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**Investigating the Algerian National Cultural  
Representations in the Third-Year Primary  
Textbook of English « *My Book of English* »**

*A Dissertation Submitted to the Department of English in Partial Fulfillment of the  
Requirements for Master Degree in Didactics*

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## **Dedication**

I dedicate this work to my beloved family.

## Acknowledgments

First and foremost, I thank Allah for helping me and giving me the strength to accomplish this work.

I would like to express my sincere thanks to my supervisor, Dr. BEN REDDA, for his guidance encouragement and above all for his patience and understanding throughout this study journey.

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## Abstract

This study investigates the cultural representation embedded in *My Book of English*, the officially prescribed English language textbook for third-year primary learners in Algeria. Grounded in a mixed-methods approach that combines qualitative content analysis of the textbook with a questionnaire administered to primary school teachers, the research evaluates the extent to which Algerian cultural symbols, traditions and diverse identities are incorporated and how these elements align with the ideological and pedagogical objectives outlined in the national didactic guide. The findings reveal a selective and superficial inclusion of cultural content, with notable omissions of regional diversity and traditional practices particularly Amazigh heritage and major Algerian festivities. Teacher responses further stress concerns regarding the lack of intercultural depth and national representativeness in the material. The study concludes that while *My Book of English* reflects certain national educational policy aims, it falls short of fostering an inclusive and critically aware cultural framework. Accordingly, the dissertation calls for curricular reform that not only affirms national identity but also cultivates intercultural competence in young Algerian learners.

**Key Words:** Cultural Representation – EFL Textbooks – National Identity – Intercultural Awareness – Algerian Primary Education

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## List of Abbreviations

**CBA:** Competency-Based Approach

**CDA:** Critical Discourse Analysis

**EFL:** English as a Foreign Language

**ELT:** English Language Teaching

**ESL:** English as a Second Language

**EU:** European Union

**FLT:** Foreign Language Teaching

**ICC:** Intercultural Communicative Competence

**ICT:** Information and Communication Technology

**L1:** First Language (Mother Tongue)

**L2:** Second Language

**MOE:** Ministry of Education

**NGO:** Non-Governmental Organization

**SLA:** Second Language Acquisition

**TFL:** Teaching Foreign Languages

**UNESCO:** United Nations Educational, Scientific and Cultural Organization

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# **GENERAL INTRODUCTION**

## **General Introduction**

### **1. Background of the Study**

Language is far more than a mere communicative tool, indeed, it is a vessel of cultural transmission, a repository of collective memory and therefore a mechanism through which identities are both constructed and negotiated (Kramsch, 1998). In foreign language education, the nexus between language and culture is not incidental but constitutive with each shaping the other in an active and inextricable relationship. Thus, identifying the cultural representations in pedagogical materials becomes a fundamental concern particularly in contexts where language instruction extends beyond linguistic proficiency to ideological and sociocultural dimensions.

Wherein, the Algerian educational context long shaped by historical, political and linguistic forces, cultivates a fertile ground for examining the cultural dimensions embedded within its English as a Foreign Language (EFL) curriculum. In fact, the gradual expansion of English within the Algerian educational system, particularly in primary education, raises compelling questions about how cultural narratives are curated, filtered and disseminated through officially sanctioned materials such as textbooks. This study, therefore, discusses the cultural representations embedded within the 3rd-year primary education EFL textbook all while scrutinizing how national identity, historical consciousness and intercultural perspectives are framed within its textual and visual discourse.

### **2. The Aim of the Study**

The current research is pursued with the intention of critically analyzing the ways in which Algerian national culture is represented within the 3rd-year primary English textbook

.Besides, evaluating the extent to which these representations align with contemporary approaches to cultural instruction in EFL pedagogy all while engaging with theories of cultural hegemony (Gramsci, 1971), critical discourse analysis (Fairclough, 1992), and intercultural communicative competence (Byram, 1997), in order to interrogate whether the textbook serves as a conduit for advancing cultural awareness or as an ideological instrument reinforcing specific national narratives.

### **3. Statement of the Problem**

The inclusion of culture in EFL instruction has been a subject of extensive academic debate, particularly regarding whether foreign language textbooks should prioritize target culture exposure and source culture representation or a balanced intercultural approach. In the Algerian context, where linguistic policy is in constant negotiation between Arabic, Berber, French and also English, the representation of national culture within foreign language textbooks is not a neutral act but one laden with ideological and political implications (Benrabah, 2013). Thus, the core problem this study seeks to address is: To what extent does the 3rd-year primary English textbook accurately and effectively represent Algerian national culture, and how do these representations shape learners' cultural perceptions? Therefore, the study generally aims to unveil potential biases and pedagogical strategies embedded within the textbook's cultural content.

### **5. Research Questions**

In light of the aforementioned concerns, the study is guided by the following research questions:

**Q1:** How is Algerian national culture represented in the 3rd-year primary English textbook?

**Q2:** What ideological and pedagogical frameworks underpin these representations?

**Q3:** To what extent do these cultural depictions align with contemporary EFL approaches to cultural instruction?

## **6. Research Hypotheses**

Building upon existing literature and theoretical perspectives, this research postulates the following hypotheses:

**H1:** The textbook incorporates Algerian cultural representations selectively by emphasizing certain national symbols, historical events and sociocultural norms while omitting others.

**H2:** The cultural content of the textbook reflects ideological tendencies aligned with national educational policies rather than a balanced intercultural approach.

**H3:** The textbook's portrayal of culture exerts a significant influence on young learners' perceptions of their national identity and their attitudes toward cultural diversity.

## **7. Research Methodology and Techniques**

This study adopts a mixed-methods approach, intertwining qualitative content analysis with empirical data collection using a questionnaire. At its core, the research integrates Critical Discourse Analysis (CDA) and textbook evaluation to furnish a multidimensional critique of cultural representations in Algerian primary education. The methodological blueprint is structured as follows:

- **Textbook Analysis:** This phase entails a systematic deconstruction of linguistic, visual and thematic portrayals of Algerian culture within the textbook by scrutinizing underlying ideological currents and representational patterns.

- **Teacher Questionnaire:** A detailed and structured questionnaire captures EFL teachers' evaluative perspectives on the textbook's cultural content, pedagogical validity and its alignment with broader educational objectives.

## **8. The Structure of the Study**

This dissertation is systematically structured into three core chapters, with each serving a distinct scholarly purpose thereby charting an incisive exploration of cultural representation in Algerian primary EFL education. It commences with a General Introduction, which situates the study within its broader academic and pedagogical contexts. It delineates the research problem and formulates the study's objectives, research questions and hypotheses. Additionally, it unveils the methodological architecture underpinning the inquiry and setting the stage for a critically engaged analysis.

**Chapter One: The Role of Culture in EFL Instruction:** This chapter serves as the theoretical bedrock of the study since it discusses the symbiotic relationship between language and culture in foreign language education. It dissects seminal theories and pedagogical paradigms all while scrutinizing diverse approaches to cultural instruction, ranging from the foreign culture model to intercultural, multicultural and trans-cultural methodologies. Further, it navigates the sociolinguistic complexities of Algeria thereby unraveling the ideological, historical and policy-driven forces that shape the status of English within the nation's educational ecosystem.

**Chapter Two: Research Methodology and Textbook Analysis:** It constructs the methodological approach of the study, justifying the deployment of critical discourse analysis (CDA) and textbook evaluation as analytical instruments of unparalleled rigor and precision.

This chapter accentuates the rationale for the textbook selection elaborates on the dual-pronged research design and details the mechanisms of data collection.

**Chapter Three: Data Analysis and Discussion of Results:** This chapter constitutes the analytical nucleus of the study since it presents a forensically detailed examination of cultural representations within the textbook. It deconstructs linguistic, visual and thematic dimensions therefore demonstrating the ideological undercurrents and narrative architectures that sculpt the portrayal of Algerian cultural identity. The findings are subjected to critical interrogation through theoretical and pedagogical prisms in order to form a compelling discourse on their implications for curriculum development, cultural literacy and identity negotiation within Algerian EFL classrooms.

The dissertation culminates in a general conclusion which can be considered as an intellectually resonant synthesis that distills the study's core findings, foregrounds its pedagogical ramifications and articulates a visionary roadmap for curricular innovation and research expansion and further scholarly inquiry.

**CHAPTER ONE:**  
**LITERATURE REVIEW**

## Chapter One: Literature Review

### Introduction

Language is not merely a system of communication but rather a repository of culture, a construct that shapes thought, identity and worldview. Nowhere is this intersection more pronounced than in EFL instruction, where linguistic proficiency is inextricably linked to cultural representation. Therefore, the selection of cultural narratives in EFL materials is not a neutral act but an ideological process, one that either reinforces cultural hegemony or advances intercultural dialogue. In Algeria, the recent integration of English into the primary curriculum signals a decisive shift in national language policy, aligning with global linguistic trends while redefining local cultural affiliations. Indeed, the introduction of English in the third year of primary education is more than an academic reform; rather it is an encounter with foreign cultural imaginaries mediated through the content of textbooks. So, these materials serve as gatekeepers of cultural knowledge shaping young learners' perceptions of the English-speaking world and their place within it.

This first chapter interrogates the role of culture in EFL instruction, with a particular focus on the Algerian context and English textbooks as a site of cultural negotiation. It explores the extent to which Anglophone cultural representations dominate, the presence (or erasure) of Algerian cultural identity, and the implications for learners' cognitive and social development. Beginning with an overview of Algeria's educational system and language policy, it situates the discussion within a theoretical framework that accentuates the relationship between language and culture. The chapter then examines diverse pedagogical approaches to teaching culture in EFL, critically assessing whether current models advance inclusivity or perpetuate a monocultural paradigm. Ultimately, the chapter highlights the ideological points of cultural representation in EFL textbooks all while advocating for an

instructional approach that does not merely teach English but contextualizes it within a pluralistic, globally conscious framework.

### **1.1. Overview of the Algerian Educational System**

The Algerian educational system has undergone significant transformations across three major historical phases: pre-colonial, colonial, and post-colonial periods. Before French colonization, Algeria had a well-established traditional education system centered on *zawiyas* and *madrasas*, where students learned Quranic studies, Arabic grammar and religious jurisprudence (Herrera, 2007). These institutions were deeply rooted in Islamic teachings and functioned as primary centers of literacy and identity preservation.

During French colonial rule (1830–1962), the educational system was heavily restricted and tailored to serve colonial interests. Indeed, the French administration sought to suppress the Arabic language and Islamic heritage by implementing an assimilationist policy that promoted French as the sole language of instruction (Ageron, 1991 as cited in Suleiman, 1994). Subsequently, this approach marginalized the majority of Algerians thereby restricting education to a small elite while depriving the wider population of access to literacy in their native language.

After gaining independence in 1962, Algeria prioritized education as a tool for nation-building and identity restoration. With this regard, the Arabization policy was introduced to re-establish Arabic as the primary language of instruction with an aim of undoing the cultural and linguistic legacy of colonialism. However, challenges arose due to the shortage of qualified teachers proficient in modern standard Arabic and the continued presence of French in technical and scientific disciplines. Over time, the system adapted by incorporating

bilingual elements with French remaining dominant in scientific and technical fields despite official Arabization efforts (Djebbari & Djebbari, 2020).

Today, the Algerian educational system consists of three main levels:

- Primary education (6 years): Compulsory and foundational, it focuses on basic literacy and numeracy.
- Middle education (4 years): It prepares students for secondary education with a curriculum covering languages, sciences and humanities.
- Secondary education (3 years): Offers specialized tracks in literature, sciences and technical fields, leading to the *Baccalaureate* exam.

Higher education is structured through universities and technical institutes with an increasing emphasis on multilingual education. Although Arabic remains the official medium, French persists in many academic and professional settings while English is gaining prominence as a global language of research and innovation (Djebbari & Djebbari, 2020).

## **1.2. Language Policy in Algeria**

Algeria's language policy is extremely influenced by its colonial history, political ideologies and sociolinguistic realities. The country is characterized by a complex linguistic panorama where Arabic (in its different forms), Tamazight (Berber languages) and French coexist in various domains (Aoumeur & Ziani, 2022).

