AN ANALYSIS OF CULTURAL CONTENT OF IRAQI EFL TEXTBOOKS

تحليل محتوى الثقافة في كتب اللغة الإنجليزية الدراسية في العراق

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Abstract

Language is not only a mean of communication since it infuses our knowledge with our thoughts, believes, actions and behaviors and these represent the culture of any society. Thus learning a foreign language in fact is learning a foreign culture. Because of that, most educators agree that cultural awareness is an important aim in foreign language learning. Textbooks are generally considered the pivotal source of the teaching material of most sciences in Iraq. Hence, textbooks play an important role in any program designed for learning a foreign language and are considered the major source for disseminating cultural elements of the target language.

Textbooks content analysis is used as a method to identify categories of the content of textbooks. The present study tries to shed light on the state of culture in Iraqi textbooks used to teach English as a foreign language in general and high school textbooks in particular. The study aims at estimating which culture is manifested in English high school textbooks, besides which categories of culture are most mentioned.

After analyzing sixth preparatory English language textbook, results reveal that the most dominant type of culture is culture free reference. Results also show that the social category is the most mentioned category. The study concludes that sixth preparatory textbook does not pay enough attention to target language culture.

ملخص البحث

اللغة ليست وسيلة تواصل فقط بل هي اداة تمزج بين معارفنا وبين افكارنا واعتقاداتنا وافعالنا واخلاقنا وهذه تمثل نمط حياة ومعيشة (ثقافة) أي مجتمع. لذلك يعد تعلم أي لغة اجنبية هو تعلم ثقافة اجنبية في حقيقته. واتفق المهتمون في التربية على ان الوعي في ثقافة اللغة المراد تعلمها يعد هدفا أساسيا في عملية تعلم اية لغة اجنبية.

تعد الكتب المنهجية هي المصدر الأساس للمواد التعليمية لمعظم العلوم الدراسية في العراق ولذلك تؤدي الكتب المنهجية دورا مهما في أي برنامج مخصص لتعلم لغة اجنبية لأنها تعتبر المصدر الأهم لتعلم ثقافة اللغة المراد تعلمها.

ويعد تحليل المحتوى واحدة من وسائل بيان محتوى الكتب المنهجية وتبيان مفرداتها. ويرمي البحث الحالي القاء الضوء على محتوى ثقافة اللغة في كتب اللغة الإنجليزية المقررة في المدارس العراقية بشكل عام وكتب الدراسة الإعدادية بشكل خاص، حيث تهدف الدراسة الحالية الى بيان أنواع الثقافة المتضمنة في الكتب المقررة واية أجزاء من الثقافة هي الأكثر استخداما.

بعد ان قام الباحث بتحليل كتاب اللغة الإنجليزية المخصص لصف السادس الإعدادي بينت النتائج ان المواد الدراسية التي لا تشير الى ثقافة معينة هي الأكثر استخداما في الكتاب. كذلك توصل البحث الى ان الجزء المتعلق بالجانب الاجتماعي هو الأكثر بروزا في الكتاب.

استنتج البحث الى ان كتاب اللغة الإنجليزية لصف السادس الإعدادي لم يعط أهمية كافية لثقافة اللغة المتعلمة.

Section One: Introduction

1.1 Statement of the Problem

Learning a foreign language (FL) demands learners to consume time, effort, and dedication. Foreign languages learners (FLL) can become proficient in the FL they learn if they are competent of the ways native speakers express their values and how they conducts their relationships with others (Driscoll,1999:11). Thus, FLL are in need to be familiar with certain "Language routines

and cultural patterns" if they want to use the language appropriately. In other words, it is granted that efficient FLL must be efficient culture learners (Cohen, 2007: 79).

In Iraq, teaching English as an FL follows a text-based approach. Tomlinson (2001 xviii) defines text- based approach as an approach in which the starting point is a text rather than a teaching point. Tomlinson (ibid: 14) affirms that textbooks should provide enough exposure to "authentic input" which is rich with authentic discourse in the target language. Therefore, there is an urgent need to incorporate cultural topics in the students' foreign language textbooks. The reason behind such need is to provide FLL with enough amount of knowledge about the culture of those who use English as their mother tongue (Lund, 2006:71). Putting this in mind, there is good reason to investigate the degree to which and the way in which foreign language textbooks in Iraq refer to specific cultural contexts .

The present study tries to consider the way culture is manifested in English Language teaching (ELT) textbooks in Iraq in general and the ELT textbooks at high school Level in particular.

1.2 Aims of the Study
The present study aims at:

1-Analysing culture content of Iraqi high school textbooks.

2- Showing which type of culture is manifested in high school textbooks. i.e. which orientation does culture concepts aim to represent? Is it target culture, source culture, international culture, or it represents culture free concepts.

3- Which categories of each culture are most mentioned in the textbook?

4- Which subcategories of each category are most manifested in the textbook?

1.3 Limits of the Study
The present study is limited to analyze sixth preparatory stage textbook which is entitled "English for Iraq", students book.

