

## EFL text (Class five) of Bangladeshi Government Primary Education and Critical Consciousness through Culture: A Nexus Analysis

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**Abstract :** *English for Today (Class 5)*, an EFL textbook in Bangladeshi Bengali medium primary education, has many elements of local and global culture, called cultural capital from a pedagogical point of view. This cultural capital builds a critical consciousness about culture among learners, which enables them to speak against any type of injustice and exploitation. In this sense, critical consciousness seems to be a postcolonial perspective. Given this information, the study uses 'Nexus Analysis' as the method to analyze how *English for Today (Class 5)* produces critical consciousness through cultural capital in learners who will ultimately be conscious of their rights. The nexus analysis illustrates how language and other semiotic techniques mediate action. A table containing an observation checklist of the discourses about different cultural elements from the textbook that mediate action is given in the article. The result shows that many elements of culture in the reading texts as well as in exercises, especially in dialogic forms of the book can give birth to critical consciousness. To increase the ratio of this critical consciousness, the article recommends a pedagogical method where teachers should engage learners of varied socio-cultural backgrounds in dialogical practices and adopt the right strategy rejecting the one-size-fits-all pedagogy.

**Keywords:** Cultural capital, critical consciousness, nexus analysis, Bangladeshi primary education, *English for Today (Class 5)*

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## 1. Introduction

There are three major parallel streams of primary education running in Bangladesh, i.e. Bengali medium, English Medium, and Madrasa Board. About eighty-five percent of students are in mainstream Bengali medium education run by both government and private sectors (Ahmed, 2018 & Alamder, 2023). Of the rest, fifteen current primary-level students are unevenly divided between private English medium schools and madrasas. These parallel streams of education divide the nation and create social and economic disparities.

According to the Bangladesh Primary Education Statistics 2021 done by the Ministry of Primary and Mass Education (MoPME) under the Government of the People's Republic of Bangladesh (2022), there are 65,566 government primary schools and 4,799 private primary schools in Bangladesh. In government primary schools, education is free; therefore, children of lower socioeconomic classes or marginalised groups read there (Siddique, 2023). Children of upper socio-economic classes read in private schools as those are comparatively expensive, whereas the government primary schools, due to a lack of budget, have become the schools for the poor (Helal, 2023; Siddiqui, 2023). This research deals with government primary-level education especially *English for Today* of Class Five, an EFL textbook in Bangladeshi Bengali medium primary education.

Learning a foreign language can be costly, and in Bangladesh, English is a foreign language. This makes it challenging for economically disadvantaged individuals to afford quality education and resources necessary for proficiency. In learning English, learners' socio-cultural background has a strong influence (Malik & Mohamed, 2014). Children from lower socio-economic classes do not perform well in EFL (Kumari & Kumar, 2014). Upper-class children bring a rich culture from their families, whereas lower-class children come to school to learn it (Brooker, 2015). Hence, socially privileged students academically outperform (Malik & Mohamed, 2014). Teaching English to Bangladeshi marginalized students requires different strategies, and one-size-fits-all pedagogy is inappropriate for them (Ahasan, 2024).

Against this perspective, an appropriate framework is necessary to discover the connection between marginalization and English teaching-learning. Paulo Freire's (1970) concept of Critical Pedagogy, also known as Postcolonial Pedagogy, is suitable here. Freire (1970), in Critical Pedagogy, talks about developing conscientization (critical consciousness) in learners by solving real-world problems and analyzing social, economic, and political structures in a society. The radical nature of this work promotes postcolonial discourses (Giroux, 2009). It holds that problem-solving, critical thinking, and dialogue are the components of conscientization (Jamil, 2022) that should be developed in education. Accordingly, this qualitative research tries to explore how the English textbook *English for Today* (Class 5) can create conscientization among Bangladeshi primary-level learners. To reach findings, this study highlights the development of conscientisation through the elements of culture embedded in the language of the text.

Language and culture are inseparable, so learning a language entails knowing the culture, too. In the journey of language learning, communication without cultural ground is ineffective. Culture is fundamental to everyday communication, shaping all forms of knowledge and skill. In the era of globalisation, multiculturalism depicts the similarities and differences among cultures as a norm and has become a common trend. Intercultural communicative competence is a prioritised educational outcome. The target language culture, as well as the local and other cultures, are represented in EFL texts. Culture is depicted through textual and graphic illustrations in these texts. Learning about culture is also promoted through some exercises and the practice of listening, speaking, reading, and writing skills.

