

*Ministry of Higher Education and Scientific Research
University of Ain Temouchent – Belhadj Bouchaib*



**Faculty of Letters, Languages and Social Sciences
Department of Letters and English Language**

***ANALYZING THE CULTURAL ASPECTS IN EFL TEXTBOOKS:
CASE OF THIRD-GRADE PRIMARY LEVEL IN AIN-
TEMOUCHENT***

*An Extended Essay Submitted in Partial Fulfillment of the Requirement for a
Master's Degree in Didactics and Applied Languages*

Submitted by:

Ms. Ahlem HADJBOUAZZA

Supervised by:

Dr. Chahrazed HAMZAOU

Board of Examiners

President:	Dr. Amaria FHAIMA	MCA	Ain- Temouchent University
Supervisor:	Dr. Chahrazed HAMZAOU	MCA	Ain--Temouchent University
Examiner:	Mr. Boubkeur BENGUERFI	MAA	Ain- Temouchent University

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Dedications

This humble research work is dedicated to Hadjbouazza Ahlem for always believing in herself and being courageous even in the lowest moments and pushing herself to the limits.

To all the people who have always been there for me, supporting and comforting me from my dear family, parents, sisters, and aunts who always remembered me with their prayers.

To my beloved friends with whom I shared this wonderful journey.

Ahlem

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Abstract

The current research work examines the integration of English at the primary level in some Algerian schools in terms of measuring the cultural aspects' integration in the English third-grade textbook 'My Book of English'. It also explores the EFL teachers' cultural awareness and the strategies they use while incorporating culture in teaching English as a foreign language. Content analysis is used to measure the occurrence frequency of cultural aspects in the English textbook's units, alongside structured interviews conducted with the teachers to probe their awareness of cultural integration. The results revealed that the cultural aspect integration in the English third-grade textbook is neglected and not adequately covered, and despite the teachers' lack of the necessary knowledge about it and cultural awareness paucity, they still make efforts to help their young pupils build on communicative competencies towards both cultures; be they target or local, without overlooking their national identity. The implications of this study's results suggest that English Foreign Language classes should be equipped with trained teachers and manageable resources to help improve the quality of teaching and, adequately, integrate cultural aspects to help young learners develop their capacities to communicate across linguistic and cultural boundaries vis-à-vis their national values and identity.

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List of Abbreviations and Acronyms

EFL: English as a Foreign Language

TEFL: Teaching English as a Foreign Language

GTM: Grammar Translation Method

DM: Direct Method

CLT: Communicative Language Teaching

3Ps: Three Perspectives

Q: Question

General Introduction

General Introduction

Teaching English as a foreign language has always been a subject of interest, especially in the last decades, with the widespread use of the English language, to build communication in different settings and the substantial role that it plays in various aspects of life such as education, economics and business. Thus, Language would not be used appropriately in real-world settings if languages were learned solely as an abstract system (Cunnings, 1995).

That is to say, teaching the four language skills; speaking, listening, reading, and writing in isolation is never enough to have a clear and profound understanding without tackling the cultural aspects of the target language. Considering cultural aspects of the language in the teaching and learning English as a foreign language process will enable learners to communicate across linguistic and cultural boundaries, avoiding any misunderstanding in communication.

As Algeria is a country that has a strategic position in the world's economy and business, the government authorities have started to give more importance to integrating English into the national educational system. As a result, we have experienced this, currently, in our primary schools where, in addition to integrating English as a foreign language into secondary and high school curricula, the English language has been integrated into the third-year primary curriculum.

In light of this new political decision, it was essential to assess this challenging strategy's effectiveness in integrating English at primary schools and whether or not it meets all the appropriate criteria to teach English as a foreign language, specifically culture-specific aspects. Thus, this research work aims to examine to what extent English culture is implemented in the primary English textbook and to demystify the need for integrating the target cultural aspects in teaching English alongside respecting the primary-school pupils' local culture. Additionally, this research work will provide a wide range of information on the Algerian teachers' awareness on the importance of implementing the target culture in class without overlooking the mother culture, identity, and national values considering the young age of pupils. To this end, this study seeks to answer two main research questions:

1. To what extent is the English culture integrated into the EFL textbook, and what is the major aim behind its integration at the primary level?
2. How do teachers include aspects of the English culture inside the EFL classroom without neglecting local culture and national values?

By considering these questions, we put forward the following hypotheses:

1. The English culture may be integrated, adequately, into the EFL textbook. It is substantial to implement it at the primary level, for it helps learners develop their capabilities to communicate across linguistic and cultural boundaries.
2. To give the best experience in EFL learning, teachers may use several techniques to integrate culture without falling into the trap of losing connection with the national values that represent the local culture.

To meet the objectives of this study and validate its hypotheses, we will analyze the content of the English primary-level textbook on the integration of cultural elements and examine the EFL teachers' awareness of such integration and how they manage to implement cultural aspects considering both cultures, target and local. Therefore, the current study relies on content analysis to examine the frequency of cultural elements integration in the primary-level English textbook units, and a structured interview designed with five English primary school teachers to test their cultural competencies and their awareness of teaching English culture to young pupils by considering these pupils' cultural backgrounds. This investigation also requires using a qualitative approach with some quantification of the data collected from the content analysis of the textbook.

The current research work includes two main chapters: The first chapter holds the literature review of the already existing knowledge about the theme of this study as it also contains different definitions of the related aspects and key themes, in addition to the relationship between each concept with one another. This chapter is also concerned with teaching English as a foreign language and the interrelatedness of language and culture.

The second chapter initially contains the methods and instruments used. A qualitative approach using content analysis is conducted to measure the frequency of cultural integration in the textbook, along with an interview with several English teachers in primary schools to

investigate their awareness and attentiveness towards incorporating culture in teaching and learning EFL. It also includes the presentation and analysis of the collected data alongside interpretations of the main findings. The last section of the chapter is devoted to some suggestions and recommendations derived from the analyses of the results obtained.

Chapter One:

Teaching EFL and

Culture

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- 1.2 Language and Teaching
 - 1.2.1 Language
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1.1 Introduction

Teaching language has always been related to culture, especially in the last decades with the wide range of changes in the world, such as the movement of globalization and the large expansion of the English language as a global means of communication and interactions in different domains. With these changes, remarkable improvements in the language teaching approaches were applied, mainly in teaching English as a foreign language where so many scholars have asserted the intertwined relationship between language and culture and called for the necessity to integrate cultural aspects in teaching English. This chapter will tackle the language and culture teaching approaches, and highlight the intertwined relationship between these two concepts. It will also emphasize the importance of cultural awareness in EFL classes towards integrating both the source and the target culture in the process of teaching English as a Foreign Language via textbooks.

1.2 Language and Teaching

Teaching and language are known as two related concepts. Language is seen to be the heart of teaching in terms of being the tool of communication and transmitting knowledge as well as being the way in which learners engage in the teaching inquiry. Thus, language is the means of interactions in the teaching process.

1.2.1 Language

In a broad sense, Language can refer to what makes us humans, and human language is unique as we use it to express what is on our minds and feelings, producing and transmitting messages, ideas, and knowledge. “Language is a purely human and non-instinctive method of communicating ideas, emotions, and desires through a system of voluntarily produced symbols” Sapir (1921. p. 23). In other words, language is the means of communication that distinguishes humans from other creatures in the way of transmitting ideas and feelings. From a linguistic perspective, Chomsky (1994) considers language as “a set of finite or infinite

sentences, each finite in length and constructed out of a finite set of elements” (p. 13).

However, views of language in the past have ranged from language as a cognitive system of mind to language as an action, social practice, and a complex adaptive system (Foley, 1997 as cited in Sharifian, 2015). So, language did not settle into being an abstract system but ranged to being a communicative social system. As Cunnings Worth (1995, p.86) says, “A study of language solely as an abstract system would not equip learners to use it in the real world”. That is to say, in order for a language to function properly, it is crucial to learn how to use it under social and communicative settings.

1.2.2 Teaching

Teaching can be considered within a variety of definitions, but one core definition of this concept was revealed in some researches in contemporary dictionaries where teaching was seen as “showing or helping someone to learn how to do something, giving instructions, guiding in the study of something, providing with knowledge causing us to know or understand. Moreover, Brown (2000) mentions that,

Teaching is guiding and facilitating learning, enabling the learners to learn, setting the conditions for learning. Your understanding of how learners learn will determine your philosophy of education, your teaching styles, your approaches, methods, and classroom techniques (p.7).

In this definition, Brown (2000) has provided an in-depth explanation of how teaching works and its intertwined relationship with learning, as these two processes cannot be defined apart from each other. He (2000) also claims that depending on teachers’ knowledge about learning, learners and the subject matter being thought, he/she can build a certain procedure in which he/she will base his/ her teaching style and methods upon.

1.3 Language Teaching

As language is considered a self-conscious enquiring enterprise, research activity language teaching can be seen in different ways; science, technology, craft, or art (Dewey, 1958). Different views of language teaching lead to various claims about what skills teachers should have to teach the language. Richard (1985. p.11) believes that “language teaching is a complex issue encompassing socio-cultural linguistic, and psycholinguistic as well as curricula and instructional dimensions.” Hence, language teaching involves a lot of aspects to achieve success in the process, and teachers as facilitators are expected to be capable of setting objectives that meet their learners’ needs and modifying their teaching style accordingly.

By involving such aspects, it is believed that teaching language is of paramount importance in viewing the teaching process as facilitating learning by providing learners with a set of techniques and procedures -to ease the undertaking of such a complex task as learning a language-, considering a new culture, and finding a new way of thinking, feeling, and acting.

Teaching is also important in terms of teachers understanding their learners’ capacities and background needs. In addition to getting knowledge about the subject, they are teaching, reinforcing their capacities and awareness as teachers, and helping them to shape the most suitable teaching style.

