian one.

- Eya (6th form/ non-ethnocentric/ Bouzguem) describes the British house in the following way:

> it has two floors and a pitched roof. The roof is covered with red tile./ How do you know? / I saw that on TV. Inside, the house is white. The children's room can be pink or blue. The house is large and has many rooms./ Are the houses in town similar to those in the country? / The houses in the country can be better than those in town. In the town, houses have gardens inside. In the country, the house is large and there are animals and stables. They are equipped with many pieces of furniture. They are clean. British people take care of their houses/ What else?/ The houses in the country and town are different. In town, people live close to each other, whereas in the country, the houses are separated. The town is more developed and life there is better. They take good care of the cleanliness of their houses.

- Mayssam (medium ethnocentricity pupil from Bouzguem said:

> They live in flats and houses. Here we live near each other. Houses are close to each other but their houses are detached and not close. They are distant. Are houses in town different from those in the country?/ yes, houses in town are different from those in the country/ How?/ the furniture in town is more modern. I saw that on TV.

6th form pupils from Sfax have similar views that are also inspired from TV series and films as well as their own imagination. 6th form pupils' attitudes about and perceptions of the other are positive and unprejudiced. The British have no poverty, no joblessness and no problems. Life is cosy and rosy.

- Malek (/6th form /non ethnocentric/ Sfax):

> British people live in palaces. It depends on the budget. Some live in palaces and some live in flats. The houses are very very large. The house is beautiful and has many rooms. It has a room for games and a tennis court. The roofs are pointed. The houses are painted white and red. The walls are white and the roofs are red. How do you know?/ I watch that on TV/ What else?/ the house is full of antiques and pictures.

- Mahmoud (medium ethnocentricity pupil):

> Their houses have pointed roofs. They are not like us. Our houses have flat roofs. I saw that on TV and films. Do houses in town differ from those in the country?/ yes, in town people live in flats or blocks of flats or independent houses. In the country, the roofs are pointed.

9th form pupils' answers differ from those of 6th form pupils in the sense that they become more aware of their social environment. Their world views are relativised and they have become aware that not all people live in luxurious houses. People can be rich or poor and they can have large and luxurious houses or small and modest ones.

- Thouraya (9th form/ medium ethnocentricity/ Bouzguem) said:

> I think t depends on the financial situation. Some houses lack many things. Some people who are poor have small houses with few rooms. Rich people's houses are larger and have many rooms. Their roofs are pointed/ How do you know?/ I saw that on TV.

- Rym (9th form, ethnocentric, Bouzguem): "It depends on the person's social class. The house can be simple or luxurious. It has a garden and a dome./ and inside?/ I don't know how it looks like inside."

- Ghada (medium ethnocentricity/ Bouzguem):

> Their architecture is different. They are more beautiful in the outside more than the inside. It has good architecture. The roof is pointed. The colour of the house is like the sand, light brown. Inside, there are two floors or more. I know a house that has 4 floors, one for winter, one for spring, one for summer and one for autumn./ How did you know?/ I saw it in a picture./ Are houses in towns different from those in the country? / Yes, houses in the country are

different from those in the town. In the country houses are in farms. Houses in the town are more beautiful because people take care of their houses. They are interested in having a farm and a place for animals."

9th form pupils in Sfax express nearly the same view of Bouzguem pupils.

- Oumayma (ethnocentric pupil) said:

people in the suburbs live in two-floor houses with gardens. People in town live in blocks of flats. Do houses in the suburbs have the same architecture as the ones in towns or in the country? No, they don't have the same architecture. In the suburbs, there are villas with a garden and a pointed roof. In the town, flats are sophisticated. They use more colours for the rooms and for the furniture. They take care of the children's rooms. They use more decorations. The kitchen and the sitting room are not separated / where did you see that? I saw it in films.

- Yossr (9th form, non-ethnocentric, Sfax) shows a relativised view of British life and houses. Non-ethnocentric pupils seem to hold a more balanced view of life which is not acquired from the English class but from the family and films:

I heard that their houses are different/ What is your source?/ My family and friends/ How are the houses different?/ they have two floors. They are large with swimming pools and large gardens. Not all houses are the same. There are social classes. Rich people can have those houses but poor people cannot afford to buy or build that kind of houses. Rich people's houses are large and modern. Poor people's houses have one floor and are small. Houses in towns are different from those in the country. In town houses are large with a garden and a swimming pool. In the country houses are in fields.

- Chédi (9th form, non-ethnocentric,Sfax):

It depends on whether it is in town or in the country/ What are they like in town?/ In town, the houses are not very large/ They don't have gardens most of the time. They are two-floor houses. They are like ours, they do not differ much/ and in the country?/ the houses are much larger. They have gardens at the back/ What about the roofs?/ I think, I am not sure they are made of tile and are pointed. When it snows, the snow can drop."

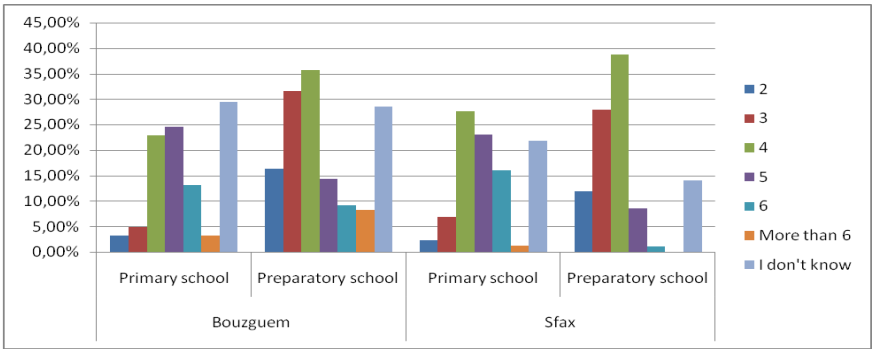
He is not sure whether the piece of information he has about houses he saw in films can apply to British houses or not.

2.2.1.4.3. Pupils' knowledge of the British family life

The second parts of the interview and the questionnaire deal with the British family life. They include questions about the number of family members, the relationship within the family and between family and others. They also include questions about the family members' roles in the family and how they spend their time. The first question is about the number of the family members in Britain.

f. The number of family members

Figure 15 : Pupils' knowledge of the number of the British family members (questionnaire data)



As shown in figure 15, a pattern emerges for 6th form and 9th form pupils. The most recurrent answers for 6th form pupils in both regions are 4 or 5 members, while 9th form pupils in both regions answer 3 and 4 members. This difference in the answers can have different reasons that will be clarified by the qualitative analysis of pupils' interviews

Another difference is that 6th form pupils tend to answer "I don't know" more than 9th form pupils do. This difference is understood because 6th form learners have been taught English only for few weeks at the time of the investigation and they have fewer resources than 9th form. What is equally important is that 9th form learners in Bouzguem school expressed more ignorance of the number of the British family members than Sfax pupils, which again

reinforces the idea that Sfax pupils are better informed and have more sources of information available to them. A comparison between 6th and 9th form groups in Bouzguem schools shows no significant difference between the two groups, which implies no significant change in 9th form pupils' knowledge though they had been learning Englih for four years when they were asked.

Interview data have revealed the same results as the questionnaire. The majority of pupils have opted for 4 members in the British family. Pupils in different levels of education present different arguments such as British couples are reluctant to give birth to many children because of financial or personal reasons, they have family planning and the government wants to limit population growth. As far as sources of information are concerned, pupils mention TV, geography class, the English class etc.

- Ghada (9th form/ medium ethnocentricity/Bouzguem): "3 or 4". They have family planning like us. They don't like to have many children. They will spend much money on them. They want to preserve their energy and health."

Pupils' answers highlight the role of other subjects in informing them about the foreign culture though the knowledge acquired lacks precision. Pupils are found to generalize information they got about European and developed countries over Britain.

- Oumayma (9th form/ ethnocentric/ Sfax):

> Three or four because the woman does not have the right to give birth to more than one child or two children. She does not have the right by law./ What makes you so sure? How do you know? / This is what we studied/ In the English class?/ No I think in Geography. I don't remember./ Was it about Britain? / I don't remember. It is about populated countries.

- Nihel (9th form/ non-ethnocentric/ Sfaxl) states that there are:

> Three or four members because we studied in geography that their population growth is not high. They don't like large families. They think that bringing up two children is better than bringing up six or seven. They cannot look after them well or find money enough for them. Did you study about Britain?/ I don't remember but about developed countries and Britain is a developed country.

- Wiem, another 9th form pupil from Sfax (medium ethnocentricity) gets her model of the British family from TV. She said that: "There are four members. This is their system./ How do you know? According to TV, their families are small."

6th form pupils express more or less the same attitudes but the influence of school is not present. Their knowledge and perceptions are influenced either by mass media or the family and surrounding.

- Molka (6th form/ ethnocentric/ Bouzguem) said: "Four. They don't like children very much. I saw that in TV series. The father, the mother and no more than two children."
- Ahmed (6th form non-ethnocentric pupil from Sfax, has another view of the British family that is influenced by TV. "Sometimes there are three members in the family and sometimes there are many members. I saw that in a film, 7 children in one family."

The second question investigates learners' knowledge of the people who may live with the British family for a period of time. Questionnaire data are presented in the following table.

Figure 16 : Pupils' knowledge of the people who live with the British family (questionnaire data)

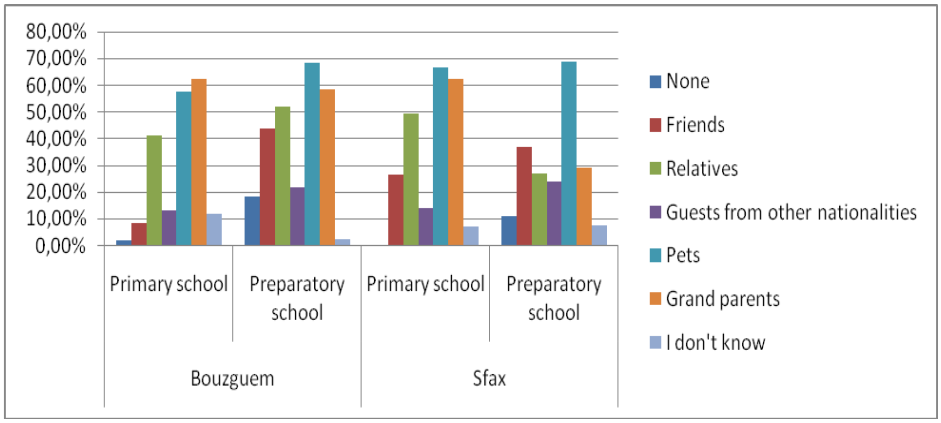
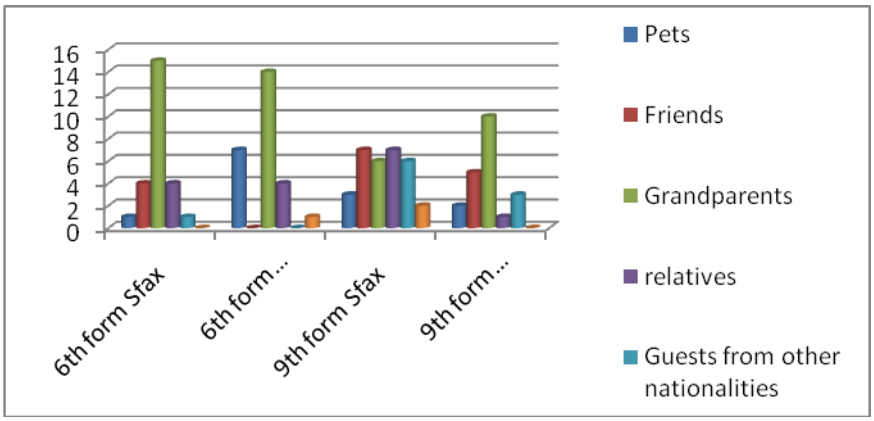


Figure 16 shows that most students in both regions and levels of education have opted for pets as the most frequent companion in an English family followed by grandparents, relatives and friends. Although it does not figure as a frequent option compared to the others in figure 16, the option "guests from other nationalities" is more frequent in 9th form pupils' answers than in 6th form pupils' answers.

Figure 17 : Pupils' knowledge of the people who live with the British family (Interview data)



According to figure 17, the quantitative analysis of the answers to the interview question "who lives with the British family?" shows that the option grandparents is the most frequently chosen followed by relatives, friends and pets. The results are not in total

conformity with the questionnaire data where pets are the most frequent companions in the British family along with with “grandparents” and “relatives”. However, “grandparents” and “relatives” are very recurrent in both types of data. According to the interview data, pupils’ answers make reference to the Tunisian family model in which families can have the grandparents live with them. It can be inferred that pupils’ perception of the foreign / British family relationships is influenced by their perception of their own Tunisian family relations.

Pets which are present in British families rank fourth. In fact, few 9th form pupils in both Sfax and Bouzguem mention them though their English textbooks contain texts about pets. 9th form pupils in Sfax and Bouzguem opted for relatives, friends and guests from foreign countries more than 6th form pupils in the two regions.

- Malek (6th form, non-ethnocentric, Sfax): “Grandmother, friends – or two friends can live together./ In the family?/ No, alone. They live together without the family./ Who told you about that?/ I watched that on TV.”
- Nadine (6th form /non-ethnocentric/ Bouzguem): “Grandparents, relatives. I saw that in foreign film. The grandmother is always there.”
- Zina (non-ethnocentric, 6th form, Bouzguem):

> Grandparents, sometimes not always, especially if grandparents have many sons. They share their parents’ stays. Each son receives his parents for a period, then, they move to another son. They also have pets. How do you know about that? I guessed that. I just imagined it.

The Tunisian model is obviously reflected in Zina’s answer. This is the model of a Tunisian family who has grandparents who live with them especially when they get very old.

9th form pupils gave more detailed and varied answers as shown by the figures in figure 17. Pupils’ knowledge of the foreign guests is acquired from the English class as reported in their answers.

- Ghada (9th form/ medium ethnocentricity/ Bouzguem): “Grandparents, uncles, cousins, foreign students who go to England to learn English. How do you know that? In the English class, we saw it in a lesson I think.”
- Safa (9th form/ non-ethnocentric/ Bouzguem):

> They are different from us. We can have a guest for 2 or 3 days and then we get fed up, they can host a guest for a long time. They do not make him feel strange because they are open-minded and tolerant./ How do you know?/ I watched films and studied it in the English class.

- Chédi (9th form/ non-ethnocentric/ Sfax):

> sometimes there are host families. They receive foreigners for one or two weeks. Grandparents sometimes live with them for a month. Friends too can live with them/ How do you know? Mum told me about it, she is a Belgian and TV series and films of course.

- Oumayma (ethnocentric, 9th form, Sfax):

> There is no permanent guest. They receive temporary guests. The family members live by themselves. They receive people upon appointments. I learned that from films and series. They also have pets specially dogs.

In their answers, pupils mentioned pets as companions to the British family but did not point out to textbooks or the English class as a source for that particular information. The image pupils have about pets as members in the British family is formed by watching TV series and films.

- Nihel (9th form non-ethnocentric pupil from Sfax), as well, agrees that pets live with the British family. She said: “I don’t know. They accept to receive guests like cousins, friends, relatives. I know that they like animals and accept them to live in their houses. They have pets such as dogs, cats.”

- Wiem , another 9th form medium ethnocentricity pupil from Sfax):

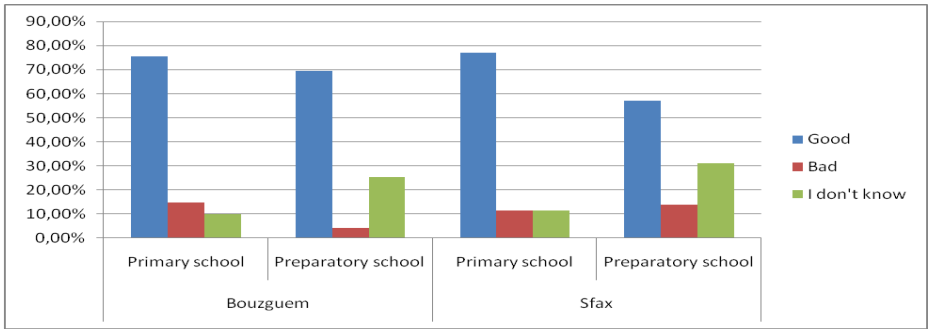
> "No one lives with the family. I don't think grandparents live with them. Children can visit their grandmother but she does not move from her house. I haven't watched on TV that grandmother lives with her son."

She implicitly confirms that the only source of information about the British family is TV and not the English class or textbook.

g. Pupils' knowledge of the family relationships in Britain

Pupils are required to answer a question about pupils' perception of the kind of family relationship British people have in comparison with theirs.

Figure 18 : Pupils' perception of family relationships in Britain (questionnaire data)



The questionnaire data contained in figure 18 show that pupils in both regions and levels of education hold positive attitudes towards the relationships within the British family. A comparison between 6th form data and 9th form data reveals that younger learners tend to have positive attitudes towards the relationship between the members of the British family. However, these positive attitudes tend to be more negative for 9th form pupils. In fact, 9th form pupils express less positive attitudes and more ignorance of the nature of family relationship in Britain. Interview data will provide in depth view and an explanation of that trend. It is to be noted that there is no difference between pupils in terms of the degree of their ethnocentrism.

The recurrent answers in the interview data are that British families have good relationships. Parents love their children and respect them and their opinion. They are permissive, lenient and affectionate. The family members cooperate and sympathize with each other. Children, especially girls, enjoy total freedom, can do whatever they like, and are allowed to go out at night with friends. Few pupils say that British people can have good and bad relations (7 out of 48). 12 out of 48 pupils express negative attitudes towards the British family. This number is negligible in comparison with the number of answers praising family relations in Britain. They believe that the family members are not united. There is no love and no communication between them. British teenagers are impolite, drink alcohol and are not controlled by their parents. Parents treat their children unequally and boys are given more freedom than girls (the Tunisian model). 20 pupils out of 48 insist on the fact that British and Tunisian family relationships are different. They, as Tunisian teenagers, do not enjoy the freedom British teens have. This is expressed in many quotes.

- Abdellatif (6th form/ ethnocentric/ Sfax):

> They are good relationships./ How are they good?/ Parents respect their children and indulge them. In Tunisia, parents are authoritarian/ Does a British boy, at your age, have the same family relations as you? No, I ‘m indulged but if I do bad things, my parents are strict with me.

- Mahmoud (6th form/ medium ethnocentricity/Sfax) expresses a positive point of view and insists that family relations in Britain are different from those in Tunisia but cannot present any argument. The lack of argument is due to a lack of knowledge of the British society. He states:

> They respect each other and help each other to solve problems. Parents respect their children, take care of them and give them what they want/ does a British boy at your age have the same family life as you?/ No, we don’t have the same family life/ What makes their life different?/ We don’t have the same life but I don’ know how.

- Malek (6th form/Non ethnocentric/ Sfax) said:

> They have very good relationships. They agree on everything/ Does a British girl have the same family life as you?/ No, they are not good girls/ How do you know?/ I don't know… I saw in films that they go out at night and spend a long time out in restaurants and come back home very late. They have tattoos on their bodies. Are they Muslims? / No, they are not./ They live like kings and queens. They are indulged. They have housemaids but we don't. I help my mum and I am treated like my brothers. I am not indulged. They are not obedient because they are indulged. If their parents punish them, they can be obedient.

Although Malek is a non-ethnocentric pupil, she still holds an ethnocentric attitude since she judges the British girl according to her society's social and religious norms. The ethnocentric perception she has results from watching TV and her social environment.

- Nadine (6th form/ non-ethnocentric/ Bouzguem):

> They cooperate. They have lunch together. They do not spend the day at home. They work./ Do you think a British girl at your age have the same family life as you?/ I imagine they have good relationships. They treat their children well. They provide them with toys, clothes. Here it is different/ How?/ sometimes children behave badly, so parents do not love them and don't buy them new things either.

- Naziha (6th form/ ethnocentric/ Bouzguem): "they don't live like we do, but I don't know how? Does a British girl have the same life as you? I don't know."

- Oumayma (6th form, ethnocentric, Bouzguem):

> There are happy and unhappy families. In some families the mother and father can be separated and in others parents are together/ Do British teenagers have the same family life as Tunisian ones?/ I don't know. They have a special system/ How?/ I don't know how. British parents behave like other parents. They love their children but punish them when they make a mistake and they forgive them. They have the same problems as ours.

There is an obvious lack of information. Pupils explicitly assert that they do not know or just imagine. 6th form pupils have no access to the British culture yet. They gave wrong or imaginary information and tried to look for the similarity between the British culture and their

own. Nearly the same ideas are expressed by 9th form pupils. All of them agree on the fact that teenagers are free in their deeds and can go out with their friends. Although the influence of textbooks appears when they talk about cooperation within the family, the learners' answers are just guesses.

- Mariam (9th form/ ethnocentric/ Sfax) believes that

> they are cooperative. They share doing the housework. I read that in the English textbook. We have a lesson about it. They help each other. / What else?/ They are always together in happy and sad moments./ Does a British girl have the same family life as you ?/ I imagine she lives better than I do. She is free. My father does not allow me to go to the city centre very often/ What about her?/ She goes out with her friends everyday. They go to restaurants or watch films in the cinema/ How do you know?/ I watched films/ What makes your life different?/ Here it is difficult to go out shopping. Parents pretend that streets are not secure. There, they are more free than us./ do you like to change your family or your country?/ No I want to stay there for some days. I can live in my country only.

9th form pupils think that British girls enjoy more freedom than they do, whereas Tunisian girls do not because Tunisian parents are more conservative.

- Nihel (9th form/ non-ethnocentric/ Sfax):

> They are good relationships. We learnt in the English class that the family members help each other when they do the housework together, not like us. Here only the mother and the daughter do the housework/ What is the relationship between parents and children like?/ I imagine relations are good. Does the British girl at your age have the same family life as you?/ No, she is more free than me. I saw in TV series that she can go out with her friends whenever she likes, she can do whatever she likes. My parents are more conservative because of our customs and traditions.

The focus on freedom as a major difference between British and Tunisian teenagers is explicitly stated by other 9th form pupils. Parents are depicted as lenient, permissive and understanding, whereas, Tunisian parents are conservative and authoritarian.

- Mahmoud (9th form/ medium ethnocentricity/ Sfax) said in this respect:

> Love and affection. There is a good relationship between parents and children./ Do you think a British boy have the same family life as you?/ I don't know. They are different. They come back home at night. It is normal for them. We cannot do it like them. We have a precise time for coming back home.

Pupils from Bouzguem present the same arguments

- Safa (9th form/ non-ethnocentric/ Bouzguem):

> Each once behaves the way he likes but the girl is closer to her mother. She tells her everything. When she has a boyfriend she tells her about him./ How do you know?/ I watch that in films and TV series: American, French, Turkish./ Do you have the same family life as a British girl does?/ No, here, our freedom is limited. Most of the time parents impose their opinions though we are in the era of freedom. They can go out whenever they want.

Bouzguem 9th form pupils do not refer to the English class or textbook as sources of knowledge. TV and their personal guesses, however, remain the primary sources of information about the British culture.

- Marwa (9th form/ethnocentric/Bouzguem) asserts that

> there is no much communication in the family. Children are free. Parents and children live in the same house but they go out and come back whenever they want./ Where did you hear about that?/ TV and friends/ Do British teenagers have he same family life as you?/ No, here in Tunisia you can do something only after the consent of our parents. Parents always worry about you. They impose their opinions and you have to obey them. In Britain, I imagine, they insist on getting the things they want even without the consent and agreement of their parents. Their freedom is without limits.

- Ibtissem (medium ethnocentricity/9th form/ Bouzguem):

> The family is united so they have strong relationships. When they have a problem, they solve it together. If they have a project, they discuss it together. How did you know? I don't know, may be TV, films.. /Do British teenagers have the same family life as you?/ No, we are different. The girl can go out at night and talk with friends. She can come back home at midnight. It is normal for them, for us it is unacceptable. Tunisian girls have limits to their freedom. It is bad to talk with a loud voice. It is impossible that her brothers accept that.

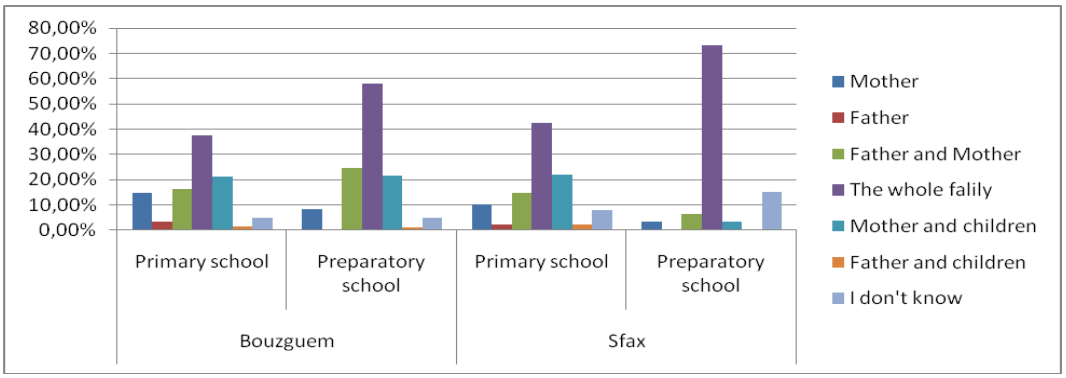
The opinion she expresses is culturally loaded. Her answer reflects family relations in rural areas where girls are not given freedom and her behavior is conditioned by conservative social rules. She is not supposed to disagree and discuss or even quarrel with a man, whether he is her brother, father or husband.

- Yessine, an ethnocentric pupil, asserts that

> They love their children (silence)/What else?/ I don't know/ Do British teenagers have the same family life as you? / Yes, they have good family relationships. They love each other. Children love their parents and parents are affectionate like our parents. / Are we similar?/ We are different sometimes./ How?/ In Tunisia, fathers sometimes do not work, sometimes they work . Some fathers do not want to work.

Figure 19 shows results of a question asked in the questionnaire about the roles of members in the British family,i.e, who does the housework in the family. Most of them have answered" the whole family".

Figure 19 : Pupils' knowledge of family roles (questionnaire data)



As shown in figure 19, Pupils tend to answer "the whole family" for the members who do the housework in the family. A pattern can be observed in figure 19. 9th form pupils in both regions answered "the whole family" more than their 6th form counterparts. Some answers like "mother and children" exist in 6th form pupils' answers, which means that those respondents are influenced by the image of the family role acquired from their environment.

9th form pupils' answers witness some change and this can be explained by the effect of some sources of knowledge.

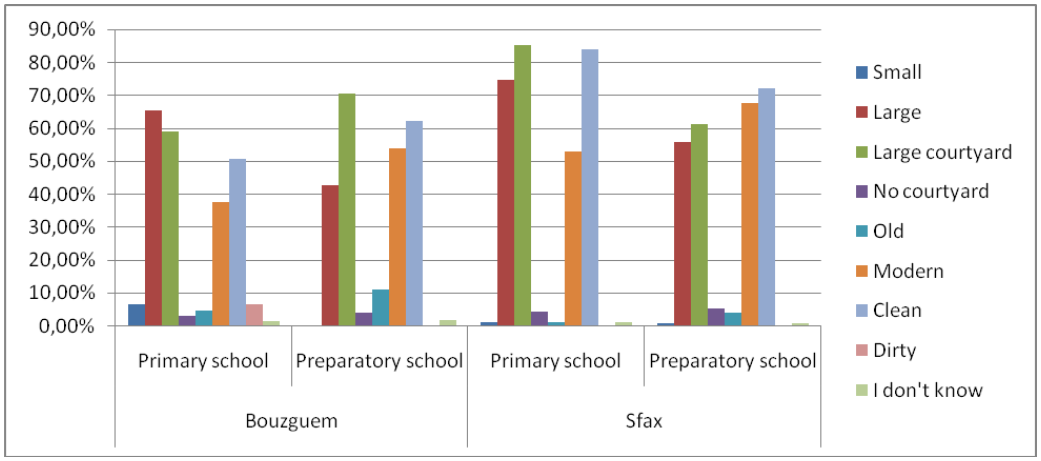
To summarize, family life in Britain is perceived as happy and attitudes towards it are positive. A comparison between pupils' answers to whether they have the same family life shows a clear preference for the family life and relations in Britain. It is important to note that the major sources of knowledge mentioned are TV series and films, whereas the influence of textbooks and the English class is rarely stated.

2.2.1.4.4. School life

The fourth theme that is recurrent in the four textbooks is school life. The questions on this cultural aspect investigate pupils' knowledge of British schools, how they look like, the subjects taught and other pieces of information related to schools and pupils. The same questions are asked in both the questionnaire and the interview. Pupils' answers to the interview questions are more detailed. The first question is about the British school and how it looks like.

a. Description of the British school

Figure 20 : Pupils' knowledge of the British schools



The questionnaire data contained in figure 20 reveal a discrepancy between Sfax pupils' and Bouzguem pupils' answers. Pupils in Sfax have given more detailed answers and richer ones than their counterparts. Pupils in both areas and levels of education agree that British schools are large, clean, modern and have large courtyards. Sfax 6th form pupils' perceptions of the British schools seem to be more positive than those of their counterparts in Bouzguem. The interview data show nearly the same results.

The British school is described as modern, clean and large with many large classrooms. It has two or more floors and a lot of sophisticated and modern equipment. Pupils are respectful and receive good education. In contrast, pupils in both regions and levels of eductaion describe their schools as small, old, and less sophisticated. They have old furniture, no lockers and no canteen. They are traditional with a courtyard surrounded by classrooms. Insightful details will be provided by some 6th and 9th form pupils' answers to the interview.

- Malek (6th form/ non-ethnocentric/ Sfax) asserts that:

> I'm sure 100% that it is large, beautiful. It has many good things and flowers. They have dormitories where pupils spend the night if they want. They have a canteen. Teachers don't beat pupils . In Tunisia teachers beat them secretely. They do it though it is against the law.

6th form pupils answers depict school in Britain as imaginary and wonderful place. For that reason, the comaprison between school life in Britain and that in Tunisia was in favor of the British one.

- Eya (medium ethnocentric pupil) from Sfax

> I imagine that first year pupils study just two hours and then go back home. They have much free time. Not like us, we study a lot. They don't have to do extra hours like us./ What is their school like?/ their schols are big, the classrooms are very large./ How different are they from yours?/ Teachers do not beat pupils. Here they beat a lot. They have a large a space where they play. We don't.

- Ahmed said

> It is modern. The courses are interesting. Good quality desks/ How do you know?/ Some sequences in films show classrooms, desks and blackboards that are sophisticated. Our school is better than many other schools in Tunisia. How? It is newly painted, newly built classrooms, new toilets but compared with the British schools, British schools are better.

- Zina (6th form, non-ethocentric, Bouzguem):

> The classrooms are tidy, large and numerous./ They have gardens and games. They have clubs and libraries. They have affectionate teachers. Teachers do not beat their pupils. How different is it from yours?/ We don't have clubs. They don't provide us with sport equipment. They have them but we don't.

- Molka (6th form/ ethocentric/Sfax) said :

> a large school. Pupils wear uniforms and teachers wear similar aprons, like teachers in Tunisia. They have a large garden inside the school. How is it different from yours? Schools in foreign countries are very large. In Tunisia, they are smaller. We have a courtyard surrounded by classrooms or a courtyard and dispersed classrooms like in Bouzguem. In Britain, they are in blocks. Pupils speak English not like us. The teachers are lenient. Pupils don't make noise. Even in Tunsia we don't make noise but our techers are more severe. How do you know about Britihs schools? I heard that from relatives.

9th form pupils also affirm that British schools are different from and better than their own in many respects. Unlike 6th form pupils who focus on beauty and modernity and the size of the school, 9th form pupils seem to concentrate more on equipment, teaching materials and comfort. 9th from pupils are more aware of their environment and have the ability to evaluate and criticize. It is to be noted that, like 6th form pupils, 9th form pupils tend to have positive attitudes towards British schools and negative ones towards their own. The source of information about and perception of Brtish school remains TV and films.

- Chédi (9th form, non-ethnocentric, Sfax):

> I imagine that in Britain schools are large, pupils can stay there for the whole day. There is a canteen and a reading room. Equipment in biology and physics laboratories are available and are sophisticated. Pupils' level is better and

more advanced than that of pupils here. Curricula are more interesting and more advanced.

- Wiem (9th form, medium-ethnocentricity, Sfax):

> The school there is more developed. According to films, the school has two floors. It is more comfortable. They have a canteen where they have lunch. They can stay at school at luch time. They have lockers where they keep their books. We don't have them here./ How different is the British school from yours/ Schools are more developed and comfortable than ours.