This research centers on two fundamental premises of postcolonialism: cultural dynamics and marginalisation. This

qualitative research tries to explore the following research questions:

RQ1. How do the elements of culture promote language learning through *English for Today (Class 5)*?

RQ2. How does *English for Today (Class 5)* foster critical consciousness about culture among students from diverse socio-cultural backgrounds?

## **2. The Process of Developing Critical Consciousness**

The idea of critical consciousness or conscientization is found in “Critical Pedagogy,” coined by Brazilian educator and curriculum specialist Paulo Freire (1970), which aims to establish social justice through education (Crookes, 2012). The term originated from observations of the Brazilian education system. Critical consciousness is developed through critical thinking by empowering learners to discuss problematic issues to establish social justice. It teaches social responsibility and self-esteem. Higher critical consciousness creates higher self-esteem among students. It ensures higher academic achievement through academic involvement (Smith, 2023). It positively affects students’ lives (Stubbs & Hullinger, 2022).

Critical consciousness can be developed through a curriculum that involves students in community engagement for social changes. “Students developing critical consciousness should be taught about social justice and should be empowered with the skills, knowledge, and attitudes needed to help create socially just communities,” and a school’s pedagogical practices, extracurricular activities, and overall culture play a crucial role in developing students’ critical consciousness (Stubbs & Hullinger, 2022, p. 19). Through the development of it, a new vision of humanizing teaching can be established (Shih, 2011). In growing critical consciousness, the ‘Banking’ concept in education is a challenge that is a teacher-centric approach that treats learners as mere receivers of

knowledge. Teacher-centered classrooms and teachers who think of themselves as depositors of knowledge hinder this process.

Unlike these teaching methods, critical consciousness has three components: dialogue, critical thinking, and problem-solving (Jamil, 2022). Dialogue creates opportunities to assemble the unheard voices, and through this assembly, critical thinking is developed that can solve problems. In this way, conscientization solves real-life problems to bring positive societal changes.

In *Pedagogy of the Oppressed* Freire (1970) illustrated the importance of dialogical teaching. He suggested that education should be democratic through dialog and that a culture of silence should be broken in class. Dialogue promotes communication, and communication promotes education (Freire, 2000). The practice of dialogue can build critical consciousness. It generates a speaking habit in learners. There should be enough speaking exercises in EFL books that break the culture of silence and endorse critical consciousness.

### **3. Developing Critical Consciousness on Culture**

The cultural background of a society influences human behavior and shapes people's interpretation of the world. Nowadays, learning a language in a globalized context entails being an intercultural communicator who knows how to communicate with people of different cultural backgrounds. Cultural awareness, appreciation, and involvement increase effective learning; for example, cultural awareness among learners of Saudia Arabia improves their writing skills (Al-Zube, 2013). Cultural consciousness is developed from both global and local culture. In Kajakistan there was an urgent need to introduce an EFL textbook that would introduce not only the target and international culture but also students' native culture (Gerfanova et al., 2018). Culturally relevant teaching is an important method to promote higher educational achievement in the USA (Byrd, 2016). Familiarity with prominent cultures works as capital and enhances educational success (Bourdieu & Passeron, 1990).

Bourdieu suggests that two resources of culture – static and relational – play the role of capital in language learning. Static cultural capital comprises highbrow activities like visiting libraries, museums, theaters, etc., possessing high cultural goods like artworks, musical instruments, etc. These resources are possessed and passed down by parents to their children (Tramonte & Willms, 2010). These are more constant and dependent on the income and educational level of the parents. Relational cultural capital means strategic communication and interaction between parents and children that help in school achievements. “Most studies do not distinguish between the cultural resources of the parents from those of their children, treating cultural capital as a family characteristic” (Tramonte & Willms, 2010, p. 206). Also, teachers can strategically contribute to enhancing these two forms of resources. This research, specifically, finds the sources of static and relational cultural capital in the materials of *English for Today (Class 5)*.