1.4 Significance of the Study
It is noteworthy that no research has addressed the way culture is manifested in the materials developed for high school levels in Iraq.

Hutchinson and Torres (1994: 315) show that "textbook is an almost universal element of ELT teaching." FLL consider textbook as a "roadmap" and "framework" that guide them to organize their attempt to learn an FL. Also most FL teachers depend on textbooks to give them direction how to tackle a lesson, guide a discussion, making teaching and learning the FL easier and this lead to save time and efforts (Asakereh, 2014:545). Sheldon (1988 in Azad, 2014:361) presents several reasons for textbooks analysis claiming that through textbooks analysis teachers will become familiar with content and recognize the strength and weaknesses of the textbooks. Looking at the study from another corner , many linguists, today, especially those how adopt the communicative approach to teach foreign languages believe that one cannot achieve full competence in an FL if he ignores learning the culture of the people who speak that language natively (Kirkgoz & Agcam, 2011:154). Many linguists affirm the tight relationship between language and culture, therefore, they assert that it is better to teach language and culture in "closely integrated conjunct with each other by emphasizing the full meaning conveyed by words ,phrases, or idiomatic expressions that have a clearly identifiable cultural component (Driscoll, i999:39).

To end, it is better to quote Betti and AL-jubouri(2015:248) who point out that FLL should be aware of the dissimilarities between their culture and target language culture concerning "family environment, taboos, physical proximity and contact , manners of eating ,selling and buying ,greeting …etc." This will help FLL grasp the full meaning or functions of the linguistic forms of an FL.

1.5 Definition of Basic Terms:

1.5.1 **Content analysis**: a research technique aims at making replicable and valid inferences from texts to the context of their use (krippendroff, 2004:18).

1.5.2 **Culture** is defined differently by different scholars and researchers. However, Kramsch (1996:2) defines culture as "the attitudes and beliefs, ways of thinking, behaving and remembering shared by members of community."

1.5.3 **Textbooks**: All types of books published for educational purposes and used specifically in classrooms (Lappal 2011:7; Johnsen, 1993:24).

Section Two: Literature Review

2.1 Language and culture

Cook (1999 in Asgari, 2011:888) defines language as "a system of human communication which is used to convey needs, requirements, requests, wishes, desires, and ideas."

Through language, people give voice to ideas and outlooks. Differences become known and apparent, thoughts verbalized and by the use of the language, people convey their ideas or points of view and proven it for other people.

Vrbova (2006:15) claims that language use is determined by culture norms. Such notion is concluded from the arguments of many linguists who ascertain that "Culture shapes language".

Early in the 1920, Edward Sapir (in Afrin, 2013:71) concludes that language and culture of its speakers could not be analyzed in isolation.

Sapir (1921:207) a long time ago mentioned that language cannot exist apart from its culture. Brown (1994:165) shows us a picture of the Chain between language and culture saying "A language is a part of culture , and culture is a part of language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language and culture." So, what is culture?

Horibe (2008:243) argues that the term culture "Covers an extremely wide range of ideas, thoughts, beliefs, views, values, manners, customs and institutions." This makes linguists to agree that putting a concise definition for the term 'culture' is something difficult. Lado (1986:52) puts culture as synonymous with the "ways of people". Nevertheless, shedding light on some definitions of culture makes the picture clear.

Tomlinson and Sousa (2011:141) define culture as "a set of attitudes, values, norms, traditions, and goals that particularize a certain group."

Duranti (1997:24) claims that cultures are "something learned, transmitted, passed down from are generation to the next, through human actions, often in the form face –to-face interaction, and through linguistic communication."

Thompson (1990:32) considers culture as the "patterns of meanings embodied in symbolic forms including actions, utterances, and meaningful objects of various kinds by which individuals communicate with one another and share their experiences, conceptions, and beliefs."

Brown (2000:177) sees culture as "the ideas customs, skills, arts and tools that characterize a given group of people in a given period of time." Then, he (2007:188) adds saying culture is "a way of life." It is the context within which a group of people "exist, think, feel, and relate to other. The glue binds a group of people together."

However, the researcher adopts the National Center for Cultural Competence definition of culture which claims that culture is "an integrated pattern of human behavior that includes thoughts, communications, languages, practices, beliefs, values, customs, rituals, manners of interacting and roles, relationships and expected behaviors of racial, ethnic, religious or social group; and the ability to transmit the above to succeeding generations " (Omer,2011:258).

So how culture is acquired or learned?

2.2 Language Learning is Culture Learning

Learning the culture of a group of people is a process, which is dynamic, developmental, and ongoing process demands the learner to be engaged in this process cognitively, behaviorally and affectively.

There are two types of culture learning:

1- Culture- specific learning which refers to the acquisition of knowledge and skills belong to specific target culture, i.e. the culture of a particular group of community.

2-Culture –general Learning, which means learning knowledge and skills that are more generalizable in nature and can be transferred across cultures (Paige & Stringer, 1997:14).

