

The Evaluation of Culture in EFL Textbook for Middle School in Algeria

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To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v11-i2/13981> DOI:10.6007/IJARPED/v11-i2/13981

Published Online: 14 June 2022

Abstract

Learning a foreign language entails more than just memorising words. What matters is that you are familiar with the foreign values, norms, way of life, history, and social background. Hence, it is essential to remember that language is not distinct from culture and the social order. What language learners require in terms of education is an understanding of how language and culture are intertwined to operate communicatively in a land of diverse cultures. To effectually communicate using languages, it is necessary to comprehend culturally varying patterns of interaction as well as perspectives and views of people. This study examines how cultural content is represented in My Book of English, a fourth-level English textbook for middle school. The findings indicate that aesthetic sense dominates the frequency of cultural matter in My Book of English, followed by sociological and semantic reasons. Notably, the pragmatic sense was missing entirely. The existence of source culture has the topmost percentage, followed by international culture, while target culture has the lowest rate. Furthermore, the findings revealed that My Book of English does not assist learners in enhancing their cultural knowledge or communicating in circumstances of intercultural communication. The observations of this research are designed to aid in teaching and to learn English by providing beneficial, helpful action to people responsible for selecting relevant cultural material for schools.

Keywords: Content Analysis, Cultural Categories, Cultural Senses, EFL Textbook, Intercultural Communication

Introduction

Algeria's educational system is split into three groups: primary school for five years, middle school for four years, and high school for three years. Because English is taught as a second foreign language after French, there is a sort of competitiveness between the two. In primary school, French is taught in the third grade. English is taught in the first grade of middle school. Furthermore, 95 per cent of medicine and science-related undergraduate and postgraduate programmes are taught in French (Miliani, 2000). Tayeb Bouzid, Minister of Higher Education and Scientific Research, proposed a plan in 2019 to make English the primary language in Algerian universities. According to Bouzid, it was decided to set up a think tank of specialists and administrators to make proposals to promote English in teaching and

research to increase the visibility of research at universities and open up to the international environment (Bensouiah, 2019). Thus, the Algerian researchers (Yassine, 2008; Abdelhay & Bendaddouche, 2015; Hamidi & Bouhas, 2018) took a fancy to examine and analyse the middle and secondary schools contexts where the English language is taught, mainly the EFL textbooks, to ensure the success of English learning and teaching process.

In Algeria, the textbook is the basis of the language knowledge received by students during their studies (Hamidi and Bouhas, 2018). The most common instructional material for the English language in Algeria remains the textbook, which more or less outlines the curriculum. Both Algerian teachers and learners consider it the core of the program and the most important teaching and learning aid (Larouk, 2015). Therefore, these days you may be able to see textbooks used in most, if not all, classrooms (Mouloud, 2016). For this reason, many Algerian researchers (e.g., Merrouche, 2006; Messekher, 2014; Mouloud, 2016) focus on evaluating cultural content in the Algerian textbooks.

For this study, we shall evaluate the cultural contents of the textbook level four currently used in local Algerian middle schools. The textbook under examination entitled "My Book of English" has not been culturally evaluated using Adaskou et al (1990); Cortazzi and Jin's (1999) frameworks yet. The researcher believes that it is needed to analyse the cultural content of the EFL textbook by the frameworks of Adaskou et al (1990); Cortazzi and Jin (1999) because the primary purpose of these two frameworks is to develop learners' communication in intercultural communication situations as this study does. About the primary goal of learning a language is to communicate effectively. Culture is necessary for successful communication because it shows how the communication proceeds and goes beyond the conversation to understand the messages and the meaning (Xiao, 2010). Subsequently, students need to study culture to achieve effective communication. Therefore, this research assesses whether the textbook is appropriate for students' cultural understanding and prepares them for intercultural communication.

