Evaluating Cultural Content in EFL Secondary School Textbooks in Saudi Arabia

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Abstract:

A Textbook is an important instructional means for both teachers and students everywhere in general. Thus, a textbook is an effective instrument for the educational practice through which values and senses of individuals and nations can be reflected. Therefore, the present study attempted to evaluate the cultural content of the pilot edition of the EFL course "Flying High" assigned this year 1435 / 1436 h to selected High School . The researcher focused on the analysis of Saudi-secondary stage textbooks with the ultimate goal of identifying the cultural contents included. The data of the cultural content in the targeted sample of EFL text- books were collected by three ways: one is the theme of the whole unit; including the gist of the pre-reading, the second, will be the cultural information in details embodied in the pre-reading. Thirdly, a checklist was developed for exploring the cultural content embedded in secondary stage textbooks. In a general sense, the cultural content of the target three textbooks are not adequate to support common Saudi cultural values. Accordingly, the cultural content of the target three textbooks should be rewritten to match common Saudi cultural values.

Introduction

In this age of information and technology explosion, people in the world come into contact with one another more often and more easily than ever before. Tran (2006) stated that the need for mastering a foreign or second language besides one's own seems to dramatically grow. More people are learning languages for their personal and professional needs. Although the field of

language teaching has done an excellent job to increasingly better accommodate the needs of language learners, the field may have to do even more and better to address the various needs of language learners. Specifically, cultural aspects of the language being learned must be taught concurrently with the linguistic aspects, which have traditionally been emphasized. In other words, language is an instrument of conveying feelings and thoughts. This instrument is developed within the society in which it is mostly used. All feelings and thoughts of a society are poured down into the language goblet and this goblet filled with language is presented to further generations. This presentation is carried out only by the language itself. As society language and cultural values of that society have similar characteristics, every language should reflect the culture of the society in which the language is spoken, and reversely every culture should contain linguistic figures. This can be thought as a chicken-egg question which could not understood from the definition, the culture concept is not a single case, on the contrary, it is a combination of many phenomena dealt with social characteristics.

In fact, culture and language can be called as an iceberg according to Jiang (2000) , the language is the part of iceberg seen above the surface while the culture is a part remaining under the water which does not appear. In other words, this sentence says that all comments made only by looking at noticeable portion of the iceberg would remain incomplete. According to Crawford-Lange and Langes' expression, the inevitable relation between culture and language is such as, (Crawford-Lange & Langes, 1984). In language education field, education applied only by considering linguistic perspective would be inefficient just like the comments about noticeable portion of the iceberg. Scientists paying more attention to this topic such as Klippel (1994), Pulverness (1999) and Hedge (2004) stated that language and culture are inseparable parts of a whole. According to Hedge (2004), the amount of relation between language and culture plays a significant role in

determining these concepts. Language itself gains a more broaden meaning by means of its relation with culture and also when the language is the reflection of that culture, on the other hand, culture can be thought as a key or an instrument for all languages. Kramsch (2004), described culture just as shared thoughts of members of a society, stated that thoughts are shaped with language and they are transferred to others by the same way with the language, and she added that language is not only a different encoding which should be taught but also a transfer agent of the live styles . Fink (2003) and Mairitsch (2003), having common beliefs with Kramsch, expressed that in foreign language education, only teaching rules of that language is not adequate, and emphasized that social, cultural, political and economical structure of target language and cultural awareness of students who are desired to learn that language are necessary in this process. The significance of teaching cultural features in foreign language education has become considerable important according to developments in foreign language education methods. When the traditional methods and teacher-centered approaches aiming at teaching language structure and grammar rules were abandoned, the importance of cultural norms was noticed in our society with the application of methods centering the student in instruction (Pulverness, 2000). In the recent years, scientists highlighted the need of adding cultural motifs of target language in foreign language curriculum (Sysoyev & Donelson, 2003). Scientists such as Byram and Kramsch expressed the continuous relation between culture and language in their works done in the past two decades (Byram, 1994, 1997, 2008; Kramsch, 1988, 1993, 2001; Kramsch, Cain, & Murphy-Lejeune, 1996). Kramsch, emphasizing that culture and language are inseparable parts of a whole at every opportunity, said that teachers should use every chance combining the culture and language without taking any risk in foreign language education process (Kramsch, 2001). Ramirez and Hall (1990); and Prodromou (1988) as cited in Badawi (2007) evaluated the content of some published EFL textbooks in the light of role of culture in EFL classroom. These studies suggested that the

content of EFL textbooks should contain more cultural aspects from different nations since intercultural communication is the aim.