- Nihel (9th form, non-ethnocentric, Sfax),:

> Schools are large. They are more developed than schools. I saw on TV that they have more taching materials than us. They have two or three courtyards. They have a canteen for those whose houses are fa away from school. They are more developed than us. Our school does not have two floors.

It is noticed that pupils in the 9th form as well as 6th form hold the belief that British pupils and Europeans by extension, are better than them either in terms of education or equipment and subjects. This stereotypical point view might be acquired from their social environment or mass media whether local or foreign.

Bouzguem 9th form pupils did not give many details compared to Sfax pupils, which can be due to the lack of the resources available to them. It may also be inferred that the English class and textbooks have not played any role in forming or modifying pupils' knowledge and perceptions.

- Ibtissem (9th form, medium ethnocentrcity, Bouzguem) said: "It has a gymnasium. They have many clubs: internet, health. It has many specialised rooms.
- Yessine (9th form, ethnocentric, Bouzguem): "They are larger and have similar classrooms. There are two floors. Classrooms are on the second floor. The school has a large courtyard, large courtyard, large playground. It is clean and has a lift."
- Safa (9th form, non-ethnocentic, Bouzguem)

> totally different from ours. The school is clean, clean is not the right word to describe its cleanliness. It is more than clean. Pupils feel at ease there. Here, the school is clean but not like the school in Britain. They feel comfortable and like spending their life there but here we don't feel at ease at school.

Four pupils in Bouzguem said they don't know and others provide short answers.

- Ala (9th form/ medium ethnocentricity/ Bouzguem) "They may be like our schools and they may be different. I don't know."
- Fattoum (9th form/ ethnocentric Bouzguem)) said: "the buildings are attached to each other. They have very small courtyards. There is good relationship between teachers and pupils. Teachers do not shout"
- Ghada (9th form/ medium ethnocnetricity/ Bouzguem): "it is big. It has a large garden and many classrooms. I don't know. I don't have an idea."

b. The age at which British children go to school

With reference to figure 21, pupils in both regions and levels of education agree that 5 is the age of starting school in Britain. The age of 6 ranks second followed by "I don't know". Two remarks can be drawn from the chart. First, primary school pupils opt for the wrong answer which is the age of 5, whereas, 9th form pupils provide more correct answers (the age of 6). 9th form pupils in Sfax give more accurate answers than their counterparts in Bouzguem.

Figure 21 : Pupils' knowledge of the age at which British children go to school (questionnaire data)

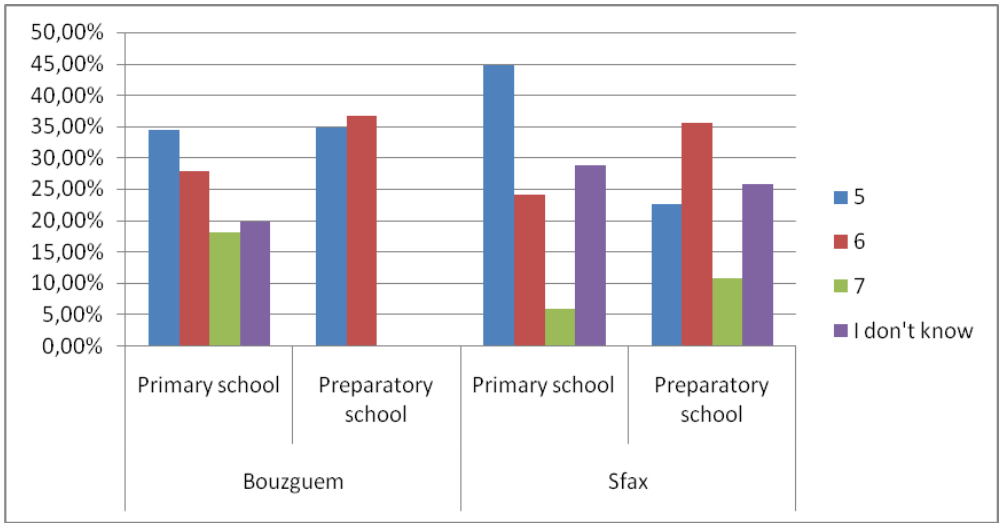


Table 17: Pupils' knowledge of the age at which British children go to school (interview data)

	5	**6**	**7**	**I don't know**	**Others**	**Total**
6th form Bouzguem	0	0	0	12	0	12
9th form Bouzguem	3	1	2	4	2	12
6th form Sfax	2	0	1	3	6	12
9th form Sfax	3	5	3	0	1	12
Total	**8**	6	6	**19**	**9**	48

Comparing 6th form and 9th form pupils' data, it is crystal clear from table 17 that 6th form pupils do not possess the right information. In fact, 6th form pupils in both regions have expressed total ignorance (12 out of 12) of the age at which British children start school. 9th form pupils do not express more knowledge in this respect than 6th form ones. In fact, 5 out of 12 pupils interviewed in Sfax have given the right answer compared to only 1 out of 12 pupils interviewed in Bouzguem. Bouzguem pupils show more ignorance than Sfax pupils at both levels of education.

The following quotes from pupils' answers to the interview question will provide more details about what pupils know and think about the age of starting school in Britain. Pupils think that children in developed countries start school earlier than them because education in those countries is better. Their answers lack precision as they tend to confuse Britain with other European countries.

- Souhir (6th form/ medium ethnocentricity/ / Sfax) : "At the age of two. They go to nursery school and learn languages. They start at an early age to learn the language better."
- Ahmed (6th form/ non ethnocenric/ Sfax):

> I started at 6. In Britain? I don't know. In Italy you can start school at 5. I am sure of that information about Italy. My friend was born there and told me about it. In Italy, pupils study for 5 years , then leave the primary school to the senconday school. They study from the 1st grade to the 5th not like here. In Britain? I have no idea.

- Sahar (9th form/ ethnocentric/ Sfax): " Before 6. I think because education is more developed there."
- Ibtissem (9th form /medium ethnocentricity/ Bouzguem): "At 7 but if the family is educated, children start at 5."
- Thouraya (9th form/ medium ethnocentricity/ Bouzguem): "I don't know, 5 may be."

c. The British pupils' timetable

An important piece of information related to school life is the time pupils start and finish classes. Table 18 comprises figures obtained from pupils' interviews. Because the answers are many and varied, they are classified into three categories: Correct (from 9a.m till 4 p.m), incorrect and "I don't know".

Table 18: Pupils' knowledge of the time British pupils start and finish classes (interview data)

	Correct answer	Incorrect answer	I don't know
6th form Bouzguem	1	10	1
9th form Bouzguem	2	9	1
6th form Sfax	0	11	1
9th form Sfax	2	10	0
Total	5	40	3

Table 18 shows that most pupils in both regions and at both levels of education have given incorrect answers and very few pupils give the correct one. It can be inferred that the wrong answers are due to the lack of information available to pupils. This detail cannot be persented in mass media but cultural texts in English language lessons should have played this role

- Zina (6th form/ non-ethnocentric/ Bouzguem): " They start at 7.30 and finish at 12.00. They come back in the afternoon."
- Hosni (6th form/ medium ethnocentricity/ Bouzguem): "At 7.30 but I don't know when they finish."
- Sfax 6th form pupils also give wrong answers. They use the Tunisian model to describe the British school timetable.
- Mahmoud (6th form/ medium ethnocentricty/ Sfax): "7.30 or 8 a.m. They have a break and then come back in the afternoon."
- Yessmine (6th form/non-ethnocentric/ Sfax): "8.15 a.m I don't know when they finish." *Ahmed (6th form/ non-ethnocentric pupil/ Sfax): "They start early before us. I don't know".

9th form pupils also provide false answers despite being exposed to texts about British schools. That particular piece of information is found in their textbooks and repeated in their workbooks.

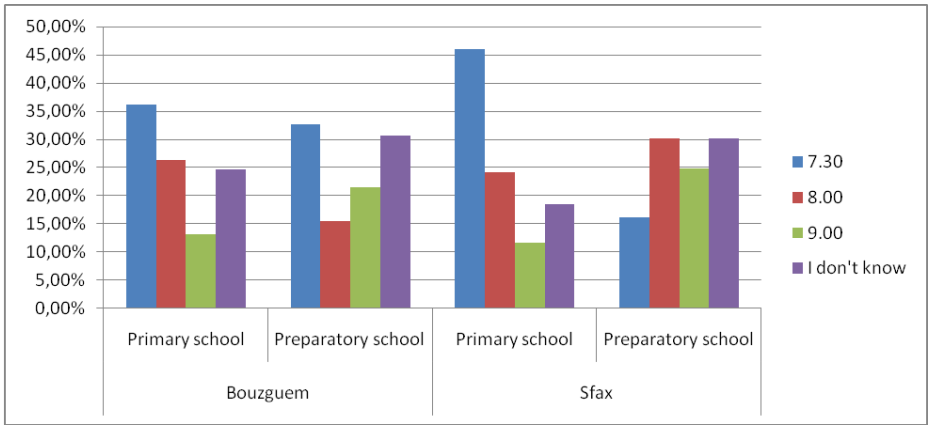
- Mariam (9th form/ethnocentric pupil/ Sfax): “I think at 9. They finish at 4 p.m and sometimes at midday. They relax in the afternoon or go out.”
- Wiem (medium ethnocentricity): “ may be 9 a.m. I don’t know when they finish in the afternoon.”
- Ghada (medium ethnocentricity/ Sfax): “ 9 a.m. They finish at 4 p.m . They have a break of 15 mns at 10 a.m. In the afternoon they have one or two hours for lunch. I don’t know. If their house is near, they go home to have lunch, if not they have lunch in the canteen.”

Bouzguem pupils provide nearly similar answers. Because of their lack of knowledge, pupils tend to resort to their knowledge of their own culture.

- Ghada (medium ethnocentricity): “8 a.m and finish at 4 p.m. They spend the whole day at school. They have one hour break and they spend it in the canteen eating.”
- Yessine (ethnocentric): “Like us. They sometimes start at 8.00 and sometimes at 10.00.”

Interview data is confirmed by results obtained from the questionnaire and contained in chart 22. Pupils in both regions and levels of education have provided wrong answers (7.30 a.m) or shown total ignorance of the infomation. The right answer (9 a.m) is not very frequent compared with the other answers but seems to be more frequent in 9th form pupils’ answers than in 6th form pupils’. This proves that there is some change in 9th form pupils’ knowledge.

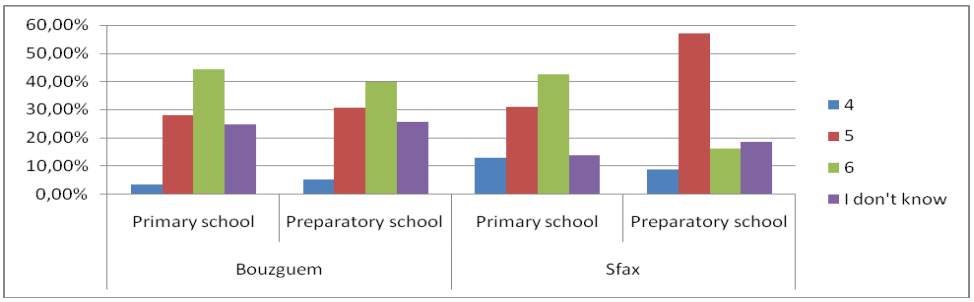
Figure 22 : Pupils' knowledge of the time British pupils start and finish classes (Questionnaire data)



d. Pupils' knowledge of the number of school days in Britain

Pupils are also asked about the number of days on which pupils go to school.

Figure 23 : Pupils' knowledge of the number of school days in Britain (Questionnaire data)



The results of the questionnaire in figure 23 show that the most recurrent answer is "6 days" followed by "5 days". 6th form pupils in both regions believe that British pupils go to school six days a week, whereas 9th form pupils' answers differ. In Sfax, pupils provided more correct answers than those in Bouzguem i,e; 5 days. It is to be noticed that Bouzguem pupils, both 6th form and 9th form, have answered 'I don't know' more frequently than Sfax pupils.

Table 19: Pupils' knowledge of the number of school days in Britain (interview data)

	4 days	5 days	6 days	I don't know
6th form Bouzguem	1	5	3	2
9th form Bouzguem	2	7	3	1
6th form Sfax	1	5	6	0
9th form Sfax	0	9	2	1
Total	4	26	14	4

According to table 19, the majority of pupils gave the right answer which is 5 days. In conformity with the questionnaire data, 9th form pupils gave more right answers than 6th form pupils and 9th form pupils from Sfax gave more correct answers than their counterparts in Bouzguem. The explanation for this is to be provided by pupils' detailed responses to the interview question.

- Mayssam (6th form/ medium ethnocentricity/ Sfax) said: "They go to school 5 days as far as I know. How do you know? From TV."
- Oumayma (6th form/ ethnocentric/Bouzguem): "6 days, in Syria, Khouloud's mother said (her classmate's mother) that Friday is a holiday in Syria. In Britain, I don't know what day of the week is a holiday."
- Souhir (6th form/ medium ethnocentricity/ Sfax): "6 days of course like us and a day off. They don't go to school on Saturday."
- Malek (6th form pupil, non ethnocentric from Sfax) gives a funny answer: " According to my theory, if they study from 7 o'clock in the morning till 7 p.m , they have to go to school 5 days a week. They cannot bear that."

9th form pupils' responses lack precision and sometimes accuracy. They agree that the school timetable is different from theirs but they do not know how exactly.

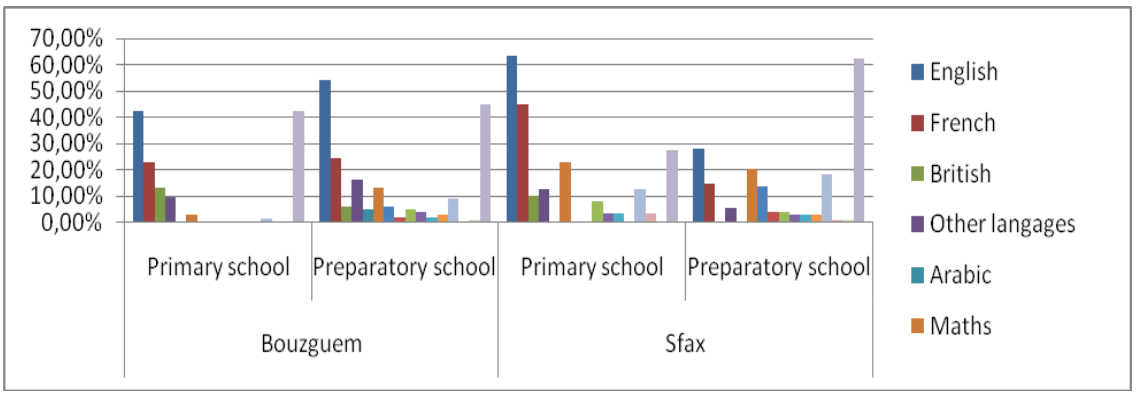
- Yosr (9th form pupils, non-ethnocentric from Sfax) asserts that pupils in Britain study: "5 days. They have a two - day break. This is better. We spend much time studying

especially when we have exams…much stress. We have many courses and many exams."

- Nadhmi (9th form pupils from Bouzguem): "They are not like us. Sunday is not a holiday. They don't study on Thursday."

e. Pupils' knowledge of the subjects British pupils study at school

Figure 24 : Pupils' knowledge of the subjects British pupils study at school (Questionnaire data)



The questionnaire data in figure 24 reveal the prominance of three subjects that respondents think British pupils study. Those subjects are English, French and other languages. There is a difference between 6th form pupils from Bouzguem and those in Sfax. In Bouzguem, 6th form pupils think that other languages and English are the topics that are mostly taught in Britain (more than 40% for both), whereas more than 60% of 6th form Sfax pupils opted for Englsih as the major subject taught at school followed by French. (45%). 9th form pupils in Bouzguem opt for English , other languages and French, whereas 9th form in Sfax answered other languages (more than 60%) followed by English with nealy 30%. Pupils in Sfax (6th form and 9th form) talked about other topics such as maths which is nearly inexistent for Bouzguem pupils.

Table 20: Pupils' knowledge of the subjects British pupils study

	6th form Bouzguem	9th form Bouzguem	6th form Sfax	9th form Sfax
English	9	11	11	11
Maths	5	6	9	8
French	10	9	9	5
No Arabic	1	3	4	2
Sciences	2	5	2	4
Foreign languages	5	5	5	2
Georgraphy and history	2	0	2	5
Optional subjects	0	3	0	4

In the interview data contained in table 20, nearly the same pattern is observed. English and French are the most chosen subjects followed by foreign languages; then maths and sciences. In their interviews, 10 pupils suggested that Arabic cannot be taught in Britain.

- Zina (6th form/ non-ethnocentric/ Bouzguem) stated that the subjects taught in British schools are "Maths, physics, English, French. We study different subjects. We study Arabic but they don't."

Some pupils show an awareness that subjects are taught with English.

- Molka (6th form/ethnocentric/Bouzguem): "English, foreign languages such as Italian and French. They study maths, sciences, but they study them in their language."
- Eya (6th ofrm/ non-ethnocentric/ Bouzguem) : "English and French. I don't know whether they study scientific sujects or not."
- Mahmoud (6th form/ medium ethnocentricity/ Sfax) thinks that British pupils study the same subjects as the Tunisian ones. He said: "The same subjects as ours. Maths, geography, history but in English. I think there are some schools that teach Tunisian just like here. We are Tunisians and learn French."

There is an agreement among pupils that British pupils cannot learn Arabic because it is difficult and only Arabs can learn it.

- Rahma (ethnocentric/ 6th form/ Sfax): “They study English, French, Maths, sceinces except Arabic because they don’t understand it.”
- Oumayma (6th form/medium ethnocentrcity/ Bouzguem) said: “English, their language, French and Italian. They, of course, don’t learn Arabic.They are not like us. We learn languages but they don’t. We are Arabs.”

9th form pupils also give nearly the same arguments. They are aware that the language of education is English. They have a firm belief that Arabic cannot be one of their subjects.

- Ibtissem (9th form/medium ethnocentricity/ Bouzguem): “They have English first, just like we have Arabic. Then comes French and German. They have an hour of Arabic per week.”
- Ghada (9th form/ medium ethnocentricity/ Bouzguem) asserts that British pupils study “English, French, physics, sciences, music, technology, drawing. Everything except Arabic.”

9th form pupils mention more subjects than 6th form because they study more themselves.

- Sahar (9th form/ Ethnocentric/ Sfax) said:

> They have maths, physics and other languages such as French and English. Their language is already English. They also have drawing. How do you know? We studied in the 7th form about school in Britain so we learned about those subjects.

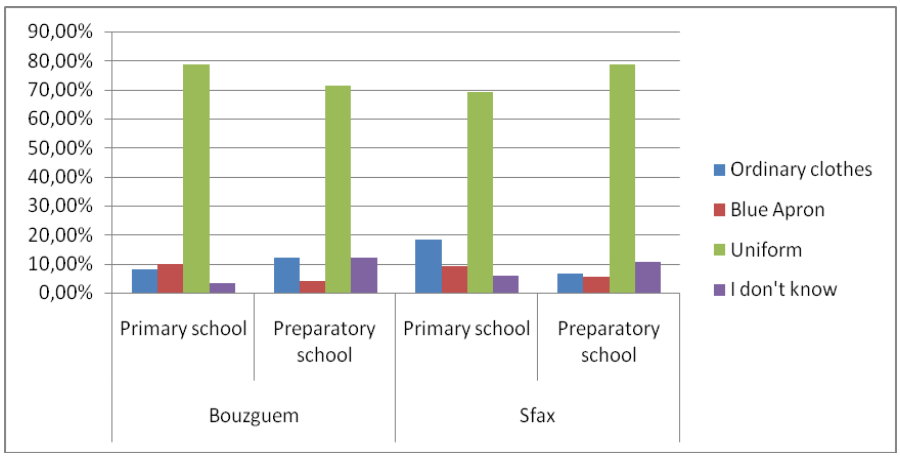
- Mariem (9th form, ethnocentric , Sfax):

English of course and necessary subjects like maths, physics, French, biology, history,and geography. Drawing, music and theatre are optional subjects. We have those subjects but not in our school. They are taught in the pilot school.

- Chédi (non ethnocentric): " According to what we studied, they have compulsory subjects like maths, English and another language, science, physics and other subjects which are optional.

f. Pupils' knowledge of British pupils' dress at school (questionnaire data)

Figure 25 : Pupils' knowledge of British pupils' dress at school (questionnaire data)



In investigating learners' knowledge of what British pupils wear at school, most answers, either to the interview or the questionnaire (see graph 24), agree that British pupils wear unifroms. Pupils' answers to the interview offer more details about how pupils think about the way British pupils wear at school. Some believe that there are uniforms for girls and ones for boys. Some pupils suggest that each school has its own uniform.

- Malek 6th form/non-ethnocentric/ Sfax): "They wear uniforms. I imagine boys wear trousers and shirts. The colours are white and green."
- Oumayma (6th form/ ethnocentric/ Bouzguem): "Each school has its own uniform. As far as I know, boys or firls may wear the same uniform. I am not sure."

9th form pupils also confirm that British pupils wear uniforms.

- Thouraya (9th form/non-ethnocentric/ Bouzguem): “a uniform, girls wear skirts, ties, shirts. Boys wear trousers, a tie, a vest, shirts.” Ibtissem: “They wear uniforms. Girls wear skirts, shirts, ties. Boys wear trousers, shirts and ties.”

- Wiem (9th form/medium ethnocentricty/ Sfax):

> They wear uniforms. Here we have different opinions. I like their uniforms. They are nice. I like it when people are the same. They don’t discriminate between people. Here, when someone is poor, people look down at her and mock at her clothes and the rich pupil boast what her father bought her. There, they are all equal. There is no discrimination. They all wear the same clothes.

- Mariam (9th form/ethnocentric pupil/ Sfax): “I remember they wear a uniform. A uniform for boys and a uniform for girls. Not like here, everyone wears what he likes. I like the idea of a uniform.”

2.2.1.4.5. Entertainment

Entertainment is the last cultural topic to be investigated. Two questions were asked to know how British people and pupils spend their free time. The first question is about British people’s leisure activities. Most pupils responded to the question except 4 out of 48 pupils who answered “I don’t know”. The most recurrent answers for all pupils in all levels of education and regions are: going out (for a walk, to the cinema, the theatre, the circus, restaurants, night clubs), then, travelling and internet. It is important to mention that pupils in Bouzguem provide fewer answers than Sfax pupils but they agree on the type of activities and the sources of information.

- Islam (6th form, non-ethnocentric, Bouzguem): “They go out, go to restaurants, go to parks. I know that from TV and books.”

- Nadine (6th form, non-ethnocentric, Bouzguem): “They walk around, go out, go to nightclubs- not like us, we stay at home and play.”
- Another pupil believes that Tourists travel because they do not have ruins and that they come to Tunisia to see the ruins.
- Malek, a 6th form non-ethnocentric people from Sfax, states that “I imagine they travel because British and Americans do not have ruins. They go out for dinner. A woman can go to the swimming pool, children play sport. I don’t know! I just imagine.”

6th form pupils do not have access to the foreign culture, so they resort to their imagination or the background information they have which is their own. The Tunisian model is reflected in an answer of a 6th form ethnocentric pupil from Bouzguem called Abdellatif: “Adults watch TV or go out to visit relatives and children play with friends.”

Pupils’ information is obtained from their observation of tourists as they are the only foreign people that pupils in Sfax or Bouzguem can see or contact directly.

- Thouraya (9th form/ medium ethnocentricity/ Bouzguem) said in this respect: “They stay at home for some time and then they travel to discover new places and monuments. I saw them here in Tunisia. They come as tourists.”
- Anwar (9th form, non-ethnocentric, Bouzguem): “They travel; some do tourism in their country or outside. They come to Tunisia.”
- Ghada (9th form/ non-ethnocentric/ Bouzguem) asserts that some of the activities British people do are taught in the English class. This is the only instance in which the English class and textbooks are mentioned as sources of information about British people’s means of entertainment. She states:

> They spend their time doing healthy and beneficial activities./ Can you give examples?/ Yes, they play sport, do gardening, collect garbage, do voluntary

work, help the others especially the elderly/ How do you know that?/ In the English class, we read about it, Europeans usually voluntary work.

g. Pupils' knowlege of British pupils' leisure activities

Figure 26 : Pupils' knowlege of British pupils' leisure activities (questionnaire data)

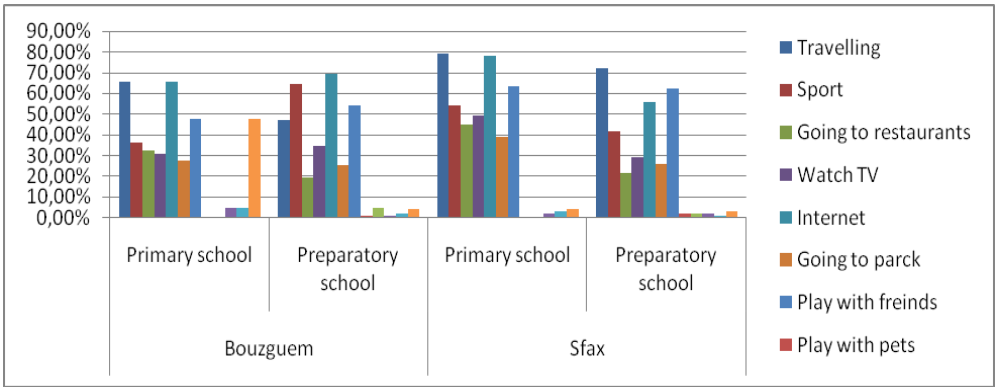


Table 21: Pupils' knowlege of British pupils' leisure activities (Interview data)

	6th form Sfax	6th form Bouzguem	9th form Sfax	9th form Bouzguem	Total
Watching TV	3	2	5	0	10
Going out	7	12	10	8	37
Playing	5	0	3	1	9
Visiting friends and relatives	2	0	0	3	5
Surfing the internet and chatting	2	0	5	4	11
Doing homework	3	0	0	0	3
Staying at home	2	0	0	0	2
Travelling	0	2	11	2	15
Reading	0	0	4	3	7
Pets	0	0	2	0	2
I don't know	0	3	0	2	5

According to table 21, the leisure activities that are mostly taken up by the British pupils are going out, travelling, internet (surfing and chatting), watching TV and reading. Comparing the interview data in terms of level of education and region leads to three conclusions. First, 9th form pupils mention more leisure activities than 6th form pupils

regardless of their regional belonging. Second, 6th form pupils from Sfax gave more information about the leisure activities than 6th form pupils in Bouzguem. The same phenomenon is observed among 9th form pupils who show difference in their answers. Sfax pupils' answers outnumber those of pupils in Bouzguem. This can be explained by Bouzguem pupils' limited access to information about the target culture.

An analysis of pupils' inetrviews to the questionnaire gives more arguments for their answers.

- Ahmed (6th form/ non ethnocentric pupil/ Sfax): "they surf the net, watch TV, they always go to green spaces where there is no dirt or pollution like in Tunisia."
- Eya's (6th form/ medium ethnocentricity/ Sfax) answer seems to be inspired from her own activities and some imagination. "They do their homework, they revise lessons, they swim because their houses certainly have swimming pools. They do the make-up in their free time." *Islam (6th form from Bouzguem):" They go out. They go to restaurants and parks. I know that from TV and books."

The following 9th form pupils' answers seem to be influenced by either their social environment or by TV. The English class or the textbook does not figure as a source of information.

- Yessmine (9th form/ non-ethnocentric/ Sfax) said:

> They can go on trips organised by their school or they ca go out with their friends or read. They do activities to fill their free time./ How do you know? From TV, friends, family. I got information by chance.

- Safa (9th form/medium ethnocentricity/ Sfax): "In their holidays they can travel to other countries./ What else?/This is what I know. I know that from films."

Some respondents resort to their own imagination or their own experience in their society because they seem to be short of knowledge of that cultural aspect.

- Nihel's (9th form/non-ethnocentric/ Sfax) answer also highlights the absence of the impact of textbooks. She states: "I imagine they go on trips. They go out, they play sports, study, surf the net…"
- Oumayma's answer (9th form/ Bouzguem/ ethnocentric) is very brief and reflects the reality in Bouzguem. She said: "They visit grandparents or friends like us/ What else? That's all."

2.2.1.5. Conclusion

To conclude this section about pupils' data, five cultural topics are investigated and analysed by means of a questionnaire and an interview. The interview receives more attention as it provides more indepth analysis of pupils' attitudes and knowledge. Many conclusions can be drawn from the investigation. At the level of eductaion, 9th form pupils seem to know more than 6th form pupils about Britain and British people. However, their knowledge is sometimes false because of the confusion they have about British people and tourists on the one hand, and Britain and European countries on the other. 6th form pupils' lack of knowledge can be explained by their ignorance of the country and people, especially that Britain is not known to Tunisian families like France and French people. 9th form pupils' answers seem to be influenced mostly by TV series and films. Few are the references of the textbooks as sources of knowledge about Britain and the British culture. At the level of regional belonging, it is to be noted that Bouzguem pupils possess less knowledge than their counterparts in Sfax. Their sources of information are restricted to TV and relatives living abroad. The textbook does not seem to play an influential role nor to be a strong competitor against the other sources. Pupils' answers to some interview questions reveal a relationship

between pupils' degree of ethnocentrism and lack of knowledge. Ethnocentric pupils are the ones who possess less knowledge compared to pupils with lower degrees of ethnocentrism. The lack of knowledge had led pupils to adopt negative attitudes towards British people and stereotyped perceptions of the British culture and people.

2.2.2. Textbooks Data

This section presents quantitative data that is obtained from analysing the cultural content of textbooks. Content analysis relies , as previously mentioned in the methodology section, on counting the lines and visuals in texts. The description and analysis of textbooks will be based exclusively on the texts and not on the visuals because they are not focused on in the tasks addressed to pupils.

2.2.2.1. Presentation of culture

2.2.2.1.1. Amount of culture and emphasis on culture

To acquire an ICC, EFL learners should be familiarized with the foreign culture through being exposed to an adequate amount of information and to tasks allowing higher degree of involvement with the cultural information envisaged (Byram & Esarte-Sarries, 1991; Sercu, 2000). In this respect Sercu (2000: 268) argues that "The more culture a series contains, the greater the chances are that the learners will perceive culture as an essential component of learning how to communicate in the foreign language with people from the foreign culture".

Chart 27 is about the amount of information about different cultures contained in textbooks and shows a significant presence of cultures including the Tunisian and the British ones. In fact, 81, 13% of the information presented by textbooks is cultural, whereas, only 18,

87% of the lines counted present information that is decontextualised,i.e. information that does not explicitly refer to any specific culture.

Figure 27 : The amount of culture in Tunisian EFL textbooks

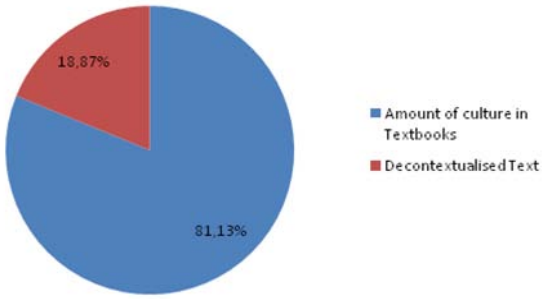


Figure 28 describes the distribution of the cultural content of textbooks over the different cultures presented in the textbooks investigated.