Most Algerian students rarely use the English language in everyday communication and social interaction outside the classroom. The nonexistence of English outside the school and in daily interaction leads us to think about how Algerian students are taught English and how cultural content is presented in the English textbook.

The research problem is also highlighted due to the researcher's teaching experience in a middle school in Algeria. The researcher's experience showed that Algerian students struggled with intercultural communication using English. Her observation indicated that Algerian learners had more difficulties when they spoke about cultural topics of different cultures. They can discuss Algerian cultural issues and their experiences, activities and traditions. They can also talk about famous Algerian buildings, people and food. But when it came to talking about different cultural issues, they struggled. They started to speak, but in the middle of the discussion, they stopped, and the meeting ended. That is the reason they enjoyed talking about their culture. In contrast, they feared speaking about different topics related to the target or international culture. General dissatisfaction with this situation has made us wonder whether the cultural content is adequately considered in the Algerian middle school textbook level four. In addition, these problems were the main reason for choosing Adaskou et al (1990); Cortazzi and Jin's (1999) frameworks. A few types of research have been conducted on this topic in Algeria, and the findings of this study should open new studies for future research on which cultural category and which cultural sense predominates in the EFL textbooks.

As previously stated, the research aims to determine whether cultural content is appropriate for students' cultural understanding and whether it prepares them for intercultural communication. The research questions are:

RQ 1: What is the most prominent cultural sense portrayed: the aesthetic, sociological, semantic, or pragmatic in Algerian EFL middle school textbook level four, "My Book of English"?

RQ 2: Which culture category has Algerian EFL middle school textbook level four "My Book of English" given the most references: source culture, target culture, or international culture?

Literature Review

There are numerous reasons why culture is an essential component of language acquisition and teaching. First, language and culture are inextricably linked, and separating them will result in one of them losing its value. According to Brown (2000), "A language is a component of a culture, and culture is a component of a language. The two are closely entwined to the point that one cannot detach the two without losing the value of either culture or language" (p. 189). Furthermore, because language is composed of content and form, it is difficult to learn or teach the forms with no content, which cultural constraints.

The following reason for the importance of culture in teaching and learning language is that teaching language is essentially teaching culture. Furthermore, "teaching culture cannot be avoided when teaching language; they are inseparable like Sears & Roebuck" (Valdes, 1990, p. 20). According to Baker (2003), because language signifies a culture's assumptions, values, and beliefs, learning it entails knowing its culture. As per Valdes (1990), every language lesson is regarding something, and that something is culture.

The third reason for the importance of culture in language teaching is that culture aids in comprehending the connotations of language. According to Zhan (2016, p. 281), "learning some other culture broadens our outlook while also aiding us in learning more about the language's connotations". Byram (1989) stated that "the connotations of a specific language refer to the culture of a specific social clustering and the study of these connotations and their understanding by learners and other speakers entails the study and understanding of that culture" (p. 41). Because language is a symbolic structure, culture interprets these symbols' connotations. As a result, culture is essential for a thorough grasp of the language.

The culture encourages pupils to learn the language. According to Purba (2011, p. 48), culture sessions significantly impact high motivation as most learners appreciate culturally focused activities like dancing, singing, role playing, or researching different nations and people". As per Kitao (1991), culture as a motivator gives learners a reason to study a language.

The following reason behind the significance of culture in language teaching is that the cultural understanding of pupils improves when culture is integrated. Kitao (1991) highlighted that cultural understanding can relate the nature and sound of a foreign language to real-life scenarios.

Teaching culture aids in the mastering of communication skills. Purba (2011) stated that "to interact well with speakers of other languages, one must have a solid grasp of the target culture's underlying knowledge" (p. 48). Furthermore, culture is critical for effective communication since it signifies how the communication proceeds and construes the messages and context. As per Peterson (2004), pupils must study culture to learn how to utilise language for effective communication in the context of the language culture and to gain a cultural understanding of proper behaviour. According to Bada (2000), learners who

have not been subjected to cultural factors may have difficulty communicating with natural language speakers.

