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Mohamed Khider University of Biskra
Faculty of Letters and Languages
Department of English Language and Literature

MASTER THESIS

Investigating Cultural Components in the Algerian English Textbook:

A Case Study of Third-Year EFL Primary School Textbook

Dissertation submitted in partial fulfillment of the requirements for a Master Degree in
Sciences of Language

Submitted and Defended by:

Ms. Aya CHERIFI

Supervisor:

Dr. Abdelhak CHENINI

Board of Examiners

Mr. Khaled AMRAOUI	University of Biskra	(Chairperson)
Dr. Abdelhak CHENINI	University of Biskra	(Supervisor)
Mrs. Sakina BENCHAREF	University of Biskra	(Examiner)

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Declaration

I, **Aya Cherifi** do hereby declare that I am the sole author of this Master Dissertation, entitled “Investigating Cultural Components in the Algerian English Textbook: A case Study of Third-Year EFL Primary School Textbook” which represents my original work. I further declare that I developed this research project based on my personal efforts, except for quotations and paraphrases that have been duly acknowledged. This research has not previously been submitted to any institutions or university for a degree.

Conducted by:

Aya Cherifi

Dedication

I dedicate this work and show my sincere gratitude to my parents for their steadfast support and encouragement, which have been instrumental throughout this endeavour.

I am also deeply thankful to my beautiful sister Alaa for her continuous motivation and understanding.

I acknowledge my own commitment and perseverance that have enabled me reach this far.

Furthermore, I want to thank my friend Nada for her help.

Lastly, I want to express my appreciation to all my beloved ones whose unwavering support and encouragement have greatly contributed to the completion of this work.

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Abstract

This thesis presents a critical analysis of a third-year primary school English textbook through the lens of Byram's model of intercultural communicative competence (ICC) (1997). The study aims to evaluate how effectively the textbook incorporates the five key dimensions of Byram's model: knowledge, attitude, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness. Using qualitative content analysis, the textbook's learning tasks and cultural content were examined to identify their alignment with the criteria for promoting intercultural competence. The findings reveal that while the textbook includes elements that foster cultural knowledge and positive attitudes towards the target culture, it focuses more on the mother culture. It also underrepresents skills related to interaction and critical awareness. Furthermore, cultural representations in the textbook tend to be simplified, lacking multi-perspectival depth and critical reflection, which may limit learners' empathetic understanding and intercultural readiness. The study concludes with recommendations for textbook developers and teachers to integrate more authentic, diverse, and critically engaging cultural materials to better support intercultural learning in primary education. This research contributes to the field of language education by demonstrating the applicability of Byram's ICC model as a framework for textbook evaluation and intercultural pedagogy.

Key words: language, culture, textbook, Byram's model, Intercultural communicative competence, language learning.

List of abbreviations and acronyms

EFL: English as a foreign language.

ICC: Intercultural Communicative Competence.

IC: Intercultural Competence.

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General Introduction

General introduction

Language is a complex and dynamic system of communication that enables individuals to express thoughts, emotions, and ideas. It functions not only as a tool for conveying information but also as a mean of constructing social identity and establishing relationships within communities. Through language, people share knowledge, transmit cultural values, and negotiate meaning in diverse contexts. Moreover, language is inherently tied to cognition and perception, shaping how individuals interpret their experiences and the world around them. In the context of intercultural communication, language serves as both a bridge and a barrier, requiring learners to develop not only linguistic proficiency but also pragmatic and sociolinguistic skills to navigate different communicative norms effectively.

Culture encompasses the shared beliefs, values, customs, behaviours, and artifacts that characterize a group or society. It is a dynamic and evolving system that influences how individuals perceive reality, interact with others, and make sense of their environment. Culture shapes worldviews and provides a framework for interpreting social norms, traditions, and rituals, often operating at both conscious and unconscious levels. It is transmitted across generations through language, education, and socialization processes, fostering a sense of identity and belonging. In intercultural encounters, understanding culture is crucial because it underpins communication styles, expectations, and interpretation, making cultural awareness essential for meaningful and respectful interactions across diverse communities.

Language and culture are strongly related in a way that affect each other. Language is a part of culture, and culture is transmitted via language, they are interactively interwoven with each other. Effective language teaching is realised through the integration of culture in

the learning programs in which culture is presented through different materials and techniques.

Byram's intercultural communicative competence theory is a foundational framework in the field of language education and intercultural communication that emphasizes the development of learners' ability to interact effectively and appropriately with people from different cultural backgrounds through the medium of foreign language. Developed in the 1990's, Byram's model expands on earlier concepts of communicative competence by integrating cultural knowledge, attitudes, and critical reflection into language learning, thus moving beyond mere linguistic proficiency to include social and cultural dimensions of communication. Central to Byram's ICC theory are five interrelated components, known as the "savoirs". These dimensions collectively foster not only the ability to communicate across cultures but also the capacity to critically evaluate cultural differences. Byram's ICC model is influential in guiding language teaching curricula worldwide aiming to prepare learners for effective and meaningful communication in diverse cultural contexts.

Background of the study

Following recent changes in the primary school curriculum, the Ministry of Education introduced English as a subject in 2022, beginning with third-grade pupils. The textbooks were distributed within a short period. Because of that, teachers, parents, and even students start questioning the effectiveness and the content of the book, as it is considered now the first step in their English learning journey as a foreign language.

The implementation of English in Primary schools will help the pupils acquire the language faster as they are in the critical age and due to its essential role for global communication, especially in business and science, and provide better opportunities in the

future. For this, researchers start to analyse the methodologies and approaches integrated in the textbook.

Statement of the problem

Learning a language is not only about mastering the four skills (speaking, listening, reading, and writing) it is also about knowing the cultural norms of the target language. Culture is considered as the fifth skill of the language and it plays a crucial role in communicating effectively and building meaningful relationships across cultures.

While numerous studies have analysed the vocabulary, grammar, and curriculum design of the third-year primary school English textbook, its cultural approach remains largely unexplored.

Several theories highlight the importance of the cultural approach in learning English as a foreign language (EFL). One of the theories is the “Intercultural Competence theory” which will be using for the textbook analysis. The applications of this theory will not only help learners to be more professional in the language but also will help them to avoid unnecessary awkward moments in the future and accept the other.

Research Questions

- To what extent does the textbook meet the pupils’ cultural needs?
- How does the textbook incorporate the cultural approach?
- What recommendations could be given?

Aims of the study**• General aim**

_ To investigate whether the textbook incorporates cultural elements alongside other language learning approaches.

• Specific aims

_ Evaluate cultural content and promote intercultural communicative competence (home, target, global).

_ Determine if the textbook introduce both cultures (the native and the target one).

_ Improve cultural awareness and sensitivity.

_ Recognize and identify the cultural representations in the textbook.

Research methodology

The research method used in analysing the textbook with Byram's model is content analysis. This method involves systematically examining the textbook content, such as: texts, images, and activities to identify and categorize representations of intercultural communicative competence (ICC) according to Byram's five domains: knowledge, attitude, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness. In summary, giving the nature of the study, content analysis guided by a framework based on Byram's model in the standard research method for analysing the textbook for ICC as this approach allows insights into how the selected EFL textbook foster or neglect intercultural skills.

- **Data collection method**

Each unit is systematically reviewed noting how cultural themes were depicted through activities, pictures, tasks. They were first categorized into types of culture using Cortazzi and Jin's framework, then Byram's model was applied to analyse the intercultural competence qualitatively.

- **Sample of the study**

EFL textbook designed for third year primary school students entitled "My Book of English".

Significance of the study

The significance of the study lies on the importance of culture as a fifth skill in learning a language and not only focusing on the four skills of language. Having a cultural awareness will enhance the students' learning proficiency of the language and improve the quality of language learning and avoiding sociopragmatics problems.

Structure of the study

The current research at hand is divided into three chapters; the first two chapters deals with the theoretical part whereas the last chapter is devoted to the practical part. Chapter one, entitled literature review, it discussed several previous articles about views of ICC, ICC in practice, counterarguments of ICC, and criticisms and gap that the research aims to fill. In chapter two, the focus is on language, culture, review about Byram's intercultural communicative competence. In chapter three, we tackle the analysis of the textbook using Byram's framework.

Chaptre one

Literature review

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Introduction

In recent decades, the concept of intercultural communicative competence (ICC) has emerged as a central concern in language education and intercultural studies, reflecting the growing need for individuals to communicate effectively and appropriately across cultural boundaries. Among the various theoretical frameworks developed to address this need, Michael Byram's (1997) ICC model stands out as one of the most influential and widely adopted, particularly in the context of foreign language teaching and learning. The literature review chapter will situate Byram's ICC theory within the broader landscape of intercultural competence research, highlighting its theoretical foundations and distinguishing features. The chapter will discuss critiques and challenges associated with implementing Byram's model in educational settings, as well as its ongoing relevance and adaptability in contemporary research and practice, as it establishes how ICC can be fostered and assessed in language education. This literature review explores the importance of learning culture and language based on the intercultural communicative competence theory (ICC) by Byram. It synthesizes findings from various studies and articles, identifies gaps in the research/studies to provide a foundation to understand this topic. The review is organized chronologically to address key areas.

1.1. Views of ICC

Coperias Aguilar (2002) argued that several decades ago, Noam Chomsky introduced the concept of linguistic competence as the ideal model for any speaker. In the 70s, Hymes proposed a new concept, that of communicative competence, which corrected and complemented the first term, since the ability to discern when and how to use language in specific contexts was added to sheer linguistic ability when speaking. By paying attention to the way in which the ability to use language appropriately was acquired, Hymes was

placing emphasis on sociolinguistic competence, a fundamental concept in the development of communicative language teaching when it was applied to foreign language teaching and learning. The concept of “communicative competence”, first proposed by Hymes, referred basically to abilities speakers have in their first language. This term, however, was appropriated and reworked within the field of foreign language teaching and new approaches or dimensions were added to the original idea. Consequently, the perspective model based upon native speaker competence started to be put into question and replacement of the native speaker by the intercultural speaker as a reference point for the foreign language learner a model was suggested by Byram (1997) involving one step further in communicative competence. The study supports Byram’s theory of ICC by emphasizing the importance of integrating cultural awareness and intercultural skills into language education, it also highlights the essential components of the model. The critiques of this study are the reliance on the native speaker as a model for language learning creates an unattainable target, leading to potential failure for learners. Additionally, measuring intangible aspects like attitudes and intercultural competence objectively poses significant challenges.

