

A Proposal to Include the Image of the Saudi Personality in Middle School English Books in Light of Saudi Arabia's Vision 2030

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The study aimed to identify a picture of the Saudi personality in light of Saudi Arabia's vision 2030 to reveal the level of inclusion of the Saudi profile in light of Saudi Arabia's vision 2030 in middle school English books and then to present a proposed vision to include a picture of the Saudi character in light of Saudi Arabia's vision 2030 in middle school English books. The study followed the descriptive approach to content analysis, the content analysis card was used as a study tool, and the study sample was made up of all six middle school English books. The study found the following results: The identification of the Saudi personality in the light of Saudi Arabia's vision 2030 was made up of five dimensions: (religious dimension, after the kingdom's flag and logo, cultural dimension, social dimension, economic dimension). The most available element in middle-grade English books was "national dress" within the cultural dimension (26.39%) of the total number of lessons.

Keywords: Saudi personality, English books, Middle School, vision of Saudi Arabia 2030

INTRODUCTION

National identity is the common framework that brings the country's people together and contributes to their belonging to that country and the formation of an independent and different national personality for each state. The vision of 2030 for Saudi Arabia is based on three axes a vibrant society, a thriving economy, and an ambitious home. It is based on the kingdom's strengths and strengths to support citizens in achieving their aspirations.

To achieve these pillars, several programs have been identified, including the Saudi Personality Promotion Program, based on a value system linked to the kingdom's heritage, elements of unity, and well-established Islamic principles, through a system of integrative initiatives aimed at deepening national belonging, and promoting the values of moderation, tolerance, positivity, perseverance, mastery, discipline, justice, transparency and pride.

In addition, the Saudi Personal Promotion Program aims to develop and promote the national identity of individuals, establish them on Islamic and national values, enhance personal and psychological characteristics that will lead and motivate individuals towards success and optimism, and create a generation consistent and effective with Saudi Arabia's economic and value orientation, and protect it from religious, social, cultural and media threats. The curriculum is vital in strengthening and cherishing national identity, contributing to the upbringing of generations who love their homeland, society, and culture.

The Ministry of Education has paid great attention to curriculum development. The English curriculum is one of the curricula that has witnessed change and development over the past years where the minister in the project of developing English language education relied on cooperation with specialized international companies where their curricula are adapted and taught to students, the Ministry of Education has relied on McGraw Hill's global series of English language teaching this year (Tashtoush et al., 2022).

PROBLEM STATEMENT

In February 2020, Shakra University in Saudi Arabia organized an international conference entitled "International Conference on National Identity in light of the Kingdom's Vision 2030". It recommended the need to take pride in Islam and Islamic civilization and preserve the Arabic language and national history.

Many studies have been interested in studying aspects of promoting belonging to the nation and highlighting national identity across the curriculum. Hakim's study (2017) has recommended that the promotion of national identity be included as a primary goal for all courses.

The Qalubi study (2021) recommended that the objectives of the courses be included and taught, with objectives for strengthening the national personality in all courses and disciplines. A slave study (2021) recommended that courses include some of Saudi society's social and cultural values.

Al-Naqa (2017) points out that one of the most important challenges facing national identity is expanding the study of foreign languages other than Arabic.

The English curriculum in Saudi Arabia is one of the main and important curricula in Saudi education and is currently undergoing development using .Researchers at McGraw Hill's global English language teaching chain have sensed the importance of looking for Saudi personality and presenting a proposed vision for inclusion in middle-school English books.

RESEARCH QUESTIONS

The study sought to answer the following questions:

1. What is the Saudi profile considering Saudi Arabia's vision 2030?
2. What is the level of inclusion of the Saudi profile picture in light of Saudi Arabia's vision 2030 in middle school English books?
3. What is the proposed scenario for including the Image of the Saudi Personality in light of Saudi Arabia's vision 2030 in middle school English books?

Objectives

The study aimed at:

1. Identify a picture of the Saudi character in light of Saudi Arabia's vision 2030.
2. Reveal the level of inclusion of the Saudi profile picture in light of Saudi Arabia's vision 2030 in middle school English books.
3. Submit a proposed vision to include a picture of the Saudi character in light of Saudi Arabia's vision 2030 in middle school English books.

The Importance of the Study

Two main aspects can highlight the importance of the study:

- First: Theoretical importance

This study is consistent with Saudi Arabia's vision of 2030. This study coincides with the Deanship of Scientific Research initiative at Imam University, which serves the eighth goal of the University's Strategic Plan 21-25 to promote Saudi personality and Islamic values based on moderation, moderation, and tolerance.