The last reason is that the integration of culture contributes to understanding literature. The correct knowledge of literature should be according to its cultural context. For Kramsch (1993), the problems of reading and understanding authentic texts are due to the weaknesses in cultural competence, which makes understanding the whole meaning of a text without its cultural context difficult.

Categories of Culture

Regarding the importance of integrating culture into EFL textbooks, current research assumes that culture-based content in EFL textbooks plays a crucial role in terms of cultural categories. This study is in the fields of the three types of cultural information: source culture, target culture, and international culture, which are introduced by (Cortazzi and Jin, 1999).

The source culture is known as the native culture of the learners. It is reflected by the Algerian culture in its entirety in the present study. According to Jing (2010), students generally hope to become familiar, be more conscious of their culture, and appreciate it when seeking to learn EFL. Laohawiryanon (2013) claims that teaching the source culture aims to promote learners' awareness of their own culture. It is worth noting that students should learn about concepts, themes and vocabulary related to their native context in their target language using the source culture materials to communicate successfully with people from various cultural backgrounds about topics related to their culture.

The target culture represents the culture of Great Britain and the United States of America, where English is the mother language. This category in the present study concentrates on UK and USA cultures. The reason for integrating target culture into EFL textbooks is that it is impossible to teach a language without incorporating it into its authentic cultural context and improving students' knowledge of the world and their understanding of foreign communities (Abuhassna & Yahaya, 2018; Abuhassna et al., 2020b, Abuhassna et al., 2020a, Abuhassna & Awae, 2021; Abuhassna et al., 2022a, Abuhassna et al., 2022b; Méndez Garca, 2005).

The international target culture category refers to various cultures, not in English-speaking countries or countries where English is neither the first nor second language but is used as a lingua franca or as an international language, like China, India, Russia, Japan, etc. (Mouloud, 2016). The key goal is to give EFL students clear opportunities to discuss cultural identities and analyse their own and other representations.

Most of the researchers who investigated the presentation of cultural categories in EFL textbooks used a content analysis approach (e.g. Sugirin et al., 2013; Mahmood et al., 2012; Matsuda, 2002). *Silvia (2014), for example, analysed the content of the culture of English textbooks in Indonesia and their impact on promoting intercultural communicative competence.* The findings of Silvia's study showed that compared to international culture and the target culture, the textbooks studied mainly represent the source culture. In like manner, Dewi et al (2016) researched how often cultural content was integrated into two ELT textbooks taught in Indonesian high schools. Dewi et al (2016) discovered that the presentation of the content of culture was in favour of local culture, while there was a trend of under-representation of the target culture. In other words, the source culture predominates the target culture in the Indonesian senior high school ELT textbooks. The treatment of cultural understanding and the development of intercultural competence remain insufficient in these studies, making students unable to communicate in English in intercultural communication situations.

In one of the recent types of research investigating the content of culture presentation in EFL textbooks, Ariawan (2020) conducted a qualitative study to analyse English language textbooks prescribed for high school in Indonesia. This research showed that most of the content of culture presented in the ELT textbook was source culture. In contrast to the Ariawan's study, the study of cultural content in a textbook named "Contemporary College English for Listening 3" conducted by Xiao (2010) in China showed that the source culture (2.3%), international culture (14%), and the culture-free (34.9%) took place in the textbook. At the same time, the target culture appeared in 63 tasks, which amounted to 48.9% and had the highest frequency. Identical to Xiao (2010), Lui and Laohawiriyanon's (2013) research showed that the target culture predominated EFL textbooks at the university level in China, and a small percentage was given to the international culture and source culture contained. Treatment of cultural content remains insufficient in these studies, leading learners to communicate with others from English-speaking countries. Still, it makes EFL students unable to be culturally capable of successfully negotiating and communicating between cultures.