1.3.1 Methods and Approaches to Teaching Language

With the expansion of the English language, researchers of language and linguists attempted in developing, and inventing a wide range of methods and approaches that were brought to the surface in terms of using these methods, and approaches in teaching and learning the language. However, when talking about the teaching profession in a classroom atmosphere it is better to mention the methods implemented rather than the whole approach undertaken, as Anthony’s model of the distinction between the teaching concepts approach, method, and technique. He (1963) suggests that:

Method is an overall plan for the orderly presentation of language material, no part of which contradicts, and all of which is based upon, the selected approach. An approach is axiomatic, a method is procedural (p. 17).

In other words, approach is the specificity of the assumptions about the language teaching and the language itself while methods are the actual representation and practice of the theory made at the level of the approach. English teaching has gone through a great process of alteration and the teaching methods have evolved and changed accordingly. These methods and approaches follow learners' needs, teacher dispositions and language changes over time, to find more appropriate and effective ways to manage the language teaching profession.

1.3.1.1 Grammar Translation Method

It is a method of second or foreign-language teaching that was first established in the late 19th century by a collection of German linguists such as Seiden-stücker (1765-1817), Plotz (1819-1881), Ollendorf (1835), and Meidinger (1765-1822), for teaching Latin and Greek. It focuses on literally translating the grammar rules of the mother language into the target language. Stern (1983), in his interpretation of the grammar-translation method in the *Fundamental Concepts of language teaching* opines that “first language is maintained as the reference system in the acquisition of second language” (p.455).

Thus, this method is much more concerned more with mastering grammar rules and isolated vocabulary, giving priority to reading and writing rather than giving much attention to speaking and improving the communicative skills of learners. On the one hand this method resulted in masters' grammarians and writers, and it is still widely used to approach and understand literary texts. On the other hand, it produced weak communicators and contributors in society. The latter was one of its most significant limitations that called for the need to invent more practical methods of teaching a foreign or second language.

1.3.1.2 The Direct Method

The first attempts to use the natural methods can be traced back to the 18th and 19th centuries, following the works of Sauveur (1874) who believed that teaching a foreign language can be done by directly conveying the meaning through the intensive use of oral interactions in the target language without the need of translation from the mother language. This attempt was elaborated later by Frank (1884), who saw that the best way to teach a language is by actively using it in the classrooms.

These natural attempts to teach language build the foundation of what is known as the Direct method. The primary goal in using such a method was set by its developer Berlitz (1878) who always referred to it in his schools as the Berlitz method, this goal is merely concerned with enabling students to use the foreign language for communication as knowing a language is being capable to speak it. Therefore, the ultimate aim of using the direct method was to provide learners with helpful knowledge of the language to use it accordingly.

The Direct method was criticized for being successful in the private setting of language teaching only, for it requires a high level of motivation and native-like competencies; eventually, it was hard to use it in public school education. This method was also highly criticized for reducing the use of the mother language to the bare minimum, as was stated in Richards's book entitled *Approaches and Methods in Language Teaching*. He (1986) correctly states that:

critics pointed out that the strict adherence to direct method principles was often counterproductive since teachers were required to go to great lengths to avoid using the native tongue when sometimes a simple brief explanation in students' native tongue would have been a more efficient route to comprehension

(P.10-11).

Despite all these criticisms and limitations, it cannot be denied that the direct method had and still has great success and positive impacts on correcting

pronunciation, producing proficient communicators, and enhancing learners' motivation.

1.3.1.3 Communicative Language Teaching

The roots of communicative language teaching (CLT) can be traced back to the late 1960s, with the prominent changes in the British language teaching tradition. There was a Switch from the situational language teaching that was mainly focusing on “practicing basic structures in meaningful situation-based activities” (Richard, 1986. p.64), and it was criticized for basing its potential on “mere mastery of structures” (Richard, 1986. p.64), to the communicative language teaching which gave value to communicative proficiency and competence as it was barely stated in the current approaches and methods of language teaching at that phase.

This method was first demonstrated as a functional communicative interpretation of language by Wilkins (1972) through an analysis of the communicative meanings that need to be understood and expressed by language learners, and in this respect, Wilkins established two main types of substances that were crucial in CLT, in his document that was later expanded to a book under the title of “*Notional syllabus*” (1976),

These types were illustrated in notional categories and communicative function categories. Wilkins' interpretation of this concept had a substantial impact on the development of CLT. Hence, as the goal of language teaching was referred to by Hymes (1972) as developing “communicative competence”, Firth (1957) argued that language is sought to be learned in the “sociocultural context” of its use. Consequently, and on the one hand, Littlewoods (1981) stresses that “one of the most characteristic features of CLT is that it pays systematic attention to functional as well as structural aspects of language”. Therefore, CLT was seen to be more than simple integration of structural and functional features.

On the other hand, Richard (1986) clarifies that CLT “means using procedures where learners work in pairs or groups employing available language resources in problem-solving tasks” (p. 68). i.e., CLT can be employed in real-life

situations in cooperation with teachers and learners. Moreover, the interpretation of Finocchiaro and Brumfit (1983) in the distinctive features of the Audio-lingual method and the Communicative approach revealed some important basic features of CLT, which can be summarized as follows:

CLT meaning is paramount -to the improvised communicative function of dialogs when used-The contextualized and communicative bases of language learning, in addition to the need for comprehensible pronunciation and effective communication. The main concern of the communicative approach is the need for the learner to improve the capability to use language in different real-world tasks and situations (Nunan, 1988).

The variation of methods and approaches to language teaching has been increasingly developing over years because of the differentiation of learners' needs, levels, and backgrounds as each method or system attempts to reach specific objectives and accommodate learners' social and cultural differences.

1.4 Culture

As a very broad concept embracing all aspects of human life, it can be hard to define culture as we may come across a variety of definitions according to the shared knowledge and meanings it reflects. We can have opinions about culture when we think about human feelings, actions, language, knowledge, and art. As Taylor (1981) perceives in his book *Primitive Culture*,

culture taken in its wide ethnographic sense, it is that complex whole which includes knowledge, belief, art, morals, law, customs, and any other capabilities and habits acquired by man as a member of society (p. 1).

So, when we talk about culture, we emphasize the relations of mankind in society, and what settings and characteristics gather them. In this respect, Hofstede (1991), a Dutch researcher defines culture as “The collective programming of the mind which distinguishes the members of one group or category of people from another” (p. 51). In other words, he sees culture as software of mind that

differentiates groups of people from each other according to different aspects of their living styles, feelings, way of acting, and everything related to human habits and capacities.

However, when speaking about the nature of the concept of culture, we can always refer back to the definition provided by Hoebel (1976) where he viewed culture as “total of integrated learned behavior patterns which are therefore not the result of biological inheritance”(p.6). This means that culture is not naturally genetic, the individuals learn their own culture as they grow up in a socio-cultural setting through the process of enculturation and socialization (Melville, 1948) either in an informal way, unconsciously from the surroundings through observing, imitating, and communicating with the society members, or in a formal way in an academic setting such as school.

1.4.1 Teaching Culture

The fact that culture is a learned rather than an inherited concept, leads us to talk about how culture can be thought of in the sense that teaching this concept helps humans to adapt to their environment, and improve their understanding of foreign cultures as to avoid facing embracing blunders in communicating in different cultural contexts; be it public relations or international, and “intercultural communication” (Sokuvitz, 2003, p. 102).

In the modern methodologies of teaching, the target culture is seen to be taught as a tool for teaching the foreign language rather than being taught as a separate subject matter or as an additional fifth skill as many previous approaches to culture perceived. Kramsch (2013) argues that:

Culture in language learning is not an expendable fifth skill, tacked on, so to speak, to the teaching of speaking, listening, reading and writing. It is always in the background, right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard-won communicative competence,

challenging their ability to make sense of the world around them.
(cited in Kizi, 2020, p.591).

More precisely, during the process of language teaching, the cultural aspects should be included and tackled in every step. Consequently, providing learners with more knowledge than they expect about socio-cultural backgrounds will help them to acquire new terms easily and use the language effectively in different interactions and contexts by accommodating their way of speaking to the target language speakers.

Furthermore, the recent contributions to the ultimate goal of teaching foreign language culture indentify the process of mastering foreign language communicative activity as intercultural communicative competence (Mamatkulova, 2017), which is seen to be the capability “to see relationships between different cultures and to mediate, that is interpret each in terms of the other, either for themselves or for other people.” (Byram, 2000, p. 10). The intercultural communicative competence highlights the importance of teaching culture as it contribute in understanding our cultural values and developing knowledge about other cultures to ease communication for building better social relationships. Thus, teachers are expected to deliver this skill to the learners in a way that able them to communicate effectively in intercultural settings.

1.4.2 Approaches to Teaching Culture

Vallette (1986) maintains that finding suitable techniques for teaching culture is not an easy task, as opinions about how to teach and what to teach about culture differ from one setting to another. Hence, getting the most suitable approach to teaching such a complex aspect requires consideration of the needs and the goals of learning culture. Culture in its “Anthropological components” (Vallette, 1986) can be thought through teaching matters of values, customs, way of life of a given community, and their frame reference in the real world.

In its other components presented as “History of civilization” (Vallette, 1986), teaching culture can be interpreted by teaching concepts such as history, arts,

geography, and achievements in sciences and social sciences. However, from the very beginning of investigations on the need to teach culture, the matter was always related to teaching language to the tight interconnectedness between the two concepts. As the British Council of “Modern Studies” emphasized, “the need for cultural knowledge of a country and its people as parts of second language education” (Stern, 1992, p.205). In the interpretation of this matter, major points in teaching culture were put into practice by the *Standards for Foreign Language Learning* (National Standards in Foreign Language Education Project, (1999). They are listed in the following points.