- Second: Applied importance:
 1. Contribute to developing the Middle School English curriculum to achieve Saudi Arabia's vision of 2030.
 2. It is hoped that this study will benefit English teaching staff from teachers and educational supervisors in knowing the image of the Saudi personality included in the English middle school book and then working to strengthen it among their students.
- Study limits: The study is limited to the following limits:
- Objective limits: The study will be limited to the following aspects:
 - Saudi portrait in light of Saudi Arabia's vision 2030.
 - Developed English book "McGraw Hill" for middle school.
- Spatial borders: Saudi Arabia
- Temporal boundaries:
 - Study terms: The study deals with several terms that can be procedurally defined as follows:
 - Proposed vision: Researchers define it procedurally as future planning to include English books as a picture of the Saudi character in light of Saudi Arabia's vision 2030 through methodological tools that contribute to the formation of an intellectual framework adopted by Researcher went through the results of the current study.

Saudi Portrait in light of Saudi Arabia's Vision 2030: Researchers procedurally define it as the image from the axes of Saudi Arabia's Vision 2030, defined in the Saudi Personality Enhancement Program with 25 goals, including 15 immediate goals and ten indirect goals.

The Frame of View

Saudi Personality

To clarify the concept of the Saudi personality, one must first clarify the concept and significance of the personality and then should clarify the concept of the Saudi national personality.

Abu Hashim (2008) defined the character as "a complex, consistent behavioural pattern that distinguishes the individual from other people, consisting of a unique organization of the combination of functions, features and devices interacting together, which includes mental abilities, conscience or emotion, management, body composition and physiological functions that determine the individual's way of responding, and his unique style of compatibility with the environment."

Abaza (2012) also defined the character as "the comprehensive frameworks of all the characteristics of a person in a dynamic form, encompassing each characteristic that distinguishes the individual and makes him unique to others while recognizing that there is a degree of similarity" (p. 42).

As for the concept of the Saudi character, Al-Salem (2020) defined it as "the self-imprint of the individual or group he or she formed during his or her life and was formed with his cultural and social awareness and became the original jewel of his being, which distinguishes him from other individuals and groups" (p. 58).

He also defined it as "the Saudi citizen's association with the values and teachings of the Islamic religion, his affiliation with the values, culture and customs of his society, his commitment to regulations and laws, and respect for the freedoms of others that would best represent Saudi Arabia" (p. 368).

Saudi Personality Components. The Saudi character consists of a whole of components, which have been combined and integrated, the impact of each component on the other and its impact, and can be summarized according to Qalyubi (2021, p. 402-404) as follows.

Spiritual Component. According to the correct Salafist methodology, Islam is the first and main component of Saudi personal identity. Saudi Arabia is an Islamic state, and all its citizens profess Islam, which gives it its own unique identity that is not matched by another identity.

Language Component. Language is the title of human personality, the means of understanding, learning and civilizations, and language is an essential component of the identity of a society, and it is one of the most important elements of identity that distinguishes states to preserve their entity and independence, so all countries have been keen to adhere to their language (Qalyubi, 2021, p. 401).

Arabic is one of the most important components of the identity of Saudi personalities because it is the element of the unity of Saudi society, which is the incubator of its culture and civilization; 80), and the emphasis on the use of Arabic as an official basic language continues to be confirmed by the Decision of the Council of Ministers of 18 August 1439, to adopt Arabic as an official language at conferences and seminars held within Saudi Arabia, with the possibility of using another language in Specialized conferences and seminars that require this, with interpretation (Jarrah et al., 2020).

Origin Component. Belonging to the Arab origin has played a major role in shaping the identity of the national personality of Saudi society and the positions of its leaders that reflect its orientations, and the affiliation of this origin is confirmed by the word of the founder, may God rest his soul, “our Arab people, we are Arabs, and them, serving Islam and Arabs is our duty in general, and serving our people and nation is obligatory on us in his capacity” (Al-Subai’i, 2019, p. 82).

Geographical Component. To be the entity of any society, it must have a location; the land is ahead of others in shaping the national personal identity. The parts of Saudi rule were united according to the political boundaries under the name of “Saudi Arabia” by issuing a royal decree in 1351 Ah. The geographical location of the Queen contributed to the formation of the identity of the Saudi personality and its pride in that site through the guarantee of Mecca, the airstrip and the kiss of Muslims. Medina, the idol of the Prophet peace be upon him and includes his two holy shrines, which are sacred and Common to all Muslims, which made all the compatriots feel a shared responsibility towards those holy places by protecting them and serving their guests, thus becoming a cultural and historical legacy inherited by generations (Subai’i, 2019, p. 83), as well as the kingdom’s strategic position as the heart of the world and the Association of Three Continents. Its abundant wealth, most notably oil, gold, phosphates, uranium, etc.), makes it economically important (Qalyubi, 2021, p. 402).

Cultural component: There is a close relationship between culture and the identity of the national personality.

The cultural component of the Saudi personality’s identity represents a huge legacy. The previous components of Islamic religion, Arabic language, extended Arab origin and a distinct geographical location contributed to the acquisition of the Saudi personality, a culture of an authentic Arab Islamic character—individual and collective life behaviours (Qalyubi, 2021, p. 402).

By looking at the previous components, it is clear that the crystallization of the concept of national personality for itself and the formation of awareness of its identity does not tell me out of the blue; al-Ruqi and Sharif (2020) stressed that it requires that the citizen have an individual mental readiness, and therefore a social medium that strengthens this concept, and refines it in a geographical area that represents the homeland for him, where this country has a culture, social values and history that distinguishes it from other nations, and a heritage that emerges from that history and is associated with it. (p. 215).

