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***Exploring Presentation of Local and Target Culture in Middle School Second-
Generation English Language Teaching Textbooks Used in Algeria***

*A Dissertation Submitted in Fulfillment of the Requirements for the Doctorate Degree in Second
Language Acquisition*

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Dedications

I dedicate this work firstly to my lovely son "Khalil" who is the light of my life.

To my parents and all my family members, relatives, colleagues and friends who helped and encouraged me during the hard years of my life, work and study.

To everyone who offered a helping hand to realise this work and make my dream a reality

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Abstract

The infusion of culture, whether it pertains to big "C" or small "c" culture, encompassing local, target, or international elements, has long been a focal point of concern for foreign language teachers. The present research serves a dual purpose. Firstly, it aims to examine the types of cultural content incorporated within second-generation middle school textbooks. Additionally, it endeavours to elucidate the intended desired outcomes associated with this endeavour. To achieve these objectives, the locally produced series "My Book of English" was analysed to extract all potential cultural insights embedded within each unit. Teachers from four middle schools in the Mascara area participated in this case study. Data were collected through document analysis of the aforementioned series, as well as through interviews and questionnaires administered to the teachers. The findings revealed a substantial presence of local culture within the series, reflecting a deliberate effort to integrate cultural elements into the curriculum. Furthermore, the study highlighted the diverse approaches employed by teachers at this level to teach culture, underscoring the importance of pedagogical flexibility in addressing cultural content within the classroom setting. Additionally, the findings explored that Algerian middle schools aim to cultivate well-educated future citizens with a strong sense of Algerian identity, encompassing their Arab, Muslim, and Tamazight heritage.

Key words: Algerian middle school; second-generation syllabus; My Book of English; sources of culture; teaching local culture.

List of Acronyms

CCC: Cross-Curricular Competencies

CV: Core Values

EFL: English as a Foreign Language

EFSL: English as a Second Foreign Language

ENS: Ecole National Supérieure

ICC: Intercultural Communicative Competency

LC: Local Culture

LMD: Licence Master Doctorat

MS: Middle School

SFLL: The Standards for Foreign Language Learning

ST: Sociocultural Theory

TC: Target Culture

TLC: Target Linguistic Competencies

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*General
Introduction*

General Introduction

In a world that has been transformed into a miniature global village, characterized by unprecedented mobility and exchanges facilitated by rapid technological advancements, the ability to understand and appreciate diverse cultures is essential for the flourishing of our diverse democracies. However, despite the interconnectedness enabled by technology, cultural diversity can sometimes be perceived as a barrier to effective communication, particularly on platforms like social media where encounters with different nationalities, languages, and religions may occur.

Nevertheless, as people from diverse backgrounds come into contact with one another, whether in the workplace or within their own homes, there arises an urgent need to cultivate a multicultural future through daily practices in teaching and learning processes. By instilling intercultural competence in students at school, future generations will be better equipped to navigate the complexities of our diverse world with understanding, tolerance, and respect.

It is widely believed, among practitioners and researchers in interculturality, including Byram, M., & Harris, J. (2004), that schools serve as crucial crucibles for the development of intercultural competence in learners. This competence is essential for addressing a broad spectrum of global issues, including stereotyping, discrimination, and various forms of racism, which often intensify during periods of economic crisis. Therefore, investing in the cultivation of intercultural competence in schools is imperative for fostering a more inclusive and harmonious global society.

Moreover, the rise of globalization and the rapid advancements in communication and information technologies (ICT) have empowered the younger generation to seamlessly integrate local and global elements in hybrid forms, a phenomenon described by Roland Robertson as 'glocalisation' (Benrabah, 2007, p.17). English, in particular, has emerged as a global lingua franca, enabling millions of individuals, both professionals and non-professionals, to navigate their daily activities. Beyond merely transcending geographical borders, English serves as a bridge across language barriers, facilitating communication and knowledge exchange on a global scale.

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The proliferation and widespread adoption of the Internet have further solidified English's strategic status as the language of research. Recognizing this, Algeria, like many other countries, is diligently adjusting its educational priorities to align with these global dynamics. However, such a transformation presents challenges for all stakeholders involved. In particular, learners must be equipped with intercultural and cross-cultural competence to effectively navigate the complexities of communication in this global village.

As the boundaries between local and global contexts continue to blur, fostering intercultural competence becomes increasingly imperative to mitigate misunderstandings and promote meaningful interactions with individuals from diverse cultural backgrounds. Despite ranking second after French, a language deeply influenced by its 132 years of colonial history and currently considered the primary foreign language in Algeria, English is widely recognized as the key to unlocking educational and market opportunities, facilitating studies abroad, and publishing scientific research. Consequently, Algeria has consistently invested significant effort and resources to keep pace with global developments in the teaching of English as a foreign language (ELT).

Aligned with this commitment and to enable learners to effectively communicate in our globalized world, the Ministry of Education has introduced what is known as the Second Generation Textbooks. These textbooks represent a significant step forward in modernizing English language instruction in Algeria, striving to align with international standards and best practices to enhance students' proficiency and prepare them for the challenges and opportunities of an increasingly interconnected world.

Teaching for effective communication in the era of globalization necessitates the incorporation of culture into the teaching and learning process. Textbooks have emerged as a crucial tool for teaching culture alongside fostering English language acquisition. They provide valuable opportunities to bridge native cultures with target cultures, promoting learners' cultural awareness and fostering intercultural understanding. In this regard, scholars like Kramsh and Zhu Hua (2016) argue that English not only facilitates global citizenship but also encourages reconnection with local forms of community membership.

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Algerian culture boasts a wealth of diverse beliefs, traditions, and norms. For Algerian youngsters, navigating through this rich tapestry of cultural diversity can be a daunting task. In the first-generation syllabus, however, there was a notable absence of local cultural content, with the focus primarily on foreign lifestyles and names in English textbooks.

Algerian learners are tasked with mastering not only the English target culture and various international cultures but also their own Algerian local culture. The Algerian authorities prioritize education as a means to equip adolescent learners with the necessary understanding of Algerian local cultures, alongside English target culture and international cultures. The overarching goal is to cultivate competent speakers who possess a deep awareness of their local culture, the diverse cultural nuances across different regions of Algeria, and the ability to navigate and bridge these various social and cultural contexts both locally and internationally. In line with these views, the present research is an attempt to explore the presentation of the Algerian local culture in the Algerian middle school second-generation English language textbooks compared to the other presented cultures. The following research questions have been formulated:

Q1. What sources of culture are presented in the series "My Book of English" textbooks?

Q2. to which extent are the sources of culture presented in the receptive skills and productive skills of English language Learning?

Q3. How do the Algerian middle school EFL teachers teach the local culture?

Q4. What are the intended outcomes of the teaching of local culture in the Algerian middle school?

Building upon the preceding inquiries, the researcher formulates a series of research hypotheses as potential explanations for the postulated questions:

H1: The sources of culture, that are presented in the series "My Book of English," are local, target, and international cultures.

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H2: Local cultural insights presented in the productive skills are more than the local cultural insights presented in the receptive skills.

H3: Algerian middle school EFL teachers teach local culture by following the intercultural approach.

H4: It is intended to project a future well-educated, respectful, and good citizen from the teaching of local culture in the Algerian middle school.

The thesis is structured into four chapters. Following this introductory chapter, "Chapter One" presents the theoretical background of the study. This background begins by discussing all that is linked to the term culture semantically, pragmatically, diachronically, in the context of teaching, and its social implications. It moves then to present the significance of textbooks in the field of English Language Teaching (ELT) and distinguishing between the linguistic and cultural content found within them. Subsequently, it provides an overview of various trends in the representation of cultural content within textbooks. Furthermore, Chapter One delves into an examination of different approaches to teaching culture and their implications for textbook design and language educators. Lastly, it concludes with a review of existing studies focusing on the cultural content of language textbooks.

In the subsequent chapter, "Chapter Two", the research methodology is outlined. This chapter introduces the sample of selected textbooks and provides reasons for choosing these specific textbooks. It also formulates the research questions and hypotheses guiding the study. Additionally, the chapter details the sampling methodology employed and describes the specific procedure used for the two analyses (Document Analysis and the analysis of the data collected from the questionnaire, the interview, and the classroom observation) conducted as part of the research.

The next chapter presents the results sought by the employment of the different tools. "Chapter Four", the Discussion section, offers an interpretation of the findings from the two analyses and connects them to existing research. It explores the implications of these findings, addresses potential study limitations, and proposes directions for future research in the field. Finally, the general conclusion wraps it up to suggest avenues for future research.

Chapter One: Literature Review

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Chapter One: Literature Review

1.1.Introduction

This chapter is devoted to the review of the literature concerning the main concepts under scrutiny. For the sake of narrowing down the scope of the research, this chapter will be limited to provide an overview of the term "Culture" as viewed and defined by different anthropologists, linguists, and educators in addition to its significance and impact in the field of Teaching English as a Foreign Language. Besides, this chapter will give its share of relevance to the cultural components that demonstrate the seriousness of Culture within the same society and among societies within our world. Our conviction is that understanding cultural differences can lead to a peaceful environment and an atmosphere of complete reciprocal universal tolerance.

In addition, this chapter will comb the pedagogical trends that motivate the different teaching approaches that stipulate that teaching culture goes hand in hand with teaching any foreign language. At length, it will open the ideological incentives behind introducing the cultural components in the Algerian Middle School textbooks and the Algerian second-generation syllabus values and components.

1.2. Definition of Culture

Throughout the history of humankind, philosophers, scholars, and linguists have passionately debated the concept of culture, as being a human component. Culture is a multifaceted concept with several interconnected ideas. It is not surprising to find countless definitions of this concept. To start with, it is commonly acknowledged that the term culture has raised continuous disputes over its definition because of its complexity. The term "culture" can stand for both a noun and a verb. The Oxford Advanced Learner's Dictionary (2019) bestows a set of elucidations of the word culture. On the one hand, culture as a noun is the arts and other manifestations of human intellectual achievements regarded collectively, or the ideas, customs, and social behaviour of a particular people or society.

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According to the Longman Dictionary of Language Teaching and Applied Linguistics (2002), culture means:

The set of practices, codes, and values that mark a particular nation: the sum of a nation or group's most highly thought of works of literature, art, music, etc. A difference is sometimes made between a "High" culture of attitudes, values, beliefs, and everyday lifestyle. Culture and language combine to form what is sometimes called "discourses", i.e. ways of talking, thinking, and behaving that reflects one's social identity.

(2002, p. 138)

In the definition above, it is mentioned that culture is all that people of a particular nation do, act, and produce. It is also noted that the role of culture and language is crucial to forming a social perspective. In other words, it affects how people of the same community (the same culture and language) share the same ideas, values, beliefs, habits, and performances.

The Romans, who first pioneered the term culture, were the first nations to include the term in the European languages. Initially, the word was first used as a means to express agriculture or digging the soil. The philosopher Cicero invented a civilised and educated man in *Cultura Amini Philosophia*, which refers to philosophy as the culture of the mind (Schoenmakers, 2012). For that reason, the word culture is a homograph that can get various significances that depend on its function and its context in the sentence.

Many researchers believe that culture is much more affluent and much more significant than being limited to the small 'c' and Big 'C' cultures. For instance, Tepperman et al. (1994, p.1) see culture as a "humanly created environment for all our thoughts and actions." The word human distinguishes us from the animal world; it also shows that it is something shared by all humans. It is a much broader definition that entails dealing with culture at a particular period or in a specific civilisation. As an example, we can cite ancient Culture, Roman Culture. The description also includes the culture of a specific

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society. We can mention the Western Culture, the Asian Culture, the Arab Culture, and the Norwegian Culture. It can also be subdivided to encompass particular groups or organizations such as working class culture and youth culture.

It is cunningly spotted by Hinkel (1999, p.1; cited in Saluveer, 2004, p. 10) when he states that there are "as many definitions of culture as there are fields of inquiry into human societies, groups, systems, behaviours, and activities." It implies that there would be a different definition of the word culture for every society, group, system, behaviour, and activity.

For laypeople, culture denotes art, literature, customs, and everyday life specific to a particular human cluster. All these tangible elements are signs that can be seen with the naked eye and are observable. Yet, we can find intangible elements, which are unobservable signs, namely invisible signs like beliefs, values, norms, and attitudes. The New Encyclopaedia Britannica illustrates the definition of culture, stating it is "behaviour peculiar to Homo sapiens, together with material objects used as an integral part of this behaviour; specifically culture consists of language, ideas, beliefs, customs, codes, institutions, tools, techniques, works of art, rituals, ceremonies, and so on" (1991, p.874).

In this shortened quotation, we see the definition of both aspects of the term culture, namely the visible and invisible aspects. Culture, encompassing the unique characteristics of humanity, is an intricate tapestry woven from both intangible and tangible elements. It forms the very essence of our being, shaping and defining how we think, behave, and interact with the world. From the intricacies of language to the shared beliefs and values, our intangible aspects inform our customs, codes, and institutions. Tangible elements, like the tools we use and the art we create, further solidify our cultural identity, leaving behind a lasting testament to our ingenuity and creativity. In essence, culture is the sum of all these parts, a dynamic and ever-evolving force that binds us together.

In *Deep Culture: The Hidden Challenges of Global Living* (2007), Joseph Shaulis initiates the presentation of the term culture with the word *struggle* to demonstrate the complexity of the term culture. He also states that culture is *the visible products that represent the creative accomplishments of a group of people; things like art, literature, food, monuments, and so on* (2007, p. 24). According to Shaulis, it is a struggling matter

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to define the concept of culture because of its diverse usage and origins. The above definition emphasizes all the shared knowledge, behaviours, art and literature, food, and psychological products as dimensions that determine culture.

As spotted by Kroeber and Kluckhohn (1952) and Tang (2006), it is a real issue in defining the term culture. They give some critical definitions to the concept of culture, and they agree on the fact that there is no accurate definition, which gathers all the aspects to define the word of culture according to its nature. Since culture is linked to almost all the disciplines and at the same time, it influences the philosophical and behavioural products of any society, it has been tackled by different scholars. For this reason, culture can be defined according to different perspectives including linguistic, anthropological and educational.

1.2.1. Anthropological Perspective

There is a distinct definition to the word "culture", which can also be written in two ways: "big C" Culture and "little c" culture. The distinction between "big C" and "little c" culture helps us grasp the multidimensional nature of a society.

On the one hand, big "C" Culture is tightly linked to the sense of civilization, i.e., a cultivated person is civilized and intellectual but not primitive and barbarian. A cultivated person is a person who is enlightened, sophisticated, educated, and who is familiar with all the current events of arts and literature. "Big C" culture, often associated with high culture, encompasses the grand artistic expressions like literature, music, and renowned institutions. (Chastain, K, 1998)

On the other hand, little "c" culture gathers all the daily practices of a given group of people. According to Chastain, K. (1998), little "c" culture means all the passive habits practised within the same community or nation, including traditional lifestyles like marriage. "Little c" culture delves into the everyday customs, beliefs, and social norms that shape how people interact within a group. This includes everything from greetings and food preferences to family structures and dress codes. Understanding both these aspects is crucial.

Anthropologists were the pioneers to make massive efforts to define the term culture. The English anthropologist Tylor was the first researcher to define the word culture in his book *Primitive Culture* (1871). Tylor's definition became the classic definition of the classic culture. Tylor (1871) believes that "culture... is that complex

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whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society." Tylor (1871) refers to culture as a process that goes through savagery, barbarism, and civilization. It means that a cultivated person refers to a civilized man who can build a well-developed city or a nation, which refers to a civilization. For him, culture is seen in a citizen's behaviour in any community (cited in the New Encyclopaedia Britannica 1991, p. 874).

Later on, and with the advance of anthropological science, more researches were conducted in cultural studies, and more definitions that were thorough were put forward. For example, the American anthropologists Kroeber and Kluckhohn examined over 300 definitions of culture in *Culture: a Critical Review of Concepts and Definitions* (1952, cited in Seelye 1993, p.15). The two researchers' study confirmed that defining the word culture is a tricky issue task because of the broadness of the concept. Indeed, in their definition of culture, they highlighted this complexity and broadness by stating that culture is constituted by patterns of behaviour acquired and transmitted by symbols, including the distinct achievements of human groups, including their embodiments in artefacts (Kroeber and Kluckholm 1952, p. 181 cited in Saluveer, 2004).

In their book *Culture Theory: Essays on Mind, Self and Emotion* (1984), the anthropologists Shweder and LeVine give plenty of definitions to the word culture. For them, the concept of culture is associated with the social process and the individual's development. They define culture as a shared organization of ideas that includes the intellectual, moral, and aesthetic standards prevalent in a community (1984, p.67).

Birukou et al. (2009) give a significant formal definition to the word "culture," without the undefined article, from "a culture," accompanied by the undefined article, by linking the word "culture" to civilization. For them, "culture is the whole complex of traditional behaviour developed by the human race and is successively learned by each generation." However, "a culture" means the forms of traditional behaviour that are characteristic of a given society, a group of societies, a certain race, a certain area, or a certain period (2009, pp.2-3).

For anthropologists, culture is a social heritage transmitted through societies or groups of people that belong to different norms and values in the same society. This heritage is embodied in the individual behaviours and attitudes shared and practised by the same group of people or community.

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1.2.2. Linguistic and Educational Perspective

Linguists such as Lado or Chastain share some of the cultural anthropological definitions. In his book *"Linguistic Across Cultures,"* The former agrees that culture implies "the ways of people" (Lado,1986, p.52). The latter confirms that culture is "the way people live" (Chastain, 1988, p. 302). Another linguist, namely Brown (1989), points out that culture is "a way of life." He adds that this way of life entails "the ideas, customs, skills, arts, and tools that characterize a given group of people in a given period" (Brown, 1989, p. 94).

In nearly all the definitions provided for the concept of culture, the relationship between culture and language is highlighted. Accordingly, Brown (2000, p. 177) mentions the close connection between language and culture. He writes, "A language is part of a culture, and a culture is 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." Byram (1989, p.94) tackles the need to teach culture when he argues that "the language holds the culture through the denotations and connotations of its semantics."

The connection between language and culture is detailed by Kramersch (1998, p.3). This scholar sees three major boundaries between language and culture. The first one is "cultural reality." In reality, Kramersch asserts that people reflect facts ideas, and attitudes through their daily interactions, be they written or spoken. The second one is that cultural reality is rooted in one's language because people entail the significance of their experiences through communication. Last but by no means least, the cultural reality is epitomized through language; that is; we view our language as a symbol of our own identity.

It was evident from the different perspectives of defining culture above that there are many definitions of the concept of culture. In his article *Integrating Culture in EFL: High and Thorny Issues* (2019), Yahiaoui gives a comprehensive description from a linguistic perspective. This definition accumulates both the aesthetical, pragmatic, semantical, sociolinguistic, and sociological senses of culture.

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The aesthetic sense comprises literature, music, cinema, and media, while the semantic refers to the system of conceptualisation governing thoughts and understanding. The individual's co-existence, their interactions as well as the relation to other societies surrounding them is embedded in the sociological sense. In The sociolinguistic or pragmatic sense, we find what fulfils the task of communication namely the background knowledge of the language and social skills.

(Yahiaoui, 2019, pp.96-97)

From all the definitions above, it is obvious that culture is a complex of everything that occurs either explicitly in the individuals' daily actions or implicitly in their beliefs and values. As a component of language teaching, culture was not neglected in the process of teaching-learning. It was instead taught during the history of foreign language teaching. However, within the adaptation of different approaches in teaching a foreign language through the ages, culture was gradually taught. It was first limited to society's elite, to those who could contribute to the progression of literature and art. With the gradual changes in the approaches to teaching a foreign language, culture started to gain ground.

1.3.Components of Culture

Culture, far from being a singular entity, is a multifaceted mosaic crafted from interconnected ideas. It thrives not on individual possession, but on being shared across generations, encompassing language, beliefs, customs, and practices. Unlike instincts, these elements are learnt through the process of enculturation, where individuals absorb the knowledge, values, and behaviours of their group. Culture is not just about outward forms; it is filled with symbols and meanings, whether through religious icons, gestures, or even specific foods, all carrying significance understood by those within. These shared understandings extend to values and norms, providing a framework for what is considered right, wrong, good, or bad, guiding behaviour within the group. Importantly, culture is not stagnant. It adapts and evolves, shaped by internal innovation and external influences like globalization, migration, and technology. This adaptability allows for subcultures and

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diversity to flourish within broader cultural spheres, highlighting the richness and variations found across the human experience. Finally, culture plays a crucial role in shaping social identity, providing individuals and groups with a sense of belonging and connection to a shared heritage and way of life.

Since culture is a complex whole that assembles mainly all the different parts of every individual's daily events, the term itself has some significant lexical fields that enrich the definition of culture. Tran-Hoang-Thu (2010), in his article *Teaching Culture in the EFL/ESL Classroom*, states some concepts to forwarding the meaning of culture.

1.3.1. Concepts Linked to Culture

Culture exists when a group of people shares some knowledge, beliefs, attitudes, and artefacts. To familiar people, culture is a melange of art, literature, customs, and everyday life of a specific population. Now, each action that affects the cultural practices of a given society is termed by different concepts including acculturation, enculturation, cultural awareness, cross-cultural awareness, cultural identity, and cultural shock and bump.

1.3.1.1. Acculturation and Enculturation

Linking the word culture to society and education, Damen (1987) and Brown (1986) expose two different terms that provide a clear explanation of learning a culture or acquiring it, which are enculturation and acculturation. The two concepts are present in the field of teaching-learning culture. Learning and acquiring the first or native culture is termed enculturation. It is related to ethnocentrism and the national identity of the learner. It builds the social norms and values between people of the same community.

However, acculturation means the acquisition of a second culture. This is linked to openness to the world being tolerant to accept others' practices and behaviours. Acculturation means skipping all that is familiar to have the eagerness to learn and acquire new cultural practices and knowledge using ethnocentric evaluation.

1.3.1.2. Cultural Awareness and Cross-cultural Awareness

For sociologists, culture is a social heritage transmitted through societies or groups of people that belong to different norms and values in the same society. This heritage is embodied in the individual behaviours and attitudes shared and practised by the same group of people or community. When the individual understands his culture and can distinguish between his own native local (LC) and the target culture (TC), he can be aware

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of the differences, accept, and tolerate them. Kuang (2007) gives four levels to the person's understanding of both local and target cultures. The cultural awareness levels will be presented briefly in Table 1.1. below:

Table 1.1. : The Individuals' Cultural Awareness.

Levels	Awareness	LC	TC
First	<ul style="list-style-type: none"> •LC is aware of this. •TC is ignored. 	<ul style="list-style-type: none"> •It is the only Culture recognised. 	<ul style="list-style-type: none"> •It is completely ignored. •It has no influence.
Second	<ul style="list-style-type: none"> •Both are aware of. 	<ul style="list-style-type: none"> •It is the best. 	<ul style="list-style-type: none"> •It exists but it is not important. •It is considered a source of problems.
Third	<ul style="list-style-type: none"> •Both are aware of. 	<ul style="list-style-type: none"> •Both are important. •People choose the best way according to the situation. •People believe that cultural differences can lead to serious problems. 	
Fourth	<ul style="list-style-type: none"> •Both are aware of. 	<ul style="list-style-type: none"> •People from different cultures are united to create a shared meaning of culture. •They create new rules to humble specific situations. 	

From the table above, cultural awareness is admitting other cultural practices, behaviours, and values. This awareness can be measured according to the influence of the target culture on the practices of the local one, the assimilation and the understanding of both values and the process of realising the difference and the importance of each one's values.

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To assimilate the real meaning and values of the new (target) culture, one should experience three other vital steps, which were suggested by Krasner (1999). Those steps are mistakes, awareness, and repair. To understand and accept the target culture, the person makes the mistake of rejecting it due to not being aware of its importance. Then, the learner tries to correct his errors by discovering the structural values of the new culture, and therefore, being aware. Finally, he steps towards restoring his information and repairing his act of rejection. This process helps the learners develop their cultural competence.

As far as cross-cultural awareness is concerned, there is a slight difference between cultural awareness and cross-cultural awareness. Cultural awareness goes through a process of different levels as an attempt to understand the target culture and value the local culture with no sense of acceptance or acquisition. However, cross-cultural awareness includes understanding one's cultural components and considering the other's elements. It is the act of moving from mono-culturalism to bio or multi-culturalism. Damen (1987) links the idea of accepting and acquiring the culture of others to the process of cross-cultural communication. Similarly, both are an act of communication taken by individuals who share different social and cultural patterns within the same group.

1.3.1.3. Cultural Identity

Damen (1987) exposes the term "cultural identity" to identify the interrelationship between individuals and their societies. The cultural identity serves as a bridge that links individual thoughts and society. It encompasses the unique characteristics that shape one's culture and links it to a specific cultural group.

Cultural identity can be inherited throughout generations as a shared heritage that identifies one specific family, community, group of society or nation. People can inherit cultural identity as shared experiences and traditions including language, beliefs, customs, and practices that bind to a specific cultural community.

It plays an important role in shaping the individual's cultural personality. The latter is the result of acquiring the local culture, which forms cultural identity and learning the target culture. While cultural identity is undoubtedly influenced by the interaction between acquiring a local culture and learning a target culture within the acculturation process, it is crucial to recognize the limitations of this simplified view. Rather than

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passive "acquiring and learning," individuals actively engage, negotiate, and interpret these cultural influences. Beyond just local and target cultures, factors like personal experiences, family dynamics, social circles, and individual agency all play a crucial role in shaping one's sense of self. This dynamic interplay within the acculturation process leads to the development of a unique cultural personality, reflecting not just the external influences but also the individual's choices, interpretations, and unique experiences.

1.3.1.4. Cultural Shock and Cultural Bump

Facing new standards and stranger norms may cause inner conflicts for the person who acquires a new culture. Damen (1987) adds two other terms: cultural shock and cultural bump. Cultural shock happens when a learner faces a strange recent phenomenon while learning a second language. This phenomenon leads to some psychological crises because of being anxious during the acculturative process. This shock may occur due to the fear of losing common signs and symbols. Cultural shock can last for some learners and can cause some psychological troubles for others, like depression.

Besides, he claims that cultural bump is the opposite of culture shock. It is a fact of accepting and understanding the other's Culture yet being uncomfortable when dealing with people of a different culture. It can occur every time a person meets people of the other culture. People are not obliged to quit their culture to experience culture bumps; however, they can expect different behaviours from each other. Hoping the actions can last for a few seconds or minutes rather than lasting as in culture shock; nevertheless, its effect can last and occur every time the person, who experiences it, meets a member of the Target Culture.

1.3.2. Common Elements of Culture

Culture shows how human beings live together and share a similar way of life or distinguish others who hoard their divergences. For that reason, Triandis (1972) give some unseen and untouchable aspects that he named the subjective elements of culture. These elements are values, beliefs, attitudes, and norms, and they have functioned in an unaware and unconscious way.

To distinguish between conscious and unconscious practices that determine the cultural elements of any community, a cultural iceberg was drawn by Terreni and McCallum. The cultural iceberg illustrates the huge unseen and unaware components compared to the seen and touchable aspects of Culture. (Shaules, 2007, p.40)

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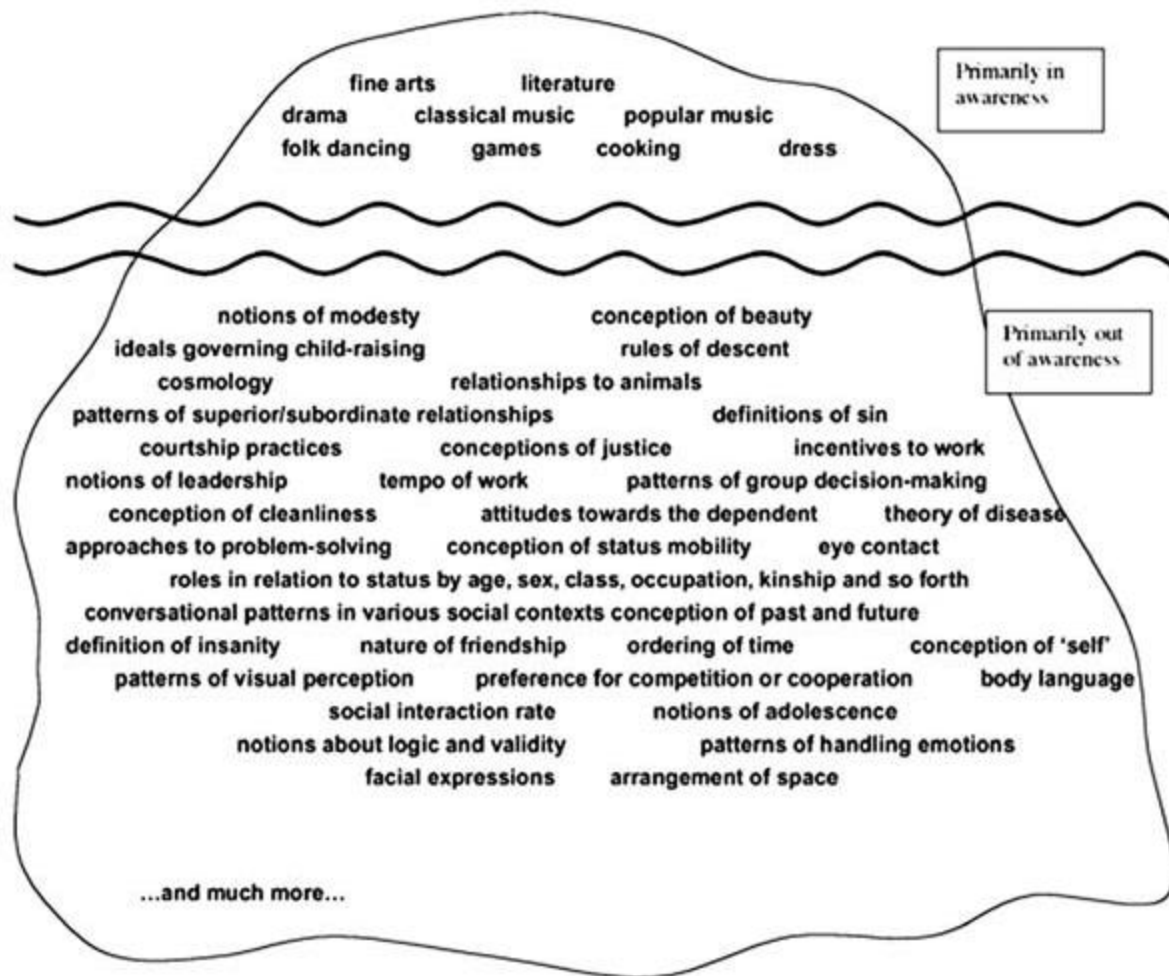


Diagram 1.1. : Cultural Iceberg (Shaules, 2007, p. 40)

The diagram shows that culture is more profound than being limited to art, literature, and some daily practices. It is also evidence that confirms the considerable complexity of the elements that merge to define the concept of culture. According to Shaules (2007, p. 41), given the number of hidden aspects of culture, it is understandable that deep cultural learning can be complex.

1.3.2.1. Cultural Norms and Values

According to research of the GLOBE study, which is Global Leadership and Organizational Behaviour Effectiveness, is a large-scale, cross-cultural research program investigating the relationships between societal culture, societal effectiveness, and organisational leadership, cultural norms are referred to as cultural practices, which are a set of perceptions of how people behave in a shared culture. The cultural norm (practice) is the "As Is" and the cultural value is the "Should Be" (Hanges, 2004). There are negative and positive relationships between these two concepts according to different scales.

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1.3.2.2. Cultural Beliefs

A belief can be a religious conviction, something one accepts as absolutely true and accurate, on the other hand, an acceptance that something exists or is true without any proof (OALD, 2020). Cultural beliefs are the shared ideas and convictions held within a specific group forming the bedrock of a culture. These beliefs, passed down through generations, shape how individuals in the group perceive the world, interact, and navigate their lives. They influence social norms, dictating what is deemed appropriate or inappropriate within the community, and encompass diverse aspects such as religious tenets, family values, gender roles, and even concepts of life and death (Bond & Smith (1996), Chao et al (2005), Charles & Hurst (2003), Haidt et al. (2001))

However, it is crucial to acknowledge that cultural beliefs vary significantly across different groups, and can even be contradictory. Understanding and respecting these variations is paramount for effective cross-cultural communication, fostering tolerance and respect for diverse perspectives. Ultimately, appreciating the intricate tapestry of cultural beliefs allows individuals to navigate unfamiliar cultural contexts with greater sensitivity and understanding.

1.3.2.3. Cultural Attitudes and Behaviours

For any group of community in any society, culture is vital to every individual. For them, every single behaviour or attitude from them or others towards their culture is worth a feeling of respect and acceptance. In any group of the same culture or a multicultural group, people manifest and share their common behaviours and attitudes. Social rules can control and guide each individual's behaviour under social background, norms, religion, taboos, rituals, and superstitions. Janet (1998) states that regulations may refer to socially agreed-on behaviour. Models specify appropriate and inappropriate behaviours.

Religion and superstition also have a hand in shaping the behaviours and attitudes of individuals. According to the Oxford Advanced Learner Dictionary (2020), superstition is an excessively credulous belief in and reverence of the supernatural. That is, superstition is a belief that is not logical and does not have an explained reason. These superstitious beliefs can shape the behaviours and attitudes of individuals. The religious' influence on the individual folkways is manifested in specific punishments in the Arab

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world. For example, in Qatar, the penal code forbids revealing or indecent clothes (2017). Besides, some taboos are linked to religion, such as pig's meat and wine to Muslims, and others are related to individuals, such as discussing someone's income with others in the UK (Dejong, 1996).

As far as rituals are considered, a ritual means the behaviour in a particular situation. Each ritual is linked to a social situation and celebrations such as formal and informal greetings and ceremonies like celebrating a wedding or a national feast (Dejong, 1996). To conclude, behaviours and attitudes are shaped by different factors and are influenced by many practices. These factors contribute to the building of cultural attitudes and behaviours.

1.4. Importance of Culture in Teaching EFL

Teaching Local or Target Culture means teaching local/ target language, art, and literature. The culture of a given society cannot be taught separately. In applied linguistics, Culture is taught in language through works of art and pieces of writing. Language is considered constitutive of its Culture. However, teaching Culture can be limited to either the local or the target ones. The Local Culture can be presented through the local literature in the mother tongue. This means of transmitting Local Culture via the mother tongue is through a teaching approach known as the Mono-Cultural Approach. However, the Target Culture is obtained from learning a foreign language through both arts and literature either orally or written.

The anthropologist Duranti (1997), who links the learning of culture to the way it is transmitted, says that culture is everything learned and transmitted through the generations of the same community through verbal and non-verbal communication. This way of transmitting is language. For him, language is the tool that conveys the meanings and the values of the cultural practices of any society during any era. Therefore, according to the arguments of Duranti, language can be considered a component of culture.

The British linguist Fairclough (1989) claims that language is not an autonomous construct but a social practice created by the structures and forces of the social institutions within which we live and function. Language transmits the individual's thoughts and

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represents his cultural beliefs, values, and social practices. That is language is considered as a verbal production of the notion of culture.

To delve more profound into the context of the importance of culture in language education, the American linguist Kramersch has developed some critical studies about the use of language in presenting a foreign culture to the learner. She presents culture in two main views. The first is humanities, which focuses on

The way a social group represents itself and others through its material productions, be they work of art, literature, social institutions, or artefacts of everyday life." *The second view is based on social sciences that define culture as* "The attitudes and beliefs, ways of thinking, behaving and remembering shared by members of that community.

(1996, p. 2)

Kramersch (1998) argues that language learning is not just about mastering grammar and vocabulary, but also about understanding the cultural nuances embedded within a language. She proposes a concept similar to "big C" and "little c" culture. Formal instruction might focus on the "big C" aspects of language, like proper grammar and standardised forms used in literature. However, true fluency involves understanding the "little c" elements, which include the everyday expressions, humour, and social cues that shape how native speakers actually use the language in different contexts.

Each community in the world possesses both a unique language and culture. This possession shows the importance of the rapport between these two parts. Language plays the role of linking the individual to his culture. This helps any person acquire his/her local culture via shared attitudes, values, and ways of behaving. This is called socialisation. Therefore, culture is reflected by language in any group of community.

According to Muriel Savill-Troike (2003), the essential link that ties language to culture is noticed semantically and grammatically. She claims that:

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The vocabulary of a language provides us with a catalogue of things considered important to the society, an index to the way speakers categorize experience, and often a record of past contacts and cultural borrowings; the grammar may reveal the way time is segmented and organized, beliefs about animacy and the relative power of beings, and salient social categories in the culture.

(Savill-Troike, 2003, p. 28)

From the quotation above, the vocabulary and the contexts used in any conversation determine the speaker's cultural belonging. The cultural motifs differ from one community to another. For example, a white dress means happiness and joy to almost all people in the world. However, it is the symbol of sorrow in India. So uttering the word white is sensitive in the Indian culture. In the same context, Byram (1998) adds that the relationship between language and culture is held through its semantics' denotation.

As far as learning a foreign language is concerned, culture is fundamentally related to language. They both have rooted relationships as approved in Brown's quotation (2000, p.177): "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." According to Brown, both language and culture are interrelated, and they complete each other.

In the present day, the process of acquiring a foreign language goes beyond communicative competence. According to the Council of Europe (2001), acquiring a foreign language is not only based on the extent to which a learner can perform the linguistic, sociolinguistic, and pragmatic competencies of any language. However, acquiring a foreign language is also based on intercultural competence. Developing this competence helps develop a learner's flexibility when confronting new and unexpected actions of the target culture (Meyer, 1991, p. 138). Therefore, both language and culture are influenced by each other.

Each country around the world owns its unique Culture. Its Culture determines the identity, the traditions, and the beliefs that are all shared by its people. This shows the importance of involving culture in the teaching/learning process of a foreign language.

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The cultural context affects the learning of a foreign language due to a set of causes. The most important one is to grasp all the dimensions of the target language that can be similar semantically to the mother tongue to be developed. Besides, cultural beliefs and practices are encoded through both verbal and nonverbal productions of any language. This helps in creating the basic knowledge of the individuals.

Both language and culture are constructed by society. The distinctions between societies create the differences between languages and cultures. To export the local culture to other people, translations are required to clear the ambiguous meaning of any concept. Since there still is a dynamic relationship between language and culture, this relationship depends on the way the Local Culture of a given country is seen and interpreted by people of foreign countries.

Studies show the significant connotations of the term culture for people. It is vital to introduce the Culture of the foreign country while teaching its language. This helps individuals understand that social variables including social background, gender, and age affect the way people think, speak, and behave. Kramsch (2013) claims that when language teachers teach a language, they unintentionally teach its Culture in a way to present its country, society, national feasts, religion, food, and all that can be used in the daily conversations of the language. There are some intentional goals to be reached when teaching both Culture and language. Damen (1987, p. 247) suggests some purpose of culture teaching to show the conscious way to master a language. He believes that teaching culture is to:

- Enhance the cultural understanding of local culture and target culture,
- Understand and accept the difference in the systems of value, belief, and attitude,
- Encourage the exertions to understand new and unfamiliar cultures,
- Develop intercultural communication skills in regions that have cultural commonalities,
- Develop insight into intercultural understanding which admits cultural diversity and the results,
- Develop personal flexibility for lifelong education and evolution and make a student understand cultural impacts as natural procedures.

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To master the target language without any misunderstanding in either verbal or nonverbal communication, the learner ought to be familiar with the target Culture in all its dimensions. Our daily communication is guided by our everyday behaviours, attitudes, gestures, and words. Accordingly, Culture plays a vital role in shaping our communication and our use of language. Thus, to achieve good communication and connection with foreign people, the learners need to know more about the target language and its Culture.

1.4.1. The History of Culture Teaching

Larsen-Freeman (2000), Howatt (1997), Richards and Rodgers (2001), and Poczta (1987) agree that the Grammar Translation Method's principal aim of teaching the Classical Languages, Latin, and Greek was to enable the learners to read and translate the works of literature in these languages. The Grammar Translation Method (GTM) predominant rationale for language learning was getting access to the Great Works of philosophers, thinkers, and writers: the works of the elite and their refined ways embedded in history, literature, and fine arts. Practitioners are deploying GTM aimed at educating people, highlighting the Culture of the elite and influential people, namely Latin and Greek. The culture was not tied to any boundaries. It is universal trespassing at any particular time or society. Its universality lies in its contributions to humankind in general. It comprises history, geography, institutions, literature, art and music, scientific, economic, sports, and other achievements that are valued and that people take pride in.

As new language teaching methods emerged in the second half of the century, a different approach to Culture began to gain ground. As opposed to GTM, which granted the written form of the language considerable significance, the new methods such as the Direct Method (also called oral or natural method) considered oral language primary.

Language is primarily spoken not written. Therefore, students study common, everyday speech in the target language. They also study Culture consisting of the history of the people who speak the target language, the geography of the country or countries where the language is spoken, and information about the daily lives of the speakers of the language.

(Larsen- Freeman, 2000, p.29)

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As it can be implied from the above quotation, Culture was viewed as a way of life. Some scholars regarded it as a culture with a small "c" (Tomalin & Stempleski; 1993, Pulverness, 1995; Chastain, 1988). The culture was taught in courses known as "background studies, area studies, British life. Kramersch (1993, p.8) complains that in these particular courses, culture was considered "as mere information conveyed by the language, not as a feature of language itself." Stated in different words, the teaching of Culture was viewed as a supplement to language teaching, not a part of it.

