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*Investigating the incorporation of Algerian literature and culture text in English language curriculum to promote Intercultural understanding and language skills development*

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# *Dedication*

*In loving memory of my father, Ammar, your absence is deeply felt, yet your presence never left my heart. May his soul rest in peace.*

*To my mother, Nacira, for the tears she never let me see, for every silent prayer, and every sacrifice.*

*To my grandmother, Arifa, for her boundless love and endless prayers*

*To my dear aunt, Fairouz, who raised me as her own with a mother's care*

*To my twin brother, Mohamed Iyed, the gentlest heart and my kindest source of solace*

*To my aunts, Hakima, Samia, Wahiba, and Nadjet, for their affection that has always surrounded me*

*To my safe place, Oumaima and Hadeel, for their presence that feels like the warmth of sisterhood,*

*To Imane, for every late night and every moment of true partnership*

*To the souls of my uncles, Yazid and Hacene. May they be in a better place.*

*Meriem*

# *Dedication*

*To myself, for the courage to begin, the strength to continue, and the faith to finish.*

*As the first graduate in my family, this moment is your success.*

*To my beloved parents, Yamina and Sahraoui, your love has been my shelter, your sacrifices my foundation. You are my greatest blessing, and this achievement is for you.*

*To my beloved sisters, Anfel and Aya, your laughter and support gave me strength. You were my motivation.*

*To my dear brother, Aziz, your quiet pride and protective love reminded me that I was never alone. Thank you for always standing by me.*

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*To my big, beautiful family, this success is stitched with all your hopes and prayers. It belongs to every one of you who stood beside me in heart and soul.*

*To my dear friend, Meriem Areej, your support and encouragement have been my strength. Thank you for believing in me when I needed it most. It has been so nice working with you.*

*To every soul who has loved me sincerely—thank you.*

*Imane*

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## Abstract

This research investigates the incorporation of Algerian literary and cultural material into the first-year middle school English textbook, *My Book of English 1*, aiming to assess its role in enhancing students' language proficiency and intercultural communicative competence (ICC). It is guided by three hypotheses. First, the limited representation of Algerian literary and cultural elements may hinder the development of students' intercultural awareness and linguistic competence. Second, insufficient exposure to national cultural heritage alongside foreign content may restrict students' ability to form a strong cultural identity and engage in meaningful intercultural comparison. Third, although EFL teachers may acknowledge the value of integrating Algerian cultural and literary texts, they are likely to face institutional and curricular barriers that limit such integration. The study adopts a mixed-methods approach, combining textbook content analysis with data from a questionnaire completed by 15 middle school English teachers in the Wilaya of Tarf. The findings reveal that while the textbook includes references to national heroes, traditional foods, and daily practices, it lacks representation of Algerian literary texts and omits comparative or critical cultural perspectives. Teachers reported challenges such as the exclusion of local literature, limited resources, and lack of training as key barriers. Nonetheless, many educators expressed positive attitudes toward using cultural materials, especially Algerian folktales and proverbs to promote student engagement and cultural identity. The study concludes that culturally relevant texts enhance vocabulary, comprehension, and intercultural awareness. It recommends collaboration among curriculum developers and training institutions to support culturally enriched language teaching.

**Key words:** Algerian literature, cultural content, intercultural communicative competence, EFL, textbook content analysis.

**List of Abbreviations**

**AMSET:** Algerian Middle School English Textbooks

**C1:** Native Culture

**C2:** Foreign Culture

**CBA:** Competency-Based Approach

**CT:** Culture Teaching

**CTA:** Culture Teaching Approach

**EFL:** English as a Foreign Language

**ELT:** English Language Teaching

**ESP:** English for Specific Purpose

**FCA:** The Foreign Cultural Approach

**FC:** Foreign Culture

**FL:** Foreign Language

**IA:** Intercultural Approach

**ICC:** Intercultural Communicative Competence

**L2:** Second Language

**LCA:** Learner-Centered Approach

**MA:** Multicultural Approach

**SC:** Source Culture

**TCA:** The Transcultural Approach

**TC:** Target Culture

**TEFL:** Teaching English as Foreign Language

**TLC:** Target Language Culture

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# **General Introduction**

The recognition of culture as a crucial element in language study has led to significant advancements in language teaching and learning over the past few decades. Language education researchers have emphasized that language and culture are closely related. As Lado (1957, as cited in Ousiali et al., 2023) states, “Language and culture are inseparable.” This perspective is further supported by Byram (1989), who explains that every foreign language lesson includes some written or spoken content alongside visual aids that refer to a particular foreign way of life. Textbooks are the primary source of language input and classroom activities in most language courses, especially in Algerian EFL classrooms. They influence language practice, skill development, and curriculum content. However, by focusing mostly on language patterns and neglecting cultural elements, they hinder students' ability to communicate successfully across cultural barriers.

### **1.1. Background of the Study**

Kramersch (1993) and Cortazzi and Jin (1999) argue that English as Foreign Language (EFL) textbooks often overlook the importance of culture in language acquisition. While students can explain basic cultural elements like traditions and customs, they often struggle to engage in in-depth conversations about cultural perspectives and values. Cultural sensitivity and understanding are crucial for effective communication, as language proficiency alone is insufficient.

Literature is an effective instrument for integrating cultural knowledge into classroom education, considering the significance of culture in language learning. As a result, its role in second and foreign language teaching has evolved significantly. There has been a noticeable focus on literary and cultural theory during the last 20 years; this has established a solid foundation for future research into the relationship between language, literature, and education. As stated by Ghedeir & Naoua (2021), “In the context of English language teaching, literature is central to engaging learners’ minds and feelings in genuine communication in English” (p. 745).

The study of literature in the English as a Foreign Language (EFL) classroom has grown in importance due to the authenticity of its content and the variety of its genres, offering teachers and students rich linguistic resources that enhance students' language awareness while also providing cultural, social, and historical contexts.

### **1.2. Research Problem**

English textbooks are widely regarded by Algerian English teachers as the most essential teaching resources. However, integrating cultural learning into language acquisition enhances students' capacity to effectively navigate interactions across cultures. The English language curriculum in Algeria frequently neglects native literary and cultural resources and relies on foreign texts. As a result of this lack of representation, learners are unable to gain an adequate comprehension of both their own culture and other cultures.

This affects the capacity of middle school learners to communicate effectively, which can be enhanced by incorporating Algerian literature that is appropriate for their maturity and ability level.

Middle school students are unable to establish a deeper understanding of their linguistic and cultural identity; they lack appropriate cultural materials to engage with culturally appropriate materials to form deeper interactions with Algerian middle school English textbooks.

### **1.3. Aims of the study**

This study aims to investigate how Algerian literary and cultural themes are presented in the Algerian middle school English textbooks (AMSET) by examining their coexistence with foreign and international cultural aspects. It also aims to investigate how language and culture interact in EFL classrooms and emphasize the role of literature in promoting linguistic competence and intercultural awareness.

Additionally, this research examines middle school teachers' perceptions about the effectiveness of Algerian middle school English textbooks in developing students' linguistic and intercultural abilities and their expectations regarding the cultural content.

### **1.4. Research Questions**

The current study aimed to address the following questions:

1. To what extent are Algerian literary and cultural materials represented in the Algerian middle school *My Book of English 1* EFL textbook?
2. How does the integration of Algerian literary and cultural texts in AMSET influence learners' language development and intercultural competence?
3. What are the EFL teachers' perceptions of integrating Algerian literary and cultural texts into the middle school English language curriculum?

### **1.5. Research Hypotheses**

In relation to the research questions, we put forward the following hypotheses:

1. The limited representation of Algerian literary and cultural elements in middle school EFL textbooks hinders students' development of intercultural awareness and linguistic abilities.
2. Students struggle to develop cultural identity and intercultural competence if they are not sufficiently exposed to Algerian literary and cultural heritage alongside foreign cultural elements, which can limit their ability to contrast their source culture with the target culture.
3. EFL teachers perceive the integration of Algerian literary and cultural texts into the English language curriculum as essential for promoting students' engagement, cultural awareness, and meaningful language learning. However, they face curricular and institutional constraints that hinder such integration.

## **1.6. Significance of the Study**

The findings of this study are intended to provide both theoretical and practical advantages. Theoretically, this study emphasizes the importance of teaching local literary and cultural texts in Algerian EFL textbooks. Learning about different cultures helps students develop a flexible approach to international understanding, enhance communication skills, and gain an effective understanding of their culture when compared to others. It also helps determine the proper balance of source, target, and worldwide cultures in Algerian EFL textbooks. The results advise middle school English instructors on the significance of including Algerian literature in EFL teaching.

Teachers are the primary users of English textbooks, presenting cultural information to middle school students. The study provides middle school teachers with useful information about the effects of incorporating locally based literary and cultural resources into English language learning.

Additionally, this study helps English teachers adjust the AMSET so that students are more conscious of their own cultural identities and better comprehend and value other cultures. By doing so, students relate meaningfully with people from other cultures while developing a strong sense of self-awareness and global adaptability.

Practically, the results assist AMSET authors in developing the most effective middle school English textbook designs to enhance students' intercultural communicative competence while also guiding textbook publishers in ensuring these materials align with ministry standards and fulfill student requirements by highlighting the need to improve Algerian cultural and literary content.

It also examines the Algerian cultural and literary texts in the first middle school English textbook, namely My Book of English. As a result, it serves as the basis for further research and other investigations.

## **1.7. Research Methodology**

To conduct this study, a mixed-methods approach is adopted, combining both qualitative and quantitative methods. The research employs two data collection techniques: a questionnaire for Algerian middle school teachers of English and a content analysis of the first book in the AMSET series, 'My Book of English 1,' to obtain reliable data on the incorporation of Algerian literary and cultural texts in the English language curriculum.

The first tool of data collection involves content analysis to examine the cultural and literary texts included in the first book of AMSET, 'My Book of English 1.' The second tool involves a questionnaire distributed to 15 EFL teachers from four middle schools in the wilaya of Tarf: Redda Houhou, Mohamed El Eid, Cheouichi El Aisani, and Lebrak Moussa, aimed at gathering their perceptions regarding the inclusion of Algerian literary and cultural texts in EFL teaching. This

approach provides a comprehensive evaluation, integrating statistical insights from teacher responses with a detailed examination of the textbook's content.

### **1.8. Structure of Thesis**

The overall structure of this dissertation follows the traditional five-chapter model. The first chapter, General Introduction, includes a brief background of the study, the research problem, research questions and hypotheses, the aims and significance of the study, the research methodology, the structure of the dissertation, and the limitations of the study. The second chapter is a review of the literature; it is divided into two sections: the first provides a general overview of culture, its relevance to language education, and the various approaches, principles, and tools used to integrate cultural competence into EFL teaching; the second explores the role of literature in language learning, with emphasis on its pedagogical value, cultural significance, and its contribution to the development of both linguistic and intercultural skills. The third chapter, Research Methodology, presents the corpus of the study along with the research design and the procedures used for data collection and analysis. The fourth chapter, which is a presentation of the findings, outlines the results obtained from the content analysis of the textbook and the responses to the teacher questionnaire. The fifth chapter, which is a discussion of the findings, interprets and discusses these results in relation to the literature reviewed. The dissertation concludes with a general conclusion, which summarizes the entire study, highlights the key findings, and reflects on the study's contributions while suggesting possible directions for future research.

### **1.9. Limitations**

We cannot deny the fact that this study has some limitations. During the data collection process, several issues emerged that may have affected the quality and comprehensiveness of the findings. Notably, some teachers refused to respond to specific questions in the questionnaire, and the school administration showed limited cooperation, which made it difficult to conduct the study smoothly and may have affected participant engagement. Another notable limitation is the small sample size of the study. The four middle schools had a limited number of English teachers, resulting in 15 participants overall. The small sample size limits the extent to which the findings can be generalized to the larger community of Algerian middle school English teachers. Moreover, another limitation of the study is that it focuses exclusively on *My Book of English 1*, which is designed for first-year middle school learners. This textbook appears to include a limited range of Algerian and target cultural and literary content compared to the subsequent textbooks (*My Book of English 2, 3, and 4*), which reportedly incorporate a broader and richer set of cultural and literary themes. Therefore, findings should be cautiously interpreted and considered indicative rather than conclusive.

## **Chapter Two: Review of Literature**

## **2.1. Introduction**

This chapter provides a comprehensive analysis of culture and its impact on language instruction, focusing on its key characteristics, forms, and dimensions. It discusses the importance of culture in language education, teaching methods, and the teacher's role in promoting intercultural communicative competence. The chapter also discusses the role of textbooks in incorporating culture into foreign language teaching, emphasizing the importance of culture in equipping students with skills to navigate and communicate across cultural boundaries.

## **2.2. Definition of culture**

Culture is a complex concept that encompasses various aspects of human social life. It is a set of basic assumptions, values, beliefs, policies, and behavioral conventions shared by a group of people that influence each member's behavior and interpret others' behaviors (Spencer-Oatey, 2012). Culture is a fundamental aspect of society that uses customs and shared beliefs to interpret human behavior. It includes holidays, cuisine, dances, history, geography, politics, and more. Anthropologists have used the term "culture" to describe traditions and practices that societies have developed over time. Schwartz (1992) views culture as a collection of people's experiences passed down through generations. Fujishin (2000) describes culture as a set of beliefs about emotions and thought processes that influence people's actions. Matsumoto (1996) defines culture as a set of attitudes, values, beliefs, and behaviors shared by a group of people but different for everyone, communicated from one generation to the next. Goodman (1992) refers to culture as a legacy of artifacts passed down through education.

Culture is a set of shared items, customs, and beliefs among members of a social group, encompassing all facets of people's lives. It is not just how people live their lives but the entirety of large group life, including material and spiritual components. History is closely linked to culture and people's daily lives, representing every facet of human existence common to a sizable population. Culture is dynamic and adapts over time to suit people's needs, consisting of people's thoughts, actions, and material output. Nieto (2010) argues that culture encompasses more than just the actions of a select few; it encompasses more than just the behaviors of a chosen few; there are numerous activities in everyday life that can hint at the true meaning of culture.

## **2.3. Characteristics of Culture**

Culture is socially created and constructed, not inherited or handed down through genes. It is learned through interactions with families and communities, particularly within ethnic and religious cultures. Fujishin (2000) argues that culture is not innate but is passed down through enculturation, which involves learning cultural lessons from early childhood and adulthood. This process of cultural learning occurs both consciously and unconsciously, shaping individuals into effective participants within their cultural environments (Kirshner & Meng, 2011). Biculturalism, often associated with bilingual/bicultural education, enables individuals to navigate and succeed within multiple linguistic and cultural frameworks. It facilitates the ability to switch between cultural

systems and adapt appropriately to diverse social contexts (Grosjean, 2014). Culture itself is dynamic and deeply embedded within individuals, evolving over time due to political and social influences. It reflects human behaviors and belief systems and must adapt alongside societal changes or risk losing relevance. If a national culture fails to evolve with its people, it may weaken or vanish. Culture also varies depending on context; for instance, the cultural experience of Japanese students in Japan differs significantly from that of Japanese immigrant students in the United States. It encompasses not only visible practices such as food and holidays but also underlying values and social markers that define group identity. As people enter new societies, they must learn and internalize that culture's norms, traditions, and beliefs to minimize misunderstandings and avoid culture shock (Nieto, 2010).

## **2.4. Types of Culture**

There are two widely acknowledged types of culture. "Formal culture," also known as "High culture," is characterized by achievements in fields like art, literature, and philosophy, while "way-of-life" culture, or "culture with a small c," emphasizes everyday behaviors, values, and social norms (Han & Bae, 2005).

High culture, or as "culture with a capital C," is defined by Han & Bae (2005) as encompassing the study of music, art, and literature. These were the primary justifications for teaching languages in the past. In contrast, they contend that Seelye (1993) and Brown (1980) support a definition of culture. The significance of small c culture for intercultural classes is emphasized in language instruction as the way of a people's life where culture represents society without ignoring its individuals. Communication is impossible without understanding a person's lifestyle and thought patterns.

Big C culture stands for culture of achievements, which includes aspects of history, literature, art, and music. Little C culture represents behavioral aspects of culture and includes products like folk art, literature, and artifacts; concepts as institutions, values, and beliefs; and behaviors as routines for things like eating, dressing, etc. (Arabski & Wojtaszek, 2011).