### **1.2.1. Arabization Policy**

Arabization was a central policy after independence aiming to re-establish MODERN STANDARD ARABIC as the primary language of education, administration and public life

(Bagui & Babou, 2019). This policy sought to reaffirm Algeria's Arab-Muslim identity and reduce reliance on French, which was associated with colonial oppression. However, its implementation faced several challenges:

- Lack of Arabic-proficient teachers: Many teachers were trained in French making the transition difficult.
- Resistance from the scientific and technical sectors: French remained dominant in medicine, engineering and higher education.
- Sociolinguistic realities: Algerian Arabic dialects and Tamazight continued to be widely spoken with modern standard Arabic used mainly in formal settings.

Despite the push for monolingual Arabization, practical needs led to a bilingual education system where French was retained in many sectors. Over time, the rigidity of Arabization softened allowing for greater linguistic diversity (Djebbari & Djebbari, 2020).

### 1.2.2. Diglossia and Code-Switching in Education

Algeria exhibits a **classic case of diglossia**, where modern standard Arabic serves as the formal, prestigious variety (High "H" variety) while Algerian Arabic dialects is the informal everyday language (Low "L" variety). This linguistic situation directly impacts classroom interactions. Teachers often code-switch between modern standard Arabic and dialects to facilitate comprehension and bridge the gap between formal instruction and students' linguistic reality (bagui & babou, 2019). This switching occurs due to:

- Students' limited proficiency in modern standard Arabic: Many learners struggle to understand complex academic concepts in a variety they rarely use outside school.

- The need for effective communication: Teachers unconsciously shift to a “middle variety” (al-lugha al-wusta) blending modern standard Arabic with colloquial Arabic to aid comprehension.
- Cultural and contextual relevance: Some concepts are better explained using familiar linguistic structures.

Although code-switching helps student assimilation, it remains controversial. Teachers often express negative attitudes toward their own language practices as modern standard Arabic is expected to be the sole medium of instruction while students tend to have positive attitudes toward such linguistic flexibility.

### **1.2.3. The Role of Tamazight**

In 2002, Tamazight was officially recognized as a national language and in 2016 it became an official language alongside Arabic. However, its implementation remains limited due to:

- Lack of standardization: The existence of multiple Tamazight dialects (Kabyle, Chaoui, Taqbaylit, etc.) complicates curriculum development.
- Limited resources: A shortage of textbooks, trained teachers and educational materials hinders progress.

### **1.2.4. French and the Shift Toward English**

French remains deeply entrenched in Algeria’s educational and professional panorama particularly in higher education and technical fields. Although Arabization aimed to diminish its influence, practical considerations ensured its persistence. Today, there is a growing shift toward English driven by (Aoumeur & Ziani, 2022):

- Globalization and scientific advancements: English dominates international academia and research.
- Government initiatives: In recent years, Algeria has promoted English language learning especially in universities.
- Student preferences: Many young Algerians view English as more beneficial for career prospects compared to French.

Despite these efforts, French continues to be widely used in administration, business and higher education, creating a de facto trilingual situation where Arabic, French and English coexist.

### **1.3. The Status of English in Algerian Schools**

In the Algerian educational system, English is positioned not as a second language but rather as a foreign language introduced primarily for academic and pedagogical purposes. Historically introduced at the middle school level, English instruction has undergone a significant policy shift with its formal integration into the third year of primary education as of 2022, which marks a decisive transformation in Algeria's linguistic reality reflecting broader national and geopolitical considerations(Aoumeur & Ziani, 2022)..

Indeed, before the previously mentioned policy shift in 2002, its formal instruction before commenced at the age of 13 embedded within the Second Generation Curriculum which is a strategic educational reform introduced in recent years. The imperative to recalibrate the linguistic and pedagogical architecture of Algerian schooling became evident culminating in a total educational reform in April 2016. This initiative conceptualized as an enhancement and rectification of the 2003 reform and sought to modernize and optimize educational practices across both primary and secondary levels. The reform ushered in a sweeping transformation leading to the restructuring of curricula and the development of new

syllabi and textbooks across all disciplines including foreign language instruction. One of its important innovations was the introduction of a revised curriculum for first-year middle school students designed to cultivate a "Second Generation" of learners equipped with enhanced linguistic and cognitive competencies.

This paradigm shift in language education is underpinned by three fundamental pedagogical principles:

- **Fostering English Communication Competency:** The general and essential objective is to equip learners with the requisite skills for both oral and written expression ensuring functional proficiency in English.
- **Learner-Centric Pedagogy:** Instructional methodologies have transitioned from a transmissive model where the teacher is the sole purveyor of knowledge to a constructivist approach that prioritizes student agency in learning. The educational process now integrates learners' intrinsic motivations, interests and contextual realities (Me, My World, and the World) thereby reinforcing active engagement and personal relevance in language acquisition.
- **A Dynamic Triadic Interaction:** The learning ecosystem is envisaged as an interactive continuum wherein teacher, learner and resources are in constant dialogue. The instructor's role extends beyond mere instruction to that of a facilitator guiding students toward autonomous learning and fostering self-regulatory strategies. This pedagogical shift cultivates self-assessment, critical thinking and adaptability all of which are essential attributes for academic and professional success. Furthermore, the reinforcement of a positive teacher-student relationship is instrumental in advancing a values-driven learning environment where education transcends mere linguistic competence to shape responsible and civically engaged individuals.

Within this transformative educational agenda, three critical inquiries emerge:

- What variety of English should be taught?
- What pedagogical qualifications and methodologies should define the teacher?
- What learner profiles, cognitive approaches and socio-cultural dimensions should be considered?
- How should the interrelations within this pedagogical triangle be optimized for maximum efficacy?

A landmark shift in language policy was declared in 2022 when Algerian President Mr. Abdelmadjid Tebboune announced the official integration of English into the primary education curriculum. This decision was premised on the recognition of English as the global lingua franca, juxtaposed against the relegation of French to what he termed as merely a "spoil of war". Consequently, this institutional endorsement of English has precipitated profound structural changes in Algeria's linguistic and educational field. English is now entrenched at all levels of education attaining parity with Arabic and French in curricular prominence.

Despite these advancements, the status of English within the Algerian linguistic hierarchy remains fluid. While its integration into primary education signals a potential elevation in status, its designation as Algeria's primary foreign language remains speculative. As it stands, English instruction now commences in the third year of the primary school ensuring that by the time students complete their secondary education, they will have amassed a nine-year continuum of English learning. The implications of this linguistic evolution extend beyond classroom instruction potentially reshaping socioeconomic mobility, international academic opportunities and Algeria's geopolitical linguistic alignment in the years to come (Aoumeur & Ziani, 2022).

#### 1.4. Language and Culture

Language is the essence of cultural formation playing an indispensable role in sculpting and sustaining the conventions, customs and interpretive approaches of both individuals and communities. Through linguistic expression individuals construct and disseminate identities, establish categories and convey attitudes, values and belief systems. A detailed examination of linguistic practices within a specific cultural milieu demonstrates critical knowledge concerning social structures and behavioral norms including the mechanisms by which individuals organize activities, inculcate newcomers, assert or resist authority, engage with literacy tools, practice religious rites, solve disputes and envision alternative realities. Far beyond a mere rule-based system governed by internalized grammatical structures, language functions as an active apparatus for social construction, mediating the complex processes through which culture is produced and reproduced (Ager, 1993).

For those embarking on the acquisition of a new language and an unfamiliar culture, greetings may initially appear as rudimentary linguistic components. Yet, beneath their apparent simplicity lies a sophisticated array of communicative competencies determining not only when and how greetings should be deployed but also the various social functions they perform. Greetings include complex relational interactions serving as potent instruments for affirming and negotiating social affiliations. The opening and closing sequences of interactions in particular, constitute rich sites of analysis revealing how social relationships are both instantiated and perpetuated. These linguistic exchanges are embedded within culturally specific structures that dictate their form and significance (Byran, 1989).

Culture extends beyond verbal discourse to include classifications of space, activities, and interactions depicting the boundaries between public and private, formal and

informal, educational and ceremonial. Community members internalize these distinctions mastering the appropriate linguistic registers and behavioral expectations associated with each context. However, the advent of new technologies has increasingly blurred these traditional delineations. Television, for instance, collapses spatial boundaries by transporting diverse images and narratives into domestic settings while the internet facilitates unprecedented access to global knowledge networks enabling communication with unintended audiences beyond conventional social spheres (Baghzou, 2021).

By the same token, language does not merely reflect an existing reality, rather, it actively engenders reality by assigning meaning to experiences and shaping the perception of the world. Through the act of naming, individuals and communities construct social realities thereby reinforcing normative structures and regulatory discourses. This process is neither static nor unidirectional but requires continuous negotiation and reinterpretation. A close analysis of linguistic practices within specific cultural contexts illustrates how meanings are socially constructed and contested. For instance, cultures differ in their attribution of agency and intentionality in communication, molding norms regarding who is recognized as an authoritative speaker, who bears responsibility for interpretation and how sincerity is evaluated in discourse (Byran, 1989). Such variations accentuate the embedded cultural contingencies of linguistic interaction.

Evidently, meaning emerges through an iterative process of communicative exchange, linking past experiences with present interactions and framing future engagements. Language is thus inextricably intertwined with the construction of social realities, shaping institutional structures, identity formations and ideological paradigms. This interconnectedness is evident in various domains, including the linguistic encoding of gender categories, the differentiation between formal and informal communicative contexts, the

processes of language acquisition and multilingualism, and the broader ideological discourses surrounding language use. Moreover, the aesthetic dimensions of language such as its rhythm, tone and stylistic features all play a major role in building social comportment and interpersonal dynamics (Duranti, 1997).

Ultimately, the study of language and culture exhibits the extent to which linguistic expression is embedded within social life. Without a single shred of doubt, language not only facilitates communication but also functions as a fundamental mechanism for sculpting social identities, reinforcing institutional structures and perpetuating cultural ideologies.

### **1.5. The Role of Culture in Foreign Language Instruction**

Learning a foreign language is a process of enculturation where one acquires new cultural frames of reference and a new worldview reflecting those of the target language culture and its speakers (Alptekin, 2002). Hence, the process of language teaching and learning has always been a focal point for teachers as acquired language knowledge serves as an effective tool for communication, broadening perspectives and facilitating access to advanced knowledge. Over the centuries the methods of teaching foreign languages (TFL) have evolved incorporating various approaches that enrich pedagogical strategies and enhance the effectiveness of instruction.

Historically, foreign language instruction was primarily focused on linguistic components capitalizing pronunciation, intonation, vocabulary acquisition and grammatical accuracy. Teachers also assessed students' proficiency in fundamental skills including listening, reading, writing and speaking. However, mastering these skills alone has proven insufficient for establishing effective communication with foreign interlocutors. Indeed, traditional TFL approaches which prioritized classical texts often neglected the

communicative component leading to barriers in mutual understanding and cultural adaptability. By the late twentieth century, the need for a better approach to TFL became evident which resulted in the emergence of the "communicative approach" and "communicative language teaching" marking a significant "cultural turn" (Byram et al., 2013).

The evolving global educational context shaped by the challenges of globalization, technological advancements and economic demands, further reinforced the necessity of integrating cultural awareness into TFL. In an increasingly interconnected world, individuals must acquire knowledge of diverse cultures, mentalities, behaviors and perceptions to communicate and interact effectively. Indeed, language and culture are so intricately linked that they are often perceived as synonymous (Scarcella & Oxford, 1992). As Brown (Brown, 2000) asserts, "A language is a part of a culture and a culture is a part of a language, the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture"(Brown, 2000).

Given the broad and active nature of culture, scholars from various disciplines have proposed multiple definitions and interpretations. Lustig and Koester define culture as "a learned set of shared interpretations about beliefs, values and norms, which affect the behaviors of a relatively large group of people" (Wiseman & Koester, 1993). Their perspective highlights culture as a shared cognitive framework rather than a geographically or racially determined characteristic. McCarthy and Carter define culture as "social knowledge and interactive skills required in addition to knowledge of the language system" (McCarthy & Carter, 1994) thereby situating culture within the domain of social discourse. Similarly, Crozet and Liddicoat describe culture as "a concept referring to ways of acting, believing, valuing and thinking that are shared by members of a community and transmitted to the next

generation. A culture is dynamic and open to change as a result of changing living conditions or contact with other cultures" (Crozet & Liddicoat, 2000).