A theory of culture, the iceberg analogy of Edward Hall (1976), identifies the distinction between surface (the visible part of the iceberg) and deep (the hidden part of the iceberg) culture. Surface culture includes food, fashion, festival, language, literature, music, performance, architecture, etc., that are easily identifiable. On the other hand, deep culture includes norms, beliefs, attitudes, values, etc. that are intricate, hidden, and difficult to identify. Shaules (2007 in Rodriguez, 2015) finds that deep culture is not noticed easily as it carries the challenges of cultural understanding. Rodriguez (2015) again argues that EFL textbooks should focus on both surface culture and deep culture. This research distinguishes elements of surface culture and deep culture used in *English for Today (Class 5)*. It is unwise to assume that all members of a community share identical sociocultural norms, just as culture itself is not fixed or bound by unchanging norms; therefore, “history itself has shown that one nation can indirectly or directly influence and change another and cause cultural alterations” (Rodriguez, 2015, p. 169). In EFL, culture is found to be transformative and heterogeneous. Rodriguez (2015) also argues that teachers should not use a self-

congratulatory approach to culture; instead, they should offer a contentious perspective through debate against cultural hegemony. This approach establishes cultural consciousness among learners. The general objective of this qualitative analysis is to explore how the textbook materials of a Bangladeshi EFL textbook *English for Today (class 5)* give birth to critical consciousness about culture that promotes postcolonial discourses.

#### **4. Nexus Analysis on Developing Critical Consciousness**

An appropriate framework is required to analyze a text. In analyzing the elements of critical consciousness about culture from *English for Today (Class 5)*, nexus analysis, which is a recent multidimensional approach, is used here. Developed by Scollon & Scollon (2004) “a nexus analytical framework draws on methods from discourse analysis, linguistic anthropology, narrative approaches, literacy studies, educational studies, social semiotics, etc.” (Lane, 2014, p.17). Here nexus means a connection or link between two different ideas. It explores the relation between discourse and action. Human beings produce this discourse and take action as members of a society (social actors). These social actors use language as a cultural tool in taking action to build or rebuild a society.

Pennington & Scott (2019) find that engaging, navigating, and changing are the three components of Nexus Analysis, developed by Scollon & Scollon (2004), which is a methodological approach: Firstly, engaging involves actively participating in identifying a social issue and recognizing the key actors involved. The interaction pattern with the discourse and cultural tools of the actors is analyzed. Scollon & Scollon (2004) state that through engagement, a zone of identification will be established where the researcher identifies the type of data for the research. The next step, navigating, is to find the relevant process of social actions to take place. It gathers and analyzes the data on the objects, concepts, places, discourses, people, etc. related to the action. Lastly,

changing is important to identify where a transformation or change is possible to allow more practice of nexus.

Thus, this research identifies the elements of culture used in *English for Today (Class 5)*, navigates the process of developing critical consciousness on culture, and thus investigates the transformation of Bangladeshi government primary EFL learners through dialogic practices.

## 5. Methodology

This qualitative research analyses the textbook of class five of Bengali medium education in Bangladesh. It attempts to find how critical consciousness can be fostered among the learners of class five. An observation checklist recorded data from the text, which can develop a critical consciousness. The analysis is presented in a table. Using nexus analysis this research finds how the text of *English for Today (Class 5)* creates action among learners of Bangladeshi government primary learners.

### 5.1 Data Analysis

This study uses *English For Today (Class 5)* as data to be analyzed using nexus analysis. It navigates how the book creates cultural consciousness among learners who, as social actors, are involved in discourse. Lastly, it also examines how the book involves learners taking action in a dialogic manner in class. These developed skills also enable them to take actions beyond the classroom to drive societal change.

The following table analyses the texts that create cultural consciousness. The first column shows the unit number, and the second column shows the number of lessons. The next column analyses the culturally significant texts. In the following column, there is an interpretation of cultural values from the texts. The last column shows what cultural consciousness can be developed. Under the nexus analysis framework, students take action in learning and develop critical consciousness,

Throughout the book, several characters are at a class five level in both education and age, including Sima, Jassica, Tamal, Saikat, Nasrin, Biju, Raju, Ratul, Kori, Laila, and Dev.