Cultural features which should be given importance in foreign language education process are summarized in fundamental seven items in European Council's (Conseil de l'Europe) report presented in the year 2000. These are elements related to community's daily life, social life standards, people's relationships with each others, social values and beliefs, body language, social traditions and lastly behaviors about social customs (Common European Framework in Its Political and Educational Context, 2000).

Thus, culture integrated language courses would be more helpful for using language teaching materials appropriately by raising up more effective pre-service students for further generations. Each language is a gate opening new cultures and it is important to be acquainted with other cultures in the relations between the civilizations.

A more specific and different concept of culture was developed by anthropologists towards the end of the 19th century. Taylor cited by Kotb (1998) defined culture as that complex whole which includes knowledge, belief, art, law, morals and customs. They also refer to culture as a set of rules or standards which, when acted upon, are considered acceptable. These rules represent Man's entire social heritage.

Also, Sapir (as cited in Kotb ,1998) defined culture as "the socially inherited assemblage of practices and beliefs that determine the texture of our lives". They also define it as "the distinctive way of life of a group of people, their complete design for living, a large part of what is transmitted in the process of socialization". Hoebel (2006) defines culture as "the integrated system of learned behavior patterns characteristic of the members of a society which are not the result of biological inheritance".

The materialistic trend views culture as observed behaviors that help individuals adjust to the environment. These behaviors represent the way things work in everyday life and form a system of behavior patterns shared by members of the society. What and when they eat, how they make a living, how they organize their society, the attitudes they express towards friends and members of their families, how they act in different situations, which expressions they use to show approval and disapproval, etc., These patterns are practiced unconsciously and they are the concern of what is termed as culture with a small "c". Culture dealing with things that are universal in scope such as peoples' achievements and contributions to civilization i.e. art, literature, architecture, technology, scientific discoveries etc., is referred to as culture with a big "C".

Strauss and Quinn (2002) think that culture provides the basic guidelines for behavior that are made and remade in everyday human behavior.

The socio-cognitive perspective of culture views it as a system composed of two parts: one part is in peoples' heads and the other is the practical facet that resides in everyday social practices. Strauss and Quinn (2002) describe culture as "consisting of regular occurrences in the humanly created world based on peoples' shared experiences. The Middle Group Approach views culture as existing only if schemes, social practices and tools are shared across individuals and situations".

With respect to cultural components, Kotb (1998) and Ali (2008), Arda (2010) indicate that any language program should have cultural content because it is not enough to learn the forms of English but also its conceptual system. It is true that the target culture runs through a foreign language text even if it is linguistically-focused. But there is generally a big difference in the amount and aspects of cultural information that should be included in each of linguistically-focused and culturally-focused textbooks. Textbooks with no cultural focus try to be culturally neutral as possible as could be. Cultural information may be presented just by chance through the examples that present the

linguistic content. More cultural information should be presented in the culturally-focused textbooks.

Students studying the target culture through the foreign language course are not required to have full absorption in the native cultural habits. But students should become familiar with those that are most important in understanding the people and their way of life. Reid (1997) suggests that the aspects of the target culture that are essential to understanding the language should be first emphasized, especially in the first stages of learning the language. The activities included in the textbooks that are culturally-oriented should teach students to be culture learners that observe, describe, compare and interpret cultural behavior. The type of method and technique used should have a communicative perspective imposing culture with a small "c" of the native speakers of the target language as compared to the native culture of the students.