Wilberschied (2015) stated that Intercultural Communicative Competence (ICC) is a cluster of capabilities that will become even more essential, not only to negotiate borders of many dimensions as globalization proceeds, but also to enhance the ability to manoeuvre one’s way in a world that changes by the minute. The process of developing ICC prepares the learner to manage and appreciate border crossings on many levels. Among several definitions and descriptions of ICC, Byram’s (1997) is more popular. The cluster of skills requires acquired competence in attitude, knowledge, and skills related to intercultural competence while using a foreign language. Attitudes about the other are examined, a result of which transforms the learner. Students examine their preconceived ideas before entering into a process of discovery about the other in hopes of fostering willingness “to seek out and

engage with otherness in order to ultimately experience relationships of reciprocity” (Moeller and Nugent, p.7). in contrast to the IC model, individuals with ICC develop such relationships while using the foreign language in a way that is acceptable to all concerned. Further, they can facilitate interaction among persons of other cultures. For individuals having ICC, their language competence (including sociolinguistic and discourse competence) is integrated with their knowledge of and insights into the culture of the other. This integration also implies that they are aware of the nuances of the culture and the language on many levels, including semantics and values. And, because they have acquired these skills, they are better able to acquire additional languages and cultural insight. This is a complex construct that, according to Byram (1997),” does not therefore depend on a concept of neutral communication of information across cultural barriers but rather on a rich definition of communication and on a philosophy of critical engagement with otherness and critical reflection on self” (p.71)

Drici (2016) addressed that the field of foreign language teaching and learning witnessed the spread of the concept of intercultural communicative competence. The latter helps them to interact with people from other cultures. The study discussed the influence of culture on communication, emphasizing the importance of both verbal and non- verbal communication in intercultural contexts. It highlights key concepts such as space, time, and context, as well as the need for intercultural competence in understanding and navigating cultural differences. The study does not explicitly mention specific gaps or criticisms; however, it implies that there may be limitations in the integration of cultural understanding with language learning. Critics may argue that while the study emphasizes the importance of intercultural competence, it could further explore practical applications and methodologies for effectively teaching these concepts. Additionally, the reliance on

established theories may overlook emerging cultural dynamics in a rapidly globalizing world.

Hrivikova (2020) reviewed that the 20th century, especially its second half brought about a great increase of interest in cultures and communication among them. The heightened preoccupation with cultures led later to the creation of an interdisciplinary study of cultures and their components, especially language. The subdiscipline of linguistics – cultural linguistics was established as a full-fledged domain of research. We can identify several perspectives on the relationship between culture and language, though the educational perspective does not occur frequently. This paper dealt with the importance of studying cultures as part of language education in all types of language courses. It demonstrated various examples of the constant presence of cultural filters when studying and practising language use. The paper points out those aspects of language which are the result of cognitive processes influenced by cultural context. Learning about them, identifying the cultural input and being able to step into the shoes of speakers of other languages can help language students cope better with language comprehension and its more fluent and glitch-free active use helped by cultural literacy as cultural literacy leads to a better understanding of the reality of a cultural community and the language which carries cultural information in the form of cultural conceptualization. The critiques of the study are the lack of emphasis on the educational perspectives of culture in language courses, suggesting that ignoring cultural influences can lead to misunderstandings and hinder effective communication. It also points out that while cultural linguistics aims to bridge language and culture, the complexities of cultural cognition may not be fully addressed, potentially oversimplifying the relationship. Additionally, the overlap of cultural boundaries due to globalization may dilute specific cultural meaning, leading to misinterpretations.

Dong (2024) argued that culture has an important role in language teaching. Students from different backgrounds come from different cultural environments and have their own unique understanding of language learning. Language is not only a concrete expression of culture, but culture can also be expressed through language, and the two are mutually unified, so there is an inseparable link between culture and language. The purpose of this study is to discuss the influence of culture on language teaching and learning, analyse the significance of culture, and the role of culture, and then compare and contrast the performance of Chinese and Western students in language learning in many aspects, and analyse the influence of cultural differences on language learning from both sides, and give some suggestions and measures. In the results of the study, language learners can see that culture is beneficial to language learning, and emphasize culture can effectively promote language learning. At the same time, cultural differences can also bring some challenges, including cultural conflicts and communication difficulties. In order to mitigate the effects of these challenges, educators need to take steps to improve the situation. The gap of the research is that it acknowledges that there are no definitive conclusions regarding the connection between culture and language learning, indicating a need for further research to clarify this relationship and develop effective strategies for diverse learners in language education. The criticisms of the study are; there is a lack of a clear conclusion, the findings may overgeneralize the behaviour of Chinese students without considering Individual differences and the diversity within cultural groups, potentially leading to stereotypes, also, the focus primarily on Chinese and foreign students may neglect other cultural contexts and their unique challenges in language learning, limiting the study's comprehensiveness and relevance to a broader audience.

Lucido, Jimenez, and Tang (2024) said that Culture and language are very intertwined. All educators need to explicitly ensure that daily activities in the bilingual

classrooms focus on the integration of culture and language to inform all bilingual students socially, emotionally, and cognitively. The research noted the significance of the significance of students not only mastering the curriculum across various academic subjects, such as mathematics, science, language arts, and social studies, but also developing a strong sense of self-worth and belonging. This encompasses academic achievement and the critical aspects of each child's identity development and self-esteem. Furthermore, acquiring multiple languages, especially those tied to a student's cultural heritage, not only enhances their sense of identity and belonging but also significantly boosts their self-esteem and fosters a deeper connection with the classroom community, thereby enriching their educational experience throughout the school year. Culture is couched n symbols, representative of customs, rituals, traditions, history, and beliefs that can be explained and explored in a classroom. The term "Bilingual-Bicultural Dual Language Education" signifies that these programs formally acknowledge and incorporate elements of a student's cultural heritage into their educational experience. This approach not only provides students with the chance to explore their own culture but also helps in fostering a sense of belonging ad acceptance within the school and classroom settings. It is important for teachers to not only to know the child culture, but also teach them about their culture along with their national and state curricular requirements.

Singh (2025) claimed that learning another language means having to learn another culture (Brown 2000). This statement calls into question traditional techniques as most of these focused purely on the linguistic side of language learning and not on the cultural. Now that the importance of teaching culture alongside language has gained momentum, it has brought about significant changes in the teaching process. It is important to note that even the teachers using past methodologies, to some degree share cultural knowledge with their students as well. This is because culture is so deeply embedded in any language and thus is

transmitted unknowingly. Abundant attestation proves that there is a close link between the culture and language and therefore influences each other. This close relationship has a profound effect on language teaching and learning by bringing the teaching of cultural competence to the forefront. In the case of learning English as a target language we have to keep an eye on the relationship of culture and language for a better acquisition and cultural competency. This paper aims to highlight the significance of integrating cultural contexts in ESL teaching at the +2 level of CBSE. By analysing the interplay between language and culture, it seeks to enhance students' communicative competence and intercultural understanding, ultimately leading to more effective language acquisition. The study critiques are the insufficient emphasis on cultural learning in ESL curricula compared to grammar and vocabulary, leading to a lack of cultural competence among learners. It highlights that without understanding cultural contexts, students may achieve linguistic proficiency but struggle with effective communication and intercultural interactions. Additionally, it points out the challenges faced by teachers in addressing cultural diversity within a multicultural classroom setting.

1.2. ICC in practice

Genc and Bada (2005) in their study "culture in language learning and teaching" investigated the effects of a culture class on 38 third-year Turkish student-teachers of English, aiming to assess the impact of culture class on students' language skills, cultural awareness, attitude changes, and contributions to teaching. The methodology included a 28-hour culture course followed by a five-item questionnaire adapted from Bada (2000), analysed using SPSS to assess participants' responses. Key findings indicated significant improvements on language skills, heightened cultural awareness, and positive attitude shifts towards target cultures, highlighting the course's relevance in language education. The identified gap is that the study primarily focuses on a specific group of Turkish student-

teachers, which may limit the generalizability of the findings to other cultural or educational contexts. One criticism of this study is the reliance on self-reported data through questionnaire may introduce bias, as participants might provide socially desirable responses rather than objective assessments of their experiences and learning outcomes.

Zhoo and Griffiths (2011) also investigated the ICC of Chinese college students, aiming to identify their challenges in communication with English speakers and the reasons behind these difficulties. The study employs a mixed-methods approach, utilizing two questionnaires: one for 102 students, consisting of ten multiple-choice and three open-ended questions, and another for seven international teachers, focusing on barriers and recommendations for improving intercultural competence. Data were analysed quantitatively for average scores and qualitatively for insights into communication challenges and teaching practices. Findings show that students lack intercultural knowledge and face barriers in communication, emphasis on cultural awareness, customs, and etiquette is needed in language teaching, and recommendations including cultural content in classes as communication is essential in a globalized world the gap of this study lies in the limited ICC among Chinese college students, despite their extensive English learning experience. The research highlights that students struggle with intercultural awareness and often fail to respond appropriately in intercultural contexts. Additionally, it identifies a lack of effective teaching methods and cultural knowledge integration in language education, which hinders students' ability to communicate across cultures.

On the other hand, Aldawood and Almeshari (2019) investigated a study about the perspectives of Saudi EFL learners on the effects of incorporating English culture into their language learning. The study utilized a questionnaire to collect data from 70 undergraduate female EFL students at Prince Sattam University and were selected based on their proficiency level. Findings reported that students believe that leaning culture is essential for

successful foreign language acquisition, as it enhances competence, speed, and enjoyment. Also, the majority agreed that cultural differences between Arabic and English can hinder their mastery of the target language. The identified gap is the study focused solely on students' perspectives; it lacks insights from teachers regarding the impact of culture on language learning. Another gap is the sample size was small, suggesting a need for research involving a larger and a more diverse group of students. The criticisms of the study are the reliance on the questionnaire as it may limit the depth of understanding; qualitative methods like interviews could provide richer insights. Also, the study does not address how to effectively integrate cultural learning into language instruction, leaving practical applications unclear.

Danielsen (2020) investigated and compared a study about how two English language textbooks for upper primary level in Norway (one old and one new) support intercultural competence. The old textbook is adopted for LK06 and the new textbook is adopted for LK20, in which critical discourse analysis was used as a qualitative theoretical approach to analyse the findings. The findings are also sorted into categories developed by a combination of Byram's model for intercultural communicative competence and Barrett's definition of intercultural competence. The results indicate that while textbooks address cultural content, they often promote stereotypical representations and lack depth in exploring intercultural competence. The study highlights a need for textbooks to incorporate deeper beliefs and values alongside cultural facts. The gap in here is the lack of comprehensive research on the effectiveness of current textbooks in fostering intercultural competence among young learners, particularly in the context of the new Engelsk 5 textbook.

Riadini and Cahyono (2021) analysed the presentation of culture-related contents of the tenth-grade senior high school English textbook. The textbook was published by the

ministry of education and culture of republic Indonesia. The written texts that contain cultural information were identified by employing content analysis based on Cortazzi & Jin (1999) three sources of cultural information and coded under Byram's eight categories (1993). Cortazzi & Jin (1999) categorization is used to portray the presentation of culture-related contents in the English textbook. The written texts were classified into those sources, and Byram (1993) checklist was used in the procedure of the content analysis mentioned earlier. The scope of the cultural content and how it meets the needs of cultural teaching in English language teaching are revealed in this checklist. The findings showed that the EFL textbook not only reflects the target cultures, but also source cultures and international cultures. The materials present source cultures as the most frequently depicted cultures and the international cultures are the least frequently depicted cultures. In conclusion, the materials related to culture in this English textbook are well represented to be integrated into the English language teaching and learning process. But, the limited representation of international cultures, which accounts for only 7% of the cultural content in the textbook suggests a need for a more balanced inclusion of diverse cultural perspectives to enhance students' global awareness and understanding.