Based on the facts, the designers of the material place less emphasis on international culture than on the source and target culture in the EFL textbooks. As a result, students cannot be culturally capable of successfully negotiating and communicating between cultures.

Four Senses of Culture

In addition to the current research postulates that the culture-based material plays a crucial role in the EFL textbooks in terms of culture categories, in this study, the four senses of culture also take a severe position to test the textbooks of the Algerian middle school EFL. Adaskou et al (1990) found it convenient to identify four different senses of culture which may involve language teaching, and many researchers focus on investigating the cultural content based on these senses.

Adaskou et al (1990) identified four unique perceptions of culture which could encompass language learning and teaching practice. The first perception is called aesthetic sense. It signifies a culture with a "capital C: cinema, media, music and literature". The following sense is a culture with a "small c: the organisation and nature of households, family life, material terms, interpersonal relationships, job and leisure, traditions and institutions". It is termed in a sociological sense. The third sense is known as semantic sense, which is described as the "conceptual structure symbolised within the language, which moulds our views and thinks processes, emotional conditions, colours, and relationships between space and time". The final sense is called the pragmatic sense, which pertains to the "background knowledge, paralinguistic expertise, and social expertise" in sociolinguistics (Adaskou et al., 1990).

As per Adaskou et al (1990), teaching sociological and aesthetic senses is to assist pupils in comparing their own and foreign cultures, stimulating global understanding, and dealing with unconstructive stereotypes and biases. This helps attain a better comprehension and gratitude towards their own, thus facilitating future visits by learners to the foreign nations concerned or connecting with people from them. The goal is also to assimilate the language course into a thematic, inter-discipline programme and encourage learners. The primary purpose of incorporating semantic and pragmatic senses into learning and teaching culture is, in some ways, essential to assess learners' communicative ability.

Some recent and most pronounced studies on analysing culture in ELT textbooks examined the cultural dimensions based on the framework proposed by (Adaskou et al.,

(1990). For example, Saeedi and Shahrokhi (2019); Rashidi and Meihami (2016) found that the aesthetic sense of culture is the most common among the others. Contrary to the results of the above studies, Rajabi and Ketabis' study (2012) carried out research in Iran to identify the most dominant sense of culture represented in the "Interchange", "Headway", "Top Notch", and "On Your Mark" textbooks, which are the findings of their research demonstrated that the practical sense scored the highest frequency.

On the one hand, Abdullah and Chandran (2009) identified the most noticeable cultural sense represented in the form of EFL textbooks used in Malaysian English language classrooms. They found that the sociological understanding of culture came first with 33.3% of the cultural dimensions in the textbook. The semantic sense follows with 26.7%, and the aesthetic and the pragmatic reasons come with 20%. From this, the sociological sense is the most noticeable culture in the textbooks.

Methods

The researchers used a qualitative approach to collect and analyse data. The descriptive qualitative technique focuses on words rather than numbers (Maxwell, 2012). The collected data in this study were analysed using content analysis in the form of a description. It is a document analysis examining written, spoken or visual communication messages. The chosen textbook in this study is named My Book of English.

Instruments

A self-constructed checklist was utilised as the research instrument in this work. The list's composition was recommended by Adaskou et al (1990); Cortazzi and Jin (1999) based on the cultural material of the target textbook.

The checklists were given to two research partakers: the researcher and Bougossa Romiassa, an Algerian English teacher with over 15 years of work experience. She currently uses My Book of English. The two scrutinised the textbook based on the four cultural senses, namely sociological, aesthetic, semantic, and pragmatic, and the classes of culture, namely target culture, source culture, and international culture. Added comments from partakers in the checklist's comments section were studied to understand textbook perspectives better. All the terminologies and terms discovered during the research were properly referenced when deliberating the results to value the originality of the textbook examined.

Procedures

Descriptive statistics were deployed for encapsulating the overall grades of partakers for every evaluation element on the stated checklist, which was then converted into percentages as a data analysis methodology. The mean score for every sub-aspect was computed by utilising the scores. The average grades for the scales in the instruments are stated below.