**Table 1**

*Critical Consciousness on Culture from Lessons*

Unit	Lessons	Culturally Significant Text	Cultural Values	Critical Consciousness on Culture
1	1-3	In the first lesson, two characters, Sima and Jessica, from two different countries and cultures (Bangladesh and UK), meet each other at a train station. Here the valuable expressions focus on 'greeting.' They use 'Hi' and 'Hello' in greeting.	Way of greeting is a representation of culture and religion.	How do people greet in different cultures, countries, and religions?
1	4-7	Two kids, Sima and Tamal of class five, go to a language club to speak and practice English. There, they listen to CDs, watch DVDs, and meet a foreigner, Mr, Andy Smith, with whom they practice English. Here the language focus is on introducing a friend.	Through collaboration with peers, people learn a language.	Do the learners have a language club with audio-visual facilities to practice English?

2	1-2	Tamal and Mr. Andy meet, and Mr. Andy offers Tamal to go to book fair with him. Tamal informs that he would go after delivering medicine to his grandmother.	Visiting a book fair holds a cultural value as a book fair is a hub of literary sources, intellectual growth, and diverse ideas.	How regularly do the learners go to the book fair?
2	3-4	Mr. Andy introduces Mrs. Smith, a foreign English teacher, to Tamal at the book fair.	A foreign teacher fosters cross-cultural understanding, global perspective, and diverse learning experiences.	Do the learners get foreign teachers (native speakers) in English classes?
3	1-2	Saikat, a good student of class five, wants to improve his English, so he reads English books on animals and watches cartoons on TV. His father is a banker who writes stories and listens to music. His mother is a housewife who enjoys sewing in her pastime.	Respecting everyone's preferences is an essential aspect of cultural values.	How many Bangladeshi students actually read English storybooks or watch English cartoons? How many fathers have a secured job like banking and write stories or listen to music?
3	3-6	The daily routine of Saikat and his parents from evening till night is described in a table to teach time sequence, which shows that they have their dinner together, and Saikat and his	Having dinner with other family members and helping the homemaker are good cultural norms.	In a male-dominated society, do males help wives with household chores?

		father help his mother in the household.		
4	1-5	As reporters of English Club Magazine, Tamal, and Nasreen conducted interviews with their classmates Sima and Biju and asked them about their favorite pastimes. Visiting a park, reading magazines and funny story books, and chatting with cousins on the internet are common pastimes of kids of class five. Here is a reference to the stories of Nasiruddin Hojja, a character of the folklore of humor and satire with a pedagogical nature famous from Central Asia to Arabia.	Being a member of a language club, growing a reading habit, visiting places, and communicating on the internet add significant cultural values to diverse activities.	Do the schools have language clubs or publish magazines? How many students read magazines or storybooks or chat with cousins living overseas?
6	1-6	Some pictures of food with a food pyramid are given. There is a photo of French fries.	Food as a culture reflects identity, geography, history, and tradition.	Are the students familiar with the food from foreign cultures? Do the students get a properly balanced diet?
8	5-6	Sima writes a letter to her friend Jessica in London	A foreign friend broadens one's worldview by	Do the learners have foreign friends?

		describing her sickness and some precautions taken then. Sima talks about the use of tissue for a runny nose.	fostering an understanding of diverse cultures.	Do they use tissue or handkerchiefs?
9	1-2	Raju worked as a volunteer in the fire department after college. Now, he works as a firefighter, teaches new firefighters, and talks to school students about fire safety.	Volunteering reflects cultural traditions and collective spirit in a society.	How much are the students motivated or prepared to work as volunteers?
9	3-6	There is an introduction of some professions, e.g. dressmaker, singer, writer, actor, driver, poet, farmer, baker and salesman.	Professions of people reflect tradition, identity, and evolution of a society.	How do the learners talk about prestigious jobs or the jobs that hold less prestige?
10	1-7	The geographical description of a district, Kishoregang, in Bangladesh is given here. There is a description of six historically and religiously famous places of this area. This place is also well-known for some famous poets, writers, painters, and political leaders.	Everyone takes pride in preserving and cultivating the history in which they are rooted.	How many famous constructions or writers, poets, painters and leaders are there in their hometowns?
11	1-7	A pictorial description of a community includes a school, a	A community preserves heritage and shapes identity.	Do they really have a separate library? How far is a hospital or a