Figure 28 : The distribution of textbooks' content according to type of culture

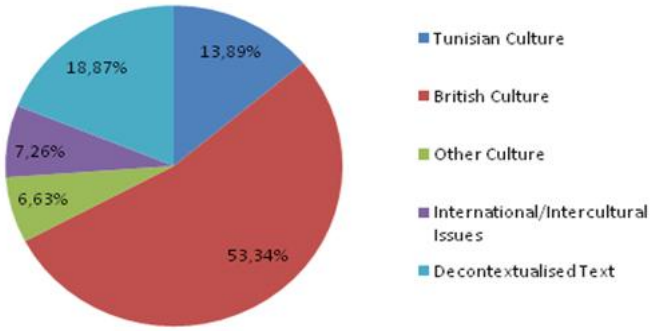
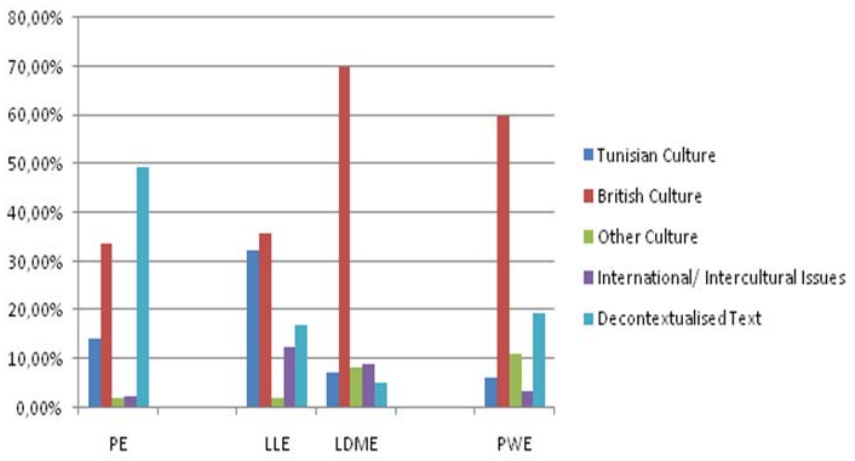


Figure 28 shows that 53.34% of the whole cultural content of textbooks is about Britain, whereas the other half is distributed over de-contextualised information, Tunisian culture, international and intercultural issues, and other cultures. Those rates allow three important conclusions. First, the proportion of the British culture, though it makes half of the content, remains not very significant for an EFL textbook aiming at teaching English for intercultural communication. Second, the amount of de-contextualised information is more significant than that of the Tunisian and other countries' cultures, which means that nearly

fifth of the content is taught without any cultural reference. Third, the amount of other cultures and international and intercultural issues remain negligible compared with de-contextualised information and the one about Britain and Tunisia. This makes the textbooks unsuitable for the promotion of intercultural communicative competence, a competence that is based on the comparison and mediation between cultures.

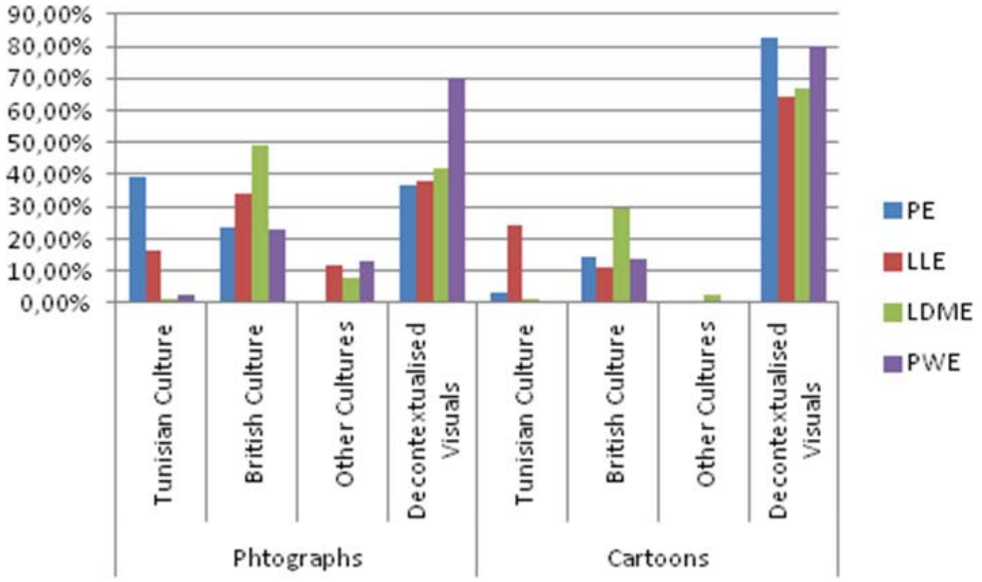
Figure 29 is about the distribution of culture in each textbook. There is an obvious increase in the amount of culture from one level of education to another. 8th and 9th form textbooks, respectively Let's Discover More English (LDME) and Proceed With English (PWE), contain more British culture (70% and 60% respectively) than the other two textbooks. Prime English, 6th form pupils' textbook presents decontextualised information (nearly 50%) and British culture more than the other cultures. The 7th form textbook, Let's Learn English (LLE) deals with both the Tunisian and the British cultures with more interest in international issues than the other textbooks. Despite their presence in LLE and LDME, intercultural issues remain under-represented in the four textbooks as well as their workbooks.

Figure 29 : Distribution of culture in each textbook



Another component of textbooks is the visuals which are either real photos or cartoons.

Figure 30 : The distribution of culture according to type of visuals in each textbook



Graph 30 demonstrates a clear imbalance in the visual representation of cultures in textbooks. In fact, the majority of visuals, whether photgraphs or cartoons, do not represent any specific culture. They are used to teach pupils about news things or to illustrate an event which is not culture specific. The British culture is more represented visually than the other cultures including the Tunisian one (50% versus 30%). The Tunisan culture is depicted through photographs in PE more than the other three textbooks. The British culture is more depicted in photgraphs in LDME than in the other textbooks. Other cultures are under-represented in all textbooks. Although the visual representation of the British culture will not be in focus nor a part of this investigation, their quantification reflects an imbalance that is found in the textual form of those representation of culture. Imbalance of representation, either in its visual or textual form, lessens textbooks' authenticity.

2.2.2.1.2. Degree of realism in the presentation of British culture

A succesful textbook is one that portrays the world as real and pupils can perceive it as such (Byram & Esarte-Sarries, 1991; Feng & Byram, 2002; Risager, 1991; Sercu, 2000). The

textbook's degree of realism is defined as not only being dependent on the amount or varitey of cultural aspects and their comprehensive disribution over the micro-, macro- and international/intercultural levels of culture but also as being positively related to its degree of representativeness in portraying the foreign people's different social classes, gender, age groups, jobs, residence, regional origin etc (Risager, 1991). Representativeness also includes a balanced and multiperspectival views on the various aspects of the foreign culture (Sercu, 2000).

2.2.2.1.2.1. Distribution of culture over major cultural topics

Table 22 presents a more detailed view on the proportion of each chosen cultural topic the textbooks examined.

Table 22: The proportion of the chosen cultural topics in textbooks

	Britain	British people	Family life	School life	Entertainment	Total
PE	1.99%	19.90%	19.40%	5.97%	11.94%	59.20%
LLE	5.13%	4.45%	28.42%	18.49%	18.15%	74.65%
LDME	11.88%	12.95%	9.61%	26.96%	18.29%	79.70%
PWE	3.25%	1.14%	14.72%	41.30%	17.97%	80.30%
Total	22.25%	38.44%	72.15%	92.72%	66.35%	

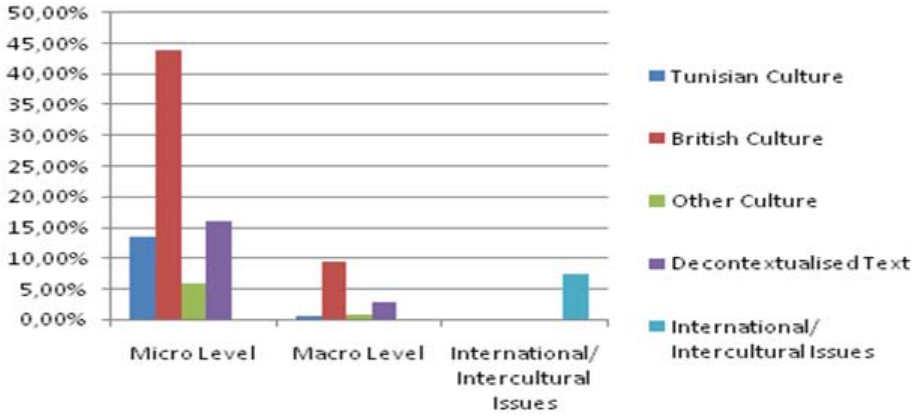
The rates that figure table 22 point to the significant importance of those topics in textbooks. Most of the topics chosen for analysis cannot go unnoticed by pupils because their rates are most of the time above the threshold of prominence i.e, 5%. Topics such as family life, school life and entertainment are far beyond the threshold of prominence and will, therefore, be attended to by pupils and have an impact on their perceptions and attitudes towards the foreign culture and people. The topics that are to be below the threshold are

Britain and British people. The fact that textbooks do not present much information about the country and the people may lead to the pupils' failure of having enough knowledge and accurate image of the country and people whose language they are learning. It might not be helpful to language learners and potential communicators to learn a foreign language and culture without knowing the name of the country(ies) where it is spoken as a foreign langauge, its geographical location, its capital city, its flag, famous people etc. The lack of information about the people, their physical features, stereotypes, bahaviour, beliefs, can print in pupils' minds a wrong idea that can be further influenced or modified by other external sources such as TV and internet. As such, textbooks cannot play a role in forming pupils' perceptions and attitudes, thus leaving the floor to other sources that may present unsystematic and biased image of the foreign culture. The result of that wrong image and lack of knowledge can be their unwillingness to communicate with the native speakers as well as failure in actual communication once it happens (Feng & Byram, 2002; Sercu, 2000; Yashima, 2002).

2.2.2.1.2.2. Distribution of culture over levels of culture

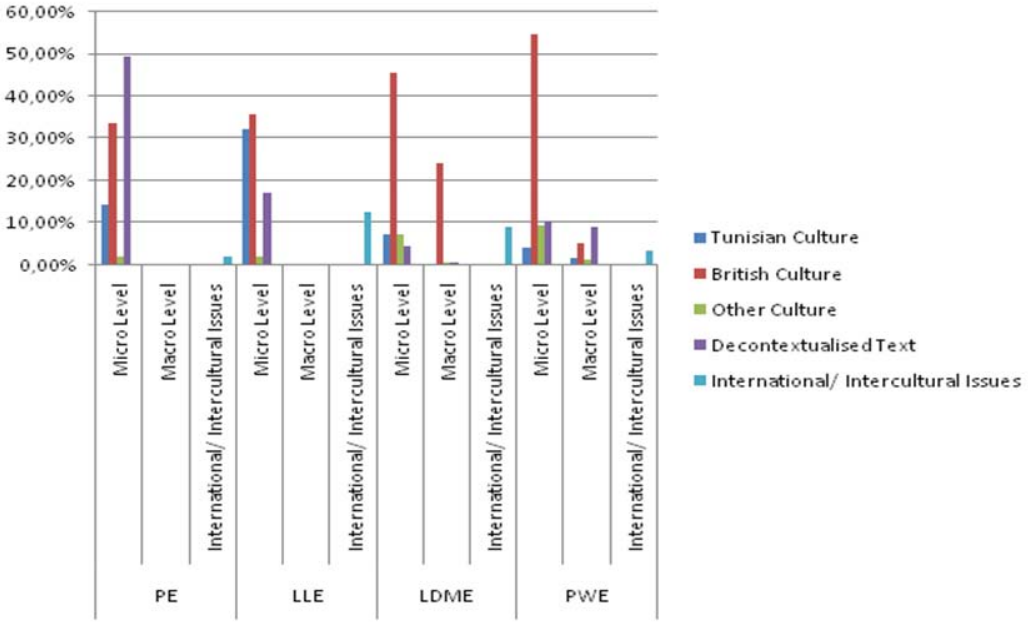
By cultural levels or dimensions, it is meant the micro level culture, macrolevel culture and international and intercultural issues (Risager, 1991a). Micro level culture refers to the British people's everyday lives, habits, behaviours, feelings, everyday conversations, situations of interaction etc. Macro-level culture refers to broader topics such as the country's history, geography, major historical events, wars, arts etc. International and intercultural relations refer to issues such as famine, pollution, charity, international relations, situations of intercultural encounters etc.

Figure 31 : The distribution of cultures over levels of culture



Figures 31 deals with the overall distribution of textbooks' cultural content over the three dimensions of culture, namely the micro, macro, and international levels. The chart demonstrates an overwhelming presence of cultures at their micro level whereas their representation at the macro and international levels receives less attention. The following chart provides a more detailed view of this distribution in each textbook.

Figure 32 : The distribution of cultures over cultural dimensions in each textbook

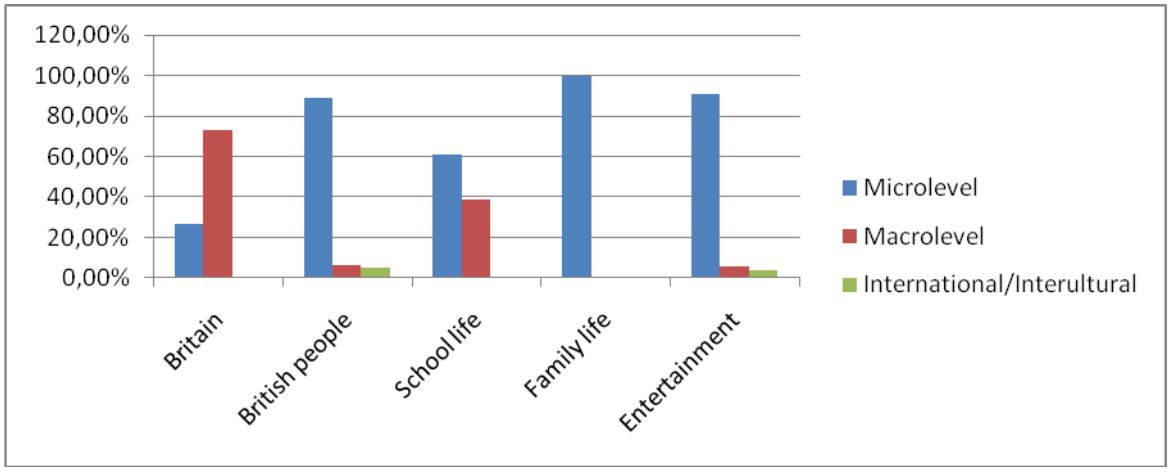


A significant presence is observed of the British culture at its macro-level in the four textbooks (student's book and workbook). In the 7th, 8th and 9th form textbooks, the British culture is more presented at the microlevel than the Tunisian or the other cultures. In the 6th form textbook, Prime English, nearly 50% of its cultural content presents neutral information, i.e, information about people and situations having no cultural background. Most of the texts are single words labelling a picture referring to something or someone that is British or belonging to any or no culture such as names of things, animals, vegetables etc.

In Prime English and Let's Learn English, the macro-level dimension of culture is totally absent. Both textbooks do not deal with broad cultural and national topics related to the country's history and international relations but with topics related to everyday life only. The macrolevel dimension of the British culture is mostly represented in Let's Discover More English, whereas, in Proceed With English, there is very little representation of all cultures at that particular dimension. It has to be noted that the distribution of culture over the international and intercultural issues is negligible and that international issues and situations of intercultural encounters are slightly represented in the four textbooks.

To summarize, the British culture is significantly present at its micro-level dimension and significantly absent at the macro-level as well as international/intercultural dimensions. The representation of the British culture in the Tunisian EFL textbooks can, therefore, be described as incomplete, imbalanced and unreal, which may result in deficient and incompetent intercultural communicators lacking knowledge of the reality, lived by the British people. These results are further supported by those obtained from the analysis of the distribution of the cultural topics selected for evaluation over the three cultural dimensions (figure 33).

Figure 33 : Distribution of cultural topics over cultural dimensions



The results in figure 33 show that most topics are presented at their micro level with the exception of “Britain” and “school life” which are dealt with mostly at their macrolevel. The presentation of the international/intercultural dimensions of those cultural topics is negligible and almost inexistent, especially of those topics such as Britain, school life and family life. There is a more interest in the everyday life dimensions of those topics than in their institutional level. For instance, in dealing with school life, textbooks depict pupils doing activities in class, expressing attitudes towards subjects, teachers, and homeworks, and describing their funny experiences at school. The institutional level of school life, such as dealing with the educational system, is not neglected but receieves less attention. Family life, on the contrary, is depicted in the form of everyday family activities, converstations and problems. There is no discussion of issues such as family planning, marriage, divorce, and dating, either in Britain or across cultures.

It may be concluded, then, that textbooks fail to provide a balanced representation of culture in its three dimensions. A presentation that is limited to everyday situations and ignores the historical, societal, economic and political structures in the foreign country, might give an image of a country that has no history, no institutions and a country that is isolated from the international community. Britain is not shown to maintain any relationship with

Tunisia, the pupils' country. There is no indication in all textbooks that Britain has a relationship with Tunisia except that British people can come as visitors to a friend or as tourists. Tunisians can only go there to learn the language or visit a Brtish friend. The textbooks help reinforce in pupils the idea that the relationship beteween Tunisia and Britiain or other European countries can only be that of tourism, whereas in reality that relationship is not limited to tourism but open to other kinds of cooperation. In a word, Britain is shown as a country that pupils cannot relate to because the image presented to them is not real and stereotyped.

2.2.2.1.2.3. Presentation of characters

To be real, the cultural content of a foreign language textbook should have a high degree of representativeness in portraying a population in terms of gender, age group, physical features, jobs, regional origin, social class etc. The higher the degree of realism in presenting the British people, the more credible they are to pupils (Risager, 1991 a; Sercu, 2000).

a. Gender

Figure 34 : Characters' gender

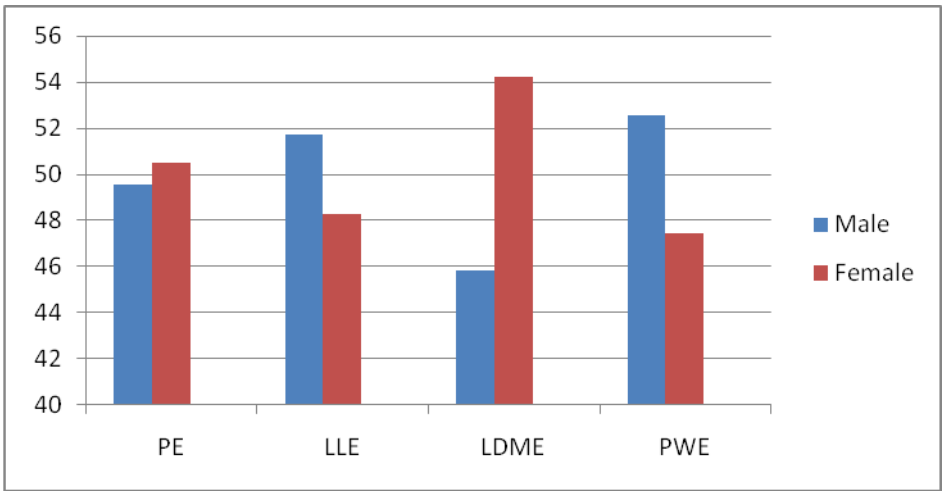
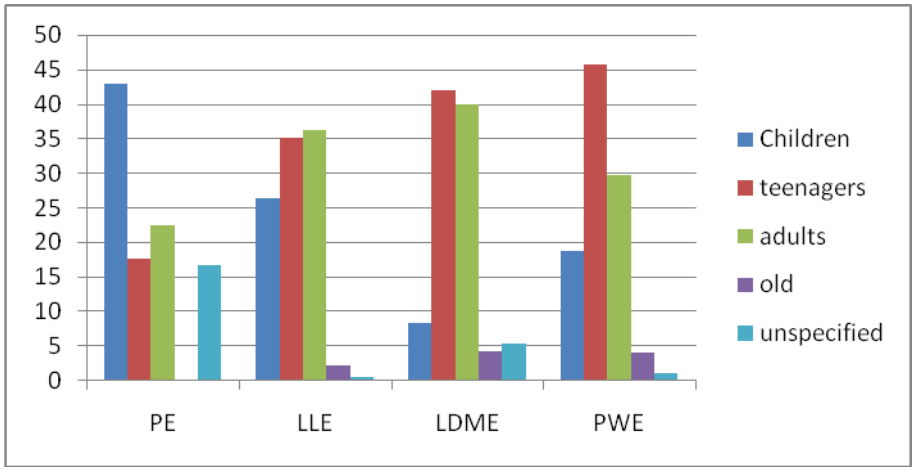


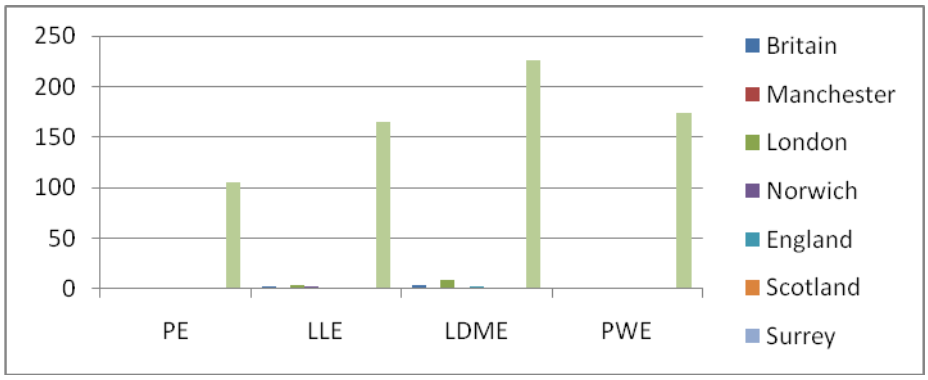
Figure 35 : Characters' age



In figure 34, the textbooks present a society that is balanced in terms of the number of males and females. The British society is made up of men and women, boys and girls and, thus, there is no gender bias in this respect. However, in terms of age, figure 35 displays an imbalance in the representation of age groups. The majority of the population in the textbooks is primarily made up of teenagers and adults. Children are less represented and old people are very few compared to the other age ranges.

Geographical origin

Figure 36 : Characters' geographical origin



People all over the world originate from a region, a city, a country etc, which makes part of their socio-cultural background and identity. According to figure 36, British characters in all textbooks are presented as coming from nowhere. Very few of them come from cities such as London, Norwich, Manchester and Surrey, whereas, the overwhelming majority do not have an origin. It is not mentioned that they are British and their nationality is only inferred from other indicators such as the whole context, the names, the events, the visuals etc. The image given of the British people may lead Tunisian pupils to think of British people as fictitious people living in a fictitious world. The danger in such an unreal depiction of characters is that pupils may not imagine that there is a "reality" other than the one presented to them by textbooks and that there is another reality apart from theirs.

b. Jobs

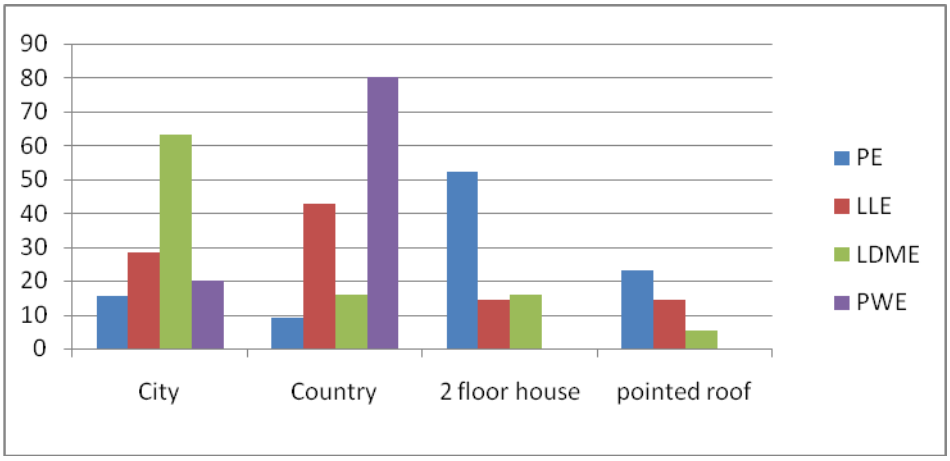
Table 23: Characters' jobs

	PE	LLE	LDME	PWE	Total
Pupil	21	25	39	64	149
Teacher	2	7	5	3	17
Football players	0	0	7	0	7
Secretatey	0	2	0	0	2
Shopkeeper	0	3	5	1	9
Actor/actress	2	0	0	0	2
Farmer	2	0	0	0	2
Worker	0	2	0	0	2
Businessman	0	0	0	5	5
Waiter/waitress	0	1	0	2	3
Tourist	0	2	0	0	2
Customs	0	0	0	1	1
Baker	0	0	1	0	1
Unspecified	80	132	181	99	492
Total	107	174	238	175	694

According to table 23, British people are represented as inactive people. In fact, the majority of the characters investigated (70.89%) either in texts or visuals do not work nor are they photographed while working. The rest of the characters are pupils (21.46%) while a minority works as teachers (2.44%), football players (1%) and shopkeepers (1.29%). The image given of the British people is unreal as no society is made up of inactive people and no country's economic and social development can happen without its people's work. The use of pupils as major characters may be explained by the fact that the textbooks address pupils and that they can understand and relate to people who are like them. However, this might have a counter effect on pupils' perception of British society because they can also see it as different from their own society which is made up of not only pupils but other people doing different types of jobs. Pupils in that case may not find it a real society that they can relate to.

c. British people's residence

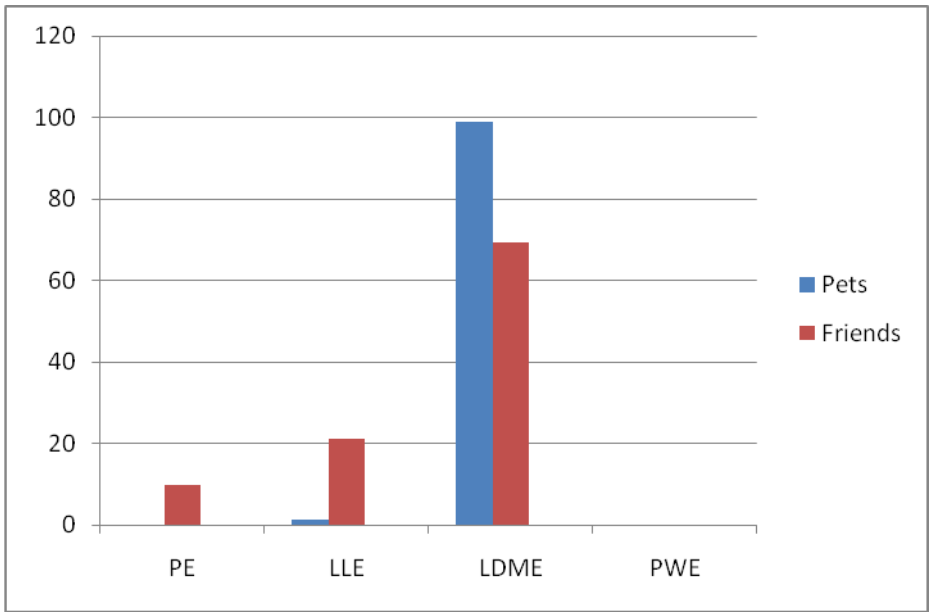
Figure 37 : British people's residence



With reference to table 37, textbooks depict British people as both city and country dwellers who live in two-floor houses. The suburbs are not shown in any textbook as places where British people can live. The picture given of the British is unreal as people everywhere can live in the city, the country, and the suburbs.

d. Social Relationships

Figure 38 : British people's social relationships



British people's relation to their social milieu is also part of defining who they are. They can relate to different people including family members, friends, colleagues and even pets. Family relationships will not be dealt with in this section but a whole section will be devoted to them. Figure 38 shows that nearly half of the data collected on British people is devoted to their relationship with pets. Characters of different ages expressed the importance of pets in their lives as good companions and friends. Their relationship with friends is also significant despite being less important than that with pets. The conclusion to be drawn is that, in textbooks, British people prefer pets to friends as companions. It is also to be noted that textbooks have not pointed to the fact that British people have relatives such cousins, aunts, uncles, nephews etc. There is only one instance in LDME where there is conversation between a boy and his grandmother.

e. Characters' places of interaction

Figure 39 : Characters' places of interaction

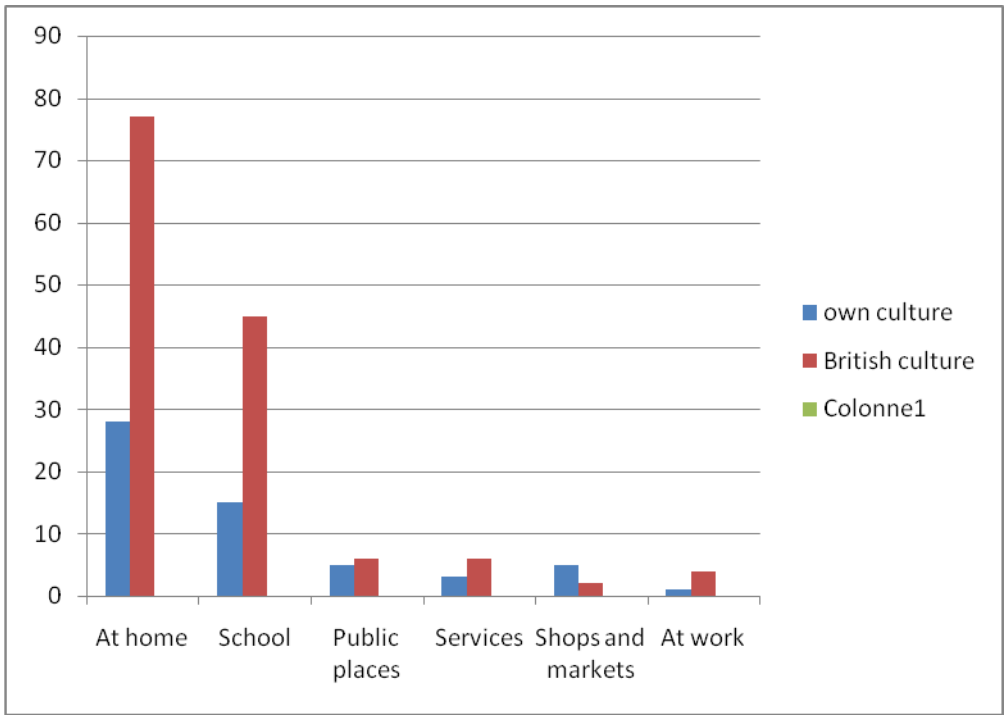


Figure 39 indicates an imbalance in the representation of everyday interactions. Conversations in the four textbooks take place mostly at home, at school and to a less extent in places of entertainment such as parks and restaurants. Other public places and services, where people interact daily are rarely described. Textbooks can be said to provide a narrow view of British people's everyday lives. They are people with a limited social experience and spend their lives either at home with family and friends or at school. There is a lack of depiction of adult life where a person can have more opportunities to interact in places such as work, airports, train stations, banks, hotels, and services in general. The restrictive, incomplete and unreal image the textbooks present may hinder pupils' acquisition of accurate knowledge of the foreign culture that can facilitate intercultural communication.

f. Physical feautures of characters

Figure 40 : Characters' physical feautres: hair

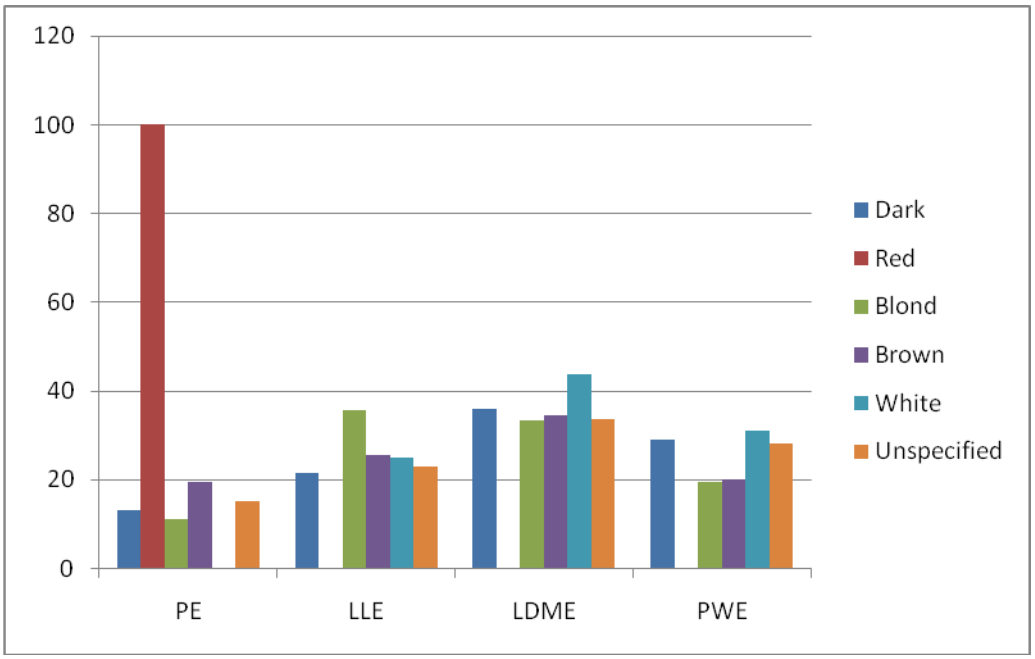


Figure 41 : Characters' physical feautres : eyes

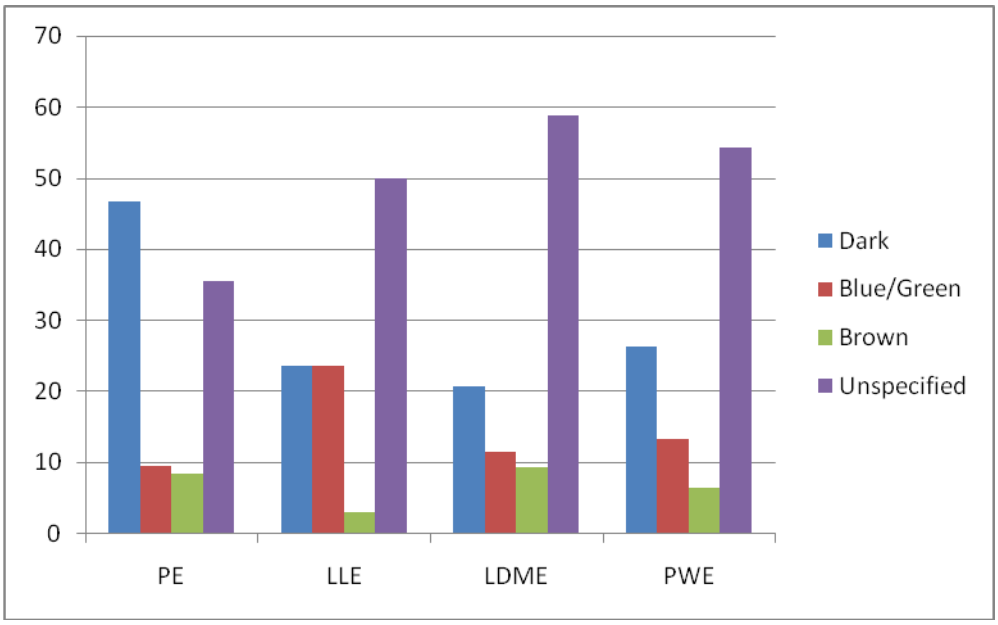
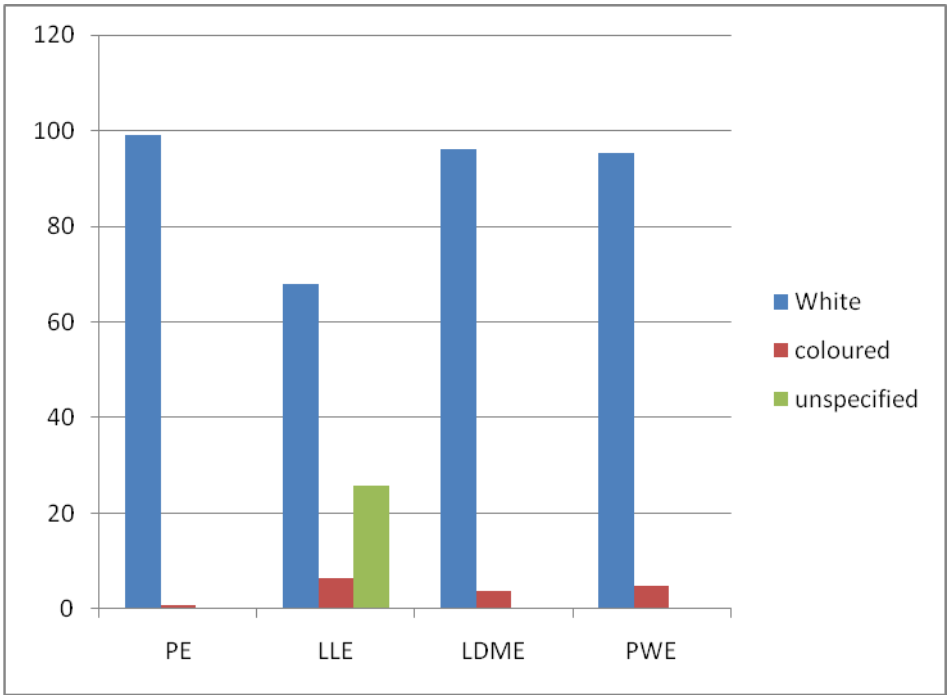


Figure 42 : Characters' physical feautres: skin



Physical features are a major characteristic and a distinguishing constituent of a particular people's identity. The textbooks present an imbalanced image of how British people look like. They are mostly white with very few colored people. There is no or rare reference in texts or visuals to coloured people being British, which does not reflect the actual composition of the British society. In PE, the majority of characters are described as red-haired, a minority is blond-haired and no one is white-haired. In the remaining textbooks, characters do not have red hair but different colours such as blond, white, dark etc as well as unspecified or unclear ones.