More precisely, it could be stated that every culture includes a set of designs or cultural ideals that involve standards of perfection which define the society's distinctive way of life and its culture as a whole. These cultural standards are classified according to the scope of their applicability to the members of a society as universals, alternatives and special ties. Standards that are applied to every member of a society are called universals. Kotb (1998) confirmed that other kinds of behavior are generally required of all members of a society, but most cultures allow some degree of choice for specific situations. These are known as alternatives. The type of behavior restricted to a particular sub-group has the name "specialties". But, here, one should differentiate between knowledge and usage as specialties that may be known to members of other groups of the society but they are not practiced by them. To conclude, language and culture are mutually implicated. Knowledge of language cannot be developed without developing knowledge of the socio-cultural context in which language occurs.

Teaching English language in EFL classrooms requires students to be aware that there are cultural difference in

gestures, body languages, politeness, personal space, and male/female roles in family and society. Teachers must help students become aware of those differences and overcome language barriers. Students will gain confidence in learning from their teachers' encouragement and respect. To support this idea, Lucas and Donato (2000) conducted a comprehensive study of six high school programs that had achieved high rates of academic success with language minority students. The first of the eight features those schools had in common was, Value is placed on the students' languages and culture. Therefore, ESL teachers have to be aware of culture as an integral aspect of students' lives, as the web we all weave, together and separately, day after day (Ovando and Collier, 1995).

In other words, all human behavior originates in the use of symbols. Language is the most important symbolic aspect of culture. Sapir considers it as a way of communicating ideas and emotions within the same generation and from one generation to the other .The cultural attitudes a native speaker of a language has built are reflected in his speech patterns. Language is the product of culture that guides thinking and that helps in shaping all the other cultural facets. Language offers to its speakers ready-made interpretations of the world originated in the culture of the past and imposed on us. A European or an American uses the expression "I see him" expressing an action brought about by his own will. The same is expressed by the Eskimo in a way that reflects their fatalistic nature. They see events as something that happens to them.

Verbal and non-verbal cues constitute the construction of languages as a system of communication in symbols. Sounds and gestures to which we have attached meaning are symbols of an arbitrary and abstract nature. This is why cries of warning, smiles, tears, etc., are considered symbols of a natural or biological state. A tear for example is a signal of crying and crying is a signal of an emotional state of sadness or excessive joy. We use our bodies to communicate as much as we use verbal symbols. Even when we use verbal symbols, non-verbal cues are

frequently used to reinforce and complement the non-verbal cues. Nodding, while affirming something verbally, is a good example. Shaking the head, while negating something verbally, is another example of the integrated function of verbal and non-verbal communication.

Hand movements also represent a wide range category of gestures used as non-verbal helpers of communication. In the American and the Italian cultures the gesture meaning "come here" is a hand movement like the action of moving something closer to us. The Italian gesture for "thin" is expressed by the little finger held upward as if showing a very thin person. These gestures are considered codified because they have meaning and are shared and understood by all Italians. The fact that their physical way of performance resembles the physical aspect of meaning makes them iconic. Sometimes, gestures are invented when we need to convey a message in a gesture al way and cannot find a ready-made one in the non-verbal side of the target language.

Because of the importance of non-verbal cues body language and kinetics have become the concern of a distinct branch of the sciences of language termed kinetics. Kinetics is a system of posters, facial expressions, bodily motions which conveys messages non-verbally through motions. To the foreign language learner understanding non-verbal cues is essential for communication especially because many of the non-verbal cues have different meaning for different cultures and because motions of the body reflect culture.

Integrating culture in EFL courses has become a matter of a must. Foreign language curricula have long traditionally taught culture with a big "C" including the study of literature and art. As early as 1991, Boas –cited by Ali (2008) – wrote: "linguistic inquiry is part and parcel of a thorough investigation of the psychology of the people of the world". It becomes clear that linguistic considerations can never be separated from the social reality of the native speakers of the language.

To sum up, foreign language educators realized that having a cultural insight into the people and the way they live should be included as one of the objectives of a foreign language course – because one cannot learn a new language unless one has a sympathetic understanding of the cultural setting of that language. The ability to interact with speakers of another language depends not only on language skills but also on comprehension of cultural habits and expectations.