Culture can be learned consciously or unconsciously, but when culture is learned, the process of learning becomes subconscious and automatic (Lund, 2006:26). Linguists argue that learning an FL is accompanied at the same time with learning the culture covers that language. The two processes support each other. This leads Jamalvandi (2013:96) to put the concept of "get- togetherness of language and culture" when someone tries to learn an FL. Dornyei (2001:15), not only supports what is mentioned but goes beyond that claiming that the process of learning an FL demands more than mere learning of skills or a system of rules or a grammar but still it needs an absorbing of new social and cultural behavior belongs to members of the learned language. Alpetekin (2002:58) assimilates Dornyeis idea and presents the concept of "enculturation" which means the process of acquiring new cultural frames of references and a new world view belong to target language culture. However, Corbert (in Hesar et al, 2012:68) goes deeper and claims that the process of learning target language culture is not only type of enculturation but it is a matter of "acculturation" in which FLL are "encouraged to function within the new culture while maintaining their own culture." This means that FLL should have the ability to mediate successfully in intercultural situations such ability can be specified as intercultural competence.

Intercultural competence is the FLLs' underling knowledge successfully acquired while learning the FL. Intercultural Competence entails the FLL ability to behave acceptably and in a flexible manner when they face action, attitudes or expectations that represent the target language culture. This acceptability and flexibility demands FLL to be aware of the cultural differences between the mother tongue culture and that of the target language (Meyer, 1991:137).

2.3 Cultural Awareness

Cultural awareness means FLL knowledge of the FL culture besides that of their own culture. It indicates the conflict that may happen between two cultures that of the learned language and of the mother tongue.

Recently, the importance of extending FLL awareness of the aspects of the FL culture has got a great attention. FL learning becomes a process, which "entails an increase in learners' familiarity with that language cultural backgrounds, an expansion of learners' cultural awareness and intercultural communicative competence" (Sercu, et al., 2008:86). Cortazzi and Jin (1999:217) see cultural awareness as the "knowledge that other cultural groups might not share the same codes, manners, and behaviors and the attempts to understand their reasons for their actions and beliefs."

Cultural awareness involves three elements:

First, FLL should arrive at a survival level of the learned language and be able to communicate with native speakers of that language.

Second, FLL must widen their respect for the culture(s) of the learned language. I.e.an acceptance of culturally induced behavior of the speaker of the FL.

Third, FLL must have a good knowledge about their own culture and be able to explain their own behavior (Kawano, 1987:2).

Corbett(2003:3) merges cultural awareness with Intercultural Communicative Competence (I C C) pretending that ICC is the ability to comprehend the language and behavior of the learned language .So it can be said that ICC means the FLLs' awareness of the FL's culture as well as his own culture .

Byram (2000) in (Vrbova: 9-10) concluded the following five assumptions for FLL to be culturally awareness.

1- Curiosity and openness, i.e. readiness to suspend disbelief about other cultures and belief about one's own.

2- Knowledge of social groups and their products and practices in one's own and in ones interlocutor's country, and of the general processes of social and individual interaction.

3- Ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own.

4- Ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction.

5- Ability to evaluate critically based on the bases of explicit criteria perspectives, practices and products in one's own and other cultures. (quoted from Vrbova, 2006: 9-10).

Therefore, from what is mentioned, it can be concluded that FLL, in order to be good language learners, must have a good knowledge about the culture of the learned language besides that of their own culture. This demands a great deal of effort, and a good method(s) for learning and teaching cultures.

2.4 The Teaching of Culture

Scholars and educators recognize the necessity of mixing culture teaching with EFL teaching programs.

One of the most important aims of FL teaching and learning is to enlarge the understanding and tolerance between cultures (Corbett, 2003:3). Furthermore, Buttjes (1991:8) claims that one of the main aims behind learning an FL is the" need for international communication and contacts. "These notions lead many other to confirm that teaching culture is an essential part of any FL programme. However, there are four views concerning this issue. First, some scholars and specialists in the field of applied linguistics insist that target culture should be taught side by side with learned language in order to acculturate FLL into the culture(s) of the people who speak that language (Byram, 1990; Byram and Flemning, 1998 in Lappal, 2011:5). The second view neglects the teaching of the target culture if the FLL belong to countries in which the learned language is an "institutionalized variety" i.e. second language (Kachru, 1985, 1986; Kachru and Nelson, 1996; Canagarajah, 1999 in Choudhury, 2014:3). Another two views support the second view claiming that when the learned language becomes a lingua franca, for example English, thus, there is no need to teach the target culture and the FL should be taught in a culture - free context (Alptekin,2005;Jenkings,2005;Seidlhofer ,2001 inChoudhury,2014:4) .

Despite that, it is established that every language has its own cultural norms. Such norms may be completely different and conflict with other language's norms, hence many communication problems may exist when FLL share the norms of the learned language (Saniei, 2012:10).