Saudi Personality

The Saudi personality was based on elements that served as the commonalities that brought the Saudi people together into one entity that emerged and emerged as a milestone in its regional surroundings.

Unity of Religion. Saudi Arabia, from the dawn of history to the present day, is religious and cannot abandon it no matter how deeply influential it may be in their understanding of other civilizations and to deal with them without dividing Muslims and others. For the Saudi character.

Unity of Language. The language of education in any country is the most important component that preserves the entity and personality of this country, and the Arabic language has played an active role in the interdependence of members of society, which achieves strength and prevention as a tool to strengthen

ties, and strengthen understanding, Saudi society enjoys great homogeneity, where they are combined with one common language in all their dealings is Arabic, which helps in the direction towards strengthening the personal identity of Saudi Arabia.

Common History. History is the memory of the nation, the history of any society is considered as its memory and sense of itself, and from Saudi history in its various stages and with various experiences in it, the memory and feelings of the people through their memories and historical events, were formed and restored help to bring souls closer, and unite the ranks To face the national personal threats (Al-Subai'i, 2019, p. 119), the definition of the emerging history of their homeland and the setbacks and victories it has experienced, how the people of the country dealt with it and its implications for the formation of their national memory, and instilled the spirit of belonging and loyalty for their homeland, pride in it and willingness to defend it.

Unity of Islamic Values. The Saudi people care about values in various fields and levels and raise and maintain them, and the preservation of any society's values is the indicator that reveals the stability of society and its ability to overcome negative phenomena. These values have positively affected the Saudi character and made it a unique role model for others.

Common Customs, Customs and Traditions. The convergence of the customs of the Saudi people, despite the wide geographical area and the diversity of their regions, has led to homogeneity among them, which has affected the strengthening of ties between them, in addition to the customs in which they share, ideas, opinions and beliefs that have arisen throughout their common history, and to which individuals are subject to their thoughts and beliefs, which reflects on their actions and behavior, which contributes to the strengthening of their national personality.

The Cohesion of the People. The unification of the Kingdom and the settlement of abandonment have had an impact on the building of the political society represented by the State, which has united the multiple geographical parts of each one above these parts an integrated and stable entity, around which all the people of the Arabian Peninsula have come together, making their affiliation superior to their narrow tribal and local affiliation, which has contributed to social cohesion among the people and contributed to the formation and preservation of their national identity, and as their ranks have united before, they remain united to face the threats of the Saudi personality.

Common Culture. Culture in its complex holistic sense permeates the Saudi character and all its activities.

Cohesion and Tolerance. Moderation or moderation, which means a distance from extreme extremism on the right or left, is a real and direct extension of the character of preserving established values and principles that do not change over time while taking advantage of everything new and useful.

Interaction With Other Civilizations. As an extension of the tolerant spirit, the Saudi personality has dealt with neighbouring or immigrant civilizations throughout history with an ineffective understanding that takes these civilizations in line with the moderate and balanced nature of the Saudi personality and rejects otherwise (Aloufi et al., 2021).

Vision 2030. Saudi Arabia has a stimulating presence of natural and human resources, nine planning and empowerment of the future through Vision 2030, the highest government authorities have adopted the vision, the vision contains diverse and integrated programs, and there are offices in several government agencies under the name of the Office of Achieving Vision Kingdom 2030, and among the strategic programs in the vision is the Saudi Personal Promotion Program.

LITERATURE REVIEW

Several studies examined some aspects of the study subject, and the researchers collected and presented those studies.

The study aimed to evaluate the content of social and national studies books for the middle school in Saudi Arabia in the light of the values of citizenship. The study reached the following results: values in the political field ranked first in the fields in terms of availability in the book of social and national studies for the first-grade average by a percentage (72.70%), and then values in the social field in second place with a

percentage of (14.19%), and last in the values in the field of values in the Economic field percentage (13.11%).

Ahmed and Al-Ajili (2016) conducted a study to identify the identity formation and development levels among female students through secondary school classes in private schools in Dammam, Saudi Arabia. The results showed that secondary school students in private schools in the Dammam region were at the closed level of identity formation.

Hakim's (2017) conducted study aimed to present a proposed vision based on the idea of developing the content of university course syllabuses in Saudi Arabia through a proposed scenario to enhance national identity in light of Saudi Arabia's vision 2030, as well as the role of Saudi universities in the development of national identity, and the role of university curricula in particular in the development of the national identity of the university student, and then presents the design of the proposed scenario, through a proposed scenario that included many elements including The educational foundations underlying the proposed scenario, and the basic axes of the proposed vision, consisting of five axes: (objectives, content, activities, calendar, faculty), proposed procedures for its activation, expected constraints, and how to follow up.