As far as the description of the eyes is concerned, it is crystal clear from the chart that the characters' eyes are dark but mostly do not have any colour. The figures in charts 40, 41, 42, show that a significant number of characters are not given any clear features or colors due to bad-quality visuals. It seems that textbooks do not give importance to the way they portray British people physically. Only three lines said by a British teenager provide a stereotypic

image of the blond-haired and blue-eyed British girl. Most characters' physical features are portrayed through photos and cartoons of a very bad quality. The shape and the colour of the characters'' physical features are not clear and sometimes colourless. The characters are disfigured, and unreal and this might lead to the acquisition of a wrong image of British people and inability to distinguish them from other people.

As a conclusion to this part, it is noted that textbooks have failed in presenting a balanced and real image of British people. Tunisian pupils may find it hard to relate to those people since they are unable to see the British as a real people, just like them, who can be children, teenagers, adults and elderly. They will fail to see them as people who work, have an origin, live in different places.

2.2.2.1.2.4. Perspectives on the foreign culture

In this section, textbooks will be evaluated in terms of the extent to which they present multiple views on a particular issue and a balanced presentation of positive and negative aspects of the foreign culture, in general, and in the cultural topics chosen for analysis. By multiperspectival or multiple points of view, it is meant that different people present their opinion on school, the schooling system, the relationship between parents and children, social problems, environmental issues etc. Textbooks promoting IcLL are expected to portray the world from different perspectives and maintain a balance between both its negative and positive aspects. In not doing so, pupils may acquire a monoperspectival view of the foreign culture and consider the images presented to them as true and unquestionable.

Figure 43 : Mono-perspectival /multi- perspectival point of view in each textbook

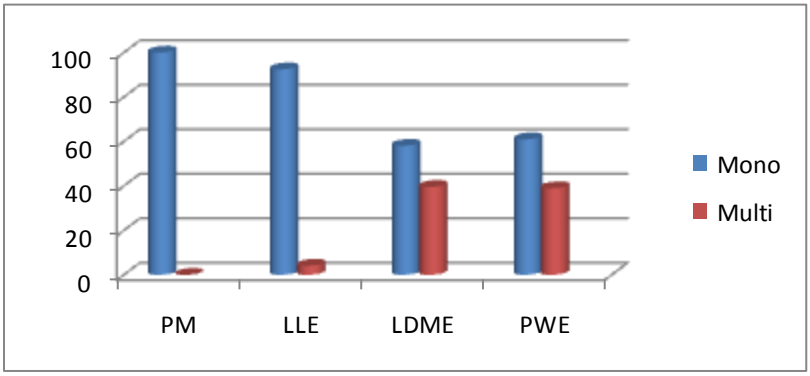
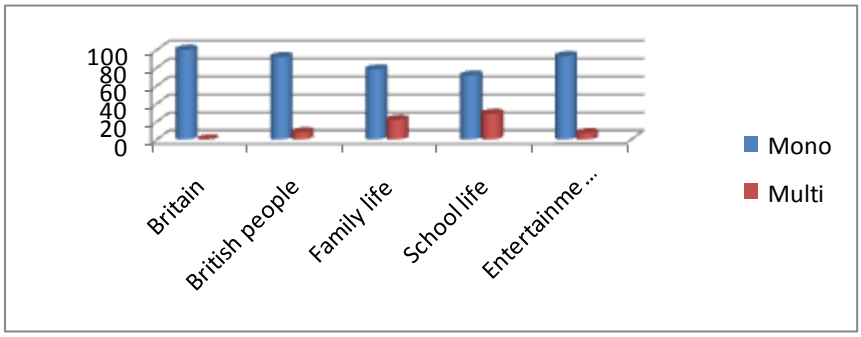


Figure 44 : Mono-perspectival /multi- perspectival point of view in each cultural topic



From tables 43 and 44, it is clear that Tunisian EFL textbooks present cultural issues from mono-perspectival points of view. They show characters talking about their personal experiences in their family or school without giving multiple views on that particular experience. The views are sometimes presented in isolation, i.e, in separate lessons, and not grouped, so that they can be compared and help learners to reflect on and react to them. Most of the time, the issues discussed from different perspectives include people from the same culture expressing their points of view. Rare are the cases where people from different cultures meet and discuss an issue from the perspective of their own culture. Out of the five topics, only two which are school life and family life, can be observed to present multiple views on issues like attitudes towards school, teachers, subjects and relationships with parents. The other three topics present a one sided and unidirectional view of the cultural

information. Pupils exposed to that kind of presentation of the foreign culture may adopt only one view of an issue that is assumed to be true. IcLL is about relativised world views and the acceptance of difference; and such one-sided perspectives do not promote learning language for intercultural communication.

Another issue crucial to the representation of culture according to the criteria of realism is presenting the positive and negative aspects of the culture. The focus on one and the neglect of the other leads the pupils to acquire either a positive or a negative view of the foreign culture. In IcLL, learners should acquire a comprehensive and balanced image of the foreign people's reality; a reality where negative and positive aspects coexist. Table 24 below shows the distribution of the cultural information over positive and negative perspectives in each textbook and then in each cultural topic.

a. Britain

Table 24: The distribution of textbooks' content over positive, negative and neutral point of views.

	Negative	Positive	Neutral
PE	0%	60%	40%
LLE	0%	35.71%	64.28%
LDME	6.31%	41.5%	52.63%
PWE	0%	0%	100%

b. British people

Table 25: The representation of British people from different perspectives: negative, positive and neutral

	Negative	Positive	Neutral
PE	0%	0%	0%
LLE	1.17%	80%	18.82%

LDME	0%	60.97%	39.02%
PWE	0%	85.16%	14.83%

c. Family life/relations

Table 26: The representation of British people's family life and relations from different perspectives : negative, positive and neutral

	Negative	Positive	Neutral
PE	0%	100%	0%
LLE	0%	60%	40%
LDME	34.48%	46.55%	18.96%
PWE	83.78%	16.21%	0%

d. School life

Table 27: The representation of school life from different perspectives : negative, positive and neutral

	Negative	Positive	Neutral
PE	0%	27.77%	72.22%
LLE	0%	50%	50%
LDME	4.34%	8.69%	86.95%
PWE	38.34%	49.24%	12.40%

The figures in tables 25, 26, 27 reveal a significant dominance of the positive aspects of the British culture in all textbooks and in each cultural topic. Most topics present either positive or neutral point of view such as the portrayal of British families as happy, smiling, and cooperative, and the pupils as successful, happy with their schools and teachers, and satisfied with their school subjects. British people have many means of entertainment and enjoy their free time well. Life is depicted as rosy, happy, and comfortable, which is not real. The negative aspects start to appear in depicting family life in LDME and PWE. LDME presents a more or less balanced image of family life. PWE emphasizes the negative aspects

of the family relations in Britain, whereas in dealing with school life, the image seems to be balanced.

To conclude, it is observed that the prevailing view of the different aspects of the British culture is positive. The tendency to focus on one type of perspectives does not reflect reality which has both positive and negative sides. Textbooks seem to fail to present a balanced and impartial view of the foreign culture. Tunisian pupils are expected to acquire only positive views of the British culture, which may hinder communication with the native speakers and leads to disappointment as the native speaker may behave in a way that is unexpected, i.e., in a negative way.

2.2.2.1.2.5. Contacts with the foreign culture

The degree of realism in any textbook, according to Risager (1991) and Sercu (2002), depends on the degree of the variety of intercultural contacts, situations and countries presented in the foreign language textbooks. A wide variety of intercultural contacts and situations, according to Sercu (2000) may address learners' experiences with the foreign culture. In the Tunisian context, where learners have very little or no direct contact with the British culture, they can only be introduced to and familiarized with the types of contacts they may have in the future with the native or non-native speakers of English. The variety of situations includes the exchange of information about culture as well as comparison of cultures. A high degree of that variety can increase in the learner an intercultural awareness, awareness of the foreign culture(s) and their own. This section aims to answer the question: How do textbooks model intercultural contact situation? It will describe the cultural backgrounds of the interactants and the country where the intercultural contact takes place. It also focuses on the content and purpose of the interaction. The following tables summarize

the findings obtained from textbooks' analysis about the types of intercultural contacts presented in textbooks as well as their places and contents.

Table 28: Types of intercultural contact in textbooks

	PE	LLE	LDME	PWE	Total
Written correspondence	1	1	1	0	4
Tourism	0	0	0	2	4
Visit to the foreign country	0	0	4	0	5
Visit to a family	0	1	2	0	3
Internet	1	0	1	1	4
Conversation in undetermined place	2	4	0	0	5
Mass media	0	0	0	0	0
Total	4	6	8	3	21

Table 29 : Intercultural situations in textbooks

	PE	LLE	LDME	PWE
Comparison of cultures	0	0	0	0
Exchange of information about culture	1	2	3	0
Intercultural misunderstanding	0	0	0	0
Asking for cultural information (one side)	3	4	5	2

Table 30: Places / Countries of intercultural contacts

Tunisia	Britain	Plane	Virtual	Unspecified
10	6	1	2	2

Table 28 shows that the data collected on intercultural contacts between the British and Tunisians or Tunisians/ British and a third party is limited in number and variety. First, the number of intercultural contacts in the four EFL textbooks is negligible (21 contacts only in all textbooks), which gives a very restricted idea about the intercultural contacts that occur every day in the world and that the learner may have one day. Second, the variety of contacts offered by textbooks is limited. For instance, pupils using Prime English are presented with

very few intercultural contacts that are void of any cultural reference and take place in indefinite places. PWE provides pupils with two contacts of British tourists and a Tunisian person, one of which is to ask for the way to the beach.

The lack of variety of intercultural contact is accompanied by another lack of variety in the presentation of intercultural situations (see table 29). No comparison of cultures and situations of intercultural misunderstanding are presented in any of the four textbooks, which means the textbooks' failure in providing mutual representations of the foreign and the native cultures. Intercultural contacts are shown to be short, smooth, emotionless and lifeless. There is no depiction of the affective side of an intercultural encounter such as emotions of frustration and anxiety or ones of happiness and satisfaction. The exchange of information about cultures is also negligible. Learners are rather presented with situations where a Tunisian or a British inquires about a piece of information that one of the interactants gives without any further exchange of information.

According to table 30, the intercultural contacts take place mostly in Tunisia. Only 6 out of the 21 contacts occur in Britain, the country of focus in the textbooks evaluated. Two textbooks (LLE and LDME) present intercultural encounters because they are about, respectively, a British boy visiting a Tunisian family and a Tunisian girl visiting a British family. That cultural exchange, though it seems promising in terms of intercultural contacts and exchange of cultural information, it does not give importance to both of them. Culture is presented in descriptive texts and contacts are rarely about the mutual representation of both cultures or negotiation of the differences and similarities between them.

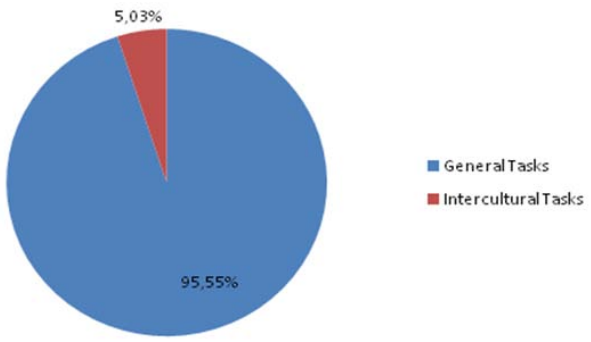
To conclude, it can be said that textbooks fail to present intercultural contacts and situations as they happen in real life. The contacts are few and not varied and the situations are smooth and emotionless. They seem to be cognitively and affectively unchallenging for

learners as they do not invite learners to reflect on, react to and get involved in the situation. Being as such, textbooks do not address learners' needs for effective management of intercultural misunderstanding and successful intercultural contacts.

2.2.2.2. The evaluation of intercultural tasks

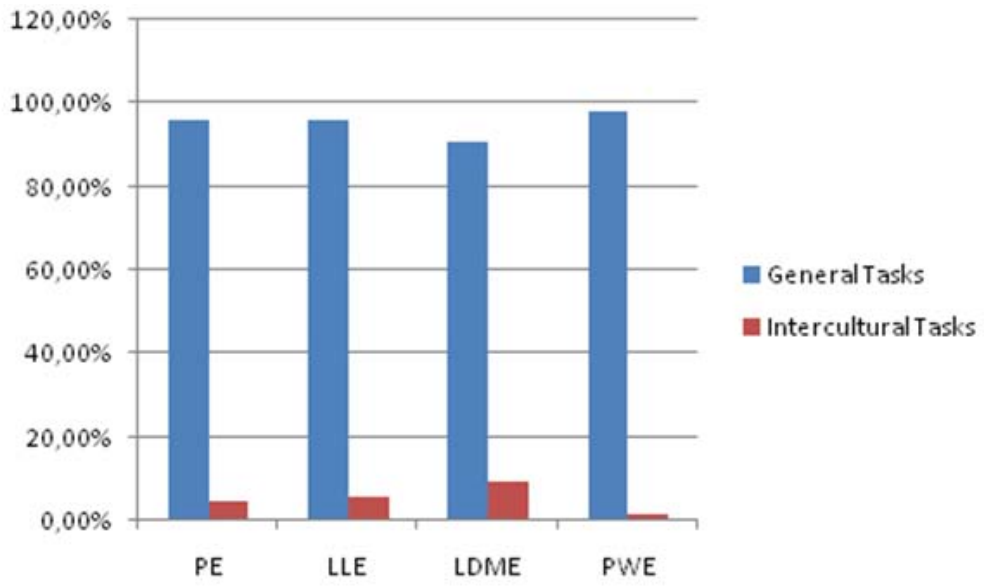
The evaluation of the textbooks, as previously mentioned in the methodology section, includes the evaluation of their content as well as intercultural tasks which, for the purpose of learning about cultures and acquiring intercultural skills, require pupils to read and collect information on cultures, interpret and reflect on texts, and criticize and compare between cultures. Figure 45 shows the overall distribution of tasks according to type.

Figure 45 : The overall distribution of tasks according to type



It is crystal clear that textbooks include general tasks more than intercultural ones. Most activities and tasks seek to promote the four skills of reading, writing, listening and speaking as well as reading strategies such as skimming, scanning, gap filling, information transfer. Only 5% of the tasks ask pupils to reflect on or perform intercultural tasks, which again does not promote the acquisition of an intercultural competence. The following chart shows the distribution of tasks according to their type in each textbook.

Figure 46 : The distribution of tasks according to their type in each textbook

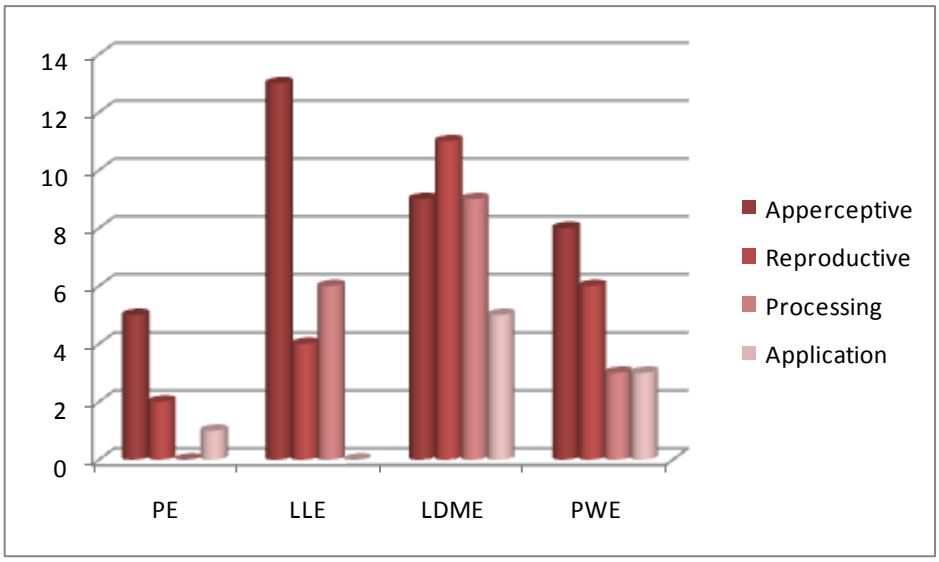


A detailed analysis of the type of tasks in all textbooks reveals a dominance of tasks of general type over those that are intercultural. With reference to chart 46, 8th form textbook (LDME) seems to comprise more intercultural tasks than the other textbooks though their rate is not significant (nearly 10%). From the results in figure 46, textbooks may not contribute to intercultural language learning. They, however, aim at promoting the acquisition of both linguistic and socilinguistic competence. The classification is done on the basis of De corte's taxonomy of intellectual operation which comprises four levels of intellectual operations ranging from a lower to a higher degree of involvement. Insights from Information Processing Theory and Social Congnition Theory focus on the importance of sufficient cognitive resources to enable learners to process the new information, recategorise and modifiy the old one. The acquisition of a body of knowledge that can be retrieved and used in different situations is assumed to be dependent on the amount of cultural information pupils are exposed to and their degree of involvement in processing the information (Sercu, 2000).

At the lower level of involvement, tasks are either apperceptive or reproductive, i.e they do not require much intellectual effort. Apperceptive tasks expect pupils to attend to the information presented to them. In other words, they should read the information. Reproductive tasks require pupils to repeat the information. Processing tasks invite pupils to reorder pieces of cultural information or match pieces of information to paragraphs in a text. Finally, application refers to the use of previously- acquired information and its application to a new situation and problems.

The four textbooks and their workbooks conatin 82 intercultural tasks only classified according to their degree of involving the pupil in intellectual operations. The following charts demonstrate such classification in each textbook and in each cultural topic.

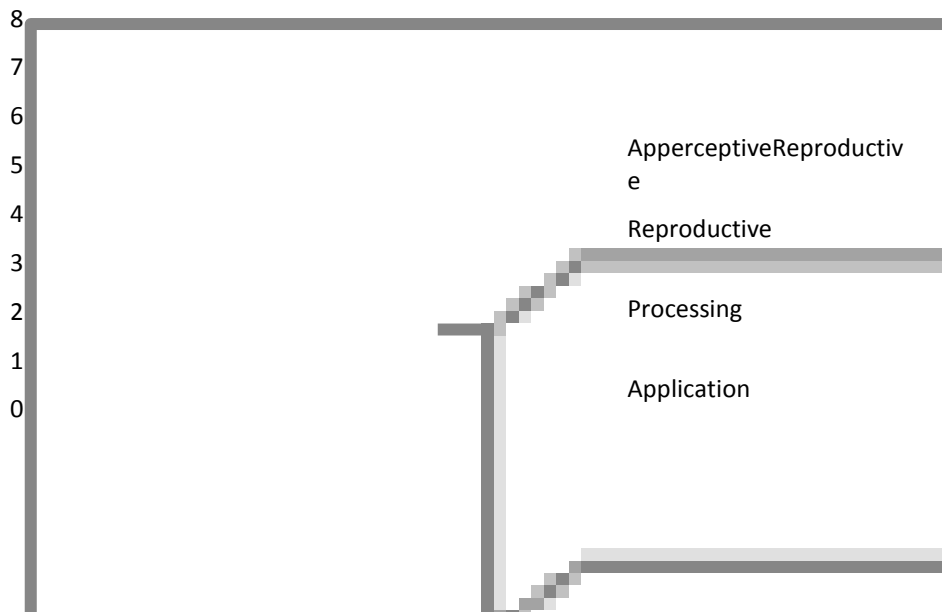
Figure 47 : The distribution of intercultural tasks in each textbook according to De Corte's taxonomy of intellectual operations.



As shown in figure 47, most tasks belong to the low-level intellectual involvement type. In fact, the highest rates in PE, LLE and PWE are those of apperceptive tasks that require pupils' mere attention to the information, followed by reproductive ones in which pupils have to reproduce the information without any reflection on it. Few tasks are of the

application type that needs much cognitive effort on the part of the learners because they have to apply what they know to a novel situation. This means that learners, by using the information to solve a new problem, end up by internalising it. By presenting more low-level than high- level intellectual involvement tasks, it is doubtful that learners will learn the cultural information contained in their textbooks. Textbooks as such do not encourage learners to compare between cultures and reflect on cultural issues; nor do they raise pupils' intercultural awareness and motivation to establish intercultural contacts.

Figure 48 : The distribution of tasks over cultural topics



The same thing can be said about the distribution of intercultural tasks over cultural topics. It is clear from figure 48 that the majority of tasks are either apperceptive or reproductive asking pupils to perform tasks involving low-level of intellectual operations. The cultural information can easily go unnoticed and cannot be memorized and retrieved in other situations. In other words, textbooks cannot help learners acquire cultural knowledge and intercultural skills which are the major components of ICC.

2.2.2.3. Quantitative analysis of the five selected cultural topics

This section provides quantitative analysis of the representation of five cultural topics, namely Britain, British people, family life, school life and entertainment.

2.2.2.3.1. Representation of Britain

Figure 49 : The rates of Britain's textual representation in each textbook

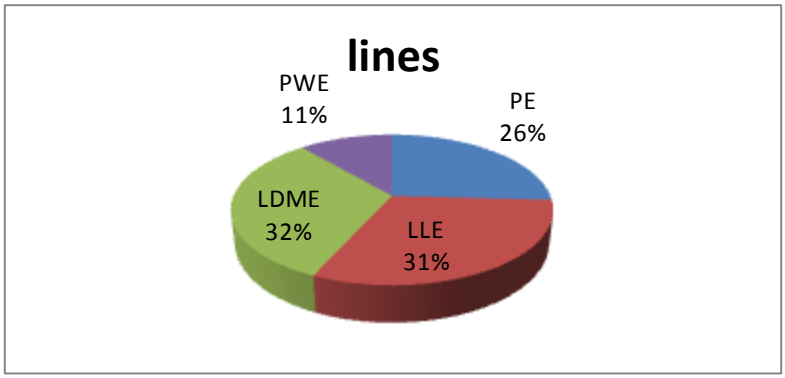
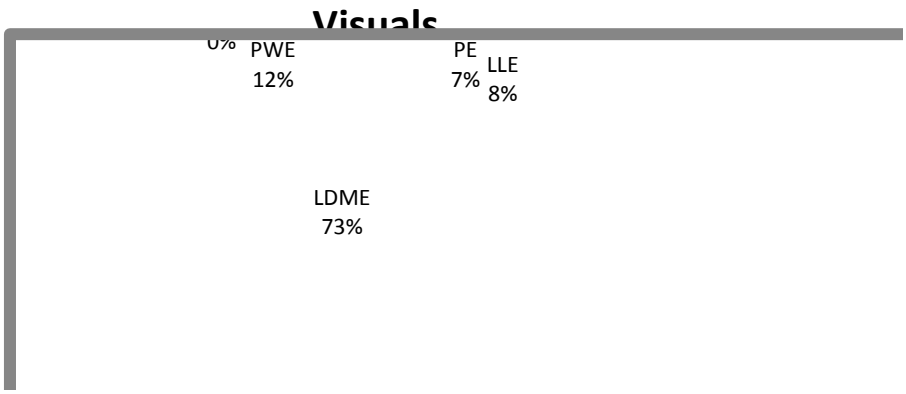


Figure 50 : The rates of Britain's visual representation in each textbook



It is obvious from charts 49 and 50 that Britain is not well-represented in the Tunisian EFL textbooks. The choice of that topic is not done on the basis of its recurrence but on its importance to learners' knowledge of the country where English is the native language. In

addition, the textbooks have Britain and the British culture as a context for teaching English, and as language and culture cannot be separated and as communication with native speakers requires knowledge of the country and people, it is deemed necessary to investigate the representation of Britain and its people. LDME seems to present much information and displays more interest in the British culture because it is about a Tunisian girl, a pupil and a teenager, who pays a visit to Britain. The following table, table 31, shows the distribution of information about Britain over the aspects that characterize and distinguish it from other countries. Those aspects are the ones that appear in the textbooks studied.

Table 31: The rates of cultural aspects characterising Britain

	Lines	Visuals
Historical monuments	2.55%	2.34%
Cities	0.98%	0%
Language/accents	0.34%	0%
Famous people	1.04%	1.17%
Religion	0.57%	0%
Clothes	0.34%	2.34%
Food	0.11%	0.23%
Manners	0.86%	0.23%
Transport	2.31%	3.98%
Nationality	0.11%	0%
Weather	0.17%	0%
Flag	0%	0.23%
Currency	0.23%	1.63%
Geographical location	1.90%	0.18%
Capital city	3.20%	32.72%

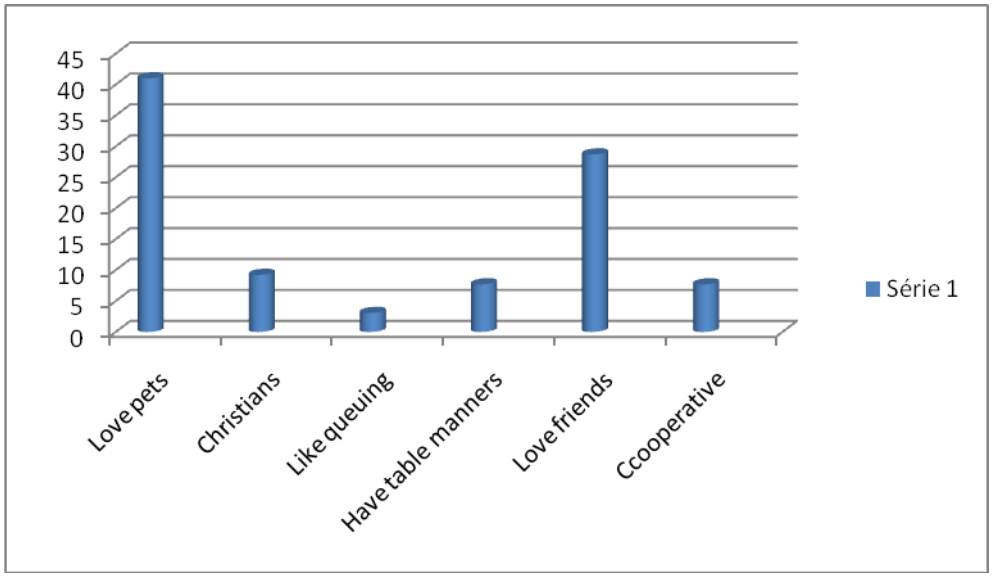
Although there is a variety of aspects that are described in the textbooks, their representation seems sketchy and very brief. The highest rates in table 31 are observed for historical monuments, transport and famous people. Very little description is made of the other aspects like the geographical location of Britain, its constituent countries, its capital

(there is no one line saying that London is the capital of Britain), the British weather, the flag, the royal family etc. Pupils are presented with some texts describing the famous monuments in Britain such as Buckingham Palace, Nelson Tower, the Tower Bridge, and Trafalgar Square etc. Textbooks describe the means of transport in Britain, namely the double-decker bus, taxis and the underground. They present a brochure on how to use the means of transport in London especially London bus. The image given of Britain is the one given to a tourist intending to visit Britain and enjoy sightseeing and not one that prepares a visitor to know people and communicate with them. Like any other country, Britain has famous and great people in arts, literature, politics, football, science etc. The only famous people mentioned are Harry Potter, Princess Diana and David Beckham. Only photos are used to present Lady Diana and Harry Potter but no written or extra information about them is provided. The only written text about a famous figure is an imaginary interview with David Beckham in which he talks about the benefits of playing sport. It can be concluded that the image of Britain is much reduced due to the insufficient information provided to pupils. This might not increase their willingness to visit the country or communicate with its people. It also may not promote the pupils'' willingness to learn about cultures in general.

2.2.2.3.2. The representation of British people

Figure 51 below summarizes the major characteristics distinguishing British people as presented by textbooks.