In monolingual countries, such as in Iraq, when students learn an FL inside their countries and in enclosed classrooms, they have very few opportunities to contact with native speakers of the learned language and their culture. Thus, such FLL rarely become culturally competent because they have very little access to the target culture. This lead us to go with Byram et al (1991:18) who assert the idea that any foreign language course should integrate culture teaching as well so FLL may have the chance to be culturally competent.

Traditionally, there are two aspects, which linguists focused upon when trying to deal with the notion of teaching culture .They are:

1- Teaching about the foreign culture.

2- Teaching and learning of socio-linguistic ,socio-cultural behavior within the framework of a communicative approach .Therefore, within the context of FL learning, there are two types of textbooks aim at fulfilling's the two mentioned aspects .

First, traditional textbooks, which consist of a series of texts about the target culture, followed by reproduction exercises aim at learning and accepting facts and behaviors concerning the target

culture. Second, the other type of textbooks contains dialogues and patterns of ritual speech acts of what to say in specific situations followed by role-play exercises of similar situations. Both types of textbooks are generally devoid of content (Fenner, 2000:143).

However, if the aim is to empower FLL with cultural awareness both types of textbooks are insufficient to attain such aim.

2.5 Foreign language Textbooks and Intercultural Learning

EFL teaching lessons equipped with different types of material and each type plays specific role in the lesson, but the most dominant role is played by textbooks. Usually, textbooks are rich with topics, texts, visuals and language and these represent the syllabus of the course.

To achieve the aims of an EFL course, teachers rely on textbooks for planning and teaching the FL lessons .Also FLL rely on textbooks for linguistic content and models. Further, textbooks serve as "the basis for language input learners receive and the language practice that occurs in the classroom (Liu, 2013: 83)." Many other specialists in the realm of FL teaching agree with what Liu mentions saying that besides providing the content for any FL lesson as well as the balance of the skills being focused on and the type of language practice the FLL take part in. However, to explore the role of textbooks we most quote Sheldon (1988:237) who states "textbooks are considered the visible heart of any ELT programme." Nevertheless , beside what is mentioned and because of the interrelation between language and its culture ,textbooks are expected to introduce some aspects of the target language culture .it is an established need for FL textbooks to contain a good representation of the target language culture.

There are two kinds of textbooks currently utilized to teach an FL. First, international or global textbooks, which are designed with international market in mind. This idea leads textbooks designers to produce universally appealing textbooks. In this type only the target culture and international level of encounters are focused on.

Second, locally produced textbooks, which are usually written by non-native specialists. Such textbooks are designed to be in harmony with the need of the national curriculum. The target culture in these textbooks are presented from local perspective and usually include many aspects of the source culture. The structure of the aspects of the target culture introduced should consist of three interrelated categories, these are, knowledge, sociocultural competence and attitude. These categories should reflect real life situation of the target culture (Choudhury, 2014:13). Besides that, we may find some scholars call for a third type of textbooks that makes use of the first two types. This type of textbooks infuses the two types of cultures (target and source).The question may be at which level should each type of culture be stressed more and why ?

There are many points of views concerning this question. One of them claims that FLL at the beginning level should not be fully exposed to target culture .This point of view insists that such learners should exposed to their source culture while they learn the FL. There are many reasons behind such claim. First, such process empowers FLL with self –confidence and ability to talk to other people about their own source culture. Second, such process cultivates FLLs' knowledge of their own culture so they have a chance to learn about topics and issues related to their own culture. Third, the more FLL start early with source culture, the more they steer up to the next level with the ability to grasp the scope of the foreign culture (Afrin, 2013:73).

2.6 Source of Culture

Linguists mention many sources which FL courses can benefit from. Cortazzi and Jin (1999:23) classified sources of culture information into three types. They are:

1- Source culture, i.e. learners' own culture

2- Target culture, i.e. any country where the target language is spoken as first language, and

3- International target culture, i.e. countries where the target language is used as a second or a foreign language.

Mackay (2000 in Liu, 2013:85) introduces many benefits of international target culture. Firstly, Learning experiences related to this type of culture show the pragmatics when non-native speakers

of the target language (English for example),they should be able use notions of their own culture which are appropriate to the situation not that of English. Secondly, international target culture clarifies the way in which English is used effectively in the international environment, and thirdly, because English becomes a "Lingua franca" today, there should be a choice for non-native English speaker of the cultural norms to be learned in order to ease communication.

2.6.1 Big "C" Culture and Little "c" Culture

Most linguists who try to tackle the relationship between the concept of culture and teaching and learning an FL, classify culture into two parts, Big Culture 'C' and little Culture 'c'. Lee (2006:48) states that big Culture 'C' refers to "the culture which represents a set of facts and statistics relating to arts, history, geography, business, education, festivals and customs of a target speech society." Little 'c' covers the routine aspects of life and includes everything as a total way of life. Lee (ibid: 49) believes that little 'c' represents "the invisible and deeper sense of a target culture." Peterson (2004 in Liu, 2010:85) sees little 'c' focuses on common or minor themes such as "opinions, viewpoints, preferences, gestures, body postures, use of space, clothing styles, food hobbies, popular music, popular issues and certain knowledge. (see also Lund,2006:32; Sekiguchi and AL-Asmari,2006:749; Thanasoulas,2001:4; Khosravani et al. ,2014:55).