		college, a library, a bank, houses, a post office, a park, a bus stop, a hospital, and a supermarket.		supermarket or a post office?
12	1-8	There is a description of three famous tourist spots in Bangladesh: Coxsbazar, Sreemongol and Saint Martin's Island.	Preserving tourist sites to foster connections between people from diverse local and global cultures is a cultural value.	Is there any scope to visit these places? How does it feel to visit a famous tourist spot?
14	1-6	The story "The Hare and the Tortoise" is given.	Stories preserve history, values, and creativity.	How much scope do they have to read this type of story?
15	1-2	There is a textual and pictorial description of the Birthday celebration. Cutting a cake, singing a 'happy birthday' song, giving or receiving a gift, and enjoying food are some common cultures of birthday celebrations.	Different cultures have unique customs of celebration that hold tradition.	How are their birthdays celebrated? How many cut cakes, sing birthday songs, and give and receive gifts?
15	3-6	Some important days are mentioned which are nationally and internationally observed.	Observing important days carries the value of reflection and celebration.	How are the important days observed? Is there any political hegemony in observing the days?

17	1-4	There is a dialogue about sports between two characters (Baichong and Anousha) where one character's name shows that he is an indigenous person. There is a mention of eight sports' names, where only one (kabaddi) is a local game.	Recognizing and valuing indigenous culture is essential for diversity and sustainability. Sports inculcate the value of discipline and hard work.	How much scope do they get to play world-famous sports like weightlifting, volleyball, badminton, cricket, football etc. mentioned in the book?
17	5-6	There is a description of the Olympic Games.	The Olympic Games is an international event of cultural exchange that connects nations and celebrates shared values.	How much scope do they get to participate or watch International events like Olympic Games?
18	1-4	The poem "City Streets and Country Roads" is given.	Poems on places hold the value of civilization.	Have they visited both places?
18	5-8	The poem "I Meant to Do My Homework Today" by Richard Le Gallienne is given with a picture of an Englishman in typical English dress.	Poems are artistic expressions of worldviews.	How much scope do they get to read, understand, and enjoy the literature of the target language?
19	1-8	There is a description of a news, from a magazine by and for the students of class five, about a field trip to the Liberation War Museum.	Magazines are artifacts that reflect social trends and preserve history. Field trips offer real-life exposure that deepens understanding of	Do they have a magazine for their class? Do they go on field trips? Do they visit museums?

			diverse traditions.	
21	1-5	A student describes a team-building activity through scouting. A group of students visit a place in Sreemongol and participate in some activities.	Team-building activities strengthen the cultural values of collaboration, unity, and mutual respect.	How are these activities arranged by the schools? How are the students participating?
22	3-8	It discusses the process and benefits of being a member of a library or a language club.	Being a member of a library of language club reinforces learning, intellectual freedom, and community engagement.	Do they get these facilities?
25	1-9	A beautiful animal story for kids “Why Does the Frog Croak” is given.	Stories preserve history, values, and creativity.	How much scope do they get to read, understand, and enjoy the literature of the target language?

There are several lessons in the book that identify the sources of static culture that can promote learning English: visiting a language club (Unit 1), going to a book fair (Unit 2), working as a reporter for an English language club (Unit 4), visiting a community with a library, a supermarket, a post office, a school, a college etc. (Unit 11), visiting famous tourist places (Unit 12), reading an article from an English Magazine, on a field trip to Liberation War Museum (Unit 19), visiting a tourist place as a team building activity through scouting from school (Unit 21), having a membership of a library and an English club (Unit 22).

Bourdieu’s relational cultural capital explains how cultural resources help in social interaction. Strategic involvement with cultural

practices in institutions can enhance it. It can be grown through interaction between student-student, student-teacher, or student-parents at schools and families. It can be a tool to dismantle oppressive power structures and grow critical consciousness.

The literature review section shows the importance of dialogue between teacher and student to develop critical consciousness through critical pedagogy. In almost every unit of *English for Today (Class 5)*, there are some activities or exercises designed to hold dialogues about culture that can create critical consciousness. In this way, nexus analysis appropriately identifies the process of taking action by the students to build cultural consciousness.

The following table describes the dialogic activities and the scopes of developing critical consciousness from the exercises given in the book. The first column shows the page numbers, the second one the activities, and the third one describes the development of critical consciousness of culture.