Matsumoto and Juang (2016) provide an additional classification for cultural content distinguishing between objective and subjective components. Objective culture refers to the tangible elements of culture, such as architecture, clothing, food, art, and utensils. In the modern world, it also includes physical cultural artifacts include advertising, texts, art, mass media, television, music, and social media. Subjective culture encompasses the intangible aspects such as behavioral norms as well as psychological processes, attitudes, values, and beliefs.

Lee (2009) collected eleven EFL high school conversation books used in Korea and examined the cultural lessons they imparted in a 2009 study. The researcher used 18 references from sociological, ethnographic, intercultural, and sociolinguistic viewpoints to develop 26 themes for little "c" domains like materialism, liberalism, fairness, and competition (as cited in Xiao, 2010).

Based on Paige et al. (1999) and Hinkel (2001), the researcher developed 22 themes for the big "C" domains, such as geography, agriculture, and education. They all argue that culture learning and teaching, along with the themes that are employed to do so, are essential components of contemporary L2/FL/ELT culture acquisition (as cited in Xiao, 2010).

Chen (2004) conducted a survey to ascertain whether the big "C" or the little "c" dominated cultural teaching and learning in Chinese universities. The study outlined nine themes for little c culture including cultural value, daily routine, and lifestyle—and seven themes for Big C culture such as music, history, geography, politics, economy, and social system—to investigate students' attitudes toward cultural learning in Chinese EFL classrooms.

## **2.5. The Relationship between Culture and Language Teaching/Learning**

Language relates to culture in different concepts. Language teaching requires cultural teaching and cultural awareness to help learners to establish good communication habits and respond appropriately in different cultural contexts. Scheu (1997) emphasizes that each language is the expression of its culture; it mirrors the way of living, perceiving, thinking, and feeling of its speakers. Language is impregnated by culture; its use depends on cultural norms; its meanings emphasize cultural values; and its structure follows cultural thought patterns.

According to Scheu (1997), every language is a manifestation of its culture; it reflects the way that its speakers perceive the world, perceive themselves, think, and feel. Language is reliant on cultural norms for use, emphasizing cultural values in its meanings, and structured according to cultural thought patterns.

While Littlewood (1981) acknowledges the importance of cultural learning when learning a language but maintains that communicative competence's overarching goal is linguistic mastery (as cited in Byram, Morgan, & colleagues, 1994). He suggests that acquiring new speech patterns may require letting go of some of one's identifying markers; thus, people who acquire a new foreign language will accept the principles of the target culture in their worldview.

Arabski and Wojtaszek (2011) describe the relationship between culture and language teaching as a complex one because the objectives of learning foreign languages have shifted from linguistic to communicative, and ultimately to intercultural communicative competence. To prevent miscommunication and give students cultural knowledge that helps them develop their communicative ability, the learning of pragmatic features and sociolinguistic facts received most of the attention during the 1970s and 1980s. Intercultural communicative competency (ICC) has dominated the field of language teaching since the 1990s.

McKay (2003) asserts that culture influences language teaching in two ways through language use and pedagogical methods. Culture impacts the semantic, pragmatic, and discourse levels linguistically. In addition to its impact on pedagogy, the cultural content of the language materials and the cultural foundation of the teaching approach must be considered when choosing

the language materials (as cited in Genc & Bada, 2005). Language pedagogy now includes the teaching of culture. Language and culture are inseparable as culture provides the required context for language use. This, it is also impossible to teach a language without culture.

### **2.5.1. Culture Teaching Approaches (CTA)**

Culture teaching (CT) in foreign language instruction can be divided into two areas: CT as part of FL instruction and bicultural/bilingual education. Various approaches have been adopted in culture teaching history, focusing on the target language culture and enhancing cultural understanding by considering the native culture (Byram, Morgan, & colleagues, 1994). The following are the most common approaches to culture teaching and learning:

#### **2.5.1.1. The Foreign-cultural Approach (FCA)**

The foreign-cultural approach (henceforth FCA) is also called the monocultural approach. In this approach, the focus is on the target culture. In other words, the emphasis is put only on the target countries where the language is spoken by dealing with the foreign culture without taking into consideration the learners' culture or the differences and similarities between the two. Kramsch (1996) asserts that to learn a foreign language, one must first learn how to construct new representations of other culture. In doing so, learners also revise their representation of their own culture. Thus, it is difficult for learners to reflect on their own and the FC because the information provided by the foreign cultural approach does not consider the understanding of their own culture. To sum up, this view of the cultural teaching is based on the concept of the single culture; it has been criticized because it does not consider learners' knowledge, beliefs, and values, which are known nowadays as the fundamental features for successful communication with people of other cultures. In addition, the lack of comparison between cultures led to the emergence of the intercultural approach (Navarro, 2009).

#### **2.5.1.2. The Intercultural Approach (IA)**

The intercultural approach (IA) incorporates both the target culture and the learners' culture, providing a dual perspective. Corbett (2003) explains that as learners gain a deeper understanding of how the target language is used to fulfill the explicit and implicit cultural goals of the foreign language community, they should be prompted to reflect on the way in which their own language and community operate. The intercultural learner thus becomes a mediator between different social groups that use different languages and language varieties.

While the primary focus is the target culture, both teachers and learners should pay attention to and respect the home culture, where the learning materials must incorporate aspects of the home culture. According to Corbett (2003), learners should have the opportunity to appreciate the similarities and differences between their own culture and the cultures of the communities/countries where the target language is spoken.

The main goal of this approach is not to develop native speaker competence but rather to cultivate intercultural communicative competence.

### **2.5.1.3. The Multicultural Approach (MA)**

The multicultural approach is rooted on the idea that multiple cultures coexist within one culture in a single society. Beyond comparing the learners' culture and the target country/countries' culture, this approach highlights cultural and linguistic diversity.

Melendez & Beck (2009) emphasize that the multicultural education approach values cultural pluralism and influences the perception and performance of the teacher in the educational context.

To address cultural diversity in their classrooms, teachers are encouraged to:

- Learn about students' cultural backgrounds.
- Encourage students from diverse cultural backgrounds to present creative products or model creative processes.
- Celebrate cultural rituals, holidays, and forms of expression.
- Create project teams and group work from different cultures.
- Encourage creative collaborative work both inside and outside the classroom.
- Merge and synthesize creative contributions from different cultures.
- Illustrate multicultural connections and social networking tools to support creative self-efficacy by providing training and motivation (Carlile & Jordan, 2012).

This approach promotes dynamic and inclusive teaching strategies that reflect the cultural distinctive qualities of all learners, leading to a more dynamic and balanced learning environment.

### **2.5.1.4. The Trans-cultural Approach (TCA)**

The Trans-cultural Approach (TCA) emphasizes the idea that cultures are increasingly interconnected due to factors such as mass communication, migration, and globalization. It views the foreign language as an international language since the foreign languages are used as *lingua franca*. Therefore, its main aim is to prepare learners to interact in international-intercultural communication settings. So, it is not necessary to associate the foreign language with any specific culture. In addition to neglecting the relationship between language and culture, the TCA was criticized by Byram (1997, p. 55), who asserts that although it is possible to introduce topics that are of universal significance in all cultures, such an approach leaves learners without topics that are characteristic of a particular country, which characterize its uniqueness for the language learner (as cited in Abbaspour, Nia, & Zare, 2012, p. 22).

### **2.5.2. The Importance of Culture in Foreign Language Teaching/Learning**

Tomalin and Stempleski (1993) emphasize the importance of teaching culture in enhancing students' understanding, as it helps them become aware of cultural connotations, improve their analytical abilities, and learn to behave appropriately in typical situations in the target culture. Kramsch (1993) suggests creating a 'culture island' in foreign language classes, using posters and pictures to engage students and prompting questions and comments. The teacher's role is to pique students' interest in the target culture and to create a classroom environment that offers diverse learning opportunities through interaction among participants, rather than just focusing on language teaching.

Culture is viewed as a fifth language skill, particularly considering English's global status and the forces of globalization. This perspective aims to develop learners' tolerance, flexibility, and acceptance. Effective cultural instruction requires clearly defined objectives, which includes developing cultural awareness, acquiring knowledge of etiquette, recognizing differences between the target and learners' own cultures, and understanding social values. Culture is essential to formal education, schooling, and the teaching and learning processes as it is influenced by sociopolitical, historical, and economic factors (Choudhury, 2014).

Learners of foreign languages are encouraged to investigate the culture of native speakers to improve their professional and communication abilities. Kramsch (1993) emphasizes that understanding the cultural background of a language is crucial for developing intercultural communicative competence, as it helps in fully comprehending the language. In the same vein, Byram, Morgan, and colleagues (1994) argue that cultural differences are normal and must be acknowledged through learning. Kramsch (1993) further highlights the role of culture in language learning, particularly for improving communicators' proficiency in a globalized world. High proficiency in a target community is influenced by the cultural features of the community, making culture instruction equally important as grammar, vocabulary, and lexis.

### **2.6. Aims of Teaching Culture**

Doyé (1993) emphasizes the importance of teaching culture to foster a positive attitude towards other cultures and serve as a symbol of a particular civilization's language. Cultural education should help students in understanding the target culture from an alternative perspective, allowing them to interpret various social behaviors accurately and avoid prejudice.

Tomalin and Stempleski (1993) argue that cultural education should support students in understanding social variables such as age, sex, social class, and place of residence which influence how people speak and behave in the target culture. Students should also become more aware of conventional behaviors, increase their awareness of cultural connotations of words and phrases in the target language, develop the ability to critically evaluate and refine generalizations about the target culture, develop the necessary skills to locate and organize information about the target

culture, and stimulate intellectual curiosity and encourage empathy towards its people (as cited in Scheu, 1997, p. 138).

Seelye (1992) identifies seven goals of teaching culture: attitudes towards other societies, understanding functionality and relativity of culturally conditioned behavior, recognizing interaction of language and sociocultural variables, grasping the cultural connotations of words and phrases, mastering conventional behavior, developing the ability to critically evaluate cultural statements, and researching another culture. Culture classes are important because they motivate language learners and the learning process (as cited in Scheu, 1997).

Genc and Bada (2005) emphasize that including cultural components in a foreign language course is crucial. Adaskou, Britten, and Fahsi (1990) list the following aims of teaching culture: fostering international understanding, encouraging comparison between one's own and foreign culture, facilitating future visits to foreign countries, and integrating the language course in an interdisciplinary, thematic curriculum. Larzen (2005) proposes three objectives of teaching culture: knowledge about other cultures, skills for intercultural situations, and tolerance and empathy. To teach students effectively and enable them to acquire a second language correctly and successfully, cultural integration into foreign language instruction is essential (as cited in Nguyen, 2017).

### **2.6.1. Cultural Influence on Foreign Language Teaching**

Understanding culture is crucial for grasping its impact on language learning and teaching and how to leverage its influence. It's essential to demonstrate the role culture plays in language learning and teaching components such as speaking, listening, reading, and translating.

#### **2.6.1.1. Cultural Influence on Vocabulary**

Language is a carrier of culture, and vocabulary is its basic ingredient. Cultural differences are evident in vocabulary, in the dress code in Western weddings and mourning for family members. Learning a language involves understanding not just grammar rules but also cultural phenomena, customs, history, and attitudes. Everyday language reflects common values and attitudes in every culture, making it essential to learn vocabulary with cultural differences in mind to communicate effectively across regions (Choudhury, 2005).

#### **2.6.1.2. Cultural influence on listening**

Choudhury (2005) highlights that many foreign language learners struggle with listening comprehension, even after considerable practice. Some use tape recorders to enhance their listening abilities but struggle to understand authentic materials due to limited vocabulary, weak grammar, and ambiguous pronunciation, and lack of cultural background. Politics, economy, and culture of the target language are directly linked to listening. Assessing listening skills involves considering an individual's English language proficiency, knowledge, and capacity for analysis and creativity. Learners may understand unfamiliar events but struggle to comprehend unfamiliar content if the

cultural background is unfamiliar. Therefore, cultural background plays a significant role in listening development and can either hinder or develop learners' progress.

### **2.6.1.3. Cultural Influence on Speaking**

Speech skills involve more than pronunciation or intonation; they also involve understanding the cultural context of the target language. Teachers should use authentic materials and emphasize daily language use in teaching oral English to improve spoken phrases. Allwood (1985) notes that each language has its own meaning, including phonemes, prosody, and tone, which indicate biological, social, and regional identity. Cultural background affects people's speaking style, with differences in rhythm, tone, and intonation. These factors serve as social markers, indicating the speaker's biological, social, or regional identity. During oral communication, speakers should pay attention to the context, including what they are saying, to whom they are speaking, and when and where they are speaking.

### **2.6.1.4 Cultural Influence on Reading**

Chudhury (2005) stresses the significance of cultural knowledge in developing students' reading skills. While linguistic information can influence reading, cultural factors are more significant. Reading process is complex and involves cognitive skills such as decoding, recognizing, and analyzing texts, plus, non-verbal information like history, geography, and traditional customs, also plays a crucial role in reading comprehension. Cultural differences between the target language and the reader's mother tongue can cause serious reading difficulties. These differences exist in background information, words, sentences, and text structures, which can become barriers in reading. Therefore, both language knowledge and cultural knowledge are crucial for understanding deep meanings during the reading process.

### **2.6.1.5. Cultural Influence on Translating**

Translating is significantly influenced by culture, necessitating a deep understanding of both the target and source languages. Choudhury (2005) highlights the importance of cultural background knowledge, which encompasses topics like physics, philosophy, history, geography, and arts. A comprehensive understanding of both linguistic structure and cultural knowledge are crucial for successful translation.

## **2.6.2. Principles for Teaching Culture**

Language teaching should prioritize active student involvement in the learning process, addressing stereotypes and engaging with complex cultural phenomena. Byram et al. (1994) stress that learners should engage with alternative interpretations of the world, considering auto- and hetero-stereotypes in the foreign group and the learners' own national group. Both routine knowledge and conscious knowledge of the shared cultural world should be accessible to learners, allowing them to adjust to routine behavior and allusive communication.

The "spiritual curriculum" encourages students to move from surface-level knowledge to in-depth evaluation. Advanced learners can revisit routine behaviors to examine norms of verbal and nonverbal interaction, such as politeness rules.

Kramersch (1993) warns against a mere "transmission of information" about foreign culture and its members' worldviews. She advocates new ways of teaching language and culture, like creating a "sphere of interculturality," teaching culture as an interpersonal skill, teaching culture as difference, and connecting the study of culture to other academic fields. These principles help learners gain a better cultural understanding and contribute to the field of foreign language teaching.

### **2.6.3. Techniques for Teaching Culture**

Several techniques serving for teaching cultural aspects, there are a few that can bring diversity in the classroom and arouse students' interest. The most distinctive methods are presented by Romanowski (2005), which are cultural islands, culture assimilators, culture capsules, critical incidents, problem-solving case studies, and cultoons.

#### **2.6.3.1. Cultural Islands**

Romanowski (2005) describes cultural islands as a fundamental method of teaching culture in their classroom where teachers use pictures, posters, and maps of the target culture. Students engage with diverse materials to help them create a realistic mental picture of a target language community. Lessons should also cover topics that will increase students' interest in the target language.

#### **2.6.3.2. Culture Assimilators**

Culture assimilators are efficient ways to teach students about different cultures and foster emotional empathy. They present brief scenarios of interaction between members of the target culture and other cultures. The assimilators provide explanations, which the students are expected to read and select the appropriate response. After each student has made their own decision, the teacher facilitates a conversation to clarify the meaning of the chosen option. This exposes students to cultural realities of another culture as they need enough cultural information (Romanowski, 2005).

#### **2.6.3.3. Culture Capsules**

Culture capsules essentially outline key features of the target culture using literature and visual aids, followed by a comparison or contrast with the learner's source culture. These are conducted orally, with a classroom discussion that is followed by the teacher discussing selected cultural items, such as dating, gastronomy, or sports. The topics must be related to the content to hold students' interest (Romanowski, 2005).

#### **2.6.3.4. Cultural Cluster**

A cultural cluster is one of the useful techniques in teaching culture, it consists of a group of two or more culture capsules on related themes and provides learners with numerous amounts of information that is not presented in isolation. One of Seelye and Howell-Wasilewski's (1996) capsules consists of narrating and describing the way people behave during a family meal. Then the students are expected to practice the behavior: how to eat, behave at the table, and learn how to deal with the situation. Students will become familiar with how people of a particular culture behave in different situations and contexts. Clusters intellectual familiarity with the cultural aspects being discussed but often lack ignore students' emotional empathy.