Some other linguists shed light on the previous notion in another way. They claim that it is better to differentiate between "overt culture" and "hidden manifestation of culture". To represent such idea they put the terms Culture and culture .They claim that Culture represents aspects of popular culture such as arts, music, etc. While culture tries to picture how people live or act .Those who deal with Language teaching present culture as "Concrete culture" 'Cc' and "Abstract culture" 'Ac'. Concrete culture represents the perceptible aspects of life such as history, geography, and products. Abstract culture represents the aspects that are not perceived easily like behaviors and values, attitudes and norms (Coldner, 2011:10). Concerning FL Learning, 'AC' or small 'c' is more important than Cc or c because the former sharpens the FLL awareness of the intangible aspects that are different to that of the source one. On the other hand, the big C culture as it constitutes tangible aspects such as literature, music, painting, sculpture, etc., so it is easier to be learned by FLL (Chlopek, 2008:10).

2.6.2 Categories of Culture

Cartazzi and Jin (1999:205) classify FL textbooks into three categories according to their cultural content.
These categories are:
1- Textbooks reflect the learner's source culture.
2- Textbooks reflect the target culture.
3- Textbooks reflect culture other than those mentioned in the first and second type such cultures are called international cultures.

However many researchers tackle cultural content in textbook's but they do not agree on the type of cultural material that should be included in the FL textbooks .For example the "Common European Framework of reference for language "(CEF)(2001:102) mentions six categories of cultural content .These are
1-Everyday living
2-Living conditions
3-Interpersonal relations
4-Values, beliefs, and attitudes
5-Body language and social conventions
6-Ritual behavior.

Some other researches show a more comprehensive way when they investigate the cultural content. Brooks (1994 in Kirmiz, 2013:163) mentions (62) topics that must be included in EFL textbooks concerning cultural content.

Byram and Morgan (1994:52) present nine topics they believe they should be covered in EFL textbooks. These topics are:
1- Social identity and social groups
2- Social interaction
3- Belief and behavior
4- socio-political institutions
5- Socialization and the life cycle
6- National history
7- National geography
8- National cultural heritage
9- Stereotypes and national identity.

2.7 Content Analysis

Because of the strong association between EFL textbooks and the process of learning the FL adopted by students. It becomes evident that textbook content analysis is a task with great importance. Textbook content analysis make specialists aware that "students' needs and expectations as well as program expectations are being met appropriately.

Content analysis is a technique used for obtaining valid and reliable inferences of the textbooks content. It is an essential procedure in research that comes at objective judgment about a textual data and can provide "new insights and increase the understanding of the studied phenomena (Krippendorf, 2004:18)." Berelson (1952:63) argues that content analysis is a systematic technique based on explicit rules of coding that permits inferences to be made about the analyzed topic. Such technique can inform us about the presence or absence of certain words, concepts, themes, phrases, characters, or sentences within a text or sets of texts and to qualify this presence or absence in an objective way.

2.8 Criteria for Analyzing Cultural Content in EFL textbooks

Researchers agree that there are three main approaches to content analysis. First, databased which aims at forming a theoretical schema based on the data. Second, theory-guided approach, which based on certain theory, but not in a direct way, that theory is used as a helping tool in the process of analyzing. Third, theory-based content analysis. This type of analysis must be directly based on a theory (Silvia, 2014: 160).

Nevertheless, different researchers use different types of techniques for the process of analyzing textbooks content. Chao (2011:194) employs two coding schemes to codify data. First, the five dimensions of culture. Second, the main categories of culture. In his study, Chao (ibid) uses five dimensions of culture and five categories of culture. The five dimensions are products, practices, perspectives, persons, and communities. While the five categories are source/local culture (SC), target culture (TC), international culture (IC), intercultural interaction (ICI), and universality across culture (UC).

2.9 EFL in Iraq

The sudden expanding interaction with other people outside Iraq after 2003 granted ELT a substantial status. As a result, the educational system has been revolutionized to address the needs of students who study English as an FL. Many things have changed but the most important and decisive change happens with the EFL textbooks.

After2005 it was decided that Iraqi children are to start studying EFL at the age of six, i.e. first primary classes. Hence, under the guidance of Ministry of Education 12 new EFL textbooks have been developed for the grades 1-12. Six textbooks for primary schools, three textbooks for secondary schools and three textbooks for preparatory schools.

The researcher chooses to focus on the EFL textbook of the sixth preparatory stage primarily because it is expected that in such level EFL textbooks are more advanced at this stage than at lower stages. In addition, it is expected that FLL at sixth preparatory stage have reached a level of

linguistic, cognitive, and emotional development that demand FL curriculum provide more extensive knowledge especially for the cultural content.