Despite its significance, the cultural component (CC) has traditionally been marginalized in foreign language curricula, often regarded as a supplementary aspect of TFL. However, the demands of the twenty-first century necessitate the integration of the CC as an essential part of foreign language instruction. Ergo, the objective of TFL extends beyond grammatical and lexical proficiency; indeed, it also aims to improve communication with speakers of the target language whether they are native speakers or proficient users. So, successful communication depends not only on linguistic accuracy but also on cultural awareness. That is to say that without an understanding of cultural contexts even grammatically correct statements may carry unintended connotations leading to misinterpretations and communication breakdowns (Grigoryan et al., 2018).

Thus, developing proficiency in a foreign language requires an understanding of its cultural dimensions. However, teaching culture is a complex process that extends beyond presenting factual information about the target-language countries. It involves exploring, analyzing and critically engaging with cultural materials. Within this respect, language teachers play an important role in enhancing cultural competence by developing students' skills, attitudes and awareness of cultural values alongside linguistic knowledge (Byram et al., 2002). So, the cultural component should not be an optional add-on but rather an integral element of language instruction. In this regard concerning the recognition of the interdependence of language and culture, Crozet and Liddicoat propose five main principles for integrating culture into TFL (Crozet & Liddicoat, 2000):

- Culture should be integrated into language macro-skills rather than treated as a separate component.

- Cultural instruction should begin at the early stages of language learning and not be postponed until learners have achieved linguistic proficiency.
- The bilingual speaker should be the normative goal with learners developing a complex linguistic repertoire involving multiple languages.
- Language acquisition should be understood as an intercultural process.
- Culture learning should involve acquiring strategies for discovering new cultural information independently.

This approach positions learners not only as language users but also as carriers of the target-language culture. Therefore, teachers must guide learners in developing both linguistic competence and cultural sensitivity enabling them to engage in meaningful communication that bridges their own culture and that of the target language. The process represents the first step toward interculturality which is a critical phenomenon of the twenty-first century (Crozet & Liddicoat, 2000).

Undoubtedly, interculturality cultivates cross-cultural dialogue and interaction all while promoting equity and mutual respect among diverse cultural groups and speech communities. As defined by contemporary scholars, interculturality involves "a set of multi-faceted processes of interaction through which relations between different cultures are constructed aiming to enable groups and individuals to forge links between cultures based on equity and mutual respect" (European Union et al., 2016). Sinden expands on this concept, stating that "intercultural communication involves the sharing of information across different cultures and social groups including individuals with different religious, social, ethnic and educational backgrounds. It seeks to understand the differences in how people from a variety of cultures act, communicate and perceive the world around them"(Sinden, 2014).

That being said, foreign language teachers have continually sought to implement more effective teaching methodologies that enhance students' communicative competence in professional and social contexts. Hence, the ultimate goal of TFL is to equip learners with the tools necessary for meaningful and respectful communication with speakers of the target language. Therefore, the intercultural approach provides this framework by advancing both culture-specific and culture-general knowledge, attitudes and skills that enable learners to engage effectively in intercultural interactions. Ultimately, this approach not only enriches linguistic proficiency but also cultivates a better understanding of cultural diversity and global interconnectedness (Grigoryan et al., 2018).

## **1.6. Approaches to Teaching Culture in EFL**

The teaching of culture has evolved through various approaches many of which remain influential today. While these approaches differ in their characteristics and methodologies they share a common objective: to help learners understand the relationship between cultural products, practices and perspectives (Merrouche, 2010).

### **1.6.1. The Comparative Approach**

The comparative approach stresses the importance of relating foreign cultures to the learners' own. Byram (1994) critiques "one-way flows of cultural information" (p. 13) thereby advocating for an approach that encourages learners to reflect on both their native and target cultures. His approach draws on learners' existing knowledge, beliefs, and values, forming a foundation for successful communication with members of other cultures. Byram further argues that learners cannot completely detach from their own cultural identity to adopt another as doing so would mean denying their own sense of self. Rather than establishing a hierarchy between cultures, the approach fosters a dual perspective which enables learners to

evaluate and reconsider familiar cultural norms. With this regard, Byram and Planet (2000) assert that "the comparative approach does involve evaluation but not in terms of comparison with something which is better, but in terms of improving what is all too familiar. The comparison makes the strange, the other, familiar and makes the familiar, therefore, easier to re-consider" (p. 189). Ultimately, this approach grants learners a new perspective on their own language and culture by identifying both similarities and differences between cultures.

### **1.6.2. The Intercultural Approach**

The intercultural approach is based on the premise that culture is best learned through comparison. While the focus remains on the target culture, the approach examines the relationship between learners' native culture and the culture where the language is spoken. Hence, comparative analysis helps develop learners' intercultural communicative competence all while enabling them to function as mediators between the two cultures.

### **1.6.3. The Multicultural Approach**

The multicultural approach is founded on the idea that multiple cultures coexist within a single cultural framework. It capitalizes both the ethnic and linguistic diversity of the target culture and the learners' own culture. Like the intercultural approach, it stresses the importance of comparison. Risager (2004) stresses the necessity of fostering a balanced and anti-racist view of culture emphasizing that cultures are not monolithic.

### **1.6.4. The Transcultural Approach**

According to Risager, the transcultural approach is grounded in the notion that globalization, migration, economic interdependence and modern communication systems have resulted in cultures becoming increasingly interwoven. It acknowledges that many people use foreign

languages as *lingua francas*. In this regard, Risager states that the transcultural approach "therefore, deals with the foreign language as an international language" (p. 12). Some argue that linking a foreign language to a specific culture is unnecessary. However, Byram (1994) contends that while universal themes can be introduced, failing to address culturally specific topics may leave learners without an understanding of what makes a culture unique.

### **1.6.5. The Mono-Cultural Approach**

Risager's study defines the mono-cultural approach also referred to as the foreign-cultural approach as one that focuses solely on the culture of the country where the language is spoken. It does not address the learners' native culture or its relationship with the target culture. Hence, the primary aim is to develop native-speaker communicative and cultural competence. However, this approach has been criticized for its lack of intercultural engagement and failure to establish meaningful connections between cultures.

### **1.6.6. The Theme-Based Approach**

Also known as the thematic approach, it revolves around specific cultural themes such as symbols, values, ceremonies, love, honor, humor, beauty, intellectual life, family, religion and education. While it is inherently mono-cultural, it attempts to illustrate relationships and values within a given culture to enhance learners' understanding. By the same token, Nostrand (1967) developed the emergent model based on the assumption that certain cultural elements characterize the behavior of a culture's members. However, Niewska-Brogowska argues that this approach provides learners with a fragmented view of the target culture which makes it difficult for them to grasp social processes and values holistically. This, in turn, may lead to stereotyping.

### **1.6.7. The Topic-Based Approach**

The topic-based approach consists of broad and interconnected cultural topics. Niewska-Brogowska suggests that this method provides an original encounter with life and culture, stating, "it deals with key elements of current target culture life, such as classes, education and health, not in isolation but within a series of unifying contexts" (p. 35). She further argues that this approach brings life to the classroom and promotes a complete view of the target culture. Additionally, Durant (1997) advocates for the topic-based approach, all while accentuating that learning should be conducted "on the basis of analytic and comparative methods".

### **1.6.8. The Problem-Oriented Approach**

The problem-oriented approach fosters learners' curiosity about other cultures by encouraging independent research. Correspondingly, Seelye (1993) accentuates the teacher's role in defining culturally relevant problems that interest learners, stating that the more specific a problem is, the easier it is for learners to explore and reach meaningful conclusions. He further suggests that "rather than be told to read a book on the general topic chosen, students can be taught to skim and to read carefully only limited sections to their specific area of interest" (p. 47).

### **1.6.9. The Task-Oriented Approach**

Similar to the problem-oriented approach, the task-oriented approach stresses learners' independent research. However, it distinguishes itself through its collaborative nature. Accordingly, Tomalin and Stempleski (1993) explain that learners work in pairs or small groups to explore different aspects of the target culture and by sharing their findings, they engage in comparative discussions that deepen their awareness of cultural differences.

### 1.6.10. The Skill-Centered Approach

Unlike the previous approaches, the skill-centered approach is highly practical and is designed for learners who need to function within the target language community. It focuses on equipping learners with the skills necessary to manage cultural misunderstandings. Bolt argues that the skill-centered approach accentuates awareness and competencies as much as content thereby balancing present and future considerations with past traditions (Merrouche, 2010). Methodologically, it prioritizes:

- Open-ended questions over closed ones.
- Practical application of knowledge over rote memorization.
- The learning process as much as the final product.
- Cultural outcomes rather than just cultural input.
- Active learner engagement rather than passive reception.
- Investigatory skills such as evaluating, analyzing, and interpreting cultural aspects.
- Teacher-learner collaboration toward common goals.
- A central role for language in cultural understanding.

Ultimately, no single approach is universally superior. As Brooks (1964) clarifies, cultural teaching should "never lose sight of the individual". In like manner, Seelye (1993) reinforces this by asserting that cultural education should focus on "how societal values, institutions, language and geography shape the thought and lifestyle of those living within the studied culture». Thus, comparing one's own culture with another remains a fundamental component of cultural education.

## 1.7. Textbooks as a Material for Foreign Language Teaching

In order to communicate, people have historically resorted to a common language in the absence of a shared mother tongue. Over the past 40 years, there has been a dramatic decline in the use of other languages as English has gained increasing global prominence (Phillipson, 2010).

The necessity of learning a foreign language extends far beyond mastering grammar, syntax, and phonetics. Learners must cultivate what Kumaravadivelu (2008) terms "global cultural consciousness" (p. 7), which enables them to interact appropriately with diverse cultures.

A variety of materials are utilized in foreign language teaching. Tomlinson (2012) defines materials as "anything that can be used to facilitate the learning of a language, including coursebooks, videos, graded readers, flashcards, games, etc. However, much of the literature focuses on printed materials» (p. 143).

A textbook is a published book designed to serve as both a learning tool and a teaching resource. Its primary function is to assist learners in improving their linguistic and communicative abilities. Textbooks are typically supplemented with additional materials such as teacher's guides, manuscripts, and activity books. They play a crucial role in English as a Foreign Language (EFL) instruction, as many teachers rely on them to optimize time and financial resources.

Hutchinson and Torres (1994) emphasize the universality of textbooks in English language teaching:

"The textbook is an almost universal element of [English language] teaching. Millions of copies are sold every year, and numerous aid projects have been set up to produce them in [various] countries... No teaching-learning situation, it seems, is complete until it has its relevant textbook" (p. 315).

Additionally, Cortazzi and Jin (1999) describe textbooks as functioning in multiple roles, including "a teacher, a map, a resource, a trainer, an authority, a de-skinner, and an ideology" (p. 199). These roles highlight the textbook's multidimensional impact on both learners and instructors.

## 1.8. The Need for Textbook Evaluation

Textbooks have a profound impact on the teaching and learning process. Their content can be so influential that it may determine the success or failure of a course. Sheldon (1988) highlights the necessity of textbook evaluation, asserting that selecting an English language textbook represents a significant administrative and educational decision that involves considerable professional, financial, and even political investment.

Ellis (1997) outlines three stages for conducting material evaluation (Ellis, 1997 as cited in Merdassi & Baghzou, 2021):

- **Predictive/pre-use evaluation:** Conducted before using the material to anticipate its effectiveness.
- **In-use evaluation:** Conducted while the material is being used (which is the approach adopted in this study).
- **Retrospective/post-use (reflective) evaluation:** Conducted after use to assess its overall impact and effectiveness.

Evaluating textbooks ensures that they align with pedagogical goals and effectively support language learning. A critical examination of their content, structure, and cultural representation helps teachers make informed decisions about their suitability for diverse learner populations.