Results and Discussion

The following description presents the findings of this study.

The Four Senses of Culture in the Textbook

The table below shows the four senses of culture in Algerian EFL middle school textbook level four, My Book of English.

Table 1

The senses of culture in My Book of English

The Senses of Culture	Chapter (1)		Chapter (2)		Chapter (3)		Total	
	Freq	%	Freq	%	Freq	%	Freq	%
Aesthetic sense	23.00	35.94%	9.00	14.06%	1.00	1.56%	33	51.56%
Sociological Sense	7.00	10.94%	10.00	15.63%	6.00	9.38%	23	35.94%
Semantic Sense	0.00	0.00%	6.00	9.38%	2.00	3.13%	8	12.50%
Pragmatic Sense	0.00	0.00%	0.00	0.00%	0.00	0.00%	0	0.00%

The results revealed four cultural senses with significant differences, as shown in Table 1. My Book of English data analysis shows an occurrence of 33 times in the aesthetic sense, accounting for 51.56%, having a much higher frequency than the sociological sense (35.94%) and semantic culture (12.50%). Remarkably, the pragmatic reason was utterly absent.

These findings are in line with (Tajeddin and Teimournezhad, 2014; Rashidi and Meihami, 2016; Saeedi and Shahrokhi, 2019; Arshad et al., 2020). Tajeddin and Teimournezhad (2014) found that two-thirds of international textbooks were overloaded by aesthetic sense. Similarly, Rashidi and Meihami (2016) reported that the ELT textbooks of inner, outer and expanding circles tend to emphasise the aesthetic importance. Similar to Rashidi and Meihami (2016); Saeedi and Shahrokhi (2019) also pointed out that the aesthetic sense was the most dominant, with a total of 70.6% integrating into the textbooks of Pre-University English (I & II) and Vision (I & II).

Arshad, Shah and Ahmad (2020) studied the Oxford Progressive English textbook and noted that the book emphasised first the aesthetic sense and then the sociological understanding. These observations are in line with the outcomes of the current research. The aesthetic and sociological purposes are vital for specific reasons. First, they played a crucial role in aiding pupils to be aware of people's lifestyles in the target language. According to Seelye (1974), these senses separate negative stereotypes and prejudices. Furthermore, when the language is presented in a context pertinent to the pupils' lives, they feel encouraged to learn it (Adaskou et al., 1990). Notably, ordinary individuals' main issue is talking about their everyday routine in their day-to-day lives (McKay, 2002). Thus, pupils who become proficient in the sociological and aesthetic sense of culture can partake competently in intercultural environments and acquire the capability to communicate regarding their everyday lifestyle, thus succeeding in intercultural communication (Wintergerst & McVeigh, 2010).

On the other hand, many English textbooks are dominant with a pragmatic sense. The present study's findings are incongruent with Susanto and Harjanto's (2014); Alrashidi's (2021) results. Susanto and Harjanto (2014) investigated the cultural contents of an English course book entitled Interlanguage XII in Indonesia. Their results showed that the most sense in the textbook was a pragmatic sense with 46%. Similarly, Alrashidi (2021) analysed the secondary school textbooks in Saudi Arabia and revealed that the textbooks focused on the practical sense. However, the study conducted by Arshad, Shah and Ahmad (2020) is in line

with the present study, as they also show that the last two senses presented in the textbook are semantic and pragmatic.

The semantic and pragmatic senses played a crucial role in helping students communicate in intercultural situations. The cultural semantic and practical implications are essential in teaching and learning the language because of their role in communication (Adaskou et al., 1990). Semantic meaning refers to the target language's perception, beliefs, values, taboos, and laws. This gave students images of the mainstream culture of the target language. The rarity of the presence of this sense can be because the textbook was meant to avoid over-generalisation of a particular cultural group. In contrast, the practical sense promotes learners' intercultural awareness and becomes familiar with various socio-cultural contexts. Since this sense teaches students how to greet, refuse and agree, convince and focus on the common expressions used to convey the message. In other words, the pragmatic sense involves the use of different types of communication functions in both spoken and written forms (Adaskou et al., 1990).