Today, there is an upheaval of how Culture is viewed and why it is taught. The whole business of teaching foreign languages is geared towards developing the learners' ability to "communicate with each other across linguistic and cultural boundaries" (Common European Framework of Reference for Languages: Learning, teaching, assessment (CEF) 2001: 3, cited in Saluveer, 2004). Because Culture is an integral part of language, its teaching goes hand in hand with the teaching of language (Chastain, 1988, p.298).

Many eminent scholars in foreign language teaching, like Kramersch, Seelve, or Chastain et al., to cite but a few, agree that teaching culture must be integrated with the teaching of a language regardless of the purposes of the whole business. Politzer insists that teaching a language remains culture - bound because learning a language without learning how its people interact, behave, and live is a vain enterprise. Politzer adds:

As language teachers, we must be interested in the study of Culture (in the social scientists' sense of the word) not because we necessarily *want* to teach the Culture of the other country but because we have to teach it. If we teach language without teaching at the same time the Culture in which it operates, we are teaching meaningless symbols or symbols to which the students attach the wrong meaning.

(Cited in Brooks, 1986, p. 123)

Language teachers have a critical duty to delve into culture, but not simply to present a list of foreign customs. This cultural exploration is essential because language itself is inextricably linked to the social context in which it operates. Without understanding these cultural underpinnings, including values, practices, and unspoken

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cues, language instruction risks becoming a mere exercise in memorising meaningless symbols. Students might master grammar rules and vocabulary, but they will struggle to decode the true meaning and navigate the nuances of the language in real-world situations.

1.4.2. Knowledge, Awareness, and Competence

To avoid stereotypes, bigotry, and intolerance, researchers and practitioners alike should strive to inoculate the sense of cultural knowledge, competence, and awareness in the learners' minds. The school is the ideal place to promote these concepts, and foreign language teaching is the right opportunity. In the long run, this goal, if attained, will enable the learners to better understand the Culture of the target language and the 'other' and their own Culture, the 'self.'

Byram (1989, p. 120) describes cultural knowledge as well-structured and systematically presented information about the Culture of the other. This information provides the learner with a requisite structure to understand the Culture being learnt. According to Tomlinson and Masuhara (2004, p. 6), cultural knowledge by nature can only be external as it is presented by someone else. It is also static because one's experience cannot alter it. Cultural understanding is articulated and so reduced to what words can voice. The last but not the minor feature that characterises cultural knowledge is the fact that being stereotypical is reduced depending on the various and different descriptions and explanations of the provided information. For example, we can illustrate the generalizations through the anecdotes that are told here and there, now and then, generation after generation.

Cultural awareness entails the knowledge of one's own culture and the knowledge of the other culture -the target culture. Many researchers (Pulveness, 1999; Tomalin & Stempleski 1993) argue that it is not that plain because it does not mean you replace the old one-way view with a novel two-way view. On the contrary, it is much more complicated as it includes a "sensitivity to the impact of culturally-induced behaviour on language use and communication." (Tomalin & Stempleski, 1993, p. 5). The two researchers add that cultural awareness encompasses the awareness of one's culturally-induced behaviour of culturally-induced behaviour of others as well as the ability to explain one's cultural standpoint.

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Byram also spots the abilities involved in cultural awareness. He states this awareness can be conceptualized as the ability to reflect on one's own cultural identity and review values and beliefs taken for granted to compare them with the ideas and values of others. The ability to compare and weigh the differences promotes in the learner a sense of respect for the other.

What contrasts cultural awareness with cultural knowledge is that the latter is mainly gained from other people while the former is achieved through personal experience. Personal experience is often acquired thanks to films, music, and literature indirectly. It can also be directly developed through visits to foreign countries.

The concept of competence is interpreted as the "sum of knowledge, skills, and characteristics that allow a person to perform actions." Competence can be understood as the complete package required for successful performance. It encompasses the knowledge, the technical skills, and even personal characteristics that all work together to enable someone to take action. Byram (2000, p.9) sees cultural competence as consisting of five elements, which are:

1. Attitudes,
2. Knowledge,
3. Skills of interpreting and relating,
4. Sills of discovery and interaction
5. Critical cultural awareness and political education.

Attitudes include the curiosity and openness that stem disbelief about one's own culture and the Culture of the target language. Knowledge refers to the products and practices of one's own culture and the Culture of the other. It also deals with societal and individual interaction. The third element, which is the skills of interpreting and relating, covers expounding documents or events from the other Culture and comparing them to the local cultural documents. The skills of discovery and interaction mark the ability to acquire new knowledge and operate knowledge and the required skills and attitudes in real-time communication. The last but by no means the minor element is critical cultural awareness and political education, which is -as its name denotes- the ability to evaluate practices critically and products of both cultures local and target.

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Byram goes on to say:

In short, someone with some degree of intercultural competence is someone who is able to see relationships between different cultures – both internal and external to a society – and is able to mediate, that is interpret each in terms of the other, either for themselves or other people. It is also someone who has a critical or analytical understanding of (parts of) their own and other cultures – someone who is conscious of their own perspective, of the way in which their thinking is culturally determined, rather than believing that their understanding and perspective is natural.

(Byram, 2000 p. 9)

To conclude, one can say that culture teaching entails enhancing any of these aspects expounded above. Focusing on one aspect rather than the other depends on the aim of culture teaching and, above all, the situation in which it is taught.

1.5. Approaches to Teaching Culture

To start with, what is the meaning of an approach? An approach is commonly defined as "the theory, philosophy, and principles underlying a particular set of teaching practices (Longman Dictionary of Language Teaching and Applied Linguistics 2002). In the history of the teaching of culture, there are two broad categories of approaches. The first category is constituted by those approaches that focus primarily on the country's culture whose language is studied; this is called the mono-cultural approach. The second category of approaches is the one that strives to compare learners' own Culture and the Culture of the other. This is called: the comparative approach.

1.5.1. The Mono-Cultural Approach

The mono-cultural approach was commonplace for courses like *background studies*, *area studies*, *British life and institutions*, *Landeskunde (in Germany)*, *civilisation (in France)*, and *civilita (in Italy)*. This approach is no longer used. It is seen as inadequate because it, in a way, ignores learners' understanding of their own culture.

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1.5.1.1. The Foreign-Cultural Approach

Risager considers the foreign-cultural approach as a mono-cultural approach. This approach is based on the premise that it focuses on a single culture of the country where the foreign language is spoken. This approach ignores the learners' own Culture, nor does it attempt at any comparison. The approach's primary concern is to enhance the "native speaker communicative and cultural competence." This needs to be explained in the first approach section. The dominance of the foreign-cultural approach ended by the 1980s because it disregarded the relationships between the target culture and the native culture.

There exist other examples of an approach that are considered as mono-cultural approaches. They mainly highlight the bright side of foreign cultures. Because they share the same principles as the foreign-cultural approach, we will deal with them very briefly. Galloway (1985) demonstrates some characterisations of four common approaches to teaching culture (Omaggio Hadley, 2018, p. 360).

1.5.1.1.1. The Frankenstein Approach (A taco from here, a flamenco dancer from here, a Gaucho from here, a bullfight from there.)

The phrase "The Frankenstein Approach" refers to a way of approaching something in a disorganized, unintegrated, and potentially problematic manner. It draws on the analogy of Victor Frankenstein in Mary Shelley's novel, who assembled his creature from disparate body parts without considering the consequences.

In the provided example, the mention of a "taco from here, a flamenco dancer from here, a Gaucho from here, a bullfight from there" exemplifies this approach. It suggests a jumbled collection of elements from different cultures, seemingly thrown together without context, understanding, or respect for their characteristics.

1.5.1.1.2. The 4-F Approach (Folk Dances, Festivals, Fairs, and Food)

It refers to a method used to introduce students to a different culture, particularly at the elementary level or as a starting point for further exploration. It focuses on four key elements:

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- **Folk Dances:** Focusing on traditional dances specific to the culture allows students to engage with its movement, rhythm, and potentially, its meaning and history.
- **Festivals:** Exploring major festivals and their celebrations allows students to understand the cultural significance of these events and the traditions associated with them.
- **Fairs:** Examining local fairs and markets provides insight into the cultural products, crafts, and economic activities of the specific area.
- **Food:** Engaging with traditional and popular foods allows students to experience the flavours and culinary practices of the culture.

1.5.1.1.3. The Tour Guide Approach

It is to teach culture through playing the role of the tourist guide or a cultural ambassador. The teacher goes beyond the textbooks delving deeper to explore local customs, daily life, artisans, and performers. The teacher presents the culture of others through their famous landmarks, monuments, gestures, or food.

The tour guide approach leads the teachers to delve into the heart of local customs, traditions, and daily life. Partnering with local businesses and engaging with the community through demonstrations in family-run shops near the Colosseum in Rome, or even participating in Holi festivities beside the Ganges river in Varanasi, creates authentic experiences. Weaving narratives about the everyday life of Londoners into the tour while standing at Buckingham Palace, encouraging participation through activities and questions like learning basic greetings in the local language, and engaging all senses with local delicacies near the Eiffel Tower in Paris fosters understanding and appreciation for the unique spirit of the destination. Remember to be a respectful guest and promote respect for diverse customs and values, whether exploring ancient monuments, meandering alongside historic rivers, or bustling through vibrant cities.

1.5.1.1.4. By-The-Way Approach

The "by-the-way" approach subtly integrates cultural awareness into existing lessons. Imagine mentioning that offering tea in Algeria signifies hospitality, similar to offering biscuits in Britain while teaching greetings in English. This casual remark sparks curiosity and connects language skills to cultural practices. You can further enhance this by highlighting intriguing differences, like how "first floor" refers to the ground level in

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Britain but the floor above in Algeria, or by sharing personal anecdotes, like comparing the vibrant henna designs at a Berber wedding in Algeria to the more formal attire seen in British weddings. Finally, referencing cultural elements, like discussing couscous in Algeria alongside rice in Britain while teaching food adjectives, further strengthens the link between language and cultural understanding. While this approach offers advantages like seamless integration and igniting curiosity, it is crucial to remember its limitations.

The brevity may not provide in-depth understanding, and the lack of structure can lead to inconsistencies. Additionally, personal tales, though engaging, might reflect individual experiences rather than the full cultural picture. Therefore, it is best to use the "by-the-way" approach alongside more comprehensive cultural exploration for a well-rounded learning experience.

1.5.2. The Intercultural Approach

As its name suggests, this approach stipulates that the Target Culture is best taught through comparison to the Local Culture. The intercultural approach focuses mainly on the Target Culture. However, it pays great attention to the learners' native country and to the country or countries where the target language is spoken. In English, besides the United Kingdom and the United States of America, South Africa, New Zealand, Australia, Canada, and even India can be easily included in the list of English-speaking countries. The aim behind such enterprise is to nurture the learners' intercultural and communicative competencies which is the ability to effectively use language (this encompasses using grammar, vocabulary, and communication strategies) as a tool that allows you to express yourself clearly and understandably to achieve the communicative goals in a socially appropriate manner

Risager (1998, p.246) argues that this approach is "blind to the actual multicultural character of almost all existing countries or states." This means it fails to acknowledge the inherent diversity within many nations. Effective communication in today's world often involves navigating cultural differences not just between nations, but also within them. Imagine interacting with individuals from various ethnic or religious backgrounds within the same country.

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Therefore, while the original definition provides a valuable foundation, it is crucial to recognize its limitations in capturing the complexities of communication in a multicultural world. The concept of intercultural communicative competence (ICC) addresses this by building upon the original definition and specifically focusing on the ability to communicate effectively across cultures. By acknowledging and understanding these diverse cultural realities, both within and beyond national borders, ICC equips individuals with the necessary skills to navigate the complexities of communication in today's interconnected world.

1.5.2.1. The Comparative Approach

The comparative approach does the opposite. It does not provide the learners with a one-way flow of cultural information. It stipulates that foreign Culture has to be related to learners' own Culture. Learners should be exhorted implicitly or explicitly to reflect on their own and foreign Culture. To reach successful communication with others, learners should be aware of their own beliefs and values. The knowledge of one's beliefs and values will help compare the two cultures and above all acknowledge that there are two ways of seeing the same side of the coin and that no one is perfect. In the same flow of ideas, Byram 1994, p.43) remarks that the learners are not supposed to get rid of their own Culture or deny it. The Culture is so robustly rooted that denying one's own Culture would mean denying one's being. While the sole aim of the comparative approach is to yield a double perspective, it strongly opposes any comparison between the two cultures.

So the comparative approach does involve evaluation but not in terms of comparison with something which is better, but in terms of improving what is all too familiar. Comparison makes the strange, the other, familiar, and makes the familiar, the self, weird- and therefore easier to re-consider.

(Byram & Planet, p. 189)

As we can see, Byram and Planet (2000) emphasize that learners should grasp that there exist diverse ways of doing things or behaving and their way and behaviour is by no means the only way. Furthermore, when confronted with the Culture of the other, it is

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hoped that the learners would question their own Culture and henceforth comprehend it. In this process, a thorough comparison of the two cultures is made, checking the similarities as well as the differences, which would give the learners a new perspective of their language and culture and, in turn, would help to develop a deeper understanding and a fair acceptance of the Culture of the other. Different approaches share many elements of the comparative approach, namely the aspects of comparison.

1.5.3. The Multicultural Approach

Contrary to the previous approach and building upon its shortcomings, the multicultural approach acknowledges that several cultures exist within one Culture. In this approach, there is a consideration of the ethnic and linguistic diversity of the target country and also of the diversity that exists in the learners' native country. This approach not only endorses the importance of comparison but also stresses the principle that cultures are not monolithic.

Examining cultures through comparison not only highlights their distinct qualities but also emphasizes that they are not uniform entities. Comparing, for example, family structures across cultures reveals both commonalities and variations, while acknowledging the internal diversity within British or Algerian societies dismantles stereotypes and fosters a nuanced appreciation for the rich spectrum of experiences and viewpoints that exist within each cultural group. This comparative approach, acknowledging both similarities and internal variations, ultimately leads to greater respect and understanding across cultural divides.

1.5.4. The Trans-cultural Approach

The prefix "trans" denotes the idea of contact between cultures. In our modern world, where extensive tourism is skyrocketing, migration has touched every place of the globe, worldwide communication systems have transformed the world into a global village, economic interdependence has brought to the open the weaknesses of the developing countries and globalisation, which has done more harm than good, the modern world cultures are interwoven. More and more people are communicating in foreign languages and using them as lingua-francas. This approach's main principle is to teach the language as an international means of communication where it is not necessary to link the foreign

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language to any particular culture. We can also conclude that the tie between culture and language is weak here. Byram (1997, p.55) states that though practitioners may introduce topics which are of universal significance in all cultures in their daily teaching, the transcultural approach "leaves learners without topics which are characteristic of a particular country, that is the ones which characterise its uniqueness for the language learner."

Other approaches to teaching Culture strive to enrich specific skills in learners of foreign languages. Most of these approaches revolve around various aspects of the targeted Culture. These approaches encourage understanding the Culture of the other and rev up the students' willingness to compare it with their own Culture.

1.5.5. The 3Ps Approach

In teaching culture, there are some objectives and goals to be achieved by teachers and learners. The Standards for Foreign Language Learning (SFL) in the twenty-first century depict three important teaching culture goals. The SFL defines the term Culture by considering three main points: the philosophical **Perspectives**, the behavioural **Practices**, and the **Products** of any society (National Standards in Foreign Language Education Project, 1999, p.47).

Learners of the target culture should understand the relationship between the practices and perspectives and products and perspectives. Before developing the process of assimilating these two links, let us define the three terms Perspectives, Practices, and Products.

Cultural Practice is a set of behaviours and norms acknowledged by society, or it is, as depicted by Lafayette (1988), what to do, where, and when. They can also be the different rituals or ceremonies celebrated by society. However, a **cultural product** can be tangible like art or intangible like a political or educational system. Now, the **cultural perspective** is the philosophy that holds and inspires the products and practices cited above. Popular beliefs and values can measure the cultural perspective and the individual attitudes of the foreign Culture. The 3Ps are represented in a diagram that reveals how both product and practice are derived from a philosophical standpoint.

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Perspectives, Products, and Practices are interrelated, and they permit the teachers to see the relationship among these elements as a way to plan an instructional lesson; that is why it is called the 3Ps Approach.

The 3Ps approach, defended by Lange (1999, p: 60), revolutionises cultural learning by moving beyond superficial observations. Unlike traditional methods focusing solely on cultural products and practices, the 3Ps delve into the "why" (the perspective) behind the "what" (product and practices). By focusing on the underlying values, attitudes, and beliefs that shape these visible aspects of culture, learners gain a deeper understanding of the motivations, worldviews, and philosophies guiding a society's actions and creations. This shift fosters a more nuanced and meaningful engagement with the culture, encouraging empathy and appreciation for its unique perspective.

Lange (1999) stated that when teachers adopt the 3Ps approach, they can guarantee that Culture is assimilated in a given context. The approach also helps teachers develop their knowledge about the products and practices by relating each product and method to its philosophical perspective. This provides a deeper understanding of the foreign Culture for both teachers and learners.

Morain (1997) claims that a learner of a foreign culture may find it an easy task to learn the foreign cultural products and practices; whereas, it is so complicated for him to identify the cultural perspective of each society.

1.5.6. Other Approaches

The five approaches below are centred on a set of characteristics of a particular culture or they focus on developing some specific individual skills in learners.

1.5.6.1. The Theme-Based or Thematic Approach

The most common culture-related themes that the theme-based approach tackles are symbolism, value, ceremony, love, honour, humour, beauty, intellectuality, the art of living, realism, common sense, family, liberty, patriotism, religion, and education. This approach holds the same principles as the mono-cultural approaches, yet it somehow strives to highlight the relationships and values embedded in one's Culture and encourage foreign language learners to comprehend these values more deeply.

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Nostrand (1974) pioneers the notion of the theme and argues the relationships in a given society can be best taught when grouped under main themes. Nostrand describes a theme as "an emotionally charged concern, which motivates or strongly influences the culture bearer's conduct in a wide variety of situations." A theme that is the manifestation of any culture is broader than a topic. If practitioners manage to alert the learners of the themes of the Culture taught in the teaching of a language, they will be better prepared to react to stimuli like jokes, cartoons, television programs, and films (Nostrand, 1967).

The main criticism of the theme-based approach is that the target culture is so segmented that learners will not fully understand it is thick and thin. Learners will pick up views that do not represent the deep characteristics of the target culture, which in turn may promote stereotyping (ibid)

1.5.6.2. The Topic-Based Approach

Advocates of the topic-based approach (Alan Mclean, 1994 & Durant, 1997) explain that this approach's main focus concentrates on cross-sectional topics that tackle various cultural matters. For instance, it can introduce significant components of "current British life, such as class, privatisation, education, health, not in isolation but within a series of unifying contexts" (McLean, 1994 cited in Wisniewska- Brogowska), a "topic-based approach can provide an oblique yet original encounter with British life and culture.". The introduction of topics about how ordinary people behave and what they believe in will bring life into the classroom. It will also promote "a more holistic and integrated view of the target culture." (McLean). The researcher adds that "knowing about the people who use the language, understanding their behaviours, beliefs, and customs increases cultural awareness and promotes greater personal interest both in the language and the culture."

Another advocate of the topic-based approach, namely Durant, advises that learning a language should take place "based on analytic methods." The research confirms that the list of topics should by no means be fixed nor ordered according to a specified order.

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1.5.6.3. The Problem-Oriented Approach

The problem-oriented approach encourages foreign language learners to delve into issues and do research on them. In the problem-oriented approach, foreign language learners become researchers. With the teacher's help, they delve into the problems probing into the variables that affect each other, and discuss the results. Seelye (1993) highlights the role of the teacher as he is to select what interests his learners. The more narrowed the problem is, the better the outcome will be. The teacher's primary responsibility is paramount in setting the pertinent, more recent references. Seelye goes on to say:

Rather than be told to read a book on the general topic chosen, students can be taught to skim and to read carefully only limited sections that are germane to their specific area of interest. Otherwise, the student will fast become bogged down in the fantastic explosion of knowledge that threatens to engulf all scholars, especially those in science and social science.

(Seelye, 1993, p. 47)

With the internet and the information available, students can produce remarkable research. Teachers should make the most of this research by presenting it orally or in writing to the whole class or institutions. This will motivate the learners to do more studies and therefore to be more acquainted with the target culture.

1.5.6.4. The Task-Oriented Approach

The task-oriented approach is similar to the problem-oriented method. The only difference is that the task which consists of scouring a particular problem is done either in pairs or in groups. Members of the group will choose a ubiquitous issue and delve into its details. Each member will comb a component of the whole problem. This cooperation will lead to sharing information and discussing the discovered information, comparing it to the mother culture. It is hoped that this sharing and discussion will lead to a comprehension of the Culture of the other. For instance, if the task is politeness in Britain, each student will search for the forms of etiquette. When discussing those forms, they would compare them

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within the Algerian context. They would, therefore, understand more about it and respect it (Jeong, H., 2017).

1.5.6.5. The Skill-Centred Approach

The so-far-seen approaches are in a way more theoretical. The skill-centred approach is different because it is more practical than the approaches seen so far. This approach is more convenient for those who daily encounter the "other" and the other Culture, those in constant contact with the target culture, and those who live in the country where the target culture is spoken. These people need the know-how and functional skills to deal successfully without hurting others or seeming funny, strange, or awkward when communicating with a native speaker. In the same vein, Bolt notes that this approach does not main concern is not the knowledge of the target culture but the cultural awareness and the skill of coping with it. To do this, the learner has to be aware of the similarities and differences between his own Culture and the Culture of the host country. Among the methodological issues of how to introduce the target culture in the lesson raised by Bolt, we can enumerate the following:

- the raising and exploring of open questions rather than answering the closed ones;
- what can be done at the end of a lesson is as important as what is known;
- the process of activity is as important as the product;
- cultural input is insufficient, cultural outcomes are essential;
- the learners' involvement is as significant as the material the teacher provides;
- investigatory attitudes to develop the skills of finding, evaluating, analysing, and finally communicating aspects of Culture ;
- teachers and learners working alongside one another to shared goals;
- language is central and foregrounded

In conclusion to all the approaches we have seen under this subtitle, one can only confirm that primordial is the interaction between the individual and the place he lives. This has a significant impact on the individual's behaviour in general. Understanding the native speakers' values, institutions, language, and last but not least, his land will promote our comprehension of his lifestyle. An Englishman and an Irishman may share the same language but are two different identities that have their peculiar lifestyles. Comparing

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these two lifestyles to own will enhance understanding and tolerance and facilitate communication now that we live in a global village.

No matter what approach one may choose to teach the target culture, s/he is obliged to consider factors that significantly influence her or his choice. The most predominant factors are:

- The situation in which the target language- in our case English-is being taught;
- Learners' age and their level of the target language,
- The teacher.

As far as the first factor is concerned, Stern (1992, p.223) differentiates between three learning situations:

1. This is the case of teaching English in our country. The learners are utterly physically and psychologically deprived of the reality of the target culture. All the teacher is going is striving to provide his learners with background and context with the hope of helping them learners a faint vision of reality. For this situation, where the aim is to provide cultural knowledge, the most suitable topics or activities would be watching films in the original version, reading and discussing literary and newspaper texts
2. The second situation is when the teachers prepare their learners for a visit or work in the target language country. The learners are more motivated and psychologically more prepared.
3. In the third situation, the teaching of Culture takes place in the cultural setting. This is mainly for exceptional cases where immigrants or students are living in the target setting. In this situation, the learners greatly need help to avoid any misunderstanding or any difficult encounter due to the lack of knowledge of the host culture. For Brown (2000), there is no better situation than a foreign language and culture teaching. The most suitable activities would be role-playing, dialogues, and drama for the second and third situations.

Age, maturity, language command, and educational level are as important as the language's situation. In the same flow of thought, Byram (1997) explains that

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Teaching and learning aims which include 'understanding', 'tolerance', 'empathy' and related notions presuppose a psychological readiness in learners which may be age-dependent, may be influenced by social factors, may be furthered, or even inhibited by exposure to a foreign culture and language.

(Byram, 1997, pp.55-56)

Durant (1997) confirmed the learners' readiness, an age-related issue when he commented that language proficiency is essential for those who aim to study outside the usual classroom setting.

The last but certainly not the minor factor influencing the choice of an approach is the teacher. The teacher's preferences play a significant role in choosing the most appropriate approach, provided he is well prepared. The teacher should know well the Culture he is teaching to avoid conflicts with his learners' facts and opinions, as Byram acknowledges: "the teacher should be aware of the nature of the challenge to learners' understanding of their culture and identity." The teachers' expertise in intercultural awareness is paramount for a better student education in this area. An essential condition to educate learners about the Culture of the other is that learners have to be intercultural learners themselves" (Edelhoff, 1987).

Observing the world from a teacher's perspective makes it crystal clear for the researchers why it is crucial to include teaching culture in EFL classes worldwide. Creating cultural sensitivity in an EFL classroom facilitates mediating between people of different communities who share the same setting. Some students may travel to learn the language but find themselves learning the cultural aspects to understand the use of the language in some situations. Therefore, it is vital to raise cultural sensitivity to individuals learning English as a Foreign Language as an international language.

The issue to be raised now is how and when to teach Culture. It is not an easy task for teachers of English to find a guideline and develop programs to raise awareness of the

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importance of teaching and learning Culture during the process of teaching/learning English as a Foreign Language.

For many scholars, teaching Culture while teaching a language is indispensable. Launching communication with a person using his language goes beyond language as words and grammar rules to language as living breathing considering the social backgrounds, individual habits, and daily manners while speaking. For example, a youngster from China cannot learn Zulu in Africa or English in England without being familiar with its Culture. Therefore, language is on the papers, and Culture is in the oral interactions. Mastering linguistic skills helps learners in their writing and exams; however, Culture comes into play when interacting and communicating with natural persons orally.

Byram and Kramsch, researchers in modern studies of teaching Culture and language, have developed some methods and theories to be adopted to facilitate the teaching/learning process of Culture and language.

1.6. Culture in Language Education Pedagogy

The traditional learning material in teaching any subject at school is a textbook. It is the standard tool used by almost all teachers in the world. Textbooks serve as guidance, in both courses and activity designs, to teachers, especially novice ones.

Teaching English as a foreign culture requires using some tools and materials to achieve the objectives of the teaching/learning process. One of these teaching materials is the textbook which functions basically to provide the target language use. The textbook accomplishes the practical needs of foreign learners (Rubdy 2014: 39).

1.6.1. The Pedagogical Use of Textbooks in Teaching Culture

According to Wang Wen-Cheng (2010), a textbook is a suitable learning material used by both teachers and learners, and it is a concrete tool used at school and home for further studies. In the same article, he adds that a direct, practical, and straightforward method for choosing a textbook is to analyse the options according to programs going from broad to specific. (2010, p. 91)

The question raised now is what are the following criteria for choosing a textbook of a given level? What to include in the textbook? Which texts to select and which pictures? To answer the previous questions, studies have been made by different scholars.

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Textbooks remain a staple within school curricula worldwide, presenting teachers and students with the official knowledge of school subjects as well as the preferred values, attitudes, skills, and behaviours of experts in those fields. Textbooks are commodities, political objects, and cultural representations and, therefore, are the site and result of struggles and compromise to determine how and by whom they will be produced, how and by whom their contents will be selected, how and to whom they will be distributed, and how teachers and students will make use of them.

(Shannon, 2010)

The quotation above clarifies the source of selecting a textbook. Shannon (2010) states that a textbook can be an official learning tool used by teachers and learners to transmit the authorized knowledge of a school subject. He adds that a textbook can be a political object and a cultural representation. As a consequence of being linked to many factors, a textbook can be a field of struggle to find out whether it is limited only to educators to select the content and how teachers and learners would use it in the class and at home.

Besides, there is a universal agreement on the curriculum guidance and limitation of textbooks' contents. The primary source of the tasks and texts cited in a textbook is the objectives of the values, attitudes, skills, and behaviours mentioned in the curriculum.

In their book *Cultural Mirrors, Materials and Methods in the EFL Classroom*, Cortazzi, and Jin (1999), as cited in Wang Wen-Cheng's article, state that a textbook can be

a teacher, a map, a resource, a trainer, an authority, and an ideology. Hence, the textbook can be a major source of cultural elements besides providing linguistic and topical contents which necessarily reflect the ideology inherent in the ESL context of a particular circle.

(2011, p. 93)

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The textbook remains the foremost tool to teach a language in general and to teach Culture in particular. You can find a long list of sources deployed to inefficient culture teaching, such as surveys, histories, interviews, biographies, photos, maps, adverts, television programs, music, songs, films, and the internet. The list is by no means exhaustive since, as mentioned above, the word culture encompasses too many things.

It is commonly agreed that the best way to learn about a culture is in the language class. This entails that materials such as textbooks, workbooks, CDS, and teachers' books should be provided. Those teaching materials should be presented well-organised and integrated with a conceptual approach to the teaching of culture, be it a mono-cultural approach or a comparative approach. In the same vein, Cortazi and Jin (quoted in Saluveer, 2004) stress that EFL textbooks and ESP textbooks are expected to reflect plenty of cultural contexts and include intercultural elements. The rationale behind this is that the intercultural elements will enhance learners' awareness of intercultural issues and lead to better effectiveness in communicating with others in a wide range of communication contexts.

Unfortunately, it is also a fact that in most textbooks, the four language skills, namely listening, speaking, reading, and writing, take the lion's share of the content of the textbooks, leaving the cultural insights as a mere background extra information. The same remark is noted by Barro et al. (1998, p. 78) when they state that the cultural component has contended superficially. The cultural feature is a mere thin description of undetailed observation of target speakers' behaviour.

1.6.2. Types of Textbooks

Generally speaking, there are two types of foreign language textbooks: international/ global textbooks and local/ locally produced textbooks (Newby, 1997; Freebairn, 2000, cited in Saluveer, 2004).

The first type of textbook is meant to be used for the international market. The contents of such books can be easily used anywhere because of their universal nature (Pulverness, 1995, p.7). An excellent example of an international textbook is the New Headway series written by Liz and John Soars in 1996 and published by Oxford University Press. The textbook writers included no specific nor transparent situation for

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the presentation of language items, the thing that renders New Headway readily acceptable almost in any country of the world (Cunningworth, 1984, p.62).

Textbooks produced locally, on the other hand, encompass materials that comply with the national curriculum requirements. For instance, My Book of English, an Algerian middle school textbook, contains such sequences as my friends and me, my family, school, country, and world. My Book of English strives to develop learners' awareness of their own cultural identity and understanding of the target culture. This is highlighted by Skopinskaja (2003, p. 42) when he states: "Local textbooks usually develop learners' awareness of their own cultural identity as well as including materials that promote learners' awareness of the target culture ."

The relationship between language and cultural syllabi plays a significant role in sorting the different textbooks. Accordingly, there are books which:

- Have a cultural syllabus but make no claims to be language textbooks- offering themselves in a supplementary role;
- Aim to be fully functioning language textbooks but claim to have a serious cultural syllabus;
- Make wide use of cultural input (but always have very little learner cultural output)

(Course Reviews from a Cultural Angle cited in Saluveer, 2004)

As far as the first category of textbooks is concerned, these textbooks are usually used in schools specialising in teaching foreign languages. In those schools, Culture is taught as a separate course. These textbooks are also used in mainstream or ordinary schools to give the learners extra information.

In the second category, we can find textbooks that are produced locally and also internationally.

In the third category, we come across textbooks that are made mainly for the international market. Let us take Upstream, written by Evans and Dooley in 2002 and published by Express Publishing, as an example. In Upstream, Culture is introduced in two ways: in a separate section or on different pages. Tasks that ask the students to compare the target culture with the local Culture are scheduled at every unit. As we can see, Upstream and other textbooks that fall within the same category comply with the

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comparative approach guidelines, which stipulate that knowledge and understanding of one's own culture form the basis for understanding the other.

There are another three categories- textbooks division made by Cortazzi and Jin (1999), which consider the degree of focus on Culture. The division includes textbooks:

- Based on the source culture;
- Based on the target culture;
- Aimed at the international target culture

Textbooks that refer to one's own- the local- Culture constitute the first category in which we find textbooks written locally. Teaching culture aims to permit the learners to comprehend their own culture talk about it and describe it to visitors of their country. The other Culture is not dealt with, and therefore developing the students' intercultural awareness is not the focus of this category of textbooks.

Textbooks of the second category deal with one or two target cultures, usually the British Culture or the United States culture. This category, though widely spread worldwide, is seen as a purely lucrative business where publishers promote their materials.

The last category of textbooks promotes universal culture. The culture of the English-speaking nations is introduced. For instance, in France, in the textbook *What's On Every Unit*, an English-speaking country is introduced, and so is its Culture. The textbook starts with Great Britain, the United States of America, then Australia, and South Africa. In this particular context, English is used as the lingua franca for international situations.

1.7. Conclusion

This chapter has explored the various approaches to teaching culture within the context of EFL instruction. We have seen that moving beyond traditional methods focused solely on grammar and vocabulary is crucial. By incorporating the "by-the-way" approach, we can subtly integrate cultural awareness into existing lessons, sparking curiosity and fostering critical thinking. Additionally, the 3Ps approach encourages delving deeper into the underlying values, attitudes, and beliefs that shape cultural practices, leading to a more nuanced understanding.

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While textbooks can be valuable tools, relying solely on them can limit the learning experience. Using a variety of resources, including technology, local partnerships, and authentic materials, allows for a more dynamic and engaging learning environment, enriching cultural understanding and fostering intercultural communicative competence.

Ultimately, cultivating cultural awareness in EFL classrooms is not just about learning facts and figures, but about developing empathy, respect, and appreciation for diverse perspectives. By employing innovative approaches, we empower learners to navigate the complexities of the interconnected world, fostering meaningful connections across cultures.

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2.1. Introduction

The current chapter presents the empirical application of the theoretical framework concepts involved in the study. It begins with an overview of EFL in Algeria and the importance of acquiring both the language and its culture in the EFL classroom as was stated and comprehensively and broadly debated in the previous chapter of the literature review. This chapter gives an account of the research methodology deployed in the study. It gives a scrutinised description of the procedures by which the researcher has conducted the fieldwork. This description sheds light on the techniques, methods, and even strategies adopted and adapted in carrying out the collection of the data in this research.

Furthermore, the phases and schedules used by the researcher in the design, development, and execution of the format of the instruments used as a measurement in the current study's data elicitation are discussed in this chapter. This chapter describes the criteria used to determine the effectiveness of the designed instruments.

2.2. Part One: Description of the Setting

To gain a deeper understanding of the case study, this section delves into the specific context of the Algerian middle school second-generation syllabus and textbooks. Nestled within the area of Mascara, the teaching of Local Culture in Mascara offers a practical environment. Exploring the interplay between the syllabus, the teacher, the textbooks and the learners will be crucial in interpreting the findings and drawing meaningful conclusions about the teaching of Local Culture in the Algerian middle school second-generation syllabus of English language.

2.2.1. An Overview of English Language Teaching in Algeria

Before delving into the bolts and nuts of the Algerian education context, the researcher thought it a prerequisite to start with a general historical overview of the Algerian linguistic context. As literally all the African nations colonised by the French Colonial Empire (Tunisia, Mauritania, Senegal, Guinea, Mali, Cote-d'Ivoire, Benin, Niger, Chad, Central African Republic, Republic of Congo., Gabon, Cameroun, Djibouti, Madagascar, Morocco), Algeria endured the harshest period of colonisation ever. Algeria underwent 132 years of colonisation where the coloniser's "civilising mission" entailed the dominance of the French language and culture and the eventual destruction of indigenous idioms and

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traditions (Benrabah, 2013, p.xii). Algeria meant a lot to the French coloniser. While the two other Maghreb countries, Tunisia and Morocco, were protectorates in 1881, and 1912 respectively, Algeria weighed heavily in the French coloniser's mind. The desire to have borders within the African Continent motivated the French to deploy a rarely encountered mode of colonisation: colonial assimilation and cultural interpenetration (Benrabah, 2013, P. xii). To this end, a whole community of settlers was brought from France, Corsica, Italy, Malta, Spain, and other European nations, and the machine to eradicate the local identity started to achieve its mission of "assimilation and Frenchification" (Ibid, 2013, p. 27). French colonialism was consistent in its thinking

From the beginning to the end of France's colonial venture in Algeria, the assimilationist approach to culture and education remained constant and invariable. For example, in 1887, a leading spokesman of colonialism unhesitatingly stated that 'the way to dominate a people is to assimilate it, to seize the youth in its infancy (Benrabah, 2013, p. 26).

Gordon (1962, p. 7; cited in Benrabah, 2013, p. 31) states, "When the Portuguese colonised, they built churches; when the British colonised, they built trading stations; when the French colonise, they build schools. This only highlights the profound impact on both the culture and the linguistic profile of this country. The influence is so profound that Algeria was never the same again (Benrabah, 2013, p.24). To this day, the French language is the most widely spoken language after the colloquial Algerian Arabic. What is more, French is widely used at the level of the university. In biology or medicine, for instance, lectures are in French. It is also the language of research. In primary school, children are required to take French classes regularly with comprehensive tests, just like Arabic and religion. Elsewhere, it is almost used in most private and state administrations and institutions except in religious spheres and town halls. Even the outdoor landscape does not escape "Frenchified", so to speak.

The most read papers like *Le Quotidien D'Oran*, *Liberté*, *El Watan*, *Le Soir D'Algerie*, *TSA (Tout sur l'Algerie)* *Interlignes* are in French. Besides all this, France is striving to maintain the status quo by implementing the French institute "L'Institut Francaise" in big cities such as Algiers and Oran.

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Education in Algeria has been through several stages of reforms and progress since obtaining national sovereignty from the French Colonisation in 1962. The history of English Language Teaching (ELT) in Algeria is not as ancient as the French Language teaching. In the last decades, the English language has been internationally spread to science, business, and universal communication within globalisation and technological development. The English language started to be implemented in Algerian schools as an attempt for the Algerians to acquire universal scientific terminology to be open to the world. The Algerian state and the syllabus designers explore practical ways to develop an adequate level of aptitude in the English language throughout the pedagogical programs and educational establishments.

2.2.1.1. The General Objectives of ELT in Algeria from Primary Education to University

The dominant foreign language in Algerian society and schools is the French language. It is the language of the speech community, media, schools, the administration, and in every public speech of the authority. Yet, the Algerian linguist Mohamed Benrabah (2013) encouraged the substitution of the French language to pave the way for the English language to spread in Algerian schools and society. This shift helped the Algerians gain an international language of science, business, and intercultural communication.

The English language started to be implemented in Algerian schools gradually. By 1993, It was initiated in primary schools as an optional subject to be chosen either French or English as a first foreign language (Rezig, 2011). However, the French language was in favour of the learners' choice. After that, English was taught subsequently in middle schools and then secondary schools.

By 1997, the Algerian minister of education, Slimane Chikh, claimed that it is necessary to minimise the use and teaching of the French language because it refutes Arabic, the state's official language, and English, the international language of business, technology, and science. Consequently, English starts to gain interest in Algerian educational institutions and society to develop English language skills. English was integrated as an optional subject to be chosen instead of the French language in the fourth grade of primary schools. Some schools had the chance to provide both foreign languages for the young

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learners, and it was up to them or their parents to select the best foreign language that suits them and their concerns. It was a massive step for EFL in Algerian schools to be extended deeper into the Algerian family and society.

In May 2000, the president of Algeria claimed for educational reforms in his program and he installed a national committee to reform the Algerian educational system. The recommendations concluded by the committee were examined many times by the government during February and March of 2002. The Council of Ministers decided to make the reforms on April 30th, 2002. The Algerian Ministry of Education claimed radical reforms in the syllabus of all the subjects of the three cycles: primary, middle, and secondary schools. The new educational policy was a global reform that aimed at building an educational system to permit Algerian schools to face the different challenges of the present day and the future and to guarantee sustainable scientific and technological development to the Algerian learners (Ministère de l'éducation nationale, 2008, p. 6).

Those reforms were named the First-Generation Reforms. They were based on the principles of the Competency-Based Approach (hereafter referred to as CBA). The syllabus improvements include the renovation of learners' textbooks as well. However, the first generation did not last for long. In 2008, there were other modifications claimed in the Law of Orientation (2008), and later on, in 2015, the curriculum detailed the learning objectives and highlighted the core values and competencies that should be integrated into Algerian education. These reforms could not be applied until 2015 known as the Second-Generation reforms.

The teaching process of any subject in middle school is guided by limited learning objectives to be achieved by the end of the sequence, the school year, or the school stage. Some subjects are interrelated in terms of their topics, values, and objectives (Arabic, French, English, history, and geography) but others differ in terms of the learning objectives of the subject itself (mathematics, science, and physics). The subject of English as a second foreign language, which is taught in Algerian middle schools, is guided by learning objectives and is limited to an exit profile.

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An Algerian learner is initiated into the English language for the first time in his/her first year at middle school, after being taught Standard Arabic and French as a first foreign language at primary school. At this stage, the learner will be dealing with the English language at school for the rest of his/her education until university.