- Students should demonstrate an understanding of the relationship between the practices and perspectives of the culture studied.
- Students should demonstrate an understanding of the relationship between the products and perspectives of the culture studied

These main points provided a framework for a re-conceptualized approach to teaching culture. The three Ps approach according to the *standard for foreign language learning*, is a cultural framework that expresses the interrelatedness of three cultural components:

1. Practices: these are seen to be “patterns of behaviors accepted by society”, i.e., “what to do, where, and when” (Lafayette, 1988, p.213).
2. Cultural Products: these can be classified as; tangible (e.g., a sculpture, a painting, a piece of literature, etc.) and intangible (e.g., a political system, a system of education, a dance, etc.).
3. Cultural Perspectives: these can be described as popular beliefs, values, attitudes, and learners' assumptions toward the target culture. (*Teaching Culture in the 21st-Century language classroom*, 2012).

The following figure represents “how the products and practices are derived from the philosophical perspectives that form the world view of a cultural group” (National Standards in Foreign Language Education Project, 1999, p. 47).

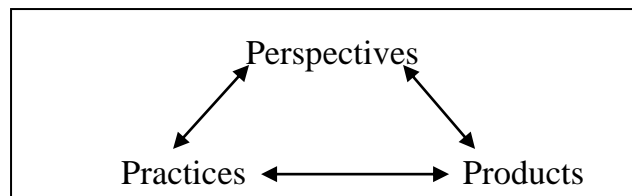


Figure 2 The Culture Triangle (National Standards in Foreign Language Education Project, 1999, p. 47). Adapted from (Teaching Culture in the 21st-Century language classroom, 2012, p. 79).

This triangulated relationship and interrelatedness between these three cultural components provide an in-depth view for teachers that will help them later in “planning instructional lessons” (*Teaching Culture in the 21st-century language classroom*, 2012). The framework of the 3Ps approach cleared one of the biggest ambiguities found in the preceding concepts of culture; the “big C” and “little c” cultures concepts which represented the social components found in any community, as Lee (2009) perceives:

Big C’ culture represents series of statistics and facts such as art, geography, history, education, festivals, and customs of the target speech community. Whereas, the ‘little c’ culture represents norms, beliefs, and socio-cultural variables such as age, sex, and social position (cited in Dehbozorgiet, al. 2014, p.69).

According to Lange (1999), illustrating culture under the 3Ps approach cancels “the common, overworked conflict between C and c by interweaving the formal and informal aspects of daily life, as one normally lives it in any culture” (p. 60). That is to say, the 3Ps framework provides an expanded approach to culture in terms of the specificity of the cultural interactions and behaviors of a certain community.

1.5 The Relationship between Language and Culture

The relationship between language and culture has always been a matter of discussion as both concepts are interwoven, Brown (1994), in his interpretation of this discussion, states that “Language is part of the culture and culture is a part of

language, the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture “ (p.165).

Despite the complexity of the two notions, the history of the study of the relationship between them can be traced back to the eighteenth century, with the remarkable interpretations of different scholars who gave importance to emphasizing the relationship between language, thought, and culture such as “Von Humboldt (1767-1835), Boas (1858 -1942), Sapir (1884-1939), and Whorf (1897-1941)” (2015).

Studies of language and culture in Europe at that time were represented under the term “Ethno linguistics” (Duranti, 2009, p.33), relating two interdisciplinary fields of study; ethnology which was represented as the “systematic attempt to acquire and compare information on those non-European populations who did not possess written records of their history and cultural heritage” (Welz, 2001), and linguistics. In the structural studies of this relationship, a wide range of determinations were taken from Sapir’s (1964), Whorf’s (1956), and Boas’ (1966) interpretations of the linguistic relativity concept. This concept considers the differences between languages and the way speakers use these languages in different settings while contributing to any analysis of social and cultural life. And it was concluded that the way life changes affect the lexicon of a language and it likely changes along with it (Boas, 1966).

However, the interpretation of linguistic relativity had no direct claims that language determines culture; it still asserted the importance of such differences and called for it to be taken into account. Consequently, this idea was later fostered in “Sapir-Whorf theory” (Yule, 2006), in which it was emphasized that people with different cultures think and perceive the world differently; as one word in a certain language can refer to a variety of meanings in that language culture while for other languages, it can only refer to one specific meaning that is commonly expressed in those other cultures. For example; the difference in the meaning of the word “snow” in the Eskimo and English languages.

Risager (2006) sees that linguistic production is a crucial part of cultural practices since language is largely embedded in the culture. The way people use language in a certain society distinguishes them from members of other societies as social and cultural factors affecting their way of life differ, and their language reflects their cultural values and perception of the world (Byram, 1989). Moreover, Language itself, as a cultural value, is an integral part of the culture in ways that it expresses people's identities as their use of language makes them members of a certain speech community (Kramch, 1998), in addition to expressing people's views and beliefs and creating common experiences of some social group.

1.6 Teaching English as a Foreign Language in Algeria

With the worldwide socioeconomic changes and the movement of globalization, the English language is highly recommended as the global language of knowledge and science. Hence, Algeria as a country with broad international relationships is always trying to stay updated with these changes to preserve its socioeconomic status in the world. To this end, and more recently, the Algerian government had to go through a competition between the language of the colonizer; the French language which was deeply rooted among the educated community in the post-colonial Algerian society, and the language of knowledge and technologies; the English language which had to gain more value in the Algerian educational system with its movement of expansion and globalization.

Consequently, the English language in the last few years went from being a second foreign language to the first foreign language, to be the language of knowledge and science in the Algerian educational system. The introduction of the English language in the Algerian system was reborn of solid decisions to make deep changes in the administrative instructions, and socioeconomic, political, and educational systems after all the intensive events that marked the Algerian situation from post-colonialism to Arabization, and going through the fail of the educational system at that time. Milliani (2000) maintains that:

In a situation where the French language has lost much of its ground in the socio-cultural and educational environments of the country; the introduction of English is being heralded as the magic solution to all possible ills-including economic, technological and education ones (p.13).

Furthermore, incorporating the English language into the Algerian educational system requires the selection of the most suitable approach for teaching and learning meeting both teachers' and learners' needs. So, Algeria opted for the communicative and competency-based approach; focusing on introducing the learners to the target language contexts and culture rather than giving much attention just to the grammatical forms used.

After being introduced in middle schools, high schools, and universities in a successful manner and after long years of research and analysis of the results of incorporating EFL in the educational system, the government shot an interesting shoot by implementing English in primary schools at the level of third year with no previous training for teachers or introduction for learners. As a matter of fact, accomplishing such a task is of paramount importance in the development of the educational system as far as using English as a foreign language or the language of knowledge is concerned. However, much reconsideration should be put concerning the separation between politics and policymaking as such a hard task needs deeper planning at all levels specifically the primary level; from teacher training to providing better materials to teaching EFL.

1.6.1 Materials for Teaching EFL

Teaching English as a foreign language as any other subject matter in the educational process requires the use of a set of materials upon which the teaching and learning process will operate. The use of these materials varies according to the teaching methods implied in the classrooms also to what is agreed on in the curriculum, and what is available in the educational institutions.

EFL teaching materials can be presented in different forms; Print (textbooks_handouts...), audio (microphones_podcast), visual (real objects_photographs), audiovisual (slides_multimedia), and electronic interactive (computers, tablets). However, one sure thing is that the most commonly used material in the educational systems, specifically in the Algerian sector is the textbook.

1.6.1.1 Textbooks

Textbooks are considered the primary teaching aid material for language teaching and learning in academic settings. They are seen to be the standard base upon which EFL teachers lay their teaching experience. The tool which guides them in planning and conducting lessons, in addition to that, textbooks serve as a vital source for learners as “they come across social, religious, cultural, and linguistic diversities” (Ahmed and Shah, 2014, p.87), for better understanding of the target culture and improving the performance of the language.

The reason why such printed materials as textbooks are the most commonly used materials in teaching EFL is back to their availability in academic educational institutions, and also because of the amount of information and the exercises it provides as textbooks are at the heart of the language learning and teaching process and they are the gateway not only to the linguistic elements of a specific language but also to its cultural norms. (Azizifar, Khoosha, and Lotfi, 2010).

1.6.1.2 Textbook Objectives

Richard (2001) considers textbooks as being the key component in EFL programmes, as they represent the starting source from which the process of teaching and learning will be conducted. Textbook as the instructional material that facilitates the job of the teacher and the duties of learners is presented to meet a set of objectives along with meeting the teachers’ and learners’ needs. These objectives can be illustrated in two main points that go as follows:

- To present content: i.e., textbooks are introduced to draw the map to the content that should be thought during EFL classes, it provides the framework for teachers in conducting the teaching process.
- To practice the content: i.e., after being familiar with the content, the textbooks provide teachers with a variety of instructions and exercises that help them evaluate the learners' understanding of the content being studied. These instructions can even help learners in evaluating themselves without the help of their teachers.

1.7 Integrating Culture in Teaching EFL

As already mentioned in this study (see section 2.5) that language cannot be separated from its culture in the sense that they are both integral parts of each other and one cannot interpret one of them in isolation without losing the significance of the other, teaching a new language will eventually include teaching a new way of life, new lifestyle including set of values and beliefs that fall under that language's culture. Consequently, teaching English as a foreign language took the biggest part in this interpretation as it is currently the global language of the world. Teaching EFL does not only consider teaching the linguistic properties of the English language but also how these properties are used to express the social and cultural characteristics of the speakers of the language. In this matter, Pulitz (1959) pointed out that:

As language teachers, we must be interested in the teaching of culture not because we necessarily want to teach the culture of the other country, but because we have to teach it. if we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning (cited in Brooks, 1999. p. 223).

This interpretation makes a clear declaration about the importance of integrating culture in language teaching for the learner to be more aware of how

symbols of the language convey specific meaning in a specific context with a specific community having a specific culture. Moreover, the Standards for Foreign Language Learning (National Standards in Foreign Language Education Project, 1999) states that “the true content of the foreign language course is not the grammar and the vocabulary of the language, but the cultures expressed through that language” (p. 43).