Abbasi Shirsavar and Kiani (2023) study aimed to evaluate the intercultural competence of two English language textbook, "New English File" and "Vision Series", utilizing a purposive sampling technique to select 50 language teachers from private institutes in Babol, who completed a questionnaire designed based on Deardorff's model for intercultural competence. Data were analysed using SPSS (version 24), employing descriptive statistics and independent samples t-test to compare responses regarding the two textbooks. Results indicated that teachers had a more favourable perception of the "New English File" textbook compared to the "Vision Series" regarding rational and objectives. Similarly, for socio-cultural topics, the "New English File" scored higher than the "Vision

Series” suggesting better integration of cultural content in the former. The study highlights a gap in the assessment of cultural materials and their effectiveness in enhancing intercultural competence among language teachers, particularly in the context of the “Vision Series”. Further research is needed to explore the specific cultural elements that contribute to effective teaching practices and how they can be improved in existing textbooks. One criticism of the study is its reliance on a relatively small sample size of only 50 teachers, which may limit the generalizability of the findings to a broader population. Additionally, the study primarily focuses on teachers’ perceptions without incorporating students’ perspectives or outcomes, potentially overlooking the effectiveness of the textbooks in actual classroom settings. Lastly, the use of a single questionnaire designed for assessment may not capture the full complexity of intercultural competence and cultural integration in language teaching.

Dang Thi Kim Chung and Nguyen Thanh Long (2024), this study titled “Language Learning through a Cultural Lens: Assessing the Benefits of Cultural Understanding in Language Education”, investigated the role of cultural understanding in the language acquisition process among fourth- year English majors. Utilizing a qualitative research design, data were collected through in-depth interviews and focus group discussions with 12 participants. The findings reveal that cultural exposure through media, interaction with native speakers, and study materials significantly enhances motivation, contextual understanding, and language proficiency. Participants emphasized the importance of integrating cultural content into language curricula, noting that such integration makes learning more engaging and relevant. However, challenges in understanding subtle cultural nuances and idiomatic expressions highlight the need for targeted support. The practical benefits of cultural understanding were evident in students’ real-world interactions, underscoring its value beyond the classroom. This study concludes that incorporating

cultural understanding into language education is essential for effective language learning and real-world communication, and it recommends further exploration of specific teaching methods and materials to enhance cultural competence in language learners. The identified gaps are; there is a scarcity of research tracking the long-term effects of cultural understanding on language acquisition, focus on Western contexts and neglecting diverse cultural backgrounds and less commonly taught languages, limited empirical evidence exists on effective methods for incorporating cultural content into language curricula. The criticisms of this study are that integrating cultural content requires careful planning to avoid superficial representations, which may not effectively enhance learning, existing research often lacks robust quantitative data linking cultural awareness to measurable language proficiency improvements, concentrate on adults, leaving a gap in understanding cultural awareness' impact on younger learners.

Hicham et al. (2025) investigated the Higher institutions in Jordan and Morocco prioritize intercultural communicative competence in their educational system. This study aimed to analyse the impact of culture-based classes on ICC dimensions and language skills learning, examine English teachers' instructional strategies regarding culture and interculturality, and explore whether current pedagogy caters to ICC dimensions and language skills among EFL undergraduate learners. Using a sequential explanatory mixed methods design, data were collected from 40 university teachers through questionnaires and interviews. The study employed qualitative content analysis and descriptive statistics, with Byram's (1997) model of ICC serving as the theoretical framework. Findings revealed that ICC dimensions and language skills developed primarily in culture-based classes, though development was uneven across components. Teachers showed limited use of these classes for teaching both language skills and ICC, mainly due to restricted content variety and teaching methodologies. This limitation highlights the need for greater concentrated efforts

to enhance these components within the educational framework. The study highlights the need for more diverse materials and methods to support ICC development and language skills within the Moroccan and Jordanian EFL contexts. It calls for reforms in teaching practices, curriculum design, and policy-making to enhance linguistic and intercultural competences. Recommendations include increased focus on curriculum development, course description design, and teacher training to better integrate culture-based classes in EFL teaching, ensuring equitable attention to all language skills and ICC dimensions. The study identified the gap of lacking an effective integration of culture-based techniques in EFL teaching, which limits the development of students' intercultural competence alongside language skills. The criticism of this study is the reliance on theoretical assessments over practical, performance-based evaluation is criticized for failing to accurately reflect students' true proficiency and skills in real-world contexts. Additionally, the study may not fully address the diverse needs and backgrounds of students in different educational settings.

1.3. Counterarguments of ICC

Liu (2019) criticized Byram's ICC model. The study reviews literature on intercultural communicative competence (ICC) in foreign language education, focusing on the integration of language and culture. It categorizes empirical research into two main themes: developing ICC through traditional classroom and telecollaboration approaches, and assessing ICC. The study highlights the need for systematic operationalization of ICC and addressed gaps in understanding the relationship between language and culture, particularly in the context of technology-enhanced learning. The addressed counterarguments of the ICC Theory are; first, the overemphasis on language and culture. Critics argue that Byram's model may overly focus on the integration of language and culture, potentially neglecting other important factors such as social context and individual experiences in intercultural interactions. Second, limited applicability in digital contexts.

Some scholars suggest that Byram's model, originally designed for face-to-face interactions, may not fully address the complexities of online communication and the unique dynamics of third space cultures. Third, insufficient attention to identity. The model has been critiqued for not adequately incorporating the role of identity in intercultural competence, which can significantly influence language use and communication styles in diverse contexts. Fourth, the operationalization of ICC. The abstract nature of ICC makes it difficult to systematically implement in teaching practices and task design, leading to varied conceptual approaches that hinder comparability across studies. For that, further research is needed to systematically review and clarify the operationalization of intercultural communicative competence in educational contexts, particularly in intervention-focused studies. Additionally, exploring the intricate relationship between language and culture, as well as the role of identity, can provide deeper insights into effective teaching practices. Lastly, understanding the impact of technology and translanguaging on ICC development is essential for adapting to contemporary language learning environments.

Hoff (2020) in her article critiqued Byram's model of ICC, highlighting its limitations in addressing the complexities and dynamic nature of culture and identity in contemporary intercultural communication. It emphasizes the need for educators to consider local contexts and explore concepts like conflict and subjectivity in the classroom, while also acknowledging Byram's contributions to the field. The criticism of Byram's model of intercultural communicative competence includes its western theoretical and cultural bias, as it tends to represent culture in static and essentialist manner, associating it with singular national perspectives. Critics argue that the model downplays conflict and disagreement, presenting intercultural communication as a normative application of universal principles like democracy and human rights. Additionally, it has been noted that the model does not adequately address the complexities of contemporary intercultural communication, leading

to misrepresentation of diverse cultural identities and experiences the identified gap in this study is the lack of a comprehensive theoretical model that adequately reflects the multifaceted realities of intercultural communication in the 21st century, necessitating a re-evaluation of pedagogical approaches.

1.4. Criticisms and gap

Most studies rely on self-report questionnaires, which may introduce bias, few employ longitudinal designs to assess long-term impact. Also, many studies rely heavily on learners' perspectives, indicating a need for more comprehensive approaches. Despite numerous studies on ICC in higher education, little research addresses its development in primary schools, as there is a noted scarcity of research focusing on ICC development in primary education contexts, especially through textbook analysis and more specifically in Algerian contexts which leaves a gap and paved the way to this research to fill it by critically examining how third year primary school English textbook incorporate and represent Byram's ICC component.

Conclusion

To conclude, this chapter provides a review of literature on Michael Byram's intercultural communicative competence theory reveals its significant influence and enduring relevance in foreign language education and intercultural training. While, Byram's ICC theory is not without its limitations and has evolved in response to scholarly critiques, it remains a foundational and highly influential approach that bridges language and culture education. Its comprehensive and normative orientation provides valuable guidance for fostering intercultural competence in the 21st century classroom, though ongoing reconceptualization and contextual adaptations are necessary to address its theoretical and pedagogical challenges fully.

Chapter two

Integration Of Culture in EFL Textbook

Chapter Two

Integration of culture in EFL textbooks

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Introduction

In an increasingly interconnected world, the interplay between language and culture has become a central focus of research and practice in foreign language education. The intercultural communicative competence (ICC) as conceptualized by Michael Byram offers a comprehensive framework for understanding and fostering the ability to communicate effectively and appropriately with individuals from diverse cultural backgrounds, as Byram's ICC theory moves beyond traditional models of communicative competence by emphasizing the role of culture in language learning by equipping the learners with more than just linguistic proficiency and the mastering of grammar and vocabulary, but also with an open and curious attitude toward other cultures, the ability to interpret and relate cultural phenomena, and critical reflection on one's own and others' cultural perspectives. This chapter addressed the interrelationship between language, culture, and intercultural communicative theory through the lens of Byram. It explores the views of language, views of culture, elements of culture, types of culture, characteristics of culture, relationship between language and culture, concept of a textbook, overview of the intercultural communicative competence.

2.1. views of language

According to Oxford dictionary language is the principal method of human communication, consisting of words used in a structured and conventional way and conveyed by speech, writing, or gesture.

Chomsky sees language as a finite or infinite set of sentences, each of finite length and constructed from a finite set of elements. It is a state obtained by a specific mental computational system that develops naturally, with its parameters set by the linguistic environment a child is exposed to. The language faculty is unique to humans and produces

complex language based on rudimentary data, deeply influencing thought and understanding (Chomsky,1957).

According to Edward Sapir language is a purely human and non-instinctive method of communicating ideas, emotions, and desires through voluntarily produced symbols. Language is acquired, not inborn, and each generation transmits language conventions to the next. He also views language as a cultural product, essential to the scientific study of society, and considers the whole range of human sciences (Sapir,1921).

2.2. views of culture

According to Oxford dictionary culture is the ideas, customs, and social behaviour of a particular people or society.

According to Edward B. Tylor culture is “That complex whole which includes knowledge, beliefs, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (Tylor,1871).

According to Raymond Williams it is defined as the way of life of a people or an entire population. It is passed on from one generation to the next and is evident in the language, customs, dressings, art, and other norms and behaviour found within that society (Raymond,1958).

On other hands, Duranti defines it as “Language as a cultural resource and speaking as a cultural practice (Duranti,1997).

2.3. Elements of culture

Through the years many scholars divided culture into elements each with his own view the following elements are based on Tylor (1817), Joel Dubois (2019), and Hacht Louise.

2.3.1. Beliefs

Are the shared inherited understandings within a society about what is true or real neither true or false.

2.3.2. Knowledge

Learned and shared aspect of culture that is passed down through socialization rather than being innate or biological. It refers to the understanding and information that individuals acquire within a specific society.

2.3.3. Symbols

Objects or ideas with specific meaning within a culture that define society.

2.3.4. Values and Norms

Standers for ethical behaviours that guide what is socially acceptable including formal and informal rules.

2.3.5. Language

A system for communication and expression either spoken, written, or signed.

2.3.6. Customs

Traditions and practices passed down generations in a particular community like clothing, ceremonies, and celebrations.

2.3.7. Art

Creative expressions such as music, paintings, and literature.

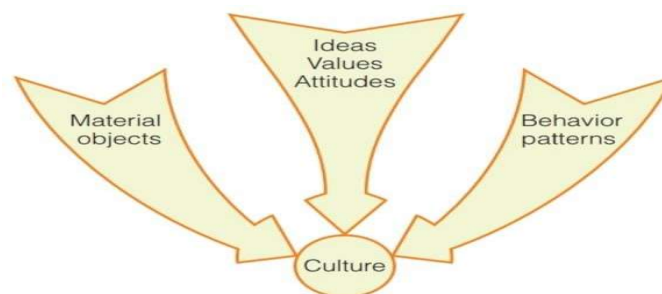


Figure 1 Components of culture, Andreatta and Gary, 2012.