Section Three: Methodology

The present research is conducted by using qualitative design particularly content analysis of textbooks. This research aims at gaining an in depth data about the cultural content of in-use English textbooks in Iraq.

3.1 Research Questions

The present study tries to arrive at an answer to the following questions:

1- To which culture Iraqi high school textbooks have given the most references, i.e. target culture, source culture, International culture or custom free reference

2- What areas of the cultural categories have received the most emphasis?

3- What are the most mentioned subcategories within each category?

3.2 Materials /textbook

Under the auspices of Ministry of Education in Iraq, Garnet-Publishing Ltd has developed a series of textbook, entitle "English for Iraq" for the purpose of Learning English as a foreign Language. Each stage from the first primary school till the sixth preparatory school has certain copy of student's book plus a workbook. The present study focuses on analyzing cultural content of the sixth preparatory school, "students' book."

Sixth preparatory student's book composed of (8) units. Each unit deals with a special main topic and is made up of four components. These are Listening and speaking reading and writing, grammatical areas and functions, and lexical areas. Each unit focuses on certain topic. Units 4 and 8 devoted to revise the content of the previous units (see table 3-1).

Units	Topics	Pages
1	The health service	6-13
2	The police and armed forces	16-23
3	Vocational training	26-33
4	The world of business	36-41
5	Holidays	44-51
6	Banking and finance	54-61
7	Further education	64-71
8	The environment and recycling	74-78

Table (3-1) the units and their topics

After the eight units, there are four separate sections, which aim at consolidating what is mentioned in the eight units. See table (3-2).

Section	Topics	Pages
1	Grammar and functions references	79-86
2	Literature focus	87-94
3	Checklist for written work.	95
4	Transcript.	96-114

Table (3-2) the separate section in the textbook.

The textbook ends with a word list aims at mentioning the new and most important words covered in the textbook.

3.3 Coding Scheme

Coding scheme means the codebook that contains an explanation of how the intended variables being measured. Several scholars show the importance of creating and applying a coding scheme and they considered it so because it has a great effect on the results of the process of content analysis. Hence, different scholars have used many types of coding schemes. Weber (1990:121) provides an eight-step framework of developing and using a coding scheme. While Cohen et al (2007:478-480) design a model of developing a coding scheme consisting of eleven steps. Codes vary; they can be very general or more specific. They can have a form of a word or abbreviation, which is then a scribed to each piece of datum.

Throughout the present study, each single word is considered a unit of study besides having a look on the whole sentences or the text in which the intended word emerges for the purpose of clarifying the exact type of culture it represents.

Section Four: Results, Discussion, and Conclusion

4.1 Model of Analysis

The model proposed by Ramirez and Hall (1999:53) is adopted to analyze the materials obtained from the textbook of the sixth preparatory school in Iraq. Two main sections of the model are the amount (i.e. how often) and what kind (i.e. written or visual) of various categories representing references to source culture, target culture, international culture, and free culture. Five major categories of culture are used in this research. They are social/ personal/ religion, arts, humanities/ political system, institutions/ and environmental. Each main category is subdivided into subclasses, which are shown in table 4-1 below:

	Categories of culture	Subclasses
1	Social	Leisure Population/nationality Work Social classes Attitudes
2	Personal	Eating/shopping Family relationships Housing
3	Religion, arts, humanities	Literature/music/arts Linguistic variation/nonverbal behavior Religion
4	Political systems/institutions	Government Education Law and justice
5	environmental	Natural resources Geography

Table (4-1) categories of culture and their subclasses (adopted from Ramirez and Hall 1999:53).

The model, however, is slightly modified in both references and the main five categories to go with the context of the country, Iraq, and to cover the content of the textbook. The changes are as follow: first, the references are changed into source culture, which is represented by the culture of the Arab countries including Iraq, target culture that includes United Kingdom and America. International culture, which covers other countries, and finally free culture, which includes any content in the textbook that does not refer to any type of the cultures, mentioned above. Second, the researcher modifies the main five categories, because he finds that some other subclasses must be added to cover the content of the textbook. The changes are shown in table (4-2) below:

	Categories of culture	Subclasses
1	Social	Leisure Population/nationality Work/business Social classes Attitudes
2	Personal	Eating/shopping Family relationships Housing/ accommodation Health problems Technology Transport Money Parts of the body
3	Religion, arts, humanities	Literature/music/arts Folklore/history Linguistic variation/ nonverbal behavior Religion
4	Political systems/institutions	Government/nongovernment institutions Education Law, order and justice Machines/tools Publications Products
5	environmental	Natural resources Geography Weather Economic development Urban vs. rural Animals and pets Plants

Table (4-2) the modified table used to analyze content of the textbook.