The Al-Subai'i (2019) conducted a study aimed to present a proposed vision to enhance the Saudi personality in light of Saudi Arabia's vision (2030), and the proposed concept was formed: citizenship education and belonging to enhance the Saudi personality, educational content and its role in promoting the Saudi personality and facing its challenges, and requirements to reduce the negative effects of cultural globalization on Saudi identity and personality, and The role of Islamic media in guiding elements of personality, and the requirements and procedures for implementing the proposed scenario.

The aim of the high study (2019) is to know the reality of the graduate curriculum in promoting the Saudi personality among students of the Faculty of Education at Prince Sattam Bin Abdulaziz University, from the point of view of the faculty, according to the vision 2030. The results of the study showed that the objectives of the graduate curricula and their decisions contribute strongly to strengthening the Saudi personality among students of the Faculty of Education at Prince Sattam Bin Abdul Aziz University. The results showed that faculty members and university management contribute strongly to promoting Saudi personality Students of the Faculty of Education at Prince Sattam Bin Abdulaziz University.

While the study of Tahan et al. (2020) aimed to identify the list of challenges and risks to the Islamic national identity in Saudi Arabia and measure the direction of primary school teachers towards it, the current research has yielded the most important results: there are challenges and risks to the Islamic national identity and linked to the environment, activities and curricula, family education, friends, and media education (television- newspapers- magazines - Internet - satellite channels - media, communication and social communication), effects and civilization In Saudi history, on the religious side, and by opening up to the civilization of others and Western cultures.

In addition, al-Harith et al. (2020) aimed to identify the extent to which the psychological security of a kindergarten child in Saudi Arabia is achieved by strengthening his national identity. The results have shown that strengthening the national identity of the child has a positive role in achieving their psychological security in all dimensions (acceptance, reassurance, belonging).

The Study of The Kaltham (2020) aimed to develop a development vision of the values of tolerance and acceptance of others that one should include in the social studies and citizenship curricula to enhance the national identity in Saudi Arabia that mimics the aspirations of the homeland for the personality of the Saudi citizen in the 21st century and achieves the objectives of the Saudi personality promotion program as one of the most important strategic programs of Vision 2030. The results reached should include a proposed vision of the values of tolerance and acceptance of the Other approaches to social studies and citizenship to promote the national identity in Saudi Arabia.

While the goal of the Al-Aan Study (2020) is to identify the impact of the Quality of Life Program 2020 document in promoting national belonging, the analysis indicated that the Document of the Quality of Life Program 2020 contributes to the establishment of basic rules of quality of life in Saudi Arabia, which enhances the family affiliation that emanates from belonging to the motherland, which indicates that satisfying the need for community development of citizens positively affects the deepening sense of

belonging to their homeland, which confirms the positive impact of the State in Promoting belonging to the country by activating its various functions(Hamad et al.,2022).

Al-Maliki et al. (2020) conducted a study to develop and strengthen the national identity of first-graders in Taif through an English-language training program. The study found some results, including that there are differences between the experimental group and the officer in the remote application in favour of the pilot group in national identity grades, and there are statistically significant differences between the average degrees of tribal and remote application in the national identity questionnaire in the pilot group.

While a study aimed at enslaved people and Briki (2021) to determine the role of Arabic language teachers and social studies in secondary education in Bessa in the face of the negative effects of technological development on the social values and cultural identity of female students, the research found that the most important roles of the teacher are: to give female students sound social concepts, to guide female students to apply the value of good dealing with others, the value of compassion in the family and society, and to activate participation in national events, and to raise awareness of the importance of preserving cultural identity.

Comment on Previous Studies

All studies were applied in Saudi Arabia. The researchers used the descriptive approach in this study in all previous studies except the study (Al-Maliki et al., 2020) and the experimental approach.

The tools used varied, and the study of Al-Musa, Al-Jayar (2016) and Al-Allan (2020) agreed with the current study using the content analysis card.

Al-Ali (2019), Al-Tahan et al. (2020), Al-Maliki et al. (2020 AD), Al-Obaid and Al-Briki (2021) used the questionnaire, while al-Harith et al., 2020, and Ahmed and Al-Ajili (2016) used the scale.

The study of Hakim (2017), Al-Subai'i (2019) and Kaltham (2020) agreed with the current study to present a proposed vision.

Curriculum: The study relied on the descriptive approach in content analysis.

Study community: The study community comprises all six middle school English books.

Sample study: The study sample was formed from the entire study community, and the researchers analyzed all middle school English books.

METHODOLOGY

Study Tool

The study used a content analysis card with a list of the appropriate Saudi personal dimensions for middle-school English books, taking advantage of the following sources:

- 1- Scientific literature of books and studies.
- 2- Vision Kingdom 2030.
- 3- Opinions of some English language specialists.

The dimensions of the Saudi personality in its initial form were made up of five main dimensions:

- 1- Religious dimension: It contains (4) sub-elements.
- 2- After the flag and the logo of the Kingdom: it contains (3) sub-elements.
- 3- Cultural dimension: Includes (3) sub-elements.
- 4- Social dimension: Includes (5) sub-elements.
- 5- Economic dimension: (5) included sub-elements.