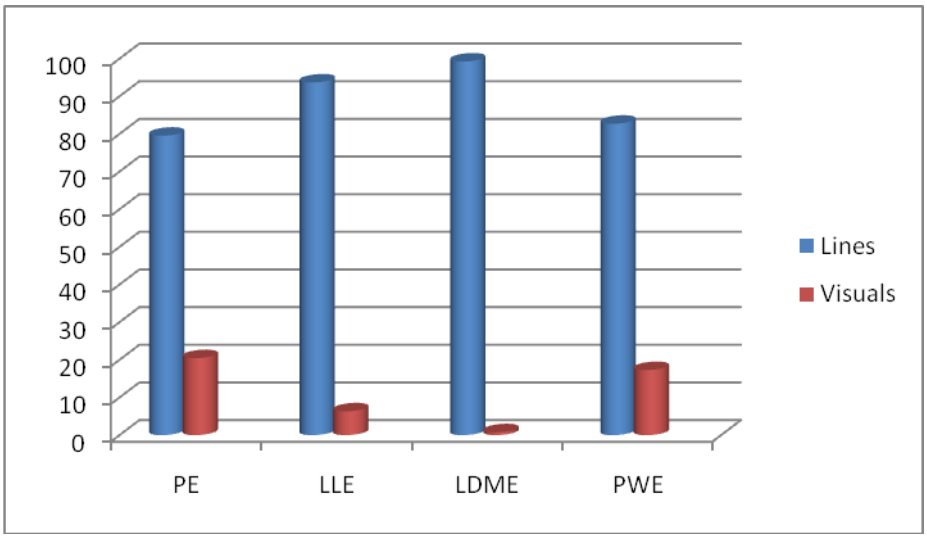
Figure 51 : British people's cultural characteristics



Many conclusions can be drawn on the basis of the results contained in the chart. First, there is inadequate description of the different characteristics of the British people such as language, food, clothes, eating habits, driving, behaviour, traditions etc. Very little information is presented of their stereotypes and their famous people contributing to major achievements in the country, whether artistic, literary, political or scientific. Second, there is a focus on the relational aspects. In fact, British people are described as pet lovers, friendly, helpful and cooperative people. They are Christians who celebrate Easter and go on trips inside and outside Britain. It should be noted that the image presented of the British people is so restricted and limited that pupils will not be able to acquire adequate and accurate knowledge of the native speakers of the language they are learning. Lack of knowledge of everyday life and behaviour of British people may lead to pupils' misunderstanding of the way British people behave and interact as well as to a misinterpretation of speech and deeds.

2.2.2.3.3. Presentation of family life

Figure 52 : The representation of British family life in text and visuals



With reference to figure 52, family life is described through texts more than visuals. Characters are given the floor to talk about their families' trees, members, problems and relations. The visuals give an idea about the number of the family members and glimpses of their everyday life. Very few photos describe family roles and many show happy families. The following charts and tables give a detailed description of the different aspects of the British family: its size, the relationship between its members and their roles in the family.

Figure 53 : Textbooks' textual presentation of British family members

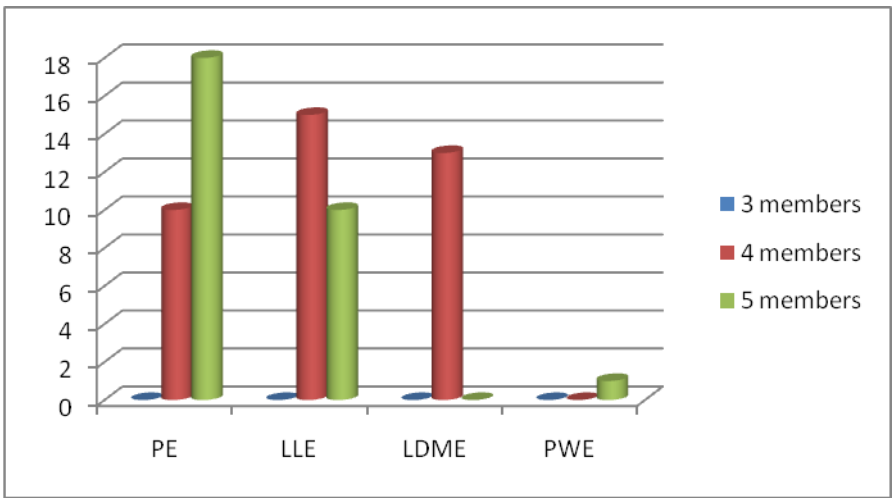
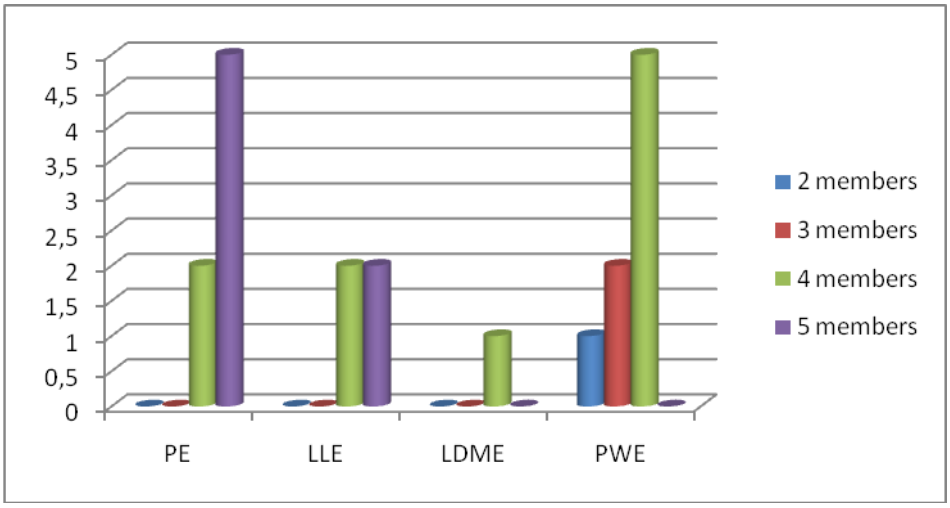


Figure 54 : Textbooks' visual presentation of British family members



One of the characterizing features of families is their size. The textbooks are evaluated in that particular aspect because the size is part of the image of a family in a particular society and culture. Figures 53 and 54 show that the British family, as presented by textbooks, is mainly made up of four or five members.

Table 32: Family relations (from children's perspectives)

	Loving, helpful and friendly parents	Strict and authoritarian parents	Unfair parents	Separated parents
PE	0	0	0	0
LLE	38	10	14	0
LDME	25	0	0	0
PWE	5	30	0	20
Total	68	40	14	20

Table 32 is devoted to the characters' perceptions of their relationship with their parents. Most of the characters who express their points view towards family relations are children. Only one father is shown to complain about his son who asks for more pocket money to spend it on unnecessary things. There is a balance between the negative and positive aspects of that relation though the rate of the negative aspects is a bit higher than that of the

positive ones. There is a description of happy families where parents are understanding, friendly and helpful. They are shown to help children with homework and to plan holidays together. Meanwhile, some families are shown as separated either because of divorce or temporary relations (the case of a child of a single mother). Parents are also depicted as authoritarian, strict and firm about matters such as giving pocket money and going out at night.

Table 33: Family roles

	Sharing roles	Separate roles
PR	0	**0**
LLE	**14**	**9**
LDME	**16**	**0**
PWE	**2**	**0**
Total	**32**	**9**

From the figures in table 33, it is observed that British family members in the textbooks share doing the housework and everything related to their home. It is only in a few cases that parents or children are shown to do some activities on their own. Family members are described preparing for parties together and fathers looking after children when the mother is absent. Only two visuals are included in the four books concerning this topic and they show a father who is serving lunch to his wife and children.

To summarize this part, a major conclusion can be drawn from the evaluation of this aspect of the British culture. There is a tendency to provide a positive presentation of the British family in terms of the relationship between its members and their roles in their family life. However, it has to be observed that though the representation of family life tends to be positive, some of its negative aspects are depicted, which creates a kind of balance in the image that will be acquired by pupils.

2.2.2.3.4. Textbooks' presentation of School life in Britain

Table 34: The rates of textbooks' presentation of school life in Britain

	Lines	Visuals	Total
PE	9	6	15
LLE	54	5	59
LDME	104	11	115
PWE	228	31	259
Total	395	53	448

Table 34 reveals a concentration of information about school in LDME and PWE. The other two textbooks, PE and LLE, present less information, which is not necessarily due to little interest in the topic. In fact, the first textbooks do not comprise long texts but merely single sentences and very short texts. In addition, they give a reduced view of school life in Britain. Textbooks, especially LLE and PWE, show pupils in everyday school situations where they have difficulty doing homework, cheat in exams, have problems with classmates and get bad marks in tests. They are also depicted as successful, hard workers and ones who care for their school and its cleanliness. 8th form textbook, LDME, has dealt with school life from an institutional perspective. Imen, a Tunisian girl visiting a British school, collects information about schools such as the age at which pupils start school, the time at which they start classes, the number of school days, the subjects studied, extra curricular activities, how pupils spend the day at school etc. There is neither a depiction of characters' feelings and attitudes about school nor is there a description of situations that usually happen at school.

Table 35: Description of the school (lines/ visuals)

	Clean and tidy	Two floors	A garden	modern	Canteen
PE	1	0	2	2	0
LLE	1	4	2	1	0
LDME	0	0/3	0/ (2 visuals)	0/ (3 visuals)	3/ (1 visual)

PWE	3	0	1	1	0
Total	5	4	5	4	3

Table 35 is about the textbooks' description of British schools. It is obvious that textbooks do not provide much information about schools in Britain. For this reason, they cannot be judged to be influential on pupils' acquisition of knowledge of that aspect of the British culture. The data obtained portray British schools as two-floor buildings with large green gardens and a canteen serving food to pupils. They are also clean, tidy and modern. The description of school provides learners with a positive image of the British schools, an image that cannot be imprinted in pupils' minds given the lack of information provided.

Table 36: Pupils' dress (visuals)

	Uniform	Blue apron	Ordinary clothes
PE	1	0	2
LLE	2	2	0
LDME	1	0	0
PWE	2	0	0
Total	6	2	2

As far as the way pupils dress at school is concerned, few visuals, according to table 36, are used and no line in written about the British uniform or the way British pupils dress. Most of the visuals show British pupils in uniforms (6 out of 10) and the majority of them are cartoons which do not show real uniforms with distinctive items and colors. The visuals used are not for illustration nor are they subjects of a study in classroom activities and tasks. Visuals that are not attended by pupils through tasks will not have much impact on the learners' acquisition of a particular image.

Table 37: School subjects

	PE	LLE	LDME	PWE	Total
Languages	0	1	0	1	2

Physical education	1	1	2	0	4
English	2	0	1	1	4
Arts	1	0	1	0	2
Geography	0	1	1	1	3
Technology	0	0	0	1	1
History	0	1	1	2	4
Maths	0	0	1	2	3
Chemistry	0	0	0	1	1
Sciences	0	0	1	3	4
Biology	0	0	0	1	1

A fundamental element in pupils' school life is the subjects they study. According to table 37, textbooks present a long and varied list of subjects, such as scientific subjects as well as languages, history and geography. However, those subjects are not recurrent in textbooks leaving pupils with little and ambiguous knowledge of what British pupils study at school.

2.2.2.3.5. Textbooks' presentation of British people's entertainment

With reference to table 38, it is observed that textbooks offered a wide variety of entertaining activities that British people do in their free time. Some are done by adults such as reading, watching TV, walking, and going to restaurants, some. Others are taken up by young people namely going to the cinema, computer games, cycling, going to the zoo, fun fairs, playing football etc. Those leisure activities are shown through visuals as well as texts including descriptive passages or conversations. Characters have talked about their activities and expressed their appreciation of some those activities.

Table 38: Entertaining activities in lines and visuals

	Lines	Visuals
Going out cinema, theatre, funfairs, restaurants etc..)	40	32

Parties/dancing	24	12
Sports	11	18
Visiting friends	4	0
Reading	3	5
Watching TV	11	3
Listening to music	1	3
Computer games and internet	16	5
Travelling	38	4
Total	148	82

To conclude, Tunisian EFL textbooks are evaluated against criteria of realism adopted from Risager's model of textbook evaluation (1991a). According to that model, textbooks written for teaching and learning language-and-culture are expected to provide a real representation of the foreign culture to help learners understand the culture to be able to communicate with its members. A real representation means a balanced one covering all dimensions of culture, positive and negative aspects and mono and multi perspectives on that culture. It also includes a balanced representation of characters in terms of their gender, occupation, social class, regional belonging, feelings etc.

The evaluation of Tunisian EFL textbooks according to those criteria has demonstrated an imbalance in the representation of the British culture. Pupils are presented with limited intercultural contact situations and imbalanced representation of the cultural aspects selected. British characters are depicted as unreal. Unlike real people, those characters are inactive, disfigured and have no origin. The five topics chosen for evaluation are depicted mainly from a mono-perspectival positive point of view with a more concern with the micro-dimension of culture than with the macro and international/intercultural dimensions. The imbalanced representation of culture may not prepare pupils for future communication with British people and other culturally-different people.

2.2.3. Relating data

In this section a number of textbook passages are selected to be analyzed qualitatively with regard to the way they present aspects of the foreign culture and the way they teach them, i.e, the way they address pupils' savoirs (knowledge) and attitudes through content and methodology. The topics retained for analysis are those pertaining to Britain, British people, school life, family life and entertainment. The findings obtained from analyzing those materials will each time be linked to the findings obtained from analyzing pupils' perceptions, attitudes and sources of contact regarding these topics. The findings obtained from analyzing a selection of textbook passages will also be linked to pupils' data (perceptions, attitudes and sources of knowledge). Relating textbooks' data to pupils' data will reveal the extent to which textbooks have been able to influence pupils' perceptions and attitudes and will allow to reformulate a number of recommendations for modifying textbooks.

To test the relationship between textbooks and learners' attitudes and knowledge, a correlation test was applied to show whether the amount and quality of information provided to pupils help enrich their knowledge of and modify their attitudes towards the British culture. However, the correlation test results will be accompanied by a qualitative analysis of some passages of textbooks to evaluate the learning tasks used for teaching the English language in the four textbooks investigated

2.2.3.1 The correlation between textbooks' data and pupils' attitudes

The correlation is calculated between the mean scores of pupils on the different attitudinal tests and the means of textbooks' representation of the cultural topics to test the relationship between the two variables. The pupils whose scores are retained are 9th form pupils in both regions.

Table 39: The Correlation between textbooks' content and pupils' attitudes

	Coefficient of determination r^2 (positive attitudes)	Coefficient of determination r^2 (negative attitudes)
Sfax	0.18	0.03
Bouzguem	0.42	0.59

The correlation test is applied to pupils' attitudes towards some issues related to the cultural topics selected as well as the positive and negative aspects of those cultural topics as represented in the textbooks. The purpose of applying Pearson's correlation test is to find out if there is an association between pupils' attitudes and textbooks' representation of some cultural issues. Pupils' attitudes are analysed, quantified and interpreted on the basis of pupils' answers to the interview questions. The attempt to correlate between the results obtained from the analysis of the cultural topics and pupils' attitudes has shown no significant correlation between Sfax pupils' attitudes, both positive and negative, and textbooks' representation of the selected topics. However, Bouzguem pupils' attitudes and textbooks' data seem to be correlated positively given the limited number of samples available (5 themes only).

The results of the correlation test in table 39 allow for the following conclusions. Textbooks do not seem to have an impact on learners' attitudes towards Britain and British people especially those of pupils in Sfax. As previously mentioned, this correlation, despite being positive, cannot be considered very significant as the samples are very limited; however, this does not prevent the conclusion that Bouzguem pupils seem to be more influenced by textbooks' presentation of the five cultural topics than their counterparts in Sfax. The textbooks have contributed to the formation of negative attitudes (59%) towards those aspects of the foreign culture more than of positive attitudes (42%). The difference between Sfax and Bouzguem pupils' results can be explained by the fact that pupils in Bouzguem have fewer sources of information about Britain than pupils in Sfax. With

reference to pupils' sources of information (see figure 5) , it is noticed that Sfax pupils have more access to the internet than Bouzguem ones. Moreover, their family members are more acquainted with the English language than pupils' parents in Bouzguem. Also, textbooks figure as the most important source for them compared with magazines and books and other sources.

The overall conclusion to be drawn is that the correlation between pupils' attitudes and textbooks' representation is low and not significant. This can be explained by the fact that textbooks do not present sufficient real information of the target culture nor do they include high-level involvement tasks requiring pupils to reflect on and compare cultures. In other words, Tunisian EFL textbooks have failed to draw their users' attention to the culture and people of the country where the language being learned is spoken as a native language. The textbooks use spoken, aural and written texts as contexts for the practice of linguistic elements or communicative functions. Communicative functions are performed either in a Tunisian or cultureless context and not in the context of its own culture. A practice as such teaches functions that can be acquired easily and accurately but does not account for the pragmatic uses of such functions that can be understood and learned only in their proper cultural context.

Table 40: The correlation between cultural topics and pupils' knowledge

Variables	Correlation coefficient	Coefficient of determination
Topics/Bouzguem	0.22	0.05
Topics/Sfax	0.18	0.03
Sfax/Bouzguem	0.81	0.65

Table 40 displays the results of Pearson Correlation Coefficient test applied to see if there is an association between pupils' knowledge and textbooks' representation of the five cultural topics selected for the evaluation. Results show the relationship between two

variables and the correlation between pupils' answers in both groups (Sfax and Bouzguem). The table confirms that the correlation between the cultural topics and pupils' knowledge is also insignificant. The Coefficient of Determination indicates a very weak correlation (0.05 for Bouzguem and 0.03 for Sfax). As the Coefficient of Determination can be expressed as a percentage, it can be said that only 5% of the respondents in Bouzguem and 3% of those in Sfax have shown knowledge that is provided by textbooks. The correlation is not significant since textbooks provide insufficient information and, therefore, do not present an important source of information for pupils. This is obvious in pupils' answers to the interview where some of them express their ignorance of information related to Britain and its culture.

The quantitative analysis of textbook data has made it apparent that the textbooks analyzed have generally failed to present a realistic, differentiated and nuanced picture of the target society, country and culture. This may make it impossible for learners to relate to them. The first textbook, PE, presents very little information about British culture. Characters are there only to perform the basic functions of the English language. The characters are most of the time flat, emotionless and just performers of the linguistic point and function to be learned by the textbooks' users. The members of the target culture in the 2nd book LLE seems to be less flat and livelier as they express their feelings and attitudes towards some issues such as family relation. The textbook describes the arrival of a British character named Peter to a Tunisian family. The depiction of Peter's encounters in Tunisia is void of emotions. They are just classical encounters of a tourist which take place in the airport, at home, parks, souvenirs shop and the beach. The British people's contact with the Tunisian culture and that of the Tunisian people with the British is shown to be limited to tourism and family visits. The British and Tunisians are not presented as potential colleagues, classmates, friends, partners etc. The reduced image presented of the contact with the target culture prevents EFL learners from the possibility of imagining contacts with British people a part from those presented to

them in textbooks. In the 9th form textbook, the characters are dynamic and full of life. They express different opinions about different issues such as family, school and the environment. They are shown acting positively in their school environment as well as the social and natural ones. They are concerned with environmental matters and are active members in associations that protect the environment and help people in need.

8th form textbook, LDME, is about a Tunisian girl's visit to Britain. As understood from the textbook, her visit to Britain is to spend some days with the friends of her family and improve her English. Characters are more expressive than those portrayed 7th form textbook. They are shown to maintain social relationships with friends and family. They express feelings of love towards family members and pets. The motive behind the visit is instrumental and real but in a globalised world pupils may have other reasons to visit Britain such as studying, working, tourism, visiting friends, participating in conferences, work meetings, fairs etc. Little information is presented about British people. The findings above seem to permit the conclusion that the way in which British people and the contact with them are portrayed tends to confirm pupils' background knowledge and attitudes towards British people, i.e, they can only be tourists or friends made through tourism. The textbooks do not add much to pupils' knowledge of The British culture and their attitudes towards them.

Giving positive image of the target culture may disappoint pupils in future contacts especially if the British person encountered unexpectedly does not meet their positive expectations. In the 9th form textbooks, characters seem to be more real and pupils can relate to them. Visuals show people happy, smiling, hugging each other, enjoying their time and helping others. Some visuals present the negative aspects of life such as polluted places but they are not very recurrent and go unnoticed because they are not part of the intercultural tasks, they are there as illustrations but they are rarely asked about. Only two maps are given

about Britain without including the name of the country and there is no question to ask about its location or capital or cities etc.

2.2.3.2. Qualitative analysis of textbook passages

This section undertakes the qualitative analysis of textbook passages selected from modules dealing with the five cultural topics evaluated. The purpose of analyzing textbook passages is to validate the findings about pupils' attitudes and knowledge as well as those gained from textbooks by illustrating with examples from the textbooks themselves. The analysis will cover the cultural content of the text and examine how it is represented, whether it is represented from a mono-perspectival (insider's or outsider's point of view) or multi perspectival points of view (from insider's and outsider' points of view), from a positive or negative perspective, and whether it deals with culture in all its dimensions. In a word, the analysis aims to see whether the representation of the content is balanced and real. In addition to the cultural content, the tasks accompanying the texts will also be examined to see whether they enhance intercultural learning and raise intercultural awareness by involving pupils in high -level intellectual operations and whether they promote intercultural skills.

2.2.3.2.1 *Representation of Britain*

The quantitative data obtained from the evaluation of textbooks reveal two important findings. The first is the insufficient amount of information presented about Britain, the country. This amount does not reach the threshold of prominence 5%, which means that pupils cannot notice any information about the country. The second, the representation of Britain is unbalanced and unreal. It is represented from a mono-perspectival point of view, a view of an insider, i.e. a British person, rather than that of an outsider. The marked features of the country, its history, geography, great people, economy, international relations are either

rarely represented or non-existent. For instance, visuals in the textbooks are limited to tourist attraction places in London such as royal castles, Trafalgar Square, London eye etc. A comparison between the four textbooks shows a discrepancy between them in the representation of Britain. PE comprises only two maps of the country and few details about two British cities which are Manchester and London. London is not mentioned as the capital of Britain and Manchester is described as a nice big town which has cinemas and supermarkets. Both the cultural information and the type of intercultural contacts aim to promote a tourist view.

In LLE, the same idea is reinforced. Few details about Britain are presented from a mono-perspectival and insider's point of view addressing mainly potential tourists. There is only one picture of the British flag printed on a British girl's shirt. The picture can go unnoticed since it is not foregrounded either by a question or by the visual itself. There is only one instance where English is described as the language spoken in Britain and by British people and not by others such as Americans or Australians etc. The name Great Britain is mentioned only once in the book on the envelope of a letter written by a British boy "Peter" to his Tunisian pen pal Ali. In this letter, the British boy describes his native city, Norwich, which is the only city described in the book. The city is presented from a positive and an insiders' point of view. It is a beautiful city with wonderful houses, streets and a river. Apart from being positive and mono-perspectival, the description of Norwich is addressed to a tourist reader. The contact situation is an indirect exchange information of touristic type where emphasis is put on the positive and attractive aspects of countries and cities.

The third book, LDME, presents more information about Britain more than any other textbook because the main character, a Tunisian girl, is on a visit to Britain and is hosted by a British family. British life is described from an insider's point of view, i.e., by native

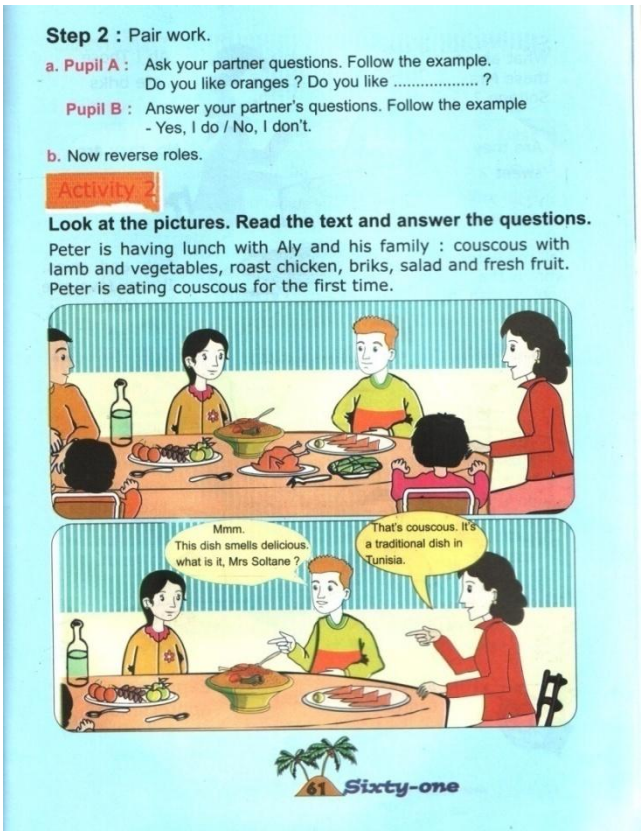
speakers. The texts given by the textbook are ones that can be found in tourist' brochures and maps offered by tourist information desks such as the map of London transport and a brochure of how to use the bus in London. Some texts deal with the history of the famous monuments in London but they are just descriptive and do not invite any reflection. They are pieces of information that aim at satisfying the needs of a tourist who is curious about discovering the country and not someone who wants to interact with the people and maintain relationships with them.

The first passage (figure 55) is selected from LLE which is mainly about a British boy's visit to the Soltan family in Djerba, Tunisia. The context of the book is intercultural and depicts some cultural aspects from both an insider's and an outsider's point of view. The text is a conversation between Peter and the Tunisian family members over lunch. The introduction sets the scene, i.e, the situation, characters and the event. Different types of Tunisian meals that are offered to Peter are listed. The conversation is about Peter who tastes Tunisian food for the first time. It is actually an exchange of information about popular Tunisian and British food. The exchange of information about that particular cultural aspect is concise. It does not give an idea about other popular dishes and about whether these differ according to the meal the region or the occasion. The description of food is done from both insider's and outsider's perspectives. Each character describes his/ her popular food but expresses attitudes towards the other's food. For instance, the British character likes oranges and finds couscous delicious. The description is most of the time positive and the atmosphere is friendly.

The reading comprehension questions are reproductive. Pupils are asked to read the text and judge whether the statement is true or false. None of the statements to be judged includes a cultural reference. For instance, pupils are not asked to say whether a particular

dish belongs to a particular country etc. The exercise that follows is meant to practice the previously- learnt words. Foods are illustrated by pictures which are used to teach new vocabulary without any cultural context. It can be concluded that the task does not focus on the processing of cultural information or on the comparison between the two cultures. The tasks as well as the insufficiency of information do not help learners to be intellectually involved and learn about the British culture.

Figure 55 : Text 1



Step 2 : Pair work.

a. Pupil A : Ask your partner questions. Follow the example.
Do you like oranges ? Do you like ..... ?

Pupil B : Answer your partner's questions. Follow the example
- Yes, I do / No, I don't.

b. Now reverse roles.

Activity 2

Look at the pictures. Read the text and answer the questions.

Peter is having lunch with Aly and his family : couscous with lamb and vegetables, roast chicken, briks, salad and fresh fruit. Peter is eating couscous for the first time.

61 Sixty-one

Questions :

1. Tick ✓ the right box.

	True	False
Peter is having dinner		
Peter does not like fish and chips		
Peter likes oranges		
The family are having couscous with fish and vegetables.		

2. What do you see on the table (picture 1 P 61) ? Circle the right words.

a. oranges

b. bananas

c. dates

d. roast chicken

e. couscous

f. pizza

This → (This dish) These → (These briks)
That → That orange.
Those → Those oranges

63 Sixty-three

The second lesson is a text used as a basis for a listening and reading comprehension activity (figure 56). Imene, a Tunisian girl, is trying to convince her parents to go to London. The reasons why she wants to go there are basically instrumental. She wants to speak and improve English, see London and visit many interesting places there. The intercultural contacts that the textbook envisages for the pupils are ones of tourists and Tunisians and a stay to learn English. The relationship between Tunisian people and the British is a friendly one. Tunisian people can go to London as tourists and/or guests of a British family who will take care of them and show them the famous monuments and places. However, there is no mutual representation of that relationship and it is described from a one-sided perspective, that of Tunisians. Tunisian pupils will miss the opportunity to know why British people may be interested in visiting Tunisia. The image that they have in mind as shown by their responses to the interviews is that British people can only come to Tunisia as tourists just like other Europeans. The textbook has failed to provide potential and real situations of intercultural contacts that pupils may experience in the future. The task accompanying the text is reproductive. Pupils will write and reproduce opinions that are mentioned in the text and additional ones provided by the textbook.

Figure 56 : Text 2

LISTENING

Listening / reading comprehension

(In the evening)

Imene : Dad, can I go to London ? The Browns are inviting me.
Mr Najjar : That's interesting. Why do you want to go to London ?
Imene : First, I'll be able to speak English all day long. So my English will improve. Second, London is a beautiful city. Chris promised to take me to many interesting places. Finally, I'll be able to stay with the Browns. So, it won't be expensive.
Mr Najjar : I see. What does your Mum think ?
Mrs Najjar : I think Imene should go. She can learn many things from the experience.
Mr Najjar : What about you Hazem ? What do you have to say ?
Hazem : If she goes, I go.
Mr Najjar : (laughing) Sorry Hazem. We don't have the money for the two of you. You can go next summer.
Hazem : Promise ?
Mr Najjar : Promise.
Imene : Dad, can I call Chris and tell him I'm coming ?
Mr Najjar : Of course! But don't be long !

Abilty in the future

To express ability in the future, we use : Will be able to + verb

Example: Hazem will ('ll) be able to visit London next year.

GO TO Activity Book — Activity 4 c

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LET'S COMMUNICATE

In your Activity Book :

- Write a few lines to say why Imene should or shouldn't go to London.
- Use one of the following sets of arguments and the sequential adverbs you saw earlier (first, second, finally).

I think Imene should go to London	I don't think Imene should go to London
- meet new friends - buy presents - enjoy herself	- too expensive - passport not ready - the Browns are busy

GO TO Activity Book — Activity 8

The third text (figure 57) is a diary that Imene kept to write her daily notes. She writes about the activities she did and will do in London, the places she visited and will visit and her impressions. The diary includes a list of popular places and monuments in London such as Trafalgar Square, Nelson's Column, Westminster Palace, and Buckingham Palace etc. She went shopping and observed British people walking the dogs.

The aspects of the British culture mentioned in the diary are described from an outsider's view that of the Tunisian girl called Imene. Her attitudes are mostly positive as she finds the monuments beautiful, interesting and very impressive. She also expresses a kind of surprise on seeing British people walking the dogs, a tradition that is strange to the Tunisian society. The diary depicts Imene's direct contact with the products of the British culture but does not reveal any direct encounter with the British people though she is in the country. The intercultural contact envisaged by the lesson is one of tourism. The Tunisian tourist can visit monuments and buy souvenirs but does not have any contact with the natives of the country visited. The tourist's experience is enjoyable and interesting as s/he sees only the positive and attractive side of the country. This is expressed by Imene's description of her feelings and impressions: interesting, beautiful and very impressive.

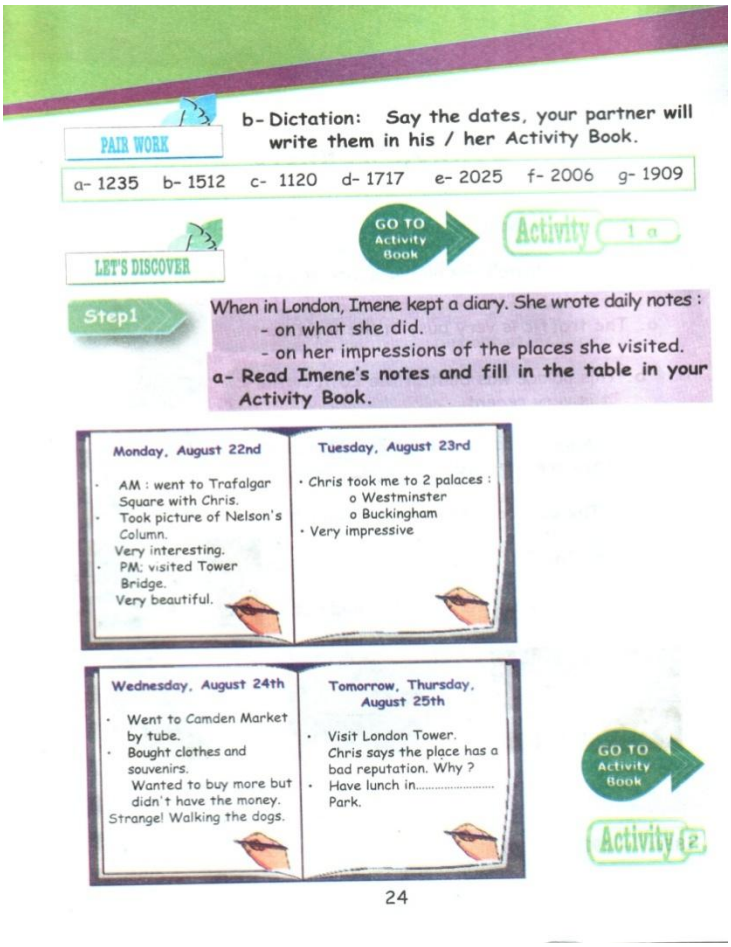
The text is followed by questions that do not aim at eliciting pupils' background knowledge or discover new facts about Britain, but merely ask about how Imen's diary is constructed. They are questions that aim to prepare pupils for a writing activity without any analysis of the cultural information provided by the text. The cultural content of the text serves as a context to teach how to write a particular genre and remains unattended to by pupils. The task is basically apperceptive and incites very low mental involvement on the part of the learners, which means that no learning of culture is possible.