Coming closer to people was felt to be a must in our global world. An acquaintance with the people began to be considered as an experience of "real willingness to live and let live". Knowing the culture and the language represent a way of real commun-ication, of coming closer to people, their ways of thinking which naturally lead to more tolerance, more understanding and more acceptance of others. Students, this way, learn how to accept others because learning about the target culture provides them with the tools and the insights to accept all cultures and to have a convincement that people in various cultures respond to life's needs in a variety of different ways and that their native way is not the only one. It is simply the way that works best for them. Although inserting the target culture as part of the foreign language course has full justification, still some view it negatively and are strongly against it. They believe that teaching the culture of the native speakers of English smacks of cultural imperialism and it should be separated from teaching English . Side by side with the emphasis on cultural awareness, attention to language as communication appeared. A shift from focus on language to focus on context heightened the importance of functions as greetings, asking directions, making appointments, etc. As early as 1991, Hymen affirmed that communication involves not "only grammatically correct ways of using the language but also the culturally acceptable ones". Cited by Nelson (1998) affirmed the same view. He believed that "the use of English is always culturally bound". Nayar (2006) – cited by Nelson – went so far as to believe that "ESL teachers should envision their roles as mediators and ambassadors of culture … and never as imposers". One of the first writers who wrote about teaching culture to

foreign. language learners is Seelye cited by Ali (2008) who defined culture "not as fine arts but as the way of life of a people or patterns of living that include people's values and beliefs". Therefore, Ali (2008), and Sir (2010) stated that foreign language teachers should give challenging task of presenting the cultural component of the foreign language course effectively and in a way that impresses students.

Background of the Problem

In practice, the value of teaching the cultural aspects of EFL in our schools should not be at the expense of our home culture. Thus, the question of teaching the cultural aspects of EFL in Islamic countries need more preventative measures. That is to say, the cultural aspects of EFL should match and respect the Islamic culture and values. As an EFL teacher and researcher, the pilot edition of the new EFL course " Flying High " that assigned this year 1435/1436 h to some secondary school students in Saudi Arabia needed to be evaluated especially its cultural content since the course are foreign authors.

Statement of the problem

The problem of the present study was stated as follows: Cultural aspects are and should be the keystone of the content of EFL textbooks, yet such cultural aspects should be subject to continual evaluation to match students' home culture. Therefore, the current study tended to evaluate the cultural content of the pilot edition of the new EFL course " Flying High " assigned this year 1435/1436 h to select High School students in Saudi Arabia.

Delimitations of the study

The present study was delimited to the new edition of the EFL course   "Flying High" for High school students. To be more specific, the investigation was delimited to the three textbooks taught at the first semester:

- Flying High Student's Book 1
- Flying High Student's Book 3
- Flying High Student's Book 5

Significance of the study

The significance of this study lies in the fact that it dealt with a needed topic in the Saudi community i.e. the analysis of the English language textbooks of the secondary stage. Textbooks are very important for both teachers and students everywhere . For instance, in some countries, it is considered "backbone", which means the basis of a course. Although it cannot cover everything, it remains the major source for the teaching content. Textbook is an effective instrument for the educational practice and it can reflect values and senses for individuals and nations. In addition, the significance of the present study lies in providing stakeholders with a list of remarks that should be avoided in developing the fire edition of the new course ; FLYING HIGH . Moreover, the current study seemed important because it helps EFL book designers to consider the cultural values in a deeper manner when they re-develop EFL courses. It helps future generation of Saudi Learners become more aware of their own home culture that will be considered in depth in the future textbooks. The study provides textbook stakeholders with some guidelines of the cultural content standards that should be considered and taken into consideration. It opens the way to foreigners who read our textbooks or who study in KSA to know more about our national Saudi culture through the school textbooks.

Questions of the study

This study tried to answer the following questions:

1. What does the evaluation checklist for analyzing the cultural content of the new edition of the EFL course "FLYING HIGH" assigned to Secondary School students in Saudi Arabia look like?
2. To what extent is the new edition of the EFL course "FLYING HIGH" assigned to Secondary School students in Saudi Arabia reliable in terms of its cultural content compared to the common Saudi cultural values?

Objective of the study

The current study aimed at identifying the common Saudi cultural values included in cultural content of Saudi secondary EFL textbooks (Flying High Book1, Book 3, and Book 5) could be analyzed and evaluated.