The question, however, is why My Book of English did not exist in the present pragmatic sense of culture. One possible reason is that the authors were not sufficiently aware of the critical role of culture in the practical mind in learning English. The absence of a pragmatic sense is predicted to be an obstacle to effective communication in the target language. In addition, native speakers seem less tolerant of inappropriate second language pragmatics than grammatical errors, which are considered impolite (Boxer & Pickering, 1995). Thus far, the above findings from the textbook analysis could lead us to conclude that My Book of English makes students unable to communicate effectively in intercultural communication situations.

The Categories of Culture in the Textbook

The table below illustrates the categories of culture in Algerian EFL middle school textbook level four, My Book of English.

Table 2

The categories of culture in My Book of English

Categories of Culture	Chapter (1)		Chapter (2)		Chapter (3)		Total	
	Freq	%	Freq	%	Freq	%	Freq	%
Source Culture	10.00	22.73%	5.00	11.36%	3.00	6.82%	18.00	40.91%
Target Culture	4.00	9.09%	4.00	9.09%	0.00	0.00%	8.00	18.18%
International Culture	8.00	18.18%	2.00	4.55%	1.00	2.27%	11.00	25.00%
Culture Free	1.00	2.27%	2.00	4.55%	4.00	9.09%	7.00	15.91%

Table 2 depicts the frequencies and proportions of cultural classes in My Book of English. The most cultural material in the textbook comprises 42.68% of the source cultural material, followed by around 23.61% of global cultural material. About 17.98% of target culture material was the third most common cultural class. Furthermore, approximately 15.73% of culture-free content was considered the least common cultural class. The source culture has been emphasised in My Book of English against other cultural categories.

These findings are in line with (Silvia, 2014; Dewi et al., 2016; Ariawan, 2020; Arshad et al., 2020). For example, Silvia (2014) found out that the English textbooks used in Indonesia were overloaded by source culture. Similarly, Dewi et al (2016) reported that the two ELT textbooks taught in Indonesian high schools tend to emphasise the learners' culture. In like manner, Ariawan (2020) also pointed out that the source culture was the most dominant in an English textbook prescribed for senior high school in Indonesia.

On the other hand, many English textbooks dominate the Target culture. The findings of this study are incongruent with the conclusions from (Xiao, 2010; Lui and Laohawiriyanon, 2013; Al-Sofi, 2018; Arslan, 2020; Arshad et al., 2020). Xiao (2010) investigated the cultural contents of an English textbook in China. His results showed that the most category found in the book was target culture with 79%. Similarly et al (2013) showed that the target culture predominated EFL textbooks at the university level in China. A tiny percentage was given to the international culture and source culture. Another study contradicts this study by Al-Sofi (2018), which analysed the Well Read textbook in Saudi Arabia written by foreign authors and revealed that the book concentrated on UK and USA cultures. Arslan (2020) concluded that the most common category in the English text used in Turkey is target culture. Similarly, the study conducted by Arshad et al (2020) also shows that the most common category in the textbook is the target culture.

One of the favourable impacts of assimilating source culture is that a vital part of cultural learning is to foster the capability to identify learners' artistic leaning and apply it as a reference point for comprehending the main cultural leanings of target language speakers. However, the assimilation of diverse cultures bolsters the intercultural understanding and learning process to behave as per socio-cultural circumstances. Because of globalisation, international culture is expected to overburden the EFL textbook since it has a more significant role in aiding pupils' International Communicative Competence (ICC) (Crystal, 1997; Mckay, 2002; Xiao, 2010).