#### **2.6.3.5. Critical Incidents**

Critical incidents or problem-solving case studies are suggested by Elmore (1998, as cited in Romanowski, 2005) as effective culture teaching techniques in which the learner is presented with information but at the same time encounters a dilemma in cultural scenarios. In practice, students read their cards describing a scenario and make their individual decisions in groups about what they would do. Then they discuss their choices and the reasons behind them. This teaches students customs and appropriate or inappropriate behaviors in cultural situations and contexts.

#### **2.6.3.6. Cultoons**

Cultoons were originally introduced as a visual assimilator. Using a set of four images, the teacher shows the students situations in which members of the target language community might be surprised or misunderstood. If necessary, the teacher can give them written explanations of these circumstances or can discuss them verbally. Students are required to resolve the misunderstanding after reading the situation. To teach about cultures, the teacher is given access to a wide variety of techniques. In a foreign classroom, there are many activities that can be used to help students experience the target culture (Romanowski, 2005).

### **2.7. Intercultural Communicative Competence**

Intercultural competence is a key component in English language teaching, as it helps learners communicate effectively and respectfully with people from different cultural backgrounds. To understand this concept clearly, it is important to first define four related terms: identity, culture, intercultural encounter, and competence. Identity refers to how individuals perceive and describe themselves and what they value about who they are (Huber & Reynolds, 2014). Culture, as defined by UNESCO (2013), includes the spiritual, material, intellectual, and emotional aspects of a group's way of life, such as their art, beliefs, traditions, and values. An intercultural encounter happens when people from different cultural backgrounds meet, either face-to-face or online, and may differ in language, religion, social class, or lifestyle (Huber, 2014). Competence, in this context, means being able to use knowledge, skills, and attitudes effectively to interact across cultures (Mateev, 2017). UNESCO (2013) explains intercultural competence as having knowledge about different cultures, being open to others, and using that knowledge and attitude in real communication. Similarly,

Deardorff (2004) defines it as the ability to communicate effectively and appropriately in intercultural situations using one's knowledge, skills, and attitudes. These elements help learners understand both their own and others' cultural identities and respond to diversity in respectful and meaningful ways.

### **2.7.1. The Components of Intercultural Competence**

Intercultural communicative competence consists of four main components: attitudes, knowledge, skills, and outcomes, which work together to enable effective interaction across cultures.

#### **2.7.1.1. Attitudes**

Attitudes form the foundation of intercultural competence. They create an open and receptive approach toward cultural diversity. It involves key elements such as:

- **Respect:** appreciating different cultures and attempting to understand their perspectives.
- **Openness:** suspending judgment and being open to learn from others.
- **Curiosity:** actively pursuing intercultural encounters while acknowledging one's limits (Deardorff, 2009).

According to Byram, Nichols, and Stevens (2001), openness and curiosity entail suspending one's own cultural preconceptions.

#### **2.7.1.2. Knowledge**

Knowledge involves being aware of the social and cultural dynamics that shape behavior and communication, it includes:

- **Understanding of social groups:** in both one's own and other cultures.
- **Culture-specific knowledge,** such as values, history, politics, communication, and belief systems.
- **Sociolinguistic awareness:** identifying verbal and nonverbal differences and adjusting language use accordingly.
- **Cultural self-awareness:** Understanding how one's own culture influences identity and worldview (Byram et al., 2001).

#### **2.7.1.3. Skills**

Skills are necessary for applying information and attitudes in real-world intercultural contexts. These include:

- **Observation and listening:** Exercise tolerance and sensitivity to prevent bias.
- **Analyzing and interpreting:** comparing meaning by contrasting cultural patterns.
- **Critical thinking:** identifying different points of view and reflecting on one's own.

- **Empathy:** the capacity to comprehend the feelings, ideas, and beliefs of others.
- **Cognitive flexibility:** Adjusting thought and behavior to match diverse settings.
- **Interpretation and mediation:** bridging in gaps and clarifying cultural concepts.
- **Plurilingualism:** the ability to communicate in a variety of languages.
- **Communication management:** the process of adjusting communication to prevent miscommunications or unintentional offense (Huber & Reynolds, 2014).

#### **2.7.1.4. Outcomes**

Outcomes refer to the apparent effects of incorporating intercultural attitudes, knowledge, and skills.

##### **Internal outcomes:**

- Flexibility, empathy, and adaptability
- Seeing cultural differences without passing judgment is known as an ethno-relative worldview.

##### **External outcomes:**

- Appropriate and successful conduct in cross-cultural exchanges
- Shown intercultural competence in practical settings (Deardorff, 2009).

## **2.8. Traditional VS Communicative Textbooks**

Grant (1990) finds difficulty in making accurate generalizations about textbooks and suggests two very broad categories of textbooks. The two categories are “traditional textbooks” and “communicative textbooks.” They may be briefly described as follows:

### **2.8.1. Traditional Textbooks**

Grant (1990) explains that this category of textbooks tries to get students to learn the language as a system. Once they have learned the system, it is hoped that they are then equipped to use the language for their own purposes in any way they see fit. Traditional textbooks have all or most of these characteristics:

1. They tend to emphasize the forms, or patterns, of language (the grammar) more than the communicative functions of language. The task we perform using it, for example, asking for information, making requests, apologizing, asking the way, etc.
2. They tend to focus on reading and writing activities, rather than listening and speaking activities.
3. They often make use of a great deal of L1.

4. They tend to focus rather narrowly on a syllabus and examinations.

5. They are often attractive to some teachers because they seem easy to use and are highly examination oriented.

Grant (1990) concludes that the main problem with traditional textbooks is that students work through them, sometimes for years. However, despite this, at the end of their studies they are still incapable of using the language; they may know its grammar, but they cannot communicate in it.

### **2.8.2. Communicative Textbooks**

According to Grant (1990), communicative textbooks give students the opportunity to use the language in the classroom and prepare them for real life. He adds that communicative textbooks vary quite a lot, but very broadly, they have the following characteristics:

- They emphasize the communicative functions of language, the jobs people do with the language, not just the forms.
- They try to reflect the students' needs and interests.
- They emphasize skills in using the language, not just the forms of language, and they are therefore activity-based.
- They usually have a good balance among the four language skills but may emphasize listening and speaking more than a traditional textbook does.
- They tend to be very specific in their definition of aims.
- Both content and methods reflect the authentic language of everyday life.
- They encourage work in groups and pairs and therefore make heavier demands on teachers' organizational abilities.
- They emphasize fluency, not just accuracy.

In essence, communicative textbooks aim to bridge classroom education with real-world use of language with the goal to foster meaningful interaction and engagement among learners.

### **2.8.3. The Different Roles of Textbooks**

From the instructional standpoint, the textbook has three main roles, as suggested by Seguin (1989): Information provision, structuring and organizing learning, and guiding learning

#### **2.8.3.1. Information Role**

Seguin (1989) describes this role as the presentation of a selection of items of knowledge about a specific subject and on a specific theme, considering that the acquisition of knowledge should be progressive and sequenced according to succeeding years of scholarship and bearing in mind that curriculum must not be overloaded. In addition to filtering items of information to synthesize them, textbooks sometimes simplify them and present them in accessible and clear manner for pupils at the level concerned.

### **2.8.3.2. Structuring and Organizing Learning**

Seguin (1989) sees that the textbook suggests a progression in the learning process organized in successive blocks of teaching units, offering several possibilities for the organization of learning:

- From practical experience to theory
- From theory to practical exercises with assessment of what has been learned
- From practical exercises to theoretical elaboration
- From statements to examples and illustration
- From examples and illustrations to observation and analysis

These various paths demonstrate how textbooks can adapt to different educational strategies and learning goals, based on the subject matter and the students' requirements.

### **2.8.3.3. Guiding Learning**

- Seguin (1989) argues that one of the important roles of a textbook is to guide the pupil in perceiving and understanding the outside world while mastering what has been learned. He explains that the learning process is supported by repetition, memorization, copying models, and open and creative activities that enable pupils to draw on their own experiences and observations. The degree of constraint in learning progression varies by subject. It tends to be more restrictive for subjects such as mathematics, science, reading, and foreign languages. In contrast, it is less restrictive for subjects like literary texts, geography, and history, which follow a chronological order.

Depending on its pedagogical design and learning objectives, a textbook may support:

- A more interventionist approach which prioritizes the transmission of knowledge, emphasizing the textbook's restrictive influence on teaching and learning.
- A more open instructional approach which fosters skills such as observation, reflection, and autonomy in their learning.

In the latter case, effective implementation requires the teacher to possess strong professional training and pedagogical competence (Seguin, 1989).

Textbooks provide essential input in classroom lessons through various activities, readings, and explanations. According to Cunningsworth (1995), textbooks serve as:

- A source of language presentation
- A bank of Practice activities and opportunities for communicative interaction
- A stimulus and ideas for classroom activities
- A reference for learners in grammar, vocabulary, and pronunciation

Regarding the use of course books, Rahimi and Hassani (2012) state that textbooks are useful tools in English Language Teaching (ELT) as they:

- Provide structure for teachers and students to follow
- Contain engaging, motivational, colorful, and varied content
- Serve as significant time-saving resources for teachers
- Provide a valuable source of ideas and teaching methodology

However, they also note that a perfect textbook for all teachers and learners does not exist. Thus, materials evaluation has been a key focus for language experts and researchers since the 1960s and remains an important field of study, especially considering technological innovations that continue to transform teaching materials.

## **2.9. Textbooks and Teaching Culture**

Cortazzi and Jin (1999) argue that EFL and ESP textbooks should represent a variety of cultural contexts and explicitly address intercultural aspects. Such inclusion is intended to enhance learners' understanding of multicultural concerns and enable them to interact effectively and adequately across diverse communicative contexts. However, in practice, most textbooks prioritize acquiring the four primary language skills, reading, writing, listening, and speaking, while cultural aspects are often treated as supplementary or background material.

Despite this distinction, foreign language textbooks reflect the profession's long-held objective of incorporating culture into language learning. According to Minous (1968, as referenced in Messis, 2023), textbook authors have been committed to teaching language and culture since at least the 1960s. A famous example is the textbook *Basic French: An Oral Approach* (1968), which teaches subjects through conversations set in familiar university settings. The vocabulary employed emphasizes current spoken English and is consistent with established use, indicating a clear educational purpose to integrate language learning with cultural exposure.

## **2.10. Literature**

Literature deals with accurate diction since it is based on real-life experiences. Additionally, a variety of sentence structures are common in literature as it deals with different emotions and circumstances. Engagement is often seen as a crucial element of the learning environment, particularly in learning English. This involvement is fostered by literary works that portray conflict. According to Kolonder & Guzdial (1990) and Schank (1990), human knowledge is mostly derived from tales, personal narratives, and firsthand experiences that are relevant to the issue at hand. In fact, literature provides learners with second-hand problem-solving experience. The "BritLit" project in Spain serves as the best example of this point. The BritLit (British Literature) project was launched in Catalonia, Spain. It is associated with the Catalan Teachers of English Association (Associació de Professors d'Angle de Catalunya, or APAC). "BritLit has already established a reputation in classrooms and among teachers in several countries, both within and outside of Europe.

It has assisted teachers from all over the world in using English literature as a language aid in the ELT classroom." (Denham & Figueras, 2009).

BritLit is not the only effort that incorporates literature into English education. Several online sites provide English educators and students with literary texts, encouraging them to teach and learn English via literature. The point is that language instructors are viewed as cultural messengers, and a full understanding of language requires cultural awareness. In other words, an awareness of some essential cultural notions is necessary for a meaningful grasp of the language being learned (Pulverness, 2003).

## **2.11. Literary Texts**

Literary texts are effective in enhancing intercultural understanding by addressing communication challenges and providing authentic cultural context. Tevdovska (2016) identified three types of literary texts suitable for EFL classrooms: short stories, novels, and poetry. Short stories are easier to read due to their simple language and shorter length, while novels introduce students to different cultures and engage their interest. Poetry, known for its complex vocabulary, may not be a helpful medium for learning. Despite these challenges, literary texts are crucial for developing students' cultural awareness.

As a result, Long and Carter (1991) classified reasons for adopting literary texts into three main models, arranged as follows:

- **The Cultural Model:** A teacher-centered approach that views texts as resources that offer students the chance to acknowledge and value their distinctive features. Furthermore, it preserves cultural traditions from disappearing over time.
- **Language Model:** This model focuses on improving learners' language skills by relying on the extensive use of artistic language seen in literary texts.
- **Personal Growth Model:** A student-centered approach that encourages students to participate in the task as literature permits them to develop their comprehension, assessment, and appreciation of cultural knowledge.

Literary texts provide intellectual stimulation and emotional engagement, making them effective resources in enhancing learners' language acquisition skills and FL cultural perception.

### **2.11.1. Pedagogical value of using Algerian literary texts**

Algerian literary texts offer numerous pedagogical advantages, particularly in improving language skills and cultural awareness. These texts are effective resources for teaching culture in language classes due to their substantial cultural content. Relevant material motivates learners, promoting effective language acquisition. Algerian literature captures historical and social themes, enhancing critical thinking abilities. Kidd and Castano (2013) argue that fictional texts sharpen readers' theory of mind because reading such texts refines their capacity to construe and interpret

others' beliefs and intentions just as they would normally do in interpersonal interactions. Literature also provides a deeper understanding of the cultural material being taught. This analytical approach enhances comprehension and allows students to connect the text with larger sociocultural contexts. Literary texts are effective resources for providing cultural knowledge due to their culturally loaded nature.

Obeidat (1997) stresses the importance of introducing English as a foreign language to Arab learners through carefully selected texts that meet their cultural and pedagogical criteria. Altan (1995) and Post and Ratchet (1996) also argue that integrating native culture content facilitates assimilation and identity exploration. Culturally appropriate curricula promote deeper comprehension and acquisition of the target language. Students should not only become "consumers" of foreign cultures but also acquire cultural knowledge to remain aware of other cultures and integrate into their own society. Numerous scholars have explored the role of literary texts in promoting students' understanding of other cultures. Short (2011, p. 131) argues that literature "provides a means of building bridges of understanding across countries and cultures." She suggests that literary texts do so in several ways. First, literature enables students to move beyond a superficial perspective of other cultures and toward a deeper knowledge of them. By immersing themselves in the stories and worlds of literature, readers learn about how people from various cultures live, think, and feel, as well as acquire better empathy and compassion for these cultures. As a result, integrating Algerian literary texts into foreign language classrooms is crucial for increasing linguistic skill, critical thinking, and intercultural competency. It helps students interact meaningfully with the target language while preserving a strong bond with their cultural identity.

### **2.11.2. Benefits of using Algerian literary texts**

English as a Foreign Language (EFL) teaching incorporates Algerian texts to encourage language acquisition and cultural awareness. To increase student interest and understanding, this culturally sensitive method integrates real-world examples and culturally appropriate content into classes. Teachers should provide regular opportunities for students to explore target language topics that relate to their daily activities at home and school.

Using culturally appropriate themes that are appropriate for learners' age and cognitive level fosters a sense of belonging among them. Algerian literary works, such as Tahar Djaout's *The Last Summer of Reason*, Assia Djebar's *Fantasia: An Algerian Cavalcade*, Kateb Yacine's *Nedjma*, and Kamel Daoud's *Zabūr*, offer rich, authentic narratives reflecting Algerian history, identity, and sociopolitical reality. International works of literature, such as George Orwell's *1984*, Achebe's *Things Fall Apart*, and Hemingway's *The Old Man and the Sea*, engage students by connecting them to their cultural experiences and providing opportunities for cross-cultural comparison.

This teaching approach connects language learning to culturally relevant education, encouraging critical thinking and establishing a more interactive learning environment that connects with students' identities and experiences (Kheladi, 2020).

## **2.12. Role of literature in EFL classrooms**

Literature has been seen as an essential component of EFL in a variety of disciplines (including linguistics, applied linguistics, psycholinguistics, ethnography, anthropology, and civilization). Though the study of literature is the focus of all of these, they approach it differently. In relation to the usage of literary texts, several concepts have been created. As language teaching and learning requirements have evolved, so too has the link between literature and language education.