This figure is derived from the book “Elements of Culture: An Applied Perspective” by Susan Andreatta and Gary Ferraro in 2012 page 34 which represents the main elements of cultures that all cultures are composed of material objects, ideas, values, attitudes, and patterned ways of behaving.

2.4. Types of culture

According to Cortazzi & Jin as mentioned by AZIZAH NUR RAHAYU (2022) that there are three cultural types in EFL material, including:

2.4.1. Source culture

The source culture materials refer to materials presenting language learners’ own culture. The purpose of the source culture materials is to help students talk about their culture and be more aware of their own cultural identity otherwise they will lose it.

2.4.2. Target culture

The target culture usually aims to expose users to the cultural context of the target language, and integrating this culture can increase students’ enthusiasm for language learning. This type of culture refers to the language being learned as the first language by presenting it students will be able to compare their cultures with others and will broaden minded students and be tolerant in communicating with others and give an overview of the native language.

2.4.3. International culture

International culture in countries where the target language is used as a second or a foreign language. Some international cultures are that the speakers are not using that language as their first language. As an example, in an international school with students’ different backgrounds and cultures studying together, English becomes media communication for students with diverse backgrounds to share ideas and information.

2.5. Characteristics of culture

According to Andreatta and Ferraro (2012) these are the characteristics of culture

2.5.1. Culture is shared

Culture is a shared phenomenon. For a thing, idea, or behaviour pattern to qualify as being cultural, it must have a meaning shared by most people in a society. It is this shared nature of culture that makes our lives less complicated. Because people share a common culture, they are able to predict, within limits, how others will think and behave or it will lead to culture shock when operating in an unfamiliar culture.

2.5.2. Culture is learned

Culture is not transmitted genetically. Rather, it is acquired through learning and interacting with one's cultural environment. This process of acquiring culture after we are born is called enculturation. We acquire our culture (ideas, values, and behaviour patterns) by growing up in it.

2.5.3. Culture is taken for granted

Culture is so embedded in our psyche that we frequently take it for granted. We live out our lives without thinking too much about how our culture influences our thinking and behaviour. How we act and what we think are often so automatic and habitual that we rarely give them any thought at all. Unfortunately, this leads to the uncritical conclusion that how we live out our lives is really no different from how people from other cultures live out theirs.

2.5.4. Culture influences biological processes

Human existence, by its very nature, is biocultural _that is, the product of both biological and cultural factors. All animals, including humans, have certain biologically

determined needs that must be met if they are to stay alive and well. The nonmaterial aspects of our culture, such as ideas, values, and attitudes, can have an appreciable effect on the human body.

2.5.5. Cultural universals

Since the early twentieth century, hundreds of cultural anthropologists have described the wide variety of cultures found in the contemporary world. As a result, the discipline of anthropology has been far more effective at documenting cultural differences than at showing similarities among cultures. Thus, it is important to bear in mind that despite their many differences, all cultures of the world share a number of common features (cultural universals) because they have all worked out solutions to a whole series of problems that face all human societies. We can perhaps gain a clearer picture of cultural universals by looking in greater details at the universal societal problems or needs that give rise to them.

2.5.6. Culture is adaptive and not maladaptive

Culture represents the major way by which human populations adapt or relate to their environments so that they can continue to reproduce and survive. Most living organisms other than humans adapt to their environments by developing physiological features that equip them to maximize their chances for survival as culture provides humans with an enormous adaptive advantage over all other forms of life. Because of this adaptive nature of culture humans now are able to live in uninhabitable places such as deserts and oceans.

2.5.7. Cultures are generally integrated

Cultures should be thought of as integrated wholes, the parts of which, to some degree, are interconnected. When we view cultures as integrated systems, we can begin to see how particular cultural traits fit into the whole system and, consequently, how they tend to make sense within the context. Culture comprises various parts that are both functional and

interrelated. By saying that cultures are integrated, we are suggesting that many parts not only are connected to one another but also influence one another.

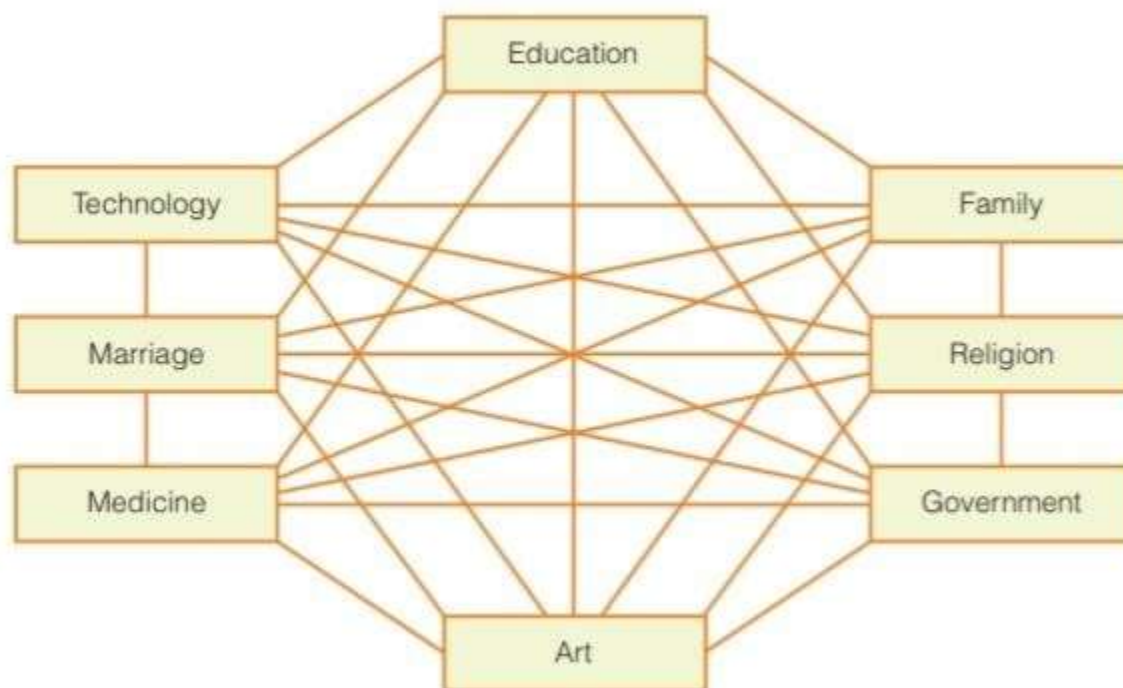


Figure 2 Interconnectedness of Culture, Andreatta and Gary, 2012.

This figure is taken from the book “Elements of Culture: An Applied Perspective” by Susan Andreatta and Gary Ferraro in 2012 page 45. It represents the degree of the interconnected of many parts of a culture and explains how these parts influence one another and explains how cultures are logical and coherent systems.

2.5.8. Cultures change

No culture remains completely static year after year. Cultures have been changing more rapidly with each passing decade. Cultural change occurs at such an accelerated pace today that it is difficult to keep up with the latest developments. Cultural change is brought by both internal and external factors, internal factors include inventions and innovations, and external factors include the cultural diffusion between cultures.

Culture defined	Culture is everything that people have, think, and do as members of a society
Culture is shared	The shared meanings connected to things, ideas, and behaviour patterns make life less ambiguous and more predictable for members of the same cultural group
Culture is learned	Culture is transmitted not genetically but through interactions with one's cultural environment
Culture is taken for granted	Our own culture is so ingrained in us that we are often unaware that it even exists
Culture influences biological processes	Our bodies and biological processes are influenced by culture
Cultural universals	Despite variations in specific details, all cultures have certain common features, such as systems of governing, patterns of producing and distributing food, forms of enculturation, and family patterns
Culture is adaptive	Culture enables people to adapt to their environments and thus increase their chances of Survival
Cultures are generally integrated	The various parts of a culture (things, ideas, and behaviour patterns) are interconnected to some degree. Thus, a change in one part of the culture is likely to bring about changes in other parts of the culture

Cultures change	The things, ideas, and behaviour patterns of some cultures change more rapidly than others, but all cultures experience change, both internally and externally.
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Table 1 Features of the concept of culture, Andreatta and Gary, 2012.

Table 1 is derived from the book “Elements of culture: An Applied Perspective” by Susan Andreatta and Gary Ferraro in 2012 page 50. It provides a brief definition and a summary of the features we have discussed before.

2.6. Relationship between language and culture

Language is the principle mean whereby we conduct our social lives. When it is used in contexts of communication, it is bound up with culture in multiple and complex ways. Speakers identify themselves and others through their use of language; they view their language as a symbol of their social identity. Thus, we can say that language symbolizes cultural reality. (Clair Kramersch, 1998)

Language is a core component of culture as it is an important mean for individuals to communicate and express their emotions as different cultures produce different languages. Learning a language is a complex process that involves not only memorizing vocabulary and grammar but also by learning culture and adapting to new cultural environments. Therefore, it is important for language learners to use language to expand their knowledge and cultural horizons while acquiring a language. It is very important for language learners to understand the culture behind language skills while mastering them as language learning is incomplete without the study of culture. Language is the shadow of culture and at the same time culture is the foundation of language which has a profound influence on

individuals and society, shaping people's values, behaviours, and so on. People from different cultures have different communication styles and language expression habits, which also directly or indirectly affect language learning. (Rui Dong,2024)

Language is the mirror of culture in a sense that people can see a culture through its language. So, it is commonly accepted that language is a part of culture, and that it plays a crucial role in it. Some social scientists consider that without language; culture would not be possible. Language simultaneously reflects culture, and is influenced and shaped by it, it is also a symbolic representation of a people, since it comprises their historical and cultural backgrounds, as well as their ways of living and thinking. (Wenying Jiang,2000)

Brown (1994)" A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture" (p.165). In a word, culture and language are inseparable.

Agar introduced the term "languaculture" first in his book "language shock: understanding the culture of conversation "in 1994. In which he explored the inseparability of language and culture and how they shape communication. He argued that language is not just a system of grammar and vocabulary but also a career of cultural meanings embedded in discourse as cultural differences might often lead to miscommunication.

2.7. Concept of a textbook

According to Merriam Webster textbook as a noun is a book used in the study of a subject such as: one containing a presentation of the principles of a subject, or a literary work relevant to the study of a subject.

In other words, a textbook is a book designed to provide comprehensive information on a particular subject, primarily for educational purposes. It serves as a learning tool for both

students and teachers. Textbooks can be published in printed or digital formats and are widely used across all levels of education, from elementary schools to higher education. They often include explanations, theories, examples, and exercises to facilitate learning and to ensure that all students across the country have equal opportunities to access the same content.