**Table 2**

*Critical Consciousness on Culture from Dialogic Exercises*

Page no.	Activities	Critical Consciousness on Culture
3	D. Pairwork. Introduce yourself. Use the useful expressions.	A Bangladeshi child, Sima, introduces herself to a foreign child, Jessica, from the United Kingdom. Using 'Hi' and 'Hello' in greeting creates a critical consciousness as it is a Western culture. In Bangladeshi culture, there is a reflection of religion in greeting; for example, Muslims say 'salam, and Hindus say 'nomosker.'
5	I. Pairwork. Introduce a friend. Use the useful expressions.	Tamal introduces his friend Sima to a foreigner Mr. Andy who works in an NGO. They again greet Mr. Andy in a western system with 'hi' and 'hello' and say 'bye' while leaving whereas in Bangladesh, Muslims greet the elders with salam and say 'Allah hafez' at the end.

6	C. Pairwork. Practise saying the dialogue in Activity A.	In Activity A, a foreigner Andy and Tamal plan to visit bookfair together. In Bangladesh, book fairs are arranged only in the big metropolitan cities.
7	F. Roleplay. Introduce one friend to another. Then say 'goodbye.' Use the useful expressions	Greeting of Western culture is introduced.
12	I. Pairwork. Talk about what you were doing yesterday. Use the past continuous.	This unit talks about Saikat's daily life. To learn English, he watches English cartoons and reads English books.
15	D. Pairwork. Say what you do in your free time and why you do it.	In this unit, some characters talk about their pastime, where they mention working for English Club Magazine, painting, and reading story books or magazines etc. How many scopes do students get to practice these elements of cultural capital? Students who work in the field for cultivation after school do not get the scope to practice these.
16	G. Pairwork. Talk about magazines that you like. If you don't read magazines, talk about the topics you are interested in.	Most of the rural students do not have the scope and habit of reading magazines. Suitable magazines for children are rarely published.
39	C. Groupwork. Make a list of the important places in Kishorganj. Which place do you think is the most interesting? Why? Discuss with your partners.	Location, geographical description, historical and archeological important places, and famous people of Kishorganj, a district in Bangladesh, are introduced here. Not every rural, remote area can claim such proud features. When students see that their locality lacks these features, a critical consciousness can be grown.
43	C. Pairwork. Act the dialogues from Activity B.	Activity B represents a community with a library, supermarket, hospital, college and park. The infrastructure of many rural areas does not represent this picture.
47	C. Pairwork. Act the dialogue	In Activity A, Andy and Tomal

	from Activity A.	discuss about their visit to three famous tourist spots in Bangladesh: Cox's Bazar, Sreemangal and Saint Martin's Island. Many government primary level learners are not lucky enough to visit famous tourist places.
59	B. Sing the Happy Birthday song using the names below. Then count the candles on the cake and say how old each person is.	Among rural or poor Bangladeshis, this Western culture of cutting cake, singing birthday song, and giving and receiving gifts is not very common.
76	E. Groupwork. Ask and answer your questions from Activity D.	Activity D talks about a visit to the Liberation War Museum. Many children are deprived of the scope of such visits.
85	D. Pairwork. Ask and answer the questions from Activity C.	Activity C discusses a trip to a place. Here an example is given of a trip of a Cub Campuree to Sreemangal. Many government primary schools do not run this program regularly, or if they have the program, they rarely arrange trips to famous places in Bangladesh.

## 6. Findings

This research identifies the connection between the philosophy behind textbook writing, the development of critical consciousness through EFL textbooks, and the techniques to use textbook materials effectively. Although this research is done on a Bangladeshi EFL textbook, it will guide the researchers in analyzing any book in the light of its findings. It directs the way to develop critical consciousness among EFL learners, which can contribute to a humanistic approach to education.

In Bangladesh government primary schools use only *English for Today*, the government selected book, as EFL material in class although some extra books are used in the private sector. In the neoliberal era, the private sector provides some extra opportunities of language learning.

The process of creating cultural consciousness is dependent on the sociocultural context of teaching-learning. It becomes tough when dealing with a marginalized context where all the facilities for teaching English are not equally available. There the whole process of developing cultural consciousness needs to be rearranged.

Using the nexus analysis structure, this study at first (in the engaging phase) identifies a social issue which is teaching English through an EFL text to Bangladeshi government primary-level learners. English is a foreign language in Bangladesh, and teaching it requires some resources that are not equally available in the government primary education sector. This research takes the materials from *English for Today (Class 5)* as data for analysis.

In the second phase of nexus analysis, navigating the process of action, the text is analyzed to find how these materials can create critical consciousness about culture among the learners. To address the last stage (changing), exercises and activities, given after each unit, are analyzed where the learners take action of reading, writing, listening, and speaking on cultural elements. Through these actions, some skills are developed in them, and they are transformed from inefficient to efficient language users. In this whole process, critical consciousness about culture is developed. This consciousness navigates the learners to become social actors and play a role in structuring and restructuring the society.