- Historically, literary language was regarded superior to spoken language, but its use in language teaching has increased since communicative approaches emerged (Collie & Slater, 1987).
- Collie and Slater (1987) and Carter (1986) highlight that literature in language classes stimulates personal engagement, offers authenticity, and enriches readers' language and culture.
- Literature serves as a useful resource, introducing students to authentic dialogues used in everyday situations and acting as a mediator for linguistic engagement and interaction (Carter, 1986).
- It also supports a wider range of educational purposes in the classroom, encouraging students' creativity, developing critical thinking skills, and raising emotional awareness (Collie & Slater, 1987).
- Through analytical and interruptive tasks, literature can improve language usage and encounter learner-centered learning (Carter, 1986).
- Studying literature is seen as the study of language in action, explaining how language being used in certain contexts (Collie & Slater, 1987).
- Literature contributes significantly to two major language learning domains: communication and culture, both of which are central to language proficiency Carter, 1986).
- Literature is seen as an ideal, authentic resource to help language learners develop their discourse abilities (Collie & Slater, 1987)
- Furthermore, interaction though literary texts support the development of pragmatic competence in FL learners (Carter, 1986).

In conclusion, reading literature allows readers grasp their own thoughts, feelings, and perspectives. Historical literary texts allow learners to imagine life in that foreign setting (Collie & Slater, 1987).

### **2.12.1. Role of literature in language skills development**

Research has confirmed the significant impact of literature on EFL education in several ways. Literature enhances students' exposure to diverse texts and styles, strengthening their literary comprehension and communication skills (Dong & Arshad, 2024). It also offers a variety of dialogues, prose, and vocabulary, requiring interpretation and interaction between the reader and the text (Khatib et al., 2011). It establishes a dynamic connection between readers and authors, allowing students to engage in reading comprehension using both cognitive and affective processes (Khan & Alasmari, 2024). Furthermore, reading literary texts improves speaking and listening abilities, as students can reflect on and comment on events in poems, novels, passages, or short stories (Hamane & Guetatlia, 2022). Moreover, studying literature contributes to vocabulary and syntax with exercises like grammar and pronunciation practice. Listening skills are also enhanced by focusing on intonation, rhythm, and rhyme, allowing students to approximate the speech patterns of native speakers (Khatib et al., 2011). Therefore, literature promotes linguistic, cognitive, and cultural growth in EFL settings in multiple ways.

### **2.13. Literature in foreign culture learning and teaching**

According to Savvidou (2004, as cited in Bentoula, 2018), students benefit from the integration of literature teaching in EFL classes. It enables them to express themselves and construct new lexical and grammatical knowledge. Additionally, it allows students to understand how language is used in different sociocultural contexts. Literary texts help EFL learners become more proficient in both language and communication, while also teaching them how to use language in forms of discourse. In other words, literature plays a significant role in education.

Since the primary goal of earlier method was to promote communication, literature was often overlooked and regarded merely as a source of authentic materials. However, literature as a teaching tool has proven its effectiveness by exposing real language and fostering the communicative function (Al-Saeed & Alenezi, 2021).

Recently, the focus of EFL teaching has shifted from fostering linguistic competence to enhancing communication abilities, enabling them to interact with target language native speakers successfully. In this regard, educators have examined the stability of new methods for incorporating literature into EFL classes and evaluated their effectiveness (Saricoban & Kucukoglu, 2011, as cited in Bentoula, 2018).

Many attempts were made, particularly in discourse analysis, to explain the reasons for the use of literary texts in FL instruction since it was thought that literature helped students develop their linguistic and cognitive abilities (Lazar, 1993).

Hasan and Kheder (2017) noted that literature teaching in EFL classes enables students to be familiar with the values and norms of FL cultures and helps them avoid developing biases about TL culture. They also emphasized how effectively using literary works as a source of materials may

increase students' creativity and language proficiency. However, they acknowledge that literature might be challenging due to potential difficulties readers may face when engaging with such works.

#### **2.14. Relation between literature and ICC**

Learning literature allows students to improve their intercultural communicative competence (ICC). Melzer (2001) noted that fictional texts are a powerful tool for improving the ICC of non-native speakers. In this sense, the reader is given the opportunity for cultural exchange, as they are stimulated and inspired by characters. This kind of material offers insights into the FL-speaking countries with diverse cultural backgrounds by presenting their core values, assumptions, and stereotypes (Xu, Ahmad, & Abd Rahman, 2023).

Scott and Huntington (2002) propose a model for the development of intercultural competence through literary texts. At the center of the model is the student, whose affective sensitivity and cognitive flexibility contribute to the development of his/her intercultural competence. The outer circle represents the C2, or the target culture, and the literary text as a mediator, facilitating two-way interaction between the student and the C2. The text thus becomes a dynamic vehicle through which the student explores about the target culture, allowing meaning to be constructed through this interaction (Carter & Long, 1991).

Similarly, Gómez (2012) selected a short narrative to be read by an English Class in the Modern Language Program at Universidad Pedagógica Nacional (UPN) in 2010 at a Colombian university. These EFL students who teach English in both public and private schools participated in this program. Gómez reports that the participants engaged deeply with English-language short story put up sincere effort during post reading discussions and were highly successfully in enhancing their intercultural and communicative skills. The literary text prompted them to compare ideas, explore cultural themes and reflect on cultural knowledge.

In conclusion, the use of literary texts as cultural learning tools can help EFL students develop empathy, cultural sensitivity and more attentive communication skills, which would enhance their intercultural communicative competence (Xu, Ahmad, & Abd Rahman, 2023).

#### **2.15. Role of the Teacher in Literature Class**

The importance of the instructor in a literary lesson must be emphasized. Various academics emphasize the teacher's diverse function (Yalden, 1991, as cited in Berrabri, 2020). The instructor should be adaptable, ready to change roles in any circumstance. Different pedagogical instructions must be used in literary classes, and they must be tailored to the course material and teaching strategies. Consequently, Routman (1991) asserts that the teacher's function in literature-based education is that of a coach, mentor, maker, and decision-maker. The instructor designs and facilitates exercises that let students engage in the activities that come easily to learners with literature.

The literature teacher must then fulfill several pedagogical responsibilities. The instructor must act more like a peer than a superior while the students are working. Additionally, he must create an environment where students participate in choosing texts and use their past knowledge through engaging warm-ups and introductions. Mullin (2012) asserts that a literature teacher should be present to help students with their reading, motivate them to respond to literary works, and urge them to take part in discussions and report writing. Furthermore, assessment is important for both instructors and students. If students fail to evaluate their performance in the literary class, the teacher won't be able to determine if they accomplished their goals. Examples of methods to evaluate students in a literature course include giving them feedback at the end of literary reading sessions, having them discuss or comment on the writers' ideas, or even observing them participate in a play or study poetry. An additional evaluation involves revising their written assignments, exams, and exam work. According to Carter & Long (1991), this method would enhance the students' chances to read literary works critically and react to them emotionally. Thus, measuring students' literary development should start with a review of their language skills, literary knowledge, and cultural repertoire.

## **2.16. Conclusion**

This chapter has emphasized the many advantages of teaching foreign languages that include both literary texts and cultural background. Teachers may create a more engaging and productive learning environment by utilizing a variety of techniques, including socio-constructivist, dialogic, and transactional approaches. Learners are given the linguistic proficiency and cultural sensitivity required for meaningful connection in a world that is becoming more linked by fusing the power of literature with cultural understanding.

## **Chapter Three: Research Methodology and Analysis of Cultural Content in Textbooks and Teacher Perspectives**

### **3.1. Introduction**

This chapter outlines the methodology adopted to guide the research and structure the two data collection tools that were used to test the research hypothesis. It presents the quantitative and qualitative procedures used to explore the integration of Algerian literary and cultural materials in EFL classrooms and assess their effectiveness in enhancing both intercultural competence and language skills. Primarily, the chapter introduces content analysis as the first tool, aiming to investigate the literary and cultural elements included in the selected textbook, which follows a qualitative method. Furthermore, it introduces the teachers' questionnaire as the second tool used to investigate the attitudes of teachers from four middle schools in the wilaya of Tarf: Redda Houhou, Mohamed El Eid, Cheouichi El Aisani, and Lebrak Moussa. The chapter aims to provide a comprehensive understanding of teachers' perspectives regarding the use of literary and cultural works.

### **3.2. Description of the textbook**

The textbook is titled *My Book of English*. It is one of the so-called "second generation." It is designed by the Ministry of National Education and introduced at the primary and middle school levels beginning from the academic year 2016-2017. These students are expected to be familiar with the basics of English in primary school.

Therefore, Second-generation coursebooks are meant as a revision and an update on those introduced in the framework of the Algerian school reform of 2003. The teaching rationale remains faithful to the principles of Competency-Based Teaching (CBT) and the Learner-Centered Approach (LCA) on which this book is based (Merrouche, 2016).

The overall aim of *My Book of English* is to foster the development and reinforcement of communicative and linguistic competencies through meaningful, contextualized learning situations.

One "pre-sequence" and five "sequences" (instructional units or blocks, Richards, 2001, as mentioned in Merrouche, 2016) comprise "My Book of English-Year One." "Now We Have English" is the title of the pre-sequence.

It is an introductory phase that gives students some survival vocabulary so they can construct their first English phrases and clauses. "My Charter of Good Conduct," a collection of some school rules with illustrations, comes before the pre-sequence. There are eleven stages in each sequence, and the majority of them have headings that indicate the strategies or performances of the learners: "I listen and do," "I pronounce," "My grammar tools," "I practice," "I read and do," "I learn to integrate," "I think and write," "Now I can," "I play," "I enjoy," and "My photographic." "Me and my Friends," "Me and my Family," "Me and my Daily Activities," "Me and my School," and "Me, my Country, and the World" are their subject headings for the five sequences. If we exclude the last sequence, all these subjects and names may imply that the coursebook is entirely about the students' native culture. To learn more about the manual's cultural and more importantly intercultural content, an in-depth analysis is necessary.

The approach used in qualitative content analysis (QSA) is non-statistical. It is employed to examine the information obtained from the textbook evaluation referred to as soft data, characterized by its verbal and descriptive nature. The goal is to develop clear and cohesive categories that highlight key features and uncover patterns, themes, and underlying content for a deeper understanding.

Qualitative content analysis involves the subjective interpretation of text data through systematic coding to identify themes or patterns (Hsieh & Shannon, 2005, as cited in Lounes, 2019).

### **3.3. Description of the questionnaire**

The teacher's questionnaire was designed to investigate the perceptions and attitudes of middle school EFL teachers regarding the incorporation of cultural texts and literature in the current English textbook, "My Book of English 1".

This tool aims to explore the extent to which the textbook contributes to the development of intercultural communicative competence, promotes Algerian and international cultures, and supports the teaching of language skills through cultural content. A total of 15 middle school EFL teachers participated in this study; they were selected from four different schools located in Wilaya El-Tarf, namely Rida Houhou, Mohamed El-Eid, Chouichi El-Isani, and Labrek Moussa. The teachers' questionnaire consists of seventeen items, distributed across five main sections, designed to explore EFL teachers' views and practices regarding the integration of culture and literature into English language teaching.

The first section includes teachers' personal and professional details, such as gender, educational background, teaching experience, and any training in teaching literature or culture. The second section incorporates questions about intercultural communicative competence and cultural teaching. It investigates teachers' perceptions of the value of fostering cultural awareness in English language classrooms, as well as their understanding of culture and ICC.

However, the third section consists of teachers' evaluations of the textbook *My Book of English 1*, focusing on the inclusion and balance of cultural references from both Algerian and foreign cultures. It also invites teachers to suggest any missing literary or cultural elements. The fourth section contains questions about literary texts and Algerian cultural content, including whether teachers use Algerian literature in their classes, the types of texts used, the benefits of such texts for cultural comparison, and the challenges they face in their implementation. The section ends with an open-ended question asking teachers to suggest ways to better integrate Algerian literature into English language instruction. The last section involves teaching methods and the development of language skills. It asks teachers which language skills are most enhanced through literary texts, how often they use these texts to promote intercultural awareness, and which student competencies.

The questionnaire includes a variety of question types to ensure the collection of both quantitative and qualitative data. These include closed-ended questions, such as multiple-choice and yes/no items; open-ended questions that allow teachers to elaborate on their opinions and classroom experiences; and scaled-response questions using a four-point scale: frequently, occasionally, rarely,

and never. Each section incorporates a balanced mix of these formats to obtain rich and diverse insights. All participation was voluntary. The full questionnaire is provided in (see Appendix A).

The quantitative data gathered from the closed-ended questions of the teachers' questionnaire is analyzed using a descriptive, percentage-based approach. However, the qualitative data gathered from the open-ended questions is given a thematic analysis to obtain a more profound comprehension. The main objective of quantitative analysis is to gather the frequency and distribution of answers to quantify and provide numerical statistics that assess specific aspects of the phenomenon under investigation.

### **3.4. Conclusion**

This chapter has clarified the methodology and techniques used in the study. It began with the study's corpus being presented, namely *My Book of English*. Additionally, it provided a detailed explanation of the data gathering and analysis procedures regarding the participants and the setting. It has been shown that the mixed-methods technique is used in this study. On the one hand, a manual (non-software-based) technique is used to examine quantitative data that is collected through questionnaires. On the other hand, qualitative content analysis is used to analyze the qualitative data gathered from the textbook evaluation and the open-ended questions in the questionnaires.

## **Chapter Four: Analysis of the Findings**

#### 4.1. Introduction

This chapter contains two separate sections aimed at presenting the findings of the study. The first section's primary focus is the evaluation of the *My Book of English 1* textbook. The second section discusses the data collected from a questionnaire conducted with middle school teachers.

#### 4.2. Presentation and Analysis of Data Relating to Cultural and Literary Texts (Textbook Analysis)

The following tables present the findings, with a focus on the textbook content and the teachers' questionnaire answers:

Sequence	Page	Task	Cultural Theme	Source/ Target Culture	Other Culture(s)	Big C/ little C
<b>Pre-Sequence</b>	15-16	Read and write about Djamila Bouhired and Mahrez	History/national identity	Target	–	Big c
<b>Me and my Friends</b>	41	Recognizing flags: Algerian, Australian, GB	National symbols and identity	Both	Australia	Little c
<b>Me and my Family</b>	59	Jack Smith in his blog from Canada presenting himself and his mother from Scotland	Identity and social interaction	Target	Scotland	Little c
<b>Me and my Family</b>	60	Adaku from Nigeria sending an email to Razane from Algeria talking about his pet and his favorite food	Everyday life, personal interests	Both	Nigeria	Little c
<b>Me and my Family</b>	63	Pupils from all over the world (Algeria, GB, USA, Brazil, Australia, China, Nigeria) present themselves in international friendship blog	Global identity and intercultural friendship	Both	Brazil, Australia, China, Nigeria	Little c
<b>Me and my Family</b>	66	Pupils are supposed to put English family names (the Williams, the Johnsons, Taylors, Wilsons)	Naming customs in English-speaking countries	Target	–	Little c
<b>Me and my Daily Activities</b>	72	Pupils repeating their daily routine from waking up till bedtime	Daily routine and time habits	Source	–	Little c
<b>Me and my Daily Activities</b>	75	Pupils asking each other questions like, do you watch TV in the evening and do you practice sport	Free time habits and social interaction	Source	–	Little c

<b>Me and my Daily Activities</b>	80	Younes talking about his daily routine (breakfast, sports, visiting grandma)	Daily routine, food habits, leisure, family life	Source	_	Little c
<b>Me and my daily activities</b>	84	Margret and Younes talking about the animals that represent their countries (lion for England and Fennec for Algeria)	National symbols and pride	Both	_	Big c
<b>Me and my Daily Activities</b>	85	Margaret talking about her daily routine (breakfast, sports, visiting grandma)	Daily routine, food habits, leisure, family life	Target	_	Little c
<b>Me and my School</b>	101	School rules in Algerian middle school named Ben M'hidi	Social behaviors and values	Source	_	Little c
<b>Me and my School</b>	115	pupils are supposed to show their teacher how they are going to celebrate the day knowledge of 16 April by remembering Abdelhamid Ben Badis	National historical figures	Source	_	Big c
<b>Me and my School</b>	116	Pictures of Abdelhamid Ben Badis, El Arbi Ben Mhidi, and Hassiba Ben Bouaali centering the page	National historical figures and resistance legacy	Source	_	Big c
<b>Four Me and my School</b>	124	A flag of Algeria in My Pictionary	National symbols and identity	Source	_	Little c
<b>Me and my School</b>	125	pupils need to prepare their project related to tourism in Algeria with the title My Guide to Sahara	Geography and regional culture	Source	_	Little c
<b>Me, my Country and the World</b>	127	A map of Algeria with neighboring countries (Niger, Libya, Mauritania, Western Sahara, Morocco, Tunisia, Spain) and historical places (Asker, Tiaret, Ghardaia, Tipaza, Kasbah, Constantine)	National Heritage and historical geography	Source	Niger Libya Mauritania Western Sahara Morocco Tunisia Spain	Big c