According to the Curriculum of English for Middle School Education (2015), at middle school, the learner's exit global profile is to make the learners able to:

interact, interpret, and produce oral and written messages/ texts of average complexity, of a descriptive, narrative, argumentative, or prescriptive type, using verbal or non-verbal supports (written texts, audio, and visual aids) and in meaningful situations related to his/her environment and interests.

(Ministry of Education, 2015, p. 8)

Middle school's primary learning objectives of teaching English as a second foreign language are to develop the learners' oral and written communicative skills and produce the different types of written texts. Not only this but using the acquired communicative skills in a meaningful and real situation related to the learner's personal, familial, and social atmosphere and concern.

At secondary school, English is taught through recycling almost all the learnt lessons of grammar and phonetics at middle school using different topics, lexis, and themes. The learning objectives are more profound than those of middle school in terms of writing. There is a slight difference between the exit profiles of both middle and secondary schools, which is the amount of literature produced by a learner. At both schools, learners should create a correct and readable written text respecting coherency and cohesion. The learner at secondary school is supposed to be taught for three years in an attempt to produce a written message of about twenty lines in the different types of texts using verbal or non-verbal support.

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Teaching English in Algeria aims at setting up and developing communicative, linguistic, cultural, and methodological competencies that would permit the communication that has to take into consideration his or her future needs and those of the society in which s/he evolves.¹

ELT has gained a special status in Algeria, being the language of globalisation and technology. It is taught from the first year of middle school until the third year of secondary school. In middle school, the language is regarded as less than French because the coefficient of the English language seems lower than the French language and the other subjects as well. However, in secondary school, the coefficient of the English language depends on the stream: scientific or literary. English is more important in the literary stream (the coefficient in the stream of philosophy is 3 and in the stream of foreign languages is 5) than the scientific stream in which the coefficient cannot be more than 2.

As far as teaching English at university is concerned, Algerian universities teach English in their different departments according to their students' needs. They teach English for Specific Purposes (ESP). We may find ESP courses within the same faculty with different headings and objectives depending on the students' needs. For instance, at the faculty of economics, we may find ESP for management and ESP for commercial sciences. Most of the faculties, if not all, have a yearly module for the English language. The teacher of English at university is supposed to make students familiar with the different scientific terms in English related to their field of research or study, teach them how to produce a correct written text in English, and the basic words for daily formal and informal communication.

¹ Original text in French : L'enseignement de la langue anglaise se propose d'asseoir et de développer des compétences d'ordre communicatif, linguistique, culturel et méthodologique qui permettront à l'apprenant de faire face à des situations de communication orale et/ou écrite compte tenu de ses besoins et ceux de la société dans laquelle il évolue. (Direction de l'enseignement secondaire, 2005, p.4)

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2.2.1.2. The Objectives of ELT in Algerian Middle School

The Ministry of National Education, along with expert pedagogical committees, worked on syllabi to meet the needs of ELT in Algerian middle school education by providing each learner with the textbook entitled "My Book of English" and each teacher with a Teacher's Guide which includes CBA guidelines to suit that level of instruction. The Ministry in question has set up significant objectives for teaching English within CBA in the Algerian middle school. They are detailed in the following text as cited in the Law of Orientation.

As was mentioned above, the learning objectives of ELT at the Algerian middle schools are to make the learners able to produce a written text with the help of verbal or non-verbal support according to a meaningful situation. The question here is how these learning objectives are contextualised to be achieved during the four years of middle school.

The Algerian Ministry of Education documents the learning objectives of ELT at middle school in documents called: the syllabus, the curriculum, and the teacher's guide. These three documents provide the teachers with all that should and should not be taught in the class. However, the learning process cannot accomplish the objectives without the use of the learners' textbooks.

2.2.1.2.1. The Algerian Middle School Educational System

The Algerian middle schools are disposed of in a system of four-level classes. In middle school, young learners (aged approximately from 10 to 14 years old) start to learn ten class subjects: Arabic, French, English, Mathematics, Physics, Science, History and Geography, Civic Education, Islamic Education, and Sports. In addition to other disciplines that could be afforded by some middle schools including Computer Sciences, Drawing, and Music. Each discipline has its specific teacher who masters his/her subject due to the formation he received to be a teacher. Teachers in Algerian middle schools work using the same approach to teaching "the Competency-Based Approach."

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2.2.1.2.2. Competency-Based Approach (CBA) in Algerian Middle Schools

The Competency-Based Approach (CBA) is the current approach that has been adopted by the Algerian Ministry of National Education to be followed in its educational institutions since 2002. CBA is an approach intended to teach young learners how to compromise between what is learnt at school and what is faced outdoors. CBA is to learn and acquire the ability to integrate the learnt lessons, skills, and competencies at school into the learners' everyday lives.

This approach is considered a challenge to assimilating the learning process at school and facing situations in daily life. Its main objective is to develop the present young learners' skills and competencies to function in the future's world reasonably and logically. It helps the learners develop their abilities and skills to meet real-life opportunities and serious situations.

All the subjects at the Algerian educational institutions are interconnected to reach the intended aims following a set of procedures of how to classify the learning strategies and the teaching tools to guide the teaching-learning process and retain the pupils' motivation to study English as a second language.

2.2.1.2.3. The Second-Generation Reforms

Algerian education has been through many reforms during the last decades; the latest reform at middle school is known as “the second-generation”, which was applied during the school year 2016/2017. The second-generation reforms are the continuity of the first-generation syllabus. It comes to modifying some standards and improving some others by adding some important values to develop the personal, social, and national values of the individuals in an attempt to create a good future Algerian citizen.

The second-generation syllabus differs from the previous ones in terms of values and competencies. Those values and competencies are revealed in the curriculum of 2015, which was derived from the Law of Orientation of May 2008, the National Constitution, and the Declaration of November 1st, 1954.

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The declaration of November 1st, 1954, claims the foundation of an independent Algerian society from the French one in its language, religion, civilisation, and culture. These principles are affirmed in the various charters and constitutions of the state since the recovery of national sovereignty and crystallised in the National Constitution of 1996. It defines the foundations of Algerian society; article 53 relates directly to education.

The Algerian Law of Orientation of May 2008 is an official document that regulates the national educational system. It is derived from the Algerian National Constitution. It has three missions of the school: education, socialisation, and qualification.

In the law of orientation, it is declared that the school is intended to contribute to the image of Algeria, the land of Islam, an integral part of the Grand Maghreb, Muslim, Arabic, Tamazight, Mediterranean, and African Country. In addition, schools are supposed to be secured to their geographical, historical, human, and civilisation roots. Besides, educational institutions should implant the feelings to develop and promote attachment and loyalty to Algeria, national unity, and territorial integrity. (Ministère de l'éducation nationale, 2008)

To accomplish those principles, the law of orientation forms a set of major fundamental principles and challenging exit profiles. The first exit profile as stated in the law of orientation claims that the Algerian middle school is not just a place to gain knowledge but also a crucible where it forges the respect of the national heritage and the estimation of the national geography. It is also a place to value the national religion, the national language and culture, and all the symbols that define the Algerian identity including the national hymn, emblem, and flag. The second exit profile claims that the Algerian middle school should provide citizenship training via the learning of the culture of democracy which is the first guarantor of the social cohesion and the unity of the Algerian nation. It calls for the implication of *le savoir*, *le savoir-faire* and *le savoir-être* in the teaching process of culture in the Algerian middle school. In addition, the Algerian middle school is intended to prepare a citizen who is able not only to recognise himself as an independent respectful person who is prepared to be a good, functional, and positive member of Algerian society but also to prepare the learner to be integrated into the international progression. The school, therefore, helps young learners to be open to the world's cultural differences in addition to its information, communication, and scientific and technological development.

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According to the law of orientation, culture gathers all the notions of Arabic and the Tamazight languages, Islam as the religion of the Algerian community, and the Algerian civilization that originated centuries ago. Those notions play an important role to reinforce the unity of the Algerian people and to value the spiritual and moral contents of the humanistic civilizational contribution.

In this founding perspective of national identity, the school becomes the place of knowledge and the crucible where respect for historical, geographical, religious, linguistic, and cultural heritage is intended. The symbols that express a national language and national anthem are valued. Schools, then, are supposed to promote those fundamental components of the Algerian identity. The latter is linked to Islam as being the religion of the country, which must be respected as a culture and a civilisation. Throughout teaching how to value the culture of Islam's practice and respect its standards in the English language, the unity of the Algerian people is reinforced and valued spiritually and morally (Ministère de l'éducation nationale, 2008).

To sum up, the Law of Orientation (2008) has stated three major and necessary elements to "produce" a good Algerian citizen who can manage any situation in his/her daily real life. First, in the personal context, learners are supposed to develop their personal skills and communicative competencies to encourage their self-esteem and to value their characters as Algerian Muslim citizens who respect their own culture. Second, in the national context, the Algerian school is the place that makes a self-estimated person who can develop his/her *savoir-faire* (skills) and *savoir- être* (attitudes) competencies in an attempt to raise his/her national consciousness (national values, identity, culture, and territory) and make him a good future citizen. Third, in the international context, the Algerian school is intended to prepare a person who can keep up the technological and scientific development and therefore develop his/her intercultural competencies in an attempt to accept and tolerate cultural differences and therefore communicate smoothly with others. Those values and competencies are clearly stated in the curriculum of 2015, which are based on national identity, and respect for historical, geographical, religious, linguistic, and cultural heritage.

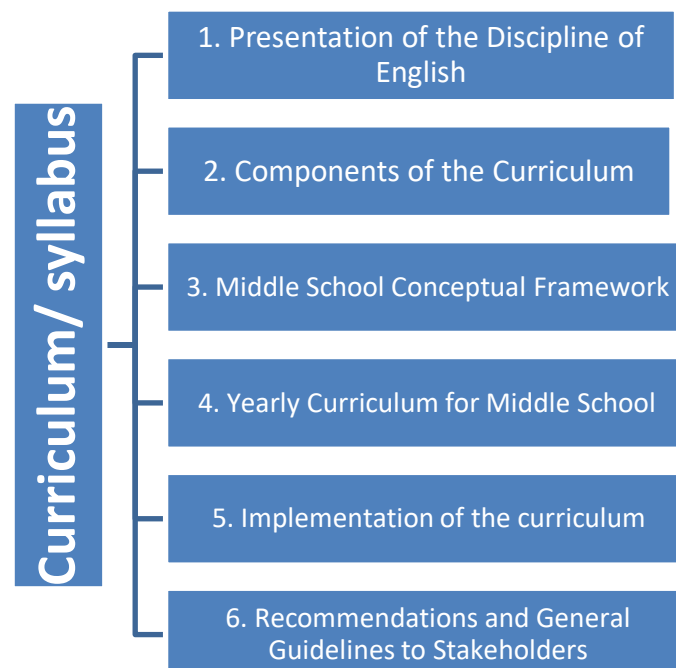
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2.2.1.2.4. The Algerian Middle School Second-Generation Syllabus of English (Curriculum 2015)

There is a slight difference between the syllabus and the curriculum. Both the syllabus and the curriculum are linked in terms of their functions in achieving the learning objectives of each subject. The curriculum is broader since it provides teachers with context and the intended aims to be accomplished by the end of each school year. A curriculum is a theoretical framework to guide teachers in designing their lesson plans to achieve the learning objectives. It is an organised learning experience with intentional outcomes while distinguishing the importance of possible unintentional effects. The syllabus or program is intended for teachers. Its subject is specific and includes objectives, topics, skills, sub-skills, and learning strategies. In this research, the word syllabus refers to both the syllabus and the curriculum.

The Algerian middle school syllabus (Curriculum of English for Middle School Education) of 2015 is an Algerian official educational document that the Algerian Ministry of Education published in 2015 to state the standards of the second-generation reforms cited in the law of orientation of 2008. It is a document of 68 pages with no specific writer.

The Algerian middle school English language syllabus contains six major headlines as shown in the following diagram:



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Diagram 2.1.: The Contents of the Algerian Curriculum of English for Middle School Education

The English language, as a subject in middle school and according to the syllabus of 2015, contains three important stages for the four levels. Key-stage one is a descriptive type with common learning objectives: interact, interpret, and produce. It is intended for first-year middle school. Key-stage two shares the same learning objectives with different topics, and it is designed for both second and third-year middle school. The last stage is key stage three, which is determined for the fourth-year level.

The Algerian middle school second-generation syllabus of English shifts from the paradigm of accumulation and transmission of linguistic knowledge and ideas to following a paradigm of making the learner the centre of the learning process by constructing his knowledge taking into account his interests, likes, and dislikes. This paradigm allows the teacher to allow the learners to interact with others and to be integrated in different real-life situations. This interaction and integration link all the different disciplines in middle school to make the learners learn how to learn. This process helps in producing a future Algerian citizen who can manage his/her life according to the acquired skills and the developed competencies in middle school. The second-generation syllabus reflects the new Algerian educational policy, and it prepares the new generation of learners for the future to be good citizens in society.

What differentiates the second-generation syllabus from the previous ones is the core values and the cross-curricular competencies in addition to the learning situations through which the teacher is supposed to achieve the learning objectives. The core values are a set of principles shared by all the disciplines in middle schools. Teaching English integrates a set of core values to achieve the global profile of the learner by focusing on the assertion of the national identity in its three dimensions: national identity /conscience, citizenship, and openness to the world.

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<i>VALUES</i>
<p><u>National identity:</u> The learner can use the markers of his identity when introducing himself to others: name, nationality , language, religion , flag, national currency ...</p>
<p><u>National conscience:</u> He can speak about our school days, weekends, and national public holidays (historic, religious, etc)</p>
<p><u>Citizenship :</u> He shows respect for the environment and protects it continually.</p>
<p><u>Openness to the world :</u> He is keen on learning about others' markers of identity.</p>

Figure 2.1: The Core Values (1MS Textbook, 2021/2022)

The target competencies are three main linguistic competencies that are selected to be developed. Teaching English makes the learners use their competencies (target competencies) of interaction, interpretation, and production to interact with Algerian and English speakers' peers.

Target competencies	In meaningful communicative situations related to his/ her environment and interests, based on written, visual or audio supports, <i>the learner will be able to interact and produce short and simple descriptive messages/texts orally.</i>
	In meaningful communicative situations related to his/her environment and interests, based on written, visual or audio supports, <i>the learner will be able to interpret short and simple descriptive messages/texts orally and in written.</i>
	In meaningful communicative situations related to his/her environment and interests, based on written, visual or audio supports, <i>the learner will be able to produce short and simple written descriptive messages/texts .</i>

Figure 2.2.: The Target Competencies (1MS 2021/2022)

The cross-curricular competencies are a set of interdependent and evolving competencies that are acquired synchronously. The cross-curricular competencies are intellectual, methodological, communicative, personal, and social competencies. They are called cross-curricular because they are not limited just to the subject of the English language or the linguistic skills and communicative competencies. They are rather shared with all the disciplines in the Algerian middle schools and they develop the non-linguistic skills of the learners as shown in Figure 3.

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<p>CROSS-CURRICULAR COMPETENCES</p> <p>1. Intellectual competency: The learner can :understand and interpret verbal and non-verbal messages❖solve problem situations using a variety of communication means❖show creativity when producing oral and written messages ❖show some degree of autonomy in all areas of learning.</p> <p>2. methodological competency : The learner can: work in pairs or in groups❖use strategies for listening and interpreting oral discourse❖develop effective study methods, mobilize his resources efficiently and manage his time rationally❖use information and communication technology whenever he needs it for learning and research❖evaluate himself and his peers.</p> <p>3. communicative competency: The learner can: use dramatization and role-play to communicate appropriately❖use information and communication technology such as blogs, website pages, discussion forums ,and platforms to interact with learners of other cultures❖process digital data.</p> <p>4. personal and social competencies :He is aware of his role and others' role in the development of projects❖He is keen on promoting the work of his peers❖He respects our national values and behaves consistently❖He is honest and accountable for his work and respects others work❖He asserts his personal identity and behaves with self-confidence❖He socializes through oral or written exchanges❖He develops attitudes of solidarity.</p>
--

Figure 2.3: The Cross-Curricular Competencies (1MS 2021/2022)

The learning situations are marked by their consistent settings and actual context in which a learner can imagine himself in a real-life situation or a severe problem in his/her daily life events and try to solve them. Those situations (an initial situation, learning situation, learning to integrate, and integration) are set in the different subjects of middle school, including English. Examples are shown in figures 2.4, 2.5, 2.6, and 2.7 below:

<p>Situation1 : Initial ❖ PDP lesson(s) (listening & speaking)</p> <p>Example: You want to join an international friendship blog. The members of the blog want to know about you. Introduce yourself to them.</p> <p>Suggested homework: The learners should create their own portfolio, including basic lexis related to the topic through:</p> <ul style="list-style-type: none">- Creating one's dictionary and/or pictictionary. (key words related to greeting and introducing oneself.)- Naming (the pre-sequence may be helpful in this regard)- colouring- labelling- games...- Drilling (songs/ conversations related to greeting and introducing oneself.)
--

Figure 2.4: The Initial Situation (1MS 2021/2022)

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Situation2 :learning ❖ PPU/PDP lessons (language & reading and writing)

Learning objectives	Resources		
	Lexis	Grammar	Pronunciation
* Greet people *Introduce myself *Give information and respond to questions about me: my age, my class and my hometown. *Ask about a new friend's name.	Basic lexisrelated to the topic: -Greeting: Hi/ hello -Glad/ nice -colours -Numbers	*verb 'to be' (present simple tense) *Personal pronouns [I - you] *Possessive adjectives [my - your] *Use of question words (what ? How old ?, where ?) *Prepositions of location:in+ hometown/at + School *Numbers from 1 to 13	/at/-/ei / To be integrated as a skill and not as an isolated lesson.
Communicative tasks	❖ Labelling ❖ Email ❖ Role play ❖ Songs ❖ Games ❖ Fill in an ID card		

Figure 2.5: The Learning Situation (1MS 2021/2022)

Situation3 : Learning to Integrate ❖ PPU (I learn to Integrate)

Example: You are a new member of your school blog and your friends want to know more about you. Introduce yourself to them.

Suggested Homework: (Preparation) the learners may be asked to solve the problem (introduce themselves) or at least to identify the resources (grammar& lexis) needed to do so.

Figure 2.6: Learning To Integrate (1MS 2021/2022)

Situation4 : Integration ❖ PDP (I Think and Write + self assessment) solo work

Example: You want to join your school English Language Club. Fill in your ID card then introduce yourself to the club members.

Figure 2.7: Integration (1MS 2021/2022)

The concern of this research is to explore the learning objectives of teaching culture in the curriculum. Therefore, the analysis will be limited to the sections that contain the teaching of culture and the use of textbooks in the teaching of culture.

The syllabus is divided into three important key stages for the four levels. The three key stages share the same Target Linguistic Competencies (TLC): Interact, Interpret, And Produce. They also share the same values (identity, national consciousness, citizenship, and openness to the world) and Cross-Curricular Competencies (CCC) (intellectual, methodological, communicative, and personal and social competency). Those TLC and CCC play an important role in achieving the exit profiles for English at middle school. The

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exit profile of English at middle school is as follows (as stated in the curriculum/ syllabus of 2015):

By the end of middle school, the learner will be able to interact, interpret, and produce oral and written messages/ texts of average complexity, of a descriptive, narrative, argumentative, or prescriptive type, using verbal or non-verbal supports (written texts, audio, and visual aids) and in meaningful situations related to his/her environment and interests.

(Ministry of Education, 2015, p. 8)

The integration of teaching culture in the Algerian middle school second-generation syllabus of English aims at achieving the previous goals based on focusing on the word *his/her environment and interests*. English contributes to achieving the learners' global profile by integrating culture into the core values and cross-curricular competencies. English and other middle school subjects are interlinked to achieve the learners' exit profile. The following table shows where culture is important to accomplish the learning objectives, how culture is implanted in the English language, and how it is contributed by other subjects to the English language. It is adapted from the table of the contribution of English to the mastery of other subjects as cited in the curriculum 2015:

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Table 2.1: The Contribution of English and the Other Middle School Subjects to Teach Culture in English according To the Algerian Middle School Second-Generation Syllabus

<i>Disciplines</i>	<i>Contribution of English to the Global Exit Profile of the Cycle</i>	<i>Contribution of Other Disciplines to the Acquisition of English</i>
<i>Social Science</i>	Developing communication skills in English enables the learner to open to the world and broaden his/her horizons, deepens his/her knowledge of English-speaking communities, and understand their culture and social behaviours	Knowledge of other peoples, civilizations, and cultures (sociology, anthropology, social psychology)
<i>Islamic Education</i>	Openness to other cultures and religions Understanding and acceptance of others, Solidarity Respect differences Shared universal values	Sense of effort, hard work, and involvement Values such as solidarity, honesty Learn to listen to others, care and share, help others, be tolerant, respect others be open to dialogue a sense of belonging to a community
<i>Civics</i>	Understanding of concepts like citizenship, participatory democracy, freedom of expression, civil society, and 'living together' Acquisition of civic behaviour.	Knowledge of our society, its values, and behaviours; compare with values and behaviours of other societies Knowledge of our institutions; compare with other institutions.

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The Core Values and the Cross-Curricular Competencies detail the aims of the teaching of culture in English and state the elements where to teach it. The following table shows the Algerian EFL middle school teachers the topics and the context of teaching culture in their classes. The table is adapted from the Statement of Global Competency as stated in the curriculum (2015).

Table 2.2: The Core Values and Cross-Curricular Competencies ' Criteria to Teach Culture

		<i>The Aims of Teaching Cultures</i>
Core value	Identity	<ul style="list-style-type: none"> • The Algerian middle school learner should value the three dimensions of his/her Algerian identity (Arab, Islamic, Amazigh) and express them through English
		The learner asserts his/her Algerian personality by including the founding myths of Algeria in his/her oral or written messages /stories
	National conscience	<ul style="list-style-type: none"> • The learner should be conscious and proud of his/her rich historical, linguistic, and cultural heritage.
		The learner should share this wealth with others through English
	Citizenship and openness to the world	<ul style="list-style-type: none"> • He should convey a culture of peace and tolerance through English.
		<ul style="list-style-type: none"> • He should show his/her commitment to national or international community projects.
<ul style="list-style-type: none"> • He should be imbued with universal values. 		
<ul style="list-style-type: none"> • He should promote the rights and duties of the good citizen. 		
<ul style="list-style-type: none"> • He should like learning about others' cultures and exchanging ideas and practices with others. 		
<ul style="list-style-type: none"> • He should be tolerant and non-judgmental. 		
Cross-curricula-competencies	Communicative	He uses digital means like blogs, webpages, discussion forums, Facebook, Twitter... etc., to interact with learners of other cultures using English as a means of communication.
	Personal and Social	<ul style="list-style-type: none"> • His/her behaviour should be consistent with our national values.
		<ul style="list-style-type: none"> • He should be aware of his/her Algerian identity and should express it in English.

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According to the previous table, the teaching of culture is clearly stated in the syllabus. The teaching of culture is not limited just to the Target Culture (British or American); however, Local (Algerian), Target (only British), and international cultures are mentioned to be taught as an attempt to form a linguistically, culturally, and socially good Algerian citizen.

The most important section in the curriculum (2015) content is the last section of Recommendations and General Guidelines to Stakeholders, which is part of Recommendations to Textbook Writers. In this part, the second-generation syllabus designers recommend a set of principles to the textbook writers to focus on. What concerns this research is the principles that emphasize the teaching of culture:

1. The textbook must integrate strategies for learning the target language and the target culture.
2. The textbook should transmit life skills and social values (among the social values cited: it is intended to promote patriotism and nationalism without depreciating or denigrating the other.
3. The texts and images contained in the teaching units should not be biased and should allow for comparison with the learner's other languages and cultures to enrich him and empower him both intellectually and emotionally.

To sum up, the second-generation syllabus has set a measure of cultural items to focus on while designing the second-generation middle school English language textbooks. The attention has been on national, target, and universal cultures and values accompanied by the objectives of this integration, which is mainly to construct a learner who can value his traditions and accept the differences of others.

2.2.2. Teacher's Profile

A Middle School Teacher is supposed to receive pedagogical training before entering the class. The intended teacher is asked to accomplish a set of missions and the mission of teaching his/her subject. According to the curriculum (2015), inspectors of Algerian middle schools are training their teachers through seminars to be able to develop their competencies in the following situations:

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- **Society:** a teacher is supposed to build partnerships with families and the community. He must be part of the society in which he can act and react.
- **Institution:** a teacher at middle school is intended to develop institutional competencies, by which he will be able to read and understand the curriculum, work as a member of professional teams, and manage his/her job according to the legislation
- **Before the lesson:** a good teacher prepares his/her assignments and tasks before the course to achieve the learning objectives of his lesson. That is why the teacher should organise and sequence the curriculum.
- **During the lesson:** while explaining the task, the competence that should be manifested in the teacher's talent is his/her ability to transfer the principles of the curriculum into the classroom practice, creates a safe, supportive, and challenging learning environment, applies ICT in managing student learning, uses teaching strategies and resources to engage students in effective learning.
- **After the lesson:** by the end of the lesson, the teacher is supposed to assess and report on student learning, reflect on, evaluate, and improve professional practice.

To develop the competencies mentioned above, the teachers received a set of pieces of training before recruitment. The process of training a middle school teacher at the Algerian university is divided into two parts:

2.2.2.1. University

At the English language department and throughout the LMD system, all the students share the same formation for three years to get the license degree. With this diploma, the graduate student is qualified to teach English at Middle Schools. After the license degree, students have the right to carry on the Master's degree for two more years. At this stage, students can choose either didactics, civilisation, literature, English for Specific Purposes, or translation. After owning this diploma, all the sections are allowed to be teachers at secondary schools.

Once recruited, novice teachers are enrolled in a training program, which is usually supervised by inspectors and trainer teachers of the English language. The training programs include didactics, the pedagogy of middle school: psycho-pedagogy and

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psychology, in addition to school legislation and professional ethics. The inspectors of the English language also arrange training days and workshops during the school year for any updates, adaptation of textbooks, reforms or changes, or any new criteria for the Brevet exams.

2.2.2.2. National High School for Teachers

Ecole National Supérieure (ENS) or the National High School for Teachers is a national school where a student can get access after succeeding in a contest. This contest consists of a set of criteria including passing an oral interview with a specialised committee (to test the candidate's pronunciation, vision, and listening abilities, his/her physical and mental health, his/her ability to control the learners and to manage the class). The accepted students have the choice to study for three years in an attempt to be a teacher at primary school, four years to be a teacher at middle school, or five years to be a teacher at secondary school.

Before signing up at the ENS, the future teachers sign a contract with the Algerian Ministry of Education to be recruited directly after graduation. This contract also guarantees seven years of work for primary school teachers, nine years of work for middle school teachers, and eleven years for secondary school teachers. The graduate students of ENS have the same rights as the university's students to carry on their post-graduate studies at different universities in Algeria.

2.2.2.3. Training School

In the last decades and during the 1990s, the Professorship Certificate was a sufficient degree for teachers to join the schools. Students, who succeeded in their baccalaureate exam, could join a training school for teachers for two years to get the professorship certificate in order to be able to teach. During these two years, the trained teachers receive a heavy formation on didactics and psycho-pedagogy.

2.2.3. Learners' Profile and Schedule

Young Algerian middle school learners start their schoolwork at the Algerian middle schools at the age of 11 if they start primary school at the age of 6 and do not miss or fail at any school year. A pupil at a middle school is learning and practising his/her knowledge and linguistic package of English just in the middle school at an average of 2 hours and 30

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minutes per week for the first and second levels, and an average of 3 hours and 30 minutes for the third and fourth levels.

2.2.4. The Presentation of the Algerian Middle School Textbook Series "My Book of English"

A textbook is an official document that is provided by the Algerian Ministry of Education to be used in class and at home. The material under scrutiny in this research is the series entitled "My Book of English". The series belongs to the second type of textbook spotted by Newby (1997) and Freebairn (2000), which is locally produced (see types of textbooks in chapter one). In the Algerian middle school, there is a series of 4 textbooks which are called second-generation textbooks. The series bears the name "My Book of English". A local team of EFL teachers headed by Mr Tamrabet Lounis, an inspector of national education, wrote the series.

Each textbook consists of several sequences. A sequence is a set of four learning situations: the initial situation, the learning situation, the situation of learning to integrate, and the situation of integration and assessment. Each sequence in the textbook encompasses both communicative and linguistic objectives. These sequences are a set of events, actions, numbers, etc. which have a particular order and which lead to a particular result.

There are four learning situations in each sequence: the initial situation, the learning situation, the situation of learning to integrate, and the situation of integration and assessment. The initial situation is a logical and natural circumstance described as an opening phase to the sequence. In this situation, the learner can have a general idea about what he is supposed to do and receive from the sequence's lessons. The learning situation provides the learners with all the syntax and lexis needed to be acquired as skills or developed as competencies. In the learning situations the learners are supposed to receive (receptive skills), it is considered as an input stage. The situation of learning to integrate is a vital section in the sequence. At this stage, teachers are asked to teach the learners how to integrate all the acquired skills and competencies, and at the same time, the learners are asked to incorporate all the acquired skills and competencies in a written or oral product (productive skills). The last situation, integration, and assessment is the final stage in a sequence in which a learner is assessed according to a set of criteria.

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For "My Book of English" Middle School Year One, the team is composed of Mrs Boukrari Nabila, a middle school teacher-trainer, Mrs Boukrari Nabila, a university teacher, and Mr Smara Abdlehakim, a middle school teacher-trainer. Its first version was published in 2016/2017.

For "My Book of English" Middle School Year Two, we have Mr. Chenini Abdelfatah, the material writer, Mrs. Boukri Nbila, a middle school teacher-trainer; Mr. Samara Abdelhakim, a middle school teacher; and Mrs. Biskri Nadia, a middle school inspector. The textbook was first published in 2017/2018

The writing team for "My Book of English" Middle School Year Three is constituted as follows: Mrs Boukri Nbila, a middle school teacher- trainer; Smara Abdelhakim Middle School Teacher-Trainer; Mr Chenni Abdelfetah the Material Writer; and Mr. Bouazid Tayeb, a University Teacher – Trainer. It was first published in 2018/2019.

Mrs. Chenni Dallale a University Teacher; Mrs. Boukri Nabila, a Middle School Teacher-Trainer; and Mr. Smara Abdelhakim, a Middle School Teacher-Trainer, elaborated on the writing of "My Book of English" in Middle School Year Four. It was first published in 2019/2020.

To present the middle school EFL textbooks' contents, the researcher organises the following tables (2.3, 2.4, 2.5, and 2.6) into sections to map each book according to its sequences and learning objectives.

My Book of English is the official textbook conceived for pupils of MS1. ENAG Editions first published the textbook locally. The map of My Book of English Middle School Year One is as follows:

It has five sequences:

- ✓ Me And My Friends
- ✓ Me And My Family
- ✓ Me And My Daily Activities
- ✓ Me And My School
- ✓ Me, My Country, And The World

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Table 2.3: The Contents of "My Book of English 1" adapted from My Book Map of textbook 1, p.2, 2016)

Sequences	Communicative Objectives	Linguistic Objectives
1 Me And My Friends	Greet people and introduce myself, give information to questions about me: age, my class, and my hometown-ask about a new friend's name	Auxiliary to be (present simple with the three forms)-present simple tense with the verb to live- personal pronoun I- possessive adjective my number from 1 to 13
2 Me And My Family	Ask and give information about one's family: parents, brothers, and sisters- name different jobs-express likes	Numbers from 14 to 100- ordinal numbers-definite and indefinite articles (the, a, an)- personal pronouns-possessive adjectives-questions words (who, what, where) to get personal details- demonstrative "this"
3 Me And My Daily Activities	Talk about daily and weekend activities- talk about leisure activities- tell the time-name pets	The simple present with the 3 rd person singular pronouns he, she, it Prepositions of place
4 Me And My School	Describe your school, talk about rights and duties- name and locate different places in my school, ask and answer questions about locations	The present continuous with time markers-use prepositions of place-
5 Me, My Country, And The World	Locate places on a map- ask and give information about my country and other countries/currencies/flag/national and religious celebrations days /national dishes-ask and answer questions about famous places and monuments	Adjectives of nationalities ending with (an ian, ese, sh, ch)-possessive adjectives-the simple present with the personal pronoun "it".

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My book of English 2 is organised similarly to My Book of English 1. On its cover, there is a mixture of pictures between some Algerian famous insights and other British and American famous insights. The flag of Algeria appears clearly with the slogan of Algeria "People's Democratic Republic of Algeria/ the Ministry of National Education" written in Arabic in addition to another sentence written in Arabic to show the second level. 160 pages comprise the foreword in Arabic, my book map, my course book presentation, my presentation of a sequence, the four sequences, my basic irregular verb list, and finally my trilingual glossary. The foreword of this textbook is written in Arabic addressing the learners in five paragraphs. The four sequences' learning objectives (communicative and linguistic objectives) are detailed in a book map in Table 4 below. They start on page 10 and end on page 143. Each sequence is initiated by a project announcement.

The four sequences are:

- ✓ Me, My Friends And My Family
- ✓ Me And My Shopping
- ✓ Me And My Health
- ✓ Me And My Travel

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Table 2.4: My Book Map of "My Book of English 2" (adapted from My Book Map of textbook 2, p.2, 2017)

<i>Sequences</i>	<i>Communicative Objectives</i>	<i>Linguistic Objectives</i>
1 Me, My Friends, And My Family	Describing physical appearance -describing daily and free time activities- describing and locating places, reading and interpreting a house plan, recording daily activities on a schedule, describing family relationships, expressing likes and dislikes -expressing abilities and inabilities- expressing cause or reason	The simple present tense for description-adjectives for description (colour, height, build, hairstyle, beauty, and physical attraction)-possessive pronouns for description-location markers-can and can't – cause or reason
2 Me And My Shopping	Describing shopping items expressing quantity - asking for information about shape, size, quantity, weight, colour, and price-devising a neighbourhood street map - locating and showing the way to amenities.	Many - much some, any - how many? - how much? - what size are you? How big is it? what shape is it? - cardinal and ordinal numbers- the imperative
3 Me And My Health	Expressing obligation - expressing prohibition - giving advice and recommendations - planning a healthy balanced meal- planning a healthy weekly diet	Have to - have got – must - should, shouldn't - the imperative.
4 Me And My Travels	Narrating a trip/journey, describing amenities and places of interest, describing environmental sites- reading and interpreting a map-planning and interpreting itineraries	Simple future tense-past simple tense- demonstratives- word formation with ion- adjective ending with y

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My Book of English Three is officially designed for learners of third-level middle school. It contains 160 pages that include the same list as Textbook 1 and Textbook 2. However, the cover page contains pictures that are typically Algerians (an Imzad woman with traditional clothes playing an Algerian musical instrument). In addition to another picture that represents Algerian girls playing old traditional games. The two pictures are accompanied by two other pictures that present nature and scientific instruments. The textbook encompasses four sequences starting from page 10 to page 146.

The four sequences are:

- ✓ , My Abilities, My Interests, And My Personality
- ✓ Me And Lifestyles
- ✓ Me And The Scientific World
- ✓ Me And The Environment

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Table 2.5: My Book Map of "My Book of English 3" (adapted from My Book Map of textbook 2, p.2, 2018)

<i>Sequences</i>	<i>Communicative Objectives</i>	<i>Linguistic Objectives</i>
1 Me, My Abilities, My Interests, And My Personality	Expressing abilities and inabilities- describing personal interests- describing personality features	Can, can't- questions about abilities and inabilities- asking questions about interests and personality- frequency adverbs- asking about frequency: how often
2 Me And Lifestyles	Narrating past events, experiences, and childhood memories, describing life and lifestyles (past & present)- comparing life and lifestyles -devising and selecting relevant interview questions- conducting interviews	The past simple tense- time marker ago, asking questions about how long ago- made of – made in
3 Me And The Scientific World	Narrating-describing-organizing sequencing biographical information in chronological order- selecting relevant biographical information from one format card to another plain text) with specific writing rules and mechanics	The past continuous tense- a contrasted form of be-sequence connector while-spelling rules- request can and may- relative clause who, which
4 Me And My Environment	Expressing obligation- expressing prohibition- making recommendations- comparing and evaluating	Must, mustn't, should, the imperative- the present perfect tense- use of for and since- asking questions with how long- the comparative short adjective- discourse connectors as, since, because, so, therefore

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My Book of English Four differs from the previous ones in stating the level in English rather than in Arabic on its cover. Yet, it shares with Textbook 2 a highlighted sentence in Arabic that expresses "proud of being an Algerian." The textbook contains fewer pages than the others, only 144. It is as organised as the other three textbooks in terms of the presentation of their contents, sequences, and lessons.

My Book of English Middle School Year Four is structured as follows:

- ✓ Me, Universals Landmarks And Outstanding Figures In History, Literature, And Arts
- ✓ Me, My Personality And Life Experiences
- ✓ Me, My Community, And Citizenship

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Table 2.6: My Book Map of "My Book of English 4" (adapted from My Book Map of textbook 2, p.2, 2019)

<i>Sequences</i>	<i>Communicative Objectives</i>	<i>Linguistic objectives</i>
1 Me, Universal Landmarks And Outstanding Figures In History, Literature, And Arts	-Describe famous landmarks using specific Information -Narrate using historical information about landmarks -Narrate using biographical information about outstanding figures(review) - Compare landmarks -Describe an itinerary and identify its components in chronological order (review)	-Comparative of equality /inferiority (as....as; not as.....as) -The comparative of superiority (short and long adjectives) related to Level 3/ sequence 4 –Qualifiers -The passive voice(past simple tense) -Discourse markers (review and expansion) -chronology (first, then, next, after that, finally, shortly/soon/afterwards, later) - cause and effect(because, as, since/therefore, so, as a result): related to Level 3/ sequence
2 Me, My Personality And Life Experiences	- Make a profile (review) - Report on significant events and life experiences (review) Give information and respond to questions about me, my dreams, and my projects (review) Express similarities and differences	-The superlative with long and short adjectives -The present simple, past simple, and simple future tenses (review) -The past continuous and past simple tenses in a narrative (while, when) -The present perfect with time markers (for, since) *Asking questions with “How long ...?” related to Level 3/ sequence 4 (see the former plan 2019) -The present perfect with time markers (ever, never,
3 Me, My Community And Citizenship	- Give advice (review) -Make recommendations (review) - Give instructions (review) (consider that giving advice, and instructions -Making recommendations have been dealt with in level 2 but not Level 3 during the previous year) -Defend opinions and positive actions - Express likes and dislikes (review)	-Imperative: Advice and recommendations /instructions (review) (to be related to sequence 4/ level 3 in terms of function and form) - Conditional type one (present simple) (future simple /present simple_ imperative) – Sequencers - “ _ing “ form after the verbs: enjoy, prefer, love/hate, like/dislike

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2.3. Part Two: the Research Methodology

The second section of this chapter opts for detailing the followed methodology to conduct this research. It provides the readers with the practical part of the research including the case study and the sample, in addition to the quantitative and qualitative measures.

2.3.1. Rationale and Hypotheses

The rationale is the motivation, the reasons, and the justifications of any academic research. It brings to light the ambiguities and interrogations faced by the researcher during the collection of the literature review, outlines the significance of the study, and highlights the gap it seeks to address.

The importance of teaching and learning the cultural insights of others while teaching and learning their language is evident and can be manifested in accepting and tolerating the differences between the cultures of different nations. Being aware of this cultural diversity and accepting this variety may lead to a peaceful atmosphere in society. As was stated previously in chapter one, teaching culture is strictly important to achieve the point of a diplomatic society or community. Many linguists and social scholars agree on the fact that culture and language are inseparable in the process of teaching a language. Up till now, the universal diagram to teach culture and language is as follows: the local culture can be presented through the local literature via the mother tongue, which is known as the mono-cultural approach. However, the target culture is obtained from learning a foreign language through both arts and literature either orally or written.

The common paradigm while teaching a foreign language is to teach its culture to facilitate the learners' communication with the "other". The EFL teacher's role is to develop the learner's understanding of the target culture as a goal to help the learners comprehend and master English language learning. Teaching a culture while teaching a foreign language helps the learner develop their cultural competence and helps them also be tolerant and respect cultural differences.

The rationale behind this selection is that the Algerian middle school EFL teachers are intended to teach local, target, and international cultures. The teaching of these cultures is an attempt to raise the awareness of Algerian young learners about cultural diversity, to

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accept these differences, and to coexist with them in a peaceful world. However, the raised problem here is, are these Algerian middle school EFL teachers aware and ready to teach those cultural diversities while teaching English? Do they adopt an approach to teaching culture? Are they able to recognize all the local cultural insights presented in the four Algerian middle school English language textbooks?

The current study explores the nuts and bolts of the teaching of culture in the second-generation syllabus of the English language for juniors in Algerian middle schools on two different levels: the level of the syllabus and a more practical level namely the level of textbooks.

On the former level, the analysis of the syllabus aims to highlight the objectives of teaching the local, target, or international cultures. This analysis explores the topics and the learning situations in which each culture should be taught. On the latter level, the analysis of the textbook "My Book of English" of the four levels. This exploration investigates the sources of culture presented in the textbooks in addition to the tasks, texts, and activities related to those cultural insights.

This exploration will be done on both the stated learning objectives stated in the syllabus, in addition to examining the Algerian middle school English language learner's textbooks to examine which culture is introduced and the reasons behind the presentation of the cultural contexts.