Bourdieu's Cultural Capital can be applied in analyzing this textbook. Reading magazines, story books, and literature of the target language, visiting language clubs, libraries, museums, and famous places, and going on a field trip from school are some static cultural capital that promotes language learning. In the textbook of class five, many lessons establish the importance of static cultural capital. On the other hand, the interaction between learners and parents about cultural resources and activities is relational cultural capital, including conversations with teachers and peers in class. This also entails a good speaking practice that establishes the idea of

dialogue in critical pedagogy. Through these dialogues, students should be encouraged to share their true reflections on the elements of culture. From this practice, a critical consciousness about culture should be instilled. In language class, if students practice establishing their personalized voice on cultural elements, the developed critical consciousness can bring about societal change. This reflection and action (according to nexus analysis) give birth to praxis, which should be the main target of education.

The textbook *English for Today* refers to some static forms of culture that contribute to educational achievements, like going to the library, language club, field trip or tour, etc. However, these forms of capital are not equally available everywhere, and the depicted ideal pictures of family, school, and society are not found everywhere in reality. Varied access to these resources gives birth to marginalization. Dealing with this marginalization in class is not an easy task for Bangladeshi government primary EFL teachers. Developing critical consciousness is a good way to deal with any variation. Teachers can find alternative ways to build confidence in learners about their position in society and to compensate for the unavailability of resources and scopes.

Talking about people, places, institutions, occasions, professions, food, etc. are elements of surface culture. Most of the materials in the selected textbook are from surface culture having a congratulatory approach. To transform surface cultural elements into deep cultural understandings—encompassing norms, beliefs, and values—while fostering critical consciousness through individuality, resistance, and justice, teachers must guide students effectively. For example, if visiting a museum is not possible due to its unavailability in the locality or lack of funding, exploring a heritage building can provide insights into traditional family values, such as living in a joint family with parents and grandparents. This value can offer an alternative perspective to the modern preference for living independently in a nuclear family within the flat system of a high-rise building.

In *English for Today (Class 5)*, the content is predominantly normative rather than descriptive. The book discusses various ways to facilitate learning English, such as having foreign teachers, accessing a library and language club, reading magazines, visiting museums, and going on field trips. However, these facilities are rarely available at the government primary schools. By comparing the illustrated scenes in the book with their actual learning environment, students can develop cultural awareness. To achieve this, teachers should implement modifications or alternative plans to overcome facility shortcomings and ensure effective learning. For instance, if there is no museum nearby, students can visit culturally significant places such as an old building, a religious institution (if permitted), or even a local market. Similarly, if schools lack the budget to publish magazines, handwritten wall magazines can serve as a creative alternative. In this way, an adaptation of the curriculum, depending on the context, is required so that students can develop critical consciousness and become confident communicators.

Some possible criteria for cultural consciousness are outlined here, though their extent may vary significantly. Creating this consciousness among students is required to make them good speakers. Conscious learners bring positive societal changes. They must understand the value of communication and the use of language. Students should be encouraged to share their ideas, allowing teachers to appreciate their perspectives and provide guidance. They should read and practice the textbook effectively so that they get the scope to talk about the problems and solutions of the actual scenario they see around them. They are from different sociocultural contexts where the expected supports are not equally available. If they are deprived of the facilities described in the book to be a good language user, there should be alternative plans to compensate for the loss. For example, if there is no audio-visual material in class to practice listening, the teacher can read aloud to

teach listening. In this way, an alternative plan should be applied to solve the problems of limited context.

Bangladeshi primary-level teachers should be well-trained to develop critical consciousness among learners. This is also a scope of research to find how much these teachers are trained and prepared for this type of humanistic teaching. If there is any gap between the requirement and the present condition of teachers, the education ministry should take the initiative to minimize this gap.

## 7. Conclusion

This research highlights the potential for developing critical cultural consciousness. However, this awareness should not lead to negativity among learners due to any lack of opportunities. Instead, it should inspire alternative pathways to build a strong learning foundation. The traditional one-size-fits-all teaching approach should be replaced with flexible alternatives, ensuring a more sustainable and inclusive pedagogical framework.

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