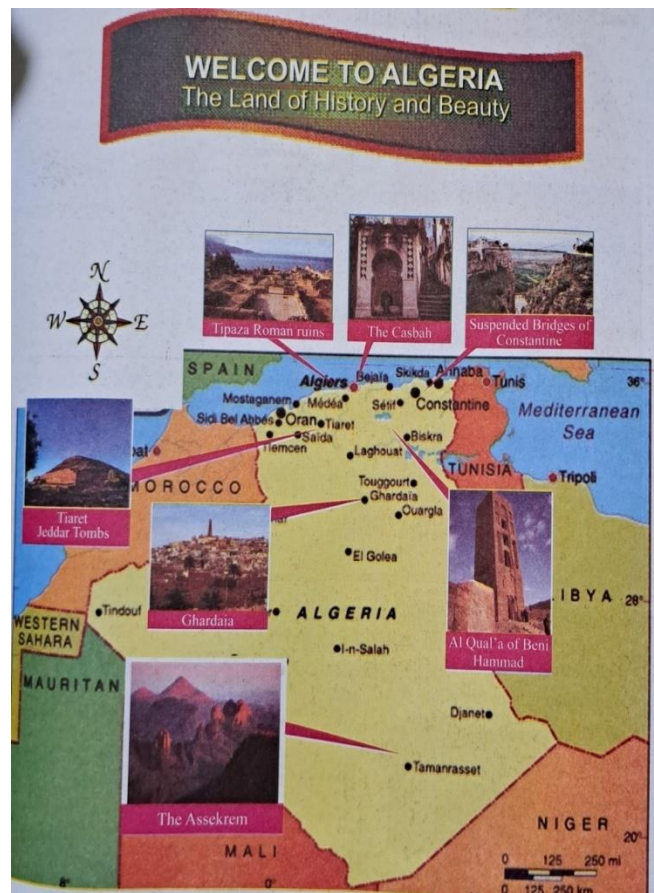
<b>Me, my Country and the World</b>	129	A map of the famous places in GB with pictures (the Edinburgh national monument in Scotland, big ben and the British museum in London, and the Cardiff Castle in Wales)	Heritage and national identity	Target	England Scotland Wales	Big c
<b>Me, my Country and the World</b>	130-131	Four children from Nigeria, China, America are talking with each other about their national currency, their national dish, their national celebration day	Everyday cultural diversity	Both	China Nigeria	Little c
<b>Me, my Country and the World</b>	132	Meriem from Algeria and Margaret from England having a conversation, sharing details about their countries, like their national dish, their national currency, the famous monuments, and their celebration days	Everyday cultural identity	Both	–	Little c
<b>Me, my Country and the World</b>	133	there are Flags of America, China, Nigeria, France, Great Britain, and Spain, and students must enlist and repeat the nationalities	National symbols and identities	Both	France Spain China Nigeria	Little c
<b>Me, my Country and the World</b>	135	it is a pronunciation task using flags of different countries: Bangladesh, England, Congo, Colombia, Australia, Andorra, Portugal, Saudi Arabia, and South Africa	National symbols	Target	Bangladesh Congo Colombia Australia Andorra Portugal Saudi Arabia South Africa	Little c
<b>Five Me, my Country and the World</b>	139	Under the title Discover My Wonders about Algeria, pictures represent historical landmarks in the Sahara and different places in Algeria along with traditional food, which is couscous.	National heritage and traditions	Source	–	Big c

<b>Me, my Country and the World</b>	141	Kathleen representing her country, which is the USA, its currency, Independence Day, and the traditional with three pictures of historical landmarks in USA	National heritage and identity	Target	–	Big c
<b>Me, my Country and the World</b>	145	In this task, the student must put the flag number, the capital city, the national currency, and the nationality next to the corresponding country. The capitals are Rabat, Tokyo, Madrid, Beijing, Riyadh, London, Washington Berlin, Moscow, and Abuja	Everyday cultural knowledge and national identity	Target USA and England	Morocco Spain China Saudi Arabia Japan Germany Russia Nigeria	Little c

**Table 1:** Cultural Themes in My Book of English 1

As shown in the table 1, the textbook *My Book of English 1* presents historical figures, national symbols, geography, and regional customs as a part of Algerian culture (source), accounting for fifteen percent of all activities evaluated. On the one hand, eight tasks demonstrate aspects of English-speaking countries, such as daily life and history, and are connected to the target culture. The last four activities present other civilizations from around the world.

The textbook focuses extensively on Algeria's national history and heritage, starting with Big C cultural themes. The exercises on pages 15-16 challenge students to study and write about Riyad Mahrez and Djamilia Bouhired, focusing on the target culture's historical heritage and sense of national identity. Similar focus is put on assignments on pages 115-116, which expose pupils to significant national personalities such as Hassiba Ben Bouali, El Arbi Ben Mhidi, and Abdelhamid Ben Badis, developing an understanding of Algeria's revolutionary past and its impact on national identity. Page 139 helps pupils understand Algeria's national heritage by showing graphic representations of the country's traditional cuisine (such as couscous) and Sahara landmarks. Geographic awareness is also highly emphasized. The project on page 125, which requires students to develop a tourism guide for the Sahara, and the map on page 127, which emphasizes Algeria's historical landmarks and nearby nations, both encourage regional identification and cultural geography. These are reinforced with a Big C exercise on page 129, which gives pupils a brief introduction to the history of the target culture by exposing them to popular British monuments like Big Ben, the British Museum, and Cardiff Castle. On page 141, a student named Kathleen highlights the target culture's cultural variety by presenting significant American cultural markers such as Independence Day, currency, and historical sites.

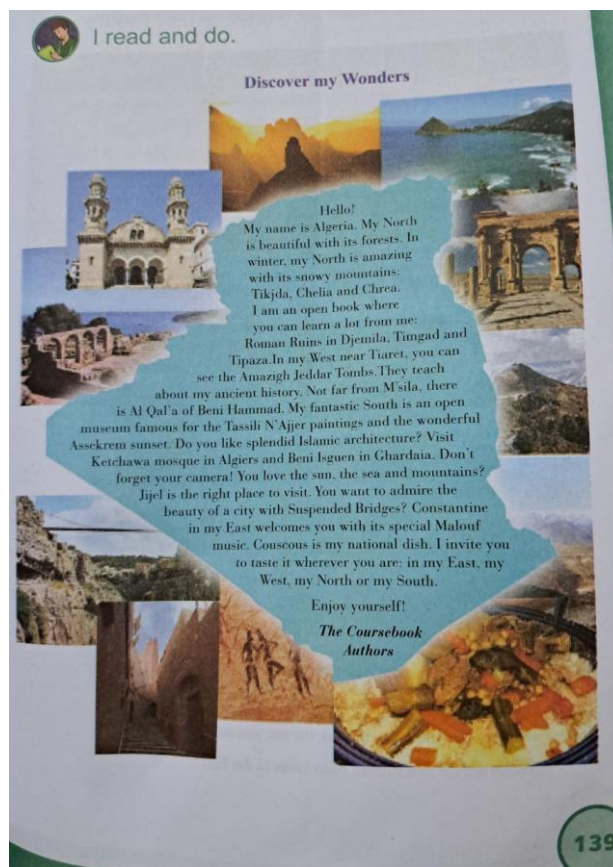
**Figure 1:** Page 127— Visual Representation of Algeria's history and neighbors

There is also a lot of illustration of Little C culture, which represents social norms and daily life. Younes and Margaret explain their daily routines in the exercises on pages 72, 80, 85, and 75, which prompt students to discuss their eating habits, leisure activities, and daily routines. These exercises reinforce common cultural behaviors in Algerian and English-speaking contexts by exposing students to both source and target cultures. Additionally, a culturally grounded exercise on Ben Mhidi Middle School rules that reflect regional social norms and behaviors can be found on page 101. On page 75, social interaction is examined through questions about sports and TV watching. On page 60, an email exchange that transcends Algerian and Nigerian cultural boundaries introduces students to personal interests and owning pets.

Furthermore, the textbook includes activities that encourage global solidarity and international identification. On page 63, students from Algeria, the United States, Brazil, China, Nigeria, Australia, and the United Kingdom identify themselves in a blog post promoting the concept of global society. On page 132, Meriem from Algeria and Margaret from England discuss country currencies, cuisines, landmarks, and holidays. Pages 130-131 address similar topics, with kids from America, China, and Nigeria discussing their national symbols and demonstrating the diversity of everyday life.

A variety of activities serve as constant reminders of national symbols and identity. On page 41, flags from Algeria, Australia, and the United Kingdom are acknowledged. On page 124 is a visual glossary that includes the Algerian flag. Pages 84 and 133 contain symbolic images of national flags and the countries they represent, as well as links between animals (such as the lion for England and the Fennec fox for Algeria) and national pride. The pronunciation exercises on page 135 using flags from Bangladesh, England, Congo, Colombia, Australia, Andorra, Portugal, Saudi Arabia and South Africa demonstrate the global scope of exposure and are illustrated in these activities.

**Figure 2:** Geographical and Cultural Features Illustrated in "Discover my Wonders"



On page 66, students practice utilizing English family names such as The Williams and The Taylors, subtly introducing naming conventions and exhibiting a deeper understanding of the target culture. The task on page 145 requires students to identify the flags, capitals, currencies, and nationalities of many countries, including Morocco, Spain, China, Japan, Germany, Russia, Saudi Arabia, the United States, the United Kingdom, and Nigeria. This task integrates a wide range of global knowledge. This last activity summarizes the cultural and social information gathered throughout the textbook.

The data analysis reveals a complex and diverse portrayal of culture. Many of the tasks studied centered on Algerian (source) culture, particularly in the areas of history, national identity,

and daily activities. This demonstrates how the textbook seeks to reinforce students' sense of national identification while gradually introducing them to target cultures (such as England, the United States, and Scotland) and other global cultures (such as Nigeria, China, Brazil, and Australia).

The study indicates that Algerian cultural content is more prominently displayed than that of the target or other cultures. Although the textbook includes representations from several backgrounds, there is no evidence of critical comparison or intercultural integration. The activities usually represent each culture individually, portraying them as separate and disconnected points of reference rather than encouraging intercultural conversation or critical thinking.

Sequence	Page	Description	Author	Literary Theme	Target/Source	Other
<b>Me and my Friends</b>	46	A brief poem and a picture of boys and girls of various skin tones holding hands, together with a wheelchair-bound handicapped student, are shown. The poem highlights friendship, inclusivity, and solidarity while utilizing empathetic metaphors like "you are my sun."	The Coursebook Authors	Inclusion and diversity	–	Global
<b>Me and my Family</b>	67	A short, rhythmic poem uses repetition and straightforward analogies like "you are my life" and "you are my sight" to convey a child's intense love for their parents. The emotional and tender tone celebrates the relationship between parents and children.	The Coursebook Authors	Parental Love	–	Global
<b>Me and my Daily Activities</b>	94	A poem that uses symbols to compare birds to intelligent, disciplined creatures that work hard, obey rules, and achieve success. It promotes virtues like order, respect, and commitment, in the	The Coursebook Authors	Discipline and hard work	–	Universal

		school settings.				
<b>Me and my School</b>	123	A grateful and motivational poem in which a student considers the values, life lessons, and educational opportunities they have received. Kindness, curiosity, respect for parents and teachers, and the joy of learning with friends are all highlighted throughout the poem.	The Coursebook Authors	Gratitude for education	–	Universal
<b>Me, my Country, and the World</b>	147	A heartfelt farewell poem in which the speaker considers the school year and shows love and gratitude for friends, family, the school, and the country. It uses a lyrical tone to emphasize moral values and emotional ties.	The Coursebook Authors	Emotional reflection on values	–	Global

**Table 2:** Literary Themes in My Book of English 1

As shown in the table 2, the literary material of *My Book of English 1* includes five short poems spread across the five units of the book. These texts introduce pupils to concepts like discipline, friendship, diversity, parental love, school appreciation, and national identity. The coursebook writers, who also compose these poems, provide a consistent teaching voice rather than reflecting external or culturally particular literature. Each poem has visual elements to engage students emotionally and morally.

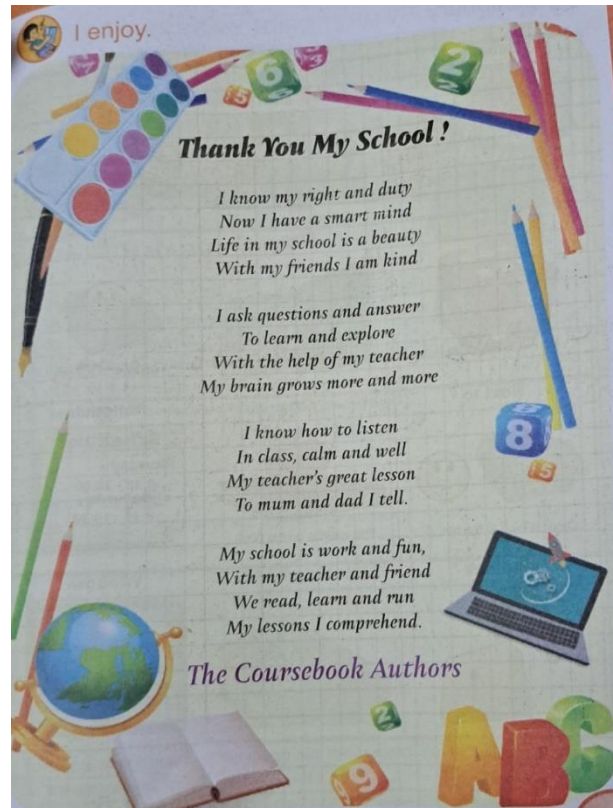
The poems illustrate principles and concepts that are basically global or universal in nature while being featured in thematic units about learners' personal, social, and national identities (e.g., Me and My Friends, Me and My Family, Me, My Country, and the World). The poem on page 46 explores friendship and inclusion with broad metaphors such as "you are my sun" and different children. Similarly, the poem on page 67, which employs simple yet powerful language such as "you are my life," is about parental love. Although these texts provide clear moral and emotional instruction, they make no reference to any specific Algerian literary or cultural context.

*Figure 3: Page 47— Poem on Friendship and Inclusion*



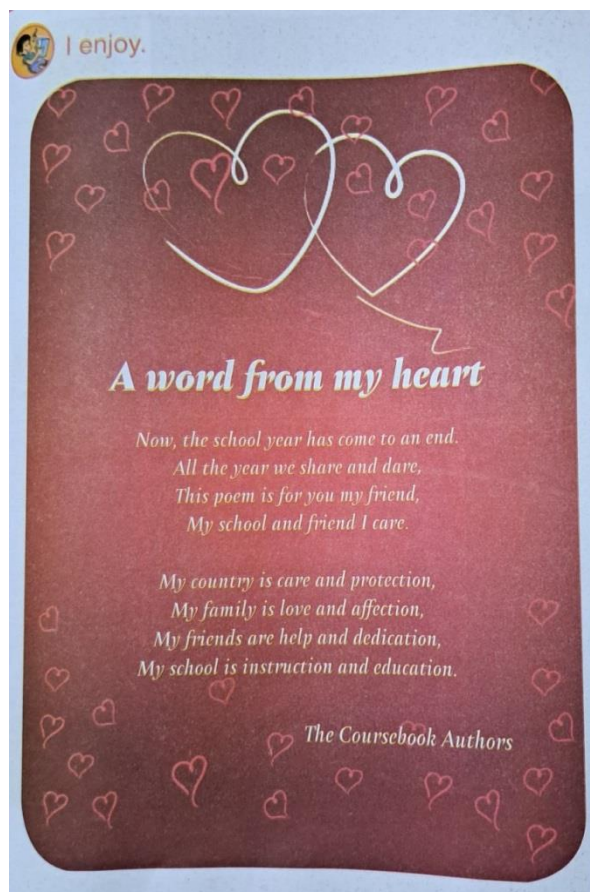
This theme continues with the poem on page 94, which employs metaphorical language to compare birds to students to emphasize discipline and hard work. However, the setting and visuals are wide enough to adapt to almost any educational or cultural background. On page 123, the text encourages gratitude for education by stating virtues like compassion and respect for teachers, although it does so without including local cultural symbols or references to Algerian culture.