This exploratory study is intended to investigate the cultural insights and the accessible culture (local/target/international) according to the receptive and productive skills of the English language in the Algerian second-generation syllabus and textbooks. It also makes a detailed exploration of the approach/es followed in the teaching of culture in the second-generation syllabus of the English language in the Algerian middle school. It also investigates the intended outcome of the teaching of the local culture. For this reason, this research aims to answer the following questions:

Q1: What sources of culture are presented in the series "My Book of English" textbooks?

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Q2: in which extent are the sources of culture presented in the receptive skills and productive skills of English language Learning?

Q3: How do the Algerian middle school EFL teachers teach the local culture?

Q4: What are the intended outcomes of the teaching of local culture in the Algerian middle school?

The suggested hypotheses to those questions are as follows:

H1: The sources of culture, that are presented in the series "My Book of English," are local, target, and international cultures.

H2: Local cultural insights presented in the productive skills are more than the local cultural insights presented in the receptive skills.

H3: Algerian middle school EFL teachers teach local culture by following the intercultural approach.

H4: It is intended to project a future well-educated, respectful, and good citizen from the teaching of local culture in the Algerian middle school.

2.3.2. Aims of the Study

The present study covers many aims. Firstly, it tries to explore the presentation of the sources of culture in the series "My Book of English." This presentation cannot be understood without taking into consideration the criteria highlighted by the reforms of the second-generation syllabus imposed by the Ministry Of Education in 2015. The second-generation syllabus standards are based on several reforms. Those reforms are the guide that limits, selects, and encloses the cultural elements to be presented in the four middle school textbooks. Secondly, it aims to highlight the sources of culture presented in both receptive and productive skills of English language learning. Thirdly, it tries to discover the approach followed to teach local culture. Finally, it attempts to highlight the intended outcomes for the teaching of local culture in the Algerian middle school.

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2.3.3. Research Methodology

It is a well-established rule that the nature of the problem or the research question determines the methodology to be followed. According to the research questions of this thesis, this research is a case study. This study explores the cultural insights presented in the second-generation English language Algerian middle school textbooks, investigates the approach Algerian middle school EFL teachers follow to teach local culture, and scrutinises the outcomes intended for the teaching of culture. Those elements determine the method of the present study. To conduct this study, a mixed-methods (quantitative and qualitative) measurement is adopted. The qualitative part of the research is in which the researcher uses interviews and observation. Whereas the quantitative part of the research uses document analysis and a questionnaire.

2.3.4. Case Study and Sample Population

A case study is to describe in-depth one focused single unit. A unit is a single instance of a phenomenon that the researcher is interested in studying. A case study develops a theory that helps to understand other situations that share the same settings and conditions as the selected case study (Cohen, 2007, p. 253). It uses instruments such as questionnaires and interviews to collect information from a group of individuals. It measures the participants' views and opinions about a certain problem or summarises the characteristics of various groups (Ary et al., 2010, p. 28).

To start the sampling stage in a case study research thesis, the researcher starts by identifying the target population. The latter is the large group to which the study's findings should be generalised by the researcher. There are two major types of sampling: probability and non-probability sampling. When choosing a sample for probability sampling, the components are chosen at random. Every member or component of the population has a known probability of being selected for the sample. Non-probability sampling refers to selecting techniques where the items are not selected at random. When probability sampling cannot be applied, non-probability sampling is employed (Ary et al, 2010, p.150). There are four types of probability sampling according to Ary et al (2010): simple random sampling, stratified sampling, cluster sampling, and systematic sampling. Cohen (2007) adds two other types of probability sampling: stage sampling and multi-phase sampling (Cohen, 2007, p. 110).

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The accessible population is the accessible group from which the researcher draws the sample of the study. The sample of the population of this research belongs to probability sampling since the sample of our population is randomly chosen. A Simple Random Sampling was adapted to select the sample because each person in the accessible population being studied has an equal chance of being chosen. Therefore, the present research is concerned with questioning a group of forty (40) EFL Algerian middle school teachers who belong to ten (10) different middle schools from different parts of the Wilaya of Mascara in Algeria.

2.3.5. Study Settings

The study in hand took place in different regions from the Wilaya of Mascara in Algeria. The ten (10) schools were chosen randomly during the school year 2021/2022. However, it was taken into consideration to select those middle schools from Mascara City and other several Dairas and towns of the Wilaya of Mascara.

The study could not be done until the last textbook of the fourth year "My Book of English 4" was published and available in Algerian middle schools in September 2019, which was after three years after the announcement of the second-generation syllabus. This means this work was done after a complete pedagogical use of the four textbooks "My Book of English" with middle school learners by the Algerian middle school EFL teachers. During that school year (2019/2020) and with the spread of COVID-19 and the quarantine measurements, it was not possible to accomplish the research during the two school years (2019/2020 – 2020/2021) because of the adaptation (reducing the learning objectives as an attempt to fit the new schedule) of the second-generation syllabus.

2.3.6. Measures

Since the present study is a mixed-method research, it is a combination of both qualitative and quantitative approaches. Each approach consists of a set of measures depending on the nature of the topic and its context. The present study attempts to tackle the following objectives according to the research questions:

- The presentation of the Algerian middle school second-generation English language objectives from the teaching of local, target, and international cultures.

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In addition to the investigation of the sources of culture presented in the Algerian middle school second-generation four textbooks "My Book of English."

- The investigation of the manner local culture is presented in the receptive and productive skills.
- The exploration of the adapted approach to teaching local culture in EFL class.
- The presentation of the intended outcomes of the teaching of the local culture in the Algerian middle school.

To accomplish the first objective, a Quantitative Questionnaire and Document Analysis of both the Algerian middle school second-generation English language syllabus and the Algerian middle school English language series textbook "My Book of English" were deployed. However, the other objectives were accomplished by deploying qualitative survey study measurements: interviews and classroom observation.

2.3.6.1. Quantitative Measurements

The adopted quantitative tools in the research is limited to the content analysis / document analysis and the questionnaire.

2.3.6.1.1. Document Analysis

The first instrument namely the document analysis scrutinized the series "My Book of English" to provide the researchers with a valuable corpus of how local culture was depicted. To do that, each written representation of local culture found in the series "My Book of English" was classified in compliance with Cortazzi and Jin's (1999) framework for categorising cultural contents into source culture (Local Culture), target culture, and international culture.

Analysing the four Algerian EFL middle school second-generation textbooks in the light of the three sources of culture's content in combination with the Brown (2001) language skills categories: Receptive and Productive skills. The presentation of the three cultural insights emphasised the use of images, words, texts, and motifs to portray the local, target, and international cultures in the aforementioned textbooks, which follow the same structure of organization and sequencing.

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2.3.6.1.2. Questionnaire

A questionnaire is an important step to collect information for a survey in any research paper. In his book, Cohen defines the questionnaire as mentioned by Wilson and Mclean (1994): it is a research instrument that provides structured and often numerical data that can be administered without the presence of the researcher. A questionnaire has three major types: structured, semi-structured, and unstructured questionnaires. It contains a set of questions addressed to the specific sample population selected by the research topic. These questions are categorised into a set of types: closed and open questions, scales of data, the dangers of assuming knowledge or viewpoints, dichotomous questions, multiple choice questions, rank ordering, rating scales, constant sum questions, ratio data questions, open-ended questions, matrix questions, contingency questions.

The questionnaire aims to explore the approach used by middle school EFL teachers in Mascara. The teachers' questionnaire aims to reveal the technical practice of the Algerian middle school EFL teachers in teaching culture. It contains two sections. The first section consists of six (6) yes–no questions to reveal the approach to teaching local culture in the EFL classes according to the Algerian middle school second-generation syllabus.

The second part deals with the alternative technique to teaching the unfamiliar local cultural elements to the young learners. It entails seven questions. The type of questionnaire selected in the second section is a five-item Likert Questionnaire that the researcher has elaborated to probe into the respondents' cultural teaching practices.

Chapter Two: Research Methodology

Table 2.7: Purposes of the Teachers' Questionnaire

<i>Sections</i>	<i>Questions</i>	<i>Aims</i>
1- Questionnaire about the Approach to Teaching Local Culture	6	<ul style="list-style-type: none">• To explore the Algerian middle school EFL teachers' readiness to teach local culture.• To investigate the approaches adopted by the Algerian middle school EFL teachers to teach the local culture.
2- Teachers' Questionnaire about "Localising" Local Culture	7	<ul style="list-style-type: none">• Investigating the "how" to use the technique of "localising" local culture.

To avoid the intrinsic limitations of this research tool, it was piloted with five Algerian middle school EFL teachers who did not belong to the sample. Based on their feedback, an ultimate version of seven items was generated. It targeted the participants' modifications, adaptations, and additions or eliminations of the cultural textbooks' contents to reach the nationally oriented objectives.

2.3.6.2. Qualitative measurements

The researcher adopted two other measurements that belong to the qualitative tools: classroom observation and interview.

2.3.6.2.1. Classroom Observation

Observation is a data collection tool that can be a very useful technique. It provides the researchers with the chance to collect data live in a naturally occurring setting. Its unique strength is that it enables the researcher to use his/her immediate cognition or awareness to yield more valid and authentic data. Cohen et al. (2007) in their book add that observation also enables the researcher to look afresh at everyday behaviour that otherwise might be taken for granted, expected, or go unnoticed (Cooper & Schindler, 2001, p. 374). This means that observing EFL teachers and learners may lead to valid data as teachers and learners are observed and not asked directly to give immediate answers. The collected data from the classroom observation can stimulate an attentive understanding of the situation.

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Classroom observation is the third tool used in this research to investigate the learners' outcomes from the teaching of local culture, a classroom observation was needed to analyse the learners' attitudes towards the local culture. The process of observation was done in two months by the end of the school year 2021/2022. The observed two classes were selected from the fourth level which is the last level in middle school. This selection was to study and investigate the exit profile of EFL from the teaching of local culture.

The courses that were observed were one course from the four language skills: listening, speaking, reading, and writing. The listening and speaking skills were integrated into one lesson. The prepared lesson plans respected all the mentioned criteria of core values and cross-curricular competencies through which the teachers used the necessary materials to accomplish those objectives. In addition, during the lessons, the teacher tried to use the middle school textbook "My Book of English 4" in addition to other materials including pictures and videos. The researcher, in this case, tried to avoid any bias when establishing the fieldwork.

2.3.6.2.2. Interview

An interview is a question-based conversation, that has the specific purpose of collecting qualitative data. It is a constructed situation that seeks as many details as possible. The interviewer has to follow a set of conceptions and guides to make a successful interview. It has four types: unstructured interview, semi-structured interview, and structured interview (Ary et al., 2010, p. 439).

One of the important purposes of the interview is to gather data in a survey aiming to make exploration for the issue in question. A semi-structured interview was conducted to investigate the Algerian middle school learners' outcomes from the teaching of local culture in the EFL classes. To reach this goal, ten experienced teachers were interviewed in-depth since the researchers could delve deeply into the specifics of their practices. To improve the dependability of the results, this instrument was also designed to provide a fuller picture of the development of the learners' productive skills and their acquired knowledge of culture. Interviews were held in the teaching school where they work to promote a stress-free environment. The teachers who were being interrogated were able to react in any language of their choice (Arabic, English, French, or Algerian Arabic).

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To conclude, this research mixes qualitative and quantitative approaches, which makes the process of data analysis take longer time than was predicted. The document analysis could not be fulfilled until "My Book of English 4" was published in 2019. In addition, teachers could not participate in the interview and answer the allocated questions until they used the textbook with their learners. Classroom observation on the other hand was not easy to accomplish due to the lockdown of COVID-19.

The researcher's use of the three research tools: questionnaire, interview, and classroom observation, in addition to the document analysis, splits the data analysis procedure into two parts: qualitative data analysis procedure and quantitative data analysis procedure. The following diagram presents briefly the analysis of the research's findings:

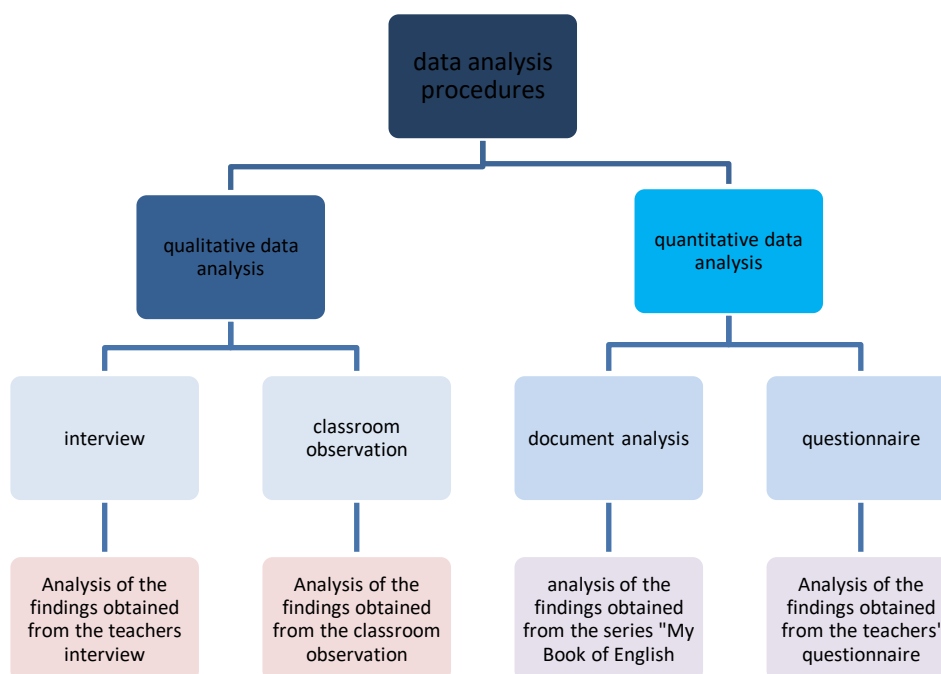


Diagram 2.2: Procedures of Data Analysis

2.4. Conclusion

This chapter presents an introductory phase to find the research gap. This introductory phase consists of offering the criteria and the aims of the teaching of local culture as cited in the Algerian official documents in education: the Law of Orientation 2008 and the syllabus 2015. It also serves to present the four documents that needed to be analysed: "My Book of English." It also establishes the framework of the research process by describing the involved methodology (research aims, research questions, hypotheses, the research instruments, and the design of the study).

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3.1. Introduction

This chapter is devoted to presenting the results of the cultural contents in the Algerian middle school second-generation English language textbooks. The researcher has elaborated a set of instruments to figure out the data including the document analysis, the questionnaire, the classroom observation, and the interview. These research instruments are used to gather data and analyse it concerning the research questions posed to confirm or refute the suggested hypotheses. It also provides accurate verbal and numerical findings for both the qualitative and quantitative data.

To diagnose the situation at hand, the researcher considers significant efforts to collect the required data. The results are either tabulated, presented in graphs, or shown in paragraphs. The obtainable results explore the sources of culture presented in the four textbooks: local, target, and international cultures. They also investigate the distribution of these sources of culture in the linguistic skills including the receptive and productive skills. The data also seek to figure out the adopted approach followed to teach local culture or any technique used by some teachers. In addition, it aims at revealing the objectives behind the teaching of local culture to the Algerian middle school learners in the EFL classes.

3.2. Findings of Document Analysis

Document or content analysis is a systematic method, which makes a replicable and valid interpretation of the investigated units used in the research (Neuendorf, 2002). This analysis can be in four steps: coding, categorising, comparing, and concluding (Cohen, Manion & Morrison, 2007). Since the document analysis is subjective and done by oneself (Weber, 1990), double-checking, discussion, in addition to cross-examination were done before arriving at the concluding number of frequency to avoid subjectivity and misinterpretation.

The document analysis of this research is based on the number of pages that includes the integration of the different sources of cultural content making it a quantitative instrument. It strives to collect the data that answer the first and the second research questions:

Q1- What are the sources of culture presented in the series "My Book of English" textbooks?

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Q2- How are the sources of culture presented in the receptive skills and productive skills of English language Learning?

The proposed hypotheses for those research questions were guided by the previous presentation of the second-generation syllabus criteria in the second chapter. The advocated hypothesis to the first research question is that the series "My Book of English" textbooks represent the three sources of culture, which are local, target, and international cultures. This hypothesis is based on the fact that the second-generation syllabus guides the teaching of the English language throughout the presentation of the Algerian national values and traditions in addition to the target "English" culture and the international cultures.

The second research question is hypothesised based on the frequent presentation of local cultural insights in the second-generation syllabus criteria. The suggested hypothesis for the second research question is that the integration of the local cultural insights presented in the productive skills is more than the integration of the local cultural insights presented in the receptive skills.

The researcher initiates the procedures of data collection through the analysis of the sources of culture presented in the series "My Book of English" following Cortazzi and Jin's (1999) framework. This framework categorises the cultural contents into sources of culture; which can be Local Culture (native/ Algerian culture), Target Culture (where English is spoken as a native language), and International Culture (where English is a second language or a foreign language).

To confirm or refute the second hypothesis, the researcher labels Cortazzi's categorisation of the sources of culture as presented in the receptive and productive skills' lessons in the textbook "My Book of English".

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3.2.1. The Presentation of the Sources of Culture in the Algerian Middle School Second-Generation English Textbook

The two first questions are interlinked. The first research question investigates the presentation of the different sources of culture in the middle school second-generation English language textbooks and the second research question classifies the local cultural insights according to the receptive and productive skills. To give a useful corpus of examples of what sources of culture are portrayed, the first tool, a document analysis, closely examined the new series "My Book of English." To do this, the focus was on how the aforementioned publications, which have the same organisational and sequencing principles, reflect the cultures through the use of written texts, images, words, phrases, and motifs. Besides, the units of analysis focused on tasks related to Brown's (2001) receptive skills (listening and reading) and productive skills (speaking and writing). Tasks of lexis, phonetics, and grammar were not included in the analysis.

Before delving deeper into the cultural insights analysis in the series "My Book of English", the researcher starts by presenting the number of pages that include cultural insights in contrast to the linguistic insights in each level's book. The findings are in Table 1 below.

Table 3.1: The Cultural and Linguistic Insights Presented in the Four Middle School Second-generation Textbooks

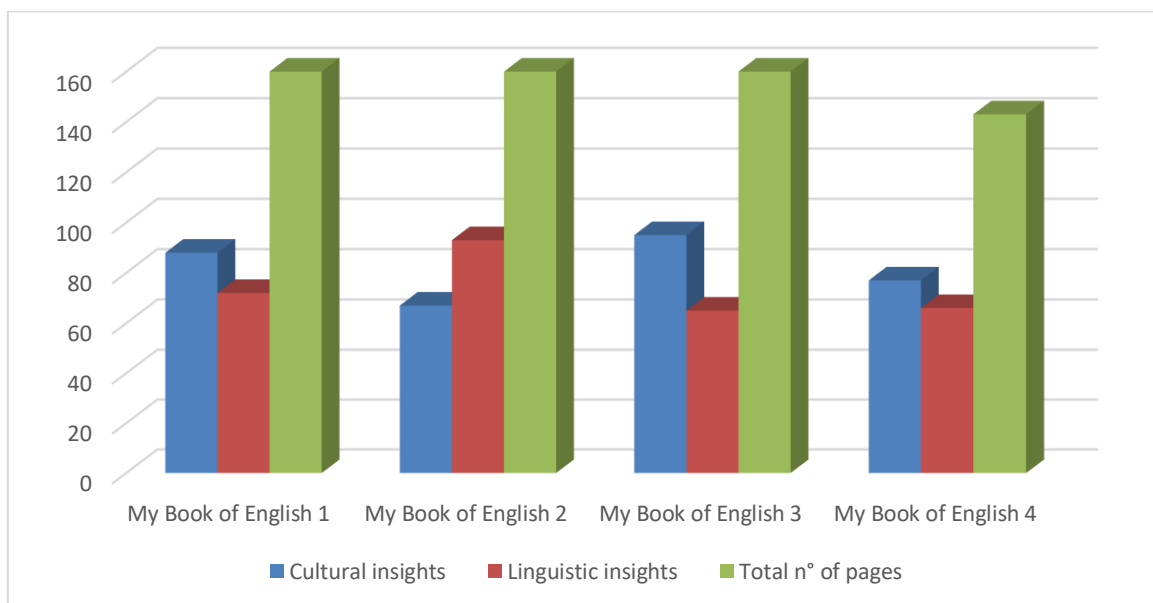
Levels	Cultural insights	Linguistic insights	Total n° of pages	Percentage of cultural insights
My Book of English 1	<i>88</i>	<i>72</i>	<i>160</i>	<i>55%</i>
My Book of English 2	<i>67</i>	<i>93</i>	<i>160</i>	<i>41.88%</i>
My Book of English 3	<i>103</i>	<i>57</i>	<i>160</i>	<i>64.37%</i>
My Book of English 4	<i>77</i>	<i>66</i>	<i>144</i>	<i>53.85%</i>
Total	<i>327</i>	<i>296</i>	<i>623</i>	<i>51.74%</i>

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The first table above (table 3.1) shows a detailed page-to-page exploration of both the cultural and the linguistic elements presented in every single Algerian middle school English textbook from the series "My Book of English". It shows that all textbooks contain more cultural elements than linguistic elements except the second level "My Book of English" which contains 93 pages of linguistic insights for 67 pages of cultural insights. This makes the middle school second-level textbook of English the exceptional textbook that integrates cultural elements less than linguistic elements with the majority of 42%. This makes it the only textbook that contains cultural insights in less than the half number of pages.

In contrast, the third-level textbook gets the lion's share of the cultural elements, where it entails about 59% of the cultural elements with 95 pages from the totality of 160 pages. Whereas, the linguistic part takes the share of only 65 pages making it the highest textbook that contains cultural elements compared to the other three textbooks.

The rest two textbooks (textbook 1 and textbook 4) comprise the cultural components more than the half pages. The first level "My Book of English" contains the majority number of pages 55% (88 pages) of cultural elements from the completely 160 pages. Whereas, textbook 4 embraces 77 pages (52%) of cultural elements from the entirety of 144. The following graph 1 presents these findings:



Bar graph 3.1: The Cultural and Linguistic Insights Presented in the Four Middle School Textbooks

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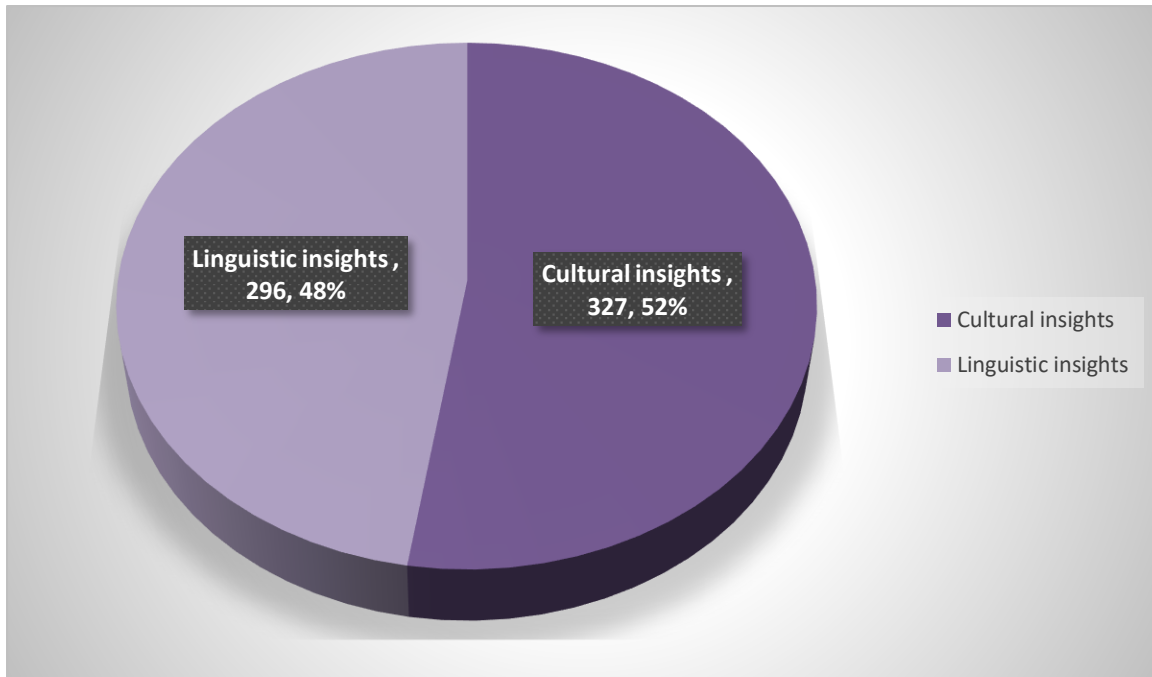
Bar graph 3.1 shows that the integration of culture in the four middle school English textbooks is not balanced, in all terms. Firstly, the green colour shows that textbooks one, two, and three have the same amount of pages (160 pages) whereas textbook four contains fewer pages (144 pages). Secondly, the red colour represents linguistic insights, which are higher in the second-level textbook and lower in the third-level textbook. Thirdly, the cultural insights are presented in the blue bar showing that culture is integrated into the four levels' textbooks in varying proportions between them. Table 3.2 summarises the previous data to show all the received cultural elements during the four years of middle school learning.

Table 3.2: The Learners' Received Cultural and Linguistic Insights by the End of the Middle School

Levels	Cultural insights	Linguistic insights	Total n° of pages
N° of page	<i>327</i>	<i>296</i>	<i>624</i>
Percentage	<i>52.49%</i>	<i>47.51%</i>	<i>100%</i>

According to the second-generation four textbooks "My Book of English" and by the end of the middle school stage, learners seem to learn and receive cultural insights more than linguistic insights (grammar and phonetics). The cultural insights, which are presented in 327 pages from the four textbooks, are topics and themes of the sequences introduced in texts, pictures, proper nouns, or even some sentences written in Arabic as a way to produce and integrate the Algerian Local Culture. Whereas, the linguistic insights are pages that include tasks of lexis, lessons of grammar, and phonetics, in addition to the feedback pages "Now I can".

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Pie chart 3.1: The Learners' Received Cultural and Linguistic Insights by the End of the Middle School

As shown in the two first tables (Table 3.1 and Table 3.2), the total number of pages that include cultural insights in the series of My Book of English is more than half (52%). This means that cultural elements are presented more than linguistic insights (48%) (Pie chart 3.1).

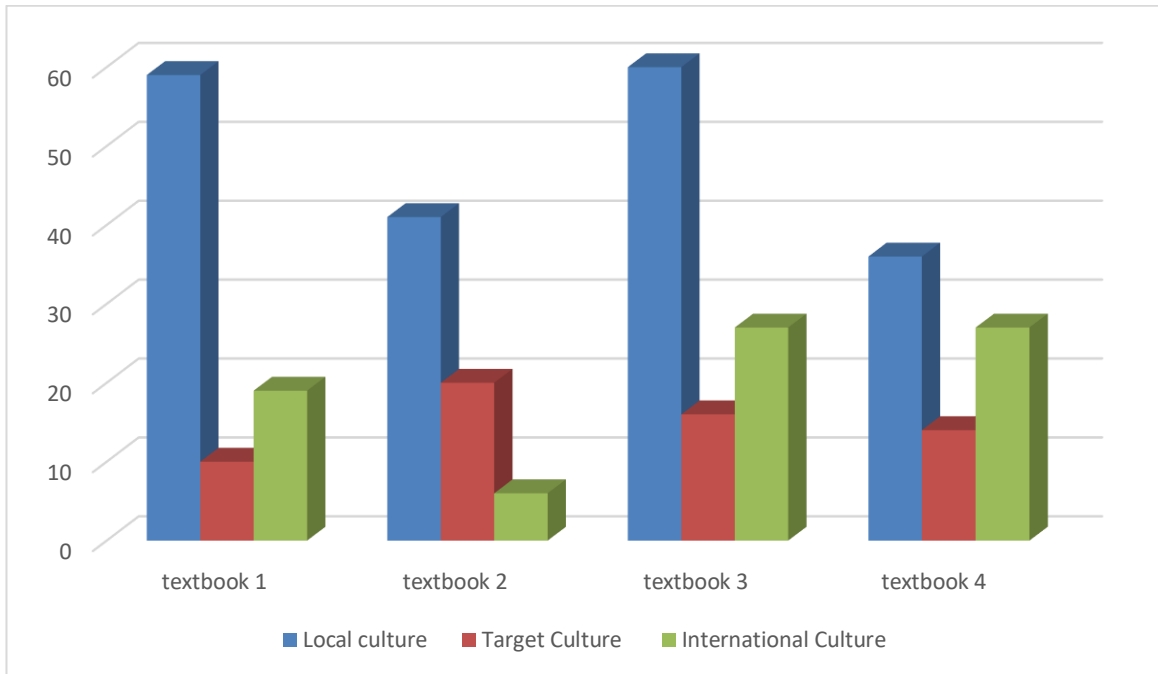
The first research question demands which sources of culture are presented in the four textbooks. The following table shows the three categories of Cortazzi and Jin and the number of pages of each category.

Table 3.3: The Sources of Culture in the Four Middle School English Language Textbooks

	Total n° of pages	Local culture	Target culture	International culture
Textbook 1	160	59	10	19
Textbook 2	160	41	20	6
Textbook 3	160	60	16	27
Textbook 4	144	36	14	27
The four textbooks	624	196	60	79
Percentage	100 %	31,41%	9,62%	12,66%

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As shown in the table above (table 3.3), the three sources of culture manifested in the four textbooks but with different portions. The local cultural insights rank in the first place with 196 pages from the whole four textbooks pages (624 pages). Then comes the international culture with 79 pages and finally the target culture with 60 pages.



Bar Graph 3.2: The Sources of Culture Presented in the Algerian Middle School Second Generation English Language Textbooks.

As presented in bar graph 3.2, the three sources of culture are present in the four My Book of English series. The three sources of culture are represented: local, international, and target. **Local Culture** is the dominant. It occupies the most significant portion of the content, taking up 196 pages out of 624 (approximately **31%**). International culture has a moderate presence. It accounts for 79 pages (approximately 13%). Target culture holds the least space. It features only 60 pages (approximately 10%).

3.2.2. The Sources of Culture in the Receptive and Productive Skills in the Algerian Middle School Second-Generation Textbooks

Considering the exploration of the sources of culture presented in the four textbooks My Book of English according to the receptive and productive skills, the next table (table 3.4) presents the number of pages that contain the cultural elements in both receptive and productive skills in each level's textbook. The receptive skill lessons include lessons of "I

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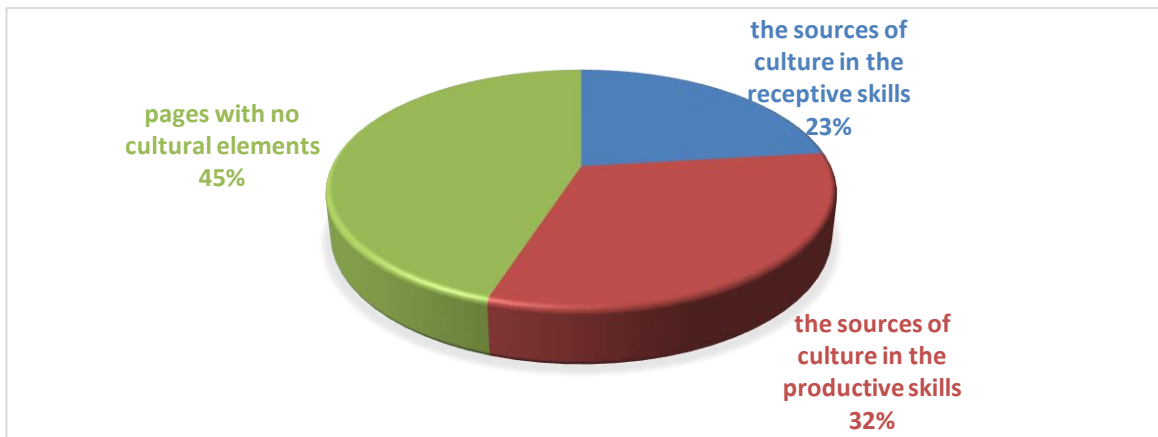
listen and do" and "I read and do". However, the productive skill lessons include "I think and write" and "I learn to integrate". The lessons "I practise" and "I pronounce" are linguistic lessons.

Table 3.4: The Presentation of Culture in the Receptive and Productive Skills of Each Textbook

		Total pages	Total pages of cultures	Percentage
Textbook 1	<i>Receptive skills</i>	160	37	23.13%
	<i>Productive skills</i>		51	31.88%
Textbook 2	<i>Receptive skills</i>	160	37	23.13%
	<i>Productive skills</i>		30	18.75%
Textbook 3	<i>Receptive skills</i>	160	45	28.13%
	<i>Productive skills</i>		50	31.25%
Textbook 4	<i>Receptive skills</i>	144	36	25.17%
	<i>Productive skills</i>		41	28.67%

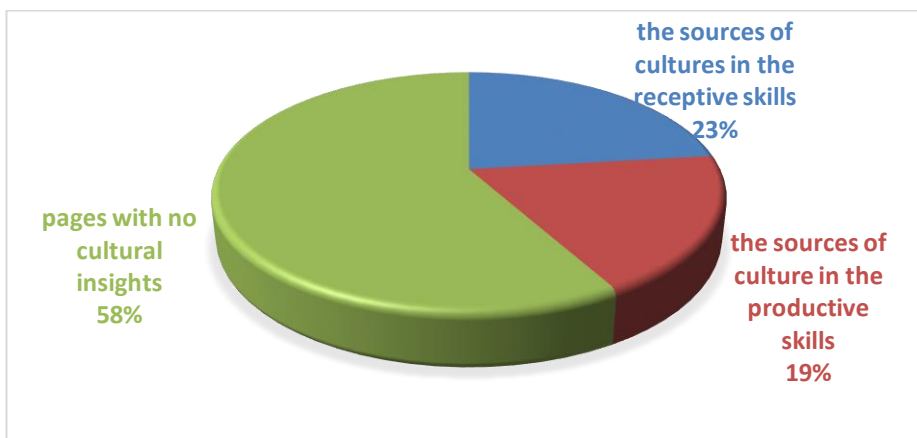
The three textbooks (one, three, and four) deal with culture in productive language skills more than in receptive language skills. Textbook one, on the one hand, contains 160 pages in general including the index and the introductory pages that contain the learning objectives of each sequence. As pie chart 3.2 demonstrates, 55% of the cultural insights are fragmented into two parts: the productive language skills lessons of culture in this textbook cover about 32% (51 pages), and the receptive language skills lessons, cover 23% (37 pages). The rest 45% of the pages are a mixture of linguistic insights and non-linguistic pages.

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Pie Chart 3.2. : The Presentation of Culture in the Receptive and Productive Skills of Textbook one

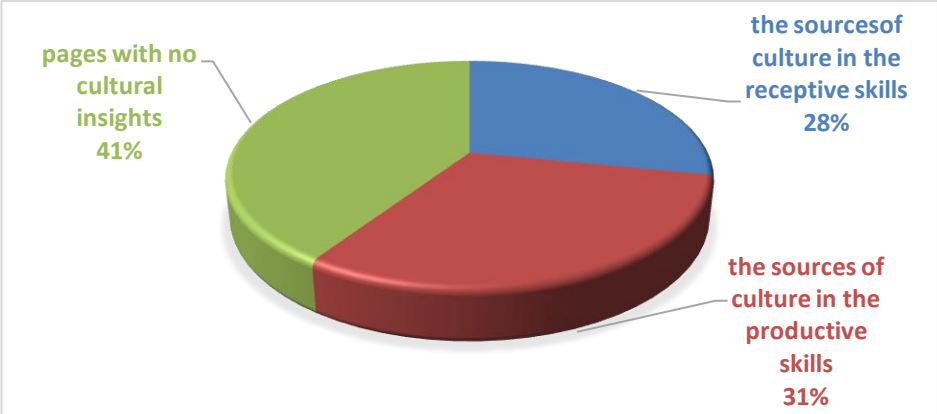
On the other hand, textbook 2 deals with language skills more than cultural concepts. According to the syllabus, textbook 2 deals with grammar lessons rather than lessons on cultural topics. This is seen in pie chart 3.3; the pages that do not contain cultural insights take the lion's share with the majority of 58 %. However, the number of pages that present the sources of culture in the receptive skill is about 23% whereas in the productive skill, it is about 19% from the whole pages of the textbook.



Pie Chart 3.3: The Presentation of Culture in the Receptive and Productive Skills of Textbook Two

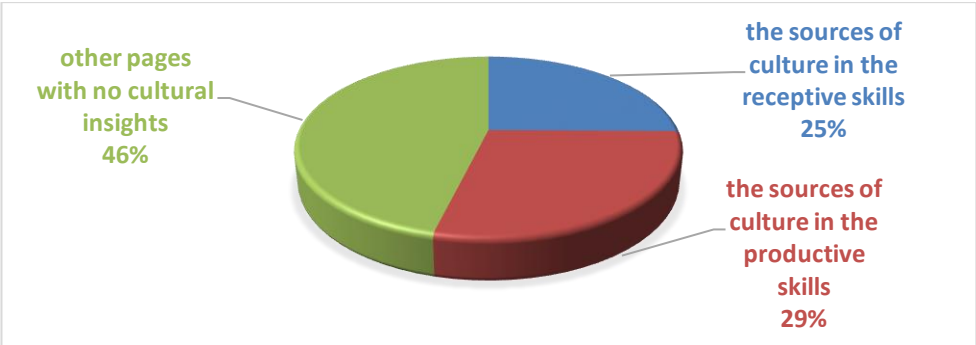
However, although textbook 3 contains 160 pages, it contains pages with cultural more than linguistic insights. The cultural insights in the productive skills are 31% (50 pages), whereas the cultural insights in the receptive skills are sustained at 28% (45 pages) as shown in pie chart 3.4 below.

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Pie Chart 3.4: The Presentation of Culture in the Receptive and Productive Skills of Textbook Three

Pie chart 3.5 underneath shows that textbook 4 contains 144 pages in general with 41 pages of cultural insights presented in the productive skills (29%) and 36 pages that encompass cultural elements in the receptive skills (25%).



Pie Chart 3.5: The Presentation of Culture in the Receptive and Productive Skills of Textbook Four

Since the focus is on the integration of the cultural elements in the four middle school English language textbooks, the varying proportions of the cultural dimensions in each textbook make the appearance of the sources of cultural dynamics in middle school textbooks. This dynamic demonstration of culture enquires the second research question, which fetches for the segmentation of the sources of culture according to the receptive and productive language skills lessons.

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As presented previously in chapter two, the sources of culture were classified in this research according to Cortazzi's (1999) categorisation of the sources of culture: Local Culture (the Algerian native culture), the Target Culture (where English is spoken as a native language), international culture (where English is a second language or a foreign language). The researcher starts by parcelling the sources of culture in the two portions of language skills (receptive and productive skills). The exploration of which culture is presented in which language skill demands a page-to-page investigation of the lessons "I listen and do, I read and do" as receptive skill lessons, and of the lessons "I learn to integrate, I think and write" as productive skill lessons. The lessons I practice and I pronounce were excluded since they belong to linguistic insights (grammar and phonetics).

Table 3.5. : The Sources of Culture in the Receptive and Productive Skills of Each Textbook

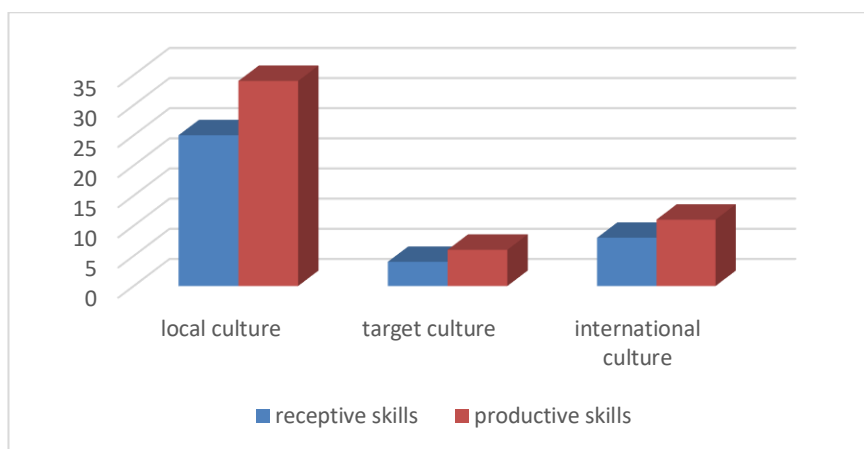
		Total pages	Local culture	Target culture	International culture	Total
Textbook 1	<i>Receptive skills</i>		25	4	8	37
	<i>Productive skills</i>	160	34	6	11	51
Textbook 2	<i>Receptive skills</i>		21	11	5	37
	<i>Productive skills</i>	160	20	9	1	30
Textbook 3	<i>Receptive skills</i>		25	8	12	45
	<i>Productive skills</i>	160	35	8	15	50
Textbook 4	<i>Receptive skills</i>		9	9	18	36
	<i>Productive skills</i>	144	27	5	9	41

The results, which are tabled in Table 3.4, portray the demonstration of the sources of culture including local, target, and international cultures according to the language skills. The local cultural dimensions of productive skill are the dominant ones in textbooks 1, 3, and 4. However, it is dominant by a small nuance (1 page) in the receptive skills rather than the productive in Textbook 2.