## **1.9. Cultural Representations in EFL Textbooks**

A pertinent question arises regarding the selection of cultural content within EFL curricula. Pennycook (2007) asserts that English language teaching materials have historically exhibited a pronounced inclination toward an exclusive representation of the cultures of Anglophone nations, particularly the United States and the United Kingdom. This overrepresentation, Pennycook (2007) contends, is a manifestation of the enduring colonialist legacy embedded within the structure of English language instruction. Likewise, Byram, Esarte-Sarries, Taylor, and Allat (1991) challenge the reductionist notion that cultural training for English learners should solely revolve around acquiring the ability to navigate social interactions within English-speaking contexts. Instead, Byram et al. (2002) advocate for a broader pedagogical objective that is of enhancing both international and intranational communication through the medium of English.

Prior to delineating the precise focus of this study, it is essential to define the key conceptual categories related to the research. The theoretical framework is anchored in the perspectives articulated by Byram et al. (2002) and Cortazzi & Jin (1991). The latter scholars classify cultural content in EFL/ESL textbooks into three primary categories (Cortazzi & Jin 1991):

1. **Source Culture** : the learners' native cultural background;
2. **Target Culture** : the cultural framework of English-speaking nations where English serves as a first language (e.g., the United States, the United Kingdom, Canada);
3. **International Culture**: a composite of cultural elements from both English-speaking and non-English-speaking societies, illustrating the global functions of English in diverse multicultural settings.

Byram et al. (2002) maintain that foreign language acquisition is most effectively facilitated when embedded within the cultural paradigm of the target language, as this approach fosters better comprehension of language in its authentic sociocultural context. However, Kachru (1992) presents a counterperspective, arguing that while the pedagogical value of incorporating learners' source culture in EFL materials may not be immediately evident; its significance emerges upon closer examination. Kachru (1992) posits that the contemporary use of English does not conform to a monolithic "global practice" but should instead be conceptualized as the "globalization of English" wherein English is adapted to diverse sociolinguistic environments.

Bridging these perspectives, Wesche (2004) proposes a conciliatory model that integrates both global and local dimensions of English language instruction. The scholar contends that learners should be empowered to articulate their own cultural identities through English while simultaneously acquiring the ability to navigate native English-speaking environments. This requires, at times, a temporary detachment from one's own cultural framework in order to assimilate the conventions of an unfamiliar linguistic and social code (Wesche 2004). Consequently, an optimal EFL syllabus should strive for an equilibrium between these competing imperatives. Hence, the issue of cultural representation in language education is inherently complex, necessitating a new approach to curricular design. It should

be grounded in the typologies of cultural representation delineated by Byram et al. (1991) and is further informed by the theoretical insights of Byram et al. (1991), Kachru (1992), and Wesche (2004), all of whom underscore the necessity of equitable cultural representation within EFL syllabi.

Scholarly inquiries into the cultural dimensions of EFL textbooks stress their important role as conduits of both linguistic and cultural knowledge (Alshenqeeti, 2019). Textbooks constitute an essential pedagogical resource, not merely structuring lesson planning but also providing a curated selection of texts, exercises and thematic content that shape learners' exposure to cultural narratives (Liu 2016). Given the extensive array of EFL textbooks available, the challenge arises in assessing their cultural adequacy and pedagogical efficacy, a challenge that, as Demir & Ertas (2014) assert, necessitates scrutiny from applied linguists and language teachers.

Additionally, an exploration of learners' attitudes toward cultural representation is particularly warranted in light of contemporary research in EFL pedagogy and broader educational paradigms. With this regard, Mellati and Khademi (2014) emphasize the necessity of personalized learning pathways in modern education all while demonstrating that the heterogeneity of student cohorts precludes a one-size-fits-all approach to curriculum design. Consistent with the humanistic educational philosophies advanced by Noddings (2018) and Tharp (2018), Mellati and Khademi (2014) argue that students' preferences should be actively considered in curricular decision-making. Consequently, relying solely on external textbook evaluations by independent raters is insufficient, both teachers' perspectives and learners' preferences' must be integrated into the assessment of cultural representation in EFL materials. This premise forms a foundational aspect of the present study.

## Conclusion

All in all, language instruction is never neutral, in fact, it is an ideological act that shapes identities, perceptions and cultural affiliations. This chapter has discussed the profound entanglement of language and culture in EFL pedagogy all while revealing how the integration of English into Algeria's primary curriculum is not merely a linguistic expansion but a cultural negotiation. The 3rd-year primary education English textbook stands at the nexus of this discourse where national identity converges with global imaginaries subtly molding young learners' worldviews. Indeed, by dissecting Algeria's language policy, theoretical paradigms of culture in EFL and pedagogical approaches to cultural representation, this chapter has exposed the ideologies governing textbook narratives. It also has highlighted the urgency of transcending monocultural frameworks in favor of an inclusive critically engaged pedagogy.

The next chapter advances this inquiry from theory to empirical scrutiny all while unveiling the methodological lens through which the 3rd-year primary English textbook is analyzed. Through a detailed and illustrated dissection of its textual and visual fabric, it will interrogate the extent to which it perpetuates cultural hegemony or fosters a truly intercultural learning experience.

**CHAPTER TWO:**  
**RESEARCH METHODOLOGY**

## **Chapter Two: Research Methodology**

### **Introduction**

This second chapter delineates the research methodology employed to probe the cultural representations embedded within the Algerian third-year primary English textbook, utilizing a mixed-methods approach to examine the ideological and pedagogical dimensions of the textbook. The chapter is structured as follows: first, it outlines the research method and the rationale behind the mixed-methods design, which combines critical discourse analysis (CDA) with empirical data collection via a teacher questionnaire. Also, the checklist, employed within the CDA, serves as a structured tool to guide the identification of specific linguistic and ideological elements within the textbook. Then, the data collection techniques are detailed with a focus on the primary and secondary sources including the teacher questionnaire and the textbook analysis. The chapter concludes by discussing the participants, sampling technique, and the strategies used to ensure the reliability and validity of the study's findings.

### **2.1. Research Method**

This study is anchored in a constructivist ontological stance since it recognizes cultural representations in textbooks as ideologically mediated constructs rather than neutral depictions of reality. Epistemologically, it aligns with critical inquiry since it interrogates the discursive connection of power, ideology and pedagogy through a mixed-methods approach wherein critical discourse analysis (CDA) exhibits the latent ideological currents within the textbook while the teacher questionnaire captures pedagogical perceptions consequently bridging theoretical critique with empirical data and evidence.

So, the study adopts a mixed-methods approach intertwining qualitative content analysis with empirical data collection through a teacher questionnaire. So to facilitate the evaluation and critique of cultural representations within the Algerian third year primary

education textbook, the study opted for discourse analysis and textbook evaluation with an aim of illuminating the ideological undercurrents that shape pedagogical materials. The of integrating qualitative textual deconstruction with teachers empirical perspectives and views gained from experience using the textbook in their actual classrooms, makes the study transcends surface-level content evaluation thereby positioning textbooks as sites of ideological negotiation and examining their role in constructing learners' cultural consciousness.

## **2.2. Data Collection Techniques**

The data collection techniques for this study are well suited crafted to capture and explore the cultural representations within the 3rd-year primary English textbook and its accompanying didactic guide. Central to this investigative approach are two main instruments: the teacher questionnaire and the textbook analysis, with each chosen for their ability to offer both qualitative depth and empirical breadth.

### **2.2.1. Primary Sources of Data Collection**

#### **A. Teachers' Questionnaire**

The teachers' questionnaire will be answered to a diverse cohort of EFL teachers spanning the breadth of Algeria. This nationwide outreach ensures a representative sample of perspectives from those directly engaged with the textbook in various educational contexts. It designed to probe both cognitive and affective dimensions of pedagogical experience, also the questionnaire will invite teachers to reflect critically on the cultural content embedded in the textbook thereby probing whether it fosters intercultural understanding or subtly reinforces nationalistic ideologies. So, more accurately, through a series of carefully structured questions, this instrument seeks to examine how Algerian national culture is represented and

how these depictions correlate with modern pedagogical frameworks in the realm of English as a Foreign Language (EFL). With an astute blend of Likert-scale questions and open-ended questions, the questionnaire will facilitate a dual-layered analysis, which means it allows for quantitatively assessing general trends in teachers' evaluations, while qualitatively capturing their experiences regarding their classroom practices and interpretations of the textbook's cultural material. Indeed, the questionnaire will address various aspects such as the frequency of textbook usage, the alignment of its content with contemporary EFL practices, and its role in promoting intercultural understanding. Furthermore, it will probe teachers' opinions on the ideological underpinnings of the cultural representations and their personal teaching practices.

It will be administered via a Google Forms platform, to enable easy access and streamlined data collection. Besides, it will be disseminated through Facebook and WhatsApp groups that connect teachers from across Algeria. This will allow for a wide-ranging participation from teachers in various regions in Algeria thus ensuring that the findings reflect a broad spectrum of perspectives on the textbook's cultural content. Teachers will be invited to participate at their convenience to make the process accessible and efficient while encouraging reflective responses on the integration of cultural elements in the primary EFL classroom.

### **2.2.2. Secondary Sources of Data Collection**

In addition to gathering first-hand insights from practicing teachers, this study incorporates secondary data sources to gain more information regarding the cultural representation in Algerian EFL materials. Chief among these sources is the official 3rd-year primary English textbook, which serves as a main artifact for textual and visual analysis. Through this secondary source, the study aims to discuss the embedded cultural messages and ideological undercurrents that shape learners' perceptions of national identity and intercultural awareness.

So, the analysis of the textbook alongside the teachers' responses enables the study to triangulate its data, thus enhancing the validity and depth of its findings.

### **A. Textbook Analysis**

Concurrently, a detailed textual analysis will be conducted on the 3rd-year primary English textbook in order to systematically deconstruct both its linguistic content and visual elements. Indeed, the 3rd-Year Primary English Textbook, titled "My Book of English", was developed by a team of teachers and curriculum specialists. Some of the main contributors are TAMRABET Lounis, the head of project and curriculum designer, and CHENNI Abdelfetah who acted as teacher trainer and material writer. Additionally, Abbas Chahrazed and Mbata Anissa are credited as authors in the evaluation study of the textbook. These individuals played major roles in the conceptualization, design and assessment of the textbook to ensure its alignment with educational standards and its effectiveness in teaching English to primary students in Algeria

So, the examination will focus on identifying how Algerian national identity, historical narratives, and sociocultural norms are portrayed all while paying close attention to how these depictions interact with global pedagogical trends in EFL education. The analysis will be informed by critical discourse analysis (CDA), a method that helps dissecting the latent ideological currents beneath seemingly neutral pedagogical material. Special attention will be given to symbolic representations, the selective portrayal of historical events and the cultural coding of texts and images, all of which contribute to the overarching narrative of Algerian identity in the classroom.

To that end, at the conclusion of examining the textbook, a checklist would be used in conjunction with critical discourse analysis (CDA) to systematically assess the text's

underlying ideologies, power relations and social implications. The checklist will guide the identification of key linguistic features, such as the use of specific vocabulary, sentence structures, and rhetorical strategies that reflect or perpetuate particular discourses. By aligning this tool with CDA, the analysis will focus not only on the surface-level content but also on the deeper social and cultural contexts embedded within the language, enabling a more comprehensive understanding of how the textbook conveys or challenges dominant narratives and power dynamics.

The purpose of this checklist is to provide guidance for analyzing the cultural content embedded in the 3rd-year primary English textbook, "My Book of English". It serves as a structured approach to critically evaluate the portrayal of Algerian national culture, ideologies, pedagogical alignment, and the broader context of cultural representation within the educational material. As previously mentioned, the analysis aims to figure out the ways in which culture is integrated, whether overtly or subtly, into the teaching material, and to assess whether it aligns with contemporary educational paradigms in English as a Foreign Language (EFL) instruction.

The checklist comprises various categories, each designed to scrutinize specific dimensions of cultural representation in the textbook. These categories include cultural representation, ideological frameworks, alignment with EFL pedagogy, content and structure, visual representation, and the use of the accompanying didactic guide. So, the checklist facilitates a detailed examination of how the textbook conveys cultural narratives, and how these narratives either foster or limit intercultural competence among students.