Figure 4: Page 123— Poem Reflecting Gratitude and School Values



The last poem in the book, *Me, My Country, and the World*, is on page 147 and mentions the country, friends, and the school year. Although it may first be interpreted as patriotism or nationalism, the treatment of emotional consideration of values, uses general language and abstract terms, with no reference to local Algerian literature.

Figure 5: Page 147— Farewell Poem on Identity and Moral Values



Although these poems reinforce the values of society and promote language development using sentimentality and figurative language, they are not part of Algerian literary development. None of the poems are attributed to national poets or based on acknowledged literary works in Algerian oral or written traditions.

The analysis of these literary texts indicates that, although the textbook uses literature to encourage personal growth, the literary selections are culturally neutral. The texts of the manual make no reference to the Algerian local literature when the manual is intended for Algerian learners.

#### 4.3. Analysis and interpretation of Teachers' Questionnaire Results

This approach provides a comprehensive understanding of teachers' perspectives and enriches the study's findings. Out of the distributed questionnaires, 15 were collected from participating teachers. The responses provided both quantitative and qualitative data, offering insights into various aspects explored through the 17-item questionnaire. The results are summarized in tables followed by commentary passages.

**4.3.1. Section One: Personal & Professional Information**

**Q1: Gender (Male/Female)**

Gender	Response	Percentage
<b>Male</b>	<b>2</b>	<b>13.3%</b>
<b>Female</b>	<b>13</b>	<b>86.7%</b>
<b>Total</b>	<b>15</b>	<b>100%</b>

*Table 3: Respondents' Distribution according to Gender*

Shows the gender distribution of middle school English teachers who participated in the study. As seen, the sample mostly included female teachers, showing the common gender pattern in schools and giving some view from both male and female sides.

**Q2. What is your educational qualification?**

Qualification	Frequency	Percentage
License/bachelor's degree BA	<b>10</b>	<b>66.7%</b>
Master's degree	<b>2</b>	<b>13.3%</b>
ENS/PEM	<b>2</b>	<b>13.3%</b>
No answer	<b>1</b>	<b>6.7%</b>
<b>Total</b>	<b>15</b>	<b>100%</b>

*Table 4: Distribution of Teachers' Educational Qualifications*

The table 4 provides an overview of the academic qualifications of the teachers who took part in this study Most teachers in the sample hold a license degree, meeting the basic requirement for teaching English in Algerian middle schools. A small number have advanced degrees or specialized training, suggesting limited access to further education. While qualifications are generally sufficient, more opportunities for professional development are needed to address modern teaching challenges like intercultural competence.

**Q3. How long have you been teaching English?**

Years	Response	Percentage
<b>Less than 5 years</b>	<b>4</b>	<b>26.7%</b>
<b>Between 5 and 10 years</b>	<b>4</b>	<b>26.7%</b>
<b>More than 10 years</b>	<b>7</b>	<b>46.6%</b>
<b>Total</b>	<b>15</b>	<b>100%</b>

*Table 5: Respondents' Distribution according to Professional Experience*

The table 5 shows the distribution of teachers based on their years of experience in teaching English. As illustrated, the highest percentage (46.6%) of respondents reported having more than 10 years of teaching experience, reflecting a strong presence of highly experienced teachers in the sample. An equal number of teachers (4 out of 15) fall into the categories of less than 5 years and between 5 and 10 years, each representing (26.7%) of the sample. This balanced distribution across experience levels offers a comprehensive perspective on how teachers at different stages of their careers perceive and implement cultural and literary elements in the language classroom. This variety contributes to the reliability of the findings, as it captures both emerging and well-established teaching practices related to intercultural understanding and language development.

**Q4. Have you received any in-service or pre-service training in teaching culture or literature?**  
(Yes/No)

If yes, provide examples

Response	Frequency	Percentage
Yes	<b>1</b>	<b>6.7%</b>
No	<b>14</b>	<b>93.3%</b>
Total	<b>15</b>	<b>100%</b>

*Table 6: Teachers' responses to pre-in-service or in-service training in teaching culture or literature.*

The responses from table revealed that 93.3% of teachers had not received any pre-service or in-service training related to teaching culture or literature. Only one teacher answered "Yes," but their justification reflected a classroom practice rather than formal training. This indicates a significant gap in teacher education and professional development, as well as a need for clearer definitions of training and more accessible opportunities for Algerian teachers.

#### 4.3.2. Section 2: Culture teaching and communicative competence in the Algerian middle school

##### Q5. Which of the following best reflects your understanding of culture?

Option Chosen	Frequency	Percentage
<b>A. Knowledge, beliefs, laws, customs, daily habit</b>	<b>2</b>	<b>13.3%</b>
<b>B. Literature, music, art, theatre</b>	<b>1</b>	<b>6.75%</b>
<b>Both A and B</b>	<b>12</b>	<b>80%</b>
<b>Total</b>	<b>15</b>	<b>100%</b>

*Table 7: Teachers' understanding of culture*

Table 7 shows that 80% of teachers view culture as both artistic expressions and everyday social practices, reflecting a comprehensive understanding essential for fostering intercultural competence. Meanwhile, 13.3% focused solely on sociological aspects, and 6.7% preferred literary and artistic forms. These varied perspectives suggest differences in how teachers may select and integrate cultural content in English language teaching.

##### Q6. What is your understanding of intercultural communicative competence?

Teacher's answers	Frequency	Percentage
<b>Communicating effectively and appropriately with people from different cultural background</b>	<b>11</b>	<b>73.3%</b>
<b>General communication with other cultures</b>	<b>1</b>	<b>6.7%</b>
<b>Focus on understanding cultures and use it to communicate with other people</b>	<b>2</b>	<b>13.3%</b>
<b>In my opinion, it is the way that leads to the development of cultures and getting a positive point from other civilizations.</b>	<b>1</b>	<b>6.7%</b>
<b>Total</b>	<b>15</b>	<b>100%</b>

*Table 8: Teachers' Understanding of Intercultural Communicative Competence*

The table 8 highlights the different ways teachers understand intercultural communicative competence (ICC). A significant majority (73.3%) define ICC as the ability to communicate

effectively and/or appropriately with individuals from different cultural backgrounds. This demonstrates a solid understanding of the practical and relational aspects of intercultural communication, reflecting an awareness of how to engage respectfully and meaningfully across cultures. Additionally, (13.3%) of the responses emphasize the importance of understanding other cultures, showing a recognition of the cognitive and empathetic dimensions of ICC. A small number of responses (6.7%) offer general or vague descriptions, such as simply "communicating with people from other cultures," which suggests a superficial or incomplete understanding of the concept.

**Q7. Do you think developing intercultural communicative competence should be a main goal of English language teaching in Algerian middle schools? Why or why not?**

Answers	Frequency	Percentage
Yes	<b>13</b>	<b>86.7%</b>
No	<b>2</b>	<b>13.3%</b>
Total	<b>15</b>	<b>100%</b>

*Table 9: Teachers’ Opinions on the Role of Intercultural Communicative Competence (ICC) in Middle School English Teaching*

As shown in table 9, 86.7% of teachers believe that developing intercultural communicative competence (ICC) should be a primary goal in middle school English teaching. Their justifications reflect strong pedagogical awareness and alignment with global language education goals. For example, Teacher 2 links ICC to enhancing communication skills, promoting tolerance, and supporting global citizenship. Teacher 14 emphasizes its role in preparing students for respectful interaction in diverse contexts. Teacher 13 highlights ICC’s practical value, stating it helps students succeed in a globalized world. In contrast, 13.3% of teachers disagree. Teacher 11 argues the priority should be on mastering the language itself, while Teacher 15 believes that students must first grasp basic English skills before addressing intercultural aspects. These opposing views reflect a more structuralist perspective on language teaching.

### 4.3.3. Section 3: Teachers' Analysis of the English Textbook— My Book of English 1

**Q8. Does My Book of English 1 include both “Big C” (e.g., history, institutions) and “little c” (e.g., values, daily habits, food) cultural content? if yes, provide examples**

Response	Frequency	Percentage
<b>Yes</b>	<b>8</b>	<b>53.3%</b>
<b>No</b>	<b>7</b>	<b>46.7%</b>
<b>Total</b>	<b>15</b>	<b>100%</b>

*Table 10: Teachers' Evaluation of Cultural Content in the 1st Year English Textbook*

The data in the table 10 shows that (53.3%) of the teachers believe My Book of English 1 includes both "Big C" (formal aspects like history, institutions, and landmarks) and "little c" (informal aspects like daily habits, traditions, and food) cultural content. In contrast, (46.7%) of the teachers responded "No," indicating that they do not see a balanced presence of both cultural dimensions in the textbook. Teachers who answered “Yes” provided various examples that support their views. Teacher 1, for instance, mentioned the inclusion of famous landmarks, British traditions, and student daily routines, which clearly reflect both Big C and little c culture. Teacher 2 noted examples such as Big Ben and Thanksgiving, alongside content about daily student life. Similarly, Teacher 3 referred to historical events, famous figures, and UK breakfast habits, showing that the textbook does offer a mix of institutional and everyday cultural content. These examples suggest that the textbook attempts to support the development of intercultural awareness by presenting a variety of cultural topics from English-speaking contexts. However, some responses focused mainly on Algerian cultural content. Teacher 4 referred to the Algerian lifestyle, Teacher 5 mentioned famous Algerian landmarks, and Teacher 6 cited Algerian traditions. While the inclusion of local culture is important for contextual relevance and learner identity, over-reliance on Algerian content may limit students' exposure to foreign cultural norms and reduce opportunities for intercultural learning. This likely explains why (46.7%) of teachers felt the textbook does not adequately include both cultural types.

In conclusion, while a slight majority of teachers believe that both Big C and little c culture are present in My Book of English 1, the close percentages and teacher comments suggest that the cultural content may still need improvement. A more balanced and intentional integration of both global and local cultural elements could enhance the textbook's effectiveness in promoting intercultural communicative competence in Algerian classrooms.

**Q 9. Is Algerian culture included in My Book of English 1?**

Response	Frequency	Percentage
Yes	<b>11</b>	<b>73.33%</b>
No	<b>4</b>	<b>26.67%</b>
Total	<b>15</b>	<b>100%</b>

*Table 11: Teachers' Responses on the Inclusion of Algerian Culture in 'My Book of English 1*

According to table 11, (26.67%) of the participating teachers did not recognize Algerian culture in the English 1 textbook, whereas (73.33%) did. According to the majority response, the textbook does include cultural references or information that educators acknowledge as representative of Algerian identity. These results are consistent with modern teaching strategies that encourage incorporating students' native cultures into foreign language instruction to increase relevance and interest. Nonetheless, the distinction in answers also points to a possible discrepancy in the way educators view or recognize cultural content. A lack of training in recognizing and utilizing cultural references in pedagogical practice or the implicit nature of some cultural elements, which may not be equally visible to all teachers, could be the cause of this.

**If yes, is it presented independently or compared to other cultures? and provide an explanation.**

Presentation types	Frequency	Percentage
Presented independently	<b>6</b>	<b>40%</b>
Compared to other cultures	<b>5</b>	<b>33.3%</b>
No answer	<b>4</b>	<b>26.6%</b>
Total	<b>15</b>	<b>100%</b>

*Table 12: Teachers' Responses on the Presentation of Algerian Culture (Independent vs. Comparative Approach)*

The table 11 shows that out of the 15 teachers who responded to the question regarding how Algerian culture is presented in the English 1 textbook, 6 teachers (40%) stated that it is presented independently. Another 5 teachers (33.3%) believed it is presented in comparison with other cultures. The remaining 4 teachers (26.6%) either did not respond to the question or gave unclear answers.

This distribution shows that most teachers perceive Algerian culture to be present in the textbook, whether independently or comparatively, while a notable portion did not provide a clear view.

**Q10. What cultural or literary elements do you think are missing from *My Book of English 1*?**  
(You may select more than one option.)

Options	frequency	Percentage
<b>Short texts or poems by Algerian authors</b>	<b>11</b>	<b>73.3%</b>
<b>Stories or folktales from different Algerian region</b>	<b>8</b>	<b>53.3%</b>
<b>Algerian proverbs and their meanings</b>	<b>10</b>	<b>66.7%</b>
<b>Comparative texts (e.g., Algerian Vs. British or American stories)</b>	<b>8</b>	<b>53.3%</b>
<b>Total</b>	<b>37</b>	<b>100%</b>

**Table 13:** Teachers' Perceptions of Missing Cultural or Literary Elements in My Book of English 1

Teachers' opinions about the kinds of literary and cultural content that My Book of English 1 lacks are shown in table 12 According to the findings, (73.3%) of the teachers chose short texts or poems by Algerian authors as the most identified missing component. This suggests that there is a strong desire to incorporate real Algerian voices and literature into the English curriculum, as this could support students' engagement and sense of cultural identity.

Furthermore, (66.7%) of the educators pointed out that Algerian proverbs and their definitions were missing. Proverbs are rich in culture and can be useful teaching tools to improve students' language and cross-cultural proficiency. Their involvement would enhance students' comprehension of cultural values and perspectives in addition to exposing them to real-world language usage. There aren't enough stories or folktales from various parts of Algeria, according to more than half of the respondents (53.3%). Students' exposure to regional diversity and oral heritage can be enhanced by these stories, which convey a variety of cultural insights and traditions from across the nation. Comparative texts that contrast Algerian culture with American or British contexts are also needed, according to (53.3%) of the teachers. By encouraging students to critically examine cultural similarities and differences, such content would aid in the development of intercultural communicative competence. All things considered, the answers show a notable lack of representation of regional and comparative cultural material in the textbook. Filling in these gaps could boost identity development, increase student motivation, and support the larger educational objective of using language instruction to foster intercultural understanding.

#### 4.3.4. Section 4: Literary Texts and Algerian Cultural Content

**Q11. Do you currently use literary texts (stories, folktales, poetry, proverbs) in your English classes? If yes, which type, do you use and how often**

Response	Frequency	Percentage
Yes	7	46.7%
No	8	53.3%
Total	15	100%

*Table 14: Teachers' Use of Literary Texts in English Classes*

Teachers' answers about the use of literary texts in their English classes, including stories, folktales, poetry, and proverbs, are shown in Table 13. According to the findings, only (46.7%) of the teachers confirmed that they use literary texts in their lessons, whereas (53.3%) of them said they do not.

This small majority implies that different classrooms' integration of literary elements into English language instruction is inconsistent. Curriculum restrictions, a lack of experience teaching literature, or a lack of resources could all be reasons for the limited use of literary texts. It might also be an indication of a textbook-driven approach, in which educators primarily use the resources offered without incorporating outside literary or cultural content.

The almost equal distribution of answers, however, shows that a sizable portion of educators do appreciate and use literary material, which is consistent with the idea that literature can improve students' vocabulary, language proficiency, and cultural awareness. Making English language instruction more interesting and meaningful may be greatly aided by the incorporation of genuine and culturally relevant texts, particularly those with roots in Algerian oral and literary traditions. This finding reinforces the importance of supporting teachers with access to diverse literary materials and providing training on how to effectively integrate them into language teaching to enrich students' learning experiences and cultural understanding.

#### 4.3.4.1. Types of Literary Texts Teachers use in classroom

Several English teachers from a particular district discussed using literary texts in their classes. The teachers showed a noticeable preference toward culturally relevant materials, and that was particularly the case with Algerian folktales. Most teachers noted that Algerian folktales were the most used texts, pointing out that they had a strong preference towards culturally relevant material that reflects students' cultural and social background. This contributes to integrating local cultural elements and makes language teaching relevant and more culturally grounded. Other teachers also mentioned the inclusion of proverbs and short poems, but not as frequently. Proverbs were often the starting point for vocabulary or culture lessons, while short poems were connected to the lesson topics at the time. These genres serve as much more than mere linguistic devices; they are also gateways to cultural understanding and appreciation where learners encounter figurative language, rhythm, and cultural values. Most teachers pointed out that they used these materials infrequently, suggesting that such use is more ad hoc and unplanned than systematic. One teacher reported using literary texts for at least one lesson a week, suggesting a more concerted attempt to include literature in the course. Another reported using Algerian folktales and proverbs every two weeks but incorporating poems into the class from time to time.

Overall, the responses indicate a positive attitude toward using literary texts, especially those rooted in Algerian culture, but also highlight the need for structured curricular integration to ensure that all learners benefit from such rich and engaging content regularly.