This can be agreed upon since teaching culture helps learners to develop an understanding that peoples’ behaviors, be it verbal or nonverbal, are manipulated by their cultural values and social variables (Tomalin and Stempleski, 1993). This realization will foster learners’ awareness about how to use the target language with the target people properly, avoiding any kind of misunderstanding or ambiguities and considering respecting the target culture.

However, in the process of teaching and learning EFL along with its culture, teachers, and learners themselves must consider their own culture taking into account preserving their local social and cultural values and beliefs. In this vein, Travers and Cevalcanti (1996) claim that the ultimate goal of integrating culture in language teaching should be “to increase students’ awareness and to develop their curiosity towards the target culture and their own, to make comparisons among cultures” (p. 19). In other words, being aware of both the local and the target culture will not only larger learners’ knowledge outcomes but also foster their critical thinking in a way that they will act and speak accordingly in any situation.

1.7.1 Culture in EFL Textbooks

The content of textbooks as they are the primary resource for language teaching and learning should be rich in all aspects and must meet the needs of both teachers and learners. Thus, because EFL teaching is not only concerned with grammar and language vocabulary but also with the cultural aspects related to it, the content of textbooks should be presented accordingly.

EFL learners are most likely to be influenced by EFL textbooks as they provide them with the linguistic basis which, in turn, equips them to acknowledge the structure of the language along with the social and cultural aspects of the language implemented and provided in the textbooks. Learners get to discover how to use the language properties appropriately by understanding these aspects; as they possess the language, they gain familiarity with the target culture, and through what is presented in books, they either build on positive or negative attitudes and assumptions towards the L2 culture.

Hence, the way cultural aspects are employed in the textbooks and whether or not they are “Customized to meet the cultural sensitivity” (Ahmed and Shah, 2014, p.87) for the target, the source culture, and even the international cultures -as they usually take a place in the cultural implementation of EFL textbooks- is what distinguishes positive from negative attitudes towards the cultural implementation.

Cortazzi and Jin (1999) emphasize different patterns of cultural implementations in English textbooks. These are represented as follows: the source culture, which is the learner’s own culture; the target culture, or the foreign language culture and international target cultures, which are the different cultures that can be English-speaking or non-English-speaking countries. Upon these oppositions, it is assumed that the EFL teaching and learning process can represent cultural implementations in various ways. However, one sure thing is that this process should be conducted with respect to the learners’ source culture, social values, and beliefs.

Byram and Morgan (1994, as cited in Jabeen) argue that learners cannot get rid of their culture deliberately but at the same time, these beliefs should not be imposed on the target culture acquisition, as Karimpur (2000, as cited in Ahmad & Shah, 2014, p. 88) argues, “Looking at everything from the prism of our own culture and its values leads to stereotyping and undue ethnocentrism”. In other words, perceiving target cultures should be neutral, avoiding any kind of

assumptions or stereotyping so that the process of learning a new culture goes abjectly and as smoothly as possible.

1.7.1.1 Local Culture

In the process of EFL teaching, the cultural content of the textbook should be designed in a way that respects the L1 culture, the local beliefs, and the social values. Course designers and teachers usually keep the teaching operation under control regarding the social and cultural aspects, bearing that implementing the target culture should not minimize learners' perspective on their own culture but rather enable them to broaden their worldview about their own culture. So, both cultures are placed together to end up with what is known by Kramch (1993) as a "Sphere of interculturality", which refers to the shared cultural understanding one can have about his own culture and how it contributes in relation to other cultures.

1.7.1.2 Target Culture

The issue of integrating a target culture has always been a matter of long discussions between scholars, which led to the existence of many views on how the target culture should be integrated into the EFL courses. Some of the views called for teaching the target culture along with the English language, Kramch (2002) states that:

Language is used not just as a tool for the exchange of information, but as a symbolic system with the power to create and shape symbolic realities, such as values, perspectives, identities through discourse.

Others claimed that language and target culture should be thought separately (Karchen and Nelson, 1996). Whereas, others said that English should be thought in culture-free contexts. However, one vital view was that the target culture should be implemented in EFL classes to help learners communicate appropriately and to build a clearer perspective towards that culture rather than adapting it in their daily life, avoiding their identity and cultural values being blurred.

1.8 Cultural Awareness in EFL Teaching

Teaching EFL or any other foreign language requires transmitting knowledge about the target language's properties and its cultural aspects as Englebert (2004) asserts, "to teach a foreign language is also to teach a foreign culture" (p. 37). Consequently, teaching a new culture within a foreign language requires teachers to be well-equipped to choose the right cultural aspects to teach and to be fully aware of the culture they are teaching, by having enough knowledge to deliver to the learners.

In recent decades, various studies concerning cultural awareness and developing cross-cultural awareness in teaching EFL have been raised for the need to highlight the importance of these matters in accomplishing success in learning the English language. Stern (1992) states "one of the most important aims of culture teaching is to help the learner gain an understanding of native speaker's perspective" (p. 216). Tomlinson (2001) says that cultural awareness includes a gradually developing inner sense of the equality of cultures, an increased understanding of your own and other people's cultures, and a positive interest in how cultures both connect and differ (cited in Tomlinson & Masuhara, 2004, p. 3).

Thus, teachers are expected to be always in a process of seeking to develop their understanding and awareness towards both target and source culture. After accomplishing such quality, EFL teachers are required to transmit this cultural knowledge to develop students' awareness of the culture being studied. Such a task can be done by encouraging them to understand their own cultural identity regarding other cultures to help them understand better the target culture components and give more insights into their intercultural competencies.

Kincholey and Staley (1985) emphasize the significance of cultural awareness. Firstly, perceiving different cultures provides learners with awareness about different people and places; secondly, learners develop increased tolerance

towards the opposing elements of various cultures and thirdly, the feeling of ethnocentrism and self-righteousness are reduced in learners.

1.9 Strategies for Integrating Culture in EFL Classes

Integrating culture in EFL classes has become a crucial part of the process of teaching and learning the language. Hence, various strategies have been developed and proposed with the aim of helping learners to get along with the target culture and use the target language appropriately when communicative and intercultural competencies are required to build and develop their cultural awareness.

1.9.1 Slice of Life Strategy

This strategy was first proposed by Taylor (1972) and then by Chastain (1988). The principle of this approach is that the teacher is required to bring a piece of daily life interactions from the target culture and display it to learners at the beginning of the class. A song on the subject or a recording of a writing prompt can serve as a fundamental tool in this strategy. It is seen that it is helpful in the sense that it engages learners' curiosity and interest, while also grabbing their attention.

1.9.2 Culture Capsule

The strategy developed by Taylor and Sorensen (1961). It includes presenting a brief description of some aspects of the target culture followed by a comparison with the opposing aspects of the source culture. The topic in this strategy is presented by the teacher orally then he gives the chance to the learners to represent the aspects presented and described, and then provides the opposing aspect from their own culture. This strategy helps learners to be involved in the class and consider the fundamental aspects of their source culture along with the target one (Chastain, 1988).

1.9.3 Self-Awareness Strategy

This strategy is provided to boost learners' awareness of the beliefs that control their attitudes and actions. It is usually presented by using a set of practices such as self-assessment questionnaires, sensitivity, and problem-solving exercises. Chastain (1988), in his interpretation of this strategy, claims that the way individuals use the target language to express themselves reflects the way they arrange realities around them.

These above strategies and many others such as culture cluster, culture assimilation, mini-drama, and role-playing, play a crucial role in reinforcing the process of teaching EFL in terms of raising learners' cultural awareness about the cultural aspects needed to function appropriately in communicative and real-life settings.

1.10 Conclusion

The interrelatedness of language and culture has always been a subject of increasing research as both concepts are closely related, and one cannot do without the other. This relationship calls for the necessity of integrating culture in the process of teaching English as a foreign language. It has been, therefore, crucial to investigate the existence of the cultural aspects in the EFL textbooks and to look for the most suitable ways in which the target culture is integrated with respect to the mother tongue culture. This chapter has highlighted various definitions of the concepts of language and culture and their importance in teaching EFL. The next chapter discusses the research design and how it will be conducted in order to analyze and examine the EFL primary textbook as well as the teachers' cultural awareness.

Chapter Two:
Data Analysis,
Interpretation and
Recommendations

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2.2.1 Sampling

2.2.2 Research Tools

2.2.3 Methods of Data Analysis

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2.3.1 Analysis of the Cultural Aspects in “My Book of English”

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2.3.1.3 Unit Three “My home”

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2.4 Description of the interview

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2.4.2 Analysis of the Teachers’ Interview

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2.4.2.3 Teachers’ Awareness and Recommendations

2.5 General Interpretation and Integration of the Main Results

2.5.1 Textbook Analysis Interpretation

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2.8 Conclusion

2 Introduction

Textbooks are the leading English teaching material, “No teaching-learning situation, it seems, is complete until it has its relevant textbook” (Hutchinson and Torres, 1994. p. 315). Thus, these textbooks must include all the English language aspects starting from linguistic properties to cultural aspects relevant to draw the framework for the use of the language. Moreover, teachers as guides in teaching and learning language should be sufficiently knowledgeable of the language, the culture they should incorporate, and how they should integrate it appropriately to encourage learners to build cultural awareness and intercultural competence.

Following the objectives of this study, this chapter represents an examination and an analysis of the third-year English primary textbook in terms of integrating cultural aspects, complemented by an evaluation of teachers’ interviews investigating their cultural awareness in transmitting cultural knowledge. This chapter provides data analysis, results interpretation, and suggestions and recommendations to improve the current teaching culture situation in the Algerian EFL primary-level classrooms.