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3.2.2.1. The Cultural Insights in the Receptive and Productive Skills in Textbook one

As far as textbook 1 is concerned, bar chart 3.3 demonstrates the domination of the Local Algerian Culture in both the productive and receptive skills; whereas, the target culture takes the least share of the cultural distribution. International culture, on the other hand, takes more than the target culture and less than the local culture. Yet, in the productive skills, we find more local cultural elements with the amount pages of 34 pages than in the receptive skills with the amount pages of 25 pages.

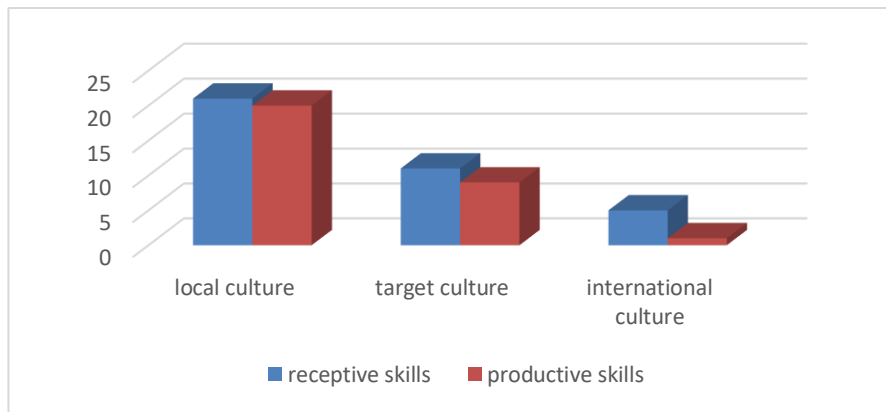


Bar-graph 3.3: The Distribution of the Sources of Culture According to the Language Skills in Textbook One.

3.2.2.2. The Cultural Insights in the Receptive and Productive Skills in Textbook two

Regarding "My Book of English 2," bar graph 3.4 demonstrates the dominant portion of the local culture than the target and the international cultures. However, it takes almost the same amount of pages with a slight difference of one (1) more page in the receptive skill with 21 pages, unlike the productive skill with 20 pages.

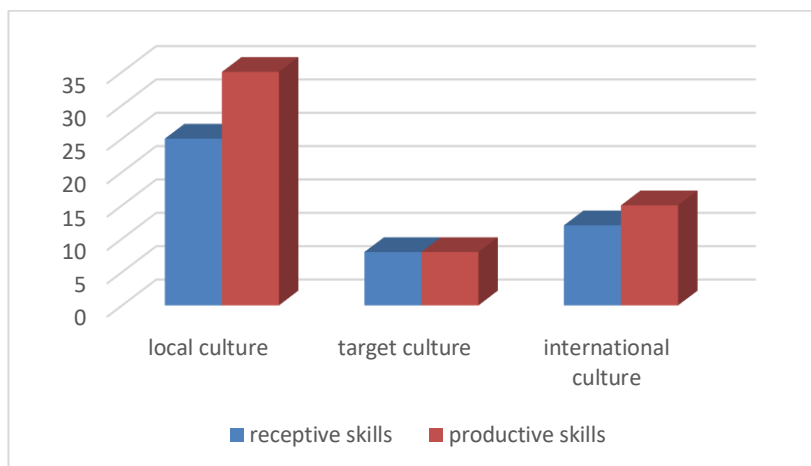
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Bar Graph 3.4.: The Distribution of the Sources of Culture According to the Language Skills in Textbook two

3.2.2.3. The Cultural Insights in the Receptive and Productive Skills in Textbook Three

Considering "My Book of English 3" as the first schoolbook taking the highest share of the cultural dimensions' distribution, the local Algerian elements dominate the majority of its pages in both the productive (35 pages) and receptive (25 pages) skills. Then comes the international cultural insights in the second rank with 15 pages of productive skills and 12 pages of receptive skills. The target culture is in the last rank with which there are 8 pages in each of the receptive and productive skills (bar graph 3.6).



Bar Graph 3.5.: The Distribution of the Sources of Culture According to the Language Skills in Textbook Three

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3.2.2.4. The Cultural Insights in the Receptive and Productive Skills in Textbook Four

As for textbook four, the last textbook in the middle school, the overarching sources of culture in the productive skills is the local culture with 27 pages, then the international culture with 9 pages, and finally the target culture with the lowest number of pages, 5 pages. However, the focal source of culture that dominates the receptive skills lessons is the international culture with the majority of 18 pages, followed by both local and target cultures with 9 pages for each source.



Bar Graph 3.7: The Distribution of the Sources of Culture According to the Language Skills in Textbook Four

3.2.2.5. The Presentation of the Local Culture in the Receptive Skill Lessons in the Four Textbooks

Gathering the four Algerian middle school second-generation English language textbooks, the local cultural sources of culture rank in the first level. The local cultural sources of culture take the lion's share in the productive skills with a totality of 75% as well as in the receptive skills with an amount of 52% in the four Algerian middle school second-generation English language textbooks as shown in the two tables (3.6 and 3.7).

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Table 3.6: The Local Culture in the Receptive Skills in the Four Textbooks

	Local culture	Percentage according to the total number of pages of cultural insights in the receptive skills
Textbook1	<i>25</i>	<i>67.57%</i>
Textbook 2	<i>21</i>	<i>56.75%</i>
Textbook 3	<i>25</i>	<i>55.55%</i>
Textbook4	<i>9</i>	<i>25%</i>
Totality	<i>80</i>	<i>51.61%</i>

Table 3.7: The Local Culture in the Productive Skills in the Four Textbooks

	Local culture	Percentage according to the total number of pages of cultural insights in the productive skills
Textbook1	<i>34</i>	<i>66.66%</i>
Textbook 2	<i>20</i>	<i>66.66%</i>
Textbook 3	<i>35</i>	<i>70%</i>
Textbook4	<i>27</i>	<i>65.85%</i>
Totality	<i>116</i>	<i>75.44%</i>

3.2.2.6. The Presentation of the Target Culture in the Receptive and Productive Skill Lessons in the Four Textbooks

However, the target culture does not have a share of appearance like the other sources of culture. It ranks lower than the other sources of culture in both receptive skills (21%) and productive skills (16%). Textbook two is the first schoolbook with the majority of the target cultural dimensions (receptive skills = 30%, productive skills = 30%). These results make it the only textbook with fewer cultural insights compared to the other three books. Yet, this small amount of pages that contain the sources of cultures are dominated by the target cultural elements as shown in Tables 3.8 and 3.9 below.

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Table 3.8: The Target Culture in the Receptive Skills in the four Textbooks

	Target culture	Percentage according to the total number of pages of cultural insights in the receptive skills
Textbook1	<i>4</i>	<i>10.81%</i>
Textbook 2	<i>11</i>	<i>29.73%</i>
Textbook 3	<i>8</i>	<i>17.78%</i>
Textbook4	<i>9</i>	<i>25%</i>
Totality	<i>32</i>	<i>20.65%</i>

Table 3.9: The Target Culture in the Productive Skills in the four Textbooks

	Target culture	Percentage according to the total number of pages of cultural insights in the productive skills
Textbook1	<i>6</i>	<i>11.76%</i>
Textbook 2	<i>9</i>	<i>30%</i>
Textbook 3	<i>8</i>	<i>16%</i>
Textbook4	<i>5</i>	<i>12.20%</i>
Totality	<i>28</i>	<i>16.28%</i>

3.2.2.7. The Presentation of the International Culture in the Receptive and Productive Skill Lessons in the Four Textbooks

From the data presented in Tables 9 and 10, it can be concluded that the international sources of culture are represented in the receptive skills with the amount of 28%, which is more than in the productive skills (21%). In receptive skills, textbook four possesses the highest amount of pages on international culture (50%). Nevertheless, in productive skills, textbook three holds about 30% of the target cultural dimensions making it the highest textbook that contains international cultural dimensions in productive language skills.

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Table 3.10: The International Culture in the Receptive Skills in the Four MS Textbooks

	international culture	Percentage according to the total number of pages of cultural insights in the receptive skills
Textbook1	<i>8</i>	<i>21.62%</i>
Textbook 2	<i>5</i>	<i>13.51%</i>
Textbook 3	<i>12</i>	<i>26.67%</i>
Textbook4	<i>18</i>	<i>50%</i>
Totality	<i>43</i>	<i>27.74%</i>

Table 3.11: The International Culture in the Productive Skills in the Four Textbooks

	International culture	Percentage according to the total number of pages of cultural insights in the productive skills
Textbook1	<i>11</i>	<i>21.57%</i>
Textbook 2	<i>1</i>	<i>3.33%</i>
Textbook 3	<i>15</i>	<i>30%</i>
Textbook4	<i>9</i>	<i>21.95%</i>
Totality	<i>36</i>	<i>20.93%</i>

3.3. Findings of the Teachers' Questionnaire

The second quantitative research measurement, the questionnaire, is conducted to answer the third research question: How do the Algerian middle school EFL teachers teach the local culture? This research question is hypothesised to reveal the implementation of the intercultural approach in teaching the Algerian local culture. The suggested hypothesis for this research question is that Algerian middle school EFL teachers teach local culture by following the intercultural/comparative approach.

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Yet, the initial findings of the questionnaire have demonstrated that some teachers used a new technique to teach unfamiliar local cultural items. Those results have led the researchers to use other qualitative research tools including focus group interview and classroom observation. Therefore, the researcher used an observational tool to investigate the "how" to teach the new technique. Meanwhile, the researcher started with the focus group interview to extract the basic ideas of this new technique through which she prepared the grid for the classroom observation to collect more data about "how" to teach local culture.

Besides, during the investigation, the researcher discovered an invented way used by some teachers to teach the local cultural insights that are not familiar to the learners and teachers of Mascara. Consequently, the questionnaire is divided into two sections. The first section enquires about the approach to teaching local culture in Algerian middle school EFL classes. The second section probes into discovering the newly invented technique used to teach the unfamiliar local cultural elements to young Algerian middle school learners.

3.3.1. Questionnaire about the Approach to Teaching Local Culture

The first section of the teachers' questionnaire aims to explore the teachers' relevant approach following the teaching of the Algerian local culture as being the dominant culture that the Algerian middle school EFL teachers aim to teach. It examines their perceptions vis-à-vis the importance of the local culture teaching regarding the target and the international cultures.

The questionnaire was conducted with 40 teachers following a random sampling in which the researcher selected a randomly limited number of teachers from different middle schools in Mascara taking into consideration the more expert teachers (trainers), principal teachers, and novice teachers as less expert teachers. The researcher focussed on selecting the teachers who have been teaching the four middle school levels for more reliable results.

Table number 3.12 underneath illustrates the six questions to investigate the way Algerian middle school EFL teachers teach local culture. The questionnaire is a two-Likert questionnaire with yes or no questions. Fortunately, the 40 teachers agreed to answer the questionnaire.

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Table 3.12: The Teachers' Questionnaire about How They Teach Local Culture

<i>Questions</i>	<i>Yes</i>	<i>No</i>
1. Do you think that culture teaching is as important as language teaching in EFL classes?	25	15
2. Is the teaching of Algerian local culture important in an EFL?	25	15
3. Does your Algerian local cultural knowledge extend to all the different cultures of Algeria?	10	30
4. Are you able to teach all the local cultural items in the four textbooks?	18	22
5. Have you received any academic or professional formation on how to teach culture?	0	40
6. Are you familiar with the approaches to teaching local culture? If yes, state them.	9	31

As shown in Table 3.12 above, the first and the second items show that the majority of the teachers (62.5%) believe that teaching culture, in general, is as important as teaching local Algerian culture, in particular, in their EFL classes. Item number 3 shows an important issue that faces teachers. The majority of the EFL teachers in Mascara, about 30 teachers out of the 40 (75%), cannot recognize all the local Algerian cultural elements in the 4 textbooks. This makes it predictable that EFL teachers in Mascara cannot teach all the local cultural elements stated in the 4 textbooks which is obvious in the result of item 4 in which 22 of the teachers (55%) answered the question with no. Besides, all the teachers (100 %) declared that they did not receive any academic or professional formation on how to teach local culture in an ESFL class and few of them (22.5%) are familiar with the approaches to teaching local culture.

The researcher added a "comment section" at the bottom of the questionnaire, which allowed the requested informers to add some comments or feedback. In this section, they provided the research with novel ideas by highlighting some ways and techniques to teach local culture properly. Some teachers claimed that in a situation where the topic of the task is about local culture, but not familiar to either the teacher or the learners, teachers focalised

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the topic on the culture of Mascara as a way to gain effort and time in explaining the unfamiliar local culture.

Focus Group Interview

To gain a deeper understanding of how teachers deal with unfamiliar local cultural items, and because there were some comments inserted in the previous questionnaire that could ignite debates, the researcher thought it necessary to interview 6 of the more experienced teachers from the previous sample. Some of the comments highlighted the idea of introducing a text about the history of Mascara instead of the text of Setif stated in the 3rd-level textbook. In this research, this process is called "*localise*". Therefore, the requested teachers were asked to explain the "how" and the "why" of the process as prompts for the interview.

The debate lasted about two hours in which ideas such as skipping two lessons from the first sequence (Me, My Abilities, My Interests, and My Personality) in textbook 3:

- Lesson 1: the lesson "I practise" pp. 24-25-26, is about the Algerian musical instruments from different regions and,
- Lesson 2: the lesson "I read and do" pp. 34-35-36, which is about the Imzad culture).

Others raised another technique for the teaching of local culture, which is to change the topic of the Roman heritage of Djemila (Setif), which is mentioned in the lesson I practise from sequence 2 (Me and My Life Styles) in textbook 3 with a topic from Mascara or Oran (Santa-Cruz).

This debate has sparked a drive to explore alternative technique (s) to teach the unfamiliar local cultural insights presented in the textbooks. In their teaching process, to gain much time and effort to teach local culture, they replace the unfamiliar local cultural elements with familiar ones that belong to the region of Mascara or the region of the west of Algeria. This alternative technique is known as localising culture. However, since the teachers of Mascara localise the local Algerian culture to the culture of Mascara, it is called "localising local culture." To extend the "how" to localise local culture in middle school English textbooks, another questionnaire was conducted.

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3.3.2. Teachers' Questionnaire about "Localising" Local Culture

The number of teachers who participated in the second section of the questionnaire is less than the first one. The researcher selected 12 teachers from the more experienced teachers to ask them about localising local culture. A five-point Likert questionnaire was refined to meet the academic rigour and standards of the second section topic. Table number 3.13 below demonstrates the items used in the five-Likert questionnaire consisting of response options ranging from strongly agree to strongly disagree, which was employed to measure participants' opinions towards the topic under investigation.

Table 3.13: The Teachers' Questionnaire about the Technique of Localising Local Culture to Teach Local Culture

<i>Items</i>	<i>S.A</i>	<i>A.</i>	<i>U.</i>	<i>D</i>	<i>S.D</i>
1. Teachers and learners can recognize all the local cultural insights integrated into the four textbooks.	0	0	0	2	10
2. In case of non-recognition of some local cultural insights, EFL teachers use "localising" culture.	9	3	0	0	0
3. "Localising" local culture facilitates the understanding of the Algerian cultural differences.	3	5	4	0	0
4. "Localising" local culture helps learners grasp the meaning in real situations.	6	4	2	0	0
5. EFL teachers take into consideration the learners' needs, interests, and cultural backgrounds before selecting the lexis and topics of the chosen tasks when localising local culture.	5	6	1	0	0
6. In case of unknown cultural topics from the book, EFL teachers try to modify the content as an effective step to make the activity easier.	4	3	5	0	0
7. In case of an unfamiliar local cultural topic, EFL teachers adapt an activity or a text to facilitate the understanding of the lesson.	5	3	4	0	0

S.A. = Strongly Agree, **A.** = Agree, **U.** = Neutral, **D.** = Disagree, **S.D.** = Strongly Disagree

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Table 3.13 above shows that 10 out of 12 experienced teachers, which is the vast majority (83.33%), could not identify all the local cultural items integrated into the second-generation textbooks. Accordingly, adapting the cultural context to suit the interests of their learners was logically expected and confirmed because all the teachers (100%) agreed on that. Besides, the 3rd and the 4th items of the questionnaire assessed the results of localising on the learners' consideration of the cultural situations and the differences among them. Most of the teachers (66.66% and 91.66%) agreed that localising the local cultural insights would broaden the learners' understanding of the cultural differences.

Items 5, 6, and 7 delved into the participants' daily performances of localising local culture into the context of Mascara. 11 teachers, that is 91.66%, stated that they consider the learners' needs while teaching the local cultural elements. However, only 58.33 % of them were motivated and prepared to adjust the lessons to the contest of Mascara when difficulties were encountered. 8 out of 12 teachers which is 66.66% said that they adopted the technique of localising local culture to assist their learners to understand the lesson.

3.4. Findings of the Classroom Observation

To answer the third research question, "How do the Algerian middle school EFL teachers teach the local culture?" which searches the adopted approach (es) to teaching the local culture. Classroom observation has been conducted to confirm or refute the hypothesis that claims that Algerian middle school EFL teachers teach local culture by following the comparative approach.

The findings have demonstrated that the informants did not follow one specific approach during their teaching of local culture. They taught the local culture as presented in the textbook using either a Comparative Approach, in case the lesson compassed both local and target (English) cultures, or the Multicultural Approach in case the lesson exceeded more than the local and the target cultures.

These results have been obtained using classroom observation. The prepared classroom observation grid has aimed first to explore the presentation / the introduction of the local culture. Then, it intended to discover the learners' attitudes toward learning local cultural elements in English as a Foreign Language class. Concerning the classroom observation, the researcher has prepared a sample of four lesson plans on teaching local

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culture according to the comparative approach in both receptive skills (I listen and do / I read and do) and productive skill lessons (I think and write / I learn to integrate) in which the Algerian local cultural elements are presented to be taught. The researcher then observes whether the teachers have followed the steps of the intercultural Approach or used localising local culture.

In addition, all the selected lessons have been observed within the same five teachers' performances. Neither the gender nor the age of the participants was important for the research, however, the researcher foresaw selecting a mixture of more experienced and less experienced teachers. They were classified from T1 = Teacher 1 (more experienced) to T5 = Teacher 5 (less experienced).

First Receptive Lesson: "I read and do" 3rd MS

Based on the standards of the intercultural approach to teaching local culture, the following classroom observation focuses on a receptive skill lesson plan constructed by mixing both the local and the target culture in one lesson. The first chosen lesson was the receptive skill lesson of "I read and do" text n°2 page 74 selected from sequence 2 (Me and My Lifestyles) in the third-level textbook. The learning objective of the selected lesson is to read a text and gather information about famous places in Algeria in the past. The topic of the text is to explore the journey of the writer (not Algerian) to Constantine in 1871 to talk about Algerian lifestyles in the past. Table 3.14 below shows the checklist prepared by the observer to discover the approach followed to teach the integrated local culture in Algerian middle school textbooks or to explore the innovative technique of Localising Local Culture.

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Table 3.14: Checklist of the First Receptive Lesson "I read and do" (page 74, textbook 3) about Teaching Local Culture

Lesson's steps	Local Cultural Elements	T1	T2	T3	T4	T5
Pre-reading	• <i>Present the topic of Algeria in the past using visual aids.</i>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	• <i>Present the new lexis of a journey/ a travel, a visitor, and means of transport used in Algeria in the past using visual aids.</i>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>
	• <i>Present Constantine in the present using the pictures of the bridges to make the learners guess the topic.</i>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	• <i>Pin other pictures of traditional places and clothes of Constantine: copper market and gandoura.</i>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		
During reading	• <i>Skim the text and fill in the bibliographical note to emphasise that the writer is not Algerian.</i>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	• <i>Focus on the local cultural ideas when asking questions of comprehension.</i>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	• <i>Ask the learners to write the traditional elements stated in the text.</i>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Post-reading	• <i>Ask the learners to talk about the traditional elements of Mascara that resemble those of Constantine.</i>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>			

The checklist in Table 3.14 states the steps of the receptive lesson of reading and the items to observe in each step with 5 different teachers. The observer predicted the local cultural elements in the items to observe according to the text in the textbooks and focused

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on the technique of localising in lessons. In the pre-reading step, almost all the elements were respected by the teachers. However, the last item, which is precisely the culture of Constantine, was neglected by the two less experienced teachers. During the second step of the lesson, and when the learners started to scan the text, all the teachers respected all the items. In the last step of the lesson, only two experienced teachers adopted the technique of localising the local culture; whereas the others skipped the step of post-reading.

Learners' reactions (attitudes)

Learners' attitudes toward learning local culture in an EFL class are very important in this research. Their attitudes demonstrate whether they accept the idea of learning local cultural topics in English or not. A table of learners' attitudes accompanied each lesson plan's checklist to observe the learners' attitudes while presenting the local cultural elements. The researcher respected the number of reactions during all the lessons. The reactions were a combination of some positive and negative attitudes including motivation, active or passive, curiosity, surprise, anger, respect, disinterest, laughter, and disappointment.

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Table 3.15: Learners' Attitudes towards the Algerian Lifestyle in the Past.

<i>Local Cultural Elements</i>	<i>Learners' Reactions</i>									
	<i>Motivate</i>	<i>Active</i>	<i>Passive</i>	<i>Curiosity</i>	<i>Surprise</i>	<i>Anger</i>	<i>Respect</i>	<i>Disinterest</i>	<i>Laughter</i>	<i>Disappointment</i>
1. Present the topic of Algeria in the past using visual aids. (clothing, means of transport, markets)	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>					<input checked="" type="checkbox"/>	
2. Present Constantine in the present using the pictures of the bridges to make the learners guess the topic. (Other pictures of traditional places and clothes of Constantine: copper market and gandoura).	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>						
3. Focus on the local cultural ideas when asking questions of comprehension.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>						
4. Ask the learners to write the traditional elements stated in the text.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>						
5. Ask the learners to talk about the traditional elements of Mascara that resemble those of Constantine.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>					<input checked="" type="checkbox"/>	

Table 3.15 above is linked to Table 13. It observes the learners' attitudes towards the same local cultural elements that were observed during the lesson. Learners could laugh at some topics and be curious about others. When pinning the pictures of Algerians in the past (clothes and means of transport) the majority of the learners started laughing and making jokes by naming the clothes and means of transport in Arabic including:

/dʒellaba/ = a long traditional cloth for men made by the skin of the camels and worn in winter,

/ʃamama/ = a long piece of cloth put on the Arabic men's heads,

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/t^sambro/ = a wagon pulled by donkeys.

They were also motivated and active at the same time and wanted to see more pictures.

However, when the teacher started to pin the pictures of Constantine, learners started to be more serious, active, motivated, and curious to see more pictures. The learners kept the same attitudes during the "during-reading tasks," however; they laughed again when they were requested to write about the traditional elements of Mascara that resemble those of Constantine.

Second receptive Lesson: "I read and do" 4th MS

The second receptive skill selected lesson is the lesson "I read and do" text n°2 page 82 sequence 2 (Me, My Personality and Life Experiences) which is selected from the fourth level's textbook. The learning objective of the selected lesson is to enable the learners to read a text and gather information about Mrs. Zohra Driff's historical memories and experiences. The topic of the text is the memories of an Algerian historical woman who fought French colonialism during the War of Revolution of 1954 for the independence of Algeria.

Since it is a reading lesson, the researcher organised the local cultural elements according to the steps of reading and attended with the same five teachers of the first lesson but with different learners.

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Table 3.16: Checklist of the Second Receptive Lesson about Teaching Local Culture.

Lesson's steps	Local Cultural Elements	T1	T2	T3	T4	T5
Pre-reading	• The teacher greets the learners and asks them to name some famous Algerian freedom fighters.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	• Present the topic of "Inside the Battle of Algiers" in a video "La Bataille d'Alger"	<input checked="" type="checkbox"/>				
	• Present the scene of Zohra Drif in the French cafeteria.	<input checked="" type="checkbox"/>				
	• Present some pictures of Zohra Drif before the scene (in Algerian outfits).	<input checked="" type="checkbox"/>				
	• Present new vocabularies (memoir/ freedom/ fighter/ Algerian vs French culture	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	• Highlight the differences between the Arab and the French students in French schools in Algeria.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
During reading	• Skim the text and fill in the bibliographical note to emphasise that the writer is Algerian.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	• Focus on the link between Algerian identity and French colonialism when asking questions of comprehension.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	• Highlight the underestimation of the French people towards the Algerian people.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	• Mention how the Algerian young girl realised her success was refused because she is an Arab girl.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
Post-reading	• Ask the learners to compare Zohra Drif to her French friend Roselyne Garcia	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>		
	• Write a dialogue to present Zohra Drif as an Algerian woman historical fighter.		<input checked="" type="checkbox"/>			
	• Highlight important and strong vocabularies of local history and local culture to fill in the gaps.				<input checked="" type="checkbox"/>	

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The second receptive skill lesson, which deals with the local cultural elements, is a historical lesson. It concentrates on the memories of an Algerian woman fighter who participated in the Algerian War of Independence. The local cultural elements have been present during the three steps of the lesson.

In the pre-reading step, the five teachers respected almost all the local cultural elements except the element of presenting "the Battle of Algiers" or Mrs. Driff in pictures or videos during the war. In the second step of the lesson, all the teachers respected all the local cultural insights mentioned in the elements to observe. The fifth teacher neglected the last step of the lesson; however, the rest of the teachers used one local cultural element in the post-reading phase. They did not change the topic or the historical figure.

Learners' reactions (attitudes)

In Table 3.17 below, the researcher observed the learners according to their reactions toward the five local cultural elements presented during the lesson. During this lesson, learners were more serious. They were more motivated, active, and curious about the lesson. In this lesson, learners showed new stronger attitudes like respect, anger, and disappointment which were absent in the previous lesson. Like when characters from a different culture (the French character) showed under-estimation towards an Algerian character, the learners showed their anger and wrath.

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Table 3.17: Learners' Attitudes towards the Algerian Zohra Driff and the French Girl Rosaline.

<i>Local Cultural Elements</i>	<i>Learners' Reactions</i>									
	<i>Motivate</i>	<i>Active</i>	<i>Passive</i>	<i>Curiosity</i>	<i>Surprise</i>	<i>Anger</i>	<i>Respect</i>	<i>Disinterest</i>	<i>Laughter</i>	<i>Disappointment</i>
The differences between the Arab and the French students in French schools in Algeria.				<input checked="" type="checkbox"/>						
Focus on the link between Algerian identity and French colonialism when asking questions of comprehension.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>					<input checked="" type="checkbox"/>			
Highlight the underestimation of the French people towards the Algerian people.						<input checked="" type="checkbox"/>				
Mention how the Algerian young girl realised her success was refused because she is an Arab girl.						<input checked="" type="checkbox"/>				<input checked="" type="checkbox"/>
Ask the learners to compare Zohra Drif to her French friend Roselyne Garcia			<input checked="" type="checkbox"/>							

Lesson number 3: I learn to integrate (3MS)

The productive selected lesson "I learn to integrate" is taken from sequence 3 "Me and the Scientific World" on page 103, of My Book of English three. The lesson is based on using the information on the ID card to write the biography of Dr. Bourouis. The instruction is as follows: It is "National Inventor's Day" in Algeria, to celebrate the event; I am going to write Dr. Bourouis' Biography and put it on display in the local public library where an official ceremony will be held. The best works will be awarded prizes and I want to be among the winners.

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The situation is followed by two guiding tables: the first contains the important and necessary information of knowledge, skills, and attitudes needed to fulfil the biography; whereas, the second table is a layout or a map which the learners follow steps accordingly to use the collected information from tables 1.

Table 3.18: Checklist of the First Productive Lesson about Teaching Local Culture.

Lesson Steps	Local Cultural Elements	T1	T2	T3	T4	T5
• Present	• Focus on the names of the Algerian city (Tlemcen) and the international cities: Geneva (Switzerland), and Dawha (Qatar) when presenting the situation.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
• Practise	• Present pictures of his inventions and name them	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>
	• Present pictures of his awards and name them	<input checked="" type="checkbox"/>				
	• Present pictures of his award in "The Arab Youth Creativity Awards" 2013.	<input checked="" type="checkbox"/>				
	• Present pictures of his participation in the TV Show "Stars of Science 2016."	<input checked="" type="checkbox"/>				
• Produce	• Split the class into three groups each with a task on specific local cultural elements (group1 writes Bourouis' childhood, group2 writes his education, and group three writes his professional career)	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>

In the third lesson, which is a productive skill lesson about writing a biography of an Algerian famous scientist, the researcher presented six local cultural items to observe with the five EFL middle school teachers. Teacher 1, who was the more experienced teacher, respected all the six prepared elements during his lesson. However, in the practice step, four less experienced teachers neglected items 2, 3, and 4.

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Learners' reactions (attitudes)

Lesson number 3 is neither historical like the second nor regional like the first. It is different in its theme and interests. When learners saw that a simple individual from Tlemcen, whose father was a mechanic and whose mother was just a housewife is now a great scientist, they showed so many attitudes of motivation, activity, curiosity, and respect as shown in Table 17.

Table 3.19: Learners' Attitudes towards a Lesson about a Famous Algerian Scientist.

<i>Local Cultural Elements</i>	<i>Learners' Reactions</i>									
	<i>Motivation</i>	<i>Active</i>	<i>Passive</i>	<i>Curiosity</i>	<i>Surprise</i>	<i>Anger</i>	<i>Respect</i>	<i>Disinterest</i>	<i>Laughter</i>	<i>Disappointment</i>
Present pictures of Bourouis' inventions	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>			
Present pictures of his awards	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>			
Present pictures of his award in "The Arab Youth Creativity Awards" 2013.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>			
Present pictures of his participation in the TV Show "Stars of Science 2016"	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>			
Split the class into three groups each with a task on specific local cultural elements (group1 writes Bourouis' childhood, group2 writes his education, and group three writes his professional career)	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>			

First Productive Skill Lesson: "I Learn to Integrate" 4th MS

The second selected productive skill lesson is the lesson "I learn to integrate" (pp. 42-43) sequence one from My Book of English 4. The learning objectives of this lesson are to describe an itinerary of a trip you made in Algeria, to identify its components using time sequencers, and to respect the chronology of the trip. The task is: You have just come back

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from a trip around Algeria with a group of friends. You want to post on your Facebook page the report of this trip to make people around the world aware of the cultural and historical richness of Algeria (your country). Describe your itinerary and talk about the landmarks you visited and the outstanding figures in history, literature, or arts that you learnt about during this trip.

Two guiding tables follow the situation: the first contains the important and necessary information of knowledge, skills, and attitudes needed to fulfil the report; whereas, the second table is a layout or a map which the learners follow steps accordingly to use the collected information from Table 1. The lesson is a productive skill lesson that follows (Present, Practise, Produce/Use) PPP/U steps:

The researcher prepares the following elements to be observed:

Table 3.20: The Local Cultural Elements to Observe in the Productive Skill

Lesson's steps	Local Cultural Elements	T1	T2	T3	T4	T5
• Present	• Guiding the learners with specific Algerian cities as examples (3 or 4 cities from the west of Algeria),	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	• Citing the important and famous landmarks of each city,	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	• Citing the outstanding figure of each city,	<input checked="" type="checkbox"/>			<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
• Practice	• Focus on the cultural, literary, and historical values of each city.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>
	• Use adjectives for self-esteem and national respect (brave, courageous, proud/prestigious, honourable, dignified, powerful ...etc.)	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	
	• Give brief bibliographical information about the famous outstanding figure of each visited Algerian city.	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	

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Table 3.20 above presents six local cultural elements to observe in the lesson on writing. Almost all the local cultural elements were respected. The five teachers respected elements 1 and 2 from the first step and element 1 from the second; however, the rest of the elements were respected by some and neglected by others like using the adjectives of self-esteem and national respect.

Learners' reactions (attitudes)

Table 3.21: Learners' Attitudes Towards Different Algerian Cities (Famous Landmarks and Outstanding Figures)

<i>Local Cultural Elements</i>	<i>Learners' Reactions</i>									
	<i>Motivate</i>	<i>Active</i>	<i>Passive</i>	<i>Curiosity</i>	<i>Surprise</i>	<i>Anger</i>	<i>Respect</i>	<i>Disinterest</i>	<i>Laughter</i>	<i>Disappointment</i>
Citing the important and famous landmarks of each city,	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>					
Citing the outstanding figure of each city,	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>					
Focus on the cultural, literary, and historical values of each city.			<input checked="" type="checkbox"/>							
Use adjectives for self-esteem and national respect (brave, courageous, proud/prestigious, honourable, dignified, powerful ...etc.)	<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>					<input checked="" type="checkbox"/>			
Give brief bibliographical information about the famous outstanding figure of each visited Algerian city.	<input checked="" type="checkbox"/>		<input checked="" type="checkbox"/>				<input checked="" type="checkbox"/>			

In Table 3.21 above, learners revealed a mixture of positive attitudes towards the local cities. They were motivated, active, and curious to see and learn more about the cities mentioned by their teachers. They asked some questions to gain more lexis like: how do we call /muqawama/ (= resistance) in English? Or how do we say /ʃallama/ (=scholar) in English? They also showed their respect to the historical figures by saying /2alla:h jarħmeh/

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(= peace be upon him / rest in peace), and /ʃalama/ (=amazing). The learners also wanted to tell stories of their grandfathers in the past to show how brave they were.

3.5. Findings of the Teachers' Interview

When conducting the classroom observation, the researcher noticed the use of a technique by the majority of teachers when teaching the local culture. Some of them adapt some texts and constructions of the productive skill "writing," including I think and write or I learn to integrate, to teach the culture of Mascara rather than the one found in the textbook. They employed a newly invented technique of adaptation to teach the local culture. Therefore, the researcher used the interview to collect more data about this technique.

The purpose of the interview is two-fold: the first objective is the continuity of the previous instrument, classroom observation, in which the findings introduced a new way /technique teachers adapt to teach the local culture. The second aim is to answer the last research question: What are the intended outcomes for the teaching of local culture in the Algerian middle school?

The two parts of the interview were pilot-tested with four volunteered trainer teachers during the investigation process. They suggested adding some useful ideas including measuring the success of the local culture teaching. They also advise omitting others as stating the faced challenges while teaching local culture in Mascara.

Section one

The researcher designed the first section of the interview for the Algerian middle school EFL teachers who face problems recognising and explaining the local cultural elements presented in the Algerian middle school EFL textbooks. It provides the 12 teachers with questions to clarify the way they alternate the unfamiliar Algerian local cultural elements with other familiar Algerian local cultural elements in their EFL classes. This part of the interview was directed to the teachers who do not follow the textbook's topics, but they make modifications and adaptations in their lessons to meet the learner's needs and interests and to make the learning steps much easier. It contains the seven following questions:

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1. Do you find the different local cultural insights presented in the textbooks familiar to your learners?
2. In case your learners do not recognise some local cultural insights, do you use other similar examples of local culture that belong to the culture of Mascara?
3. Do you take into consideration the learners' needs, interests, and cultural backgrounds before selecting the cultural lexis and traditional topics of the chosen tasks? If yes, how?
4. In case of an unknown cultural topic in the textbook, do you try to modify/ adapt/ or even skip the content as an effective step to make the activity easier?
5. In case of an unfamiliar Algerian local cultural topic, do you adapt an activity or a text to facilitate the understanding of the lesson?
6. If we name this technique, "Localising" local culture, do you think it facilitates the understanding of the Algerian local cultural differences?
7. Does "Localising" local culture help learners grasp the meaning in real situations?

The answer to the above questions was to some extent similar. The first two questions were positively answered by the selected teachers for the interview. The 12 interviewed teachers answer the two first questions with yes.

However, this was not the case with the third research question. Some of the teachers said that they consider the learning objectives of the lesson and the time allocated for the lesson itself. For them, the focus is not on the culture itself but on the topic of the local culture. In case they consider all the aspects mentioned in the question, the lesson will provide more lexis than needed. Others who answered yes claimed that they considered those elements because they facilitated the understanding of the lesson. In addition, dealing with the learners' needs and interests while presenting the lesson, makes the learners motivated, active, and more curious to acquire the lexis related to the topics.

Both questions 4 and 5 deal with modifying to some extent the unfamiliar topics of local cultural insights. The interviewed teachers declared that they modify and adapt tasks from the textbook in case the topic of the culture is not interesting for their learners or in case the topic does not exist in the 4th-level syllabus or textbook. In these cases, those topics do not meet the needs or even the interests of the learners, so the teachers change the topic

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to gain more knowledge and more cultural lexis for the 4th level to be well prepared for the Brevet Exam.

As for questions 6 and 7, localising local culture facilitates lessons where local cultural insights are not familiar to both teachers and learners. This may facilitate the understanding of the topic. However, in case teachers present both the unfamiliar culture and the culture of Mascara to show the similarities and differences if there are any. This would enrich the local cultural knowledge of both the learners and the teachers since both of them are learning. This was the answer of one expert trainer teacher. However, others believe that the technique of localising is the easiest improvisational way to facilitate understanding the lesson since the focus is on the language at first and on the national Algerian values at second. The cultural insights are presented to enhance the national values regardless of which cultural topic or Algerian region.

Section Two

The purpose of the second section of the interview is to answer the fourth research question: what are the intended outcomes for the teaching of local culture in the Algerian middle school? This research question is hypothesised according to the second-generation syllabus' principles and standards, the teaching of local culture aims at projecting a future well-educated, respectful, and good citizen. This future good citizen should respect his national values and be proud of his national identity as a Muslim, Algerian, Tamazight, and Arab individual. In addition, it is intended to prepare the young learners to be able to accept and value their own culture as being different from the universal ones as well as be able to tolerate the differences between cultures around the world.

This research instrument was also meant to offer a more complete picture of what the Algerian educational decision-makers want from the teaching and the integration of the local culture in the English as a Foreign Language classes and therefore increase the reliability of the findings. To ensure a stress-free atmosphere, interviews were conducted in the teachers' schools where they work. The interviewed teachers were given the freedom to choose any language (Arabic, English, French, or Algerian Arabic) they prefer to respond in. The researcher carried out a semi-structured interview with ten (10) Algerian middle

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school teachers of English during the school year 2021/2022. The interview tackles the 6 following issues:

1. *How do you ensure that the teaching of local culture is relevant and meaningful to your learners?*
2. *What do you hope your learners will gain from learning about local culture in EFL class?*
3. *How do you measure the success of teaching local culture in your EFL classes?*
4. *How do you address cultural sensitivity and potential misunderstandings when teaching local culture?*
5. *What role do you think teaching local culture plays in developing intercultural competence in your learners?*
6. *How do you collaborate with other teachers and community members to integrate local culture into your EFL classes?*

The salient aim of the last research question is to demonstrate the objectives of teaching the local cultural elements to the learners of the Algerian middle school. The questions of the second part of the interview are to reveal the intended outcomes of integrating local culture into the Algerian middle school EFL syllabus and textbooks.

The interviewed teachers found some embarrassing difficulties while answering the questions. They argued that they were neither prepared to teach local culture or other cultures, nor willing to teach local culture explicitly as a learning objective in their lessons. Some of the teachers asked to explain the questions in other words. Others claimed that they use the local culture as a topic to teach linguistic skills. Some of them neglect the second-generation syllabus standards and the criteria of the curriculum of 2015.

The teachers who answered the questions of the interview provided the researcher with some useful information according to the second-generation syllabus standards. Those teachers welcomed the integration of the local culture into EFL as a good initiative that magnifies the Algerian culture vis-à-vis the other cultures manifested in the four middle school textbooks.

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In the second part of the interview, the researcher avoided yes/no questions and focused on "wh" questions to get more information about the issues under investigation. As for the first question of the interview *"How do you ensure that the teaching of local culture is relevant and meaningful to your learners?"*, the answers were somehow similar in meaning between the interviewees:

- *"Teaching local culture to my learners of 1MS is important and meaningful when they produce in their oral expressions meaningful texts about themselves and their family members without feeling inferior to others "including both the Algerians and the others who belong to the target culture," especially when they present their parents' jobs, their siblings' properties, or their daily practices. This makes them share their similarities and respect their differences"*
- *"Local culture can be relevant to my learners of 3MS because they can make an analogy between what we do daily in Mascara, and what others do in other countries including Britain. This analogy makes the learners accept their daily practices and appreciate them."*
- *"My learners of 4MS like it when we have a lesson about Algerian cities, Algeria in the past, or Algerian famous figures. They are motivated and want to see more and learn more about the topic."*
- *"I ensure that the teaching of local culture is relevant and meaningful to my learners, when my learners of 4MS use their dictionaries during the lesson, they ask to learn more vocabulary in English, they want to tell the stories of their journeys in Algerian cities, and they want to read the dialogues they wrote with their grandparents' childhood memories."*

These answers poured in the same meaning, which is integrating local culture, can serve positively to enhance the oral or the written production of the learners.

The second question highlights the learning objectives of the teaching of local culture. The majority of the teachers claim that they wish their learners to develop self-esteem towards their Algerian national and traditional values, beliefs, and practices.

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As for the third question, all the teachers agreed on the fact that measuring the success of their learners' understanding of the local cultural elements taught is via the following elements:

1. Their positive attitudes towards local culture during the performance of the lesson,
2. Their positive performance during the lesson,
3. Their good oral and written production, and
4. Their daily behaviour in class and school.