**Q12. In your opinion, how can Algerian literary texts (e.g., stories, folktales, poetry, proverbs) help students understand their own culture and compare it with others like British or American cultures? (You may choose one or more options)**

Options	Frequency	Percentage
<b>A. By showing shared values and experiences across cultures</b>	<b>14</b>	<b>43.75%</b>
<b>B. By exploring different cultural approaches to similar topics (e.g., love, conflict, traditions)</b>	<b>2</b>	<b>6.25%</b>
<b>C. By comparing Algerian customs with those of British and American societies</b>	<b>11</b>	<b>34.37%</b>
<b>D. By sharing Algerian culture without focusing on differences</b>	<b>5</b>	<b>15.62%</b>
<b>Total</b>	<b>32</b>	<b>100%</b>

*Table 15: Teachers' Views on the Role of Literary and Cultural Texts in Intercultural Understanding*

The data presented in the table 14 reflects teachers’ perceptions regarding how integrating literary and cultural texts, such as stories, poetry, and proverbs, can support learners in understanding their own culture and drawing comparisons with British or American cultures. The responses, which allowed for multiple selections, resulted in a total of 32 choices across four categories. Most responses (43.75%) indicated that teachers believe such texts are effective in illustrating shared values and experiences across cultures. This suggests that most teachers view literature as a medium through which students can recognize universal human themes, thereby fostering intercultural empathy and connection.

The second most selected option (34.37%) was the use of texts to compare Algerian customs with those of English-speaking cultures. This reflects a strong pedagogical orientation toward contrastive analysis, which plays a significant role in promoting cultural awareness and critical thinking. Meanwhile, (15.62%) of the selections favored the idea of sharing Algerian culture without emphasizing cross-cultural differences. This approach may align with objectives related to national identity reinforcement and cultural affirmation.

Only (6.25%) of responses supported the use of texts to explore how different cultures address similar issues. This low percentage may imply limited emphasis on comparative thematic analysis in current teaching practices. It could also suggest a need for additional professional development or curricular materials that support this dimension of intercultural communicative competence. Overall, the results indicate that while shared experiences and direct cultural comparisons are well acknowledged by teachers, deeper analytical engagement with cross-cultural problem-solving remains underrepresented in the classroom context.

**Q13. What challenges do you face when using Algerian literature or cultural texts in your teaching (you can choose more than one option)?**

Options	Frequency	Percentage
<b>A. Lack of resources (e.g., books, materials)</b>	10	20.83%
<b>B. Curriculum limitations or restrictions</b>	11	22.91%
<b>C. Limited student familiarity with Algerian culture</b>	6	12.50%
<b>D. Difficulty in relating the texts to students’ language proficiency</b>	9	18.75%
<b>E. Language barriers (e.g., complex vocabulary, expressions)</b>	8	16.66%
<b>F. Lack of teacher training or expertise in Algerian literature</b>	5	10.41%
<b>Total</b>	49	100%

*Table 16: Challenges Teachers Face When Using Algerian Literature or Cultural Texts*

The analysis of table 15 presents multiple significant barriers that slow the integration of Algerian literature and other cultural content into the teaching of the English language. Out of these obstacles, curriculum constraints (22.91%) and a lack of materials (20.83%) appear to be the most cited, signifying the most important ones. These variables show how important institutional and resource-related concerns are in determining which actual practices teachers may use in their classrooms. The restrictions placed on teachers by the national curriculum and the absence of adequate literary and cultural resources limit their ability to cultivate international awareness and diversity of content. Moreover, (18.75%) of responses indicated that there are problems with matching the learners' levels of proficiency with literary works, pointing to the wider issue underlying this problem. This suggests that even if there are a lot of resources available, their linguistic content may make them useless for teaching, especially in lower-level or even mid-range classes. Regarding language barriers (16.66%), Texts loaded with cultural allusions and rich vernacular idioms, which many students may find difficult to grasp, make the problem worse. A smaller portion of teachers (12.50%) who pointed out the students' limited knowledge of their culture is noteworthy. This captures a more fundamental lack of educational neglect of local cultural knowledge, which is not only available but is also seen as underemphasized. Furthermore, (10.41%) of responses cited insufficient teacher training or expertise in Algerian literature. This highlights a need for targeted professional development programs that enhance teachers' confidence and competence in selecting and teaching culturally relevant texts. Overall, the findings suggest that while teachers may be willing to incorporate Algerian literary and cultural content, they face structural, pedagogical, and linguistic barriers that need to be addressed through curriculum reform, increased resource availability, and focused teacher training initiatives.

**4.3.5. Section 5: Teaching Methods and Language Skills**

**Q14. Which language skill(s) do you find most enhanced using literary texts?** Can choose more than one option

Skill	Frequency	Percentage
Reading	<b>4</b>	<b>11.76%</b>
Writing	<b>1</b>	<b>2.94%</b>
Speaking	<b>4</b>	<b>11.76%</b>
Listening	<b>1</b>	<b>2.94%</b>
All skills	<b>11</b>	<b>64.70%</b>
Total	<b>21</b>	<b>100%</b>

*Table 17: Teachers' Perceptions of Language Skills Enhanced through Literary Texts*

The data shown in the table 16 highlights the insights of teachers concerning which language skills are positively impacted the most using literary texts in English classes. A notable portion, (64.70%) of participants, selected “All Skills,” suggesting that most teachers believe literary texts impact language development in a broader sense. This aligns with literature that views pedagogy as an all-encompassing tool that teaches reading, hearing, writing, and listening simultaneously because students can achieve all these skills concurrently through literature. Both reading and speaking accounted for (11.76%) of all responses. This suggests that educators appreciate the role of literature in fostering interpretive and communicative competence but may assume something about reading and speaking being almost entirely possible via narratives and dialogues. Literary works present authentic language in context, which makes them appropriate for all-inclusive receptive (reading) and productive (speaking) skill activities. However, writing and listening were chosen less often (2.94% each), which might mean that teachers either prioritize them less in their current pedagogical approach or find it more difficult to create literary-based activities that target these skills. This underrepresentation may indicate that teachers need additional guidance or assistance in using literary texts to improve writing assignments and listening exercises in the classroom.

These results support the idea that literary texts are rich, adaptable tools for thorough language learning. But they also highlight potential weaknesses in methods for implementing them in the classroom, especially when it comes to abilities like writing and listening that might call for more thoughtful lesson planning.

**Q15. Do you use literary texts to develop intercultural awareness?**

Frequency	Frequency	Percentage
Frequently	<b>2</b>	<b>13.33%</b>
Occasional	<b>4</b>	<b>26.67%</b>
Rarely	<b>5</b>	<b>33.33%</b>
Never	<b>4</b>	<b>26.67%</b>
Total	<b>15</b>	<b>100%</b>

*Table 18: Teachers’ Use of Literary Texts to Develop Intercultural Awareness*

The data above in table 17 shows how frequently educators use literary texts to help students develop intercultural awareness. "Rarely" was the most often given response (33.33%), followed by "Occasionally" and "Never" (both at 26.67%). Just (13.3%) of educators said they "frequently" use literary texts for this purpose. According to these results, although some educators acknowledge the importance of literature in promoting intercultural understanding, many either do not give this objective top priority or struggle to incorporate it into their lessons. Nearly (60%) of the respondents

said they "rarely" or "never" answered, which points to possible obstacles like curriculum limitations, a lack of appropriate resources, or inadequate instruction on how to use literature to discuss intercultural issues. Although prior responses suggest that teachers believe literature can improve intercultural competence, this belief is not always reflected in their classroom behavior, which may also be the reason for the relatively low frequency of intentional use. This variation emphasizes the need for curriculum support and professional development to assist teachers in better utilizing literary materials for intercultural instruction.

**Q16. Which of the following do you believe is most developed in students through literary texts?**

Competence	Frequency	Percentage
Linguistic Competence	<b>9</b>	<b>60%</b>
Intercultural Competence	<b>4</b>	<b>26.67%</b>
Critical Thinking	<b>3</b>	<b>20%</b>
Total	<b>15</b>	<b>100%</b>

***Table 19: Distribution of Teachers Beliefs on the Competence Most Developed in Students Through Literary Texts***

The data in Table 18 shows which areas of competence teachers think students develop the most from using literary texts. Teachers typically see literary texts as a means of enhancing language skills like vocabulary, grammar, and reading comprehension, as evidenced by many respondents (60%) who named linguistic competence as the main outcome.

Even though it is much lower, the fact that only (26.67%) of the teachers chose intercultural competence shows some understanding of the importance of literature in exposing students to a range of cultural viewpoints and improving their capacity for cross-cultural understanding and interaction. However, (20%) of teachers selected critical thinking, indicating that fewer respondents linked literature to developing students' capacity for analysis and reflection.

According to these findings, literary texts are primarily utilized for language development, but their wider educational value regarding intercultural and cognitive development is not as well recognized in actual use. Teachers' training and experience with using texts for purposes other than language may be the cause of this, as may curriculum design and assessment priorities. By combining language, culture, and critical thinking more comprehensively, promoting a more balanced perspective on the potential of literature could improve English language instruction in Algerian middle schools.

**Q17. What recommendations or solutions do you suggest for better integrating Algerian literature into English teaching and promoting intercultural understanding?**

The open-ended responses of the 15 participating teachers to questions concerning recommendations for enhancing the integration of Algerian literature into English language instruction and promoting intercultural understanding revealed several recurring and significant themes. One of the key suggestions that many educators emphasized was the development and availability of relevant resources. Teachers have expressed a clear need for simplified and translated versions of Algerian texts, including poetry, short stories, and folktales, to make them relevant and approachable for students. Some educators recommended using multimedia resources and creating supplemental materials to bring Algerian literature to life in the classroom, while others recommended integrating these texts into lesson plans and textbooks.

There was also a strong call for better teacher preparation. Many participants pointed out that a lack of training in culturally responsive pedagogy hinders the effective use of local literature. To equip themselves with the necessary skills to select, adapt, and teach Algerian literary texts with confidence, educators pushed for workshops and professional development programs. This includes guidance on how to incorporate intercultural learning objectives and design culturally appropriate exercises into their English language training.

The creation of curricula was another issue. Several educators pushed for the official inclusion of Algerian literature in the English curriculum by lawmakers and curriculum designers.

This would validate local culture in language instruction and encourage intercultural collaboration between English teachers and colleagues in other fields, such as Arabic literature, history, and politics. A few educators also emphasized how important it is to balance language competency and cultural sensitivity when creating the curriculum.

Additionally, teachers recommended the use of comparative and intercultural teaching strategies. By working on bilingual or comparative projects, such as contrasting and comparing Algerian and British or American cultures, students can develop a deeper understanding of both their own and other people's traditions. When linked to global themes or social issues, these kinds of activities were seen as a means of fostering critical thinking and intercultural awareness.

Several interactive strategies were proposed to increase student motivation and engagement. Role-plays, reading circles, classroom discussions, storytelling, and creative writing assignments with Algerian cultural themes were some of these. Teachers say that these kinds of activities help students develop critical language skills in contexts that are relevant to their lives while also helping them discover who they are. Additionally, some teachers stressed the value of encouraging students' unique responses to literature via reflection, discussion, or creative expression.

Lastly, it was believed that translating and adapting Algerian texts into English was essential. The importance of simplifying complex vocabulary and adapting stories to students' language

proficiency levels was emphasized by the instructors. They also suggested incorporating intercultural themes into these texts and relating them to global issues to make the lessons more pertinent and insightful. Some teachers proposed using these adapted texts as a springboard for discussions about identity, values, and cultural interaction, as well as integrating them into assessments.

Overall, the responses demonstrated a high degree of agreement about the significance of integrating Algerian literature into English language education.

Teachers mentioned both structural and pedagogical solutions to bring about a more inclusive, engaging, and culturally sensitive educational experience. Their findings emphasize the need for curriculum reform, teacher preparation, and resource development to support meaningful intercultural learning through literary texts in Algerian classrooms.

#### **4.4. Conclusion**

The present chapter has presented the findings of this research. It has presented the results obtained from the evaluation of the intercultural content in *My Book of English 1*. Also, it has presented and analyzed the results gathered through the questionnaire administered to middle school English teachers of Redda Houhou, Mohamed El Eid, Cheouichi El Aisani, and Lebrak Moussa middle schools of Tarf.

## **Chapter Five: Discussion of the Findings**

## **5.1. Introduction**

The present chapter is devoted to the discussion of the findings presented in the previous chapter. The findings evaluated *My Book of English 1*. They also illustrate the results obtained from the questionnaires distributed to middle school teachers. This chapter provides an interpretation of the finding of the study considering the objectives of the research, along with the advanced questions and hypothesis. It is divided into two main sections. The first section discusses the textbook 's evaluation results. The second section is dedicated to the discussion of EFL teachers' views regarding the inclusion of intercultural components in EFL textbooks. Following these discussions, the chapter concludes with a set of recommendations aimed at improving the representation and integration of Algerian literary and cultural content in English language teaching materials.

## **5.2. Discussion of the Textbooks' Content Analysis Results**

According to the evaluation of *My Book of English 1*, there is some agreement with the first study hypothesis, which states that the underrepresentation of Algerian literary and cultural elements may hinder students' intercultural awareness and language proficiency. The textbook covers both Big C and Little C cultural elements, but it shows particular focus on Algerian national identity and legacy. Tasks that highlight historical figures like Djamila Bouhired and Abdelhamid Ben Badis, as well as everyday elements like couscous and Sahara sites, effectively represent the source culture.

However, the literary component of the textbook is culturally neutral. None of the five poems mention Algerian authors or traditional tales, even though they place a great focus on characteristics like self-control, friendship, and gratitude. The lack of culturally relevant literature provides credibility to the hypothesis that "The limited representation of Algerian literary and cultural elements in middle school EFL textbooks may hinder students' development of intercultural awareness and linguistic abilities". The texts do not represent Algerian oral or written traditions, nor do they offer pupils the opportunity to engage with their own culture via literature.

The textbook introduces global and target cultural aspects, such as UK landmarks and cultural markers from countries like the USA, China, and Nigeria, but it does not critically compare them; rather, it presents them individually. This structural division supports the hypothesis that the absence of intercultural communication in the tasks limits students' capacity to build complex intercultural competence. Consequently, the first hypothesis is validated as the textbook fails to sufficiently foster the ability to compare the learners' source and target cultures in a meaningful way.

Furthermore, the absence of comparative activities and critical engagement with cultural information hinders the development of intercultural awareness because most tasks focus on repetitive identification rather than interpretative or comparative abilities. Although Algerian culture is significant and contributes to identity education, the textbook's lack of integration with literary development and cross-cultural comparisons reduces its capacity to meet broader educational goals.

Regarding the above-mentioned examples, we can conclude that although *My Book of English 1* includes references to different cultures, there are only a few opportunities to build a comparison between them. In addition, the cultural elements included in the units do not raise learners' awareness of the norms, values, behaviors, products, and practices of the cultures incorporated. In fact, despite the drawbacks in the insertion of intercultural content in the textbook, the discussion of the results demonstrates that the textbook incorporates to a certain extent a range of cultural references that reflect both source and target cultures through national symbols, daily practices, and historical figures, which answers the first research question: "To what extent are Algerian literary and cultural materials represented in Algerian middle school EFL textbooks?" However, this inclusion often lacks depth, critical comparison, or meaningful integration and remains limited when viewed in isolation from the broader middle school curriculum.

### **5.3. Discussion of Teachers' Questionnaire Results**

The findings from the teachers' questionnaire clearly support the second research hypothesis, which states that "Students may struggle to develop cultural identity and intercultural competence if they are not sufficiently exposed to Algerian literary and cultural heritage alongside foreign cultural elements, which can limit their ability to contrast their source culture with the target culture." Teachers demonstrated a strong awareness of the role of culture and intercultural communicative competence (ICC) in language education, linking it to values such as empathy, tolerance, and global citizenship. However, some responses revealed vague or limited understandings of ICC, highlighting a need for more structured training in this area. This supports the second hypothesis, as it emphasizes that learners may struggle to develop a clear cultural identity and intercultural awareness without meaningful exposure to both Algerian and foreign cultural elements. The analysis of *My Book of English 1* further reinforces this concern. While the textbook includes some cultural references, teachers noted that Algerian culture is presented inconsistently and is rarely compared in depth with other cultures. This limits students' opportunities to engage critically with both local and global perspectives. Although many teachers integrate literary and cultural texts such as proverbs, folktales, and poems, their use remains irregular and often unsystematic. Factors such as curriculum restrictions, lack of accessible materials, and inadequate training were frequently cited. These findings support the third research hypothesis, which states that "EFL teachers perceive the integration of Algerian literary and cultural texts into the English language curriculum as essential for promoting students' engagement, cultural awareness, and meaningful language learning. However, they face curricular and institutional constraints that hinder such integration." Teachers affirmed that literature supports language development, particularly in reading and speaking, and helps learners connect language with cultural context. However, fewer reported using literature to develop writing, listening, critical thinking, or deeper intercultural reflection, again due to a lack of pedagogical guidance and institutional support. Recommendations included incorporating more simplified and translated Algerian texts, providing multimedia materials, integrating literature across subjects, and offering targeted training in culture-based instruction. Teachers also suggested interactive strategies such as storytelling, reading circles, and role-play to enhance engagement. Overall, while the pedagogical value of Algerian literary texts is widely recognized, their effective

implementation requires curricular reform, improved resources, and sustained professional development to fully support language learning and intercultural competence.