2.1 Research Design

The research design refers to the overall strategy used to conduct research representing the appropriate plan to investigate the established research questions through data collection, analysis, and interpretation. Research design

“Provides the glue that holds the research project together. A design is used to structure the research and show how all of the major parts of the research project work together to address the central research questions” (Trochim, 2005).

In this research work, a qualitative method is used regarding the nature of the study that seeks to investigate and analyze the cultural content in the primary-level English textbook’s units as well as the teachers’ awareness towards the integration

of cultural aspects in teaching English as a foreign language considering the pupils' level. However, it is worth indicating that this study contains quantifications at the level of interpretation of textbook analysis results. Yet, it remains a qualitative study since it seems inevitable to quantify some categorizations in a content analysis study (Titscher et al, 2000).

2.1.1 Sampling

As part of the current study, the population consists of written and visual content from the third-grade primary-level English textbook and five English primary-level teachers who answered the interview questions.

2.1.2 Research Tools

Research tools and instruments are the means by which the data is collected and interpreted. In the present research work, a content analysis examines the cultural content in the primary English textbook and an interview is designed for five primary-level English teachers.

2.1.3 Methods of Data Analysis

Descriptive content analysis is applied to analyze the cultural content in the textbook under study. Descriptive content analysis is an approach to content analysis, it is used to analyze phenomena and occurrences of a present existing condition through frequencies and percentages (Çalık and Sözbilir, 2014; Craswell, 1994) to find detailed explanations and descriptions of the object of the research (Craswell, 2012). Thus, in this current research work, this method of analysis is used to determine the frequency with which target and local cultural elements appear in the written and visual texts of the textbook.

Additionally, we conducted an interpretive analysis to explore teachers' experiences and cultural awareness via the structured interview. As its name suggests, interpretative analysis is an experiential qualitative research approach that seeks to give detailed interpretations of the account to understand people's existential experiences (Finlay, 2011; Smith et al, 2009) which is the case in our

current study that seeks to examine teachers' experience in teaching EFL for third-grade primary school pupils alongside exploring their awareness concerning integrating cultural aspects in the EFL courses.

Furthermore, it is crucial to mention that content analysis was initially developed as a quantitative research tool. However, in recent times it has been chiefly used as a qualitative one (Hashemnezhad, 2015) and then improved to include "a family of techniques all of which emphasize frequency counts of concepts within or across texts" (Carley, 1994. p. 293) which is the case in this study's interpretation of the results analysis of the textbook.

The main purpose for employing this method in such a qualitative study was "to reduce the data into manageable forms of analysis, making the data descriptive in both qualitative and quantitative forms." (Lillejord& El-Lis, 2014, p.59). In other words, using the aid of quantitative tools to quantify the relevant data found in the textbook aims to ease the process of results interpretation by representing them in statistical data summed up in manageable tables and figures.

2.2 Presentation of the Textbook

"My Book of English" is an academic textbook designed for third-grade primary school pupils as the first attempt to integrate the English language at the primary level. Via this textbook, pupils are exposed to English as a second foreign language, discovering its basic properties from learning the alphabet's pronunciation and different vocabulary of different settings to learning how to introduce themselves, their friends, and their family. This textbook consists of seventy-two pages divided into six units.

2.2.1 Analysis of the Cultural Aspects in "My Book of English"

Teaching English as a foreign language is not concerned with providing learners with the linguistic properties of the language only, but also the social and cultural aspects of the language that enable learners to use the language in real-life contexts. Hence, it was crucial to investigate the existence of the cultural aspects in

the third-grade English primary school textbook. In the following sections, the textbook is examined unit by unit.

2.2.1.1 Unit one: “Me, My Family, and my friends”

The first unit of “My Book of English” provides tips and attempts to pupils on how to present themselves, their family members, and their friends. On page eight, the first page of the first unit, local culture is present in a family picture. The names of the family members reflect that this family is Algerian; Mr& Mrs. Sidou, Yassine, Meriem, and Lila, as these names are very known in Algerian society.

Moreover, the style of the house and garden depicted in the first picture of the family is purely Algerian; the door and entry shape, as well as the symbolic Zellige on the floor and walls, are typical of the Algerian style seen in many traditional houses around the country. The picture associated with the tenth page shows a family gathering in the living room with all the members. Every corner in the living room is adorned with Algerian design, from the window shape and Zellige on the walls to the barbarian-inspired carpet design and the table, where the favorite Algerian tea is served along with the traditional sweets Tcharek and Samsa. In addition to these symbols, in the same picture, we can also notice the two frames on the wall; the first represents the Grand Mosque of Algiers, and the second represents men wearing traditional costumes and praying in the desert.

This latter is a specific kind of picture found mainly in every Algerian house representing traditional aspects of the Algerian culture as a part of our cultural heritage. Continuing to the next page, we see a picture of a classroom with a teacher named Hind, a well-known name in Algeria, along with an Algerian flag on the desk and a revolution document on the wall, which illustrates how Algeria's educational system is concerned with passing on its history.

Furthermore, it is impossible to ignore the Algerian symbol Fennec which has been incorporated into the pupils, and Robot Kid, which seems to reflect the English cultural aspects as English is considered the language of technology and innovations. We can also see a tiny glimpse of English culture on page 15, where

Peter appears as a British friend who lives in London, and the United Kingdom flag is displayed. According to the content analysis of unit one, some implicit visuals of local and target cultural aspects are included. This implies that the main focus in this unit is on learning general vocabulary without any cultural specifics. The table and pie chart below clearly shows the frequency of culture occurrence in unit one.

Table 2.1 Frequency of culture's occurrence in unit one

Culture	Local	Target	Total
The frequency of occurrence	3	1	4
Percentage	75%	25%	100%

The frequency of occurrence of Target and local culture in unit One

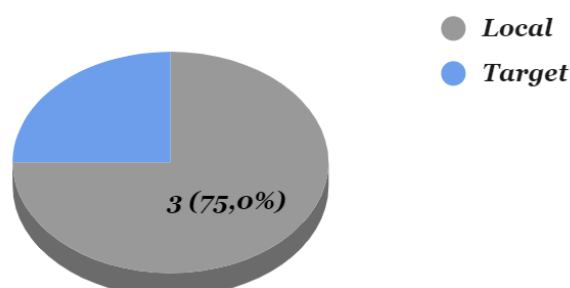


Figure 2.1 Frequency of culture's occurrence in unit one

The above statistics show that the local culture is dominant in unit one with too little reference to the target culture. However, both cultures' practical aspects are still not adequately integrated within this unit.

2.2.1.2 Unit Two: “My School”

The second unit, “My School” provides an insight into the educational setting for young pupils and permits them to discover vocabulary used for school, school tools, and class activities. The cultural aspects in this unit are rarely found except for page 21, where we find the teacher wearing Hijab, representing the local culture's religious aspect. On page 24, we also notice a collection of the Algerian curriculum textbooks of the third grade that the pupils are already familiar with.

However, the rest of the unit includes only school vocabulary activities with no signs of target or local cultural aspects.

Table 2.2 Frequency of culture's occurrence in unit two

Culture	Local	Target	Total
The frequency of occurrence	2	0	2
Percentages	100%	0%	100%

The frequency of occurrence of Local and Target culture in unit Two

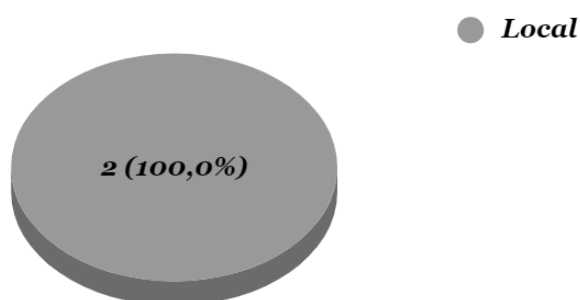


Figure 2.2 Frequency of culture's occurrence in unit two

The content analysis of unit two reveals that the target culture is ignored with little to no reference to the local culture. Thus, both cultural aspects are not adequately covered and integrated.

2.2.1.3 Unit Three “My home”

In this unit, pupils discover vocabulary related to household settings and learn about the construction of their houses, locations, and directions. This unit has little to do with cultural aspects except for some visuals. For example, the picture on page 30 represents the traditional design of the Algerian houses with the shape of the doors and windows, the Zellige on the walls, and the garden located in the middle of the household. However, on page 34, we find a small dialogue between Robotten, who lives in a flat in the middle of Algiers, and the British friend Peter

who lives in a typical British house in London. This dialogue permits the young pupils to describe their own houses and make comparisons with other houses from different countries, specifically the British house described by Peter, the British friend.

Table 2.3 Frequency of culture's occurrence in unit three

Culture	Local	Target	Total
The frequency of occurrence	1	1	2
Percentages	50%	50%	100%

The frequency of occurrence of the Target and Local Culture in unit three

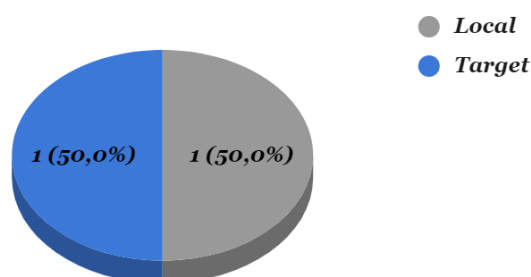


Figure 2.3 Frequency of culture's occurrence in unit three

The content analysis of unit three reveals, as the statistics above show, that local and target cultural aspects are integrated equally. However, it still shows that both cultures are not covered enough, with too little reference to the cultural aspects of each.

2.2.1.4 Unit Four “My play time”

Unit four provides the learners with the vocabulary needed to talk about their playtime, describe their games, and acquire colors and shapes in the English language. However, it has no cultural representations, be it local or target.

Table 2.4 Frequency of culture's occurrence in unit four

Culture	Local	Target	Total
The frequency of occurrence	0	0	0

The content analysis of unit four revealed that this unit does not cover any kind of cultural integration, neither local nor target.