Definitions of terms

Cultural content

In this study cultural content refers to all the topics, words and pictures existing in EFL secondary school textbooks (Flying High Book1, Book 3, and Book 5).

Literature Review

Culture and communication

Culture is a highly complex phenomenon. Kramsch (1998) describes culture as "membership in a discourse community that shares a common social space and history, and common imaginings". Liddicoat et al. (2003) define culture as a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals and lifestyles of the people who make up a cultural group, as well as the artefacts they produce and the institutions they make.

Culture and communication are inseparable because culture not only indicates who talks to whom, about what, and how the communication proceeds, it also helps to determine how people encode messages, the meanings they have for messages, and the conditions and circumstances under which various messages may or may not be sent, noticed, or interpreted... Culture...is the foundation of communication.

The importance of developing intercultural communicative competence alongside linguistic competence has resulted from learners' needs for acquiring intercultural skills for cross-cultural communication in which they may encounter linguistic and cultural barriers. Teaching from an intercultural perspective involves developing in learners critical cultural awareness of their own culturally-shaped world view and behaviours as well

as the skills and attitudes to understand and successfully interact with people from other cultures, that is, to become interculturally as well as linguistically competent. EFL teachers therefore need to shift from a traditional stance to an inter-cultural one to develop both linguistic and intercultural competences of learners.

As a consequence, in today's developing and globalized world, students need to become more competent in building relations with people from other cultures. As Furstenberg (2010) pinpoints, teachers goal is to help in building intercultural competence along with the linguistic and communicative competence. Hence, the language class can become the cradle of teaching culture and intercultural communicative competence for the benefit of learners.

Language and communication

Verbal and non-verbal cues constitute the construction of languages as a system of communication in symbols. Sounds and gestures to which we have attached meaning are symbols of an arbitrary and abstract nature. This is why cries of warning, smiles, tears, etc., are considered symbols of a natural or biological state. A tear for example is a signal of crying and crying is a signal of an emotional state of sadness or excessive joy. We use our bodies to communicate as much as we use verbal symbols. Even when we use verbal symbols, non-verbal cues are frequently used to reinforce and complement the non-verbal cues. Nodding, while affirming something verbally, is a good example. Shaking the head, while negating something verbally, is another example of the integrated function of verbal and non-verbal communication.

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shared and understood by all Italians. The fact that their physical way of performance resembles the physical aspect of meaning makes them iconic. Sometimes, gestures are invented when we need to convey a message in a gesture always and cannot find a ready-made one in the non-verbal side of the target language.

Because of the importance of non-verbal cues, body language and kinetics have become the concern of a distinct branch of the sciences of language termed kinetics. Kinetics is a system of posters, facial expressions, bodily motions which conveys messages non-verbally through motions. To the foreign language learner understanding non-verbal cues is essential for communication especially because many of the non-verbal cues have different meaning for different cultures and because motions of the body reflect culture.

Culture and Language

Many people learn languages for their personal and professional needs. Although the field of language teaching has done an excellent job to increasingly better accommodate the needs of language learners, the field may have to do even more and better to address the various needs of language learners. Specifically, cultural aspects of the language must be taught concurrently with the linguistic aspects, which have traditionally been emphasized. In other words, language is an instrument of conveying feelings and thoughts. This instrument is developed within the society in which it is mostly used. Feelings and thoughts of a society are poured down into the language goblet and this goblet filled with language is presented to further generations. This presentation is carried out only by the language itself. As society language and cultural values of that society have similar characteristics, every language should reflect the culture of the society in which the language is spoken, and reversely every culture should contain linguistic figures. The culture concept is not a single case, on the contrary, it is a combination of many phenomena dealt with social characteristics.

Delores (1996) mentions that individuals' ability to access and process information is set to become the determining factor in their integration not only into the working environment but also into their social and cultural environment.

Language is intertwined with culture. In the past, language and culture were lumped together as if they automatically implied each other.