2.8. Overview of the Intercultural Communicative Competence

The concept “communicative competence” was dominated and developed in the Anglophone world by Hymes’ critique of Chomsky and in the Germanophone literature by Habermas. Hymes argued that linguists wishing to understand first language acquisition need to pay attention to the way in which not only grammatical competence but also the ability to use language appropriately is acquired. He thus put emphasis on sociolinguistic competence and this concept was fundamental to the development of communicative language teaching and has become widely used in education to refer to other capabilities in other disciplines (Byram,2020). Later on, in 1997 the Intercultural Competence theory was significantly developed by Michael Byram. Byram’s model emerged as a response to the limitations of earlier theories of communicative competence, which primarily focused on linguistic proficiency without adequately addressing cultural factors in language use. Byram’s intercultural competence theory represents a critical advancement and has had a profound influence on language education, integrating linguistic skills with cultural understanding to prepare learners for effective communication in an interconnected world. This theory emphasizes the need for learners to develop intercultural competence, which includes the necessary attitudes, skills, and knowledge for effective communication in diverse cultural contexts. It encourages openness and respect for different cultures while fostering curiosity about “the other” (Byram,2010) and mediate between diverse cultural perspectives to foster mutual respect and understanding to engage respectfully and

effectively with people from various backgrounds. In simple words the ICC theory is about encouraging EFL learners to study not only their culture but also the target language culture. Byrams' ICC framework consists of five components or also called "les savoirs": savoir (knowledge), savoir être (attitudes), savoir comprendre (skills of interpreting and relating), savoir apprendre/faire (skills of discovery and interaction), savoir s'engager (critical cultural awareness) (Byram,2020).

2.8.1. Savoir (Knowledge)

Specific knowledge of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general knowledge of processes of societal and individual interaction (Byram,2020). Learners should acquire knowledge about their own culture as well as the target culture, including customs, values, and social norms. This understanding helps to contextualize language use and anticipate cultural nuances in communication.

2.8.2. Savoir être (Attitudes)

Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own (Byram,2020). It is the willingness to engage with and learn from other cultures. This includes being open to different perspectives and reorganize the value of diversity.

2.8.3. Savoir comprendre (skills of interpreting and relating)

The ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own (Byram,2020). Learners develop the ability to interpret cultural meanings and relate them to their own experiences. This includes understanding body language, humour, and context-specific expressions, which are crucial for meaningful interactions.

2.8.4. Savoir apprendre/faire (skills of discovery and interaction)

Ability to acquire new knowledge of cultural practices and the ability to operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction (Byram,2020). Learners should be encouraged to seek out new cultural experiences and interact with individuals from diverse backgrounds. This engagement fosters real-world application of language skills and cultural understanding.

2.8.5. Savoir s'engager (Critical Cultural Awareness)

The ability to evaluate critically and on the basis of an explicit, systematic process of reasoning, values present in one's own and other cultures and countries (Byram,2020). Learners should critically assess their own cultural practices and those of others. This reflective approach helps in recognizing biases and stereotypes, promoting a more nuanced understanding of intercultural interactions.



Figure 3 Intercultural Competence and Intercultural communicative competence by Byram, 2020.

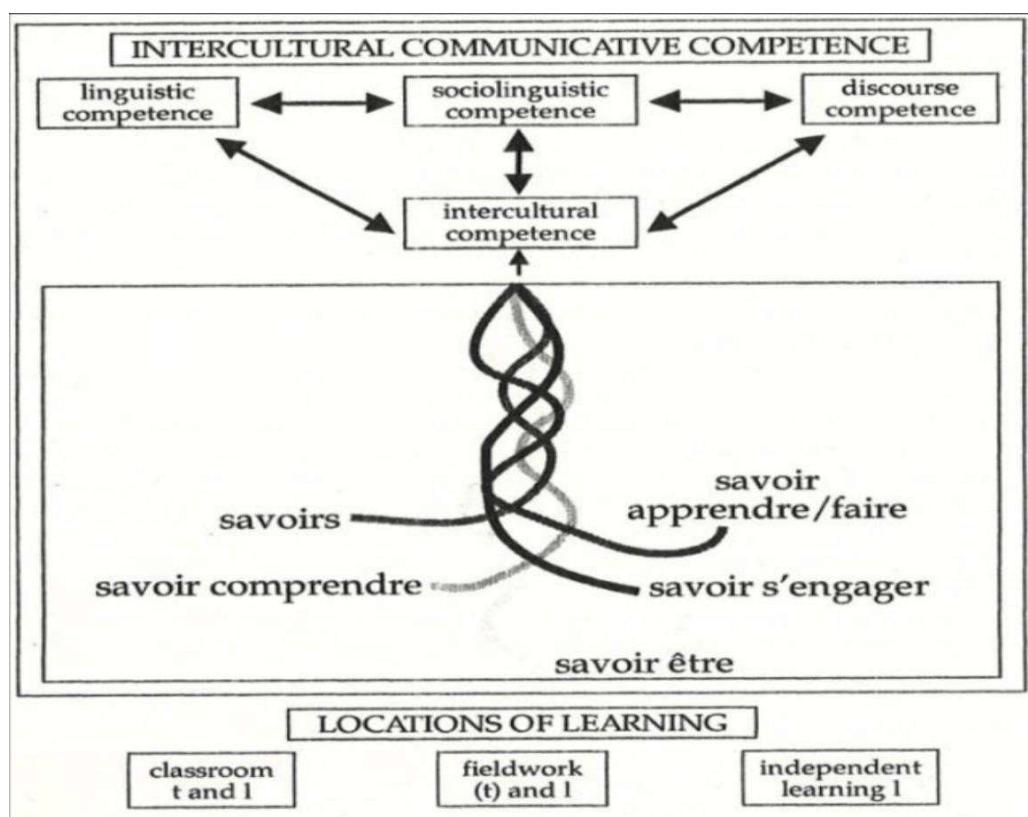


Figure 4 Model of Intercultural Competence by Byram, 2020.

Figure 3 is derived from the book “Teaching and Assessing Intercultural Communicative Competence” 2nd edition in 2020 by Byram page 62, while figure 4 is by Byram (2020) page 98 from the same book “Teaching and Assessing Intercultural Communicative Competence”. According to Byram, these figures show that ICC is a combination of linguistic competence, sociolinguistic competence, discourse competence, and intercultural competence. It contains five components.

Conclusion

To conclude, this chapter has examined/addressed the important relationship between language and culture through the framework of Byram’s ICC theory, by highlighting the five key components; knowledge, attitudes, skills of interpreting and relating, skills of discovery and interaction, critical cultural awareness. It has been shown in this chapter that language learning is not just about mastering grammar and vocabulary but also involves empathy,

openness, and critical reflection. The chapter broadened our understanding of language learning by integrating cultural awareness and intercultural sensitivity as core elements.

Chapter Three

Analysis & Results

Chapter three

Analysis and results

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Introduction

This chapter includes the analysis of the Algerian third year primary school English textbook “My Book of English” in order to investigate the way cultural components are included using Byram’s ICC model, in which each unit would be analysed based on it. The chapter contains the following sections: introduction, research methodology, overview of the textbook, analysis of the units, discussion of the results, limitations of the study, suggestions and recommendations, application of ICC framework in the classrooms, strong and negative points of the textbook, and conclusion. The main aim of this chapter is to find answers to the research questions.

3.1. Research methodology

The research method used in analysing the textbook with Byram’s model is content analysis. This method involves systematically examining the textbook content, such as: texts, images, and activities to identify and categorize representations of intercultural communicative competence (ICC) according to Byram’s five domains: knowledge, attitude, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness. In summary, giving the nature of the study, content analysis guided by a framework based on Byram’s model in the standard research method for analysing the textbook for ICC as this approach allows insights into how the selected EFL textbook foster or neglect intercultural skills.

3.1.1. Data collection method

Each unit is systematically reviewed noting how cultural themes were depicted through activities, pictures, tasks.... They were first categorized into types of culture using Cortazzi and Jin’s framework, then Byram’s model was applied to analyse the intercultural competence qualitatively.

3.1.2. Sample of the study

EFL textbook designed for third year primary school students entitled “My Book of English”.

3.2. General overview of the textbook

The EFL textbook “My Book of English” is designed for third year primary school learners in 2022, the textbook is designed by TAMRABET Lounis and CHENNI Abdelfatah. “My Book of English” is divided into six units and a part entitled “My First English Class” as an introduction for the subject before the units, each unit has its own title and a specific colour but they all share the same structure. All units contain pictures and each unit begins with a huge picture/one that has a relation with/to the topic or the title and same instructions /activities “listen and show” and “listen and repeat”, and each unit with same instructions/parts/activities “My Phonetics” in which learners usually listen and repeat, “My Handwriting” in which they read and copy the letters, and “My Project: My Pictionary” in which they draw or stick pictures in their copybooks. The book in total has 62 pages full with pictures with a green cover.



Figure 5 Cover, index, beginning and ending pages of the textbook, Ministry of National Education (2022). My book of English: Year three. National Pedagogical Centre.

3.3. Analysis and Description of the units

The textbook begins with a two pages part called “My First English Class”, it contains major information and instructions pupils will deal with in the coming units and sessions of the course. Its main purpose is to raise their awareness. In fact, this part or sub unit does not contain any cultural components.

3.3.1. Unit one

This unit starts from page 8 till page 18, entitled “ME, MY FAMILY AND FRIENDS”. Its main theme is how to introduce yourself and your family members, how to greet the others, it also introduces the numbers from zero to ten. The unit begins with a picture about Algerian family members in their house entry with “zeli” which stands for Algerian culture, it also contains basic greetings like “Hello” and “Good bye”. Page 10 contains a picture of a mere Algerian family in the living room with a plate of traditional Algerian cookies such as “Charek” and two pictures; one about the great Algerian mosque “Djamaa el Djazair” and the other one about traditional manly clothes of the southern region of the country. Page 11 introduces a picture of a classroom in an Algerian school because of the flag and the school uniform, among the pupils we see a “Fennec” which is the Algerian spirit animal and a “Robotkid” which represents the integration of technology and AI we also see the pupils use electronic devices to study and they all study together in the same classroom. Page 15 shows a robot introducing himself and an English boy from London named Peter. The unit ends at page 18 with a project about family members and friends.

According to Byram’s framework, the unit “ME, MY FAMILY AND FRIENDS” introduced and focused on the Algerian culture (the mother culture) by giving the pupils the needed knowledge about their own culture (mother culture), it also somehow introduced the target culture (English culture) and we can see this in page 15 where they were introduced

to Peter the English boy. So, we can say that the knowledge component (*savoir*) is included by giving the knowledge of one's own culture and that of the other. We can also say that the Attitude component (*savoir être*) is included and that is by introducing Peter in page 15 and the classroom scene in page 11 which emphasizes a positive attitude to the learners to accept and value the diversity. However, the other three components (skills of interpreting and relating, skills of discovery and interaction, critical cultural awareness) are totally absent in this unit and not included.



Figure 6 Me and My family, Ministry of National Education. (2022). My book of English Year three (p. 8). National Pedagogical Centre.