2.2.1.5 Unit Five “My pets”

In this unit, pupils learn the names of animals and pets, their shapes, and their parts. This unit also has no cultural representation except for one visual aspect in the picture on page 45 in the pet store, in which we can notice that the storeowner represents the old Algerian man with his traditional Algerian costume.

Table 2.5 Frequency of culture's occurrence in unit five

Culture	Local	Target	Total
The frequency of occurrence	1	0	1
Percentages	100%	0%	100%

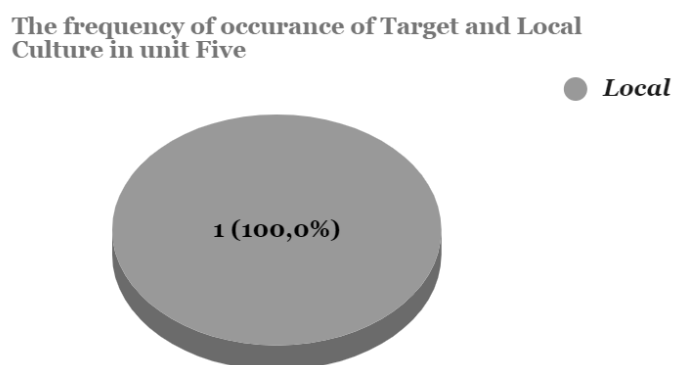


Figure 2.4 Frequency of culture’s occurrence in unit five

The content analysis of unit five shows that no reference to the target culture is found and that there is too little representation of the local culture. Thus, the cultural aspects of this unit are not integrated adequately.

2.2.1.6 Unit Six “My fancy birthday”

This last unit permits pupils to learn the vocabulary needed to interact at parties with all the greetings and descriptions of expressions and emotions. The picture on page 52 represents the typical Algerian living room as already described in the previous units with all the local cultural aspects and traditional Algerian costume *Karako*, as we notice that the mother is wearing it for the occasion of her daughter's birthday party.

Table 2.6 Frequency of culture’s occurrence in unit six

Culture	Local	Target	Tota l
The frequency of occurrence	1	0	1
Percentages	100%	0%	100 %

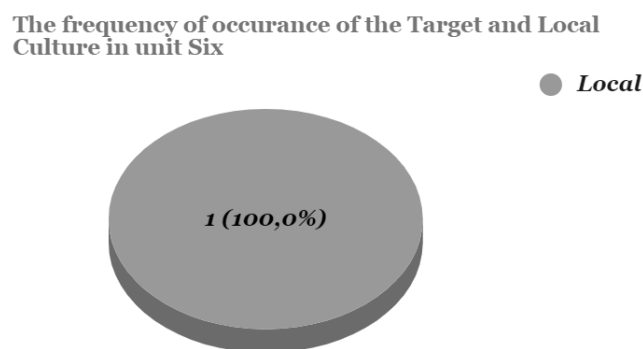


Figure 2.5 Frequency of culture's occurrence in unit six

The content analysis of unit six, as the statistics show, has too little reference to the local culture with no reference to the target cultural aspects. These statistics and analysis reveal that the textbook content lacks the integration of cultural aspects of both cultures' target and local. Hence, it was crucial to investigate the teachers' perspectives on this current textbook and examine how they managed to cover the missing aspects of culture in teaching English as a second foreign language.

2.3 Description of the Teachers' Interview

In this interview, five primary-grade English teachers were asked to answer a series of structured questions in the period between the 15th and 20th of February 2023 to examine their awareness of integrating culture in their EFL classes. The teachers answered the interview questions in written form, as they were all asked the same questions to ensure the validity of the data collected. This structured interview was discussed with the supervisor and corrected by her, then conducted with each teacher separately.

2.3.1 The Interview Sections

The interview contains ten questions divided into three sections; teachers' experience, cultural integration, and teachers' awareness and recommendations. It starts with a small introductory paragraph in which we introduce teachers to the interview and kindly ask them to answer the questions adequately.

2.3.1.1 Teachers' Experience

This first section aims to have enough information about the teachers' profiles and experiences.

Q1. First, we asked the teachers how long they had been teaching English.

Q2. The second question aims to know whether the teachers have ever experienced teaching in private or public schools.

Q3. The third question determines how the teachers perceived such an experience.

2.3.1.2 Cultural Integration

The second section investigates the teachers' perceptions of cultural integration in language teaching.

Q1. The initial question aims to examine how teachers understand what culture means.

Q2. The second question in this section aims to demonstrate how teachers perceive and consider the relationship between language and culture.

Q3. The third question intends to examine to what extent the integration of cultural aspects in EFL is important for teachers.

Q4. The last question in this section aims to demonstrate teachers' perspectives about cultural integration in the current third-grade primary school textbook.

2.3.1.3 Teachers' Awareness and Recommendations

The last section examines the teachers' attentiveness toward integrating culture in their EFL classes and what suggestions they can provide to develop the quality of the current textbook.

Q1. The first question considers the teachers' experience and justification to investigate the suitability of integrating both target and local culture in the textbook according to them.

Q2. The second question demonstrates how teachers integrate cultural aspects in class considering the pupils' young age.

Q3. The last question tries to extract some recommendations from teachers to develop the quality of the current textbook.

2.3.2 Analysis of the Teachers' Interview

This section highlights the representation of the teachers' interview analysis. The data analysis is conducted qualitatively to evaluate teachers' experience, perspectives, and awareness of cultural integration as well as their recommendations to improve the quality of the third-grade English textbook concerning the integration of cultural aspects.

2.3.2.1 Teachers' Experience

Q1. For how long have you been teaching English?

All five teachers interviewed have been teaching English for six months even though they graduated long ago.

Q2. Where was your first experience? in private or public school?

For all five teachers, this is their first experience as English teachers in a public school, as they never had the chance to teach English before because of the lack of job positions in the past years.

Q3. How do you describe such an experience?

As a first experience, all teachers agreed on describing it as a fun but difficult one as teachers must be conscious of the needs of their young pupils. However, they also considered it an enjoyable, interactive, and insightful experience.

2.4.2.2 Cultural Integration

Q.1 Do you have an idea what culture means?

Despite the various ways of expressing culture's meaning for each teacher, it is noticeable that their ideas of what culture means fall under one perspective. This

perspective holds that culture represents the values, beliefs, and lifestyles of a particular group who share the same geographic territory and national identity, including social habits and religious behaviors passed down from one generation to another.

Q2. How could you describe the language/culture relationship?

The five teachers agreed on the interrelatedness of language and culture. They all perceive that language is a symbolic expression of a culture, as individuals cannot interact with a certain language unless they know what this language's culture entails.

Q3. To what extent do you feel that it is important to integrate culture into teaching English?

All the interviewed teachers once again agreed on the importance and need of integrating culture into teaching English as a foreign language. However, only two of the five teachers have explained why it is that important. They highlighted that cultural integration helps boost learners' motivation to learn the language, build awareness and positive attitudes towards other cultures, and understand their local cultural aspects to end up with successful interactions and intercultural communications.

Q4. What is your opinion concerning cultural integration in the current English textbook?

The five teachers agreed that there is a lack of cultural integration in the third-grade English textbook and that culture is not fully covered. According to two of the five teachers, learning a foreign language involves more than memorizing words. However, what matters most is being familiar with foreign and local cultural values to inspire learners to be open to the world and to grow in their understanding of it.

2.3.2.2 Teachers' Awareness and Recommendations

Q1. According to you and based on your proper experience, do you find it suitable to include both target and local culture within the textbook? why?

Four of the teachers interviewed consider it crucial to include both target and local cultures to help the young learners develop awareness towards their mother culture so that they can understand other cultures, be open to the external world, and be aware of what is going on around them. However, the fifth teacher sees it inappropriate to include both cultures within the textbook. He claims that this may confuse them, and they may feel overwhelmed learning two cultures at the time. So, to avoid such confusion, he recommends including only the target culture so that the learners can express thoughts and emotions using the language they are currently learning via the textbook.

Q2. As an English teacher, how do you manage to integrate cultural aspects in class considering the young age of your pupils?

The five teachers agreed to practice the language in real situations, situations which help the young pupils see and hear what they are learning. Two of the five teachers explained how these real situations could be facilitated and acquainted with the young age of pupils by using role plays, pictures, and videos. In addition to giving these young pupils a chance to see and listen to how language speakers interact and allowing them to use these interactions in real life.

Q3. As a shareholder of the educational staff, what suggestions and recommendations do you propose to ameliorate the quality of the textbook compiled for you and your pupils?

A variety of suggestions were given by the five teachers interviewed for improving the current third-grade English textbook. Thus, they see a need to provide more vocabulary related to cultural aspects, particularly national identity, through simplified story texts with relevant topics. Additionally, more visuals, such as pictures, help students focus and stay motivated to discover more about the textbook content. They also stressed the necessity of simplifying the lessons

provided, taking into account the young age of the pupils, and providing more practical activities which help them to interact more with the English language in real-life situations.

The analysis of the interview results shows that the teachers are very concerned and aware of the importance of integrating both target and local cultural aspects in their classes and are constantly making efforts to meet their pupils' intercultural needs.

2.4 General Interpretation and Integration of the Main Results

This section provides a clear discussion and interpretation of the main data analysis results of both the textbook and the teachers' interviews.

2.4.1 Textbook Content Analysis Results' Interpretation

The content analysis results show that culture barely exists to some extent in "My Book of English." Thus, it is not covered adequately. There is a huge lack of cultural representations in all the book units as it does not give much attention to cultural integration. Besides, instead of explicit representations of cultural aspects, we can barely notice some implicit references to the local culture with total ignorance of the target culture. However, this textbook holds a lot of abstract vocabulary it still does not help young pupils to build on their cultural awareness and understanding of the world.