4.2 Procedures

Throughout the process of analysis, the coding scheme which categorized the texts as the main target of the work into words, word sense, sentences, theme, paragraph, and whole text is applied in the present work. Each word or word sense categorized into one of the five main categories then it put with one of the subcategories of the main categories. Results calculated numerically then percentages obtained. According to the results and percentages analysis made.

4.3 Analysis of Results

The eight units of the textbook plus the four sections, grammar and functions references, literature focus, checklist for written work, and transcript, examined to characterize how they have dealt with both cultural elements and how often they have referred to the main four categories of culture.

The analysis indicates that the most frequent mentioned reference is culture free reference which represents 71,46% of written mode and 48,08% of the visual mode. The second frequent mentioned reference is the source culture reference, which represents16,32% of the written mode and 39,57% of the visual mode. The target culture reference comes in third level and represents 8,76% of the written mode and 5,95% of the visual mode. The least mentioned reference is the international reference which represents only 3,43% of the written mode while it represents 6,38% of the visual mode. See table (4-3).

	Culture reference	Total number mentioned(written mode)	Percentage (written mode)	Total number mentioned(visual mode)	Percentage (visual mode)
1	Culture free	1891	71,46%	113	48,08%
2	Source culture	432	16,32%	93	39,57%
3	Target culture	232	8,76%	14	5.95%
4	International culture	91	3,43%	15	6,38%
	total	2646	100%	235	100%

Table (4-3) results of the cultural references mentioned in the textbook.

Concerning cultural themes mentioned, table (4-4) below signifies that the social reference got the highest rate of cultural themes which represents 32,01% of the written mode and 41,27% of the visual mode. The personal reference theme represents 31,10% of the written mode and 28,51% of the visual mode, while the political reference theme represents 26,79% of the written mode and 18,29% of the visual mode. The environmental reference theme got only 7,82% of the written mode and 7,65% of the visual mode. The least mentioned theme is the religion, art, humanities theme which represents only 2,26% of the written mode and 4,25 of the visual mode.

	Theme	Total number mentioned (written mode)	Percentage	Total number mentioned(visual mode)	Percentage
1	Social	847	32,01%	97	41,27%
2	Personal	823	31.10%	67	28,51%
3	Political	709	26,79%	43	18,29%
4	Environmental	207	7,82%	18	7,65%
5	Religion, arts, humanities	60	2,26%	10	4,25%
	Total	2646	100%	235	100%

Table (4-4) percentages of the cultural themes mentioned in the textbook.

Looking at the statistics of the subcategories of the themes shows that of the social theme, the works subcategories is the highest one mentioned and got 41,08% of the written mode and 44,32 of the visual mode. The least mentioned subcategory is the social class which represents only 1, 41% of the written mode while it has zero percentage of the visual mode. See table (4-5).

	Subcategory	Total number mentioned(written mode)	Percentage	Total number mentioned(visual mode)	Percentage
1	Works	348	41,08%	43	44,32%
2	Population/nationality	251	29,63%	-	-
3	Leisure	199	23,49%	54	55,67%
4	Attitude	37	4,36%	-	-
5	Social class	12	1,41%	-	-
	Total	847	100%	97	100%

Table (4-5) percentages of the subcategories of the social theme.

To look at the cultural references represented by the social theme, it is easily recognized that culture free reference represents the highest reference mentioned which occupies 55,84% of the written mood but it represents only 40,20% of the visual mode. Intercultural reference is the least mentioned reference within the social theme and represents only 5,19% of the written mode and zero percentage of the visual mod. See table (4-6).

	Culture reference	Total number mentioned(written mode)	Percentage	Total number mentioned(visual mode)	percentage
1	Culture free	473	55,84%	39	40,20%
2	Source culture	218	25,73%	51	52,57%
3	Target culture	112	13,22%	7	7,21%
4	Intercultural reference	44	5,19%	_	_
	total	847	100%	97	100%

Table (4-6) cultural references represented by the social theme.

Personal theme is represented differently by its subcategories. The money/business subcategory is the most mentioned subcategory within the personal theme. It represents 38,03% of the written mode and 31,34% of the visual mode. The subcategory of transport takes the least percentage of the personal theme. For more details, see table (4-7).

	Subcategory	Total number mentioned (written mode)	Percentage	Total number mentioned (visual mood)	Percentage
	Money/business	313	38,03%	21	31,34%
	Technology	129	15,67%	10	14,92%
	Eating/shopping	98	11,90%	1	1,49%
	Family relationships	80	9,72%	5	7,46%
	Health	66	8,01%	26	38,80

	problems				%
	Housing/acco mmodation	56	6,80	1	1,49%
	Parts of the body	48	5,83%	_	0%
	Transport	33	4,0%	3	4,47%
	Total	823	100%	67	100%

Table (4-7) percentages of the personal theme subcategories.

Within personal theme, culture free reference is the most frequent reference. It gets 78.0% of the written mode and 65,67% of the visual mode. See table (4-8) for more detail.