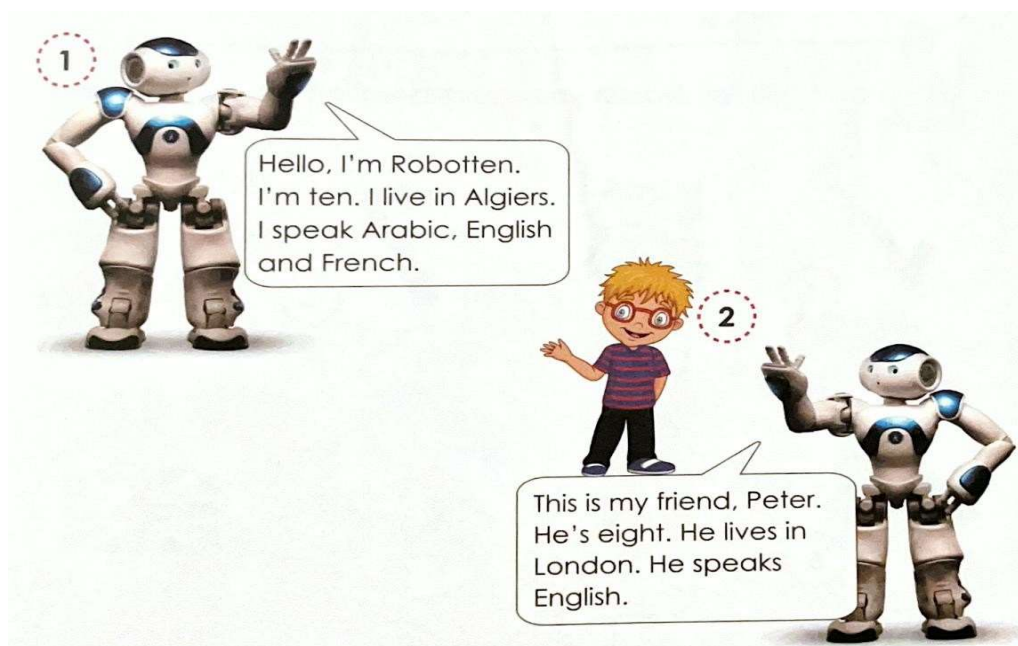


Figure 9, Robotten and Peter, Ministry of National Education. (2022). My book of English: Year three (p. 15). National Pedagogical Centre.

3.3.2. Unit two

Unit two starts from page 19 and ends on page 29, under the name “MY SCHOOL”. It introduces school supplies, colours, days of the week, school timetable, and prepositions. The unit starts with a picture of a girl in her bedroom with her sister wearing the Algerian school uniform naming her school supplies, we can see on the background the Algerian flag and a tiny status of the “Martyrs’ memorial” as a stand for the Algerian culture. We also see on page 21 kids with their teacher and one of them is on a wheelchair. We also see the appearance of the Robotkid and the Fennec in the classroom. In page 26 we see the appearance of English and French languages but only as a name in the timetable. The unit ends with a project about school supplies.

The unit “MY SCHOOL” does not include any knowledge about the target culture, it focused only on the mother culture (Algerian culture) and we can see that by including the Algerian flag and the Martyrs’ Memorial. We can also see the integration of valuing diversity

by adding/showing the pupil on the wheelchair but, it has nothing to do with culture. Through Byram's lens this unit does not apply or include any cultural component perhaps, it followed the monocultural approach (the mother culture).



Figure 10 My school tools, Ministry of National Education. (2022). My book of English: Year three (p.19). National Pedagogical Centre.

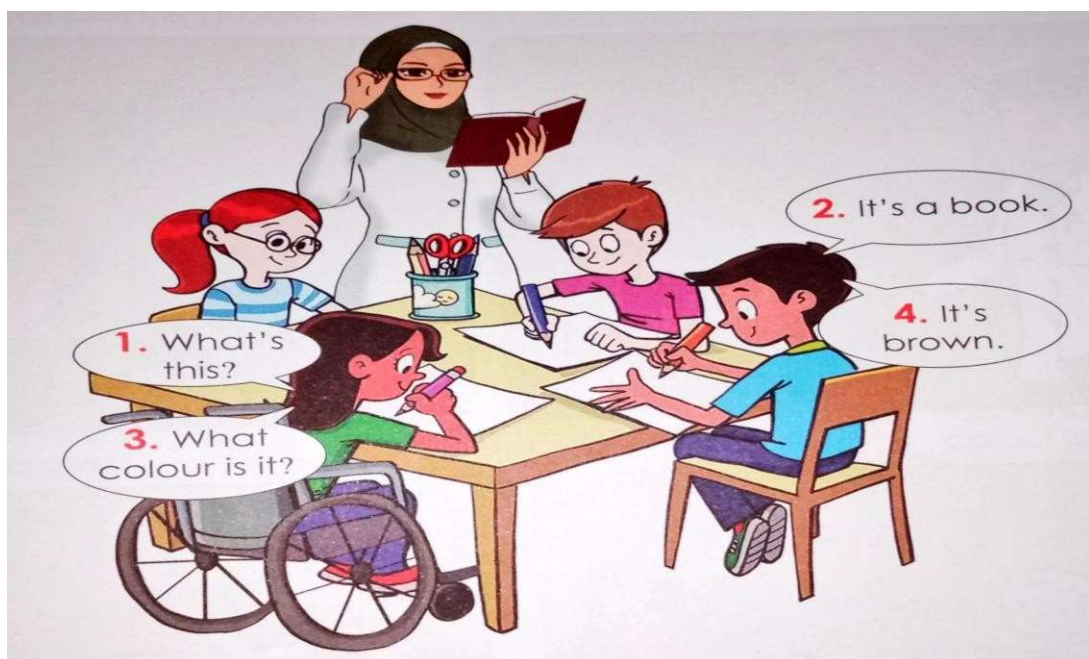


Figure 11 In the classroom, Ministry of Education. (2022). My book of English: Year three (p.21). National Pedagogical Centre.



Figure 12 Classroom scenes, Ministry of National Education. (2022). My book of English: Year three (p.22). National Pedagogical Centre.

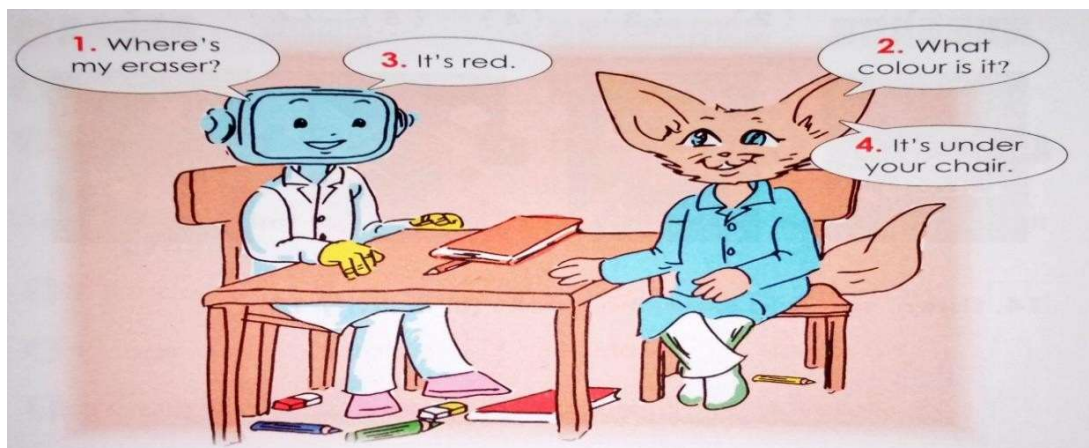


Figure 13 Robotkid and Fennec, Ministry of National Education. (2022). My book of English: Year three (p.23). National Pedagogical Centre.



Figure 14 Days of the week and languages, Ministry of National Education. (2022). My book of English: Year three (p.26). National Pedagogical Centre.

3.3.3. Unit three

This unit starts on page 30 and ends on page 37 under the name “MY HOME”. It contains the plan of the house, a preview of the numbers, prepositions, possessive case, WH questions. The unit starts with a house plan that presents an Algerian house as it shows from the flag in the bedroom, the living room, and the garden that were introduced before in unit one. In page 33, the learners are introduced to a different house plan. This time the house has a modern touch and we can say that it is an English house or at least does not represent an Algerian house. In page 34, there is a brief discussion between Robotten and Peter in which they introduce themselves and their houses, Robotten lives in Algeria while Peter lives in London. The unit ends with a project about different parts of the house.

Following Byram’s framework, this unit provides knowledge about both cultures; the mother culture and the target culture, it also emphasizes respect towards other cultures and develops learners’ skills of interpreting and relating between cultures we can see this in page 34 where learners can derive similarities and differences between their mother culture and the target culture (English culture). To sum up, the unit “MY HOME” includes three components; *savoir* (knowledge), *savoir être* (attitude), and *savoir comprendre* (skills of interpreting and relating).

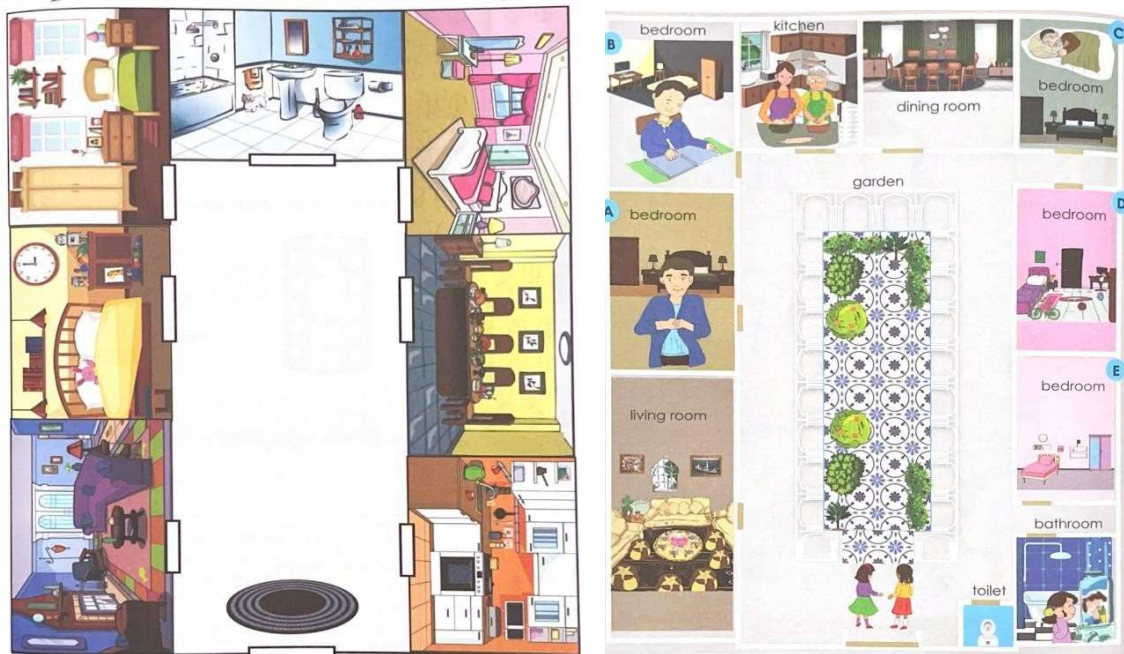


Figure 15 house plan, Ministry of Education. (2022). *My book of English: Year three* (p.30,33). National Pedagogical Centre.