#### **5.4. Pedagogical Recommendations**

To enhance the incorporation of Algerian literature and cultural texts into the English language curriculum, the following suggestions are proposed based on the examination of teacher responses, textbook content, and relevant theoretical frameworks. These recommendations are meant to improve language learning results and foster intercultural understanding.

##### **5.4.1. For Teachers**

Teachers are the primary mediators of cultural and literary content in the classroom. To effectively develop learners' intercultural competence through Algerian literature and culture, teachers are advised to:

- Include authentic materials like Algerian short stories, folktales, poetry, films, songs, magazines, podcasts, and native speaker recordings. Authentic materials enhance linguistic input and cultural relevance (Cunningsworth, 1995).
- Incorporate both “Big C” and “little c” culture in their lessons. “Big C” culture includes literature, history, and religion; “little c” includes everyday life, values, and social behaviors (Kramsch, 1993).
- Promote reflective comparison and discussion between Algerian and target cultures. Tasks such as debates, role plays, and guided discussions help students explore cultural similarities and differences, encouraging open-mindedness (Bennett, 1993).
- Preserve learners' local identities while fostering openness to global perspectives through literature.

##### **5.4.2. For Curriculum Designers**

Textbooks are central to curriculum design and classroom practice. To better reflect Algerian culture and literature, textbook designers should:

- Incorporate proverbs, folktales, national heroes, regional traditions, and Islamic values allows learners to relate personally to language input and builds cultural identity.
- Algerian cultural texts should appear alongside content from English-speaking cultures, enabling intercultural comparisons that develop both identity and empathy.
- Design intercultural tasks such as compare-contrast essays, cross-cultural interviews, and cultural role plays that encourage active analysis of values and communication styles.
- Provide cultural learning outcomes and teacher guidance on how to use literary texts to stimulate discussions around culture, identity, and global awareness.
- Embed Islamic references and national traditions appropriately, making textbooks more reflective of the Algerian learner's reality while promoting respect for other cultures.

### **5.4.3. For the Algerian Ministry of Education**

As the key policymaker, the Ministry of Education should:

- Develop clear guidelines for teaching culture and literature, specifying how they should be integrated at each level of education and aligned with communicative and intercultural competence goals.
- Offer structured teacher-training programs based on intercultural communicative competence theories.
- Regularly provide in-service training, especially on using literary texts and digital tools for cultural instruction, to address teachers' self-reported gaps.
- Involve teachers in textbook creation and reform, ensuring that their practical insights inform material development and curriculum design.
- Grant more professional autonomy to teachers, allowing them to adapt, supplement, or even replace textbook materials with culturally richer content as needed.
- Ensure the digital readiness of schools, equipping them with projectors, internet access, and platforms where literature, videos, and student productions can be discussed interactively.

### **5.4.4. For Learners**

To cultivate learners who are linguistically competent and culturally aware:

- Implement literature-based activities that stimulate emotional and cognitive engagement. Stories, poems, and plays should serve as platforms for exploring values, perspectives, and human experiences (Gee, 1988).
- Use experiential learning strategies such as simulations, cultural scenarios, interviews with community members, or virtual exchanges with students abroad to build real-life intercultural sensitivity.
- Encourage reflective journaling and class discussions to help learners articulate their thoughts about their own and others' cultures, deepening critical cultural awareness (Kramsch, 1993).
- Foster a tolerant and inclusive classroom climate where learners are encouraged to question stereotypes, appreciate differences, and discuss culturally sensitive issues with respect (Moran, 2001).
- Support learner agency and curiosity, allowing them to suggest cultural themes, choose literary texts, or present traditions from their communities. This motivates engagement and promotes learner identity as a resource.

Hopefully, this study will help clear the way for further research in the field. This research is only a humble attempt to highlight the value of culture. We expect that the significance of culture in foreign language instruction will receive more attention in textbook design in the future.

## **5.5. Conclusion**

This chapter has discussed the findings of the present study, for the sake of providing answers to the research questions. In the first section, we discussed content analysis results. As for the second section, we discussed EFL teachers' views on the incorporation of intercultural components in EFL textbooks. The following section outlines practical recommendations to address the identified gaps and enhance the integration of Algerian cultural and literary content in English language teaching.

## **General Conclusion**

The present dissertation has investigated the incorporation of Algerian literature and cultural texts in English language curriculum to promote intercultural understanding and language skills development. This research work has attempted to answer three basic research questions. The first question is intended to evaluate the presence and frequency of Algerian literature and cultural content in *My Book of English 1*. As for the second, it sought to examine the impact of integrating Algerian literary and cultural texts on learners' linguistic proficiency and intercultural awareness. To answer the advanced research questions and evaluate the validity of the suggested hypotheses, the study relied on mixed-methods research, combining both qualitative and quantitative research methods. To collect data, we have used two instruments, including the evaluation of the first textbook of the *My Book of English 1* in middle school series. To support and enrich our research with more reliable information, a questionnaire was distributed to 15 EFL teachers in different middle schools in El Tarf. As far as the analysis of the data obtained from these instruments is concerned, the qualitative data obtained from textbook evaluation was analyzed through Qualitative Content Analysis (QCA).

While the quantitative results obtained from the questionnaire were analyzed using a non-software-based method, relying on percentage calculations.

The results of this study demonstrate how globalization has changed the objectives and structure of language education by introducing new challenges related to cultural understanding and cross-cultural communication. In a world where cultural interaction is increasingly common, the ability to negotiate intercultural contexts has become a crucial educational goal. This requires language instruction to go beyond grammatical accuracy and vocabulary development by integrating cultural elements that enhance learners' ability to interpret, compare, and engage with multiple perspectives. Within Algerian EFL context, incorporating literary and intercultural content, especially from the local culture, is vital for intercultural awareness and reinforcing learners' cultural identity, alongside improving their language proficiency. Therefore, EFL materials must adopt a comparative and culturally sensitive approach that prepares learners to become intercultural speakers that are able to communicate politely, and meaningfully across cultural boundaries. Despite the identified weaknesses in the textbook regarding the integration of intercultural content, it does include, to a certain extent, source identity symbols as well as those of target culture and other cultures. However, this inclusion remains limited and lacks a comparative and interactive approach that would support a deeper intercultural comprehension among learners.

The results sorted out from the questionnaire distributed to EFL teachers have shown different views regarding the intercultural content in textbook. Regarding the teachers' views, it has been clearly demonstrated that they are unsatisfied with the textbooks' cultural content; hence, they recommend the improvement and revision of the textbook. In addition, many teachers highlighted the need for professional training that equips them with effective strategies for teaching both local and target cultures. Accordingly, the research conducted shows that future syllabus designs that support intercultural learning as a crucial component of the teaching and learning processes should give greater thought to ICC instruction, along with the local culture.

Therefore, the results validate the hypothesis, as the textbooks' limitations appear to restrict learners' ability to enhance linguistic and intercultural competencies through culturally grounded content. Regarding the second hypothesis, which suggests that students may struggle to develop cultural identity and intercultural competence if they are not sufficiently exposed to Algerian literature and cultural heritage alongside foreign cultural elements, it is also validated through the results of the questionnaire, which revealed a lack of authentic Algerian content in *My Book of English 1*. Particularly, the absence of texts by Algerian authors and contrasting cultural materials. A significant number of teachers also reported rarely using literary texts to develop intercultural awareness, mentioning curriculum restrictions and lack of training.

Notably, the present work can be combined with the previous studies that have shed light on teaching English and culture in the Algerian middle school.

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## ملخص

تبحث هذه الدراسة في دمج المواد الأدبية والثقافية الجزائرية في كتاب اللغة الإنجليزية للسنة الأولى من المرحلة المتوسطة، "كتابي في اللغة الإنجليزية 1"، بهدف تقييم دورها في تعزيز كفاءة الطلاب اللغوية والكفاءة التواصلية بين الثقافات (ICC). تستند إلى ثلاث فرضيات. أولاً، قد تعيق التمثيل المحدود للعناصر الأدبية والثقافية الجزائرية تطوير الوعي الثقافي المتبادل والقدرة اللغوية لدى الطلاب. ثانياً، قد يعيق التعرض غير الكافي للتراث الثقافي الوطني جنباً إلى جنب مع المحتوى الأجنبي قدرة الطلاب على تشكيل هوية ثقافية قوية والانخراط في مقارنة ثقافية ذات مغزى. ثالثاً، على الرغم من أن معلمي اللغة الإنجليزية كلغة أجنبية قد يعترفون بقيمة دمج النصوص الثقافية والأدبية الجزائرية، إلا أنهم من المحتمل أن يواجهوا حواجز مؤسسية ومنهجية تحد من هذا الدمج. تتبنى الدراسة منهجاً مختلطاً، يجمع بين تحليل محتوى الكتب المدرسية والبيانات المستمدة من استبيان أكمله خمسة عشر معلم لغة إنجليزية في المدارس المتوسطة بولاية الطارف. تكشف النتائج أنه بينما يتضمن الكتاب المدرسي إشارات إلى الأبطال الوطنيين، والأطعمة التقليدية، والممارسات اليومية، فإنه يفتقر إلى تمثيل النصوص الأدبية الجزائرية ويغفل وجهات النظر الثقافية المقارنة أو النقدية. أفاد المعلمون بوجود تحديات مثل استبعاد الأدب المحلي، والموارد المحدودة، ونقص التدريب كحواجز رئيسية أمام التنفيذ. ومع ذلك، أعرب العديد من المعلمين عن مواقف إيجابية تجاه استخدام المواد الثقافية، وخاصة الحكايات الشعبية الجزائرية والأمثال لتعزيز تفاعل الطلاب وهويتهم الثقافية. تخلص الدراسة إلى أن النصوص ذات الصلة الثقافية تعزز المفردات والفهم والوعي بين الثقافات. يوصي بالتعاون بين مطوري المناهج والمؤسسات التدريسية لدعم تعليم اللغة الغني ثقافياً.

**المصطلحات الرئيسية:** الأدب الجزائري، المحتوى الثقافي، الكفاءة التواصلية بين الثقافات، تعليم اللغة الإنجليزية

كلغة أجنبية، تقييم الكتب المدرسية، تصورات المعلمين.

## Résumé

Cette recherche examine l'incorporation de matériel littéraire et culturel algérien dans le manuel d'anglais de première année de collège, My Book of English 1, dans le but d'évaluer son rôle dans l'amélioration de la compétence linguistique et de la compétence communicative interculturelle (CCI) des élèves. Elle est guidée par trois hypothèses. Premièrement, la représentation limitée des éléments littéraires et culturels algériens peut entraver le développement de la conscience interculturelle et de la compétence linguistique des étudiants. Deuxièmement, une exposition insuffisante au patrimoine culturel national aux côtés de contenus étrangers peut restreindre la capacité des étudiants à former une forte identité culturelle et à s'engager dans une comparaison interculturelle significative. Troisièmement, bien que les enseignants d'anglais langue étrangère puissent reconnaître la valeur d'intégrer des textes culturels et littéraires algériens, ils sont susceptibles de faire face à des barrières institutionnelles et curriculaires qui limitent une telle intégration. L'étude adopte une approche mixte, combinant l'analyse du contenu des manuels scolaires avec des données provenant d'un questionnaire rempli par quinze enseignants d'anglais de l'école intermédiaire dans la Wilaya de Tarf. Les résultats révèlent que, bien que le manuel inclue des références aux héros nationaux, aux plats traditionnels et aux pratiques quotidiennes, il manque de représentation des textes littéraires algériens et omet des perspectives culturelles comparatives ou critiques. Les enseignants ont signalé des défis tels que l'exclusion de la littérature locale, les ressources limitées et le manque de formation comme des obstacles majeurs à la mise en œuvre. Néanmoins, de nombreux enseignants ont exprimé des attitudes positives envers l'utilisation de matériaux culturels, en particulier les contes et proverbes algériens, pour promouvoir l'engagement des élèves et l'identité culturelle. L'étude conclut que les textes culturellement pertinents améliorent le vocabulaire, la compréhension et la sensibilisation interculturelle. Il recommande la collaboration entre les concepteurs de programmes et les institutions de formation pour soutenir un enseignement des langues enrichi culturellement.

**Termes clés** : littérature algérienne, contenu culturel, compétence communicative interculturelle, EFL, évaluation des manuels scolaires, perceptions des enseignants.

## Appendix A: Teachers' Questionnaire

This questionnaire is designed to gather information about the incorporation of cultural texts and literature in the Algerian middle school English textbook currently in use, "My Book of English 1," in addition to teachers' perception and attitude towards cultural texts and literature in the textbook. Thus, you are kindly requested to answer the following questions:

### Section 1: Personal and Professional Information

**1. Gender**

- Male
- Female

**2. What is your educational qualification?**

.....

**3. How long have you been teaching English?**

- Less than 5 years
- Between 5 and 10 years
- More than 10 years

**4. Have you received any pre-service or in-service training in teaching culture or literature?**

- Yes
- No

If yes, please specify: .....

### Section 2: Culture Teaching and Intercultural Communicative Competence

**1. Which of the following best reflects your understanding of culture?**

- Knowledge, beliefs, laws, customs, daily habits
- Literature, music, art, theatre
- Both A and B
- 

**2. What is your understanding of intercultural communicative competence?**

.....

**3. Do you think developing intercultural communicative competence should be a main goal of English language teaching in Algerian middle schools? Why or why not?**

.....

**Section 3: Teachers' Analysis of the English Textbook – *My Book of English 1***

**4. Does *My Book of English 1* include both “Big C” (e.g., history, institutions) and “little c” (e.g., values, daily habits, food) cultural content?**

- Yes
- No

If yes, please provide examples:

.....

**1. Is Algerian culture included in *My Book of English 1*?**

- Yes
- No

If yes, is it:

- o  Presented independently
- o  Compared to other cultures

Please explain:

.....

.....

**2. What cultural or literary elements do you think are missing from *My Book of English 1*? (You may select more than one option.)**

- Short texts or poems by Algerian authors
- Stories or folktales from different Algerian regions
- Algerian proverbs and their meanings
- Comparative texts (e.g., Algerian vs. British or American stories)

**Section 4: Literary Texts and Algerian Cultural Content**

**3. Do you currently use literary texts (stories, folktales, poetry, proverbs) in your English classes?**

- Yes
- No

If yes, which types do you use and how often?

.....  
.....

**4. In your opinion, how can Algerian literary texts help students understand their own culture and compare it with others such as British or American cultures? (You may select more than one option)**

- By showing shared values and experiences across cultures
- By exploring different cultural approaches to similar topics (e.g., love, conflict, traditions)
- By comparing Algerian customs with those of British and American societies

- By sharing Algerian culture without focusing on differences
- 5. What challenges do you face when using Algerian literature or cultural texts in your teaching?** (You may select more than one option.)
- Lack of resources (e.g., books, materials)
  - Curriculum limitations or restrictions
  - Limited student familiarity with Algerian culture
  - Difficulty relating texts to students' language proficiency
  - Language barriers (e.g., complex vocabulary, expressions)
  - Lack of training or expertise in Algerian literature
  - Other: .....

**Section 5: Teaching Methods and Language Skills**

**6. Which language skill(s) do you find most enhanced through the use of literary texts?**

- Reading
- Writing
- Speaking
- Listening
- All of the above

**7. Do you use literary texts to develop intercultural awareness?**

Please select how often you do so:

- Frequently
- Occasionally
- Rarely
- Never

**8. Which of the following do you believe is most developed in students through literary texts?**

- Linguistic competence
- Intercultural competence
- Critical thinking

Please justify your choice:.....

**9. What recommendations or solutions do you suggest for better integrating Algerian literature into English teaching and promoting intercultural understanding?**

.....  
 .....

**Thank you for your valuable contribution.**