It was presented to a group of 8 English-language arbitrators to ascertain the tool's authenticity.

Based on the arbitrators' notices, some sub-elements of the Saudi personality dimensions were amended, deleted and added so that the card in its final form consists of:

- Religious counting: Includes (4) sub-elements.
- counting the flag and the logo of the Kingdom: it contains (3) sub-elements.
- Cultural count: It includes (3) sub-elements.
- Social counting: Includes (7) sub-elements.

- Economic count: (6) sub-elements are included.

Reliability

To measure reliability, two researchers performed the analysis on a random sample of middle-school English books, where the fifth unit of the Middle First Grade Book (Families) was randomly selected, as well as made the second unit of the Middle Third Grade Book (Life Stories) and the analysis individually and independently.

Holsti's reliability calculation equation was used to calculate reliability and the reliability factor for family unit analysis was equal to 0.9746. In contrast, the reliability factor for life stories was equal to 0.9833, and the total reliability factor for analysis was equal to (0.9791), a high reliability factor.

Analysis Unit

1. The researchers used the idea as a unit for analysis to suit the nature and objectives of the current study, while the lesson (subject) was the analysis category.
2. Analysis steps:
3. In the analysis process, the researchers followed:
4. Carefully read all lessons, their training, activities, questions, photos, shapes, tables and drawings.
5. Adopt sub-elements for each of the main dimensions as a registration unit.
6. Extract the sub-elements found in each middle-school English book lesson.
7. Record the number of lessons that included each element of the Saudi personality.
8. Study procedures:
9. The researchers took the following actions:
10. Review of educational literature and previous studies on the Saudi personality.
11. Build a list of suitable Saudi character dimensions for middle-school English books with sub-elements for each dimension and turn them into a content analysis card.
12. Analysis of the content of middle school English books in the light of the Saudi character.
13. Record and process results statistically.
14. Building the proposed vision to include the Image of the Saudi Personality in light of the Kingdom's Vision 2030 in middle school English books and being judged by English language specialists.

DATA ANALYSIS

The study used the following statistical methods:

- Repetitions and percentages.
- Holsti equation.
- Analysis and discussion of the results:

Question 1: What is the image of the Saudi personality in light of Saudi Arabia's vision 2030?

To answer this question, the researchers took advantage of the following:

- Scientific literature of books and studies.
- Vision Kingdom 2030.

Opinions of some English language specialists formed the dimensions of the Saudi personality in its form from five main dimensions:

- Religious counting: Includes (4) sub-elements.
- Counting the flag and the logo of the Kingdom: it contains (3) sub-elements.
- Cultural count: It includes (3) sub-elements.
- Social counting: Includes (5) sub-elements.
- Economic counting: It included (5) sub-elements.

All procedures for building the dimensions of the Saudi personality have been clarified in the study tool procedures.

Question 2: *What is the level of inclusion of the Saudi profile in light of Saudi Arabia's vision 2030 in middle school English books?*

To answer this question, the researchers analyzed the content of middle-school English books, and the results of the analysis were as follows:

First: Middle-Class English Book

TABLE 1
THE LEVEL OF INCLUSION OF THE SAUDI PORTRAIT IN LIGHT OF SAUDI ARABIA'S VISION 2030 IN ENGLISH BOOKS FOR THE FIRST AND MIDDLE GRADE

Items	Book one Number of lessons = 108		The second book Number of lessons = 108		Total Number of lessons = 216	
	Iteration	Ratio	Iteration	Ratio	Iteration	Ratio
Religious al, Ba						
Islamic Religion	1	0.93%	5	4.63%	6	2.78%
Holy Quran and prophetic Sunnah	0	0%	0	0%	0	0%
Al, Haramain Al, Sharaf	1	0.93%	0	0%	1	0.46%
Muslim Kiss	0	0%	1	0.93%	1	0.46%
With the flag and logo of the Kingdom						
Pride	5	4.63%	3	2.78%	8	3.70%
Loyalty	2	1.85%	1	0.93%	3	1.39%
Obeying the guardians	0	0%	1	0.93%	1	0.46%
Cultural al, Ba						
Arabic language	0	0%	1	0.93%	1	0.46%
National dress	25	23.15%	32	29.63%	57	26.39%
National events	1	0.93%	3	2.78%	4	1.85%
Social count						
Generosity	2	1.85%	4	3.70%	6	2.78%
Courage	0	0%	1	0.93%	1	0.46%
Family bonding	20	18.52%	9	8.33%	29	13.81%
Social solidarity	6	5.56%	0	0%	6	2.78%
Middle School	0	0%	0	0%	0	0%
liberality	0	0%	0	0%	0	0%
Justice	1	0.93%	0	0%	1	0.46%
Al, Ba al, Ad al, Aqa						
Usd	0	0%	0	0%	0	0%
National Tourism	4	3.70%	11	10.19%	15	6.94%
Oil	0	0%	0	0%	0	0%
Agriculture	0	0%	0	0%	0	0%
Industry	0	0%	0	0%	0	0%
Savings	0	0%	0	0%	0	0%

Table 1 notes that the highest sub-elements of Saudi personality dimensions available in English books for the first-grade average are “national dress” within the cultural dimension at 26.39% of the total number of lessons.