## **B. The Didactic Guide**

Moreover, the accompanying didactic guide, often an underexamined yet a very important component of textbook implementation, will be subjected to parallel scrutiny. It was developed by the national education board to align with the competency-based approach, it serves as a reference document that is integral to the implementation of the syllabus for key stage 1, which encompasses the 3rd and 4th years of primary education. It plays an essential role in ensuring that the syllabus is accessible, readable and transferable to classroom practice.

So, this guide, typically designed to assist teachers in understanding and using the textbook's contents, will be used for its role in shaping teachers' interpretations and classroom strategies. However, the didactic guide will not be analyzed separately but will serve as a lens through which to interpret the 3rd-year primary English textbook, hence it offers pedagogical information and guidance that will inform our reading of the cultural content within the book which ultimately ensures that the implementation of the syllabus is understood in its full educational context. This tool will also facilitate understanding how the cultural narratives embedded in the textbook are intended to be conveyed and taught, therefore it furnish us with a framework for examining the ideological and educational underpinnings of the material without distorting its intended pedagogical application.

Together, these methods offer a complete approach that not only critiques the cultural representations embedded in the textbook itself but also demonstrates how those representations are interpreted and enacted in the classroom. Through the dual lens of textual analysis and teacher perceptions, the study aspires to contribute to the ongoing debates about the role of textbooks in shaping national identity and intercultural competence.

### **3. Participants and Sampling:**

The population of this study consists of Algerian teachers who are currently teaching 3rd-year primary school students across various regions of Algeria. A total of 48 participants participated. These participants reflect a variety of teaching experiences, regional contexts and educational backgrounds which contributes to the richness and variability of the data collected.

Whereas, the selection of participants in this study follows a purposive sampling technique to make sure that the sample specifically included teachers who are directly involved in teaching 3rd-year primary school students, and who possess relevant experience with the 3rd-year primary English textbook. Indeed, the purposive sampling approach enables the researcher to target a group of participants that are knowledgeable about the subject matter.

#### **2.4. Reliability and Validity Strategies**

To ensure the reliability and validity of the study's findings, several strategies have been implemented with each designed to safeguard the integrity of the research process. The study adopts a mixed-methods approach, combining discourse analysis using a checklist with empirical data collection via a teacher questionnaire. This methodological triangulation enhances the study's robustness by integrating diverse sources of data thereby allowing for a more multidimensional interpretation of the cultural representations embedded in the textbook. Also, the simultaneous use of textual analysis and teachers' perceptions creates a layered analysis that strengthens the reliability of the findings and ensures a broader more representative scope.

Another strategy is the clear operationalization of the variables, notably the cultural representations within the textbook. Indeed, by defining and identifying these elements explicitly and systematically through both the checklist and the teacher questionnaire, the

study ensures that data is consistently captured and accurately interpreted. Indeed, the checklist serves as a guiding tool, ensuring that all relevant dimensions of cultural representation are considered, and facilitating a consistent approach to analysis which would significantly minimize researcher bias and ensure that the findings are grounded in a transparent process which mitigates the risk of misinterpretation and enhances the reliability and precision of the findings.

Finally, the mixed-methods design which integrates both qualitative and quantitative data strengthens the overall validity by allowing the study to capture a holistic view of the issue at hand. The qualitative insights derived from the checklist and discourse analysis are complemented by the quantitative trends identified in the teacher questionnaire consequently providing converging evidence that substantiates the study's conclusions. So, the followed approach ensures that the research findings are both credible and generalizable which reinforces the study's reliability and validity throughout the process.

## **Conclusion**

All in all, this chapter has outlined the research methodology employed in the study, by detailing the ontological and epistemological foundations, the research design, the data collection techniques used, as well as the population and sampling. The chapter also highlighted the strategies for ensuring the reliability and validity of the findings. The methods and procedures discussed and described in this chapter serves as the foundation which lays the fieldwork for the upcoming chapter which will present the data analysis and discussion. Subsequently, the next chapter will build upon the research methodology, and it will present the results derived from these methodologies by introducing a detailed examination of the data gathered and its implications.

**CHAPTER THREE:**  
**DATA ANALYSIS AND DISCUSSION**

## **Chapter Three: Data analysis and Discussion**

### **Introduction**

This chapter is an extension of the previous one, which outlined the research design, methodology and data collection tools. In this chapter we proceed to present and interpret the data gathered through both the teacher questionnaire and the textbook analysis. The main objective of this chapter is to examine how Algerian culture is represented in the 3rd-year primary English textbook *My Book of English* and to explore teachers' views on its cultural and pedagogical content.

The chapter is divided into two main sections: the first is devoted to analyzing the responses collected from 48 Algerian EFL teachers, representing diverse regions and teaching backgrounds to know more about the implementation, perception and limitations of the cultural elements included in the textbook. The second section offers a content analysis of the textbook itself, using a structured checklist to evaluate cultural references, visual imagery and the presence (or absence) of national identity and intercultural themes. Together, these data sources provide a detailed and evidenced understanding of the extent to which the textbook promotes cultural awareness in the Algerian primary EFL context.

### **3.1. Data Analysis**

This section entails data analysis of the information collected during the practical phase of the study. The analysis will concentrate on pertinent questions and content that is directly related to the research inquiries, with the objective of affirming or disconfirming our hypotheses. For analyzing the data from both the questionnaire and the textbook, the approach would involve different techniques tailored to the nature of the data.

#### **3.1.1. Questionnaire Analysis**

Given that the questionnaire includes both qualitative and quantitative data, a mixed-methods approach would be suitable:

**Quantitative Data:** Responses to closed-ended questions can be analyzed using descriptive statistics (frequencies, percentages) to determine trends, distributions, and patterns.

**Qualitative Data:** Responses to open-ended questions would be analyzed through thematic analysis by identifying key themes, patterns and categories within the data. The aim is to extract responses from the narratives provided by participants and link them to the study's research questions.

So, to explore Algerian EFL teachers' perceptions of cultural representation within the 3rd-year primary English textbook, this questionnaire was answered by 48 respondents across a broad geographical spectrum including (but not limited to) Laghouat, Mostaganem, Tiaret, Tissemsilt, Algiers, Oran, Tlemcen, Aïn Defla, Chlef, Constantine, Béjaïa, and Annaba. The ensuing analysis is segmented according to the five distinct parts of the questionnaire and presented with calculated percentages and interpretive insights.

- **Part One: Personal Information**

### **Question 1: Years of teaching experience**

The table below presents the distribution of respondents according to their years of teaching experience:

**Table 01 : Years of Teaching Experience**

Teaching Experience (Years)	Number of Respondents	Percentage (%)
0–5	10	20.83%
6–10	15	31.25%
11–15	13	27.08%
16 and above	10	20.83%

According to the data presented in the table above, the distribution of professional experience among participants reveals a well-balanced spectrum which reflects a range of pedagogical perspectives. Notably, a significant proportion of respondents (31.25%) fall within the 6–10 years bracket thereby suggesting that mid-career teachers form the dominant voice in this inquiry. Meanwhile, the equal presence of novice and veteran teachers (each at 20.83%) implies that the findings reflect both fresh novice experiences.

### **Question 2: Region of Employment**

The table below displays the regional distribution of respondents based on their current place of employment:

**Table 02 : Region of Employment**

<b>Region</b>	<b>Number of Respondents</b>
Algiers	5
Oran	4
Tissemsilt	4
Mostaganem	3
Tlemcen	4
Laghouat	4
Aïn Defla	4
Chlef	3
Constantine	5
Béjaïa	3
Annaba	3
Other regions combined	6

Geographically, participants encompass a diversified cross-section of Algeria's wilayas thereby allowing the analysis to be nationally representative. This wide distribution underscores the relevance of cultural pedagogical content in diverse socio-linguistic environments. Indeed, the representation from both coastal and inland regions strengthens the validity of inferences drawn from these results.

## **Part Two: Textbook Use and Perception**

**Question 1:** How frequently do you use the "My Book of English" textbook in your teaching?

### Table 03: Frequency of Using My Book of English

The table below illustrates how frequently respondents use the textbook My Book of English in their teaching practices.

Frequency	Number of Respondents	Percentage (%)
Always	16	33.33%
Often	14	29.17%
Occasionally	10	20.83%
Rarely	6	12.5%
Never	2	4.17%

Turning to usage patterns, the frequency with which the textbook is used a view into its pedagogical centrality. An aggregate of 62.5% of teachers report using the textbook always or often, affirming its curricular centrality. The minimal percentage of “Never” responses (4.17%) suggests general institutional endorsement.

**Question 2:** In your opinion, does the textbook adequately represent Algerian national culture?

The table below presents the respondents' views on the adequacy of Algerian cultural representation in the materials used.

**Table 04: Adequacy of Algerian Cultural Representation**

Response	Number of Respondents	Percentage (%)
Yes	19	39.58%
No	21	43.75%
Unsure	8	16.67%

The extent to which Algerian culture is perceived as adequately represented is important in evaluating the textbook's national cultural alignment. With nearly 44% responding negatively, the data indicate a widespread perception of cultural underrepresentation. Only a modest 39.58% endorse the textbook's cultural adequacy, inviting curricular reconsideration.

**Question 3:** To what extent do you believe the cultural content in the textbook aligns with contemporary EFL approaches to cultural instruction?

The table below illustrates the respondents' perceptions of how well the materials align with contemporary cultural approaches in English as a Foreign Language (EFL).

**Table 05: Alignment with Contemporary EFL Cultural Approaches**

Alignment Level	Number of Respondents	Percentage (%)
Fully aligns	5	10.42%
Mostly aligns	13	27.08%
Somewhat aligns	17	35.42%
Does not align	9	18.75%
Unsure	4	8.33%

Teachers' perceptions regarding pedagogical alignment with modern EFL approaches accentuate how culturally responsive the textbook is perceived to be. While 27.08% feel the textbook mostly aligns with contemporary practices, the plurality (35.42%) believes alignment is only partial.

### **Part Three: Ideological and Pedagogical Frameworks**

**Question 1:** What ideological or pedagogical frameworks do you perceive underpin the cultural representations in the textbook?

The table below presents the various frameworks respondents associate with cultural representation in educational materials.

**Table 06: Underpinning Frameworks of Cultural Representation**

<b>Framework</b>	<b>Number of Respondents</b>	<b>Percentage (%)</b>
Nationalistic	16	33.33%
Intercultural	10	20.83%
Global Competency	7	14.58%
Unsure	12	25%
Other	3	6.25%

Determining which ideological undercurrents inform the cultural portrayals allows for curricular critique. A considerable 33.33% of respondents perceive the material as nationalistic, indicating a possibly mono-cultural slant. Meanwhile, the high incidence of “Unsure” responses (25%) suggests the presence of implicit or ambiguous cultural messaging.

**Question 2:** Do you feel that the textbook promotes intercultural understanding among students?

The table below illustrates the respondents' views on the extent to which the textbook promotes intercultural understanding.

**Table 07 : Promotion of Intercultural Understanding**

Response	Number of Respondents	Percentage (%)
Yes	12	25%
No	18	37.5%
To some extent	15	31.25%
Unsure	3	6.25%

Another essential metric lies in whether the textbook contributes to fostering intercultural dialogue. With over **68.75%** indicating either “No” or “To some extent” it is evident that intercultural pedagogy remains underdeveloped thereby prompting a call for curricular enrichment.

#### **Part Four: Alignment with Teaching Practices**

**Question 1:** How often do you incorporate additional materials to supplement the textbook's cultural content?

The following table shows the frequency with which respondents incorporate additional materials to supplement the cultural content in the textbook.

**Table 08 : Supplementing Cultural Content**

Frequency	Number of Respondents	Percentage (%)
Always	11	22.92%
Often	17	35.42%
Occasionally	13	27.08%
Rarely	5	10.42%
Never	2	4.17%

The frequency of supplementary material usage demonstrates the textbook sufficiency. More than 58% of respondents routinely introduce additional cultural resources which is a clear indicator of the perceived limitations in the textbook's standalone content.

**Question 2:** In your teaching, do you emphasize Algerian cultural elements more than those of English-speaking countries?

The table below presents how respondents balance the emphasis between Algerian cultural elements and those of English-speaking countries in their teaching.