Language affects and shapes human thoughts. This is why culture may be defined as what a society does and thinks. Language is a particular how of thought' Montgomery and Thomas (1994) state that culture includes all the social practices that bond a group of people together and distinguish them from others'. According to Peck (1998), culture is all the accepted and patterned ways of behavior of a given people. It is that facet of human life learned by people as a result of belonging to some particular group; it is that part of learned behavior shared with others.

Culture integrated with language courses would be more helpful for using language teaching materials appropriately by raising up more effective pre-service students for further generations. Each language is a gate opening new cultures and it is important to be acquainted with other cultures in the relations between the civilizations.

The treatment of culture in foreign language textbooks can have a significant impact on students' perceptions of other cultures. For example one of the previous studies examined six current Portuguese textbooks for their treatment of a single cultural theme-food. The textbooks were examined in terms of the Cultures and Comparisons goal areas of the Standards for Foreign Language Learning, as well the use of authentic texts, the attention given to the various regions where Portuguese is spoken, and the treatment of heterogeneity within Brazilian culture. Although the textbooks devoted considerable attention to Brazilian cultural, they lacked an emphasis on cultural perspectives cross-cultural comparisons and neglected to

represent the viewpoints of the diverse groups that make up Brazilian society.

Arslan (2012) states that many foreign language teachers and educators have been aware of the importance of teaching the culture of the target language. Hence, the importance of gaining communicative competence and maintaining intercultural interaction has fostered the necessity of integrating cultural elements into language instruction in educational circles. Any language acquires value and meaning when it is integrated with cultural elements, thereby learning cultures may shed a light to communication/interaction with different cultures.

Culture and language have an inextricable and interdependent relationship. Mitchell and Myles (2004) argue that "language and culture are not separate, but are acquired together, with each pro-viding support for the development of the other". It is shown in cultural denotations and connotations in semantics Byram (1989), cultural norms in communication Kramsch (1993) and the mediatory role of language in the social construction of culture Kramsch (1996). Liddicoat et al. (2003) also claim that language and culture interact with each other in a way that culture connects to all levels of language use and structures; i.e. there is no level of language which is independent of culture. Moreover, the fact that language ex-presses, embodies and symbolizes cultural reality clearly shows that language and culture are bounded together Kramsch (1998). The relationship between language and culture is made meaningful in language learning as "the person who learns language without learning culture risks becoming a fluent fool" Allen (2003).

A textbook is very important for both teachers and students so that it is called "Keben" in Chinese, which means the basis of a course. Among all the thorough lists of criteria for textbook evaluation, Byram's checklist focuses on cultural content outstandingly. Byram thinks that although cultural learning and teaching has been viewed as an integral part of language education, the great majority of cases were "the more acquisition of information about a foreign country, without the psychological

demands of integrated language learning" Byram (1989). This point of view was confirmed in Kramsch's survey that showed in many language classes culture was frequently reduced to "the four Fs", which means "foods, fairs, folklores and statistic facts" Kramsch (1993). Kramsch also stressed that the impact of culture on language learning, teaching and using was far more complex than "the four Fs" and language teaching needed to link "the teaching of culture to that culture" Kramsch(1993 : 236). In other words, both Byram and Kramsch agreed that culture not only functioned as a background or a support for FLE, but also should be valued in its own way and linked to the interpersonal understanding.

Problems with teaching culture

Generally, teachers as well as learners face several problems with regard to culture teaching and learning. In addition to the idea that several teachers who may not be familiar with the target culture, they may encounter other problems. Byram and Kramsch (2008) state that teachers who teach language as culture often fear of the stereotypes related to the target culture, and they have concerns related to students'ability to deduce meanings from what they read and how they interact. Many teachers may face certain problems while teaching culture such as failing to recognize the interface between language and culture which can lead to either not dealing extensively with culture or ignoring it completely (Sercu, 2005). An overcrowded curriculum is another problem as many teachers feel they cannot spare time for teaching a foreign language culture in an overcrowded curriculum. Lack of teacher training in the teaching of culture and the inability to appropriately use suitable strategies constitute a different problem. Other teachers may not have sufficient knowledge on the target culture or do not know enough about it. Many teachers do not know how to measure cross cultural competence and the change of their students' attitudes as a result of culture teaching.