Concerning the fourth question that deals with cultural sensitivity or misunderstanding when teaching local culture, teachers declare that they avoid being in this situation. Instead, they either omit, adapt, or modify by "localising" local culture.

The fifth question is a dynamic question to reveal the role of integrating local culture in addition to local and international cultures into developing the intercultural competence of the learners. The interviewees believed that putting a young learner in a melting pot where several cultures are poured including local, target, or international, will by no means develop his communicative competence, or language skills, and will enhance his character to accept the differences, tolerate the misunderstanding, and respect the world's cultural practices even if they contradict to his own.

Lastly, the seventh question concentrates on the collaboration between teachers and members of the community to integrate local culture into the EFL class. The interviewees answered the question by claiming that by the end of the middle school stage, the second-generation syllabus objective guides and limits them to reach the same aim, which is to introduce an Algerian self-esteemed future individual. An adult who respects his national values and who is proud of his belongingness to the Arabs, the Muslims, and the Tamazight; and who accepts and respects the other nations including their race, beliefs, or practices.

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3.6. Conclusion

To end with, the data gathered using both qualitative and quantitative measurements indicate a significant intention for the integration of the teaching of local culture in second-generation Algerian middle school English language textbooks. Based on measuring the second-generation syllabus and analysing the four Algerian middle school second-generation English language textbooks, the presentation of the cultural sources is unbalanced to a limited extent as presented in the graphs and tables. However, the local cultural items attain the top position according to the frequent appearance in the four English language textbooks especially in the productive skill lessons.

The current investigation found that the vast use of the local cultural elements in English language textbooks is for a long-term purpose regarding English linguistic skills. The results will be analysed in the next chapter to discover why local culture has been integrated into these textbooks.

**Chapter Four:
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4.1. Introduction

This chapter is allocated to discuss the critical role of local cultural learning in Algerian middle schools through English language classes. It digs into the "why" (importance of teaching the three sources of culture according to syllabus), the "how" (the cultural teaching methods and textbook adaptations), the "what learners think" (the learners' attitudes towards the learning of local culture in English), and the "ultimate goal" (desired outcomes) of integrating local cultural traditions into a second foreign language education.

Therefore, this chapter delves into a deep thematic discussion of the research results, which highlight the major goals of teaching Algerian Local culture in the EFL classes. this discussion depends neither on a macro level, nor on a micro level, but on a meso-level perspective. The latter focuses on the intermediate level between the effects of teaching/learning the three sources of culture on Algerian individuals and the broad societal structures.

It delves into crucial questions, discussing middle school second-generation textbook content and the Algerian middle school teachers' qualifications in terms of their readiness to teach the Algerian local cultural traditions alongside target and international cultures.

While teacher performance is undeniably essential, this chapter expands the scope to discuss two additional important themes: learners' attitudes toward the integration of local culture and the intended learning outcomes of such an approach.

The recommendations involved in this chapter are meant to bring some ideas to improve the teaching/learning of local culture in the Algerian middle school second-generation English language textbook.

4.2. Second Generation Textbooks and the Teaching of Culture

The initial research question of this research is to explore the presented sources of culture in the series of My Book of English. The integration of several cultural presentations with the language plays a significant role in the credibility and the usage of the textbooks in the classroom (Wang, 2010, p. 92). According to the investigation made in this research, the Algerian middle school is provided with four second-generation textbooks, for English

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language teaching, which are overloaded with both linguistic and cultural insights in line with the curriculum of 2015. These textbooks are locally produced for Algerian learners according to their cultural backgrounds; they are also drawn on the national curriculum of 2015 and are overloaded according to the criteria of the second-generation syllabus.

The criteria of the second-generation syllabus are to present and integrate the local, target, and international cultures. The main aim of presenting the three sources of culture is to improve the intercultural competencies of the Algerian young learners. However, due to the immense diversities of the Algerian cultural dimensions, sometimes both the teachers and the learners of Mascara could not easily recognise some local cultural insights. For example, almost the majority of the teachers who participated in the interview neglected the lesson *I Read and Do* in Sequence 1, "My Book of English 3" claiming that the text takes more time and effort than expected. Others claimed that they dealt with the lesson just one time because it did not prepare the learners for the topics of the fourth grade.

The majority of the EFL teachers in Mascara avoid the use of textbooks. Instead, they use flashcards and worksheets to accomplish the learning objectives cited in the second-generation syllabus in addition to their learners' needs, levels, and interests. Many novice teachers and even young learners notice the fact of not using the Algerian official English language textbooks in their daily classes. Some learners even question their teachers about this critical situation wondering why it was imposed on them to buy the textbooks at the beginning of the school year yet not use them. This was because the designers of both the second-generation curriculum and the textbooks were different. This creates a serious issue, especially for novice teachers, which leads to a gap in providing official resources for teaching local culture appropriately.

The fact of excluding the teachers and the learners from designing and writing the Algerian middle school EFL textbooks does not exclude the teachers' touch in the classroom while teaching EFL. The issue of eliminating the two important parts in the teaching/learning process from producing the essential tool of learning does not prevent the autonomy of the teachers.

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Though the teachers use the English textbooks for their learners as prescribed without conducting a thorough analysis, especially on cultural presentation integrated into their textbooks, they can adopt, adapt, modify, and omit or simply "localise" the textbooks according to their learners' needs and the learning objectives of the second-generation syllabus.

4.3. The Importance of Teaching Local Culture

The data collected from both document analysis and the questionnaire confirm the fact that it is crucially important to integrate the teaching of Local Cultural insights into the teaching of English as a foreign language. The remained issue in this result is to question the aim behind the presentation of these three sources of culture. The sole explanation of the large number of pages that present the three sources of culture is to show the importance of integrating local culture while teaching both the target and the international cultures.

The investigation of the presentation of culture in the four second-generation English language textbooks focuses on the analysis of the sources of culture to confirm or refute the first hypothesis according to Cortazzi and Jin's categorisation. According to the results collected in the document analysis in chapter three, the sources of culture were labelled according to Cortazzi and Jin's categorisation: Local Culture, Target Culture, and International Culture. Linking Cortazzi's categorisation to the second-generation syllabus categorisation gives the following results:

- Local Culture = National Values
- Target Culture = Target Culture
- International Culture = Universal Values.

As shown previously in chapter three, both Table 3 and Graph 3 demonstrate that the three sources of culture are manifested clearly in the four textbooks following the instructions and recommendations of the second-generation syllabus of the English language.

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Therefore, these results confirm the suggested hypothesis, "*The sources of culture, that are presented in the series "My Book of English," are local, target, and international cultures,*" of the first question, "*What are the sources of culture presented in the series "My Book of English" textbooks?*" That is, all four middle school English language textbooks contain the three sources of culture, namely local, target, and international.

The exploration of the four Algerian middle school second-generation English language textbooks in the previous chapter has revealed several facts about the presentation of the sources of culture in EFL classes. As for the hypothesis of the first research question, which is "*The sources of culture, that are presented in the series "My Book of English," are local, target, and international cultures,*" it has been based on what the second-generation syllabus of 2015 claims for. The latter claims to teach national and universal values (2015, p. 4) in addition to target culture and language (2015, p. 65) to produce a future Algerian individual who can communicate with other Algerians who belong to different Algerian regions with different cultural backgrounds and traditions using English language. Regarding the fact that Algeria is a homogenous nation in which there are several communities derived from distinct origins. Each community owns its cultural unique practices. Those practices depend on the cultural backgrounds of the people's origins: different zones, histories, climates, or dialects.

Since the second-generation syllabus aims to encourage the development of the communicative and cultural skills of the Algerian young learners, the productive skill lessons focus on the local cultural elements to give importance to the learners to write about their own acquired and familiar practices using the foreign language. This process helps the young learners feel that their daily life humble practices are valued because they are expressed using the language of the world. When the young learner frequently sees his daily life presented in his textbook English will encourage him to express himself by presenting all his details without feeling ashamed or inferior to the other nations.

To study the second research question's suggested hypothesis, which is "*the local cultural insights presented in the productive skills are more than the local cultural insights presented in the receptive skills,*" a page-to-page analysis was considered in chapter three. As presented previously, receptive skill lessons are limited to the "I listen and do" and the "I read and do" lessons; whereas, productive skill lessons consist of "I think and write" and

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"I learn to integrate." This hypothesis was suggested according to the frequent use of the local Algerian national values, identity, and citizenship in the second-generation syllabus. Since most of the instructions and recommendations of the second-generation syllabus' objectives are to write about the Algerian culture, the researcher notifies that the four textbooks would contain local cultural items in the productive skill lessons more than the other cultural items.

Before delving deeper into the analysis and interpretation of the findings, it is necessary to analyse the textbooks according to the stages rather than the levels. Based on the second-generation syllabus of English language teaching in the Algerian middle school, the learning objectives are divided into three key stages rather than four levels. These key stages are: "Key-stage one" for MS1, "Key-stage two" for MS2 and 3, and "Key-stage three" for MS4. The following analysis of the cultural items in the four textbooks is constructed on the key-stage objectives. The next analysis will gather textbooks 2 and 3 to make an authentic analysis based on the second-generation intention, keeping textbooks 1 and 4 analysed solely.

Yet, every single second-generation textbook contains cultural items and linguistic elements in varying proportions. My Book of English, which belongs solely to the objectives of the first Key-stage, contains 88 pages of cultural items out of 160 which is 55% of the textbook is about culture. More than half of the textbook contains pages related to culture represented by pictures, texts, or even simple sentences.

Considering the 88 pages of culture in contrast to 72 pages of linguistic items, the writers of the textbook show the importance of culture and try to make it visually important to the young learner and with the frequent use of the textbook, learners will acquire, learn, and earn respect to the cultures presented in their textbook.

Now, the 88 pages of culture are divided according to Cortazzi and Jin's categories of the sources of culture. The first source of culture, namely the Local Culture, adheres to 59 pages. The second source of culture, which is Target Culture, takes only 13 pages. The third source of culture, that is International Culture, is shared in an amount of 19 pages. These results show evidently that the Local Culture is the dominant culture in the first-year middle school English language textbook. So far, these obtained data demonstrate that the

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first middle school textbook writers have obeyed, to some extent, the recommendations of the second-generation syllabus by shedding light on the local cultural items, which appear noticeably in 59 pages. This amount of pages (59 pages) is more than both target and international cultures combined ($10+19=29$). To discuss this result, one can say that the Algerian middle school EFL teachers are going to teach the local cultural items in their EFL classes more than the other cultures.

However, the EFL teaching process is divided into receptive skill lessons = I listen and do, I read and do and productive skill lessons = I think and write, I learn to integrate. The issue that is raised now is how the cultural items are presented in these language skills. As was previously presented in chapter three and within the 88 pages of cultural items, 37 pages of the cultural insights are presented in the receptive language skill lessons; whereas, 51 pages of the cultural items belong to the productive language skill lessons. This means that learners are asked to produce written texts in an amount of pages (51) that is more than what they receive as cultural elements (37).

Considering the distribution of the three sources of culture according to the language skills, Local Culture manifests in the receptive skill lessons in 25 pages and the productive skill lesson in 34 pages in the first-year textbook. These obtained data demonstrate that learners are poured with the local cultural items in fewer pages and they are asked to produce written texts in further pages. The local cultural inputs that are less than the local cultural outputs make it an easy task for both the learners and teachers since the topic of the issue is local familiar cultural items that could be recognised easily by both of them. The focus then will be on the language and not the culture itself.

This is followed by the International Culture, which appears on 8 pages in the receptive skill lessons, and 11 pages in the productive skill lessons in the first-year textbook. These 19 pages of International Culture aim at enhancing the learners' awareness of the universal cultural differences and therefore accepting these differences and tolerating them. This also makes the learners aware that the English language is not restricted to a certain group of people. It is rather a universal language through which every individual can communicate with others from different corners of the world using the English language.

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The Target Culture ranks in the final position in terms of the pages of its appearances in My Book of English. From the 88 pages of cultural items, there are only 10 pages including the Target Cultural items. This means that from the 160 pages of the textbook, only 6.25 % of the textbook consists of Target Culture. These 10 pages of target cultural items are divided into two divisions: merely 4 pages are devoted to the receptive skill lessons, and the remaining 6 pages belong to the productive skill lessons.

These results show that the target culture is by no means neglected and it is dealt with at this level just to represent and introduce the culture of the countries where the English language is their native language.

The presentation of local, target, and international cultures in the four English language textbooks of the Algerian middle school goes in harmony with the objectives of the second-generation syllabus. The latter aims at developing the Algerian young learners' communicative and intercultural competencies to be able to use the English language in multi-cultural usage. It also aims at developing the learners' awareness of the Algerian regional cultural backgrounds to help the Algerian learners acknowledge the vast cultural diversities in their country.

Textbook three covers 60 pages of Local Culture (37.5%). These pages comprise 25 pages of local culture in the receptive skill lessons and 35 pages in the productive skill lessons. Now, considering textbook three solely, the hypothesis of the second research question, which is that local cultural items are integrated into the productive skill lessons more than in the receptive skill lessons, is true. However, it is not a final answer since the textbook is linked to the objectives of Key-stage 2.

Combining the two textbooks (2 and 3) of Key-stage 2 to investigate the appearance of local culture in the language skill lessons, the local cultural items in the receptive skill lessons (21+25) appear in 46 pages; however, the local cultural items in the productive skill lessons (20+35) appear in 55 pages. These obtained results confirm that the hypothesis of the second research question is true as far as key-stage 2 is concerned.

To conclude, it is paramount to mention that the single study of both textbooks 2 and 3 could not afford an accurate answer to the research question since both of them are combined in terms of their learning objectives according to the second-generation syllabus.

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The combination of the two textbooks was necessary to investigate meticulously the integration of local culture in both receptive and productive skill lessons and its objectives. As a result, the integration of local culture in Key-stage two in both textbooks 2 and 3 in the productive skill lessons is more than in the receptive skill lessons, which confirms the hypothesis of the second research question.

The collected data from this document analysis shows that the presentation of culture is somehow as important as the presentation of the linguistic insights in the two textbooks of Key-stage two. The appearance of the sources of culture in the two textbooks is displayed in close proportions to the linguistic elements. This shows that the writers of these two textbooks focus on the two sides in an attempt to reach the learning objectives stated by the second-generation syllabus. However, the focus is on the sources of culture

Textbook three covers 60 pages of Local Culture (37.5%). These pages comprise 25 pages of local culture in the receptive skill lessons and 35 pages in the productive skill lessons. Now, considering textbook three solely, the hypothesis of the second research question, which is that local cultural items are integrated into the productive skill lessons more than in the receptive skill lessons, is true. However, it is not a final answer since the textbook is linked to the objectives of Key-stage 2.

It is paramount to mention that the single study of both textbooks 2 and 3 could not afford an accurate answer to the research question since both of them are combined in terms of their learning objectives according to the second-generation syllabus. The combination of the two textbooks was necessary to investigate meticulously the integration of local culture in both receptive and productive skill lessons and its objectives. As a result, the integration of local culture in Key-stage two in both textbooks 2 and 3 in the productive skill lessons is more than in the receptive skill lessons, which confirms the hypothesis of the second research question.

Middle school English language textbook four belongs to the third key stage of the second-generation syllabus. The exit profile of the fourth grade is that it is intended for the learners to use all the visual, oral, or written supports in meaningful situations of communication-related to their environment and interests. In addition, there are a set of learning objectives linked to the values of national identity such as using the Algerian

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identity to value the Algerian traditional habits, being proud of Algerian writers, poets, and oral heritage, and praising the beauty of the Algerian historical and religious places to attract tourists from all over the world. The values of national conscience and citizenship include:

- Respecting the nation's symbols and showing the learners' readiness to protect them,
- Behaving as a good citizen, being aware of the need to respect and protect Algeria, and finally,
- Enhancing the Algerian cultural heritage, and being proud of the Algerian figures and heroes for their culture and spirit of peace and openness to the world.

To investigate the integration of local culture in the receptive and productive skill lessons as an attempt to confirm or refute the second research's hypothesis, a page-to-page analysis was done in the previous chapter.

Considering the results obtained in chapter three, there are 77 pages of the sources of culture in My Book of English 4. Of these 77 pages, there are 36 pages for integrating local culture, 14 pages for the target culture, and 27 pages for the international culture. These groups of the sources of culture are to accomplish the learning objectives of the second-generation syllabus. Yet, each source of culture is varied into receptive and productive skill lessons. Each source of culture is integrated into the language skill lessons in several pages. Considering the receptive skill lessons, both target (9 pages) and international cultures (18) are integrated in fewer pages than in the productive skill lessons (target culture = 5, international culture = 9); as opposed to the local cultural items, which appears in the productive skill lessons (27 pages) more than in the receptive skill lessons (9 pages).

These results confirm both the second research question hypothesis and the obedience of the textbook writers to follow the instructions and recommendations of the second-generation syllabus designers. The local culture is integrated both in the receptive and productive skill lessons.

The following results of the questionnaire highlight the participants' confirmation and agreement on the importance of the teaching of culture in general and Algerian Local Culture in particular.

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To understand Mascara teachers' perspectives on culture teaching, let us delve into Table 12 of Chapter Three. The first question probed "*Is teaching culture as crucial as teaching language in an EFL class?*" Notably, 25 responses from 40 affirmed the equal importance of both language and culture, while only 15 disagreed.

The majority of the teachers, who have answered with yes, encourage the teaching of culture and are ready to teach the sources of culture in their daily teaching process. However, the remaining 15 teachers can neither encourage the teaching of culture nor be ready to teach it. This shows that the teaching of culture in an EFL class can be a serious issue for those unready teachers. Those teachers became passive in their lessons trying to teach the learning objectives of the lesson by imitating others or by taking a long time to prepare the lesson where culture is integrated.

"*Yes, it is,*" was the answer of 25 teachers to the second question: "*Q2: Is the teaching of Algerian local culture important in an ESFL?*" the same number of the teachers answered positively to the previous question. Believing in the idea of the importance of teaching local culture in the EFL would prepare a good platform to develop the learner's awareness of the differences between his identity, as an Algerian, and the identity of others, as a British or a citizen of any country that uses English as a native or a second language. Those, who did not believe in the importance of the teaching of culture in general and local culture in particular (37.5%), are in a serious dilemma. They are in the position of teaching the grammar and lexis of English rather than the cultural practices of English-speaking countries.

While answering the third question "*Does your Algerian local cultural knowledge extend to all the different cultures of Algeria?*" the majority 75% of the participants declared that their Algerian local cultural knowledge extended to all the different cultures of Algeria. That is, most of the practitioners are conscious of the cultural diversities of Algeria and they can recognise all the differences between the four corners of the vast country of Algeria. This awareness can serve as a local cultural prior knowledge of the EFL teachers. This would help the teachers communicate, critically, the integrated local cultural ideas in the textbooks. The remaining 25% of the teachers are those who ignore those diversities. They

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would therefore face some problems in preparing the lessons or teaching the cultural concepts.

Algerian middle school EFL Teachers' awareness of their own Algerian local culture is significant in their daily teaching practices. The focus of the second-generation syllabus on the teaching of local culture is for an important long-term purpose. Teaching national values to the young learners 13 years old would instil national and moral values towards their country and themselves as Algerians.

The integration of the three sources of culture facilitates learning through familiarity by connecting with learners' existing cultural knowledge might make learning English more engaging and relatable. It also promotes cultural awareness by including international and target cultures, the series can offer broader perspectives and encourage intercultural understanding.

4.3.1. Self Esteem and National Values

The first theme to mention as a first goal of integrating the local culture into the teaching of English as a foreign language in the Algerian middle school second-generation syllabus is to enhance the Algerian young learners' individual and national self-esteem. It helps the young learners value their local cultural traditions by presenting all their practical details within their families and small communities (smaller circle) to their friends, classmates, teachers, and other Algerians from other regions (bigger circle) while raising their pride as being Arab, Muslim, Tamazight, Algerian person. This aim is an important step to develop the learners' communicative and cultural competency.

According to the content analysis findings, most of the textbooks' pages contain pictures of Algerian regions, food, or clothes in addition to some sentences written in Arabic language. Those visual inputs are done for a purpose. When learners receive pictures from their textbooks in which they notice that the Algerian flag is presented next to other countries from different parts of the world, this would raise their self-esteem and realise that Algeria, as a country, the Algerian flag and anthem, the Algerian traditions, values, and norms exist in the world. This would make these learners recognise that they occur in the world not just on the map as borders of different countries but in reality as a nation, which

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owns its national and unique traditions. This step would raise the notion of national identity to respect oneself.

Dealing with homework in which the Algerian young learners are in charge of asking their grandparents to transmit some traditional practices, historical events, and national norms helps learners feel engaged within their families in their learning process. When the community elders share their traditional events, norms, practices, and values with their learners, this helps each learner deliver his own experiences to his classmates and teachers. This co-creation fosters a sense of the learners' ownership of their lessons and tasks in both the classroom and at home.

Moreover, collaboration in the work between the teacher of English, the teachers of the other subjects, and the learners' families transcends the classroom walls. This learning process connects learners with diverse voices and perspectives they might not otherwise encounter. Ultimately, this shift towards collaboration and co-creation fosters a more democratic and inclusive learning environment, where all voices are heard and valued, and knowledge is constructed through a meaningful exchange of ideas and experiences.

During the classroom session of Zohra Drif, for example, the text presents the differences between the Algerians and the French nations as people who used to live in one society but had never had harmony. Even when the two pupils were close as best friends, they also were distant because of their identity. When the Algerian learners understand the situation of the young girl Zohra Drif, they develop feelings of valuing their identity as smart Algerians who can be better than the French people in the exams.

Since English language textbooks are overloaded with contents, topics, and discourses based on cultural models (McKay, 2003), the Algerian middle school second-generation textbook "My Book of English" is overloaded with the three sources of culture as a way to reach the aims of the second-generation syllabus.

The philosophy of integrating culture into the educational process acknowledges the diverse cultural backgrounds and perspectives of all the learners and it helps actively in integrating the learners into the learning process. It goes beyond incorporating the different sources of culture into the Algerian second-generation syllabus. Integrating the local culture fosters the Algerian middle school learners' both cultural and intercultural competencies by developing their awareness and understanding of their own culture and the culture of others.

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Integrating the Algerian local history and literature into the English language serves typically to raise the learners' awareness of their own culture and the culture of the other. An example of presentation is the excerpt from a memoir "*Inside the Battle of Algiers: A Memoir of a Woman Freedom Fighter*" (2018) by Zohra Drif in which the text integrates local Algerian history during the French colonialism in Algeria. Another example of Kateb Yacine's interview on a television programme by Charles Haroche and Isidro Romeo (21/11/1971). Kateb Yacine talks about a peaceful social manifestation led by the Algerians on May 8th, 1945. A date of a French massacre in three cities in Algeria. This text studies a social Algerian local movement led by Algerian individuals from different regions of Algeria but has a deep influence on all Algerian learners.

It also encourages the young learners' critical reflection on both their own "Mascara and Algerian" and the "others" cultural values, beliefs, and practices. Besides, it promotes respect and appreciation for the local culture "of Mascara", and the local cultural diversity "of Algeria", in addition to the target and international cultural diversities.

Implementing the local cultural elements of both Mascara as a small region and of Algeria as a large area helps the learners leverage their cultural strengths by using the learners' cultural backgrounds as resources and motifs to facilitate the learning process and designing the learning objectives, tasks, and activities that resonate with the learners' cultural identities and interests.

Another crucial objective to mention is to address cultural misconceptions and biases. This aim can be achieved by challenging stereotypes and prejudices within the classroom and within a wider community in society, promoting open dialogue and critical thinking about cultural representations, and developing inclusive learning environments that welcome and value all learners.

To sum up, teaching local culture is important at the Algerian middle school level because of four important reasons. Firstly, it increases the Algerian middle school learners' engagement and motivation. At this stage, when the learners' are engaged through their cultural backgrounds, they feel seen, heard, valued, and present, and he has a status in the world. This leads them to better participation and learning. Secondly, it improves the school's achievements. Ideas stick better when they connect to something familiar to the learners. Culturally relevant learning serves as a bridge between the learners' unique backgrounds and the school world, which makes knowledge relatable and engaging.

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Thirdly, it develops the middle school learners' critical thinking and problem-solving skills by analysing the information from multiple perspectives and developing solutions that consider diverse needs. Fourthly, it prepares the Algerian young learners for a globalised world when gaining the necessary skills to navigate the complexities of a multicultural society.

4.3.2. Communicative and Intercultural Skills

Enhancing the Algerian individual self-esteem and national values through the procedure of learning the local culture with the target and international cultures. This process would create a balance in the acquisition and the acceptance of cultures between the Algerian national identity, as a self-esteem, and the other cultural backgrounds and the different international identities.

Since English is considered the language of the world, the teaching of culture surpasses dealing with the Target Culture to teach the different cultures of the world and the native culture of the Algerian learner. Therefore, teaching the Algerian local culture is as important as teaching the target and the international cultures in the Algerian middle school according to the criteria of the second-generation syllabus.

The basic element to develop the Algerian middle school English language learners' communicative and intercultural skills is to raise their cultural and intercultural awareness. By raising this awareness, learners are going to develop their Intercultural Communicative Competence (ICC). To construct the ICC, Fantini (2000) explains that five dimensions help develop competence: awareness, attitudes, skill, knowledge, and language proficiency in addition to linguistic and cultural dimensions. In that concern, both EFL teachers and EFL learners should understand and be aware of the importance of English culture and Algerian culture in the process of teaching the English language.

According to Byram's model of teaching culture (1997, p.24), cultural awareness, which is the "know-how to engage" (*le savoir engager*), entails an understanding of how one's cultural identity is sometimes similar or different if compared to that of the 'others'. It concentrates on shifting from a tight mono-cultural atmosphere to a wider atmosphere of intercultural awareness. This awareness comprises the ability to be conscious that people can have various values, perceptions, and beliefs that are derived from their varied cultural

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backgrounds. This aims to communicate, avoid conflicts and misunderstandings, encourage tolerance, and respect and accept differences. The series of My Book of English reflects this aim in its contents. It is not limited to only one culture; however, it contains the three sources of culture as an attempt to develop both the learners' communicative skill and their intercultural competencies.

According to Hymes (1978), developing a communicative skill is the ability to use grammatical competence in a communicative situation. He also states that there are other ungrammatical rules without which the process of communication could not be realised (Hymes, 2001). Therefore, Krashen and Terrell (1983) believe that language "is best taught when it is being used to transmit messages, not when it is explicitly taught for conscious learning" (Krashen & Terrell, 1978, p. 15). This means that developing the communicative skill does not only mean developing the grammatical input of the learners but also the way this language can transmit the messages between people who use this language for communication and connection between people. Now, developing communicative competence can be a platform to pave the way to focus not only on grammar while teaching a foreign language but also on other aspects including cultural practices. To develop communicative competence, the Algerian middle school English language textbooks use fewer pages of lexis and grammatical rules in contrast to cultural insights as shown in the data collected from the document analysis.

However, to develop intercultural competencies, the textbooks should involve tasks to raise awareness of the different values, attitudes, and behaviours of the 'others.' The 'others' here means any person from a different Algerian local cultural background or target and international cultural background. By developing the intercultural skills of the learners, they will change their thinking about the environment via the understanding of the different features of the Algerian regional cultures and the others' target and international cultures. This would develop the intercultural competence of the Algerian middle school learners to be able to integrate in different Algerian or other target or international situations where people of different Algerian region cultural backgrounds can accept and understand both the Algerian cultural differences and the cultural differences between the local, target, and international cultures.

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So integrating the Local, Target and International cultures into EFL teaching in Algeria is a very important step to prepare the young learners to use English in real and several situations with both native and non-native speakers in a good atmosphere of understanding, tolerance and respect.

The Algerian English language learners learn English as a second foreign language to be aware of the importance of connecting the international nations. This connection cannot be realised without being conscious about the suitable ways of relating with people from different cultural backgrounds, accepting and tolerating cultural differences, and being able to coexist with them in a homogeneous society that can collect numerous cultural practices of different people speaking the English language. This is consistent with the findings of Sinicrope, Norris and Watanabe (2007) who confirm that English language learners must learn the importance of connecting with the international community by learning how to accept and make relations with people from different cultural backgrounds.

To such a degree, since language and culture are inseparable (Brown, 2001; Kramsch, 1998), Byram (1997) claims that language learners are culture learners as well. Therefore, teachers should acquaint their learners with the culture by making them conscious of their own culture and others' culture, and consequently, respect and value the cultural differences. Since the English language is the language of the world and it is learned not only to communicate with English language speakers but also with non-native speakers, the aim of learning the English language has changed. According to Byram (1997), Crystal (2003), and Kramsch (1998), the aim has shifted from focusing on language rules and discourse to acquiring a broader range of cultural knowledge. This shift aims to concentrate on sharing the different ideas, beliefs, and traditions of different nations, presenting one's own culture for mutual understanding and acceptance, in addition to building peaceful and respectful relationships between nations of different cultural backgrounds.

In the Algerian community, to make Algerian learners better-prepared speakers of English in international communicative settings, the Algerian Ministry of Education (2015) set new policies in the second-generation syllabus. Those policies state that teaching English as a foreign language should emphasise developing the learners' awareness of their local national culture and others' (including native English speakers and non-native English speakers). It should also appreciate and concentrate on the connection between language

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and culture, how they can affect each other, and their use in various situations in the community and global society.

As was depicted earlier in chapter two, the Algerian middle school second-generation syllabus of teaching English as a foreign language (2015) stipulates that young learners should be prepared to be open to the different cultural diversities of the world.

Goals of English at Middle School

The teaching of English must meet the following objectives:

- ✓ To help our society to live in harmony with modernity by providing the learner with linguistic tools essential for efficient communication.
- ✓ To promote national and universal values
- ✓ To develop critical thinking, tolerance and openness to the world.
- ✓ To contribute to the shaping of a good citizen, be aware of the changes and challenges of today and tomorrow.
- ✓ To allow every learner to have access to science, technology and world culture while avoiding the dangers of acculturation.

(Ministry of Education, 2015, p.4)

Additionally, the second-generation designers claim that the contribution of English to the mastery of other subjects aims at reaching the following objectives

- ✓ Openness to other cultures and religions
- ✓ Understanding and acceptance of others,
- ✓ Solidarity
- ✓ Respect differences
- ✓ Shared universal values

(ibid, p7)

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4.3.3. Avoid the Influence of the Western Culture

Another significant importance of the teaching of local culture in EFL classes is to avoid the influence of Western culture on the learners. In some cases, English language textbooks are regarded as a means to maintain the Western (American & British) cultural influence, interest, and power in the world (Matsuda, 2002; Pennycook, 1994; Fairclough, 1989; Phillipson, 1992). To avoid the issue of the influence of the Target Culture on Algerian middle school learners, the second-generation textbooks of the English language contain Local, International, and Target Cultures. The data collected in this research from the document analysis showed that the Local Culture has the biggest number of pages in the four textbooks as a way to avoid the influence of Western culture on Algerian middle school learners. Therefore, the second-generation textbooks of the English language in Algerian middle schools are based on Local Cultural insights.

According to Byram (1997), MacKay (2002), and Yamada (2010), English language textbooks, which are based on the learners' own culture, can help English language learners reflect on their own culture and use their culture as a reference basis for cross-cultural communication. Therefore, teaching culture aims to make learners reflect on their national culture and values so that they can appreciate the cultural diversity of the world (Breen, 2001; Baker, 2008; Graddol, 2006). Eventually, this can develop the learners' intercultural encounters into intercultural relationships (Byram, 1997). The focus on teaching local culture is somehow overloaded in the four Algerian middle school second-generation textbooks in contrast to the other cultures. This can be explained by the focus of the syllabus on national values and identity. Damen (1987) claims that the purpose of culture teaching is to understand and accept the differences in the systems of values, beliefs, and attitudes. This system serves to enhance the cultural understanding of local and target cultures.

The choice of names in the series *My Book of English* and especially in textbook one is not done haphazardly. Names such as Adaku from Nigeria, Steve from the USA, and Chen from China, are described with pictures in the hope of seeding the seeds of tolerance in our learners' brains. Those young persons are presented next to Adam, the Algerian young boy. For instance, Adako is depicted as a young black girl from Africa who presents her country's symbols including national currency, national dish, and national celebration day. This mixture of young persons from different nationalities helps Algerian young learners develop a sense of tolerance and acceptance of others.

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4.4. The Teachers' and Learners' Readiness to Teaching/Learning Local Culture

Integrating local culture into language learning offers a wealth of benefits, fostering intercultural understanding and enriching the classroom experience. However, both teachers and learners may face challenges in embracing this approach. Teachers might require deeper knowledge and pedagogical skills to confidently present local culture, while learners may lack initial awareness or motivation. To bridge this gap, schools can provide professional development for teachers on integrating local culture and develop culturally responsive curriculums.

The researcher prepared a list of questions to survey a group of teachers to explore their readiness to teach the Algerian local culture in their EFL classes. Questions 4, 5, and 6 of the questionnaire are oriented to explore the teachers' ability to perform the teaching of local culture.

Q4: Are you able to teach all the local cultural items in the four textbooks?

"No, I can't" was the answer of 22 teachers. This means that 55% are not able to teach all the local cultural items integrated in the series of My Book of English. There is a gap created due to the declaration of these 22 teachers. Teachers, who are intended to be facilitators of what has been recommended by the second-generation syllabus and what has been integrated into the textbooks, are not able to teach all the integrated local cultural items included in the four textbooks.

Merely 45% of teachers are capable of teaching the local cultural contents included in the second-generation English language textbooks. It is a significant percentage, which shows that even those teachers who cannot recognise all the local cultural diversities of Algeria can make efforts to learn about them to teach them to their learners. That is, those 18 teachers, who can teach all the local cultural items in the four textbooks, are more than the 10 teachers of the previous questions, who claim that their local cultural knowledge extends to all the different cultures of Algeria. This means that although the EFL teachers in Mascara cannot recognise or teach all the local cultural items that are included in the four

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second-generation textbooks, are ready for self-formation or self-training to fulfil the second-generation syllabus recommendations.

Q5: Have you received any academic or professional formation on how to teach culture?

As the second-generation syllabus claims for the teaching of the three sources of culture and focus on the teaching of local culture in particular, EFL teachers of Algerian middle schools should at least be formed or trained to teach those local cultural insights. The answers to the fifth question reveal that no Algerian middle school EFL teacher has received any formation or training to teach culture in general. All 40 participants declare that they have not been trained or formed to teach culture.

This means that the EFL teachers of Mascara are teaching the culture through language. They use the cultural items integrated into the textbooks as topics of their language lessons to teach new lexis or grammar. In other words, the EFL teachers' attention is on the language rather than the cultural values or expressions.

Since the cultural items are integrated into the communicative learning objectives, EFL teachers are using the topics of the receptive and productive skill lessons as cultural topics to provide learners with English vocabulary and cultural values and morals to achieve the communicative learning objectives stated in the second-generation syllabus.

Q6: Are you familiar with the approaches to teaching local culture?

Only 22.5% of the practitioners are familiar with one approach to teaching local culture, the intercultural approach. The participants, who are not aware of the approaches to teaching local culture, are the majority 77.5%.

The first section of the questionnaire, which aimed at revealing the middle school EFL teachers' readiness to teach local culture, has exposed that most of the teachers are neither formed at the universities nor trained by their inspectors to teach the local cultural insights in their EFL classes. They are rather using the topics of the communicative learning objectives in the receptive and productive skill lessons to teach the local cultural values. In addition, the questionnaire has also demonstrated that the participants, according to their answers, show their readiness for self-formation in the teaching of local culture. Finally, the

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questionnaire has confirmed that although the participants have not received any information on how to teach local culture, they are conscious of at least one approach to teaching it, which is, as stated by some, the intercultural approach.

The comment segment added at the bottom of the first section of the questionnaire was blank in the majority of the papers. However, some practitioners have shared some of their experiences in the teaching of the Algerian local culture. This section has exposed some extra ideas by which the researcher explores that the teachers, who cannot teach all the cultural elements stated in the four textbooks, have developed a technique of "localisation." They localise the unfamiliar local cultural elements stated in the textbook to the cultural elements of Mascara. According to the comments, this technique of localisation has helped many teachers teach local and national values by omitting the unrecognised local cultural elements stated in the textbooks and replacing them with similar local cultural items of Mascara.

To collect more data on "how" to adopt this technique in the EFL classes, the researcher has organised a Focus Group Interview with the more experienced teachers. The collected results presented in the previous chapter have revealed that those teachers have changed unfamiliar topics to them or the learners with familiar topics from Mascara. This process of localising helps both teachers gain time to prepare or explain some local cultural statements integrated into the textbook that are difficult to grasp and understand by a learner of 12-15 years old. Instead, they keep the topic of national traditions and customs but focus on those of Mascara since they are more realistic and easy to notice.

During this debate, teachers exposed some examples of the use of the technique of localisation. The concept of "localisation" was first used in a situation where the foreign cultural element is localised to the local cultural element in terms of their similarities to make the foreign cultural practice or tradition familiar or to show that even when there are some different practices the value remains the same. This technique helps the teachers qualify the Algerian traditional practices vis-à-vis the foreign traditional practices.

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To conclude, the first section of the questionnaire has not only revealed that the Algerian middle school EFL teachers have never received a formation or training on how to teach local culture in their EFL classes, but that they ignore the approaches to teach culture in general and local culture in particular. However, it has exposed a technique used to their lack of formation and training. Most teachers resort to the technique of localising local culture to simplify the unfamiliar local cultural insights for the learners. The teachers, who have participated in the debate, have sorted some useful examples...

Having ended the first part of the questionnaire, the researcher sees it important to question a small group of twelve (12) more experienced middle school teachers about their views on the local cultural elements integrated into the four English language textbooks and about their ways to localise the unfamiliar local cultural elements to the culture of Mascara. The concern of this part of the questionnaire has to do with the integration of the culture of Mascara instead of the local cultural elements integrated into the textbooks.

The following is the analysis and the interpretation of the results obtained from the seven elements that focus on the technique of localising local culture to the culture of Mascara as a way to facilitate the teaching of local culture in EFL. Since the questionnaire is a Five-Likert questionnaire, the teachers were asked to assert their opinions on the seven elements by ticking on the answer that best describes their point of view.

Element 1: *Teachers and learners can recognise all the local cultural insights integrated into the four textbooks.*

At the outset of this section of the questionnaire, the researcher starts by inquiring about the teachers' agreements on their familiarity with all the local cultural items integrated into the series My Book of English. The first utterance is that teachers and learners can be acquainted with all the local cultural items mentioned in the four textbooks. Of the twelve practitioners, no one claims that he can recognise all the local cultural items cited in the four textbooks. Ten teachers declare that they strongly disagree with the statement. Two of them state that they disagree with it.

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The results show that neither the EFL middle school teachers nor the middle school learners in Mascara can identify all the local cultural elements stated in the four middle school textbooks of the English language. Since the Algerian nation belongs not only to one culture, each of the four corners is characterised by its unique cultural practices and beliefs. However, those cultural characteristics are not comprehensive to every Algerian individual. Each region shares the same local cultural practices including northeast, northwest, middle, and south regions.

There are some Algerian districts, practices, food, or lifestyle that are accustomed to some regions but unaccustomed to others. Textbook three, for example, contains the majority of the local cultural items integrated into the second-generation syllabus of the four textbooks. In the first sequence of textbook three, the word *imzad*, which is a one-string musical instrument of the Tuareg people in the south of Algeria, is stated in the lesson I practise (sequence 1), which precedes the lesson I read and do, in two tasks (task1 page 24 and task 6 pages 26). There are two receptive skill texts I read and do (pages 34-35) in addition to their tasks (page 36) that represent the *Imzad* as the art of the Tuareg and their culture. In the following productive skill lesson of "I think and write", the instruction of task 2 page 40 asks the learners to introduce a dying musical instrument or traditional craft that belongs to a specific region by imitating the receptive skill lesson of I read and do. There are five pages from the third textbook that include an Algerian pure traditional musical instrument but unfamiliar to either the teachers or the learners. Besides, by the end of the first sequence, on pages 44-45 of I Read for pleasure, there are two more texts about the *Imzad* instrument.

As was cited previously in chapter one, there are several approaches to teaching local culture in EFL classes. Based on the three sources of culture mentioned in the second-generation syllabus and presented in the four Algerian middle school English language textbooks, the second research question interrogates the approach followed by the EFL teachers in Mascara to teach the local culture in accordance with teaching the target and the international cultures.

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The questionnaire, the interview, and the classroom observation were managed to confirm or deny the hypothesis of using Kramsh's inter-culture approach. The results reveal that not only the teachers do not know the different approaches to teaching local culture. They even are neither formed nor trained to teach local culture in EFL classes. However, during the classroom observation, the observer notices that the majority of teachers are adopting the intercultural approach unconsciously. During the receptive skill lessons, teachers try to present the Algerian culture and compare it to either the target culture (mainly British) or the international culture (the French for example). This confirms the hypothesis of the second research question.

Since the Algerian middle school, EFL teachers could neither engage in producing the textbooks nor assess the contents of the textbooks, they do not have to select the cultural topics included in their textbooks. This does not negate the fact that the designers and the writers of the textbooks are Algerians and they follow the local curriculum. Besides, the group of teachers, who participated in the present research, in addition to their learners are locally born and raised.