**Table 09: Emphasis on Algerian vs. English-Speaking Cultures**

Response	Number of Respondents	Percentage (%)
Algerian Culture	18	37.5%
English-Speaking Cultures	10	20.83%
Equally	16	33.33%
Unsure	4	8.33%

This inquiry reflects how teachers negotiate between local identity and global linguistic context. The balance between highlighting Algerian culture (37.5%) and

incorporating Anglophone cultures (20.83%) demonstrates an ongoing struggle in achieving curricular equilibrium. A notable 33.33% aim for equal emphasis.

**Question 3:** Have you received any training on integrating cultural content into EFL teaching?

**Table 10: Training on Integrating Cultural Content**

Response	Number of Respondents	Percentage (%)
Yes	15	31.25%
No	33	68.75%

As shown in the previous table, a resounding **68.75%** report receiving no formal training on cultural integration which is a shortfall that may critically hinder pedagogical efficacy in this domain.

### **Part Five: Open-Ended Questions**

**Question 1:** What improvements, if any, would you suggest for enhancing the cultural content of the textbook?

#### **Suggested Improvements to the Cultural Content**

Open responses revealed an ample number of suggestions ranging from local contextualization to critical global awareness.

1- Inclusion of regional Algerian traditions (noted by 28 teachers).

2- Diversifying cultural representations to include Arab, African and Mediterranean cultures.

3- Enhancing visuals and dialogues that reflect real Algerian social practices.

4- Reducing stereotypical or superficial depictions.

This qualitative input illustrates a collective desire for content that resonates more authentically with learners' lived experiences while also equipping them with global cultural fluency.

**Question 2:** Please share any additional comments or insights regarding the cultural representations in the "My Book of English" textbook.

Respondents offered reflections on both the pedagogical limitations and potential embedded within the textbook:

- 14 teachers emphasized the urgent need for a culturally decolonized curriculum.
- 10 respondents raised concerns about hidden ideological biases.
- Several teachers advocated for student-centered cultural exploration activities.

These comments affirm that Algerian teachers are not passive consumers of curriculum but active agents critically engaging with its ideological foundations.

### **3.1.2. Interpretation of the Questionnaire Results**

The questionnaire analysis reveals important and notable views of Algerian EFL teachers on the "My Book of English" textbook particularly with regard to its cultural representations. Indeed, the quantitative (numerical) data analyzed through descriptive statistics reveals trends regarding the frequency of textbook use, representation and perceptions of cultural adequacy. Notably, a significant portion of teachers feels the textbook inadequately represents Algerian culture and does not fully align with contemporary EFL cultural approaches. In fact, while the textbook is broadly utilized, its cultural representations

are frequently viewed as inadequate or ideologically narrow. While, the qualitative responses highlight a demand for greater local and global cultural diversity all while emphasizing the need for more authentic, decolonized content and the inclusion of regional Algerian traditions. Teachers also call for a more balanced representation of Algerian and English-speaking cultures alongside greater emphasis on intercultural understanding. Indeed, teachers often feel compelled to compensate for these gaps through supplementary materials yet lack institutional training to do so effectively. Therefore, these results collectively advance the need for curricular reform to develop an inclusive well informed pedagogically sound and culturally relevant curriculum to ensure its pedagogical effectiveness.

### **3.1.3. Textbook Analysis**

The following analysis will focus on the 3rd-Year Primary English Textbook « My Book of English » examining its portrayal of Algerian national identity, culture and history. The checklist used will guide the analysis to help assess well the cultural representation, ideological frameworks, pedagogical alignment, content structure and visual elements within the textbook. Also, the didactic guide will serve as a lens assisting in interpreting how the cultural content is conveyed and taught ensuring the textbook's alignment with the intended educational framework and the broader cultural narratives.

#### **A. Cultural Representation**

This section aims to critically examine how *My Book of English*, the 3rd-Year Primary English textbook, reflects and communicates cultural elements, particularly those tied to Algerian national identity and heritage. The analysis combines insights drawn from the textbook and its accompanying didactic guide to explore how cultural narratives are integrated into language instruction. Emphasis is placed on understanding the depth and clarity of cultural representation, including explicit and implicit references to Algerian traditions, values, and symbols.

## A.1 Portrayal of Algerian National Identity

The textbook includes various segments that reflect the Algerian identity subtly, especially through names, settings and selected vocabulary. The didactic guide explicitly states that the learner must be proud of being "Algerian, Muslim, Arab and Amazigh" which is recurring affirmation across the curriculum. For example, in the didactic guide (page 32) under the section on "Values" it clearly states: "The learner is proud of being Algerian, Muslim, Arab and Amazigh" a statement that reinforces national identity and is central to the ideological aspects of the curriculum.

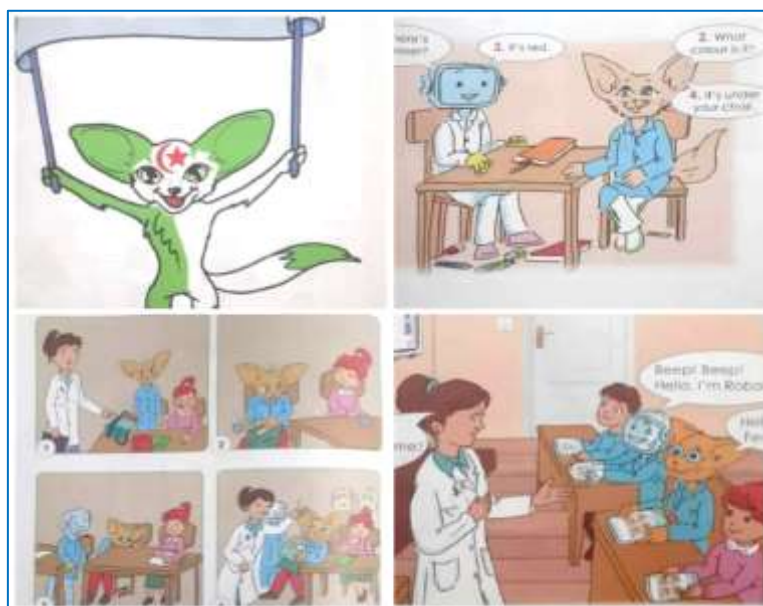
### Figure 01: Illustration of National Identity Promotion in 'My Book of English' Didactic Guide (Page 32, Values Section)

MINISTRY OF NATIONAL EDUCATION		THE NATIONAL CURRICULUM COUNCIL	
<i>Year 3 Learning Plan</i>			
Global competence	<i>Interact orally, comprehend oral messages and identify the meaning of words, decode symbols, read simple messages and write letters, words and simple sentences.</i>		
Values	National Identity	➤	The learner is proud of being Algerian, Muslim, Arab and Amazigh.
	National Conscience	➤	S/he respects her/his nation's constant fundamental tenets.
	Citizenship	➤	S/he demonstrates respect towards others.
	Openness to the World	➤	S/he Exchanges and communicates with friends from English-speaking countries to widen her/ his friendship.
	Intellectual		

As seen in the figure above, this is part of the "Values" section under the Year 3 learning plan. It outlines a state-defined identity focus and is a clear ideologies of national identity. However, this is only in the guide, not in the textbook tasks or visuals. So, this sentiment is not strongly echoed in like manner in the textbook itself. Within the textbook, visual cues such as images of families, traditional dress or community settings are limited and references to iconic national symbols (such as the Algerian flag, historical figures) are sparse minimal or absent.

Also, the textbook does include several Arabic Algerian names such as “Meriem” and “Ahmed” which appear across various exercises. Additionally, some Algerian cultural symbols are present throughout the book. For example, few pages feature images of the national flag displayed in a classroom and room, and many pictures of the fennec (Algeria’s national animal) are recurrent visual elements. The fennec fox symbolizes the country’s resilience and cultural identity and it reflects Algeria’s natural heritage and adaptability. Also, it is widely recognized as the mascot of the national football team “Les Fennecs,” it appears in textbooks and educational materials as a proud emblem of Algerian identity and biodiversity.

### **Figure 02 : Illustration of the Fennec Fox as a Cultural Symbol in the Textbook**



Furthermore, one illustration depicts a woman wearing the traditional karakou during a birthday celebration, with the salon decor reflecting distinctly Algerian interior design. While some Western names like “Peter” are also used but these inclusions are balanced by recognizably Algerian cultural references.

### Figure 03: Textbook Illustration of a Woman Wearing Traditional Karakou in a Algerian Decorated Salon



#### A.2 Inclusion of Algerian Cultural Practices

Traditional holidays and practices are not clearly depicted. Celebrations are occasionally addressed (the mention of parties) but they do not distinctly reflect Algerian traditions such as Yennayer, Mawlid or Independence Day. This thing represents a missed opportunity to connect learners' lived experiences to their English learning.

Indeed, while the theme of celebration appears in Sequence 6 of the guide (page 47) under the title "Fancy Birthday" the party celebration shown in both guide and textbook (page 52) lacks specific reference to Algerian traditions. Vocabulary includes "cake" "candles" "balloons" and "drinks" all of which align more with Western-style birthdays.

#### A.3 Representation of Algerian Diversity

Algeria's regional and linguistic diversity (Arab, Berber and French influences) is partially addressed and not sufficiently explored or portrayed. Indeed, characters in dialogues mostly have common Arabic names which suggest an Arabic heritage.

For example, in Sequence 1 (Guide, page 64), the e-pal activity introduces names and nationalities, but the foreign friend is always from England or France (for instance: “Is he French? No, he is English”). There is no reciprocal representation of Algeria’s own multiculturalism or multilingual heritage.

## **B. Ideological Frameworks**

### **B.1 Nationalism**

The ideological thrust of the guide promotes pride in national identity since it promotes a clear nationalist sentiment. However, in the textbook, this message is not explicitly reinforced via tasks, stories, or visuals, thereby making the national identity component feel disconnected from the learning materials.

A clear example of this was previously noted, the values statement on page 32 of the guide positions the learner's identity within a state-endorsed framework (Algerian, Muslim, Arab, Amazigh), thereby, it represents an ideological thrust consistent with national policy. But the textbook does not overtly advance nationalist rhetoric, the curriculum design implicitly supports a state-driven narrative that emphasizes unity and shared values.

### **B.2 Intercultural Perspectives**

The textbook includes limited examples of intercultural awareness; it attempts to introduce intercultural awareness through limited exposure to foreign names and locations.

Indeed, units introducing e-pals or international greetings suggest a surface-level openness to other cultures (students introducing friends from England or France) . In Sequence 1 (Guide, page 64), a task introduces international friends: “This is my e-pal. He lives in England” so while this introduces international contact, the engagement remains surface-level. However, these are not followed by more cultural comparison or critical engagement with global perspectives. There is no critical comparison of cultural norms, nor is there encouragement for learners to reflect on how Algerian culture compares or contrasts with others.

### Figure 04: Illustration of International Friend Introduction in 'My Book of English' (Page 34)



### B.3 Global Competency

There is a general lack of material explicitly dealing with global issues such as human rights, sustainability or international aspects. Those themes are completely absent from both the textbook and the guide with no lessons addressing global issues. The textbook emphasizes local and personal topics like toys, pets and birthdays, but misses opportunities for global citizenship education even at a basic level. So, considering global education trends, this is a significant gap especially in an era that values global citizenship education.

## **C. Alignment with EFL Pedagogy**

This section assesses how well the textbook aligns with current EFL teaching practices, especially concerning the integration of cultural and communicative elements.

### **C.1 Cultural Competence in EFL Instruction**

The integration of cultural content into language learning is peripheral and minimal since most activities focus on grammar, vocabulary and phonemic awareness, so the opportunity to foster cultural and pragmatic competence ( such as greetings in different contexts, cultural taboos) is underdeveloped. Indeed, Units such as "My Family" "My Toys" and "My Pets" focus heavily on vocabulary and grammar structures. For example, the sequence on "Family and Friends" focuses on introducing names, ages and occupations while cultural contexts are absent. Also, activities like "Listen and Repeat" and "Read and Discover" are focused on language forms rather than embedded culture.

In the textbook, activities are limited to repetition, matching and short sentences with little scope for cultural discussion or exploration. Also, pragmatic elements like polite expressions, cultural taboos or context-specific greetings are not explored even though they are one of the main components of intercultural communicative competence.