On the other hand, many students hold negative attitudes towards the target culture and thus, they try to understand the

target culture within their own native culture. Işık (2003, 2004) mentioned that many students may put barriers between their own culture and the target culture by rejecting all the values associated with the target culture. When cultural phenomena differ from what students expect, they may react negatively, characterizing the target culture as "strange".

Literature Review

Literature review, here, includes studies related to the analysis of the cultural content, learning and teaching culture, awareness and attitudes towards cultural issues, and the place of culture in the language context.

1-Studies Related to The Analysis of Cultural Content

Studies related to the analysis of cultural contents include those of Alsamani (2014), Mohamed (2014), Sheikh (2014) , Liu (2013), Nikou and Soleimani (2012), Mahmood et al. (2012), Munandar and Ulwiyah (2012),Yassine (2012), El Shawa (2011), Hamiloğlu and Mendi (2010),   Juan (2010) , Rajabi et al. (2010), Xiao (2010), Reimann (2009), and Girma (2008).

2-Studies Related to Learning and Teaching Culture

Studies related to learning and teaching of culture include: Guilani et all (2012), Han (2012), Susan (2011), Mary (2010), Guerrero (2009), Genc and Bada (2005), McDevitt (2004), Salvueer (2004), Subnetwork (2002), Abadi (2000), Bada (2000) and Sadek (1995)

3-Studies Related to Awareness and Attitudes towards Cultural Issues

Studies related to the awareness towards cultural issues include: Jasmine (2012), Abdrabu (2011), Atay et al (2009), Alamri (2008), Hinson with Redmond (2005), Allen (2003), Al-Jarf (2003), Zidan (1994), and Kamal (1981).

4-Studies Related to the Place of Culture in the Language Context:

Studies related to the place of culture in the language context Gonen and Saglam (2012), Jooyeon's (2012), Ali (2008), Yasue (2008), Larke (2003), and Aliakbari (2001).

Methodology

I.Research Design

The researcher used the descriptive analytical approach. This type of research as defined by Brown and Rodgers (2002) is "any research that describes a setting or events in numerical terms". Being descriptive in nature, this study aimed to evaluate the cultural content of English for Saudi secondary stage textbooks. Thus, the researcher used content analysis to analyze the three textbooks: (Flying High 1 , Flying High 3 , Flying High 5) student's books.

II. Content Analysis Procedure

II.1. Purpose of the analysis

The analysis aimed at identifying to what extent the content of English for Saudi secondary stage textbook reflects common Saudi culture. To make it clearer, the analysis attempted to show to what extent the content of English for Saudi Secondary Stage Textbooks match the suggested criteria for evaluating the cultural content of these three textbooks (Grades 1 , 2 and 3).

II.2. Sample of the analysis

All the cultural content included in English for Saudi Secondary Stage Textbooks constituted the sample of the analysis. This included all the topics, words and pictures available in EFL secondary school textbooks are included (Grade 1, 2 & 3) whether they are a lesson or a part of a lesson.

Overview of English for Saudi Secondary Stage Textbooks

English for Saudi Secondary Stage Textbooks represented the population of the research. The secondary stage in Saudi is

the last stage of schooling, and it consists of three grades. In this study, English for Saudi Secondary Stage Textbooks are used to refer to Student's Books designed for Grades 1, 2 and 3. The first and third textbooks consist of five units, each unit consists of four lesson. however, the fifth one consists of four units. Each unit consists of five lessons.

II.3. Units of analysis

The three targeted textbooks were used as the units of analysis namely;

1. FLYING HIGH I (Student's Book) .
2. FLYING HIGH III (Student's Book) .
3. FLYING HIGH V (Student's Book) .

II.4. Elements of Analysis

For analyzing the cultural content of the target EFL secondary school textbooks in the light of some Saudi cultural values, topics, words, and pictures referring to the target values were to be used as elements of the content analysis.