The source culture presented in the target textbook through the Algerian and Islamic names such as Nabila, Ibrahim and Omar are the most commonly used. In My Book of English, twelve passages are about famous Algerian peoples, places, and food out of the seventeen passages available. In addition, among the three poems in the textbook, two are about Algeria's history and the French colonisation of Algeria.

The target culture has not been sufficiently considered in My Book of English. The target culture was observed in the texts about Barack Obama, Thomas Edison, and Brad Pitt. Also, through a poem written by William Shakespeare called 'This Royal Throne of Kings'. In addition, it was presented in activity in chapter one about visiting the famous London clock 'Big Ben'.

In My Book of English, there are some examples of international culture. For example, names of countries (e.g., Spain, France, Italy, and Turkey) and their tourist attractions (e.g., Alhambra Palace, the Louvre Museum, the Leaning Tower, and Topkapi Palace) have been extensively used. There are stories about great painters worldwide, such as 'Pablo Picasso' and 'Leonardo da Vinci'. Finally, the textbook contains examples of culture-free content, such as a charity lesson advising students to donate to hungry children and a text about a teacher advising the student not to cheat. On the other side, even the authors of My Book of English integrate target culture and different cultures; they adhere to the Islamic norms when selecting cultural items.

Remarkably, most of the assimilated culture in the My Book of English is a bit shallow. It is presented merely through the names of places, individuals, films, and food. Furthermore,

it does not offer learners anything about how individuals live to offer opportunities for learners to compare their own and other cultures. Tajeddin and Teimournezhad (2014) highlighted that such an approach could isolate learners from the genuine cultural context and act against their mindfulness of culture-specific attributes. Feeble cultural content can hamper language learning (Abdullah & Kumari, 2009).

However, Algerian writers need not keep only the target or global culture in mind and ignore the source culture. It suggests that locally created textbooks can carry an advantage in balancing the three cultural classes of the target culture, source culture, and international culture. Lastly, the objective behind discussing cultural types in EFL textbooks and instructional content is to enhance pupils' cultural awareness, source culture identity, and intercultural communication proficiency.

Conclusion

This study has some drawbacks. This work aimed to study whether the cultural material in the textbooks used by middle school learners is apt. We noted that the study's outcomes might not entirely apply to all middle school pupils in the nation because of the nominal sample size, which comprises just one of the four textbooks used in middle schools in Algeria.

Generally, the first research question's quantitative data analysis signified that the aesthetic sense was emphasised well in My Book of English. This was followed by the sociological significance and the semantic meaning. Notably, the pragmatic sense is not represented in the target textbook. Lastly, the qualitative data reflects the cultural topics of the four cultural reasons. This prompted us to deduce that My Book of English does not make pupils able enough to communicate effectually in intercultural communication scenarios.

As there was a shortage of pragmatic sense and a small proportion of semantic meaning, the persons behind the teaching material should reassess the harmony and balance of the four cultural senses, focusing on promoting the communicative proficiency of learners. The pragmatic and semantic senses were crucial in nurturing learners' communicative ability and aiding pupils with communicating in intercultural scenarios. The significance of the practical and semantic senses lies in learning and teaching the language due to their role in communication (Adaskou et al., 1990).

Results based on the second research question indicated that the proportion of source culture assimilation is more significant than that of target and global cultures. The qualitative data suggest that the textbook should strike an equilibrium in the three cultural classes of the target culture, source culture, and international culture so as to enhance pupils' cultural mindfulness, source culture identity, and intercultural communication proficiency.

Those preparing the instructional material need to find out why Algerian pupils struggle with cultural application. The publishers of locally created textbooks can assist Algerian English learners in communicating target culture more effectually by involving more target culture-related knowledge in the books. Furthermore, textbooks should comprise instructional elucidations and guidance to show how teachers should impart cultural content. Consequently, teachers will become more aware of the importance of cultural settings, and pupils will gain cultural knowledge.

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