The following task starts with a pre-reading activity preparing pupils to the reading comprehension activity which is based on a map of the famous sights in London. The task is both apperceptive and reproductive as pupils are asked to look at the map and find places and monuments. The actual reading text is made up of some notes Imene wrote on pictures she took during her tour around London. The text is made up of short texts giving historical information about the sights and a description of one characteristic of British social life which is pets. Pupils are required to read the texts and match them with their corresponding pictures. The task is processing and does not incite any kind of reflection on the cultural information presented. The information Imene collected is written from an insider's point of view and is one that is provided by tourist brochures. Furthermore, the cultural content of the text is not exploited for the purpose of culture learning but for the purpose of reinforcing writing informal letters. The reading activity is followed by a writing task in which pupils are required to use the information provided by the texts and the diary to write two letters. The task is basically reproductive asking pupils to reproduce the details as they are without any further expansion or modification. No other task outside the classroom such as collecting further information about Britain is recommended.

To recapitulate, the cultural content of the texts evaluated is presented from one perspective, that of an insider (British) or outsider (Imene). The representation of London sights and Imene's impressions is positive. There is an obvious lack of information about British people and an absence of direct contact with them. The insufficient and mono-perspectival representation of British culture and low intellectual involvement tasks can lead to the pupils' lack of familiarity with the country and people. This is made explicit in learners' responses to questions about the geographical location of Britain, its cities and monuments. The majority of pupils have given either "I don't know" answers or wrong ones. As a conclusion, the presentation of Britain can be said to be insufficient in terms of amount

and limited in terms of perspectives. This has led not only to learners' limited knowledge about Britain but also to their ethnocentric attitudes which are manifested in their unwillingness to live in Britain or to be British.

Figure 57 : Text 3



PAIR WORK

b- Dictation: Say the dates, your partner will write them in his / her Activity Book.

a- 1235 b- 1512 c- 1120 d- 1717 e- 2025 f- 2006 g- 1909

GO TO Activity Book

Activity 1 a

LET'S DISCOVER

Step1

When in London, Imene kept a diary. She wrote daily notes :
- on what she did.
- on her impressions of the places she visited.

a- Read Imene's notes and fill in the table in your Activity Book.

Monday, August 22nd	Tuesday, August 23rd
• AM : went to Trafalgar Square with Chris. • Took picture of Nelson's Column. Very interesting. • PM: visited Tower Bridge. Very beautiful.	• Chris took me to 2 palaces : o Westminster o Buckingham • Very impressive
Wednesday, August 24th	**Tomorrow, Thursday, August 25th**
• Went to Camden Market by tube. • Bought clothes and souvenirs. Wanted to buy more but didn't have the money. Strange! Walking the dogs.	• Visit London Tower. Chris says the place has a bad reputation. Why ? • Have lunch in..... Park.

GO TO Activity Book

Activity 2

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b- Answer the following questions.

1. Did Imene write full sentences in her notes ?
2. Did she write long notes ?
3. Did she talk about everything she did ?
4. Did she write notes to a particular person to read ?

REMEMBER Diary notes...

- contain incomplete sentences (no subjects).
- are personal notes.
- are not meant to be read by other people.
- focus on important events.
- are usually brief.

Step 2 Sights and scenes

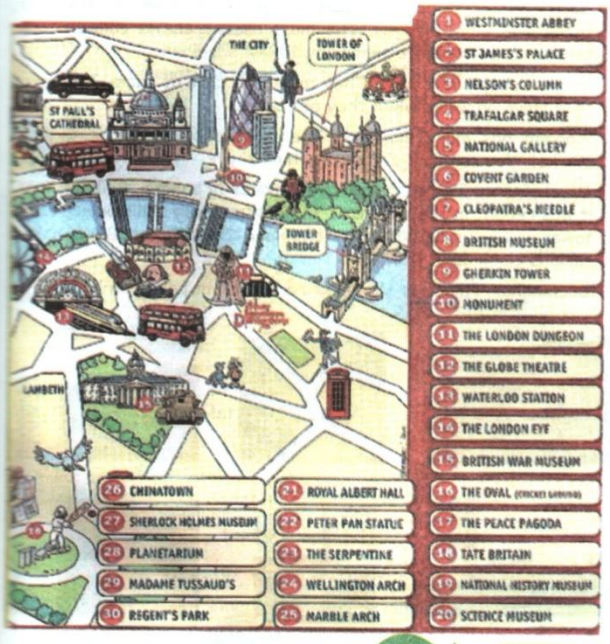
READING

Imene took pictures of all the sights she visited. On the back of each picture, she wrote about those sights.

a- Read what Imene wrote and identify the places she visited on the map.

b- Point to the following items on the map :

Royal guards / horse guards / paper boy / River Thames/telephone box / taxi cab / double-decker / The London Eye.



GO TO Activity Book Activity 5

c. Match the pictures with the descriptions.

1- In the middle of Trafalgar Square, there's a tall column. It has 4 bronze lions around it and the statue of Lord Nelson on top of it.

2- In the middle of London runs the River Thames. Across the river, there are many bridges. The most recent one is called Tower Bridge. It was open to traffic in 1894.

3- English people love pets. They take good care of them. They even take them on walks when they get bored!

4- London has many markets. The most popular one is Camden Market. You can find almost anything there.

5- Westminster is one of the royal palaces in London. Built in 1097, it was rebuilt in the middle of the 19th century. This palace has a tower on each side, Victoria Tower and Clock Tower. Big Ben, the famous clock, is in the Clock Tower.

6- Buckingham Palace is the most recent royal palace in London. It was built in 1837.

a

b

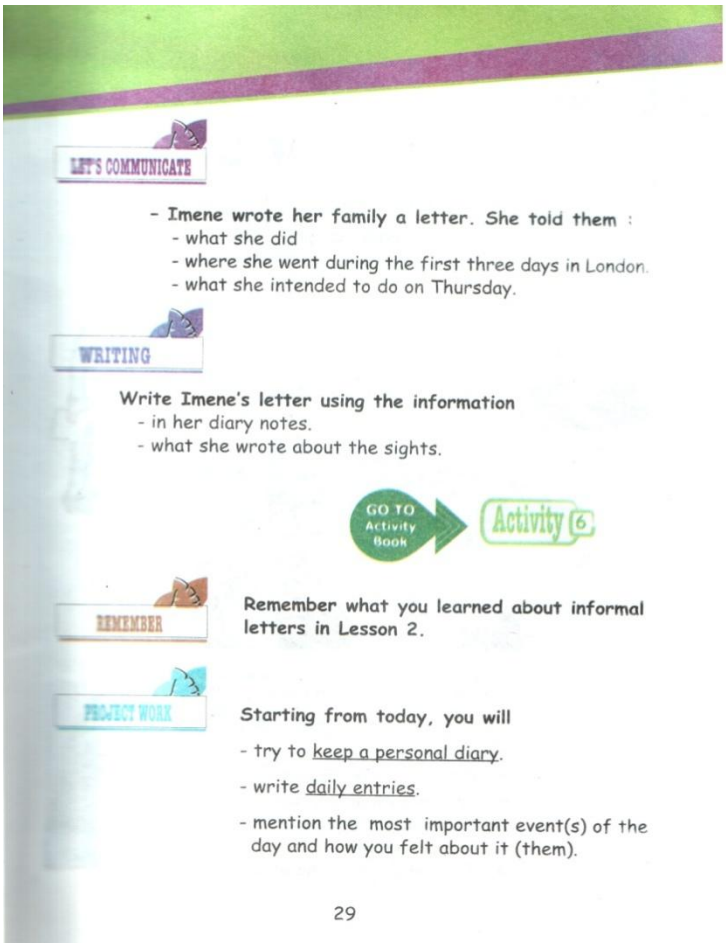
c

d

e

f

GO TO Activity Book Activity 3



LET'S COMMUNICATE

- Imene wrote her family a letter. She told them :
  - what she did
  - where she went during the first three days in London.
  - what she intended to do on Thursday.

WRITING

Write Imene's letter using the information
- in her diary notes.
- what she wrote about the sights.

GO TO Activity Book → Activity 6

REMEMBER

Remember what you learned about informal letters in Lesson 2.

PROJECT WORK

Starting from today, you will
- try to keep a personal diary.
- write daily entries.
- mention the most important event(s) of the day and how you felt about it (them).

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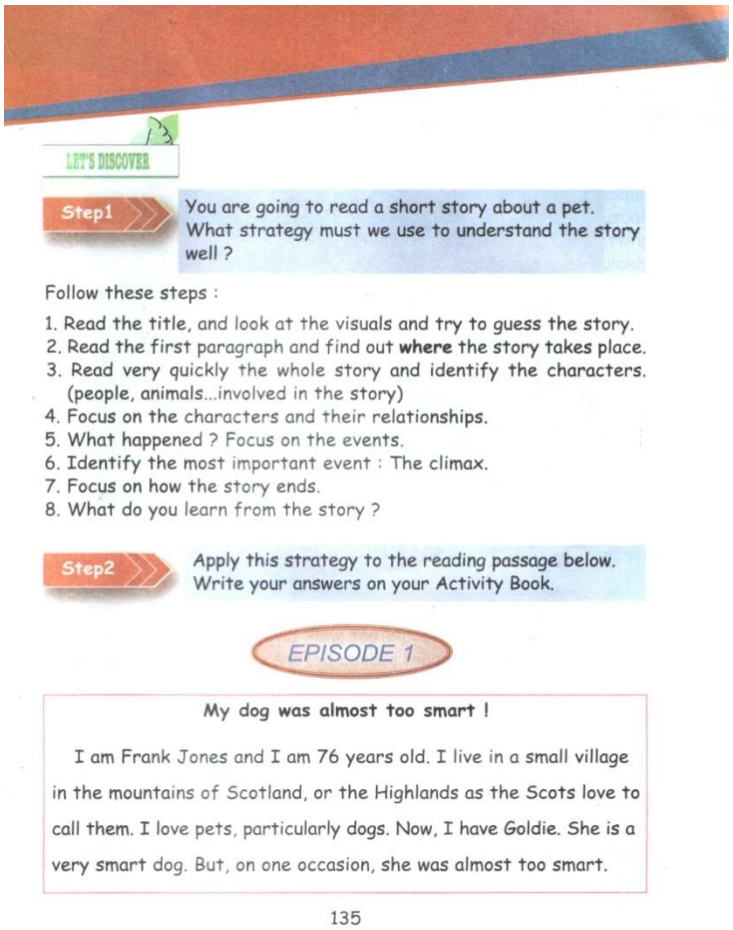
2.3.3.2.2. Presentation of British people

Like Britain, British people are not sufficiently presented compared with the other four topics. For instance, PE and LLE make little reference to British people and give little textual and visual information about where they live and what they do and how they behave, but no reference is made to their character or stereotypes. The other two textbooks LDME and PWE provide more details about British people. They love pets, respect the queue, love friends and foreigners (they host a Tunisian). English people are described as animal friendly. They love pets, take good care of them and take them on walk when they get bored.

Lesson 5 in module 5 in LDME (figure 58) is devoted to talking about pets. The main activity is a reading comprehension activity that invites pupils to read a text about a Scottish man’s experience with his pet which saved his life. The text presents a positive view of pets

and also gives extra information about Britain, Scotland and Scottish people. The lesson teaches reading strategies such as guessing, skimming and scanning and the different uses and functions of the modal “could”. Though some questions inquire about the event and the relationship between the characters, there is no reference to that phenomenon as culture-specific and part of British people’s life. The text is narrated from a British person’s point of view and there is no reference to other views of having pets at home. The “let’s communicate” part is an exercise where pupils are to tell about an experience they had with their pets if they have any, otherwise, they have to explain why they want to have one. The question does not deal with pets and loving pets as an aspect of British people’s character and life nor does it deal with the importance of pets in their lives. They could have presented that topic from different perspectives especially that pets have different values and connotations in different cultures.

Figure 58 : Text 4



LET'S DISCOVER

Step1 You are going to read a short story about a pet. What strategy must we use to understand the story well ?

Follow these steps :

1. Read the title, and look at the visuals and try to guess the story.
2. Read the first paragraph and find out **where** the story takes place.
3. Read very quickly the whole story and identify the characters. (people, animals...involved in the story)
4. Focus on the characters and their relationships.
5. What happened ? Focus on the events.
6. Identify the most important event : The climax.
7. Focus on how the story ends.
8. What do you learn from the story ?

Step2 Apply this strategy to the reading passage below. Write your answers on your Activity Book.

EPISODE 1

My dog was almost too smart !

I am Frank Jones and I am 76 years old. I live in a small village in the mountains of Scotland, or the Highlands as the Scots love to call them. I love pets, particularly dogs. Now, I have Goldie. She is a very smart dog. But, on one occasion, she was almost too smart.

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EPISODE 2

I like going out for a walk in the nearby woods. One day, as I was walking I felt sick and could not walk anymore. I stopped and sat under a tree. Several hours passed before my neighbour, Sam, came and saved me. Then my wife, Florence, did not want me to take walks in the woods. She was afraid I might die.

EPISODE 3

So I decided to teach Goldie a trick- to run home if I gave her my hat and said 'Go home'. Then, my wife would understand that I was in trouble. Within a week, Goldie learned the procedure.

EPISODE 4

A few months later, I went for a walk in the woods with Goldie. We walked for thirty minutes. Goldie was carrying my hat as usual. She loved to do it. Then, without thinking, I said aloud 'I'm getting cold. I must go home.' Goldie heard 'Go home' and ran very quickly to the house. I could not stop her.

EPISODE 5

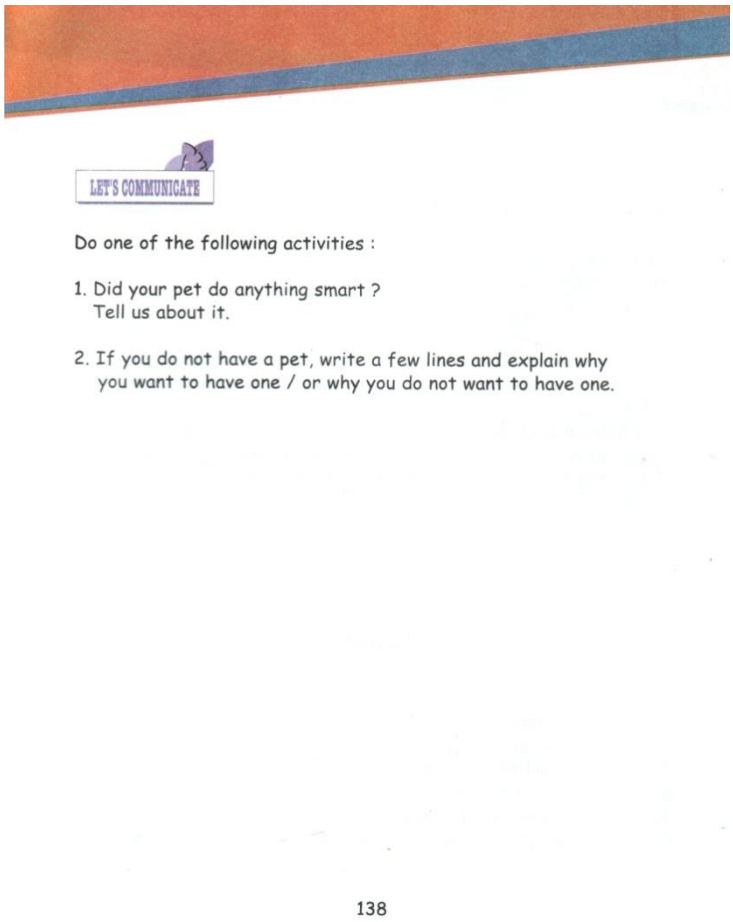
I hurried back because I knew that Florence would be worried. I could not run very quickly and had a hard time getting to the house. I arrived as Florence appeared at the front door on her way to look for me.

Step3 Language study

Could

It is used :

1. To make suggestions :
E.g.. ' You could go for a walk.'
2. To make polite requests :
E.g. 'Could you tell me where the bank is ?
3. To express ability in the past
E.g.. John was a smart child. He could read at the age of three.



LET'S COMMUNICATE

Do one of the following activities :

1. Did your pet do anything smart ?
   Tell us about it.

2. If you do not have a pet, write a few lines and explain why
   you want to have one / or why you do not want to have one.

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2.2.3.2.3. The representation of family life

Family life is a prominent theme in all textbooks because the family is the first social environment where persons are born and socialized. Textbooks' evaluation has shown that family life, family relations and roles in Britain are depicted at its micro-level and not at its macro-level dimension. PE has dealt with family life in a simple and concise way that is appropriate to pupils' age and stage of cognitive development. The theme is depicted mostly by visuals showing happy and smiling British families made up of four members: parents, a son and a daughter.

In PE and LLE the focus is on teaching the vocabulary items used to label family members and kinship relations. Pupils are asked to describe their family trees either through writing or speaking activities. The text selected for evaluation is taken from LDME (figure

59) and entitled “Meet the Browns”. It narrates the story of a British family called the Browns who came to Djerba as tourists and started a friendly relationship with a Tunisian family. The Tunisian family is presented as friendly because they invited the Browns to their house to have dinner with them. The British family belongs to the middle class and lives in London. It is made up of four members with parents working and children going to school.

The intercultural contact that this text presents is a stereotypical encounter between tourists and Tunisian families on the beach. The description of the encounter between the British and Tunisians is positive. Tunisian people are friendly and hospitable. This image may reinforce in pupils the idea that Tunisian people are good hosts of foreign guests and that the contact with British people can only occur in touristic places. The intercultural encounter that the text envisages for the pupils limits their perception of possible contacts with British people. The comprehension questions accompanying the text are apperceptive/ reproductive. The “let’s communicate activity” requires pupils to choose a photo of the pupil’s family or friends and describe it. The task is basically reproductive aiming at consolidating language structures and new vocabulary. It does not invite pupils to imagine situation of encounters with foreign people. There is no focus on the contact between the two families and there is no reflection on the existing as well as the potential relationship between British and Tunisian people.

Figure 59 : Text 5

Meet The Browns

(1) Mr and Mrs Brown are English. They've got two children : Christopher 14, and Christine 10.

(2) Mr Brown is a baker and Mrs Brown is a shopkeeper. She sells bread and cakes in her shop.

(3) The Browns are in Jerba now. Year after year, they come to Jerba to spend their holidays. They like it because it is quiet and peaceful.

(4) One day, they met the Najjars on the beach. The Najjars invited them for dinner. That was how they became friends.

(5) The Browns are getting ready to leave now. Their holidays are almost over. They must go back to London.

Step 2 Answer the comprehension questions in your Activity Book.

GO TO Activity Book → Activity 4

Step 3 What did Mr Najjar say to invite the Browns for dinner ? Write the answer in your Activity Book.

GO TO Activity Book → Activity 5a+b

9

REMEMBER

Would you like + noun ?

Use — to invite someone to have something or do something

-Yes, please, (you accept the invitation)

-No, thank you. (you refuse the invitation)

Would you like + to + verb ?

Examples :

Would you like a cup of tea ?

Would you like to come with me ?

Step 4 Mime the following activities

- Swim
- Listen
- Write
- Take a photo
- Speak on the phone
- Walk

LET'S COMMUNICATE

1. Choose a photo of a family or friends you know then stick it in the space provided in your Activity Book.
2. Write a few lines to introduce the people who appear in the photo.

GO TO Activity Book → Activity 6a+b+c

10

The text (figure 60) is a letter sent by Chris, the Brown's son, after his family's return to London. He describes Djerba and Tunisian people from an outsider's perspective, that is, Tunisian people from a British point of view. That description is exclusively positive praising the good qualities of Djerba, the touristic island. It is peaceful and quiet and Tunisian people are friendly and helpful. The British family members are described from an insider's point of view. As described by Chris, they are cooperative and helpful.

Although the text combines both an insider's and an outsider's point of view, the world is depicted as positive with perfect people and nice places. The intercultural contact presented by this lesson is achieved through correspondence. Pupils will imagine that one of the ways to come into contact with British people is writing letters. Pupils may not relate to this kind of contact because it seems uninteresting and lacks authenticity especially with the development of information and telecommunication technology. The letter is taken as a background to teach the difference between formal and informal letters. There is neither an analysis of the different points of view mentioned in the text nor a focus on stereotypes. In a word, there is no intercultural task preparing pupils for future intercultural contacts. The cultural information in neither attended to nor reproduced or processed. Therefore, they do not promote intercultural learning and understanding and knowledge of the British culture. The information provided is not exploited so it goes unattended and pupils may end learning the language without having an idea about the country and people whose language they are learning.

Figure 60 : Text 6

Step 3 — The simple future tense.

To talk about future events, we use :
Will ('ll) + verb (without to)

Affirmative form	Subject + will ('ll) +verb (without to)
Negative form	Subject + will not (won't) + verb (without to)
Interrogative form	Will + subject + verb (without to) ? Wh / word + will + subject + verb (without to) ?

Examples :

a/ - Will you go to school tomorrow ?
- Yes, I will.
- No, I won't.

b/ - When will you go to the dentist ?
- Tomorrow at 11 a.m.

GO TO Activity Book — Activity 5

LET'S COMMUNICATE

In lesson 5, you will write an informal letter.
Remember the characteristics of this letter.

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4, Dunbarten Terrace
London
August 15, 2006

Dear Imene,
Hi ! How are you ?

My family and I are back in London now. We really enjoyed the time we spent in Jerba. The island was very peaceful and quiet and the people very friendly and helpful. We all want to thank you for the good time we spent with you and your family.

Mum and Dad went back to work this morning but Christine and I are still on holidays. School usually begins in September. So, we still have a couple of weeks to relax. Dad got up early today to work in the bakery and Mum went down to the shop to sell fresh bread and cakes. Dad's bakery is next to Mum's shop. When I finish writing this letter, I'll go to the kitchen and wash the dishes. Christine is making the beds now and then she'll go downstairs and help Mum. In the afternoon, we'll be free to do what we want.

When we were in Jerba, you said that you wanted to visit London some time. Last night, I said to Mum and Dad «Why don't we invite Imene to spend a few days with us ? ». «Good idea », they said. Can you come soon ? Please try to come. We'll be very happy to see you again and I promise you won't regret it.

I hope you'll accept our invitation. I expect to hear from you soon.

Your Friend,
Chris

GO TO Activity Book — Activity 4

Step 2 — Formal and informal letters

REMEMBER

- A letter you write to a friend or a member of your family is called an **informal letter**.
- An official letter is a **formal letter**.

These two types are different in their format (layout) and in the kind of language (register) the writers use in them.

12

The 8th form textbook presents both positive and negative aspects of family life. The text (figure 61) is about Catherine, a British girl who sent a letter to Amanda, a columnist, to complain about her parents' unfair treatment. She thinks that her parents love her brother more than her. Pupils are invited to scan the text and find how Catherine feels. Then, they are asked to write Amanda's letter to Catherine from their own perspectives which may not be authentic. There is no comparison between whether the pupils' parents behave in the same way or whether Tunisian teenagers receive the same kind of treatment. PWE draws pupils' attention to family life more than any other textbook. Teenagers express their own experiences in their families and describe their relationship with their parents. Although this issue is dealt with from different perspectives, they remain British points of view.

To conclude this section about family life, the cultural references in texts are not balanced as only positive aspects are highlighted. Moreover, there is no good integration of cultural knowledge and tasks. The cultural knowledge offered does not serve as a background for the acquisition of intercultural skills but a mere context for the learning of new language and functions and structures. The intercultural contacts envisaged by textbooks are not authentic nor do they fit in today's world of great mobility and developed telecommunication means. Pupils may not relate to the task and may find the contents of texts uninteresting and boring, since the information contained in texts is not well exploited in a way that raises pupils' curiosity to discover the new culture.

Figure 61 : Text 7

LET'S DISCOVER

GO TO Activity Book — Activity 1

Step1 Read Catherine's letter and find out how she feels now. Write your answers in your Activity Book.

Strategy

Reading for details (or scanning a text):
Read very quickly and identify the detail you are looking for.
In this case, look for **words** that express feelings.

Dear Amanda,

Hi ! How are you ? I hope you're fine. I'm writing this letter because I've got a problem and I need someone to talk to.

My parents seem to like my little brother, Sam, more than me. They always buy him anything he wants, but when I ask for some extra money to buy chocolate or ice cream, they refuse to give it to me. They tell me I'm a big girl and I don't need those things.

Besides, when my brother gets on my nerves and we fight over TV or something, he's never punished. I always get punished. One day, while he was playing in the garden, he fell down and injured himself. Mum was very upset and didn't give me pocket money for a week! She said it was my fault because I didn't take good care of him. Why can't he take care of himself ? This is unfair! I'm very unhappy right now. What must I do ?

Please write back and tell me.

Love,
Catherine.

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Step2 Language study

Reflexive pronouns

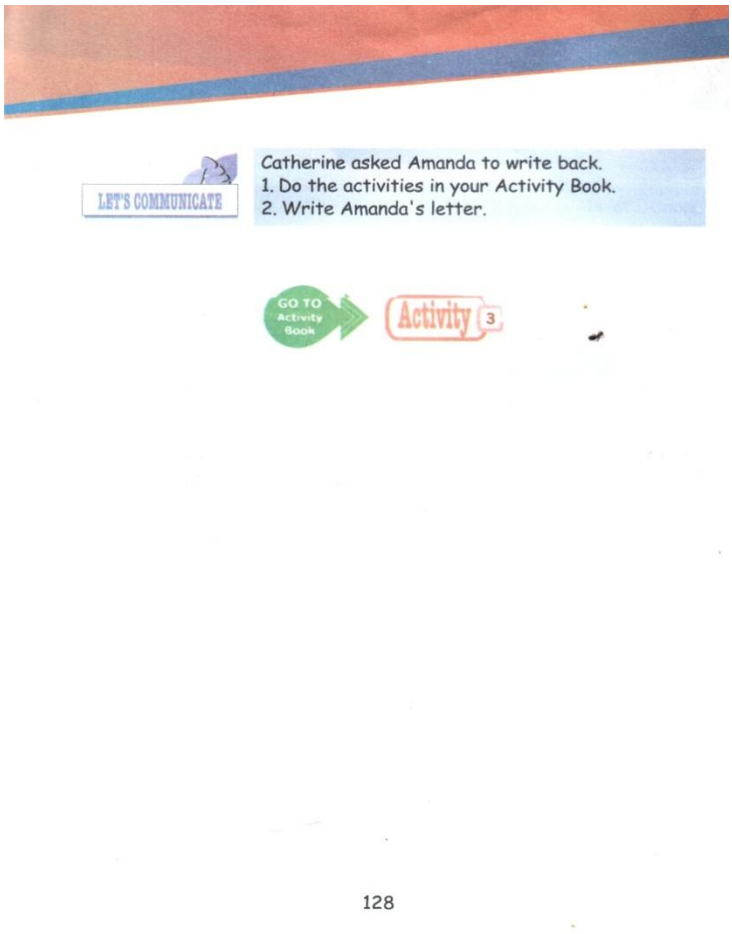
Subject pronouns	Reflexive Pronouns
I	myself
you (sing.)	yourself (sing.)
he	himself
she	herself
it	itself
we	ourselves
you (pl.)	yourselves (pl.)
they	themselves

Examples :
- The little boy hurt himself.
- Don't play with the knife. You'll cut yourself.
- 'I'm cold', he said to himself.
- 'Do this homework by yourself', said the teacher.

GO TO Activity Book — Activity 2

Step3 What did Catherine ask Amanda to do ?

127



LET'S COMMUNICATE

Catherine asked Amanda to write back.
1. Do the activities in your Activity Book.
2. Write Amanda's letter.

GO TO Activity Book

Activity 3

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2.2.3.2.4. British schools

The selection of “school life” as a topic for analysis is made on the basis of the relevance of the topic to pupils’ life and the prominence of the topic in the textbooks. The representation of school life is marked by an imbalance. In fact, the distribution of cultural information about school over the three dimensions of culture is uneven and marked by a focus on the micro-level depiction of school, i.e the description of schools, pupils and teachers in their everyday activities. Dealing with school as an institution that has rules, schedules and staff makes more than half of the information presented by textbooks. LDME, more than any other textbook, gives importance to schools as institutions. It is about Imene, a Tunisian girl, who visited British schools and conducted interviews to collect information

about them. The information she gets is nothing but a simple overview of the educational system in Britain including information about public and private schools, the time at which classes start and end, the subjects taught, timetables, school activities and extra-activities and a description of a school day.

The description of school life is done from an insider's perspective. It is the headmaster or the Deputy Head teacher who, in answering Imene's questions, gives details about British schools. School life is mostly presented from one point of view, that of one person who is expressing his/her point of view towards a particular issue. Not only are issue presented from a one-sided view but also from a positive and neutral views. The positive and neutral aspects of school life are foregrounded whereas negative ones are backgrounded. This allows the conclusion that the presentation of textbooks lacks balance and nuance, which makes them unreal and and hard for pupils to relate to. Pupils' answers to the interview questions reveal their positive view of British schools. They are impressed by British schools but have little knowledge of school life in Britain. Their answers have shown that they ignore some aspects and that their presentations originate either from their simple imagination or mass media specially TV. In PE visuals are mostly cartoons showing British and Tunisian schools that can only be identified by means of cultural references such as clothes, the flag, the classroom organization and people's appearances and complexions.

The visuals accompanying the texts are sometimes incompatible and do not refer to the same thing. For instance, the text is about an English classroom, whereas the class and people are Tunisian. Pupils may get confused or just imagine that the British schools and their own are just similar. In LLE, the texts gave a reduced idea of the British school life. Very little information about school is provided such as some names of subjects or some short texts dealing with some situations that can happen at school. Those include a pupil being late for

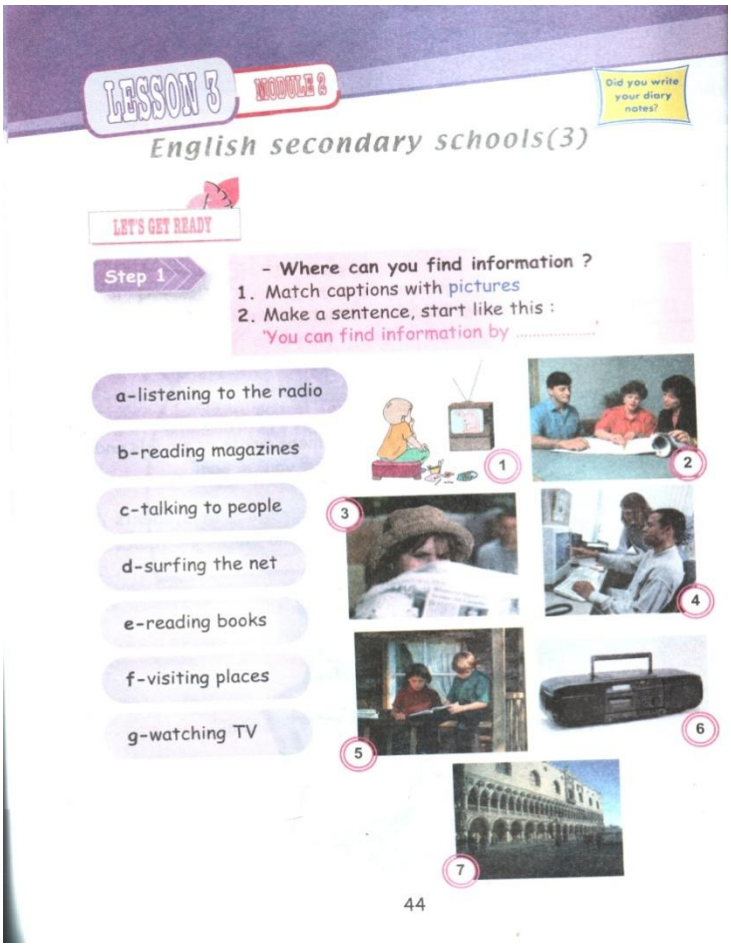
school or talking about subjects and teachers. The visuals, as well, do not reveal much as they are limited in number. In LDME, and as previously mentioned, school life has received much attention especially at its macro-level dimension. It makes a simple and concise description of education in Britain. According to the information collected by Imene by means of interviews, British schools start in September. Pupils go to secondary school from the age of 11 to 18 and they go to school 5 days a week from 9 a.m to 4. p.m They stay at school the whole day and have lunch in the school canteen. Before they start classes, pupils attend an assembly..