2.4.2 Interview Results' Interpretation

The interpretative analysis of the interview results revealed that the primary English teachers interviewed are aware of the necessity of integrating culture into foreign language teaching. However, these teachers seem to lack the necessary knowledge and materials to incorporate cultural aspects in their EFL classes, but they still make great efforts to transmit the right amount of information needed for their young pupils to interact in real-life situations and make up for the shortfalls of the current textbook.

Moreover, a contradiction is found in terms of what culture to focus on more while teaching the language. Some say that incorporating the local culture along with the foreign language speakers' culture may create confusion and an overwhelming situation for the young pupils to balance both cultural aspects while others insisted on both cultures' integration to build on the pupils' cultural awareness, considering focusing more on the local culture so that these pupils learn to express and spread our national values and identity to the external world. These interpretations revealed that the current situation of EFL teaching in Algeria needs some improvements regarding cultural integration.

2.5 Pedagogical Suggestions and Recommendations

This section represents the closing door of chapter two. It is dedicated to a set of suggested solutions to improve the quality of the current English primary-grade textbook and to foster the EFL teachers' awareness alongside some recommendations on how to incorporate culture into the primary classroom more effectively.

2.5.1 Improving the English Textbook Quality

Textbooks are complementary teaching materials that provide structured explanations of courses within teaching programs and guide students about the course objectives (Unsal & Gunes, 2004). Therefore, these textbooks should accommodate these students' needs to ensure the success of the educational process. English as a foreign language books must incorporate aspects and information related to the foreign language culture because, as previously mentioned, we cannot fully understand language and effectively teach it without explicit references to its culture.

However, as the current English textbook investigated in this study targets young pupils of third-year primary school, it should also include references to the local culture upon which these pupils can build their awareness of their national identity and values. Learning local culture along with the target culture permits

learners to keep a connection with their identity in the process of being exposed to whole different cultural aspects.

It is, therefore, essential that textbook developers focus on including more visuals and explicit descriptions that represent target and local cultural features, as the current English textbook does not sufficiently address the integration of both cultures. Pupils should also be able to observe and discuss cultural differences and similarities through authentic texts and dialogues that reflect real-life situations and interactions to develop their understanding of cultural elements.

2.5.2 Fostering Teachers' Cultural Awareness

Primary school teachers tend to be the monitors and guides in EFL classes as they are the primary source of information and knowledge for young pupils in the educational process. Therefore, EFL teachers should be aware of the language they are teaching since it holds more than teaching linguistic properties and goes beyond understanding the foreign language values and cultural aspects.

Additionally, the current EFL teachers face challenges and difficulties regarding encompassing some cultural matters as they are experiencing teaching English in primary school for the first time without any previous attempts or training. Thus, teachers' training should be considered more via pedagogical training, providing future teachers with the necessary knowledge about how to deal with integrating cultural aspects. Training programs should focus on providing a wide range of appropriate exposure to the foreign culture, explanations on how to build on pupils' understanding of their local culture, and how to deal with the possible issues that can face learners in learning different cultural elements in EFL.

Furthermore, EFL teachers must be more concerned about raising their cultural awareness for the good of their personal development and the teaching process. They can conduct more research on how to adequately and appropriately integrate the target alongside local cultural aspects in a way that helps learners maintain their personal and national identity while acquiring the new culture taking into account and preserving learners' cultural sensitivity. Teachers' awareness of

cultural integration facilitates teaching English as a foreign language and motivates learners to explore cultural elements.

2.5.3 Teaching Culture in EFL Classes

As teaching EFL is not fully achieved without teaching cultural aspects of the language, EFL classes should be a place where culture is taught straightforwardly, and in an explicit atmosphere. An atmosphere that permits pupils to express cultural elements freely and helps them step out of their comfort zone by getting the chance to discuss and distinguish cultural similarities and differences. Therefore, EFL teachers are responsible for managing the EFL classes, so they must familiarize their pupils with cultural elements and create a suitable atmosphere for teaching culture within EFL courses. To this end, we can use a variety of techniques. Among them are the following:

2.5.3.1 Teaching Culture Explicitly

EFL teachers must focus on creating an explicit atmosphere for teaching cultural aspects in their classes. Such an atmosphere requires devoting specific courses that tackle cultural aspects only, be it target or local. In these specified courses, learners acquire explicit knowledge about certain cultural elements and then get the opportunity to observe, talk, and discuss these elements and eventually use them via real-life interaction activities.

Moreover, to upgrade the experience, these courses can be presented using songs, poems, games, and dialogues about special occasions, family, and history, via authentic material such as audio-visual materials. Audio-visuals play a crucial role in creating an exciting and motivating atmosphere that helps young pupils interpret more successfully in the learning process by using the language items in cultural interactions.

2.5.3.2 Teaching Culture Using Crawford Methodology

Since techniques and methodologies are not dedicated only to teaching the language but also teaching culture, many scholars suggested a set of techniques to

teach culture adequately within language teaching. Crawford's (2003) methodology implies that for the culture learning process to be successful, it should first consider the learners' perception of their local culture, recognizing its major elements, norms, and boundaries. Second, understand the language/culture relationship, and then be able to distinguish differences and similarities between cultures concerning how to interact adequately with each culture.

Consequently, this methodology passes through three main steps as follows: : (1) the learner's exploration of their own culture, (2) the discovery of the relationship between language and culture, and (3) the learning of the heuristics for analyzing and comparing cultures (Paige, et, al. 2003, p. 8). This methodology provides a useful way to contribute to the pupils' awareness and understanding of both cultures.

2.5.3.3 Teaching Culture via Cultural Dimensions

The EFL teaching and learning process should not only be concerned with abstract language teaching but also with raising awareness and providing knowledge of how to use that language in daily interactions with respect to what characteristics the language culture entails (Dufva, 1994). Furthermore, as soon as culture seems to be a dynamic system of symbols and meanings related to dimensions (Robinson, 1988), teaching culture in EFL classes via cultural dimensions would be helpful. Therefore, EFL teachers can make use of the four cultural dimensions outlined by Adasku et al (1990. p.3-4), as follows:

Aesthetic dimensions: we can interpret such dimensions by presenting culture through songs, literature, and media in a way that accommodates the pupils' age and needs.

Sociological dimensions: we approach these dimensions by providing knowledge about nature and family organizations referring to interpersonal relationships and some basic cultural representations such as customs.

Semantic dimensions: include using semantic features encompassing the conceptualization system, providing learners with different perceptions of different cultural aspects highlighting the conditions and mindsets that control their use.

Pragmatic dimensions: Such dimensions consider the sociolinguistics patterns used regarding background knowledge and social and paralinguistic skills. We can put it into use by providing learners with the necessary linguistic codes to succeed in establishing communication and intercultural competencies.

EFL classes should be a place where exposure to culture is considered from day one and continue to be throughout the process of EFL, consequently creating a sort of sphere of interculturality to local and target cultural awareness and understanding.

2.6 Conclusion

The integration of cultural elements in the English primary-grade textbook is necessary for teaching EFL since textbooks are one of the primary resources of knowledge for young pupils alongside teachers who are seen to be the beating heart of the TEFL process. Thus, EFL teachers must be sufficiently knowledgeable and aware of the cultural components needed to ensure the success of the EFL process. Cultural awareness does not only help adapt to the target culture but also to understand one's native culture, creating some sort of balanced rightful setting in which learners can express cultural elements most appropriately without underestimating either target or local culture.

This chapter has described the research design used starting from the sample population to the research tools. It has also tackled analysis of the data collected from the English textbook and the teachers' interviews, in addition to general interpretations of the main results of both analyses. Chapter two ends with a series of useful suggestions and recommendations for book designers and EFL teachers.

General Conclusion

The present research work has tackled the interrelatedness of language and culture and how teaching a language would be incomplete without tackling cultural aspects. Moreover, this research work has also shown that incorporating culture within language teaching motivates learners to learn more about the language, discover more about the relationship language holds with its culture, and how cultural aspects can affect language use.

Teaching English as a foreign language in Algerian educational settings has always been a subject of ongoing research due to the widespread use of the English language in different domains and the strategic position of Algeria in the world's economy and business. As a matter of fact, the Algerian authorities have always given importance to teaching English as a foreign language at different levels in the educational system, such as middle and high school levels, and lately, we have witnessed the implementation of the English language in the third-grade primary school level as a complementary step to its integration in the preceding levels. However, teaching English as a foreign language at any level does not only require teaching the linguistic properties but also the cultural aspects related to it to help promote both learners' awareness and linguistic proficiency due to the inseparability of language and culture.

This study has investigated the usefulness of integrating teaching English as a foreign language at the primary school level in terms of embracing the implementation of cultural aspects, target and local, using a qualitative approach with some quantification of the data collected. The implication of this investigation has required the use of content analysis to measure the frequency of occurrence of cultural elements in the third-grade primary-level English textbook's units entitled 'My Book of English' and to highlight the need for such integration in authentic teaching materials. It has also required conducting a structured interview which examined the teachers' awareness and provided significant perspectives on the

importance of integrating target cultural aspects considering the local culture and national values regarding the young age of the pupils.

Thus, the results have shown that the content of the textbook's units has so little to do with explicit cultural integration and that however, the primary EFL teachers lack the necessary knowledge and materials to incorporate cultural aspects in their courses, and they still make great efforts to familiarize their learners with target and local cultural elements.

Consequently, by meeting the research objectives, the investigation has answered the questions raised by the researchers and validated the hypotheses proposed.

,On the one hand, this investigation rejected the first hypothesis that implies that culture is integrated adequately into the textbook due to the lack of cultural elements integration in the textbook units in which neither target nor local cultures were adequately covered and implemented. On the other hand, it has confirmed the second research hypothesis to the extent that EFL teachers strive to provide the best EFL learning experience to the pupils by using helpful strategies to transmit cultural elements to primary school pupils in an appropriate manner that suits and considers their young age.