The least available elements were: “The Holy Quran and the Prophet’s Sunnah” within the religious count, “moderation” and “tolerance” within the social count, “Saudi riyal”, “oil”, “agriculture”, “industry”, and “saving” within the economic count by 0% of the total number of lessons.

Second: English Book for the Second Middle Grade

TABLE 2
THE LEVEL OF INCLUSION OF THE SAUDI PORTRAIT IN LIGHT OF SAUDI ARABIA’S VISION 2030 IN THE ENGLISH BOOKS OF THE SECOND MIDDLE GRADE

Items	Book one Number of lessons = 108		The second book Number of lessons = 110		Total Number of lessons = 218	
	Iteration	Ratio	Iteration	Ratio	Iteration	Ratio
Religious al, Ba						
Islamic Religion	0	0%	18	16.36%	18	8.26%
Holy Quran and prophetic Sunnah	2	1.85%	1	0.91%	3	1.38%
Al , Haramain Al , Sharaf	1	0.93%	1	0.91%	2	0.92%
Muslim Kiss	0	0%	0	0%	0	0%
With the flag and logo of the Kingdom						
Pride	2	1.85%	17	15.45%	19	8.72%
Loyalty	0	0%	3	2.73%	3	1.38%
Obeying the guardians	0	0%	1	0.91%	1	0.46%
Cultural al, Ba						
Arabic language	3	2.78%	0	0%	3	1.38%
National dress	22	20.37%	17	15.45%	39	17.89%
National events	0	0%	0	0%	0	0%
Social count						
Generosity	5	4.63%	1	0.91%	6	2.75%
Courage	1	0.93%	5	4.55%	6	2.75%
Family bonding	7	6.48%	34	30.91%	41	18.81%
Social solidarity	9	8.33%	8	7.27%	17	7.80%
Middle School	0	0%	0	0%	0	0%
liberality	1	0.93%	1	0.91%	2	0.92%
Justice	2	1.85%	0	0%	2	0.92%
Al, Ba al, Ad al, Aqa						
Usd	0	0%	0	0%	0	0%
National Tourism	1	0.93%	10	9.09%	11	5.46%
Oil	0	0%	2	1.82%	2	0.92%
Agriculture	0	0%	2	1.82%	2	0.92%
Industry	1	0.93%	2	1.82%	3	1.38%
Savings	1	0.93%	1	0.91%	2	0.92%

Table 2 notes that the highest sub-elements of Saudi personality dimensions available in English books for the averaged-Grade are “family bonding” within the social count (18.81%) of the total number of lessons.

The least available elements were: “Muslim kiss” within the religious count, “national events” within the cultural count, “moderation” within the social count, and “Saudi riyal” within the economic count, with a percentage (0%) of the total number of lessons.

Third: Middle-Grade English Book

TABLE 3
THE LEVEL OF INCLUSION OF THE SAUDI PORTRAIT IN LIGHT OF SAUDI ARABIA’S VISION 2030 IN THE ENGLISH BOOKS OF THE THIRD-GRADE AVERAGE

Items	Book one Number of lessons = 91		The second book Number of lessons = 91		Total Number of lessons = 182	
	Iteration	Ratio	Iteration	Ratio	Iteration	Ratio
Religious al, Ba						
Islamic Religion	11	12.09%	14	15.38%	25	13.74%
Holy Quran and prophetic Sunnah	2	2.20%	0	0%	2	1.10%
Al , Haramain Al , Sharaf	4	4.40%	2	2.20%	6	3.30%
Muslim Kiss	0	0%	0	0%	0	0%
With theflag and logo of the Kingdom						
Pride	15	16.48%	8	8.79%	23	12.64%
Loyalty	4	4.40%	3	3.30%	7	3.85%
Obeying the guardians	3	3.30%	1	1.10%	4	2.20%
Cultural al, Ba						
Arabic language	2	2.20%	0	0%	2	1.10%
National dress	14	15.38%	20	21.98%	34	18.68%
National events	1	1.10%	0	0%	1	0.55%
Social count						
Generosity	0	0%	1	1.10%	1	0.55%
Courage	0	0%	1	1.10%	1	0.55%
Family bonding	32	35.16%	30	32.97%	62	34.07%
Social solidarity	15	16.48%	8	8.79%	23	12.63%
Middle School	0	0%	1	1.10%	1	0.55%
liberality	0	0%	0	0%	0	0%
Justice	0	0%	1	1.10%	1	0.55%
Al, Ba al, Ad al, Aqa						
Usd	0	0%	0	0%	0	0%
National Tourism	6	6.59%	0	0%	6	3.30%
Oil	1	1.10%	1	1.10%	2	1.10%
Agriculture	1	1.10%	2	2.20%	3	1.65%
Industry	2	2.20%	0	0%	2	1.10%
Savings	2	2.20%	0	0%	2	1.10%

Table 3 notes that the highest sub-elements of Saudi personality dimensions available in middle third-grade English books are “family bonding” within the social count (34.07%) of the total number of lessons.