The view given of school life is mostly neutral. Few positive or negative points of view are expressed towards issues related to school, which means that the theme is discussed from one point of view, the one of the British Deputy Head Teacher and that of the headmaster. As far as visuals are concerned, they are photos and cartoons showing schools and classrooms which look tidy, clean, well-equipped, large with a garden and playground and pupils wearing uniforms and going to school by bus.

Lesson 3 of module 2 (figure 62) is one of three lessons dealing with English secondary schools. The lesson started with a warming up activity about sources of information and how to collect it. Pupils are presented with four texts the following topics: school subjects, extra-curricular activities, compulsory sport and lunch served at the school's dining hall. The tasks accompanying the texts are apperceptive and reproductive. Pupils are asked to read the text, then, complete its paraphrased version with information/ word from the initial one. Then, each student will present the text s/he reads to the rest of the class. The information is attended to and reproduced but not reflected upon. The tasks stop at that particular stage and pupils are not invited to compare British school activities and subjects to the Tunisian ones. Stage 3 of the task is to surf the net and access the portal of the ministry of

education in Tunisia. Pupils are asked to select what they consider important about the system of education but are not invited to reflect, compare and relate between the aspects of British and Tunisian schools. Those questions do not allow cultural or intercultural learning but are about reproducing and repeating information about British school and looking for information about the Tunisian system without any reflection on it either.

Figure 62 : Text 8



LESSON 3 MODULE 2

Did you write your diary notes?

English secondary schools(3)

LET'S GET READY

Step 1

- Where can you find information ?
1. Match captions with pictures
2. Make a sentence, start like this :
'You can find information by .....'

a-listening to the radio
b-reading magazines
c-talking to people
d-surfing the net
e-reading books
f-visiting places
g-watching TV

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Step 2

a- What did Imene do to find information ?
b- Guess what her next strategy is going to be.
c- Listen to the following conversation and find out.

Step 3 Listening Comprehension

Identify what Imene did by looking at the ways mentioned above.

GO TO Activity Book → Activity 4

LET'S DISCOVER

Reading Comprehension

GROUP WORK

Step 1 **Imene selected the four following texts.**

- Read the text your teacher assigns to your group.
- Complete the paraphrased form of the text in your Activity Book.
- Present it to the rest of the class.

GO TO Activity Book → Activity 5 + 6 (a+b)

School subjects 1

In English schools, Math, English, Science and physical education are compulsory subjects. This means that all the students must study them. Besides, each student must choose a number of optimal subjects (history, geography, arts etc.)

Extra-curricular Activities 2

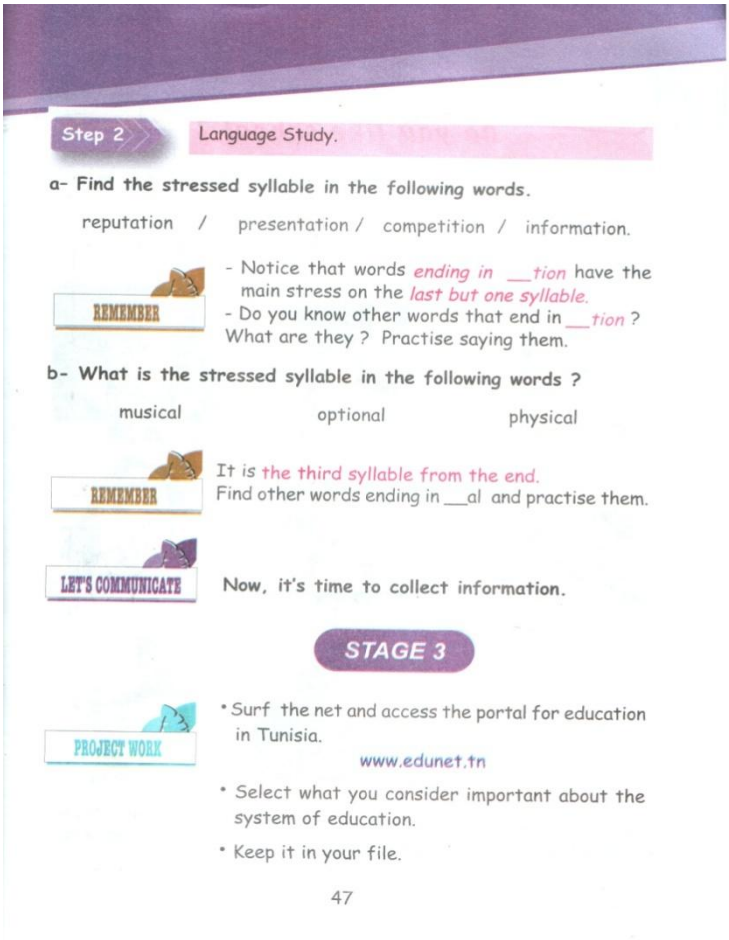
There is a strong tradition of extra-curricular activities in English schools. Teachers stay after school to help organise sports, drama, music and other activities. English students often perform the plays they study to the rest of the school. Music is also important. Many schools have their own orchestra.

Sports and Sports Day 3

Games are usually compulsory in English schools. There are often matches between different schools or different classes. Popular sports are football, rugby, basketball, hockey and tennis.
On sports day, parents come to watch their children in different competitions : the high jump, the long jump, etc.

Lunch in or outside School 4

Schools in England have a reputation for serving chips and boiled vegetables. Today, in many schools fast food and snacks are replacing traditional school dinners. Schools have a dining hall. Many teenagers prefer to bring a cold lunch or "packed lunch".
During the lunch break, they eat their lunch in the dining hall or outside when the weather is fine.



Step 2 Language Study.

a- Find the stressed syllable in the following words.

reputation / presentation / competition / information.

REMEMBER

- Notice that words *ending in __tion* have the main stress on the *last but one syllable.*
- Do you know other words that end in __tion ? What are they ? Practise saying them.

b- What is the stressed syllable in the following words ?

musical optional physical

REMEMBER

It is *the third syllable from the end.*
Find other words ending in __al and practise them.

LET'S COMMUNICATE

Now, it's time to collect information.

STAGE 3

PROJECT WORK

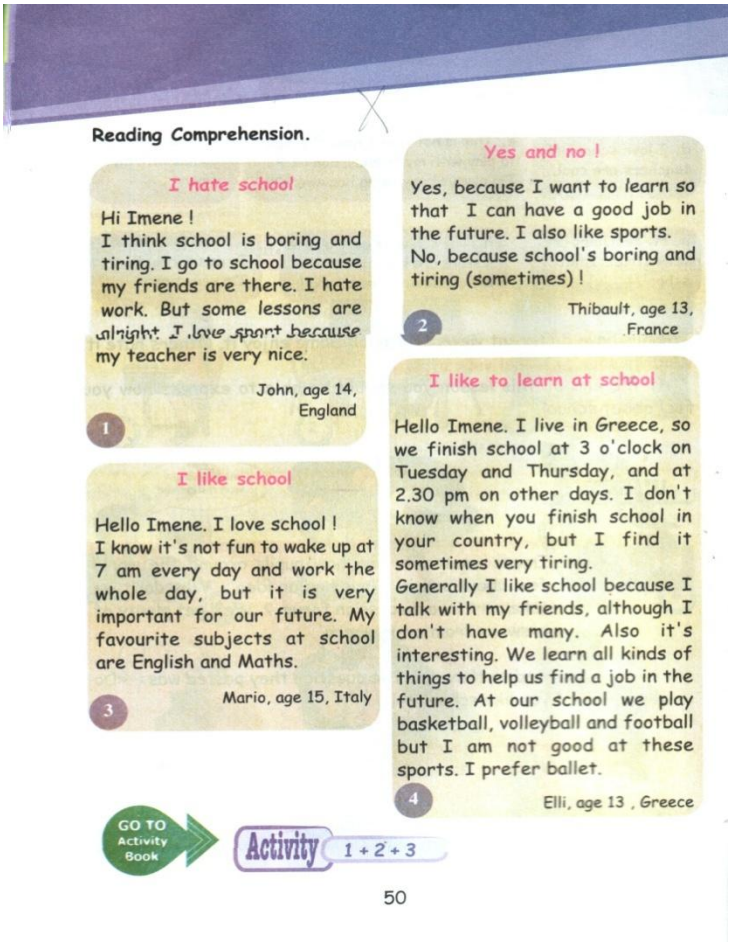
- Surf the net and access the portal for education in Tunisia.
  www.edunet.tn
- Select what you consider important about the system of education.
- Keep it in your file.

47

The main task in the following lesson is a reading comprehension activity in which pupils are exposed to emails sent to Imene by other pupils of different nationalities. In their e-mails, those pupils express their point of view towards school in a virtual discussion forum. The issue of the importance of school is discussed from different perspectives as attitudes are expressed by pupils from England, France, Italy and Greece. The contact situation is a virtual discussion forum, where pupils express ideas and attitudes. This contact situation is authentic and possible to experience and relate to. The characters are neither rigid nor flat and have feelings and attitudes to express. The points of view given by pupils are nuanced. According to them, school has positive as well as negative sides. For instance, school is said to be important for a future career and making social relationships and for the variety of subjects it teaches. However, school can be boring and tiring.

The lesson's potential for teaching IcLL seems promising given the importance of the intercultural encounter and the balanced representation of attitudes and school. Nevertheless, the comprehension questions and the activities that follow do not help pupils to reflect on that cultural aspect nor to acquire ICC. The speaking activity invites pupils to express their own views about school. The writing activity is a reproduction of the speaking task as pupils will write down what they say in the speaking activity in an email and send it to Imene. The questions do not ask pupils to reflect on the differences between views of school life in different countries such as Britain, Greece, Italy and France, and Tunisia. To conclude, it can be said that, although school issues are discussed from multiple perspectives, the reference to a particular culture remains limited (1 text). In terms of methodology or teaching techniques, there is no focus on cultural differences and similarities, nor is there any invitation to process cultural information or compare between cultures though the opportunity is offered.

Figure 63 : Text 9



Reading Comprehension.

I hate school

Hi Imene !
I think school is boring and tiring. I go to school because my friends are there. I hate work. But some lessons are alright. I love sport because my teacher is very nice.

John, age 14, England

1

Yes and no !

Yes, because I want to learn so that I can have a good job in the future. I also like sports.
No, because school's boring and tiring (sometimes) !

Thibault, age 13, France

2

I like school

Hello Imene. I love school !
I know it's not fun to wake up at 7 am every day and work the whole day, but it is very important for our future. My favourite subjects at school are English and Maths.

Mario, age 15, Italy

3

I like to learn at school

Hello Imene. I live in Greece, so we finish school at 3 o'clock on Tuesday and Thursday, and at 2.30 pm on other days. I don't know when you finish school in your country, but I find it sometimes very tiring.
Generally I like school because I talk with my friends, although I don't have many. Also it's interesting. We learn all kinds of things to help us find a job in the future. At our school we play basketball, volleyball and football but I am not good at these sports. I prefer ballet.

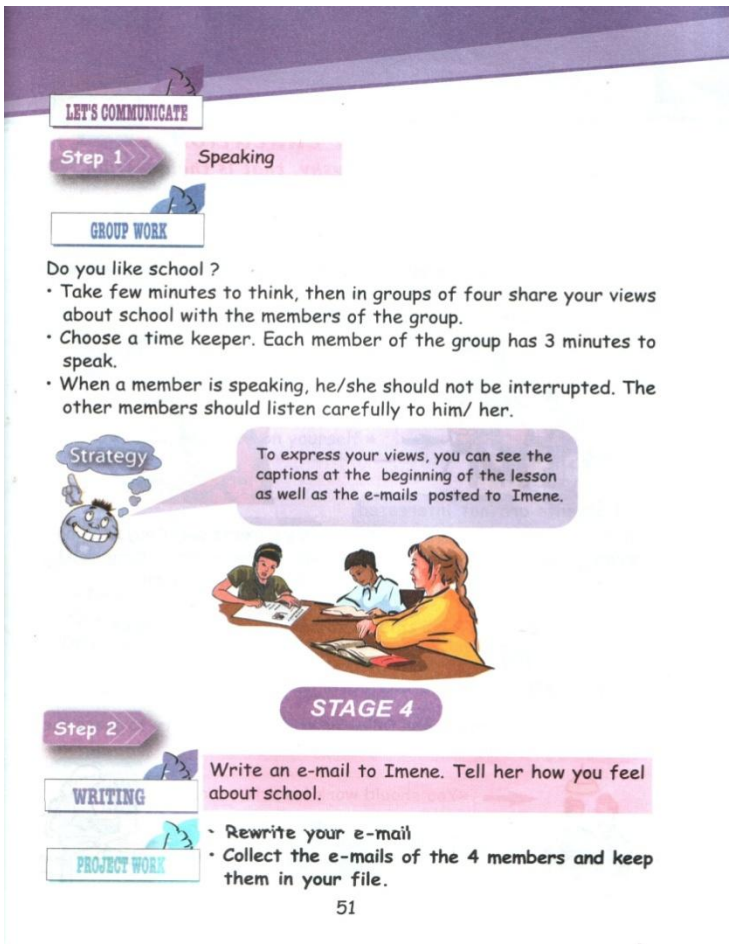
4

Elli, age 13 , Greece

GO TO Activity Book

Activity 1 + 2 + 3

50



LET'S COMMUNICATE

Step 1 Speaking

GROUP WORK

Do you like school ?

- Take few minutes to think, then in groups of four share your views about school with the members of the group.
- Choose a time keeper. Each member of the group has 3 minutes to speak.
- When a member is speaking, he/she should not be interrupted. The other members should listen carefully to him/ her.

Strategy

To express your views, you can see the captions at the beginning of the lesson as well as the e-mails posted to Imene.

STAGE 4

Step 2

WRITING

Write an e-mail to Imene. Tell her how you feel about school.

PROJECT WORK

- Rewrite your e-mail
- Collect the e-mails of the 4 members and keep them in your file.

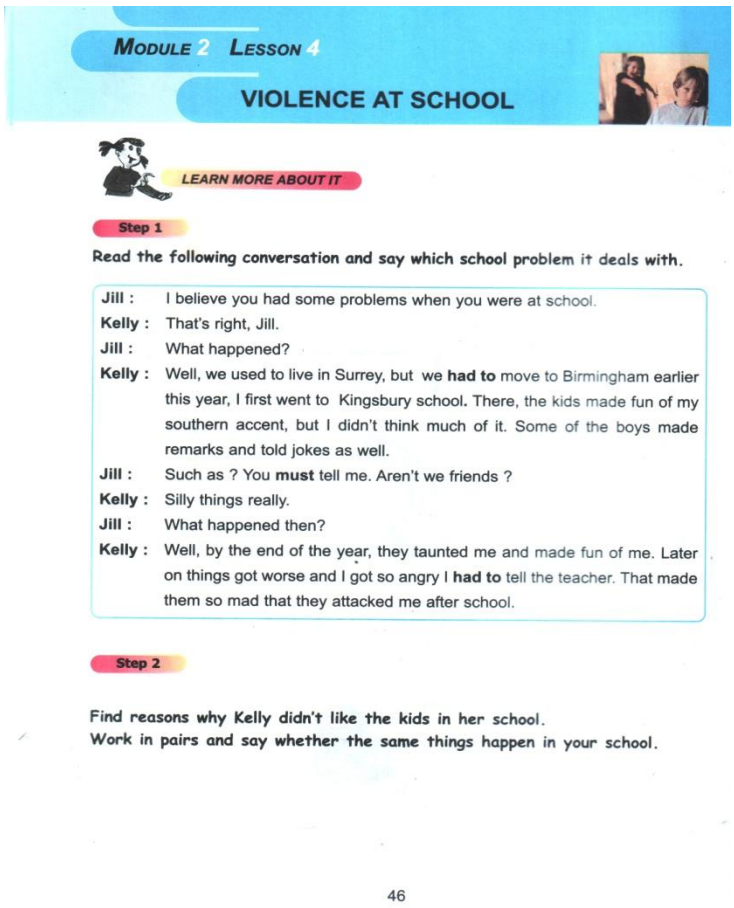
51

PWE, unlike LDME, focuses more on schools at its micro-level dimension, i.e, its representation is based on everyday activities, behavior, problems that pupils may face at school. Pupils are shown to talk about their feelings and experiences at school such as going to school late, cheating, making noise in class, the first day at school, doing homework. The pupils are not flat characters used to perform language functions but are lively people with emotions and attitudes. However, most experiences are described from a mono perspective point of view, from British pupils' point of view. There is always one character who is talking about his or her personal experience at school. Visuals, too, depict everyday school life and show pupils inside class with their teachers wearing uniforms, studying, sitting for exams, looking bored, and outside it having fun in the garden.

The main activity in the lesson to be evaluated is reading comprehension (figure 64). The text is a conversation between two British pupils, Jill and Kelly. Kelly is telling about a problem she faced when she was at school. She is from Surrey and as she moved to live in Birmingham, she changed school. Her classmates mocked at her southern accent and when she informed the teacher, they attacked her after school. The topic of the conversation is taken and presented as a reason for violence at school and not as an instance of sociolinguistic difference in the British society that is common to all societies. It is not dealt with from a culture learning perspective as the task does not help learners to know that British people, like all people, speak different accents but, instead, asks the pupils to reproduce the information why Kelly did not like the kids in her school.

The task that follows is a speaking activity inviting pupils to say whether the same thing happens in their schools. The question is ambiguous with regards to the right meaning of the same thing. It is not clear whether the expression refers to violence at school or to the difference of accents as a reason for violence. It can be concluded that the textbooks' writers did not take advantage of that aspect of intracultural difference to teach about those differences in the British society and their own. They miss the opportunity to teach differences and similarities in a culture or across cultures. In a word, they missed the opportunity to raise pupils' intracultural and intercultural awareness. With reference to the adjectives of IcLL, Tunisian EFL textbooks have failed to teach pupils that accents are universal cultural phenomena, that they should tolerate, accept and appreciate, and that they should not think of them as a source of fun, humiliation and violence.

Figure 64 : Text 10



MODULE 2 LESSON 4

VIOLENCE AT SCHOOL

LEARN MORE ABOUT IT

Step 1

Read the following conversation and say which school problem it deals with.

Jill : I believe you had some problems when you were at school.
Kelly : That's right, Jill.
Jill : What happened?
Kelly : Well, we used to live in Surrey, but we **had to** move to Birmingham earlier this year, I first went to Kingsbury school. There, the kids made fun of my southern accent, but I didn't think much of it. Some of the boys made remarks and told jokes as well.
Jill : Such as ? You **must** tell me. Aren't we friends ?
Kelly : Silly things really.
Jill : What happened then?
Kelly : Well, by the end of the year, they taunted me and made fun of me. Later on things got worse and I got so angry I **had to** tell the teacher. That made them so mad that they attacked me after school.

Step 2

Find reasons why Kelly didn't like the kids in her school.
Work in pairs and say whether the same things happen in your school.

46

Many conclusions can be drawn with respect to school life. Generally speaking, there is no real, balanced and neutral representation of British school and school life in Britain. It is represented from a one-sided point of view that is positive. This unbalanced representation makes it difficult for pupils to relate to them and to develop a nuanced image of the British reality. This has led them to adopt positive attitudes towards British school life. Being exclusively positive, pupils' perceptions may cause intercultural misunderstanding especially if the foreigner misbehaves or behaves differently from what the learner expects them to behave.

The cultural information is presented from an insider's point of view. Although an insider's view is authentic because it depicts reality as lived by British people, it does not

refer to what other people can say about it. An insiders' view can only lead pupils to believe that it is the only possible reality. Some lessons offer a balanced and multi perspectival presentation of an issue but the major weakness remains the tasks accompanying them because they do not support learning culture. Tasks can be considered as the major obstacle hindering intercultural learning because they give priority to the performance of language functions over the analysis of cultural information; and to apperceptive reproductive tasks over productive ones that promote high level of intellectual involvement. The amount of information presented about school is limited though it seems to be comprehensive. In fact, information about the educational system in Britain is concise and limited to one textbook only. The lack of information leaves pupils uninformed and when asked, about British schools, they give wrong images whose major sources are TV and films.

2.2.3.2.5. Entertainment

Textbooks use both texts and visuals to describe entertaining activities that British people do in their free time. Photos show various indoor and outdoor activities taken up by people of different age ranges. They include eating out, travelling, visiting galleries, museums and funfairs, cycling, swimming, playing football, tennis and rugby, going to the cinema and theatre, going to parks etc.

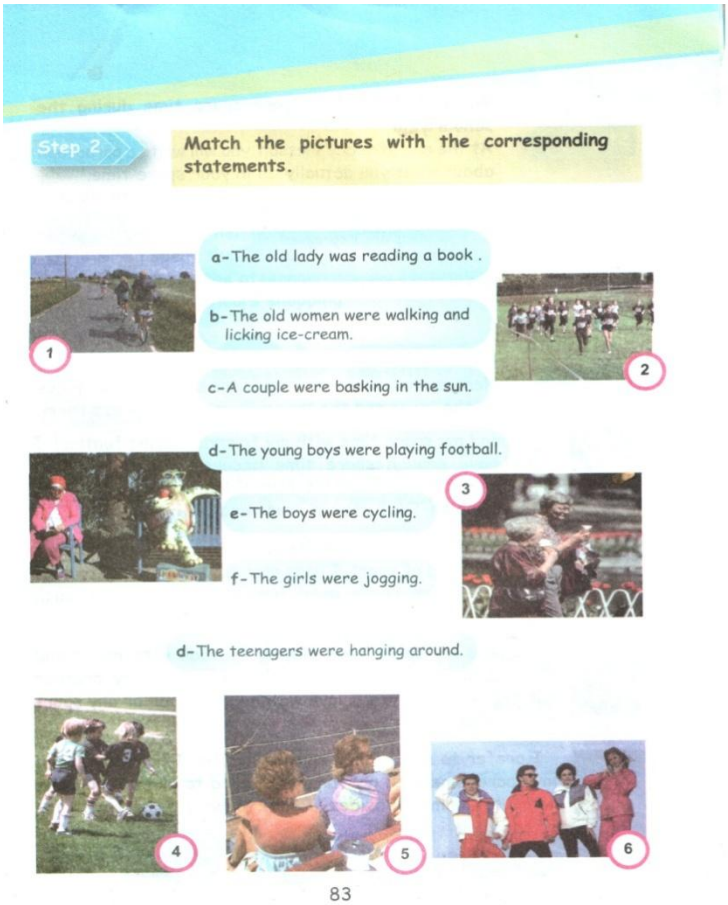
8th form textbook has dealt with leisure activities in a whole module. One lesson with various tasks is selected for analysis and evaluation figure 65). The lesson is entitled "What do you do in your Spare Time?" and comprises two reading passages. The objective of the lesson is to teach the new vocabulary items pertaining to entertainment and a new grammar point which is the past progressive in its affirmative, negative and interrogative forms. The first passage is about Imene who went to the park with her British friend Chris and his friends to spend the day there and have fun. They bought some food and drinks for that purpose. The

park was full of people who were doing many activities. The questions accompanying the passage ask the pupils to match the leisure activity mentioned in the passage with the picture corresponding to it. The image given by the text and visuals is stereotypic: old people read books, boys play football ride bicycles, and girls jog.

The second text is made up of four quotes said by Chris and his friends in which they describe how they spend their free time. Those teenagers play football, watch TV, dance, hang around, listen to music and play computer games. The task does not comprise comprehension questions but focuses on the language used to express the ideas in the text which is the past progressive. The study of the past progressive is followed by an introduction of new vocabulary items. The last step called “Let’s communicate” requires pupils to write a paragraph to tell Imene about what they usually do in their spare time.

The characters are neither active nor expressive. The first text is narrative and is a plain description of different leisure activities done by people in the park. The text does make a reference to a cultural aspect pertaining to British people’s everyday life but there is no focus on that aspect as part of their culture. The main tasks do not invite pupils to reflect on the leisure activities or compare them with their own. Pupils should only learn new words describing activities that they may do themselves in their spare time. There is no focus on the cultural specificity of that aspect in British life. However, pupils are required to describe their leisure activity to Imene who is a Tunisian girl like them. There is no interaction between Tunisian characters and British ones, nor is there any exchange of information about entertaining activities in Britain and Tunisia.

Figure 65 : Text 11



Step 2 Match the pictures with the corresponding statements.

a-The old lady was reading a book .

b-The old women were walking and licking ice-cream.

c-A couple were basking in the sun.

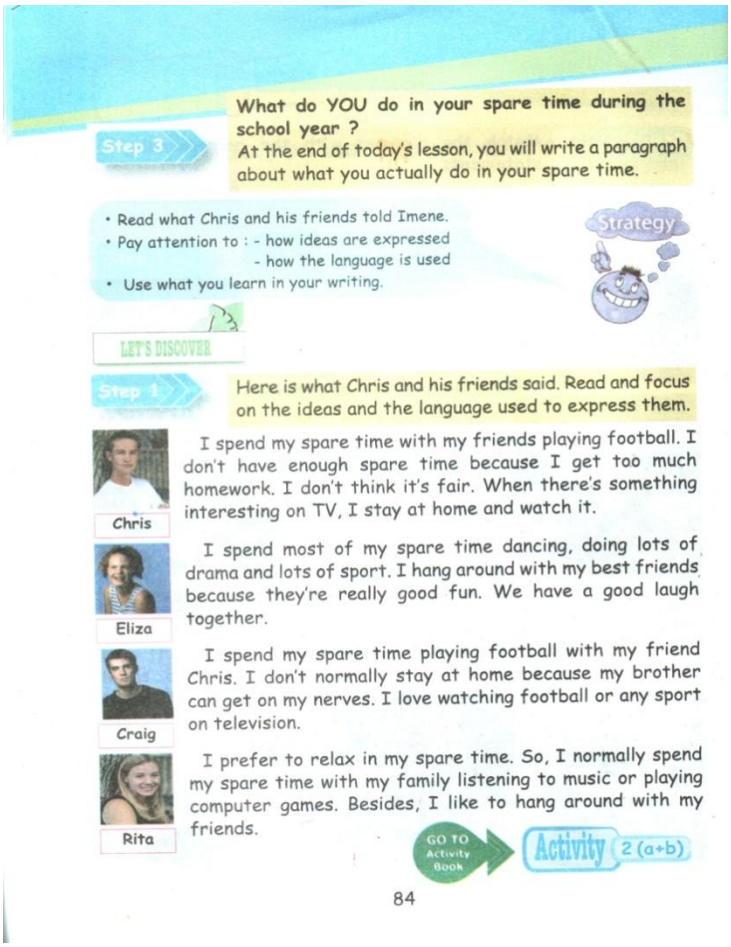
d-The young boys were playing football.

e-The boys were cycling.

f-The girls were jogging.

d-The teenagers were hanging around.

83



Step 3 What do YOU do in your spare time during the school year ?
At the end of today's lesson, you will write a paragraph about what you actually do in your spare time.

- Read what Chris and his friends told Imene.
- Pay attention to : - how ideas are expressed
  - how the language is used
- Use what you learn in your writing.

Strategy

LET'S DISCOVER

Step 1 Here is what Chris and his friends said. Read and focus on the ideas and the language used to express them.

Chris: I spend my spare time with my friends playing football. I don't have enough spare time because I get too much homework. I don't think it's fair. When there's something interesting on TV, I stay at home and watch it.

Eliza: I spend most of my spare time dancing, doing lots of drama and lots of sport. I hang around with my best friends because they're really good fun. We have a good laugh together.

Craig: I spend my spare time playing football with my friend Chris. I don't normally stay at home because my brother can get on my nerves. I love watching football or any sport on television.

Rita: I prefer to relax in my spare time. So, I normally spend my spare time with my family listening to music or playing computer games. Besides, I like to hang around with my friends.

GO TO Activity Book — Activity 2 (a+b)

84

Step 2

Spend + time phrase + with + noun
Spend + time phrase + v + ing

Look at the following examples :

- Imene spent her holidays with the Browns.
- Graig spent the weekend visiting friends.
- They spent the afternoon playing football.
- She spent 3 hours shopping.

Step 3

The past progressive Tense = A past action in progress	
Affirmative Form	Subject + was / were + v + ing
Negative Form	Subject + was not (wasn't) /were not (weren't)+v+ ing
Interrogative Form	Was / were + subject + v + ing ?

Examples :

- What were you doing in the park ?
- We were cycling.
- Were the children cycling too ?
- No, they weren't. They were playing football.

Step 4 Vocabulary Study

Stop it! You're getting on my nerves.

My friends are good fun.
They make me laugh.

She has lots of friends

We play well but we don't win !
This isn't fair !

In your Activity Book, write a paragraph to tell Imene what you usually do in your spare time.

A second lesson (figure 66) is entitled “The party is on” and it deals with holding parties and dancing as two entertaining activities done by British teenagers. Imene’s British friends are holding a party for her on Saturday evening in Chris’s house. The description of the party is positive, for instance, the party is nice, music is relaxing, guests look happy and chat warmly. Pupils are asked to get involved emotionally with the text by having them imagine and feel the atmosphere of the party. Then, pupils are required to listen to the song Imene and her friends listened to and find out new words.

The reading comprehension activity is based on a conversation whose objective is to express three language functions: inviting, accepting invitations and refusing invitations. The conversation is an intercultural encounter between a Tunisian girl, Imene, and a British boy, John, who invited her to dance. The conversation is about dancing from British and Tunisian teenagers’ point of view. John’s and Imene’s description, feelings and attitude are positive. Both of the characters like dancing and are good at it. John takes dancing classes. The show he puts on with his friends is nice and so is their choreography teacher. The conversation presents an instance of exchange of cultural information related to teenagers’ life. John asks Imene about whether Tunisian teenagers like dancing or not. She answered that they like it but some are shy and feel embarrassed to do it. She does not give any reason for that nor does John ask for a reason. The two points of view towards dancing in the British and Tunisian culture are expressed by insiders in both cultures. There is no expression of attitudes towards the other culture but each character talks about his own. The conversation is a dry, monotonous and not rich in cultural information. The intercultural encounter is not exploited nor oriented towards the teaching of culture. The last task “Let’s communicate” is basically intercultural as it requires pupils to choose four English songs, record them and exchange them with friends. Though the task seems promising in terms of focus on culture, the purpose is merely the learning of new words.

Figure 66 : Text 12

LET'S DISCOVER

Step 1 Read the text and try to **view the scene** and **feel the atmosphere** too.

Strategy

View the scene and feel the atmosphere !

(1) It is Saturday evening, time for the party. Chris's and Christine's friends are all here, in the Browns' living room. Mrs Brown pushed the furniture against the wall. This is why there is a large empty space in the middle of the room. The coloured balloons and the beautiful ribbons make the living room look different. It is much more beautiful than before.

(2) Everybody looks nice in their beautiful clothes. Everybody looks happy.They are all chatting warmly. They are all excited. The soft music is relaxing and the nice perfume fills the air...

(3) Chris walks up to the CD player and turns down the music. Everyone stops talking and looks at him. « Listen everybody », he says...

GO TO Activity Book — Activity 2 (a+b)

66

TIME FOR A SONG

Step 2 Listen to the song and answer the following questions.
a- Is it familiar to you ? b- Do you know the words ?

If you don't, here they are. Read them and if you don't understand a word, ask your teacher for the meaning.

REMEMBER

Asking for the meaning of a word

-What does' (word)' mean, please ?

Or

-What's the meaning of '(word)', please ?

LIONEL RICHIE LYRICS

"Say You, Say Me"

[Chorus :]
Say you, say me
Say it for always, that's the way it should be
Say you, say me
Say it together, naturally

I had a dream I had an awesome dream
People in the park playing games in the dark
And what they played was a masquerade
And from behind of walls of doubt a voice was crying out

[Chorus]

As we go down life's lonesome highway
Seems the hardest thing to do is to find a friend or two
A helping hand - some one who understands
That when you feel you've lost your way
You've got some one there to say I'll show you

[Chorus]

So you think you know the answers - oh no
'cause the whole world has got you dancing
That's right - I'm telling you
It's time to start believing - oh yes
Believing who you are - you are a shining star
[Chorus]

67

Step 3 Would you like to dance ?

During the party, a young man walked up to Imene and said :

- My name is John
- ' Pleased to meet you' said Imene.
- 'Would you like to dance ?' asked John.
- 'I'd love to' , answered Imene. 'Let's dance.'

After dancing together, John and Imene sat at a table near the window, sipping their drinks and chatting. Their conversation went like this :

John : You dance really well.
Imene : Thank you John. You too are good at dancing.
John : Thanks. Do all Tunisian teenagers dance like you ?
Imene : The majority love dancing. Some are too shy. They feel embarrassed to dance.
John : I think teenagers are the same everywhere.
Imene : Do you learn to dance at school ?
John : That's correct. I love dancing and take dancing classes at my school. My choreography teacher is very nice. At the end of every school year, my friends and I put on a nice show. Do you think it's bad for boys to dance ?
Imene : Not really. Boys can enjoy dancing the same way girls do.