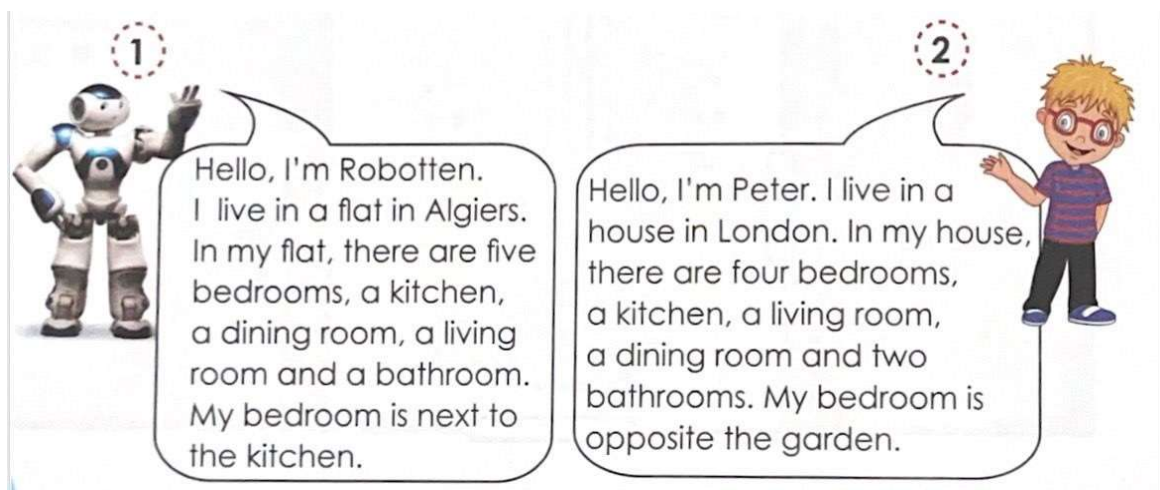


Figure 16 Robotten and Peter's discussion, Ministry of National Education. (2022).

My book of English: Year three (p.34). National Pedagogical Centre.

3.3.4. Unit four

It starts on page 38 and ends on page 44 under the name “MY PLAYTIME” this unit draws its focus on naming different toys and introduces colours, it ends with a project about toys. However, this unit does not have any cultural elements or includes any cultural component based on Byram's view.



Figure 17 My playtime, Ministry of National Education. (2022). My book of English: Year three (p.38). National Pedagogical Centre.

3.3.5. Unit five

Unit five begins on page 45 and ends on page 51 entitled “MY PETS”, this unit provides knowledge about different pets and their body parts. The unit starts with a picture about pets, it also shows an old man wearing traditional Algerian clothes “sailors’ clothes”. In page 47, we see the same scenes from previews units of the pupils in the classroom with the Fennec and the Robotkid wearing Algerian school uniform. In page 49, the unit mentions the “Hotdog” that has nothing to do with the Algerian culture but with the English/American one. In page 50, we see a girl with English features. The unit ends with a project about pets.

According to Byram’s model this unit only provides knowledge about both cultures; the mother culture and the target culture. All in all, this unit only includes the knowledge component (*savoir*) with total absence of the other components.

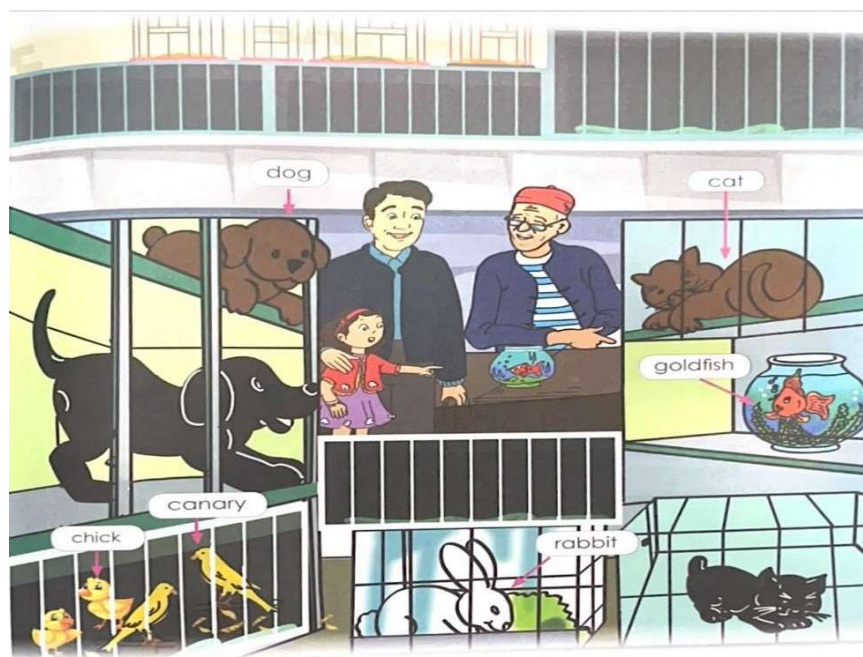


Figure 18 My pets, Ministry of National Education. (2022). My book of English: Year three (p.45). National Pedagogical Centre.

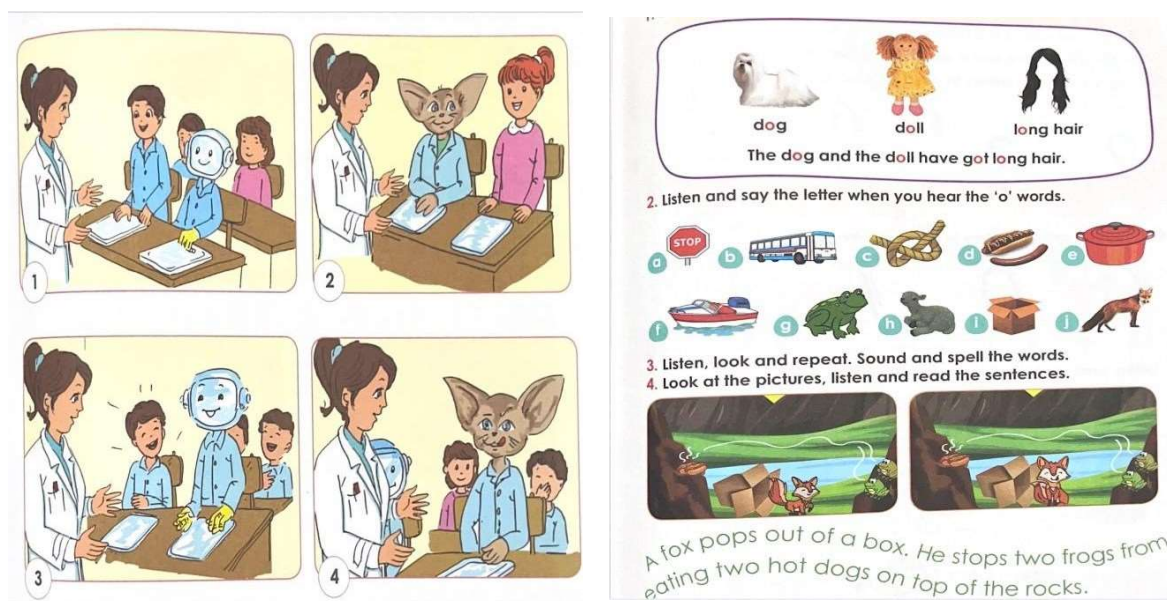


Figure 19 Classroom activities, Ministry of National Education. (2022). My book of English: Year three (p.47,49). National Pedagogical Centre.

3.3.6. Unit six

Unit six is entitled “MY FANCY BIRTHDAY”, it begins on page 52 and ends on page 62, it is the last unit in the book. It introduces the birthday vocabulary to the learners, the facial features, and the indefinite articles. The unit starts with a picture or a scene in the same living room we have seen before. The mother is wearing a traditional Algerian cloth called “Karakoo”. The mother and her two daughters surround the birthday cake, we also see on the background some balloons for decoration purposes. Although birthdays are considered as a foreign culture but with time they become international culture. In page 54, we see a story about the birthday, where it begins in an Algerian school knowing by the flag, we can also see a dark skin girl in the birthday party wearing a traditional cloth known by the southern region of Algeria which shows and encourages diversity and acceptance. We can also see the guests colouring their faces for the party as a party theme or a tradition but, in both ways, there is no such a thing in the Algerian culture. In the next page, page 55 there is a clown draw, which is considered as an international culture. The unit ends with a project about the facial expressions and some birthday vocabulary or the tableware.

Using Byram’s model this unit provides significant knowledge about the learners’ native culture (Algerian culture) by mentioning the customs, people, monuments...etc. It also provides knowledge about other culture by introducing the birthday party and the clown, but it has no relation with the target culture (English culture). For that, the knowledge component is not applicated. On the other hand, the attitude component is somehow present to a certain degree by showing the diversity and acceptance of the others and respect and openness towards other cultures. We also see the presence of the component skills of discovery and interaction by applying and operating others culture and that is by almost all learners nowadays celebrate their birthdays.

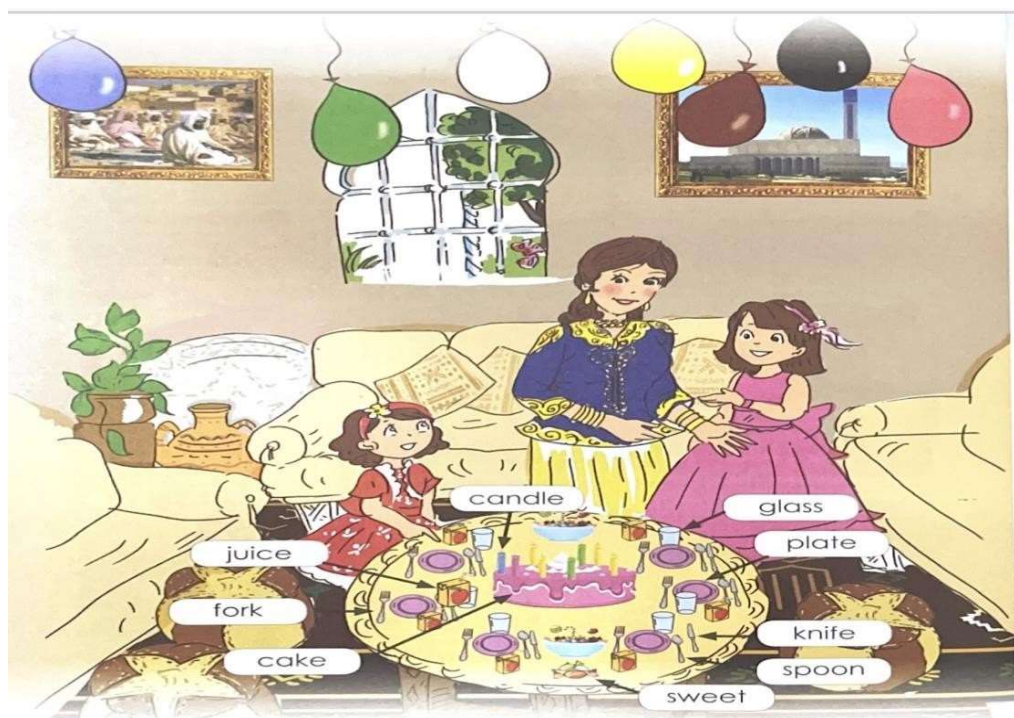


Figure 20 My birthday, Ministry of National Education. (2022). My book of English: Year three (p.52). National Pedagogical Centre.