	Cultural references	Total number mentioned (written mode	Percent age	Total number mentioned (visual mode	Percentage
1	Culture free	642	78%	44	65,67%
2	Source culture	98	11,90%	8	11,94%
3	Target culture	58	7,04%	4	5,97%
4	Intercultural reference	25	3,03%	11	16,41%
	Total	823	100%	67	100%

Table (4-8) cultural references represented by the personal theme.

Having a look at the political system/institution subcategories indicates that the products subcategory got 27,36% of the written mode and 20,93 of the visual mode while the machines/tools subcategory is the least one mentioned of the political systems/institution theme. See table (4-9) for more details.

	subcategory	Total number mentioned (written mode)	Percentage	Total number mentioned (visual mode)	Percentage
1	products	194	27,36%	9	20,93%
2	Law/order/justice	128	18,05%	16	37,20%
3	Education	98	13,82%	9	20,93%
4	publications	96	13,54%	1	2,32%
5	Government/ non-government	64	9,03%	7	16,27%
		110	15,51%	1	2,32%
6	Machine/tools	19	2,67%	-	-
	Total	709	100%	43	100%

Table (4-9) percentages of subcategories of the political systems/ institutions theme.

Culture free reference is the most mentioned reference in political system/ institution. It represents 82,51% of the written mode and 51,16% of the visual mode. The percentages of other cultural references mentioned in table (4-10).

	Cultural reference	Total number mentioned (written mode)	percentage	Total number mentioned (visual mode)	Percentage
1	Culture free	585	82,51%	22	51,16%
2	Source culture	58	8,18%	14	32,55%
3	Target culture	57	7,47%	3	6,97%
4	Intercultural reference	13	1,83%	4	9,30%
	Total	709	100%	43	100%

Table (4-10) cultural reference represented by the political systems/ institutions theme.

Subcategories of the environmental theme have the following percentages according to their occurrence in the textbook, see table (4-11).

	subcategory	Total number mentioned (written mode)	Percentage	Total number mentioned (visual mode)	Percentage
1	Natural resources	65	31,40%	12	66,66%
2	Weather/environment	54	26,08%	3	16,60%
3	Animal and pets	35	16,90%	2	11,11%
4	Geography	21	10,14%	-	-
5	Plants	17	8,21%	-	-
6	Economic development	15	7,24%	1	5,55%
7	Urban vs. rural	_	_	_	_
	Total	207	100%	18	100%

Table (4-11) environmental subcategories occurrence in the textbook.

Culture free reference, again got the highest percentage of occurrence within the environmental theme. It represents 79,71% of the written mode and 44,44% of the visual mode while target culture reference is the least mentioned reference. More information about other culture references mentioned in table (4-12).

	Cultural reference	Total number mentioned (written mode)	Percentage	Total number mentioned (visual mode)	Percentage
1	Culture free	165	79,71%	8	44,44%
2	Source culture	31	14,79%	10	55,55%
3	Intercultural reference	6	2,89%	-	-
4	Target culture	5	2,41%	-	-
	Total	207	100%	18	100%

Table (4-12) percentages of the cultural references of the environmental theme.

Of the religion, arts, humanities theme, the subcategory of literature, music, arts got 51,66% of the written mode which represents the highest percentage of occurrence, while Folklore/ history subcategory got the highest percentage of occurrence of the visual mode. For more information, see table (4-13).

	Subcategory	Total number mentioned (written mode)	Percentage	Total number mentioned (visual mode)	Percentage
1	Literature, music, arts	31	51,66%	2	20%
2	Linguistic variation/ nonverbal behavior	14	28,33%	-	-
3	Folklore/ history	9	15%	8	80%
4	Religion	3	5%	-	-
	Total	57	100%	10	100%

Table (4-13) occurrence percentages of the subcategories of the religion, art, humanities theme.

Source culture reference is the most frequent mentioned of the four references concerning the theme of religion, art, humanities. It represents 43,33% of the written mode while the same reference represents 100% of the visual mode within this theme. More information mentioned in table (4-14).

	Culture reference	Total number mentioned (written mode)	Percentage	Total number mentioned (visual mode)	Percentage
1	Source culture	27	45%	10	100%
2	Culture free	26	43,33%	-	-
3	Target culture	4	6,66%	-	-
4	Intercultural reference	3	5%	-	-
	Total	60	100%	10	100%

Table (4-14) cultural references percentages of the theme of religion, art, humanities.

Conclusion

Results obtained from analyzing the sixth preparatory textbook adopted in Iraq signify the following:

1- With respect to culture references, culture free reference represents the highest percentage 71,08 concerning the written mode and %48,08 concerning the visual mode .

2- It is worth mentioned that target culture reference does not have enough attention of the authors of the book, and it represents only %8,76 of the written mode and %5 ,95 of the visual mode.

3- The social theme is the one that got most emphasis in the textbook. It represents %32,01 of the written mode and %41,27 of the visual mode.

4- Works, population / nationality and Leisure are the most frequent subcategories of the themes in the textbook.

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