The least available elements were: “Muslim kiss” within the religious count, “tolerance” within the social community, and the Saudi riyal within the economic count, accounting for 0% of the total number of lessons.

DISCUSSION

Discuss and Interpret the Results of the Second Question

Through the previous presentation of the findings, it is clear that the results of the second question agreed with some of the results of previous studies; however, this study differs from previous studies regarding society, sample, and procedures. These differences did not make a difference in the level of inclusion of the Saudi profile in light of Saudi Arabia’s vision 2030 in middle school English books.

The results of the second question agreed with the results of the study of Al-Musa and Al-Jayar (2016), which showed that values in the economic field came in last place with a percentage of (13.11%) in the content of books on social and national studies for the middle school in Saudi Arabia in light of the values of citizenship.

Explanation of Higher-Available Results

The highest sub-elements of Saudi personality dimensions available in English books for the first grade of the middle grade are the “national dress” within the cultural count (26.39%) of the total number of lessons. In contrast, the highest sub-elements of the dimensions of the Saudi personality are available in English books for the second grade, and the third-grade average is “family bonding” within the social count, which is explained by several of the most important things Alif:

- “National dress” is within the cultural dimension, perhaps because the national dress is one of the most prominent pieces of evidence that reflects and represents the Saudi personality. It is easy to link it in English books through images and drawings that are a clear feature of language books.
- “Family cohesion” within the social dimension, perhaps because of the family’s association with the link of the family and relatives, and the strengthening of the bonds of brotherhood and love is a prominent feature and a characteristic that distinguishes Saudi society from other societies, which has contributed to the focus on it in English books for middle school, in addition to the fact that English books are based on the communication portal that facilitates the processes of harmony in this aspect.

Explanation of Less Available Results

The least available elements in the English books of the first and middle grade were: “The Holy Quran and the Prophet’s Year” within the religious count, “moderation” and “tolerance” within the social count, “Saudi riyal”, “petroleum”, “agriculture”, “industry” and “saving” within the economic count by (0%) of the total number of lessons. In contrast, the least available elements in English books for the second medium grade are “Muslim kiss” within the religious count, “national events” within the cultural count, “moderation” within the social count, and “Saudi riyal” within the economic count by (0%) of the total number of lessons, while the least available elements in English books for the third-grade average are: “Muslim kiss” within the religious count, “tolerance” Within the social dimension, the “Saudi riyal” within the economic dimension, in a percentage of (0%) of the total number of lessons, several things explain this, the most important of which are:

- The “Holy Quran and the Prophet’s Sunnah” did not appear in the first, middle class and the “Muslim kiss” in the second and third middle grades within the religious dimension and is considered a key thing in the Islamic faith. Although much evidence of these elements in English books is limited, it does not justify the absolute absence in some English books due to a weakness in the budget during the process of harmonizing the books of different classes.

- “National events” within the cultural dimension are never mentioned in the English books of the second middle grade, despite their appearance in the books of the first and third middle grades. This is due to a weakness in the budget during the processes of harmonizing the books of different classes, as well as with “moderation” and “tolerance” within the social dimension, where “moderation” never appeared in the books of the first and second middle grades, and appeared in the book of the third middle grade, and did not appear “tolerance” in the books of the first and third grades average, and appeared in the middle second-grade book.
- The same is the case with a weak budget during the processes of aligning the books of the various rows in “oil”, “agriculture”, “industry”, and “saving” within the economic dimension, all of which are very important elements in the vision of Saudi Arabia (2030), yet never appeared in English books for the first, middle grade, while appearing in the second and third-grade average.
- The “Saudi riyal” within the economic dimension is the only element that has never been mentioned in all English books for the middle stage. The U.S. dollar was the currency used in all lessons due to a weakness in the processes of the centenary conducted for the books, as the country’s currency reflects its identity and must appear in its books.

Question 3: What is the proposed scenario for including the Image of the Saudi Personality in light of Saudi Arabia’s vision 2030 in middle school English books built a proposed visualization of the Saudi profile picture in light of Saudi Arabia’s vision 2030 in middle school English books, and the proposed scenario may be justifications, objectives, and requirements. Then researchers have developed key components to include the Saudi profile picture in middle school English books, detailed below:

First: Justifications for the proposed scenario:

- Keep up with vision 2030, which was interested in highlighting the Image of Saudi Arabia as part of the national personality enhancement program. There is a lack of content in middle-school English books to include the Saudi profile picture properly.
- Supporting a sense of patriotism by enhancing the image of the Saudi personality contributes to maintaining the reliability of society?
- Prepare a generation that prides itself on its Saudi personality and can keep up with global changes and developments and the need for the labour market.
- Developing a spirit of pride in the homeland, Arabism and Islam and instilling a spirit of cooperation and teamwork in students’ hearts to promote the spirit of positive contribution to public life.
- Educating teachers about the importance of enhancing Saudi personality image.