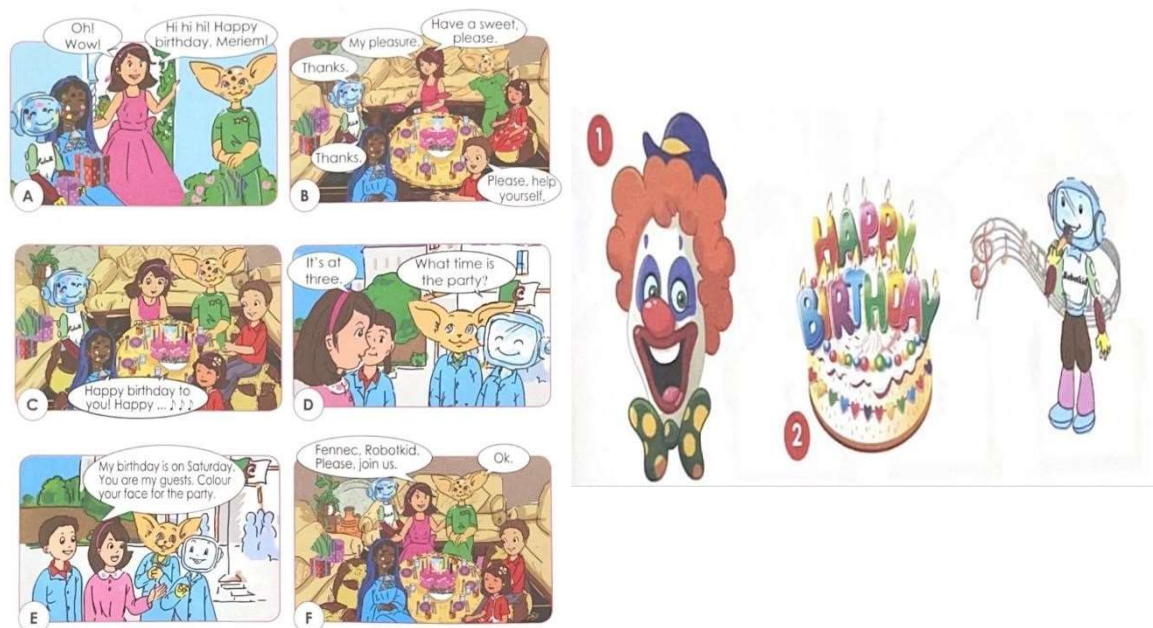


Figure 21 Birthday scenes, Ministry of National Education. (2022). Year three (p.54,61). National Pedagogical Centre.

	savoir	Savoir être	Savoir comprendre	Savoir apprendre	Savoir s'engager
Unit 01	X	X	–	–	–
Unit 02	–	–	–	–	–
Unit 03	X	X	X	–	–
Unit 04	–	–	–	–	–
Unit 05	X	–	–	–	–
Unit 06	–	X	–	X	–

Table 2 summary of the existence components

This table summarises the main results of the analysis, in which it shows the presented components in each unit.

3.4. Discussion of the results

After analysing the content of the six units of “My Book of English” in order to investigate the cultural components used in the textbook according to Byram’s model. The analysis of the selected EFL textbook revealed an uneven distribution of the intercultural competence factors across the textbook tasks. The majority of units’ tasks were predominantly associated with the knowledge component according to other savoirs, with a great focus on the mother culture (Algerian culture). The components Attitude and Skills of discovery and interaction and Skills of interpreting and relating are under present in the textbook units’ activities, this suggests that while students are exposed to cultural knowledge, other equally factors (savoirs); Attitude, skills of discovery and interaction, Skills of interpreting and relating, and Critical Cultural Awareness receive less emphasis. This imbalance is significant because Byram’s model stresses the interdependence of all five factors (components) for comprehensive intercultural competence development. The limited focus on Attitude and skills implies that learners may not be sufficiently encouraged to

engage actively with cultural differences and diversities or develop critical reflection on cultural norms, which are crucial for effective intercultural communication. Finally, the component “Critical Cultural Awareness” (*savoir s’engager*) is almost entirely missing. The textbook does not provide any activity that challenges students to critically evaluate cultural assumptions, there are no tasks that encourage learners to reflect on cultural biases, which are crucial for developing a nuanced intercultural competence.

To sum up, there is a clear attempt in the textbook to make learners learn more about the two cultures; target and mother culture. However, there is a clear deficiency of activities and tasks that help learners develop empathy, tolerance, openness, and curiosity towards the target culture, we also see great emphasis on the mother culture. Thus, the ICC model is not successfully implied in this textbook.

3.5. Limitations of the study

Because of the time constraint and the short duration of the sessions in the Algerian primary schools we could not affirm the efficiency of the ICC model with the learners by suggesting a lesson plan alongside Byram’s framework. Also, the lack of literature about the topic in the Algerian context was an encountered challenge that influenced the research progress.

3.6. Recommendations and Suggestions

For further researches we recommend the analysis of the two other textbooks (fourth year and fifth year primary school) as they may include more activities that enhance learners’ communicative competence.

we also suggest to include more tasks and activities over/about all five components of the ICC model on the next editions with equal emphasis on the two cultures (native culture and target culture).

we also recommend the implementation of extra activities using ICC model by the teachers in the classrooms.

3.7. How can we apply ICC theory in the classrooms?

Although the teachers may not wish to interfere in the views of their learners, for ethical reasons, they can encourage them to make the process of their reasoning explicit, and expect them to be consistent in their reflections on their own society as well as others using different activities with careful consideration about the learners age and their family beliefs.

- Use age-appropriate materials (stories, films, authentic texts) that introduce students to different cultures.
- Invite guest speakers or use virtual exchanges to provide real-life perspectives, in here teachers can use different AI tools as it is almost impossible to invite guests from the target culture so, it will be easier for them to create virtual characters or use virtual encounters (video calls, chats) to allow real-time intercultural interaction.
- Foster curiosity and respect for diversity by using visual aids, brainstorming sessions, and literature from different cultures.
- Encourage students to bring in music, stories, or objects from their own or other cultures to share with the class.
- Use role-play and games to let students experience different perspectives and cultural practices and relate them to their own to develop empathy and openness.
- Engage students in creative tasks such as imagining endings to stories from another cultural viewpoint or discuss how daily life or school routines differ in other countries.
- Organize activities where pupils negotiate or resolve cultural misunderstandings through guided scenarios.

- Encourage classroom debates and discussions that prompts critical thinking about cultural norms and values.

ICC Component	Example Activity
knowledge	Watch a short film about a school day in another country; discuss.
Attitude	Brainstorm what students are curious about in other cultures.
Skills of Interpreting and Relating	Role-play a market scene in a different country.
Skills of Discovery and Interaction	Exchange letters with a partner class abroad.
Critical Cultural Awareness	Debate: “Should everyone celebrate the same holidays and events?”.

Table 3 examples of ICC model in the classroom

The given table gives some examples of activities that can be used during the sessions about different components of ICC Byram’s framework which can help learners develop their intercultural competence.

3.8. Positive and Negative points of the textbook

- **Positive points**
 - Variety of tasks, which can help keep learners engaged and motivated.
 - The textbook includes activities that aims to develop the four main language skills (listening, speaking, reading, and writing).
 - The textbook was developed as part of Algeria’s recent educational reforms introducing English at the primary level, aiming to prepare learners with different competencies.

- **Negative points**

- The textbook lacks clear sequencing and organization of content, which makes lesson planning more difficult for the teachers and learners distracted.
- Some content is culturally biased, which may affect learners' learning and engagement.
- The textbook can not be relied as an only source as a teaching material, additional resources and teachers' creativity are needed to fill the gap and meet learners' needs.

Conclusion

This chapter shows particularly the visible place of culture in third year primary school textbook entitled “My Book of English” in which we found out that the textbook does not develop learners' intercultural competence with a great focus on the Algerian culture (mother culture) and a superficial exposure to the target culture.

General Conclusion

General conclusion

Intercultural competence is one of the researches that are interesting to explore because of the great importance it has in language learning. Byram's ICC model is one of the most impactful theories in English language teaching. The model's five key components; knowledge, attitude, skills of discovery and interaction, and critical cultural awareness; served as a comprehensive framework to evaluate the textbook's content and pedagogical approach. Thus, this study attempted to investigate the cultural components in English language textbook for third year primary school learners in Algeria.

The related literature was previously reviewed in chapters one and two. Chapter one, provided literature review about previous studies using Byram's intercultural communicative competence devoted between its views, practices, and counterarguments. Chapter two delved into language, culture, relationship between language and culture, elements and types of culture, and ICC theory and its components. Lastly, chapter three, the practical part, it was concerned with the analysis of the textbook using Byram's field work. It provided the methodology, the sample, analysis and discussion of the results, findings, and limitations and recommendations.

The study adopted content analysis approach because of the nature of the study. In order to explore the cultural elements in the chosen textbook. Concerning the data, it was gathered using qualitative description of the textbook units.

The analysis revealed a predominant focus on the knowledge domain, which is essential for fostering learners' understanding of cultural differences and norms. However, the textbook showed notable deficiencies in promoting skills of discovery and interaction, as well as in cultivating critical cultural awareness. Which are crucial for developing learners' ability to engage meaningfully and reflectively with diverse cultures. But we found a huge focus on

the mother culture in compare to the target culture. This significant imbalance in the representation of the five ICC components for both cultures reveals that the textbook lacks sufficient activities that foster critical cultural awareness, which are essential for the leaners' critical ability to evaluate one's own and others' cultural practices and values.

Finally, this study highlights the need for curriculum designers and educators to enrich primary English teaching textbook and materials with more interactive, reflective, and critical intercultural activities to better prepare pupils as competent intercultural communicators and cultural ambassadors in an increasingly globalized world.

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الملخص

تقدم هذه الأطروحة تحليلاً نقدياً للكتاب المدرسي للصف الثالث ابتدائي بالجزائر من خلال عدسة نموذج بايرام للكفاءة التواصلية بين الثقافات (1997). تهدف الدراسة الى تقييم مدى فعالية الكتاب المدرسي في دمج الأبعاد الخمسة الرئيسية لنموذج بايرام: المعرفة، الموقف، مهارات التفسير والتواصل، مهارات الاكتشاف والتفاعل، والوعي الثقافي النقدي. باستخدام تحليل المحتوى النوعي، تم فحص مهام التعلم والمحتوى الثقافي في الكتاب المدرسي لتحديد مدى توافقها مع المعايير التي تعزز الكفاءة الثقافية بين الثقافات. تكشف النتائج أنه بينما يتضمن الكتاب المدرسي عناصر تعزز المعرفة الثقافية والمواقف الإيجابية تجاه الثقافة المستهدفة، فإنه يركز أكثر على الثقافة الأم، كما أنه يقلل من تمثيل المهارات المتعلقة بالتفاعل والوعي النقدي. علاوة على ذلك، تميل التمثيلات الثقافية في الكتاب المدرسي الى أن تكون مبسطة، تقتصر الى العمق متعدد المنظورات والتفكير النقدي، مما قد يحد من فهم المتعلمين التعاطفي واستعدادهم للتفاعل بين الثقافات. تلخص الدراسة الى التوصيات لمطوري الكتب المدرسية والمعلمين بدمج مواد ثقافية أكثر أصالة وتنوعاً وتفاعلاً نقدياً لدعم التعلم بين الثقافات بشكل أفضل في التعليم الابتدائي. تساهم هذه الدراسة في مجال تعليم اللغات من خلال اظهار قابلية تطبيق نموذج بايرام للقدرة على التواصل بين الثقافات كإطار لتقييم الكتب المدرسية والبيداغوجية بين الثقافات.

الكلمات المفتاحية: اللغة، الثقافة، الكتاب المدرسي، نموذج بايرام، الكفاءة التواصلية بين الثقافات، تعلم اللغة