EFL teachers, who are supposed to teach the three sources of culture, while teaching the language, did not receive any academic or professional training about how to teach culture. However, those teachers lack the approaches and strategies of teaching culture and they lack the skill of assessing the learners' outcomes of culture, they support the teaching of cultural knowledge and they seek alternative strategies to facilitate the learning process of the cultural elements.

This research highlights an interesting trend among teachers in Mascara, Algeria. While aware of the importance of incorporating both local and target cultures into English language teaching (EFL), as outlined in the 2015 second-generation curriculum, their classrooms primarily focus on Mascara's local culture. This prioritization seems to be fuelled by its effectiveness in meeting both teachers' and learners' needs as laid out in the curriculum. Notably, integrating local alongside other cultural sources empowers teachers to foster critical thinking and intercultural skills in their learners, which aligns with the second-generation syllabus' goals. However, this raises questions about the balanced representation of various Algerian cultures within EFL classrooms across the region.

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Further research could explore how teachers integrate diverse cultural perspectives while acknowledging the strengths of localised approaches.

Algerian classrooms paint a concerning picture of English language learning. Despite being taught, English rarely finds its way into daily life, creating a disconnection between instruction and application. This disconnect, coupled with the pressure of standardized testing, incentivises teachers to prioritise familiar cultural contexts over introducing new diverse perspectives. Essentially, teachers find it easier to "play it safe" with topics from lower grades that directly contribute to exam success, sacrificing cultural exploration for guaranteed assessment results. Interviews reveal a worrying trend of tailoring lessons to align with the "Official Brevet Exam," essentially locking learners into a test-focused trajectory from the very beginning. While ensuring exam readiness is important, prioritizing it over cultural exposure stifles intellectual growth and global understanding. This raises crucial questions about the purpose of language learning – is it merely about passing exams, or nurturing an appreciation for diverse cultures and fostering effective communication skills in real-world scenarios? Re-evaluating assessment practices and encouraging teachers to embrace the richness of different cultures are crucial steps to fostering a more well-rounded and engaging learning experience for young Algerians.

The research confirms a clear hierarchy when it comes to culture teaching in Algerian schools: curriculum dictates, then teacher practice. Notably, teachers are closely monitored to follow the curriculum's instructions and ensure consistent progress towards standardized exam objectives. However, within this framework, teachers enjoy some freedom. They can select text topics, adapt or even omit texts from lower-level textbooks, and integrate local culture whenever it facilitates the development of intercultural competence. This freedom allows them to introduce key identity markers like name, nationality, language, religion, flag, and currency in self-introductions, fostering cultural understanding within the curriculum's constraints. This raises interesting questions about the balance between standardized assessment and cultural exploration in language learning. While standardized exams have their merits, ensuring a minimum level of proficiency, can fostering cultural awareness and individual expression be achieved within such a framework? This is an area for further exploration and potential curriculum adjustments.

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Algerian classrooms demonstrate a consistent way of highlighting their national culture within the curriculum. However, when it comes to nurturing national identity, citizenship, and global awareness, teachers adopt a more dynamic way. They carefully select local cultural themes that effectively address these broader goals. From everyday school activities to traditional celebrations and regional customs, local perspectives become springboards for exploration. Yet, the emphasis lies not merely on content transmission, but on creating situations that facilitate learner's interpretation, connection, and meaning-making within the cultural exploration process (Ryan, 1998). This fosters a "discursive space" (Kramsch, 1995) where learners can grapple with their diverse identities – Algerian, Muslim, Arab from Mascara, and even differing from their peers. Ultimately, this leads to a "hybrid cultural context" built on respect and appreciation for their heritage, followed by tolerance and understanding of cultural differences both within Algeria and across the globe. By strategically integrating local culture within a broader framework of national and global perspectives, Algerian educators foster not only cultural awareness but also the development of critical thinking and intercultural skills in their learners.

Even the most well-prepared lesson can fall flat if learners aren't receptive and motivated. During classroom observations, we see that capturing learners' attention right from the start is crucial. When it comes to local cultural topics, like the historical text of Zohra Driff, igniting their interest is an essential first step. Fortunately, with these local themes, motivation often comes naturally. By connecting the lesson to their own lives and experiences, teachers can easily pique learners' curiosity and set the stage for successful learning. This initial spark can be the difference between passive reception and active engagement, paving the way for a deeper understanding and appreciation of the presented cultural knowledge.

The research reveals some interesting insights into classroom dynamics. Learners tend to actively engage and even request new vocabulary when presented with lessons on Algerian history and literature. This enthusiasm contrasts with their response to target cultural topics, like the Queen of England, where laughter and disinterest are more likely.

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Furthermore, participants noted a positive learning atmosphere when teachers presented local cultural tasks. This positive rapport between learners and teachers appears to encourage educators to incorporate more engaging local themes into their lesson plans, ultimately supporting the strategy of localizing cultural content.

These findings suggest a clear benefit to weaving Algerian culture into EFL classrooms. When presented in a relatable and engaging way, it can not only motivate learners but also create a positive learning environment. This, in turn, supports the successful implementation of localised cultural strategies, fostering both language acquisition and cultural understanding.

Analysing learners' attitudes towards learning/presenting local culture in the classroom requires a set of procedures. Observe body language, listen to discussions, and collect feedback through exit tickets, focus groups, and surveys. Focus on specific aspects of attitude like interest or openness, and triangulate data from various sources to avoid bias. Employ coding systems to analyse patterns and interpret data while considering the context of the lesson, environment, and learner backgrounds. Finally, seek feedback from others and prioritize ethical considerations throughout the process. This comprehensive approach can unlock valuable insights into learners' attitudes, informing and improving teaching practices for a more engaging and empowering learning experience.

During the classroom observation, the researcher prepares a combination of ten predictable positive and negative reactions of the learners towards the presented lessons. The reactions were organised as follows: motivated, active, passive, curious, surprised, angry, feeling of respect, disinterest, laughter and disappointment.

Learners experienced almost all the reactions during the four receptive and productive lessons about the local culture. During the first and the second receptive lessons, learners interacted with their teachers using their feelings. In the chosen first lesson, learners from the third-level textbook embark on a historical journey alongside a non-Algerian writer's 1871 visit to Constantine. The "I read and do" text 2 on page 74, located within Sequence 2 "Me and My Lifestyles", serves as the foundation for this receptive skills lesson. The primary objective centres on collecting information about Algeria's historical landmark locations through careful reading of the text. This exploration unveils details of past

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Algerian lifestyles, offering a unique window into the country's vibrant heritage. Learners were more likely to be motivated, active, and curious when presenting the past and the present lifestyles of Algerians. However, learners also laugh when stating some traditional elements in Arabic during the session.

As for the second receptive skill lesson from the fourth level, "I read and do" text 2 on page 82. Part of Sequence 2 "Me, My Personality and Life Experiences", the lesson empowers learners to actively gather information from a text. This time, the focus shifts to historical memories and experiences. The text delves into the life of Mrs. Zohra Drif, a celebrated Algerian woman who bravely fought during the 1954 War of Revolution, a pivotal struggle for Algerian independence against French colonialism. By engaging with this text, learners gain valuable insights into her contributions and sacrifices, while fostering a deeper understanding of this significant chapter in Algerian history.

During this lesson, learners show many warm feelings of support and respect for this militant woman. Their reaction was a combination of motivation, anger, respect, and disappointment according to the different events of her story during the lesson. The majority were curious to know more about her story before, during, and after the War of Independence. The observer could feel the learners' belongingness to the story of Zohra Drif.

The chosen productive skill lesson, "I learn to integrate," takes centre stage on page 103 of Sequence 3 "Me and the Scientific World" in My Book of English Three. As National Inventor's Day dawns in Algeria, learners embark on a mission to commemorate a scientific pioneer: Dr. Bourouis. Their task was to construct a compelling biography using information from his ID card. This biography will be proudly displayed at the local public library, where an official ceremony honours outstanding contributions. With prizes awarded to the most impressive works, learners are driven by their ambition to shine among the winners. This lesson seamlessly blends science and history, fostering crucial writing skills while celebrating national heroes and igniting a passion for scientific exploration.

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While attending this lesson during the classroom observation, learners positively reacted during all the steps of the lesson. They were active, curious, and motivated to see more about a famous Algerian scientist who was working abroad. They also show respect for his scientific achievements and his career.

As far as the second productive skill lesson is concerned, inspired by their recent adventure in Algeria, learners in My Book of English 4 embark on a creative mission within the "I learn to integrate" lesson (pp. 42-43) of Sequence One. This productive skill lesson activity empowers them to produce a captivating Facebook post, not just recounting their itinerary but also transforming it into a cultural chronicle. Their journey transcends mere dates and destinations; it becomes a tapestry woven with time sequencers, highlighting landmarks and historical figures encountered along the way. By sharing their experiences and newfound appreciation for Algeria's rich cultural heritage, learners don the hats of cultural ambassadors, igniting interest and fostering understanding of their nation's diverse history, literature, and art. This lesson goes beyond language skills, nurturing a sense of pride and cultural awareness in young minds.

Learners experienced several feelings while producing the post. All the positives of pride and respect were present among them. They were motivated and active in writing their imaginative adventure, curious and surprised to listen to the adventures of their mates, and they also showed respect when representing historical landmarks and figures.

4.5. The Teaching Approach To Teach Local Culture

To answer the third research question, the researcher finds it necessary to go through three different research tools including classroom observation. This phase of the research is concerned with two major issues: the approach followed to teach the local cultural insights in the Algerian middle school EFL classes in addition to the technique used to teach the unfamiliar local cultural elements. Classroom observation is a type of assessment, which identifies whether teachers are aware of teaching local culture by following the steps of the international approach to teaching local culture. Besides, the classroom observation in this research aims at discovering both the teachers' performance in teaching local culture and their technique of teaching the unfamiliar local cultural elements.

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The initial hypothesis of the third research question: "How do the Algerian middle school EFL teachers teach the local culture?" is that the Algerian middle school EFL teachers teach local culture by following the intercultural approach. However, the collected data from the two sections of the questionnaire revealed that the EFL middle school teachers in Mascara do not adopt any approach to teach the local cultural items integrated into the second-generation textbooks, they rather implement a new technique to teach the local cultural insights, which is localising local culture.

Classroom observation consists of two main elements that the researcher focuses on. The first element is to observe the way Algerian middle school EFL teachers of Mascara teach local cultural items presented in the textbooks. It focuses on exploring both the approach of teaching local culture in addition to the technique of localising local culture. This includes the presentation of local culture vis-à-vis the presentation of the target and the international culture to discover the mechanical use of the approach of the teaching of local culture, as well as the adaptation of the technique of localising local culture in case the local cultural element of the lesson is not familiar to the learners of Mascara.

The second element of focus is the learners' reactions to the presentations of the local cultural items. The observer is on the path to observe the learners' response, which may be in a variety of ways including ten important positive and negative reactions: motivation, activeness, passiveness, curiosity, surprise, anger, respect, disinterest, laughter, and disappointment. It is very important to understand these different reactions. In addition to how they may affect the overall learning process of the local culture to reach the objectives of culture teaching.

As presented earlier in the third chapter, the researcher has selected four different lessons from both third and fourth grades: two receptive skill lessons, and two other productive skill lessons. The researcher has prepared a set of steps following the intercultural approach when the lesson is on local culture. In the intercultural approach, the teacher has to mix the local cultural items and the target cultural items that are similar to some extent to show the similarities between nations and the different cultural practices between different peoples (Paige, 1993). This aims to examine whether EFL teachers in Mascara are using the approach unconsciously. In addition, the research has taken into

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consideration the invented technique of localising local culture as a way to the teaching of local culture.

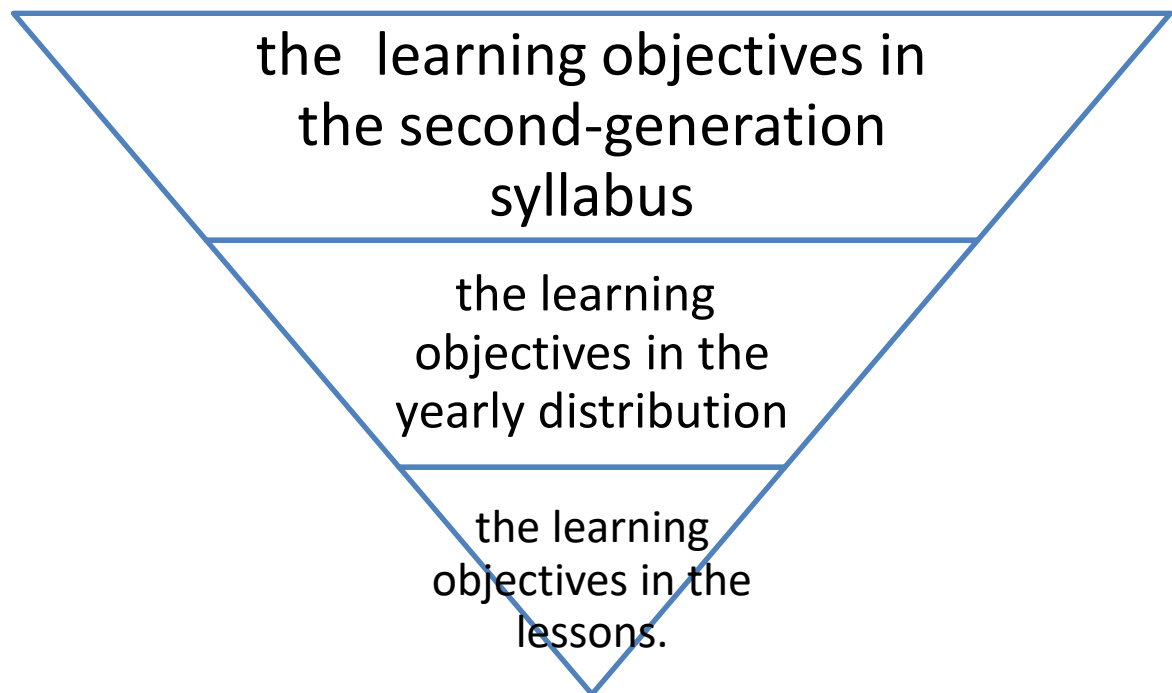
The observer premeditates to mix between receptive and productive skill lessons in the classroom observation part. This mixture aims to explore both the approach (es) of teaching local culture and the technique of localising local culture according to the language skill objectives. The selected lessons to be observed are as follows:

Table 4.1: The Four Lessons to Be Analysed

<i>Language skill</i>	<i>Level</i>	<i>Lesson</i>	<i>Page</i>	<i>Learning objectives according to the annual distribution of the Ministry of Education</i>	<i>Learning objectives according to the lesson</i>
<i>Receptive skill lessons</i>	<i>3 MS</i>	<i>I read and do Text 2</i>	74	Describing life and lifestyles in the past.	To read a text and gather descriptive information about famous places in Algeria in the past
	<i>4 MS</i>	<i>I read and do Text 2</i>	82	Report on significant events and life experiences	To read a text and gather information about Mrs. Zohra Driff's historical memories and experiences
<i>Productive skill lessons</i>	<i>3 MS</i>	<i>I learn to integrate</i>	10 3- 10 4- 10 5	Transferring biographical information from one format (ID card) to another (plain text with specific writing rules and mechanics).	To use the information on the ID card to write the biography of Dr. Bourouis.
	<i>4 MS</i>	<i>I learn to integrate</i>	42- 43	To describe an itinerary and identify its components: (departure, stopovers, final destination).	To describe an itinerary of a trip you made in Algeria, to identify its components using time sequencers, and to respect the chronology of the trip.

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The hierarchy's top learning objective is the second-generation syllabus. The hierarchy starts from the second-generation syllabus' objectives, the yearly distribution of learning objectives, and the lesson's learning objectives. The four textbooks are just a tool used to fulfil these objectives.



Graph 4.1: The Deepening of the Learning Objectives from the Syllabus to the Lesson.

What is ambiguous here is that the second-generation syllabus has not selected the details of the lesson's objectives. It rather gives a general topic of the situation and a couple of examples. According to the yearly syllabuses for middle school stated in the second-generation curriculum of 2015. For example, the designers of the second-generation syllabus have not limited the teaching of the Algerian lifestyles in the past to a specific Algerian area (Constantine). They rather have mentioned lifestyles as an objective to be able to describe in addition to eating habits, dressing habits, and dwellings of Algeria (Ministry of Education, 2015, p. 33).

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For this reason, teachers respect the objectives as presented in the yearly distribution and use the textbooks to accomplish them. They can use the text/ instructions as mentioned in the textbooks; others can change the topic and use a text of their region. To make sure, the researcher has prepared the lessons based on both approaches and the technique of localising local culture.

During the observation sessions with the five teachers, the observer sees it obvious that each teacher has based on conveying his learning objectives rather than the notion of culture. However, the teaching of local culture has not been taught as a learning objective but as a topic to convey a message, a moral, or a lesson. Each lesson has been analysed separately in the following stage.

Element 2: *In the case of non-recognition of some local cultural insights, EFL teachers use “localising” culture.*

To investigate what teachers do when facing unfamiliar local cultural insights, the researcher sheds light on the technique of localising local culture in the second element of the second part of the questionnaire. All the practitioners agree on the fact of using the technique of localising unaccustomed local culture to the culture of Mascara. Nine of them strongly agree on the use of this technique, which means that it is a helpful way to teach a local culture of Mascara while keeping the topic mentioned in the textbook.

Elements 3 & 4: *“Localising” local culture facilitates the understanding of the Algerian cultural differences. / “Localising” local culture helps learners grasp the meaning in real situations.*

Both elements 3 and 4 of the second section of the questionnaire shed light on the main objective of the use of localising the unfamiliar local cultural insights, which is to facilitate the understanding of the local cultural differences and to help learners understand the meaning in real situations. The majority of the informants agree on those objectives. This means that though EFL teachers in Mascara do not use a specific approach to teach the integrated local culture in the four textbooks, they use a convenient technique to facilitate their teaching-learning process.

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Element 5: *EFL teachers take into consideration the learners' needs, interests, and cultural backgrounds before selecting the lexis and topics of the chosen tasks when localising local culture.*

Preparing a good platform for a learner to learn new knowledge, acquire a new skill, or obtain new lexis on a given topic is by melting the learner's appetite on the topic. This cannot be done without considering the learner's needs, interests, or cultural background. On this basis, the fifth element of the second part of the questionnaire asks the practitioners to mention their agreements. All of them showed their agreement as presented in the previous chapter.

It is essential to consider what motivates the learners of Mascara before preparing the lessons and tasks. How a teacher can expect a learner from the countryside of Mascara, who has never left the city of Mascara, to understand a Biosphere Reserve by presenting the 14 unknown National Parks on page 113 (sequence four)? Instead, EFL teachers of Mascara can present the small Biosphere Reserves that belong to the City of Mascara including MARDO "Sig", Nosmot "Makda", or "Bordj regional park". These alternatives help the teachers save time and effort, help the learners understand the meaning in real-life situations, and pave the way to see more national parks in Algeria. Therefore, the informants believe it is important to consider the learners' background knowledge, needs, and interests before presenting any cultural topic.

Elements 6 & 7: *In case of an unknown cultural topic from the book, EFL teachers try to modify the content as an effective step to make the activity easier. / In case of an unfamiliar local cultural topic, EFL teachers adapt an activity or a text to facilitate the understanding of the lesson.*

To shed further light on the way EFL teachers in Mascara use localising local culture in their daily teaching practice, the researcher suggests some ways to make the activity fit the learner's understanding ability. Elements 6 and 7 consider the steps of modification and adaptation of some activities or texts to facilitate the understanding of the topic. The twelve (12) teachers agree on the two elements making both modification and adaptation the major ways used in the technique of localising local culture.

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To sum up, the writers of the four textbooks attempt to collect cultural elements from different parts of the country as an attempt to introduce the local culture to the Algerian community. However, the majority of the teachers in Mascara, if not all of them, skip some lessons, modify some tasks and adapt some texts as a way of localising local culture to the culture of Mascara because:

- Learners of Mascara do not need to learn about all the details mentioned in the textbooks. For example, it was adequate to present the instrument of the Imzad in the lesson of I Practice page 24 as the other Algerian traditional instruments including the flute (gamba), drum (bendir), or metal castanets /qarqabu:/.
- The objectives of the lesson are not for long-term aims (4th grade exams).
- The culture of the Sahara or the Tuareg is distinct from the culture of Mascara and it will take much effort and time to assimilate the lesson.
- The objectives stated in the second-generation syllabus are to present the local cultural elements as a way to enhance the national identity and citizenship, so it is better to present a traditional cultural practice that belongs to Mascara example /waʔda/.

The first selected lesson for classroom observation is the lesson I read and did from textbook 3 (page 74). The learning objective of the lesson is to focus on famous places in Algeria in the past. According to the second-generation syllabus, the famous Algerian places have been left to the teachers to select, while the textbook's text limited "the places" to the region of the city of "Constantine" in 1871. The researcher has considered the learners' Algerian regional knowledge while preparing the observational checklist.

In the pre-reading step of the lesson, the observer has prepared a set of four elements to pave the way to the lesson. The collected data shown in the previous chapter demonstrate that the five observed teachers have adopted the first predictable step mentioned in the grid by the observer. Teacher 1 (T1), being the most experienced teacher among the selected group, has presented the topic of Algeria in the past, differently, using printed colourful pictures from the city of Mascara and other famous cities from the west (Tlemcen and Oran). All the pictures shared similar topics of the lifestyle of Algeria in the past. T1 has also

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mentioned some real-life images of the learners' grandparents to make the image more realistic. The rest of the teachers have used black and white random pictures about Algeria in the past. Only teacher 4 missed the stage of presenting the new lexis (journey/ travel) related to the topic. The five teachers have done the third element of presenting pictures of the city of Constantine nowadays and its bridges to guess the topic of the text. However, T4 and T5 have neglected to present some traditional crafts of Constantine.

In the during-reading step, the five teachers focus on:

1. Highlighting the fact that the writer, who is writing about the past of Algeria, is not an Algerian,
2. Emphasising the local cultural elements when asking questions of comprehension,
3. Mentioning all the traditional crafts, places, or art presented in the text and link them to Algerian heritage.

The smooth ongoing steps of the lesson make the learners motivated to write about the traditional elements of Mascara that resemble those of Constantine mentioned in the text with both teachers T1 and T2. It was an unexpected act for the rest of the teachers to skip the last step of post-reading.

It is worth mentioning that the learner's reaction to learning about the Algerian lifestyle in the past was a mixture of curiosity, motivation, being active and laughing at some past behaviours. Learners started showing their attitudes towards the Algerian lifestyles from the first phase of the lesson. At the very beginning step of the lesson, when the five teachers started to pin pictures of Algerian people in the past on the board to attract the learners' attention, learners started laughing and making jokes about the pictures. They became curious to see more pictures and started to be more active by noticing each other to look at some specific features including way of sitting, means of transport, and way of dressing. At that stage when learners started to name things in Arabic and inquired about the equivalent nouns in English, all the teachers provided the learners with the new lexis related to the hanged pictures except T4. When learners showed their interest during the lesson, it meant that they were motivated, focused, active and curious for more instructions and tasks, which was the case of the learners with the five teachers. However, the lesson

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was full of humorous comments, as most of the learners laughed while writing about the traditions of Mascara that are similar to those of Constantine.

What could be noticed after the observation of the above lesson is that all the teachers have taught the local cultural elements as were presented in the text. They adopt neither the comparative technique nor the multicultural technique of teaching local culture. Except for the last step of the lesson, only two experienced teachers used the technique of localising local culture as a way not to facilitate the teaching of the unfamiliar local culture but to show the similarities of the traditional life between the different regions of Algeria.

Mrs. Zohra Driff, the famous Algerian woman fighter who was the protagonist of the historical Algerian movie "The Battle of Algiers" is the topic of the second lesson. It is in the lesson I read and did from textbook 4, sequence 2, on page 82. According to the second-generation syllabus, the objective of the lesson is to report on significant events and life experiences. In the textbook, two texts deliver the life experiences of a given person. The first text is about a girl from Palestine and the second is about Zohra Driff. However, the learning objective of the lesson I Read and Do is to read a text and gather information about Mrs. Zohra Driff's historical memories and experiences. Based on the theme of the text and the steps of the lesson, the researcher has prepared a group of elements in the checklist to observe during the lesson with five different teachers as was mentioned in the collected data in chapter three.

The observer has selected a set of items to observe. The most surprising thing was that the majority of the teachers neglected to present the hub of the text, which is the historical person Zohra Driff. Only the most experienced teacher T1 has prepared a video to present the scene of Zohra in the Battle of Algiers in addition to some other pictures. The other teachers used only the pictures on page 84 from the textbook and started the lesson by providing the learners with new vocabulary about the history of Algeria and France.

In the during-reading step, all five teachers respected all the elements mentioned in the grid. The five teachers have taught the history of Algeria, as a local cultural element integrated in the EFL textbook. The collected data in chapter three demonstrate that the five teachers have adopted the multicultural approach to teaching local culture mechanically. During the five hours spent with the five teachers, the observer noticed that the teachers

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presented both the Algerians and the French people during the French colonialism era. Presenting Algeria as a local culture and France as an international culture makes the teachers use the multicultural approach for the teaching of local culture.

In this lesson, the notion of localising local culture is absent. However, an approach was adopted but unconsciously. The five teachers did not recognise that they were teaching the cultures of Algeria and France following the multicultural standards instinctively.

The most important element that attracted the attention of the learners was when the five teachers presented two different pictures of two extremes: an Arab poor young girl and a French financially well-off young girl as two learners in a French school. These two pictures have made the class calm, learners showed their anger, enthusiasm, respect and motivation to see more.

In addition, learners were disappointed when they came across the scene of refusing the success of Zohra as being an Arab girl. They realise that the Algerian Arab girl, though was best friend to the French girl Roselyne, was never equal to her. The last paragraph of the text mentions Zohra Drif's efforts to learn about the French language and culture and her sincere feelings for the French girl Roselyne would never make her equal to the French Roselyne.

On account of the results delineated in chapter three, the third selected lesson was a productive skill lesson from My Book of English three. The learning objectives of this lesson, according to the second-generation syllabus as mentioned in the values, are to be keen on communicating about outstanding Algerian figures (national consciousness) and to demonstrate a civic behaviour inherited from our ancestral values, emblematic figures of our cultural heritage (citizenship). However, according to the yearly distribution as mentioned in My Book Map, the learning objectives of this lesson are to transfer biographical information from one format (ID card) to another (plain text with specific writing rules and mechanics). The learning objective, according to the lesson I learnt to integrate, is to write Dr Bourouis' biography. This means that the second-generation syllabus did not limit the instruction to one specific person but left the choice to the teachers to select a famous or familiar scientist for their learners.

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To start with, in the first step of the lesson (presentation), it seems that all the learners have recognised the picture of the Algerian person in question. The five teachers have presented random pictures of him in Algeria and other countries including Switzerland and Qatar.

In the practice step, only the more experienced teacher T1 has respected the entire elements prepared by the observer. However, the rest of the teachers have neglected them. In the last step of the lesson, the five teachers followed the element to produce a written biography following the layout of the layout on 105.

Since the lesson is about an Algerian famous scientific figure who does not belong to any cultural practice, the teaching performance of the five teachers was almost the same. Present new information and then use it to write a biography.

Moreover, even though the learners had already received some biographical information from the lesson "I listen and do", most of the teachers recalled the prerequisite information and added the new ones to complete the biography.

During the lesson, teachers did not compare any local cultural items to other target or international cultures. They also did not adapt, modify, or omit any item. Therefore, the lesson was based on a Competency-Based Approach; they adopted neither a cultural approach nor a localising technique.

According to this lesson, the observer has noticed that the focus of cultural elements was on the nationality of the person in question by focusing on showing their learners' abilities to be like him. By doing this, learners showed satisfaction and their motivation to be like him. They were active during the lesson to write about him.

The outcomes of the observation of the last lesson have revealed that teachers can use the mono-cultural approach. The lesson is to describe a journey in several Algerian cities during this lesson; the teachers neither do a comparison of the cities of Algeria to the cities of the Target country or other International cities nor use the technique of localising local Algerian culture to the culture of Mascara. Those results were deduced due to the collected data in chapter three.

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While observing the same lesson with the five different teachers, almost all the teachers respected all the elements prepared to be observed. Since the lesson is a productive skill lesson, the three steps of the lesson contain presenting, practising, and producing a paragraph. The elements that are in each step of the lesson do not contain any cultural item that belongs to the culture of the others (including the target culture and the international culture). They do not contain any form of omitting, modifying, or adapting the topic of the lesson or the instruction of the tasks.

Therefore, in this productive skill lesson, the five teachers have used a mono-cultural approach systematically and unconsciously. They neither compare the local items to the items of the other nor localise the unfamiliar local Algerian elements.

4.5.1. The Technique of Localising Local Culture

The first part of the interview contains seven important questions to reveal the reasons why teachers use this new technique of localising unfamiliar local cultures to the culture of Mascara and to explore the effectiveness of this technique in the teaching of the local culture.

Based on the results of the interview in chapter three, it can be seen that all the interviewed teachers, who share the same experiences, used this technique for a purpose. Some of them consider long-term aims including the Brevet exam. For them, during the first and the second stages, if the lessons prepare the learners for the third stage they perform it. According to them, the lesson that prepares the learners for the Brevet exam is that lesson that can be a prerequisite knowledge that meets the needs and interests of the learners in the 3rd stage (4MS). For example, almost all the teachers omit the lesson of the Imzad House in My Book of English 3 for this reason.

In most cases of reading lessons, teachers prefer to localise the texts to the topic of Mascara to gain time and effort and to put the learners in a meaningful, familiar, and real situation. This helps the learners learn more lexis on the topic, have additional tasks to assess their understanding, and gain more knowledge to be prepared for extra-levels.

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Additionally, localising local culture is not limited to only the texts' topics of the reading lessons. It has a variety of performances including adapting the topic of the unfamiliar Algerian cultural practice to the topic of Mascara, omitting the unfamiliar local cultural topics and focusing on the familiar ones, using similar examples of those of Mascara to understand the issue quickly, and modifying some sentences or words to approximate the meaning.

The salient aim behind the use of the technique of localising local culture is to fulfil the objectives of the second-generation syllabus. Focusing on national values and cross-curricular competencies regardless of what is introduced in the textbook is the aim of the teachers who use this technique. Algerian middle school EFL teachers are asked to teach the second-generation syllabus using textbooks. This means that they use the four textbooks as tools to accomplish the learning objectives of the second-generation syllabus.

To sum up, the use of localising local culture is not performed by all the teachers. It is rather confined to the more experienced teachers who can recognise what works for their learners and what does not.

4.6. The Intended Learning's Outcomes of the Teaching of Local Culture

Based on the structural pillars of the second-generation syllabus and the teaching of local culture in an EFL class, the hypothesis of the last research question suggests that the intended outcomes from the teaching of local culture

Based on the teachers' responses to the second part of the interview, and as shown previously in chapter three, it appears that all the teachers have a relatively similar response to the majority of questions.

The data collected from the interview sought to understand the intended outcomes of integrating local culture into Algerian middle school EFL classes, as envisioned by the second-generation syllabus. Through semi-structured interviews with 10 teachers, the study aimed to answer questions regarding their experiences, approaches, and desired outcomes.

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While the syllabus promotes cultural integration to foster both national pride and respect for diverse cultures, teacher responses revealed a more nuanced picture. Many expressed feelings of unpreparedness and reluctance to explicitly teach local culture, citing a lack of training and uncertainty about implementation. This highlights a disconnect between the syllabus ideals and teacher capacity, suggesting a need for targeted training and support.

Interestingly, some teachers viewed local culture not just as a tool for national identity, but also for developing intercultural communication skills. This perspective aligns with the evolving understanding of cultural integration, emphasising respect for diverse cultures alongside national pride.

The research underscores the need for tailored support to address teacher concerns and unlock the potential of local culture integration. This includes targeted training, clear guidelines, community collaboration, and guidance on fostering both national identity and intercultural understanding. By addressing these areas, we can move towards a future where local culture integration enriches learners' language and culture skills, national cultural awareness, and ability to thrive in a globalised world.

4.6.1. Tolerance and Acceptance between Different Cultures

The word tolerance appears five times in different pages in the curriculum of the Algerian middle school second-generation English language with the same context of the society of Algeria and the world. The curriculum states the word tolerance, firstly, when helping the learners develop their critical thinking enhancing the sense of tolerance and encouraging the ability to be open to the world. Secondly, when stating the English language exit profile of the middle school, among the values of citizenship and openness to the world. The legislator emphasised how much it is for young learners to convey a culture of peace and tolerance through the English language, and to share his knowledge of dietary restriction for religious reasons for the sake of tolerance and acceptance of others. Thirdly, the word tolerance appears when describing the aims of the textbooks. According to the curriculum, the textbooks must deliver national pride while fostering global citizens. It should inspire courage, responsibility, and compassion, empowering learners to build a world united in respect and solidarity.

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4.6.2. To Develop The Learner's Sociocultural Competence

When studying educational outcomes, researchers like Harju-Luukkainen and Vettenranta emphasise the importance of regional and local factors in the teaching/ learning process. Understanding, assessing, and valuing the local culture can guide effective actions to improve learning for all learners (Harju-Luukkainen & Vettenranta, 2013). Assessment plays a crucial role in understanding the learners' progress in learning/acquiring the local culture and understanding the culture of the other "target and international cultures." It also helps in guiding instruction and improving educational outcomes across diverse contexts. To study the intended educational outcomes from the teaching of local culture, the researcher delves deeper into the learners' environment while learning the local culture during classroom observation. The initial hypothesis of the last research question suggests that the intended educational outcome from the teaching of local culture is to plan a future well-educated, respectful, and good citizen in the Algerian middle school. This hypothesis is based on the second-generation syllabus' integration of the three sources of culture in the curriculum of 2015.

Combining both the Algerian Law of Orientation (2008) to the Curriculum (2015), the Algerian authorities strive and bend over backwards to make Algerian young children become active members both of Algerian society and in Algerian society." Of Algerian society" emphasises the Algerian learners' identity as part of Algerian society. It suggests actively contributing to and shaping society with your actions and participation. "In Algerian society" focuses on the learners' position within Algerian society. It signifies engaging with and participating in existing societal structures and activities. This process is an essential step as a way to develop the learners' sociocultural competence. Local culture is integrated into the second-generation middle school syllabus not only in English subjects but also in all the subjects. All the subjects work together culturally to develop the sociocultural competence of the young learner in middle school.

Based on the hypothesis of the third research question, which suggests that Algerian middle school teachers adopt the intercultural approach to teaching culture, the hypothesis of the fourth and last research question is a continuity of this hypothesis. Both the third and fourth research questions are interrelated because the latter deals with exploring the intended outcomes of the teaching of local cultural elements to Algerian middle school learners. It suggests that the learner is prepared to reach a positive outcome in his future life

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being an Algerian citizen who is positively active in his society by valuing his own culture and tolerating the differences between his local Algerian practices and the practices of the "others".

Educational outcomes refer to the observable results or achievements of an educational process. They encompass a wide range of domains: knowledge, skills, attitudes, and values. Knowledge is demonstrated through an understanding of key concepts and factual recall. Skills are developed by applying knowledge to solve problems in real-life situations, both individually and collaboratively. Positive attitudes towards learning and subject matter are fostered through engaging experiences. Finally, critical thinking skills and a sense of social responsibility are cultivated through learning experiences, promoting positive contributions to society. They are often used to measure the effectiveness of an educational program or system and to guide future improvements (Bloom et al., 1956).

To measure the intended outcomes from the teaching of the local cultural elements in Algerian middle schools, the researcher explores the effectiveness of teaching and learning local culture by assessing the knowledge of local culture and the learners' attitudes towards the learning of local culture. Several studies associated educational outcomes with cultural factors (Carbonaro 1998; Israel et al. 2001; Schlee et al. 2009; Castillo et al. 2011; Sun 1999; OECD 2010a; Bernelius & Kauppinen 2011).

The Algerian second-generation syllabus of middle school aims to develop well-educated, respectful, and responsible citizens who value their Muslim, Algerian, Arab and Tamazight identities. It emphasizes understanding and appreciating the cultural diversities within Algeria and fosters tolerance for the various practices of other cultures, both within the country and globally. Those intended outcomes are a set of criteria of the Sociocultural Theory (ST). The Sociocultural Theory is a framework for understanding human development that emphasizes the interplay between individuals, their culture, and their surrounding social and historical contexts. It argues that individual learning and thinking are not solely driven by internal factors like biology or genetics, but are shaped by the broader cultural environment in which they live (Vygotsky, 1978).

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The sociocultural theory focuses on the role of culture and social interaction in shaping individual learning. It deals firstly with the teachers' self-reflection. When teachers examine their cultural backgrounds and consider the learner's cultural backgrounds to avoid imposing different cultural perspectives on learners from different cultural backgrounds.

Secondly, ST works on combating ethnocentrism. Instead of focusing, valuing, and assuming that one culture can be superior to others, teachers work on spreading the belief that diverse cultural values and practices should be understood, tolerated, and appreciated.

Thirdly, the theory works on immersing local culture. It embraces local culture immersion as a powerful learning catalyst. By actively engaging with customs, traditions, and interactions, individuals internalise local cultural tools like language, values, and problem-solving approaches. Collaborative learning through shared activities and discussions fosters a deeper appreciation for the Algerian local culture while exposing participants to diverse perspectives. However, respectful and sensitive immersion is crucial, acknowledging power dynamics and avoiding the imposition of external values. By embracing local culture through this lens, individuals not only acquire new knowledge but also contribute to intercultural understanding and cooperation.

Fourthly, collaboration and co-creation are transforming classrooms from teacher-centred spaces into vibrant hubs of shared learning. In this new paradigm, teachers shed the sole mantle of knowledge-giver and instead, they become facilitators, collaborating with their learners and community members to co-create diverse and enriching learning experiences since learners are dealing with familiar local cultural insights. Using the curriculum, syllabus, and textbooks that resonate with learner's lived experiences and foster cultural understanding helps foster the learners' cultural, communicative, and social skills.

Fifthly, shifting the lens from "deficits" to "cultural strengths" unlocks a transformative approach to education. Instead of dwelling on what learners lack compared to a standardised norm, teachers embrace the diverse knowledge systems and cultural assets learners bring. This shift empowers teachers to identify and build upon learners' unique strengths, fostering confidence and a sense of belonging in the learning environment. Recognising the value of different knowledge systems goes beyond mere tolerance; it becomes an active celebration of diverse perspectives. This allows learners to see their cultural background as a source of strength, enriching the classroom with a tapestry of unique voices and experiences. By acknowledging the limitations of standardised norms

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and embracing the richness of cultural diversity, teachers unlock the potential within every learner, creating a learning environment that fosters inclusivity, justice, and academic success.

Sixthly, separating the judgemental hat and donning the understanding crown is crucial for teachers navigating the diverse cultural landscape of their classrooms. Instead of viewing certain practices through the lens of right and wrong, teachers strive to uncover the vibrant tapestries woven by history and society that give rise to them. Imagine a situation where a teacher, instead of reprimanding a learner for seemingly "unusual" greetings from their home culture, delves into the historical significance and social nuances behind the gesture. This shift fosters a classroom culture of empathy and curiosity, where learners feel safe to share their cultural identities without fear of judgment. By understanding the context behind unfamiliar practices, teachers can then guide learners in navigating complex issues like cultural relativism and respect for diversity. This approach fosters not only tolerance but also appreciation for the unique richness each culture brings to the world, enriching the learning experience for both teachers and learners alike.

Lastly, in classrooms pulsating with diverse cultural and social backgrounds, true learning extends beyond textbooks. Stepping out of the traditional role, teachers become cultural explorers, dedicating time to meaningful interactions with their learners. Imagine lively discussions where teachers actively listen to the stories and experiences woven into diverse cultural threads. Through these engagements, bridges are built, empathy blooms and understanding deepens. This is not simply about ticking a box; it is about fostering genuine curiosity and celebrating the richness each learner brings. Imagine a teacher learning alongside their learners, celebrating traditional festivals not as mere cultural curiosities, but as portals into vibrant worlds. This fosters not just knowledge, but also a sense of belonging and respect for differences. True engagement transcends mere instruction; it becomes a shared journey of exploration, where teacher and learner stand side-by-side, learning from each other, and building a mosaic of understanding that enriches them both.

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4.7. Discussion

The recent rapid advancement of technology has revolutionized various aspects of daily life, with education being no exception. Enhanced connectivity has effectively transformed our world into a global village, breaking down barriers of time and space. Individuals from diverse geographical regions and cultural backgrounds now can interact face-to-face and communicate in real-time, regardless of their physical location.

Consequently, there has been a significant surge in the demand for English language proficiency, given its status as the global lingua franca. This heightened necessity for effective communication, coupled with elevated expectations, motivates language learners to develop a wide array of sub-competencies. These sub-competencies encompass not only communicative skills but also intercultural competence, reflecting the need to navigate diverse cultural contexts and effectively interact with individuals from different backgrounds.