GO TO Activity Book → Activity 3a

Step 4

Inviting someone to have / do something
Accepting / refusing the invitation

Inviting : Would you like .....?
Accepting : I'd be happy to.....
Refusing : Sorry, I can't.....

Match the pictures with the corresponding invitations.

- Would you like to have dinner with me ?
- I'd love to. Thank you. a

- Would you like to have juice Jack ?
- I'd love to. b

- Would you like to come with me ?
- Sorry. I'm taking care of the child. c

-Would you like to dance with me ?
-*It's my pleasure.* d

- Would you like to go for a walk ?
- That'd be nice. Let's go. e

- Would you like to have a coffee ?
- I'd be glad to. f

1

2

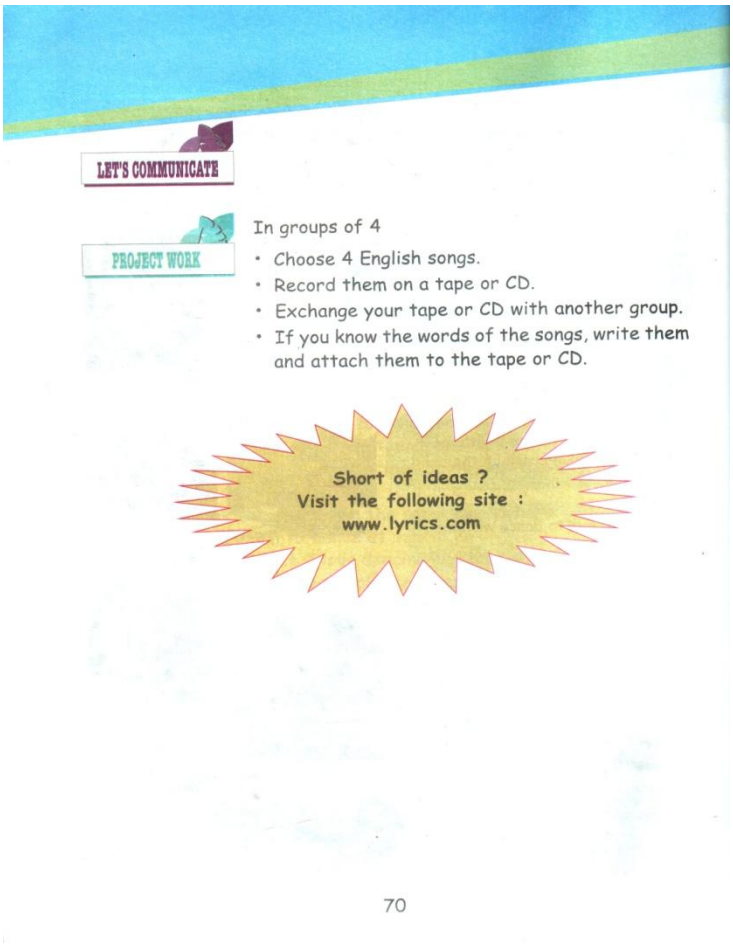
3

4

5

6

GO TO Activity Book → Activity 3 (b+c)



LET'S COMMUNICATE

PROJECT WORK

In groups of 4

- Choose 4 English songs.
- Record them on a tape or CD.
- Exchange your tape or CD with another group.
- If you know the words of the songs, write them and attach them to the tape or CD.

Short of ideas ?
Visit the following site :
www.lyrics.com

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To conclude this section, it can be noted that entertainment, though it is recurrent as a cultural topic in textbooks, it does not deal with leisure activities as culture specific. Even those which comprise intercultural encounters and exchange of cultural information are not accompanied by intercultural tasks. Tasks do not invite pupils to attend to the cultural references in texts or reflect on them. They, however, focus on the learning of language functions or new vocabulary. Characters are flat, emotionless and inexpressive points of view. The topic is not presented from different perspectives but from insiders' point of view. No negative point of view is expressed and the descriptions of events are usually positive and characters are always nice and happy. This confirms the results gained from textbooks' evaluation which shows a dominance of mono-perspectival orientation of the textbooks' description of the British culture.

2.2.4. Conclusion

This chapter has given a detailed presentation of the different results obtained from pupils' as well as textbooks. Pupils have answered a questionnaire and an interview to give insights into their attitudes towards and perceptions of the British culture. Pupils' attitudes are slightly positive and there has not been any significant difference between 6th and 9th form pupils' attitudes. In terms of the perceptions of the British culture, pupils in both regions have shown little knowledge. Textbooks' data reveal a clear imbalance in the representation of the British culture. In fact, the representation of the British culture is overwhelmingly positive focusing on the microlevel dimension of culture. The role of textbooks' in shaping EFL learners' attitudes and perceptions is explained and discussed in the section that relates all types of data. It is to be noted that textbooks have failed to influence the formation and the modification of the respondents' knowledge and attitudes towards the British people and culture. The results of Pearson's correlation test have shown that there is no relationship between textbooks' cultural content and tasks on the one hand, and pupils' responses to the questionnaire and interview questions on the other. This allows the conclusion that Tunisian EFL textbooks have failed to promote ICC which is a necessary condition for pupils' successful future intercultural encounters. In a word, textbooks do not play the role of cultural mediators but have left the floor to other sources of information to play that role. Those sources include, as mentioned in pupils' answers, TV, films, tourism and relatives living abroad. The absence of textbooks' influence is felt in pupils' answers to the questions about their attitudes and knowledge which proved to be respectively ethnocentric and limited.

Textbooks' representation of the British culture is found to be unbalanced and unreal. Culture in IcLL curriculum should be represented in all its dimensions (micro level, macro-level and international/intercultural level), negative and positive aspects and from

multiple perspectives. Conforming to those criteria, a representation of culture can allow pupils to understand, learn and relate to the culture in question. The unbalance in the representation of the British culture in all its dimensions is reflected in pupils' lack of knowledge and resort to other sources able to provide a biased image of the target culture.

Pupils' attitudes are found to be more ethnocentric than open to other worldviews. Textbooks' evaluation has shown that pupils' attitudes are not taken into consideration. The tasks that textbooks provide reinforce language learning and ignore the analysis of the cultural references contained in texts. Pupils' attitudes can change when pupils are involved in tasks requiring a high degree of intellectual involvement in the subject matter such as comparing and relating between cultures, explaining cultural differences and similarities, playing roles of other culturally different people, seeking cultural information in different sources etc. Autonomous and guided learning of culture can help learners acquire knowledge of the target culture and adopt new attitudes that are relativised, tolerant, and open to cultural differences.

The intercultural contacts envisaged by textbooks are limited in number, stereotypical and not authentic. Characters from both cultures are shown to communicate as tourists, friends and pen pals. The subject matter of the contact is an exchange of cultural information that is commonly needed and used by tourists. Some of the contacts are not authentic because they are no longer relevant to pupils 'lives. Writing letters to pen pals, for instance, can no longer be considered a kind of potential contact that pupils may have in their present and future. The intercultural contact that can be envisaged by textbooks and appropriate to today's teenagers is one that is made through social media and new telecommunication means. (mails, SMS, chat, video-conference, video talks etc.) Providing pupils with contacts that are not appropriate to their reality may not only limit their perception of future intercultural contacts

but also decrease their willingness to communicate with foreigners. They will find the activity very boring, demotivating and hard to relate to.

Conclusion and recommendations

IcLL has come as a development in foreign language pedagogy and a response to the needs for language learning and teaching methods to able to account for the liguistic, affective and cognitive dimensions of intercultural communication. Intercultural educationalists such as Byram (1989, 1997), Kramsch, (1993, 2005, 2011; Risager, (1991,a, 2007), and Sercu (2000, 2005) have argued that Communicative Competence enbales language learners to use appropriate functions in appropriate contexts but fails to account for situations of miscommunication due to cultural differences. Therefore, an intercultural competence is necessary to satisfy the needs of potential intercultural communicators for a competence that enables them to use the language accurately and manage situations of intercultural misunderstanding. To be able to understand and interact with the culturally-different others and maintain relationships with them, three components of ICC have to be developed and acquired which are knowledge of the foreign culture, attitudes of openness and intercultural skills. In the context of IcLL, those components are developed in the classroom through teaching materials such as textbooks which can play the role of cultural mediators through balanced and authentic cultural content and intercultural tasks.

In Tunisia, foreign langauge teaching, particularly EFL, is encouraged by the educational authorities in nearly all levels of education. The objectives of foreign language teaching and learning are, in Gardner & Lambert's terms (1972), both instrumental and integrative. In fact, teaching English is meant not only to gain scientific knowledge but also to discover other cultures and communicate with their members,especially British and American ones (The Official Programme of English Language, 1998). Although the term "intercultural" is not exlicitly stated, the statements of the New Educational Reform (2002-2007) and the official Programme of the English Langauge refer to IcLL through such terms as "discover

foreign culures", "have access to universal culture through Anglophone contexts", "the enrichment of the national culture and its interaction with world cultures" etc. This allows the conclusion that the investigation of IcLL in the Tunisian EFL textbooks feasible.

The present study has tried to examine Tunisian Basic Education EFL learners' acquisition of ICC through their textbooks after learning English for four years. Pupils chosen for the empirical research are 6th form and 9th form pupils studying in two different areas which are Sfax (an urban area) and Bouzguem (a rural area), which has allowed the comparison between the effect of textbooks on pupils' knowledge and attitudes in both areas. A combination of quantitative and qualitative methods is used to collect data from both pupils and textbooks about their knowledge and attitudes through a questionnaire and an interview. EFL textbooks for Basic Education pupils are evaluated in terms of their content and tasks and via content analysis to see whether they promote the acquistion of ICC or not. Five topics believed to be the most prominent in textbooks are selected for evaluation, namely Britain, British people, family life, school life and entertainment.

Textbooks' evaluation has shown that they provided pupils with an imbalanced representation of the British culutre. For instance, the five cultural topics were dealt with from a positive mono-perspectival point of view,which did not help learners to hold nuanced views of the foreign culture. There is a focus on the micro-level dimension of culture and little representation of the cultural aspects at their macro-level and international/intercultural dimensions. This unreal and imbalanced representation did not help the respondents to relate to the cultural references presented in their textbooks. Pupils' answers to the questionnaire and the interview have displayed pupils' ignorance of the British culture, confusion as well as ethnocentric attitudes. There is no significant change of attitudes observed in comparing 6th

form pupils' attitudes with those of their 9th form counterparts in both regions, which implies that textbooks as well as other sources did not play an influential role in that.

Both data, the pupils' and textbooks', are related by means of a correlation test and qualitative analysis of a selection of textbook passages. The results of the correlation test have shown that there is no association between textbooks' representation of the British culture and pupils' knowledge and attitudes, which implies that textbooks are not influential in enhancing learners' intercultural learning. Pupils' answers to the interview and the questionnaire confirmed that textbooks are not the only sources of information about the British culture but other sources were more influential, namely TV, films and the family. Textbook passages were evaluated in terms of the cultral references they make and the tasks accompanying them. The analysis has shown, in conformity with textbooks' data, that the cultural references are neither varied nor sufficient. They were depicted from one perspective that is most of the time positive. The tasks are far beyond being intercultural. They do not enhance intercultural learning through the promotion of intercultural skills nor do they get pupils highly involved in intellectual operations allowing pupils to internalise cultural information.

On the basis of both pupils' and textbooks' data, many recomendations can be suggested for a sound revison of EFL textbooks in Tunisia. The insights gained from the questionnaire and the interviews have shown that pupils' attitudes tend to be more ethnocentric than open to other cultures. One reason revealed by pupils' responses to the interview is the lack of knowledge. This lack of knowledge is found in many answers to the questions about the cultural topics selected. With reference to Information Processing Theory, cultural information should be abundant and recurrent so that pupils can internalise information and apply it in different contact situations.

Textbook evaluation has also shown that the problem does not lie in quantity only but also in the quality of information. There should be a careful selection of texts that give a real balanced and nuanced representation of the target culture so that pupils can understand, interpret and reflect on them. It is important that those texts should be appropriated to the learners' background knowledge of foreign cultures and to their stage of cognitive development. In order to select texts for intercultural interactions, special attention should be paid to which aspect of the British culture to be included. This will depend on pupils' immediate as well as long-term needs which include knowing about the foreign culture, being able to communicate with its members and finding better opportunities abroad. All levels of culture should be present and the study of the relationship between Britain and Tunisia should be emphasied. The texts should include possible and potential intercultural encounters that a Tunisian person may have in the future. The inclusion of texts about the culture of other English speaking countries would be beneficial as pupils may meet other nonnative speakers of the language. Textbooks' content should conform to Byram and Morgan et.al's (1994) "Minimum Content" which should focus on the specificity of the British society, the ethnic minorities, regional differences, norms of social interaction whether verbal or non verbal, British people's beliefs, their religious practices and daily routines, the British soci-political institutions, the British history, the British institutions of socialsation such as family and school, national history , emblems and stereotypes etc.

From pupils' answers to the interview, it is obvious that their perception of the British people is formed by their observation of tourists. The waves of tourists coming to the country and the traditions of mass tourism have given a particular image of the Europeans. Pupils' answers have shown a clear confusion between Britain and Europe on the one hand, and the British and other European people on the other. Given that argument, textbooks should present enough information about the country and the people so that they can understand that

each people has its own cultural specificities and not all Europeans are similar in appearance, behaviour and lifestyle. The textbooks should provide an image that is different from the one given by tourists because they do not represent British people nor Europeans. They come to Tunisia to spend their holidays and enjoy themselves and their behaviour and the way they dress in Tunisia are not representative of normal behaviour and dress in their countries of origin. Tunisian textbooks have presented different aspects that are not culture-specific. Many people, situations and events are not situated in a particular cultural context which gives pupils the impression that British people are similar to all people, which makes them uninteresting to know. Textbooks' cultural content should take into consideration the national stereotypes of Britain or the countries in focus as well as the stereotypes pupils hold of the British and other cultures. This will help pupils deconstruct their stereotypes and adopt new ones. Stereotypes and the focus of cultural specificities and differences will help raise learners' intercultural awareness. For instance, they will be aware that other people can be similar and different just the way they are themselves. Seeing people as similar and different can lead pupils to consider them as real.

Although textbooks provide knowledge of the British culture, the amount and variety of cultural aspects remain inadequate. In some textbooks, there is a presentation of culturally-unspecified texts. Textbooks should focus more on the target culture by devoting an amount of the British culture that is adequate enough to promote the culture learning and to increase pupils' Willingness to Communicate (Yashima, 2002) and their chances of succeeding in communicating interculturally. Intercultural educationalists believe that a textbook's good cultural content should present knowledge of the target culture as well as the learners' own. The combination of both allows the comparison between and reflection on cultures (Sercu, 2002) and the integration of insider/ outsider approaches. The cultural content should not focus on the culture of the native speakers and the learners' but can be extended to include

cultures of other English speaking countries. Focus on one culture does not help pupils to expand their own cultural awarness to new ones.

Textbooks' evaluation revealed an imbalance in the representation of culture. This imbalance does not reflect reality as lived and conceived by British people. Like other cultures, the British one has positive and negative aspects. People in the same culture can have different attitudes and perceptions. Therefore, textbooks should present a cultural aspect from different perspectives, i.e; from an insider's and outsider's point of view. The dominance of one type on another can lead and has already led pupils to hold wrong impressions and biased and ethnocentric attitudes. On the contrary, dealing with a topic from various perspectives can lead pupils to adopt relativised and unbiased points of view.

Pupils' answers to the questionnaire and mainly to the interview have shown that TV is the major source of information about the British culture. They imagine they watched British characters and actors, whereas in reality they watched Europeans and Americans. Pupils tended to generalise what they watch to British people because for them all Europeans are the same and what applies to some can apply to the others. The images they internalised about the British, European and American cultures are stereotyped, biased and wrong. To be able to compete with other media and play an important role in modifying pupils' knowledge for future intercultural communication, textbooks should present a more systematic and structured knowledge as well as tasks. Textbook writers should be skillful in integrating their cultural content and intercultural tasks for the purpose of culture learning, raising intercultural awareness and managing situations of intercultural misunderstanding.

In most Tunisian EFL textbooks tasks are designed to teach, reinforce and practice a language function, a grammar point, new vocabulary items, and new reading, writing, listening and speaking skills. They take the form of reading or listening to passages

accompanied by comprehension questions, writing paragraphs or letters, gap filling, matching, speaking to express attitudes and feelings, to describe events and places etc. Taks that are based on language and its functions and do not exploit the cultural content can leave pupils with no knowledge, which is obvious in the learners' answers. Pupils can neither relate to the activity nor to the meaning in question as they do not possess the basic knowledge of the culture taught. This may decrease their motivation and willingness to communicate with the other via the foreign language.Those textbooks claim to promote communicative competence to help pupils communicate with the native as well as non-native speakers of English. However, if those textbooks are to promote ICC and enbale learners to communicate interculturally, they should add intercultural tasks that promote the acquisition of both culture and intercultural skills. There should be an integration of the cultural content and tasks as the content provides pupils with adequate knowledge that can serve as a base for intercultural tasks. Pupils cannot reflect on something that is unfamiliar to them.

Intercultural tasks should promote higher intellectual involvement to help pupils not only internalise cultural information but also use it to reflect, compare, interpret, analyse and criticise it. The intercultural tasks in textbooks are few in number and low in their degree of intellectual involvement. They are mostly apperceptive and/or reproductive requiring few intellectual operations and little mental effort. They do not enhance learners' acquisition of ICC nor do they promote their ability to apply their knowledge and intercultural skills to new situations. Tasks should also be varied. They can include gathering information about cultures, expressing opinions, assessing information, expressing similarities and differences (Cortazzi and Jin, 1999:218) and others such as collecting stereotypical information, breaking down stereotypes, comparing cultures (Doyé, 1996) and performing role plays (Sercu, 1998). Tasks should, as well, use ethnographic skills adopted from social anthropology to find out about peoples and cultures

The intercultural tasks should not be limited to the classroom setting but be extended to outside it to apply ethnographic techniques such as interviews with culturally different people or establish virtual cultural exchange with foreign pupils etc . Those activities should be guided by teachers so that learning happens and the course achieves its objectives. Structured and guided activities may increase textbooks' potential of competing against the overwhelming dominace of mass media and the internet. Those media can themselves be used to teach intercultural communication and be used for the advantage of the pupils.

Intercultural tasks in textbooks do not present varied intercultural contact situations. In other words, those tasks with their restricted number and limited variety cannot prepare Tunisian EFL learners for future intercultural contacts and encounters. They restrict them to stereotyped situations where the foreigner is a tourist asking about directions or services or a guest in a Tunisian family, and where the Tunisian is a guest or a tourist in London who visits schools, monuments etc. Pupils may end their English language learning believing that the brittish can only be a tourist and they can only communicate with him/her in sutuations related to tourism. With the development in business and the advances in communication technologies and means of transport, teenagers and aduts come into contact with foreigners on daily basis either face to face or virtually. Therefore, if a textbook is to cope with the demands of the era i,e. the need to communicate with the other through mobility and virtual communication, textbooks have to provide a wide range of authentic contact situations so that learners will be able to deal with foreigners in different types of encounters and contact situations.

The above-stated recommendations aim at giving insights on how to modify EFL textbooks so that they can allow the acquisition of ICC and prepare EFL learners for future as well as current intercutlral encounters. In fact, with the advent and development of social

media, wide opportunities are available to learners to communicate with people all over the world and on daily basis. Those recommendations are limited to learning language-and-culture and not extended to its teaching. In fact, the focus, so far, has been on the acquisition of ICC rather than teaching it, on the learner rather than the teacher, and on the cogntive and affective processes taking part in intercultural language learning rather than teaching methods and materials. Much research can be done to completement this attempt to investiagte IcLL in the Tunisian context, namely those areas related to textbook design, teaching methodology and teacher training.

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Appendix A

Questionnaire (English version)

Name : …….Age : ……

Father's profession: ..... Mother's profession: .....

Who has studied English in your family?

Father ☐ Mother ☐ Brothers ☐

- Do you have a computer at home? Yes ☐ no ☐

- Do you use the Internet? Yes ☐ no ☐

- Do you have dealt or communicate with a British person before? Yes ☐ no ☐

- Have you ever traveled to Britain? Yes ☐ no ☐

Part I

Answer the following questions by ticking the answers that seem right to you.

Britain

1. Britain is located in:

The American continent ☐ The African continent ☐

The European continent ☐ The Asian continent ☐ I do not know ☐

2. Britain's capital is:

London ☐ Paris ☐ Washington ☐ Rome ☐ I do not know ☐

3. The British currency is:

The Euro ☐ The Pound ☐ The Dinar ☐ The Dollar ☐ I do not know ☐

British people

1. British live in (You can choose more than one answer)

The city ☐ The country ☐ The suburbs ☐ I do not know ☐

2. British people live in :

Independent houses ☐ Detached houses ☐ semi-detached houses ☐

flats I do not know

Answer the following questions. If you cannot answer, say "do not know".

1. Give the names of British cities you know ....

2. Give names of famous monuments in Britain .....

3. Describe a British person:

• Color of the hair .....

• Color of the eyes: .....

• Color of the skin: .....

Family Life

Select the answer that seems appropriate to you

1. How many members are there in the British family?

2 3 4 5 6 more than 6 I do not know

2. Who can live with a British family?

No one ☐ Friends ☐ Guests of other nationalities ☐ Relatives ☐

Pets ☐ Grandparents ☐ I do not know ☐

3. Family relationships in Britain are:

Good ☐ bad ☐ I do not know ☐

4. The British family is:

United ☐ disunited ☐ I do not know ☐

5. Who does the housework in the British family?

The mother ☐ The father ☐ The father and mother ☐ All family members ☐

I do not know ☐

School life

Select the answer that seems the appropriate to you

1. The British school is:

Small ☐ large ☐ large courtyard ☐ no yard ☐ old ☐

modern ☐ clean ☐ dirty ☐ I do not know ☐

2. British children start school at the age of:

5 ☐ 6 ☐ 7 ☐ I do not know ☐

3. In British schools, lessons at:

7.30 am ☐ 8 am ☐ 9 am ☐ I do not know ☐

4. The number of school days in Britain is

4 days ☐ 5 days ☐ 6 days ☐ I do not know ☐

5. What are the subjects studied by British student? If you do not know say I do not know"

....

6. Why do students wear in Britain?

Casual wear ☐ aprons ☐ uniforms ☐ I do not know ☐

Entertainment

Select the answer or answers that best suit you. Answer "I do not know" when you do not.

1. What do British pupils do during the holidays?

Travelling ☐ playing sport ☐ going to restaurants ☐ watching TV ☐

surfing the Internet ☐ Going to parks ☐ playing with friends ☐

Other activities ☐

Specify .....

2 What do British family members do when they are at home?

Watching TV ☐ playing with pets ☐ reading ☐ surfing the Internet ☐

gardening ☐ Other activities ☐

Specify…….....

Where did you get your information from? Select the answer or answers that best suit you.

The internet ☐ Books ☐ magazines ☐ television ☐ family ☐

friends ☐ travelling to Britain ☐ the English textbook ☐ the English ☐

teacher ☐ school ☐ Other sources ☐

Specify……. ....

Part II

Social Distance Scale

Answer the following questions

Do you accept to be British to be:

Students in your school: Yes ☐ No ☐

Students in your class: Yes ☐ No ☐

Pupils sitting next to you in class: Yes ☐ No ☐

A close friend: Yes ☐ No ☐

Your husband or wife: Yes ☐ No ☐

Semantic Differential Scale

Tick the appropriate box:

Adjective	Very -3	Average -2	Slightly -1	Neutral 0	Slightly 1	Average 2	Very 3	Adjective
Dirty								clean
Ugly								Beautiful
Dull								Smart
Aggressive								Peaceful
Angry								Angry
Bad								Good
Coward								Brave
Weak								Strong
Mean								Generous
Lazy								Hard working

Preference Test

Choose a nationality that you prefer from each of the following pairs of nationalities:

Tunisian	Tunisian	Tunisian	Tunisian	Tunisian
Egyptian	American	British	French	Algerian
British	French	French	French	French
Algerian	British	American	Egyptian	Algerian
Egyptian	American	American	British	British
Algerian	Algerian	Egyptian	American	Egyptian

Appendix B

Questionnaire (Arabic version)

الإسم واللقب..... السن.....

مهنة الأب ..... مهنة الأم.....

ـ مَن مِن أفراد العائلة درس اللّغة الأنقليزية : الأب☐ الأم☐ الأخوة☐.

- هل لديكم حاسوب في المنزل؟ نعم☐ لا ☐
- هل تستعمل الانترنت؟ نعم☐ لا ☐
- هل تعاملت أو تخاطبت مع بريطاني سابقا؟ نعم☐ لا ☐
- هل سافرت الى بريطانيا؟ نعم☐ لا ☐

الجزء الأول

أجب عن الأسئلة اللآتية بوضع علامة أمام الإجابة التي تناسبك.

1 ـ تقع بريطانيا في :

القارة الأمريكية ☐ القارة الإفريقية☐ القارة الأوروبية ☐ القارة لآسوية☐

2ـ عاصمة بريطانيا هي :

لندن☐ باريس☐ واشنطن☐ روما☐ لا أعرف☐

3 ـ العملة النّقدية البريطانية هي :

الأورو☐ الجنيه الإسترليني☐ الدينار☐ الدّولار☐ لا أعرف☐

4 ـ يعيش البريطانيون (يمكنك إختيار أكثر من إجابة)،

في المدينة ☐ الرّيف☐ الأحواز☐ لا أعرف☐ .

5 ـ يسكن البريطانيون في :

مساكن مستقلة ☐ مساكن متلاصقة ☐ شقق☐ منازل ريفية ☐ لا أعرف ☐.

أجب عن هذه الأسئلة إذا لم تتمكن من الإجابة، أجب بـ " لا أعرف ".

1 ـ أذكر أسماء المدن البريطانية التي تعرفها.....

2 ـ أذكر المعالم التي تشتهر بها بريطانيا.....

3 ـ صف شكل المواطن البريطاني:

- المظهر العام:.....
- لون الشّعر:.....
- لون العينين:.....
- لون البشرة:.....

الحيـاة العائليـة

إختر الإجابة أو الإجابات المناسبة لك.

1 ـ كم عدد أفراد العائلة البريطانية.

2 ☐ 3 ☐ 4 ☐ 5 ☐ 6 ☐ أكثر من 6 ☐ لا أعرف☐ .

2 ـ من يمكن أن يسكن مع العائلة البريطانية ؟ .

لا أحد ☐ أصدقاء☐ أقارب ☐ ضيوف من جنسيات أخرى ☐

حيوانات أليفة ☐ الجدّ والجدّة ☐ لا أعرف☐ .

3 ـ العلاقات العائلية في بريطانيا.

جيّدة ☐ سيّئة ☐ لا أعرف ☐ .

4 ـ العائلة البريطانية.

متحدة☐ مفككة ☐ لا أعرف☐ .

5 ـ الأبنــاء في بريطانيا.

مطيعون☐ غير مطيعين ☐ أشقياء ☐ هادئون ☐ .

6 ـ من يقوم بالأعمال المنزلية في العائلة البريطانية.

الأم بمفردها ☐ الأب بمفرده ☐ الأب والأم ☐ كل العائلة ☐ الأم والأبناء ☐

الأب والأبناء ☐ لا أعرف ☐ .

الحيــاة المدرسية

1 ـ إختر الصّفات التي تميّز المدرسة البريطانية :

صغيرة ☐ واسعة ☐ لها مساحة كبيرة ☐ ليست لها ساحة☐

قديمة☐ عصرية☐ نظيفة☐ متّسخة ☐

2 ـ يبدأ الأطفال الذّهاب إلى المدرسة في سنّ :

الخامسة ☐ السّادسة ☐ السّابعة ☐ لا أعرف ☐.

3 ـ تبدأ الدّروس في المدرسة البريطانية على الساعة :

7.30 صباحا ☐ 8 صباحا☐ 9 صباحا ☐ لا أعرف ☐

4 ـ عدد أيّام الدّراسة في بريطانيا :

4 أيام ☐ 5 أيام ☐ 6 أيام ☐ لا أعرف ☐

5 ـ ما هي المواد التي يدرسها التّلميذ البريطاني ؟.

أذكرها إن كنت تعرفها, إذا لم تعرف أجب بـ " لا أعرف "

....

6 ـ ماذا يلبس التلاميذ في بريطانيا ؟.

ملابس عادية ☐ ميدعة ☐ لباسا موحدا ☐ لا أعرف ☐

الـ ترفـ يه

1 ـ ماذا يفعل التلاميذ البريطانيون أثناء العطل ؟.

إختر الإجابة أو الإجابات التي تناسبك. أجب بلا أعرف إن كنت لا تعرف.

السّفر ☐ الرّياضة ☐ الذهاب إلى المطاعم ☐ مشاهدة التلفزة ☐

الإبحار في الأنترنات ☐ الذهاب إلى الحدائق ☐ اللّعب مع الأصدقاء ☐ أنشطة أخرى ☐

أذكرها.....

2 ـ ماذا يـ فعلأفراد العائلة البريطانية عندما يكونون بالمنزل.

يشاهدون التلفاز ☐ يلعبون مع الحيوانات الأليفة ☐ يطالعون ☐

يبحرون على الأنترنات ☐ يهتمون بالحديقة ☐ إهتمامات أخرى ☐

أذكرها.....

3 ـ من أين تلقيت هذه المعلومات ؟ إختر الإجابة أو الإجابات التي تناسبك.

الإنترنات ☐ الكتب ☐ المجلات ☐ الأصدقاء ☐ العائلة ☐ التلفزة ☐ السّفر إلى بريطانيا ☐

مصادر أخرى أذكرها: .....

الجزء الثّاني

<u>أجب عن الأسئلة التّالية</u>

هل تقبل أن يكون البريطاني:

- تلميذا في معهدك: نعم ☐ لا ☐

- تلميذا في قسمك: نعم ☐ لا ☐
- تلميذا يجلس بجانبك في القسم: نعم ☐ لا ☐
- صديقك أو صديقتك المقرب(ة): نعم ☐ لا ☐
- زوجك أو زوجتك: نعم ☐ لا ☐

ضع علامة في الخانة المناسبة:

	جدّا	متوسّط	قليل	لا أعرف	قليل	متوسّط	جدّا	
الصّفة	3	2	1	0	-1	-2	-3	الصّفة
نظيف								وسخ
جميل								قبيح
ذكيّ								غبيّ
قويّ								ضعيف
مسالم								عنيف
بشوش								عبوس
حسن السّلوك								سيّء السّلوك
شجاع								جبان
مجتهد								كسول
كريم								بخيل

في كل زوج من الجنسيات الموالية اختر الجنسية التي تعجبك:

تونسية	تونسية	تونسية	تونسية	تونسية
جزائرية	فرنسية	بريطانية	أمريكية	مصرية

فرنسية	فرنسية	فرنسية	فرنسية	بريطانية
جزائرية	مصرية	أمريكية	بريطانية	جزائرية

بريطانية	بريطانية	أمريكية	أمريكية	مصرية
مصرية	أمريكية	مصرية	جزائرية	جزائرية

Appendix C

The Interview

Name : ……..

School :…….

Class :……

Degree of ethnocentricity : …….....

Part 1: Attitudes towards the British culture

1/ If you had a plenty of money, Which country would you like to visit? Why?

……

……

……

……

2/ If you imagine living abroad as a Tunisian person, where would you most like it to be? Why?

……

……

……

……

3/ Would like to travel to Britain? Explain

……

……

……

4/ If you were not Tunisian, which nationality would you like most to be? Why?

……

……

……

……

5/ Would you choose to be British? Why?

……

……

……

6/ If you were staying with a British family and you did not understand something someone said, what would you do? How would you feel?

……

……

……

……

Part 2: Knowledge of the British culture

a- Britain

Where is Britain?

……

What is its capital?

……

Name some of the British cities you know

……

Which parts of Britain do you think are most interesting to visit?

……

……

b- British people

If you saw a group of people in your town/village, how would you know they were British without hearing them speak? How do they differ from you?

……

……

……

……

What do you think of them?

……

……

What do they work?

……

……

c- Family life

How many members are there in the British family?

……

……

Who lives with the family?

……

……

Tell us about family relationships in Britain?

……

……

Do British teenagers have the same family life/relationship as you? What makes it different?

……

……

……

Where do British people live? in the country, village or town?

……

Can you describe a British house?

……

……

……

……

d- School life

Can you describe a British school?

……

……

……

……..

How different it is from yours?

……

……

When do British children start school?

……

What time do classes start and end?

……..

How many days do they go to school?

…….

What subjects do they study?

……

……

……

What do they wear when they go to school?

…….

e- Entertainment

What do British families do in their free time/holidays?

……

……

How do British pupils spend their free time?

.....

.....