Second: The objectives of the proposed scenario:

- The proposed vision aims to develop Middle School English books by including the appropriate Saudi profile picture through:
- Religious dimension: Islam, The Holy Quran and the Prophet’s Sunnah, the Two Holy Mosques, the Kiss of Muslims.
- After science and the motto of the Kingdom: pride, loyalty, obedience to the guardians of the order.
- Cultural dimension: Arabic, national dress, national events.
- Social dimension: generosity, courage, family cohesion, social solidarity, moderation, tolerance, justice.
- Economic dimension: Saudi riyal, national tourism, oil, agriculture, industry, savings.

Third: Requirements of the proposed scenario:

- Provide the material resources needed for development.
- Provide the right modern technologies for content.
- Organizing training courses and workshops for the professional development of teachers.
- Educating the community about the importance of highlighting the Image of Saudi Arabia among learners.

Key components of the proposed scenario:

Goals: Keep in mind that the goals are:

- In line with the Kingdom's education policy.
- Consistent with the objectives of English language education in Saudi Arabia.
- Suitable for the philosophy and needs of Saudi society.
- It starts from the characteristics and needs of the learner and his inclinations in the middle stage.
- Develops the image of the Saudi personality.
- Distinct from realism, flexibility and integration.
- Keeping up with scientific and technical development.

Content: The content of middle-school English books should be organized as follows:

- Develop Basic English skills.
- Take into account the thrill and excitement.
- Be flexible.
- Interdependence, integration and continuity.
- Include activities that highlight the Saudi profile picture.
- Appropriate learners' inclinations and abilities.
- Taking into account individual differences and learners' patterns.
- The existence of collective projects for various issues contributes to the activation of the Saudi personality image.
- Consider logical regulation according to the nature of the English language material.
- Develop Basic English skills.

Proposed educational activities: The inclusion of the Saudi profile requires the use of various educational activities between individual and collective activities and tasks and the employment of electronic, human and visual sources, which contribute to enriching the educational process, such as: reading books and texts, searching online, writing external reports, external readings and making field visits that enhance the image of the Saudi personality.

Proposed calendar methods and tools: It is essential that the calendar include all aspects of the learner's educational and personal process and should be a collaborative calendar with interest in cognitive, skills and sentimental aspects, and the calendar must go through the following stages: tribal, formative and final calendar.

Including a Saudi profile requires using various methods and tools such as note cards, trend and thinking metrics, aptitude tests, assessment ladders, peer evaluation and tests of all kinds.

To verify the validity of the proposed scenario, it was presented to a group of arbitrators specializing in curricula and teaching methods. After receiving observations, the concept was amended, and the concept was adopted in its final form.

CONCLUSIONS

1. Determining the dimensions of the Saudi profile in light of Saudi Arabia's vision 2030.
2. The level of availability of sub-elements of Saudi personality dimensions in English books for the first grade was as follows:
3. The most available elements are the "national dress" within the cultural count by 26.39% of the total number of lessons. In contrast, the least available elements were: "The Holy Quran and the Prophet's Sunnah" within the religious count, "moderation" and "tolerance" within the social group, the Saudi riyal, the oil, agriculture, the industry and the "savings" counted within the economic count, accounting for 0% of the total number of lessons.
4. The availability of sub-elements of Saudi personality dimensions in English books for the second grade was the average: the most available elements are "family cohesion" within the social dimension by 18.81% of the total number of lessons, while the least available elements were:

“Muslim kiss” within the religious dimension, “national events” within the cultural dimension, “moderation” within the social dimension, and “Saudi riyal” within the economic dimension by 0% of the total number of lessons.

5. The level of availability of sub-elements of Saudi personality dimensions in English books for the third grade averaged as follows: “family cohesion” within the social dimension by 34.07% of the total number of lessons, while the least available elements were: “Muslim kiss” within the religious dimension, “tolerance” within the social dimension, and “Saudi riyal” within the economic dimension by (0%) of the total number of lessons.
6. Submit a proposed visualization to include the Saudi profile picture in middle school English books in light of Saudi Arabia’s Vision 2030.

RECOMMENDATIONS

Researchers recommend:

1. Take advantage of the list of dimensions of the Saudi profile in light of Saudi Arabia’s vision 2030 presented in this study.
2. Include the dimensions of the Saudi portrait in light of Saudi Arabia’s vision 2030 in middle school English books.
3. Take advantage of the proposed perception to include the image of the Saudi personality in developing English books for the middle stage in light of Saudi Arabia’s vision 2030.
4. Propositions:
5. The availability of Saudi portrait dimensions in English books for a primary school in light of Saudi Arabia’s vision 2030.
6. The availability of Saudi portrait dimensions in high school English books in light of Saudi Arabia’s vision 2030.
7. A proposal to include the Saudi profile picture in English books for primary school is conceived in light of Saudi Arabia’s vision 2030.
8. A proposal to include the Saudi profile picture in high school English books is conceived in light of Saudi Arabia’s vision 2030.

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