To conclude, the implications of this research work suggest that the educational authorities should provide EFL teachers with both training and manageable resources to help them further improve the quality of their teaching. Additionally, the importance of cultural integration in EFL teaching should be more explicit in the curriculum in a way that helps learners to see the full picture of the relationship relating to language and culture. Finally, this research work can be a start-up to do more research to assess the impact of cultural integration on students' learning and achievements at primary level education.

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Appendices

Appendix A

The Teachers' Interview

Dear participants,

In order to examine and check the teachers' awareness and perspectives in relation to the cultural integration in the recent third-grade primary English textbook of primary education, you are kindly, asked to give your feedback as regards the following interview questions which are divided into three different sections:

1. Teachers' Experience.
2. Cultural Integration.
3. Teachers' Awareness and Recommendations.

1. Teachers' Experience

- 1.1 For how long have you been teaching English?
- 1.2 Where was your first experience? in private or public school?
- 1.3 How do you describe such an experience?

2. Cultural Integration

- 2.1 Do you have an idea about what culture means?
- 2.2 So, how could you describe the language/culture relationship?
- 2.3 To what extent, do you feel that it is so important to integrate culture in teaching English as a foreign language?
- 2.4 What is your opinion with regard to the integration of the cultural aspects in the current English textbook?

3. Teachers' awareness and recommendations

- 3.1 According to you and based on your proper experience, do you find it suitable to include both target and local culture within the textbook? say why?
- 3.2 As an English teacher, how do you manage to integrate cultural aspects in class taking into consideration the young age of your pupils?
- 3.3 As a stakeholder of the educational staff, what suggestions and recommendations do you propose to ameliorate the quality of the textbook compiled for you and your pupils?

Appendix B
Visual Contents of the textbook









5. Listen, look and match in your copybook (example: 4 = D).



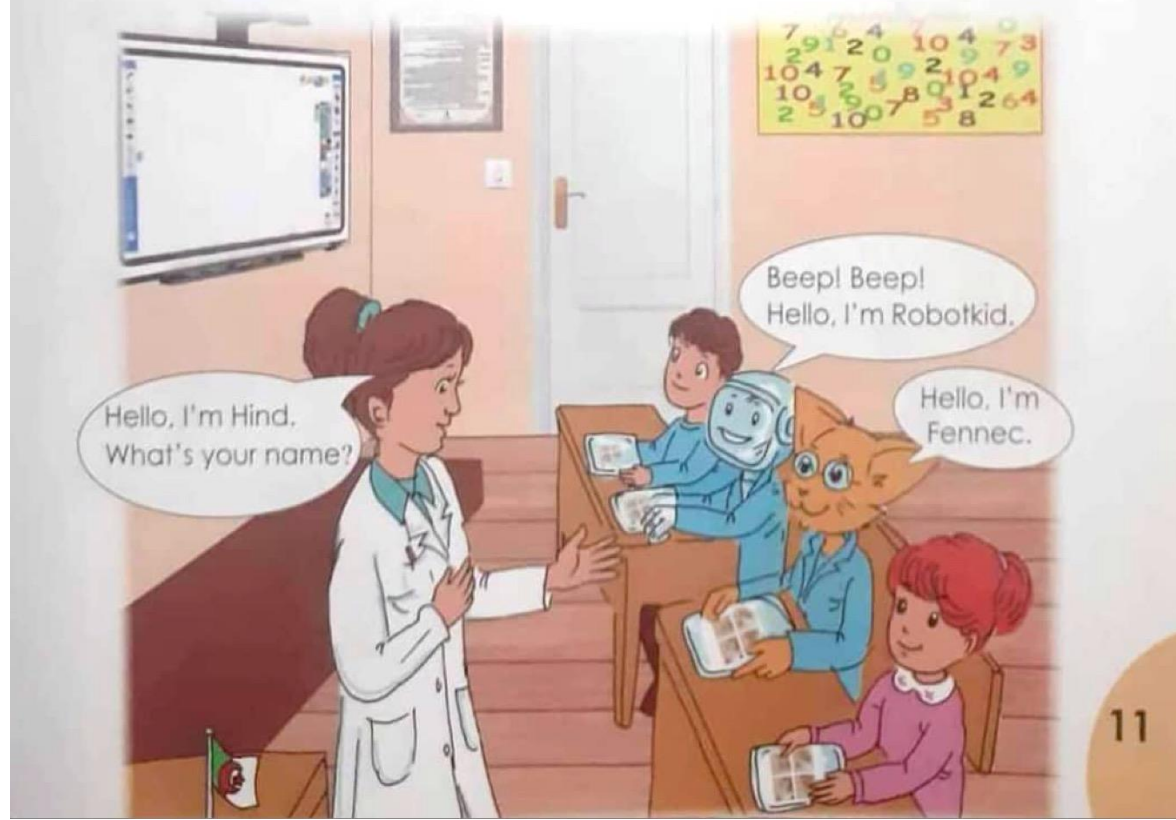
6. Listen, look and sound the letters of the alphabet.

7. Listen, look and sing the song.



<p>A</p>  <p>..?.. randmother</p> <p>b g d</p> <p>1 2 3</p>	<p>B</p>  <p>..?.. randfather</p> <p>p q g</p> <p>1 2 3</p>	<p>C</p>  <p>..?.. other</p> <p>n m w</p> <p>1 2 3</p>
<p>D</p>  <p>..?.. ather</p> <p>t l f</p> <p>1 2 3</p>	<p>E</p>  <p>..?.. ister</p> <p>x s y</p> <p>1 2 3</p>	<p>F</p>  <p>..?.. rother</p> <p>p d b</p> <p>1 2 3</p>

9. Listen and say your name.



17. Listen and match in your copybook.

1

2

3

4

Bakir

Tin Hinan

Meriem

Lotfi

A

B

C

D

18. Listen, read and do the same with your friend.

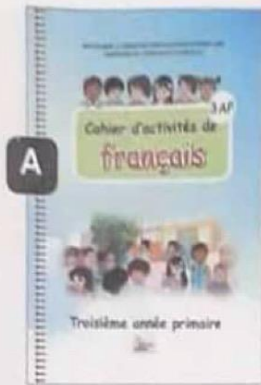
1

Hello, I'm Robotten.
I'm ten. I live in Algiers.
I speak Arabic, English
and French.

2

This is my friend, Peter.
He's eight. He lives in
London. He speaks
English.

13. Listen and match in your copybook.



1

2

3

4

5

6

7



14. Listen, say and show the books (in activity 13).

1. Listen and show.

bedroom

bedroom

bedroom

bedroom

bedroom

living room

kitchen

dining room

garden

toilet

bathroom

A

B

C

D

E

2. Listen and repeat.

1. Listen and show.



2. Listen and repeat.

Summary

ملخص:

هذا البحث هو مقارنة لتحليل مدى تواجد الجوانب الثقافية في وحدات كتاب اللغة الإنجليزية للصف الثالث الابتدائية وللتحقيق في الوعي الثقافي لدى معلمي اللغة الإنجليزية كلغة أجنبية والتقنيات المستخدمة لدمج الثقافة في الفصل الدراسي. استخدمنا كلا من تحليل المحتوى للكتاب المدرسي ومقابلة منظمة للمعلمين كأدوات للبحث. تظهر النتائج أن الجوانب الثقافية على حد سواء المستهدفة والمحلية لم يتم تناولها بشكل كافٍ في الكتاب المدرسي للغة الإنجليزية للمستوى الابتدائي، كما تُظهر أن المعلمين يبذلون جهودًا كبيرة لخلق جو مناسب لتعلم اللغة الإنجليزية كلغة أجنبية ومساعدة طلابهم على بناء كفاءاتهم التواصلية. ومع ذلك، لا يزال معلمو اللغة الإنجليزية كلغة أجنبية يفتقرون إلى الوعي الثقافي والتدريب. قد تم تقديم الاقتراحات والتوصيات من أجل تكامل ثقافي أفضل في كتب اللغة الإنجليزية كلغة أجنبية ولتحسين عملية تعليم وتعلم اللغة الإنجليزية كلغة أجنبية لكل من المتعلمين والمعلمين.

Résumé:

Cette étude tente d'analyser la fréquence d'occurrence des aspects culturels dans le manuel d'anglais de troisième année du primaire et d'enquêter sur la sensibilisation culturelle des enseignants d'EFL et les techniques utilisées lors de l'intégration de la culture en classe. Les instruments de recherche utilisés sont une analyse de contenu et un entretien structuré. Les résultats montrent que les aspects culturels à la fois étranger et locaux ne sont pas suffisamment couverts dans le manuel d'anglais au niveau primaire ; ils montrent également que les enseignants font de grands efforts pour créer une atmosphère propice à l'apprentissage de l'EFL et aident leurs élèves à développer leurs compétences communicatives. . Cependant, les enseignants d'EFL manquent encore de sensibilisation et de formation culturelles. Des suggestions et des recommandations sont fournies pour une meilleure intégration culturelle dans les manuels EFL et pour améliorer le processus d'enseignement et d'apprentissage EFL pour les apprenants et les enseignants.

Summary:

This study attempts to analyze the frequency occurrence of cultural aspects in the third-grade primary-level English textbook and investigate EFL teachers' cultural awareness and the techniques used when integrating culture in the classroom. The research instruments used are a content analysis of the textbook and a structured interview conducted with the teachers. The results show that the cultural aspects both target and local are not adequately covered in the English primary-level textbook, it also shows that teachers are making great efforts to create a suitable atmosphere for learning EFL and help their pupils to build on their communicative competencies. However, EFL teachers still lack cultural awareness and training. Suggestions and recommendations are provided for better cultural integration in EFL textbooks and for improving the EFL teaching and learning process for both learners and teachers.