The focus of this research has been to examine the cultural content included in English language teaching in the new-generation textbooks used in Algerian middle schools. Document analysis revealed a gradual integration of various cultural influences, including source cultures, target cultures, and international cultures, aimed at enhancing the foreign language teaching and learning process in the classroom. However, this integration is not always straightforward. The vastness of Algeria (covering 2.382 million square kilometres) and its diverse sub-cultures pose challenges. These sub-cultures include Algerian Arabic, Classical Arabic, French, Berber-Kabyle, Mزاب, Shaouia, Chenoua, and Tamshek (Benrabah, 2013, cited in Hezil & Yahiaoui, 2022, p. 1048).

In response to these challenges, some teachers strictly adhere to the content provided in the second-generation textbooks, essentially following the prescribed cultural insights without deviation. On the other hand, some teachers opt to localise the teaching of local culture by incorporating artefacts from their respective regions, thus fostering an appreciation of the richness and diversity of Algerian culture among learners.

Introducing local culture in second-generation textbooks for middle school learners can potentially lead to boredom for both learners and teachers. Experiencing the same content repeatedly across various subjects such as history, geography, and even in the

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Arabic language curriculum may demotivate learners who crave fresh and stimulating material to enhance their learning journey. Moreover, in today's era of widespread social media usage and rapid technological advancements, learners have easy access to vast amounts of information online. For instance, when learners encounter iconic landmarks like Big Ben in their textbooks, their natural inclination is to further explore these subjects beyond the confines of the classroom. They are likely to leverage online resources such as search engines like Google and digital encyclopedias like Wikipedia to access real-life images, immersive virtual tours, and in-depth historical narratives. This self-directed exploration not only enriches their understanding of the subject matter but also cultivates critical thinking skills and encourages independent inquiry.

Learners are inherently driven by curiosity, particularly when it comes to encountering new and unfamiliar concepts that ignite their inner sense of wonder. It is this innate curiosity that propels them to explore the world around them, seeking out experiences that are unique, different, and outside of their usual realm of familiarity. Consequently, when presented with cultural insights that diverge from their everyday experiences, learners are more likely to engage with enthusiasm and eagerness.

Contrastingly, local cultural elements that are perceived as commonplace or routine may not elicit the same level of interest or excitement. For instance, while a landmark like Big Ben holds a certain allure due to its iconic status and distinctiveness, a local Algerian cultural practice like */waEda/* may not evoke the same level of intrigue simply because it is considered part of the local fabric of everyday life.

In essence, while learners possess a natural inclination towards curiosity and exploration, their level of engagement is often influenced by the novelty and uniqueness of the subject matter presented to them. Therefore, educators must strive to introduce cultural insights that not only reflect the richness and diversity of local traditions but also captivate learners' attention by offering fresh perspectives and experiences that stimulate their curiosity and desire for discovery.

As previously stated, in the realm of teaching culture, two primary categories of approaches emerge. The first category, known as the mono-cultural approach, centres on immersing learners in the culture of the country whose language they are studying. The

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second category, termed the intercultural approach, emphasizes either comparing learners' own culture with that of others or fostering acceptance and tolerance of diverse cultures.

Beyond these broad categories, additional approaches exist, each tailored to the specific context of teaching culture. Among them, the comparative approach stands out, which focuses on juxtaposing different cultural elements for analysis and understanding. Other notable approaches include the multicultural approach, which celebrates and respects cultural diversity within a classroom or society, the transcultural approach, which examines cultural phenomena that transcend specific cultural boundaries, and the foreign cultural approach, which delves into the exploration and appreciation of cultures outside of one's own.

The question that comes on its own accord is why an emphasis on local culture in the second generation textbooks. We have seen that a comprehensive total of 623 pages, spanning three books (160 pages each for Books 1, 2, and 3, and 143 pages for Book 4), were meticulously examined to identify and categorize local cultural insights. The findings are summarized in the table provided below.

The analysis reveals a notable consistency in the distribution of local culture content across all four middle school textbooks. Specifically, the emphasis is placed on depicting social identity and social groups, national history, and national geography. These themes are presented through a variety of mediums, including visual elements such as pictures and maps, as well as through textual passages and dialogues.

The opinion of the researcher, considering that the My Book of English series serves as the primary teaching resource across Algerian middle schools, it is anticipated that native cultural elements are predominantly incorporated to enhance learners' understanding and appreciation of their own cultural identity. Furthermore, these cultural elements serve to educate the younger generations about the cohesive factors that bind a nation together, including its history, geography, customs, and traditions.

The overarching aim of integrating such cultural elements is to instil in the minds of tomorrow's leaders a sense of responsibility and duty towards their country, family, and community. By nurturing this awareness, the curriculum aspires to equip learners with the

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knowledge and values necessary to uphold and preserve their cultural heritage in the face of globalisation driven by the advent of the internet.

We firmly believe that by incorporating local cultural insights into Algerian middle school textbooks, educators offer content that aligns with learners' existing knowledge and complements their attitudes, emotions, and values. This interaction between familiar input and new cultural material enhances the learning experience by fostering deeper connections and understanding.

Conversely, the absence of this interaction could significantly hinder learners' ability to engage empathetically with the learning process and acquire new knowledge. However, harnessing the process of localizing local culture has the potential to ignite a sense of curiosity and exploration among both learners and educators. This approach encourages individuals to delve further into local events, monuments, or historical figures, prompting a deeper understanding of one's cultural heritage.

Take, for example, the little-known town of Fertassa, now known as Oued El Abtal, located in the Mascara region. Despite its obscurity, through the poetry of Ahmed Ben Mahmoud Ben Sahnoun El Rachidi, it was revealed that this area was once the battleground for conflicts between local tribes and the Turks. Instances like this serve as compelling examples of how localised cultural insights can uncover hidden historical narratives and prompt learners to engage in self-discovery.

By intertwining language acquisition with the exploration of local culture, learners not only gain proficiency in a global language but also develop a deeper appreciation for their heritage. Additionally, this approach fosters a spirit of tolerance and understanding towards other cultures, as learners recognize the value of diverse perspectives and histories.

Our research has delved into a topic that has sparked intense debate among scholars, including figures like Byram, who introduces concepts such as “Savoirs” (knowledge), “Savoir Etre” (attitude), “Savoir-Comprendre” (interpreting and relating), “Savoir-Faire” (skills of discovery), and “Savoir-S’Engager” (critical cultural awareness). These concepts collectively represent the intended outcomes behind the implementation of culture in second-generation textbooks.

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In essence, the incorporation of cultural content in these textbooks aims to achieve multifaceted objectives. It seeks to equip learners with not only factual knowledge about different cultural aspects but also the attitudes necessary to engage with and appreciate diverse cultures. Furthermore, it aims to develop learners' abilities to interpret and relate to cultural phenomena, as well as hone their skills in discovering and exploring new cultural perspectives. Ultimately, the goal is to foster critical cultural awareness among learners, encouraging them to critically reflect on and engage with cultural differences in a meaningful and respectful manner.

The researcher asserts that the primary aim should be further emphasized, particularly in light of the current global landscape where the world is increasingly becoming a global village. In this interconnected world, various dangers loom over the heads of our learners. It is crucial to reinforce and sustain cultural identity among individuals because, in the absence of such reinforcement, cultures risk vanishing swiftly. The pervasive influence of technology has the potential to uproot traditional cultural ties, making it imperative to prioritize efforts to preserve and transmit cultural heritage.

4.8. Recommendations

Teaching culture in school language classes is crucial for stimulating interest in the language and promoting effective communication. The 3Ps approach, which focuses on products, practices, and perspectives, can be enhanced with technology to create a rich learning environment. Language teachers should incorporate cultural elements into their instruction, providing practice and experiences to increase students' knowledge of the local culture and the target culture as well. Emphasizing cultural teaching in foreign language classes can enhance students' communicative competence in the long run.

A set of recommendations is needed after exploring some gaps while teaching the local culture in Algerian middle schools to enhance the national values as recommended by the syllabus. The majority of interviewees expressed a positive reception towards the integration of local culture within the contents of "My Book of English," acknowledging its pivotal role in the teaching process. While unanimity was reached among all respondents regarding the appropriateness of the cultural elements within the Algerian context, a notable concern emerged regarding the potential challenges learners might face in grasping these

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intricate cultural nuances. This highlights a crucial point for further exploration and consideration in ensuring effective understanding and engagement with the material.

It is blatantly crystal clear that the teachers are taking a thoughtful approach to integrating local cultural content into their English teaching curriculum. By customizing texts and tasks to their learners' regional backgrounds, interests, and prior knowledge, they are making the material more relevant and engaging for the students.

Localising the curriculum allows students to connect more deeply with the content and facilitates easier comprehension and application of new vocabulary and concepts. In the case of Mascara middle school learners, who may not be familiar with their own local culture as presented in the curriculum, introducing familiar contexts like Zemalet Emir Abdelkader at SidiKada can enhance learning and communication.

Adapting tasks, such as the "I think and write" activity about describing a historic monument, to focus on local landmarks rather than more distant ones like Roman Timgad, can encourage greater participation and enthusiasm from the students. Additionally, involving parents in the research process not only enriches the students' understanding but also strengthens the connection between home and school learning environments. Overall, it seems like the teachers are effectively leveraging local cultural content to enhance their students' English language skills and cultural awareness. This process should be generalized and made automatic by the people in charge

To make the learners familiar with the majority of the Algerian cultural diversities in terms of beliefs, customs, and practices, create a cultural map as a first step for the learners and the teachers to be familiar with the diverse national cultural insights. Learners will research and mark locations of historical landmarks and Berber settlements, pinpointing the layers of the country's rich past. Next, they will delve into the delicious diversity of the Algerian kitchen, plotting regional specialities including /faxsoxa/, which is an unfamiliar dish for the majority of learners of Mascara. The map will also come alive with the colours and customs of wedding parties, festivals (/wa?da/) and celebrations specific to different areas. Finally, learners will explore the sartorial spectrum of Algeria, marking the locations where traditional clothing styles like flowing djellabas and vibrant head wraps are still worn with pride.

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Incorporating videos that showcase cultural aspects, such as traditional crafts, music, and customs, into listening scripts for language learners can be a powerful tool for promoting cultural appreciation and understanding. These videos offer a dynamic and immersive way for students to engage with and learn about the richness of their cultural heritage. Here's how:

- **Cultural Immersion:** Videos provide an immersive experience, allowing students to visually and audibly engage with different aspects of their culture. By watching traditional craftsmen at work, listening to music from remote regions of the country, or observing local customs in action, students gain a deeper understanding of their cultural identity and heritage.
- **Visual Learning:** Visual stimuli can enhance comprehension and retention of cultural concepts. Watching videos enables students to see traditional clothing styles, observe intricate craftsmanship, and witness cultural practices firsthand. This visual reinforcement complements the auditory input from listening scripts, reinforcing key cultural vocabulary and concepts.
- **Authentic Representation:** Videos offer authentic representations of cultural practices, providing students with an accurate portrayal of their cultural heritage. By showcasing local traditions and customs, these videos offer a window into the everyday lives of people within their community, fostering a sense of connection and pride in cultural identity.
- **Cultural Preservation:** Integrating videos that highlight traditional crafts, music, and customs helps preserve cultural heritage by documenting and showcasing practices that may be at risk of fading away. By exposing students to these aspects of their culture, educators contribute to the ongoing preservation and appreciation of cultural traditions.
- **Promotion of Cultural Diversity:** Videos that celebrate local customs and traditions promote cultural diversity and inclusivity within the classroom. By featuring a range of cultural practices, educators encourage students to embrace and respect the cultural differences that enrich their community.
- **Linguistic Enrichment:** In addition to cultural learning, videos can also enrich language acquisition by providing authentic listening practice. Students listen to natural speech patterns of tourist guides, vocabulary, and expressions used in

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cultural contexts, enhancing their language skills while simultaneously learning about their cultural heritage.

- **Encouragement of Cultural Engagement:** By integrating cultural videos into language learning materials, educators encourage students to actively engage with their cultural heritage beyond the classroom. Students may be inspired to explore their own cultural traditions, participate in local cultural events, or even initiate cultural preservation efforts within their community.

Incorporating videos that showcase cultural aspects into listening scripts for language learners offers numerous benefits, including cultural immersion, visual learning, authentic representation, cultural preservation, promotion of diversity, linguistic enrichment, and encouragement of cultural engagement. By leveraging the power of visual media, educators can provide students with a dynamic and meaningful learning experience that fosters a deeper appreciation and understanding of their cultural heritage.

Engaging young learners in important local events, such as traditional regional festivals or community clean-up initiatives, can be a meaningful way to foster their sense of belonging, cultural appreciation, and civic responsibility. Encouraging students to record short videos showcasing their participation in these events not only celebrates their achievements but also provides valuable opportunities for reflection, cultural exchange, and global connection. Teachers can implement this approach effectively by:

- **Active Participation:** Encourage students to actively participate in local events, such as traditional festivals or community clean-up activities. Emphasize the importance of contributing to their community and preserving cultural traditions.
- **Video Documentation:** Encourage students to record short videos documenting their participation in these events. They can capture moments of preparation, engagement, and reflection, showcasing their involvement and enthusiasm.
- **Social Media Sharing:** Create a designated social media platform or page where students can share their videos with their peers, teachers, and the wider community. This platform can serve as a digital showcase of students' achievements and contributions.
- **Peer Collaboration:** Encourage students to collaborate with their peers on video projects, fostering teamwork and collaboration skills. They can work together to

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plan, film, and edit their videos, promoting a sense of camaraderie and shared accomplishment.

- **Cross-Cultural Exchange:** Facilitate cross-cultural exchange by encouraging students to share their videos with friends on social media from different countries. This exchange allows students to learn about different cultures, traditions, and perspectives while showcasing their own cultural heritage.
- **Reflection and Discussion:** Provide opportunities for students to reflect on their experiences and discuss the significance of the events they participated in. Encourage open dialogue about cultural identity, community engagement, and the importance of preserving local traditions.
- **Recognition and Appreciation:** Celebrate students' participation and achievements by publicly recognizing their efforts. Acknowledge their contributions through awards, certificates, or virtual ceremonies, reinforcing the value of civic engagement and cultural preservation.

By integrating video documentation of local events into the curriculum and providing opportunities for cross-cultural exchange, teachers can empower young learners to take pride in their cultural heritage, engage meaningfully with their communities, and develop a global perspective on citizenship and cultural diversity.

In today's interconnected world, fostering good citizenship is more critical than ever. Citizenship extends beyond legal status; it encompasses active participation, responsibility, and a sense of belonging to a community. One powerful tool in cultivating these qualities is the teaching of local culture in schools. By understanding and appreciating their local heritage, students develop a deeper connection to their communities, leading to stronger citizenship values.

- **Identity and Belonging:** Teaching local culture helps students form a strong sense of identity and belonging. When students learn about the traditions, languages, and customs of their community, they see themselves as integral parts of a larger whole. This sense of belonging fosters pride and a desire to contribute positively to their community.
- **Cultural Diversity and Tolerance:** Local cultures are often diverse, reflecting the richness of human experience. By exploring their local culture, students gain exposure to different traditions, beliefs, and lifestyles. This exposure promotes

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tolerance and respect for diversity, essential qualities for responsible citizenship in a multicultural society.

- **Sense of Place and Responsibility:** Understanding the history, geography, and landmarks of their locality gives students a sense of place. They learn about the struggles, triumphs, and values that have shaped their community over time. This knowledge instils a sense of responsibility towards preserving and improving their community for future generations.
- **Civic Engagement:** Learning about local culture inspires students to become active participants in their communities. They may volunteer, participate in community events, or advocate for causes that align with their cultural heritage. This engagement strengthens the social fabric of the community and fosters a sense of collective responsibility among citizens.
- **Cultural Heritage Preservation:** Many aspects of local culture are at risk of being lost due to globalisation and modernization. By teaching local culture, educators empower students to become stewards of their cultural heritage. They learn the importance of preserving traditional practices, languages, and historical sites, ensuring that their cultural legacy endures.
- **Critical Thinking and Creativity:** Exploring local culture encourages students to think critically about the world around them. They analyze the significance of cultural practices, question stereotypes, and evaluate the impact of cultural exchange. Moreover, studying local culture often sparks creativity as students find inspiration in traditional arts, music, and literature.

Teaching local culture is a powerful tool for enhancing students' citizenship. By fostering a sense of identity, belonging, and responsibility, this lays the foundation for active participation in community life. Moreover, it promotes tolerance, cultural preservation, and critical thinking skills essential for navigating an increasingly diverse and interconnected world. Therefore, integrating local culture into the educational curriculum is not just a choice but a necessity for shaping responsible and engaged citizens of the future.

In today's globalised world, the importance of cultural literacy and character development cannot be overstated. Educators play a vital role in shaping students' understanding of their own cultural heritage and fostering positive character traits.

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Integrating local culture into the curriculum is a powerful strategy for achieving these goals, as it provides students with a deeper appreciation of their roots while cultivating essential character virtues.

Teaching local culture helps students develop character traits such as empathy, respect, and open-mindedness. By learning about the customs, traditions, and values of their community, students gain insight into the experiences and perspectives of others. This understanding fosters empathy and respect for diverse cultures, laying the foundation for positive social interactions and relationships.

Integrating local culture into the curriculum allows educators to emphasize civic virtues such as responsibility, integrity, and civic engagement. Learners learn about the historical events, leaders, and movements that have shaped their community, inspiring them to become active participants in civic life. Through studying local culture, students understand the importance of contributing to the welfare of their community and upholding democratic principles.

Cultural literacy is essential for students to navigate and engage with an increasingly diverse world. By incorporating local culture into the curriculum, educators provide learners with the knowledge and skills needed to understand and appreciate different cultural perspectives. This cultural literacy empowers them to communicate effectively, collaborate with others, and thrive in multicultural environments.

Learning about one's local culture instills a sense of pride and identity in students. By exploring the history, language, and traditions of their community, pupils develop a strong connection to their cultural heritage. This sense of belonging not only strengthens students' self-esteem but also fosters a positive attitude towards learning and personal growth.

Integrating local culture into the curriculum provides opportunities for learners to engage in critical thinking and inquiry. Through analyzing primary sources, conducting research, and participating in discussions, learners develop the skills to question, evaluate, and synthesize information about their local culture. This critical thinking extends beyond the classroom, empowering learners to become informed and active citizens in their community.

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Language teachers serve as pivotal facilitators in not only imparting linguistic proficiency but also fostering cultural understanding and communication skills. By integrating cultural elements into their classrooms, they contribute significantly to learners' overall language acquisition and cultural literacy. This demonstrates the crucial role of language teachers in incorporating cultural elements to enhance communication and language skills.

Language is deeply intertwined with culture, and understanding cultural nuances is essential for effective communication. Language teachers can incorporate cultural elements such as idioms, proverbs, and cultural references into their lessons to provide context and enrich students' language learning experience. This approach helps learners develop a deeper understanding of the language they are studying and enhances their ability to communicate effectively in real-world contexts.

By exposing learners to cultural practices, beliefs, and customs, language teachers help them develop cultural competence – the ability to interact sensitively and effectively with people from diverse cultural backgrounds. Through discussions, role-plays, and multimedia resources, teachers encourage their learners to explore cultural differences and similarities, fostering empathy and respect for other cultures. This, in turn, enhances learners' communication skills by enabling them to navigate intercultural interactions with confidence and sensitivity.

Language teachers can incorporate authentic materials such as literature, films, music, and news articles from the target culture into their lessons to provide students with immersive cultural experiences. By exposing students to authentic language use in context, teachers help them develop not only linguistic proficiency but also cultural awareness and sensitivity. Additionally, cultural immersion activities such as cultural festivals, guest speakers, and field trips further enhance students' understanding of the target culture and its influence on language use.

In today's globalised world, proficiency in intercultural communication is essential for success in various fields, including business, diplomacy, and academia. Language teachers play a crucial role in preparing learners for intercultural communication by

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exposing them to diverse perspectives and encouraging them to engage in cross-cultural dialogue. Through collaborative projects, language exchanges, and discussions on global issues, teachers empower learners to communicate effectively across cultural boundaries and enter multicultural environments with confidence.

By integrating cultural elements into their classrooms, language teachers contribute to the development of culturally aware and globally-minded individuals. Through exposure to different cultural perspectives, learners gain a broader understanding of the world and their place in it. This fosters a sense of global citizenship and encourages learners to become active participants in addressing global challenges and promoting intercultural understanding.

At length, language teachers play a pivotal role in integrating cultural elements into their classrooms to enhance communication and language skills. By providing cultural context, fostering cultural competence, exposing students to authentic materials, promoting intercultural communication, and cultivating global citizenship, teachers prepare students to communicate effectively in diverse linguistic and cultural contexts. Therefore, language teachers should continue to prioritize the integration of cultural elements into their lessons to ensure that learners develop the linguistic proficiency, cultural awareness, and intercultural competence needed to thrive in an interconnected world.

In the endeavour to integrate cultural elements into language teaching, the availability of appropriate teaching materials plays a crucial role. Textbooks and supplementary resources serve as foundational tools for language teachers to effectively incorporate cultural content into their classrooms. But how does the availability of suitable teaching materials impact the effectiveness of integrating cultural elements into language teaching?

Teaching materials that reflect the cultural context of the target language engage students more effectively. Textbooks that include culturally authentic materials such as stories, dialogues, and multimedia resources enable students to connect with the language in meaningful ways. When learners see themselves reflected in the learning materials, they are more motivated to engage with the content and develop a deeper understanding of the target culture.

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Adequate teaching materials provide comprehensive coverage of cultural topics relevant to language learning. Textbooks that address various aspects of culture, including history, traditions, customs, and contemporary issues, offer students a holistic view of the target culture. This broad exposure helps learners develop a well-rounded understanding of the cultural context in which the language is used, enhancing their communication skills and cultural competence.

Teaching materials should reflect the diversity and inclusivity of the target culture. Textbooks that represent diverse cultural perspectives, regional variations, and minority groups enable learners to develop a more nuanced understanding of the target culture. By incorporating materials that highlight different voices and experiences, teachers foster empathy, respect, and appreciation for cultural diversity among learners.

Authenticity is essential in teaching materials to facilitate language acquisition and cultural understanding. Textbooks that feature authentic language use, such as real-life conversations, authentic texts, and multimedia resources, expose students to the nuances of the language and culture in context. This exposure enhances learners' linguistic proficiency, cultural literacy, and ability to communicate effectively in real-world situations.

Teaching materials should be flexible and adaptable to meet the diverse needs of learners and teaching contexts. Textbooks that offer customizable lesson plans, supplementary activities, and multimedia resources allow teachers to tailor their instruction to the interests, proficiency levels, and cultural backgrounds of their learners. This flexibility enables teachers to effectively integrate cultural elements into their lessons while catering to the unique needs of their classroom.

The availability of appropriate teaching materials is essential for the effective integration of cultural elements into language teaching. Textbooks, and supplementary resources that are culturally relevant, comprehensive, diverse, authentic, and adaptable serve as foundational tools for language teachers to engage learners, promote cultural understanding, and enhance language acquisition. Therefore, educators, curriculum developers, and publishers must collaborate in creating and disseminating high-quality teaching materials that support the integration of cultural content into language teaching,

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thus empowering learners to become culturally competent and proficient communicators in today's globalised world.

4.9. Conclusion

this chapter is dedicated to exploring the pivotal role of local cultural learning within Algerian middle schools, specifically within English language classes. It delves into four main areas: the rationale behind teaching the three sources of culture as outlined in the syllabus, the methods and adaptations used for cultural teaching, learners' perceptions of integrating local culture into English education, and the desired outcomes of this integration.

In essence, this chapter provides an in-depth thematic analysis of research findings, focusing on the primary objectives of incorporating Algerian local culture into English language education at the meso level. This intermediate level bridges the gap between individual learning outcomes and broader societal structures.

Key questions addressed include the adequacy of second-generation middle school textbooks in representing Algerian cultural traditions, the readiness of middle school teachers to effectively teach local cultural content alongside international cultures, and the attitudes of learners towards the inclusion of local culture in their English curriculum.

While teacher proficiency is crucial, this chapter expands its focus to encompass learners' attitudes and the anticipated learning outcomes of integrating local culture into English language education. The recommendations presented aim to enhance the teaching and learning of local culture within Algerian middle school English language textbooks.

*General
Conclusion*

General Conclusion

The 21st century has ushered in a new era marked by unprecedented technological advancements, leading to significant changes across various disciplines. Globalisation has transformed the world into a closely interconnected global village, enabling people from diverse nations to easily share local news, traditions, norms, beliefs, and practices. This interconnectedness has facilitated closer interactions and coexistence among individuals with different cultural backgrounds.

Culture is undoubtedly the cornerstone of any society, serving to distinguish and define the unique lifestyles of diverse societies worldwide. It not only highlights the various nuances within a society but also underscores the boundaries that unite and define it as a cohesive unit. Understanding these cultural differences is imperative as it necessitates accepting and tolerating the "Other", and acknowledging and respecting, what may not be common or acceptable in other parts of the world. This understanding and tolerance are essential for fostering peace and harmony globally.

Cultural differences within a nation can stem from a myriad of factors, including religion, history, environmental influences, societal norms, familial practices, and even disparities in knowledge and understanding. These variations contribute to the rich tapestry of human diversity, but they can also lead to misunderstandings and conflicts if not approached with openness, empathy, and respect. Therefore, embracing cultural diversity and promoting intercultural understanding are crucial for promoting unity, cooperation, and peaceful coexistence in our increasingly interconnected world.

Religion often dictates certain practices and prohibits others, shaping the cultural norms and behaviours of its followers. For example, in many cultures, religion mandates that women wear scarves as a symbol of modesty and chastity, while also forbidding the consumption of alcohol. In the oriental world, adherence to these religious values can be rigorously enforced, with severe consequences for those who disregard or disrespect them. In contrast, the occidental world may exhibit more tolerance towards these practices, viewing them as personal choices.

General Conclusion

These practices and beliefs are often deeply sacred and meaningful to the individuals and communities who adhere to them, transcending geographical and cultural boundaries. Intruding upon these sacred practices without understanding their significance to the people involved can lead to feelings of disrespect and indignity. Outsiders need to approach these cultural and religious practices with sensitivity, empathy, and respect, recognising the significance they hold for those who observe them. This acknowledgement fosters mutual understanding and respect, contributing to harmonious interactions among individuals from different cultural and religious backgrounds.

The significance of understanding and respecting the norms and traditions of any culture cannot be overstated, as disregarding them often leads to perilous and catastrophic consequences. Anthony Zinni, in his book "Before the First Shots Are Fired," underscores the importance of comprehending the cultural norms and values of others, asserting that without this understanding, it is impossible to stabilise a nation.

Zinni's perspective is exemplified through the case of Iraq. He highlights how the failure to grasp the complexities of Iraqi culture, traditions, and norms, particularly under the regime of former President Saddam Hussein, resulted in disastrous outcomes. Former US President George W. Bush's pursuit of freedom and democracy in the Middle East neglected the diverse cultural facets encompassing Persians, Arabs, Shiites, and Sunnis. This oversight led to the destabilisation of the region, rather than achieving the intended goals of freedom and democracy.

As a consequence, the aftermath was marred by destruction, loss of life, including women being subjected to rape, children left orphaned, and the execution of presidents. This poignant example serves as a stark reminder of the dire consequences that arise from ignoring or disregarding the cultural nuances and complexities of society when attempting to implement foreign policies or interventions.

General Conclusion

Algeria, as a North African country with stringent societal norms, has historically adhered to traditional practices and behaviours. However, with the advent of globalisation and increased exposure to the world, Algerian youth have grappled with conflicts related to identity and belongingness. In response, the Algerian state sought a solution to differentiate between local customs and foreign influences, with education emerging as a crucial tool for addressing this challenge.

In 2002, the Ministry of Education initiated significant reforms to the national educational programs, introducing both the first and second generations of reforms. These reforms aimed to modernise the educational system while simultaneously preserving and promoting Algerian cultural identity. By incorporating elements of both local traditions and global perspectives into the curriculum, the educational reforms sought to provide Algerian youth with a balanced understanding of their cultural heritage while preparing them to engage with the broader global community.

It is widely recognised among researchers that culture and language are intricately intertwined, often described as two sides of the same coin. They share a strong interconnectedness, with language serving as a vehicle for transmitting cultural values through linguistic communication

English is taught as a second foreign language in the Algerian educational middle school program, with learners beginning to acquire knowledge of the language starting from the first year of Middle School through Secondary School. Through the implementation of the second-generation syllabus, adolescent learners are expected to study both local (Algerian) and target (British) cultures while learning English as a foreign language. This approach not only facilitates language acquisition but also enables learners to gain insights into both their cultural heritage and the cultural nuances of the English-speaking world, fostering a deeper understanding of cross-cultural communication.

This research identified a striking omission: American culture was absent from all the four second-generation textbooks analysed. When representing the target culture, the designers of these textbooks placed a strong emphasis on British culture. However, even within the broader context of international culture, American culture received scant

General Conclusion

attention, with only one mention found in "My Book of English One". This lack of exposure to American culture throughout the second-generation materials suggests a potential gap in the learners' understanding of the wider world. The little Algerian middle school learner of 10-14 years old is open to several cultural insights, which prepare him to be open to all the world's cultural differences and encourage him to value how his Local Culture is distinct from the "others", valuable, and historically glorious.

Despite being tasked with teaching Algerian Local Culture to instil value in national norms and traditions, Algerian middle school EFL teachers in this study exhibited a lack of formalised cultural teaching approaches. While none reported formal training in cultural instruction, the research revealed that most, if not all, teachers unintentionally employed intercultural approaches in their lessons when incorporating local, target (British in this case), and international cultural elements. Interestingly, none of the investigated teachers reported receiving any formal training in teaching culture, either generally or specifically related to Algerian culture. This finding highlights a potential disconnect between the intended curriculum and the teachers' pedagogical practices.

In a surprising turn, the research identified a novel technique employed by some skilled teachers. These teachers utilised a process of "localisation," adapting unfamiliar elements of Algerian culture to the specific context of Mascara. This involved incorporating familiar historical figures, places, dishes, or insights from Mascara into the English lessons. This technique aimed to bridge the gap between the Algerian local unfamiliar cultural concepts and the learners' existing knowledge, ultimately facilitating the learning of English through the use of relatable "Mascara" local topics.

The core objective of the Algerian middle school second-generation reforms centres on cultivating a well-educated, civilised, and literate citizenry. This vision entails fostering self-respecting Algerians who value their cultural heritage. The reforms aim to empower learners to introduce their unique identities to the world with pride, acknowledging their multifaceted background as Arabs, Muslims, and potentially Tamazight citizens. Additionally, the reforms strive to cultivate national unity by promoting respect, acceptance, and tolerance for the diverse cultural practices found across Algeria's various regions.

General Conclusion

Those outcomes are concluded in an approach called the "sociocultural approach," which aims at developing the learners' skills to build their cultural and social competencies. This approach recognises that language acquisition is inextricably linked to cultural understanding. By exposing learners to different cultural norms, values, and practices, the sociocultural approach equips them with the ability to navigate diverse social settings and communicate effectively across cultures. This focus on cultural and social competence aligns perfectly with the goals of the Algerian middle school second-generation reforms, which seek to cultivate well-rounded citizens who can not only understand their heritage but also appreciate and interact with the wider world.

This research provided compelling evidence to support the link between cultural learning and positive learner engagement. Learners consistently displayed a range of positive emotions – motivation, enthusiasm, and perhaps even pride – when encountering elements of their national culture. This suggests that integrating local cultural elements into the curriculum can foster a stimulating and enriching learning environment for Algerian middle school learners.

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Appendices

Appendices

Appendix A: Teachers' Questionnaire 1

The Teachers' Questionnaire about How to Teach Local Culture

Dear teachers,

The research is carried out to investigate to what extent it is important to teach the Algerian local culture in EFL and which approach is used to teach it. Accordingly, the questionnaire findings which are based on your feedback would be very helpful for the validity of the research and will be treated anonymously. Therefore, I would be very grateful if you take the time to answer the questions.

You are kindly asked to tick the appropriate answer and to write a full statement whenever it is necessary.

Thank you for your cooperation.

➤ Section One

Before delving into the questions on the teaching of local culture in the Algerian middle school second-generation textbooks, you are kindly asked to circle the correct information:

- ❖ Your experience in teaching English at middle schools
 1. Bellow 5 years
 2. Between 5 – 10
 3. Between 10 - 20
 4. More than 20
- ❖ Your current position
 1. Substitute teacher
 2. Teacher in probation
 3. Confirmed teacher
 4. Trainer teacher

Appendices

➤ Section Two

You are kindly invited to put an "X" on either "Yes" or "No" to answer the following questions:

<i>Questions</i>	<i>Yes</i>	<i>No</i>
1. Do you think that cultural teaching is as important as language teaching in EFL classes?		
2. Is the teaching of Algerian local culture important in an EFL?		
3. Does your Algerian local cultural knowledge extend to all the different cultures of Algeria?		
4. Are you able to teach all the local cultural items in the four textbooks?		
5. Have you received any academic or professional formation on how to teach culture?		
6. Are you familiar with the approaches to teaching local culture? If yes, state them.		

❖ **Comments:**

.....
.....
.....

Appendices

Appendix B: Teachers' Questionnaire 2

The Teachers' Questionnaire about the Technique of Localising Local Culture to Teach Local Culture

Dear teachers,

Based on the answers we collected from the first questionnaire, we noticed that some expert teachers added some comments on a technique they use to facilitate the teaching process of local culture. For this, you are kindly asked to answer the following questions to investigate the use of this technique by putting (X) on the answer that fits you.

S.A= strongly agree, A.= agree, U.= Neutral, D. = disagree, S.D= strongly disagree

Items	<i>S.A</i>	<i>A.</i>	<i>U.</i>	<i>D</i>	<i>S.D</i>
1. Teachers and learners can recognize all the local cultural insights integrated into the four textbooks.					
2. In case of non-recognition of some local cultural insights, EFL teachers use “localising” culture.					
3. “Localising” local culture facilitates the understanding of the Algerian cultural differences.					
4. “Localising” local culture helps learners grasp the meaning in real situations.					
5. EFL teachers take into consideration the learners’ needs, interests, and cultural backgrounds before selecting the lexis and topics of the chosen tasks when localising local culture.					
6. In case of unknown cultural topics from the book, EFL teachers try to modify the content as an effective step to make the activity easier.					
7. In case of an unfamiliar local cultural topic, EFL teachers adapt an activity or a text to facilitate the understanding of the lesson.					

Appendices

Appendix C: Interview

We are here to collect more information about the technique of "localising" Algerian unfamiliar cultural insights into the culture of Mascara.

Question 1: Do you find the different local cultural insights presented in the textbooks familiar to your learners?

Question 2: In case your learners do not recognise some local cultural insights, do you use other similar examples of local culture that belong to the culture of Mascara?

Question 3: Do you take into consideration the learners' needs, interests, and cultural backgrounds before selecting the cultural lexis and traditional topics of the chosen tasks? If yes, how?

Question 4: In case of an unknown cultural topic in the textbook, do you try to modify/ adapt/ or even skip the content as an effective step to make the activity easier?

Question 5: In case of an unfamiliar Algerian local cultural topic, do you adapt an activity or a text to facilitate the understanding of the lesson?

Question 6: If we name this technique, "Localising" local culture, do you think it facilitates the understanding of the Algerian local cultural differences?

Question 7: Does "Localising" local culture help learners grasp the meaning in real situations?

Appendices

Appendix D: Interview 2

Good morning sir/ madam,

After six years of teaching local culture as being integrated for the first time in the Algerian middle school EFL syllabus and textbooks within the second-generation reforms, we are here to ask some questions about the intended outcome of this integration.

Question 1: How do you ensure that the teaching of local culture is relevant and meaningful to your learners?

Question 2: What do you hope your learners will gain from learning about local culture in EFL class?

Question 3: How do you measure the success of teaching local culture in your EFL classes?

Question 4: How do you address cultural sensitivity and potential misunderstandings when teaching local culture?

Question 5: What role do you think teaching local culture plays in developing intercultural competence in your learners?

Question 6: How do you collaborate with other teachers and community members to integrate local culture into your EFL classes?

Appendices

Appendix E: Classroom Observation

The focus of the classroom observation was on two essential issues: the steps of the lesson with the presentation of local culture and the learners' attitudes.

- ❖ The presentation of local culture during both receptive and productive lessons with five different teachers was under the observation of the following framework:

Lesson's steps	Local Cultural Elements	T1	T2	T3	T4	T5
Pre-reading/listening/present						
During reading/listening/practice						
Post-reading / listening/produce						

- ❖ The presentation of learners' attitudes while learning local culture in the English language.

<i>Local Cultural Elements</i>	<i>Learners' Reactions</i>									
	<i>Motivate</i>	<i>Active</i>	<i>Passive</i>	<i>Curiosity</i>	<i>Surprise</i>	<i>Anger</i>	<i>Respect</i>	<i>Disinterest</i>	<i>Laughter</i>	<i>Disappointment</i>

Summary

The infusion of culture, whether it pertains to capital C or small c culture, encompassing local, target, or international elements, has long been a focal point of concern for foreign language teachers. The present research serves a dual purpose. Firstly, it examines the representation of cultures in ELT textbooks namely second-generation middle school textbooks in order to bring to the open whether these textbooks serve as tools for enhancing intercultural communication competence. Put differently, the core aim of the thesis is to assess the extent to which different cultures appear in the textbook cultural content. Additionally, it endeavours to elucidate the intended desired outcomes associated with this endeavour. To achieve these objectives, the locally produced series "My Book of English" was analysed to extract all potential cultural insights embedded within each unit. Teachers from four middle schools in the Mascara area participated in this case study. Data were collected through document analysis of the aforementioned series, as well as through interviews and questionnaires administered to the teachers. The findings revealed a substantial presence of local culture within the series, reflecting a deliberate effort to integrate cultural elements into the curriculum. Furthermore, the study highlighted the diverse approaches employed by teachers at this level to teach culture, underscoring the importance of pedagogical flexibility in addressing cultural content within the classroom setting.

Résumé

L'infusion de la culture, qu'elle soit locale, nationale ou internationale, est une préoccupation majeure dans l'enseignement des langues étrangères (ELT) pour développer la compétence en communication interculturelle. Cette recherche s'intéresse à la représentation des cultures dans les manuels d'ELT, en particulier la série "My Book of English" utilisée dans les collèges de la région de Mascara en Algérie. L'objectif est double : d'une part, évaluer la présence et la diversité des cultures dans le contenu culturel des manuels et, d'autre part, identifier les résultats visés par l'intégration de la culture dans l'enseignement des langues. Pour ce faire, une analyse documentaire de la série "My Book of English" a été réalisée pour identifier les indices culturels. Des interviews et des questionnaires ont également été menés auprès d'enseignants de quatre collèges de la région de Mascara. Les résultats de l'étude révèlent une présence substantielle de la culture locale dans la série, reflétant un effort délibéré d'intégration dans le programme. De plus, une diversité de cultures est représentée, incluant la culture nationale et internationale. Les enseignants utilisent différentes approches pour enseigner la culture, soulignant l'importance de la flexibilité pédagogique dans l'exploitation du contenu culturel en classe. Cette étude confirme l'importance de l'infusion de la culture dans les manuels d'ELT et souligne le rôle crucial des enseignants dans l'exploitation de ce contenu pour développer la compétence interculturelle des apprenants. La diversité des cultures et des approches pédagogiques enrichit l'apprentissage et favorise la compréhension mutuelle.

ملخص

يُعد انصهار الثقافة، سواء كانت ثقافة بصفة عامة أو ثقافة شعب معين بصفة خاصة والتي تشمل ثقافة محلية وثقافة إنجليزية و ثقافة مختلف الشعوب الدولية ، نقطة تركيز أساسية لمعلمي اللغة الأجنبية (ELT) لتعزيز كفاءة التواصل بين الثقافات . تهدف هذه الدراسة إلى فحص تمثيل الثقافات في كتب تعليم اللغة الإنجليزية، وخاصة كتب الجيل الثاني للمدارس الثانوية المتوسطة ، لتحديد ما إذا كانت هذه الكتب أدوات لتعزيز التواصل بين الثقافات . كما تهدف الدراسة إلى توضيح النتائج المرجوة من دمج الثقافة في تعليم اللغة الأجنبية . لتحقيق هذه الأهداف، تم تحليل محتوى سلسلة "My Book of English" المنتجة محلياً لاستخراج جميع النقاط الثقافية . كما تم إجراء مقابلات واستبيانات مع معلمين من أربع مدارس متوسطة في منطقة معسكر الجزائر. أظهرت نتائج الدراسة وجوداً كبيراً للثقافة المحلية في السلسلة، مما يعكس جهداً متعمداً لدمج العناصر الثقافية في المنهج الدراسي . كما أظهرت الدراسة تنوعاً في الثقافات الممثلة، بما في ذلك الثقافة المحلية والقومية والدولية . وأخيراً، أكدت الدراسة على أهمية المرونة التربوية في التعامل مع محتوى الثقافة في بيئة الصف الدراسي، حيث يستخدم المعلمون أساليب متنوعة لتدريس الثقافة. تؤكد هذه الدراسة على أهمية انصهار الثقافة في كتب تعليم اللغة الإنجليزية وتبرز دور المعلم الحاسم في استغلال هذا المحتوى لتعزيز كفاءة التواصل بين الثقافات لدى الطلاب . يُثري تنوع الثقافات والأساليب التربوية عملية التعلم ويُعزز التفاهم المتبادل .