### **C.2 Contemporary Approaches to EFL**

While the didactic guide encourages communicative competence, activities in the book are often repetitive and structural with limited scope for authentic communication or

student creativity. Also, pair and group work is encouraged but the content lacks engaging cultural themes that could inspire intercultural dialogue. Besides, the guide promotes group work, interaction and project-based learning but the actual textbook content is dominated by controlled and repetitive tasks. So, the guide encourages communicative skills (Pages 32 and 64), but actual textbook tasks are grammar-oriented with tasks like that of fill-in-the-blank, matching and phonics concerning present simple, prepositions and Wh-questions. Subsequently, there is little room for learners to develop authentic communication or express identity through language. In fact, sequences like "My Birthday" could be expanded to explore how children celebrate across Algeria but remain generic and vocabulary-focused. So, the textbook remains traditional and structural with no authentic materials (interviews, folktales, real scenarios) are included that promote creativity or student-led interaction.

## **D. Content and Structure**

Turning the page to structure and substance, this section unpacks how the textbook organizes language learning and whether cultural themes are meaningfully integrated .

### **D.1 Clear Integration of Cultural Topics**

Cultural content is largely fragmented since cultural themes exist (family, school, and pets) but are disconnected from Algerian cultural contexts. For instance, units like "Family and Friends" and "School Objects" introduce basic vocabulary but are not embedded in a meaningful cultural context, the lesson "Family and Friends" introduces English names and cartoon settings with no localization which means there are no embedded cultural comparisons or real-world Algerian scenarios which makes culture feel like an add-on rather than an integral part of the learning process.

## **D.2 Balance Between Language and Culture**

Language learning takes precedence, with minimal emphasis on cultural competence. Even when visuals or dialogues introduce familiar contexts (birthdays, home) they do so with imported cultural cues which leads to missed opportunities for learners to engage in reflective cultural thinking. Indeed, activities aim at vocabulary retention and basic sentence formation with little room for reflective or comparative cultural learning. Also, Most sequences are structured around linguistic targets grammar and vocabulary without deep cultural immersion and no analytical or reflective exercises about cultural behaviors, values or norms.

## **D.3 Age-appropriate Content**

Content is generally suitable for 3rd-year primary learners in terms of language complexity but emotionally and culturally it may feel distant. However, the lack of culturally rich and relatable content (such as Algerian childhood games, family meals, local stories) limits further engagement. Lessons like “My Pets” “My Toys” “My Birthday” (Guide and Textbook) are cognitively aligned with learners’ developmental stage but are not emotionally or culturally rich. Indeed, visuals and themes could be more vivid and active to suit the cognitive and emotional level of this age group.

## **E. Visual Representation**

This part investigates the visual dimension of the textbook, analyzing the extent to which imagery supports or undermines cultural authenticity, inclusivity, and the representation of national identity.

### **E.1 Cultural Imagery and Illustrations**

Illustrations are colorful and child-friendly but lack cultural specificity and they are visually generic. Few pictures depict Algerian landscapes, dress or communal settings and scenes (like classrooms or parks) appear generic and Eurocentric. Many pages show scenes of birthdays schools and parks but without identifiable Algerian cultural markers. There are not much images of Algerian flags, traditional clothing or landscapes therefore scenes could easily be from a Western context.

### **E.2 Inclusivity in Visuals**

Visual diversity is weak since there is no depiction of regional, ethnic or gender diversity within the visuals. Indeed, ethnic and regional representation is minimal and there's no visual effort to depict rural versus urban settings, Amazigh versus Arab attire or gender roles across Algerian regions. Urban settings dominate while rural or traditional contexts are absent. No Amazigh clothing, symbols or language appears and visual content does not challenge class or gender stereotypes.

## **F. Role of the Didactic Guide**

This final section explores the pedagogical framework provided by the accompanying didactic guide, with emphasis on its directives concerning cultural education, teacher support, and its potential in enhancing intercultural awareness in the classroom.

### **F.1 Pedagogical Support**

The guide includes pedagogical instructions and strategies for task implementation, emphasizing group work, remediation, assessment and scaffolding for sequencing lessons. However, it lacks detailed guidance on how to explore and teach cultural content meaningfully within lessons so the cultural instruction is not addressed in detail. For instance, the guide (Pages 10–14, 32, 47) offers strong pedagogical framing for group work, phonemic awareness, reading strategies. However, there are no explicit cultural tasks (such as festivals, music, crafts) nor teacher reflection prompts..

### **F.2 Teacher’s Interpretations of Cultural Content**

Little is done to prompt teachers to reflect on cultural content. No reflective questions or comparative frameworks are provided. No reflective prompts, comparative exercises or cultural interpretation tasks are suggested. So, teachers may be left to rely on personal discretion or external resources to fill this gap.

### **F.3 Enhancement of Cultural Understanding**

Although the guide encourages use of realia and role-play and project-work, it does not offer sample cultural materials (songs, folktales, national holidays and celebrations). The project “My Pictionary” is promising and could support cultural engagement but needs clearer cultural scaffolding to be framed within any cultural lens.

### 3.2.3. Interpretation of the Textbook Evaluation Results

The analysis of the 3rd-Year Primary English textbook *My Book of English* highlights a noticeable gap between the cultural objectives set out in the didactic guide and their actual implementation in the textbook. While the guide explicitly promotes pride in Algerian identity stating that learners should be proud of being Algerian, Muslim, Arab and Amazigh this affirmation is not effectively mirrored in the textbook content. Indeed, cultural markers such as Algerian symbols, traditional attire and national holidays are largely absent or only subtly presented which limits students' connection to their heritage through language learning.

Although the textbook includes occasional Algerian names and features like the fennec fox and flag, these are used sporadically and without context. Also, celebrations and social scenarios are modeled on Western templates such as birthday parties also the same with English names and decorations, while Algerian customs like Yennayer or Mawlid are not mentioned. Similarly, the diverse makeup of Algerian society particularly Amazigh culture and regional variation is not represented which further contributes to a homogenized image of national identity.

Ideologically, the curriculum emphasizes nationalism and unity but the textbook does not consistently reflect this through its tasks or visuals. Hence, attempts to introduce intercultural awareness through international characters are superficial and lack further engagement with cultural comparison or global themes such as sustainability and citizenship. All of this creates a missed opportunity to build both national pride and global awareness in young learners.

Pedagogically, the textbook follows a structured EFL model focused on vocabulary, grammar and phonics with limited room for authentic communication or cultural exploration.

While the guide promotes communicative competence and project-based learning, most tasks remain mechanical and linguistically driven. Visuals, although child-friendly, are generic and lack Algerian specificity with minimal representation of regional or ethnic diversity.

In sum, the textbook achieves basic language teaching goals but falls short in fostering cultural understanding. Also, the didactic guide outlines important ideological and pedagogical aim, yet without clear strategies or rich cultural content so these remain underdeveloped in classroom practice.

### **3.2. Recommendations**

While the textbook succeeds in developing linguistic skills and phonemic awareness for 3rd-year learners, it falls short in providing inclusive and pedagogically sound treatment of Algerian cultural identity and intercultural understanding. Future editions should:

- Include explicit sections on Algerian holidays, traditions and regional cultures.
- Use visuals that reflect the country's ethnic and geographic diversity.
- Introduce real global themes suitable for primary learners (different international games, food, and music).
- Provide teacher training on integrating culture into EFL.
- Align textbook content with intercultural communicative competence instructions mentioned in the book.

### **Conclusion**

This chapter has presented the analysis of the data collected through the questionnaire and textbook evaluation. The findings from the questionnaire indicate that many Algerian EFL teachers perceive the textbook *My Book of English* as culturally limited and in need of

supplementation, indeed, although the textbook is widely used, it often fails to reflect the diverse cultural realities of Algerian learners or promote critical intercultural skills.

The textbook analysis reinforces these views all while revealing an uneven representation of Algerian culture and a lack of clarity in cultural objectives. Hence, while some attempts to integrate national identity are evident, they are often vague, repetitive or ideologically unbalanced. Furthermore, global cultural content is minimal, which limits learners' exposure to different cultural contexts essential for developing intercultural competence.

So, all in all, this chapter has translated the data gathered into meaningful interpretations all while identifying critical gaps in cultural content and pedagogical direction. These insights provide the basis for our conclusion, which will discuss the implications of these findings.

# **GENERAL CONCLUSION**

## General Conclusion

Textbooks are essential instruments of formal education since they transcend their utilitarian role as repositories of linguistic input to function as ideological artefacts that mediate cultural transmission and identity construction. Within the context of language education, they do not merely scaffold lexical and grammatical competence but tacitly shape learners' worldviews, values and affiliations through the selection and framing of cultural narratives. All of the representation or conspicuous absence of local customs, historical memory, ethnic diversity and socio-political symbols within textbooks reflects deep epistemological assumptions about whose knowledge is legitimized and whose voices are marginalized. As such, culturally attuned textbooks possess the transformative potential to engender a sense of belonging and pride particularly in postcolonial contexts where linguistic imperialism has historically effaced indigenous epistemologies. Conversely, culturally impoverished materials risk alienating learners from their socio-cultural roots thereby perpetuating hegemonic norms and impeding the development of critical intercultural awareness. Therefore, the imperative to recalibrate textbook content to mirror the pluralistic fabric of national identity is not merely pedagogical but profoundly political and integral to fostering inclusive reflective and globally conscious citizenship.

Therefore, given that the 3rd-year primary English textbook « *My Book of English* » marks the very first formal exposure of Algerian learners to the English language and considering its relatively recent introduction in Algeria in September 2022, it becomes imperative to critically examine its content and cultural orientations. As the initial linguistic and pedagogical gateway into English for young learners, this textbook not only lays the groundwork for linguistic competence but also plays a major role in sculpting learners' early understandings of identity, culture and worldview. Within this regard, this dissertation has

explored the extent to which « *My Book of English* » integrates national cultural content and aligns with the ideological and pedagogical objectives set forth in the official Algerian didactic guide.

So, the central aim of this study was to examine the cultural dimensions of English language instruction at the primary level in Algeria specifically within the textbook. Indeed, the research sought to evaluate whether the textbook reflects national identity, promotes intercultural awareness and supports the ideological values prescribed in official educational policy. Through qualitative analysis of the textbook's visuals, texts and activities, this research assessed the presence or absence of Algerian cultural symbols, traditions and narratives as well as the degree to which intercultural themes are introduced and developed. Also, a questionnaire was administered to teachers to gather information regarding their perspectives on the integration of cultural content in the textbook all while exploring their views on its effectiveness in representing Algerian identity and fostering intercultural awareness.

Chapter One established the conceptual framework for this study. Starting with an overview of Algeria's educational system and language policy, it places the discussion within a theoretical framework that emphasizes the interplay between language and culture. The chapter emphasized that language learning is inseparable from cultural context and that early exposure to culturally relevant content is critical to developing both national pride and global awareness.

Moreover, the second chapter discussed the research methodology. Indeed, the study adopted a mixed-methods approach to examine the cultural representations in the 3rd-year primary English textbook « *My Book of English* ». This chapter details the research methodology, which combines qualitative content analysis and empirical data from a teacher

questionnaire. The official didactic guide was also analyzed to assess the alignment between the textbook's implementation and the stated educational goals.

The third chapter of this dissertation presents the data analysis and discussion. They were conducted through quantitative and qualitative approach, where the data from the textbook analysis were examined using a content analysis method while the questionnaire data were analyzed qualitatively to understand teachers' perspectives on the cultural representation within the textbook. The findings from both the textbook analysis and the teacher questionnaire strongly validate the hypotheses mentioned previously in the introduction confirming the significant gaps and limitations in the cultural representation within the « *My Book of English* » textbook and its alignment with broader pedagogical goals.

Indeed, the first hypothesis (H1) posited that the textbook selectively incorporates Algerian cultural representations by emphasizing certain national symbols, historical events and sociocultural norms while omitting others. This hypothesis is fully corroborated by both the textbook analysis and the questionnaire data. The textbook, as highlighted in the analysis, presents a limited and superficial representation of Algerian culture featuring national symbols like the fennec fox and flag but without meaningful context or deeper cultural exploration. These symbols are sporadically mentioned and key Algerian traditions such as Yennayer or Mawlid are notably absent. This selective representation aligns with the teachers' views, who also expressed concerns about the lack of regional and cultural diversity calling for a more inclusive portrayal of Algeria's ethnic makeup including Amazigh culture. Therefore, both the textual and teacher-reported data strongly support the idea that the textbook's cultural representation is selective and lacks the richness necessary for representing the Algerian heritage.

The second hypothesis (H2) suggested that the cultural content of the textbook reflects ideological tendencies aligned with national educational policies rather than adopting a balanced intercultural approach. This hypothesis is also validated by both the content analysis and the questionnaire results. The textbook, despite the didactic guide's emphasis on national pride and cultural identity, does not consistently reflect these ideals in its content. The analysis highlighted the textbook's failure to incorporate a diverse range of Algerian customs and traditions subsequently presenting a homogenized view of Algerian society and neglecting the inclusion of regional practices and ethnic diversity. This selective cultural representation mirrors national educational policy objectives but lacks the inclusive approach advocated for in the didactic guide. Teachers similarly expressed dissatisfaction with the ideological narrowness of the cultural content calling for a more balanced representation of both Algerian and English-speaking cultures and an increased emphasis on intercultural understanding. Hence, the textbook's failure to adequately represent diverse cultural perspectives aligns with the hypothesis that it is more aligned with national educational policies than with an intercultural approach.

The third hypothesis (H3) proposed that the textbook's portrayal of culture has a significant influence on young learners' perceptions of their national identity and attitudes toward cultural diversity. This hypothesis is also strongly supported by the findings. The limited and often superficial cultural content along with the absence of crucial Algerian traditions and regional diversity diminishes the potential for the textbook to foster a deep sense of national identity or intercultural competence. Teachers, in their qualitative responses, expressed a need to compensate for these gaps by using supplementary materials to introduce students to a more diverse and culturally representative curriculum. This reliance on teacher intervention to fill the cultural void suggests that the textbook, as it stands, fails to adequately shape students' perceptions of their own cultural identity or nurture an appreciation for

cultural diversity. The analysis thus confirms that the textbook's portrayal of culture influences learners' perceptions, albeit in a limited and incomplete manner.

Together, these findings form a compelling argument for the need to reconsider and reform the cultural content of the « *My Book of English* » textbook. Both the qualitative textbook analysis and the teacher questionnaire data highlight significant shortcomings in the textbook's cultural representation supporting the research hypotheses and underscoring the necessity for a more inclusive diverse and interculturally sensitive approach to language instruction. The findings advocate for a curricular reform that embraces a broader spectrum of cultural narratives that promote intercultural dialogue and empowers both teachers and students to engage with English in a manner that is culturally relevant and pedagogically sound.

Ultimately, this dissertation sought to interrogate the cultural representation embedded within *My Book of English* which is the officially sanctioned English textbook for third-year primary learners in Algeria, as a site where national identity, pedagogical intention and global cultural imaginaries converge. Through a dual-pronged methodological approach, melding qualitative textbook analysis with empirical data from EFL teachers, this research has illuminated the tensions, absences and ideological inscriptions that permeate the textual and visual content of the instructional material. The findings accentuate a discernible disjuncture between the inclusive identity-affirming aspirations articulated in the national didactic guide and the more restrained and often homogenized cultural representations enacted within the textbook itself. Yet, the significance of these findings extends beyond the textual confines of a single textbook. They gesture toward a broader imperative: the need to critically recalibrate the cultural compass of EFL instruction in Algeria so that it not only equips learners with linguistic competence but also affirms their pluralistic heritage while advancing and nurturing

a genuine intercultural sensibility. While this study offers a preliminary cartography of the cultural dynamics at play, it is by no means exhaustive. Further scholarly engagement is necessary particularly longitudinal observational inquiries that examine the textbook's influence on learners' cultural consciousness and sense of national belonging over time. Moreover, future research might profitably interrogate the processes of textbook production, policy alignment and teachers' practices in negotiating curricular gaps.

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# **Appendix 01: Teachers' Questionnaire: Investigating Cultural Representations in the 3rd-Year Primary English Textbook**

*Dear Teachers,*

*This questionnaire aims to gather information into your perceptions and experiences regarding the cultural content presented in the 3rd-year primary English textbook "My Book of English". Your responses will contribute significantly to understanding how Algerian national culture is represented and how these representations align with contemporary English as a foreign language (EFL) teaching methodologies.*

## **Part One: Personal Information**

### **1. Teaching Experience (Years):**

- 0-5
- 6-10
- 11-15
- 16 and above

### **2. Region of Employment: .....**

## **Part Two: Textbook Use and Perception**

### **1. How frequently do you use the "My Book of English" textbook in your teaching?**

- Always
- Often
- Occasionally
- Rarely
- Never

### **2. In your opinion, does the textbook adequately represent Algerian national culture?**

- Yes
- No
- Unsure

3. To what extent do you believe the cultural content in the textbook aligns with contemporary EFL approaches to cultural instruction?

- [ ] Fully aligns
- [ ] Mostly aligns
- [ ] Somewhat aligns
- [ ] Does not align
- [ ] Unsure

### Part Three: Ideological and Pedagogical Frameworks

1. What ideological or pedagogical frameworks do you perceive underpin the cultural representations in the textbook?

- [ ] Nationalistic
- [ ] Intercultural
- [ ] Global Competency
- [ ] Unsure
- [ ] Other: .....

2. Do you feel that the textbook promotes intercultural understanding among students?

- [ ] Yes
- [ ] No
- [ ] To some extent
- [ ] Unsure

### Part Four: Alignment with Teaching Practices

1. How often do you incorporate additional materials to supplement the textbook's cultural content?

- Always
- Often
- Occasionally
- Rarely
- Never

2. In your teaching, do you emphasize Algerian cultural elements more than those of English-speaking countries?

- Yes
- No
- Equally
- Unsure

3. Have you received any training on integrating cultural content into EFL teaching?

- Yes
- No

**Part Five: Open-Ended Questions**

1. What improvements, if any, would you suggest for enhancing the cultural content of the textbook?

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2. Please share any additional comments or insights regarding the cultural representations in the *"My Book of English"* textbook.

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*Thank you for your valuable input , much appreciated !*

## Appendix 02 : Checklist for Analyzing Cultural Representations in the 3rd- Year Primary English Textbook

Category	Criteria for Analysis	Details/Guiding Questions
Cultural Representation	1. Portrayal of Algerian National Identity	Does the textbook reflect aspects of Algerian culture such as history, national symbols, and social values? Does it represent Algerian identity in a balanced and inclusive way?
	2. Inclusion of Algerian Cultural Practices	Are traditional Algerian practices, holidays, and customs depicted in the content? Are they portrayed with authenticity and relevance to the learners' lives?
	3. Representation of Algerian Diversity	Does the textbook reflect the diversity of Algerian society, including regional, ethnic, and linguistic variations (e.g., Arab, Berber, French influence)?
Ideological Frameworks	1. Nationalism	Are the cultural representations in the textbook promoting nationalistic ideologies or reinforcing state-driven narratives of Algerian culture and identity?
	2. Intercultural Perspectives	Does the textbook promote an understanding of intercultural perspectives, or is it more focused on reinforcing national culture exclusively?
	3. Global Competency	Are there any cultural depictions that promote global awareness, such as international cooperation, human rights, or environmental sustainability?
Alignment with EFL Pedagogy	1. Cultural Competence in EFL Instruction	How well does the textbook integrate cultural awareness into language teaching? Does it help students understand cultural nuances in language use?

	2. Contemporary Approaches to EFL	Does the textbook align with current EFL methodologies, particularly in terms of fostering intercultural communication and competence?
Content and Structure	1. Clear Integration of Cultural Topics	Is cultural content seamlessly integrated within lessons, or is it treated as a separate, peripheral subject? Is it an integral part of language learning activities?
	2. Balance Between Language and Culture	Is there a balance between linguistic competence and cultural competence in the activities? Does the textbook prioritize language learning over cultural understanding, or vice versa?
	3. Age-appropriate Content	Are the cultural depictions appropriate for the cognitive and emotional developmental stage of 3rd-year primary school students?
Visual Representation	1. Cultural Imagery and Illustrations	Do the visuals (images, diagrams, cartoons, etc.) accurately reflect the cultural content and provide diverse representations of Algerian culture?
	2. Inclusivity in Visuals	Are the visuals diverse, including representations of various regions, ethnicities, and social classes within Algeria?
Role of the Didactic Guide	1. Pedagogical Support	How does the didactic guide assist teachers in addressing cultural content in the textbook? Does it offer specific strategies for teaching culture?
	2. Teacher's Interpretations of Cultural Content	Does the didactic guide provide prompts for teachers to reflect on how cultural content should be interpreted and taught in the classroom?
	3. Enhancement of Cultural Understanding	Does the didactic guide offer resources, activities, or additional materials to deepen students' understanding of the cultural content?

## الملخص

تتناول هذه الدراسة مسألة التمثيلات الثقافية المضمنة في كتاب *My Book of English*، وهو المقرر الرسمي لتعليم اللغة الإنجليزية لتلاميذ السنة الثالثة من المرحلة الابتدائية في الجزائر. وقد استند في هذه الدراسة إلى منهج مختلط يجمع بين التحليل النوعي لمحتوى الكتاب واستبيان موجه لأساتذة المرحلة الابتدائية، بهدف تقييم مدى تضمين الرموز الثقافية والتقاليد والهويات الجزائرية المتنوعة، ومدى توافق هذه العناصر مع الأهداف الأيديولوجية والبيداغوجية المحددة في الدليل البيداغوجي الوطني. كشفت النتائج عن إدراج انتقائي وسطحي للمضامين الثقافية، مع تغييب ملحوظ للتنوع الجهوي والممارسات التقليدية، خصوصاً التراث الأمازيغي والاحتفالات الجزائرية الكبرى. كما عبّر الاساتذة من خلال إجاباتهم عن انشغالاتهم حيال ضعف العمق التفاعلي الثقافي وغياب التمثيل الوطني الشامل في هذا المورد التعليمي. وتخلص الدراسة إلى أن كتاب *My Book of English*، رغم تعبيره عن بعض أهداف السياسة التربوية الوطنية، لا ينجح في بناء إطار ثقافي شامل وناقد. وبناءً عليه، تدعو هذه الرسالة إلى إصلاح المناهج بما يعزز الهوية الوطنية ويُنمّي في ذات الوقت الكفاءة التفاعلية بين الثقافات لدى المتعلمين الجزائريين الصغار.

**الكلمات المفتاحية:** التمثيل الثقافي – كتب تعليم الإنجليزية كلغة أجنبية – الهوية الوطنية – الوعي التفاعلي الثقافي – التعليم

الابتدائي في الجزائر

## **Résumé**

Cette étude examine la représentation culturelle intégrée dans My Book of English, le manuel officiel prescrit pour l'enseignement de l'anglais aux élèves de troisième année primaire en Algérie. S'appuyant sur une approche méthodologique mixte combinant une analyse qualitative du contenu du manuel à un questionnaire adressé aux enseignants du primaire, la recherche évalue dans quelle mesure les symboles, traditions et identités culturelles algériennes sont intégrés, et comment ces éléments s'alignent sur les objectifs idéologiques et pédagogiques fixés dans le guide didactique national. Les résultats révèlent une inclusion sélective et superficielle du contenu culturel, marquée par l'absence notable de diversité régionale et de pratiques traditionnelles, notamment le patrimoine amazigh et les fêtes algériennes majeures. Les réponses des enseignants soulignent également un manque de profondeur interculturelle et de représentativité nationale dans le manuel. L'étude conclut que, bien que My Book of English reflète certains objectifs de la politique éducative nationale, il ne parvient pas à instaurer un cadre culturel inclusif et critique. Par conséquent, ce travail appelle à une réforme curriculaire visant à affirmer l'identité nationale tout en développant la compétence interculturelle chez les jeunes apprenants algériens.

**Mots-clés :** Représentation culturelle – Manuels d'EFL – Identité nationale – Conscience interculturelle – Éducation primaire en Algérie