II.5. Instrument

II.5. 1.Construction of Saudi Cultural value Checklist

To conduct a quantitative and a qualitative content analysis for the three textbooks assigned to secondary stage students; the researcher developed a list of Saudi cultural values covering the main aspects of religion, costumes, and traditions which represent the corner stone of Saudi prevailing home culture. In addition to reviewing available literature, the researcher consulted orally some experts and educationalists to gain more insights about common Saudi culture values. In the light of the scope of the current study, the researcher designed a raw list of the common Saudi cultural values involving 42 tentative values. The list was developed to be the core of the checklist that was used for analyzing the cultural content of the targeted textbooks.

The final version of the list involved only 27 values out of the suggested 42 raw values where any value gained less than

80% in terms of its relevancy and importance according to jury members' estimation was excluded (Appendix 3).

II.5.2.Validity of Saudi Cultural value Checklist

Any quantitative and qualitative research is often judged in terms of its validity, reliability, and objectivity .Brown and Rodgers (2002). They define the term validity as" the degree to which the results of a study can be accurately interpreted and effectively generalized". Thus, this term can be divided into two parts: the first refers to the degree to which the results can be accurately interpreted is commonly labeled internal validity; the second that refers to the degree to which the results can be generalized is commonly called external validity Brown and Rodgers (2002).

To estimate the validity of the current content analysis checklist, the raw version of the checklist (42 values) was sent to 19 TEFL experts including university professors and field practitioners. They were asked to evaluate (add, omit, modify) the suggested values in terms of both their relevancy and importance. Ten experts responded positively and evaluated the checklist, while the rest of the experts did not respond though the many reminders that were sent. According to the experts' comments, the list was modified and it was sent again to the same experts. The experts' final estimation confirmed the validity of the checklist in terms of its content and objectives. (Appendix 3).

II.5.3. Reliability of Saudi Cultural Checklist

One of the problems that content analysts face when attempting a systematic and objective description of the content is reliability (Bataineih, 2009). It is an important issue in the use of any measurement method. When conducting a study, measures and procedures must be reliable in the sense that repeated measures with the same instrument on a given sample of data should yield similar results; therefore, a measure is said to be reliable, to the extent to which the results of a study are consistent (Bataineih, 2009). This concept of reliability,

however, can be viewed in internal or external terms. Brown and Rodgers (2002) define internal reliability as "the degree to which we can expect consistent results if the data for the study were re-analyzed by another researcher". On the other hand they define external reliability as "the degree to which we can expect consistent results if the study was repeated". The researcher asked one of her colleagues to analyze one unit of the target textbooks using the content analysis checklist. The researcher conducted the same measure. Comparing the two results of analysis revealed they were almost identical where correlation value was r=98. Accordingly, the checklist could be considered highly reliable.

II.5.4. Implementation of Saudi Cultural Value Checklist

Once the checklist designed and proved to be valid and reliable, the researcher began to analyze the cultural content of the three textbooks using analysis elements namely; topics, words, and pictures referring to the target value. The target value that appears as a topic was to be given one point. The target value that appears as a word was to be given 2 points. Three points were to be devoted to the target value that appears as a picture because pictures are easily recognized. Analysis details were illustrated in appendix (4).

Results and Discussion
Part : I

This part illustrates EFL experts' ratings of common Saudi cultural values where their rating scores help answer the first study question that is: What does the evaluation checklist for analyzing the cultural content of the EFL course "Flying High" assigned to Secondary School students in Saudi Arabia look like?

Table(1) shows EFL experts' ratings of common Saudi cultural values. According to EFL experts' ratings, six values (1-6) occupied the first rank as they gained the full score that is (100) points in terms of their relevancy and importance to common Saudi cultural values that should be included in secondary school EFL textbooks. In addition, the EFL experts estimated seven values (7-13) to be in the second rank as these values gained a

high score that is (95) points in terms of their relevancy and importance to common Saudi cultural values that should be included in secondary school EFL textbooks. Moreover, eleven values (14-24) were rated in the third rank as they obtained a high score(90) points in terms of their relevancy and importance to common Saudi cultural values that should be included in secondary school EFL textbooks. Just two values (25-26) that gained (85) points in terms of their relevancy and importance to common Saudi cultural values that should be included in secondary school EFL textbooks. Finally, EFL experts estimated one value (27) to be in the fifth and last rank as it gained a score of (80) points in terms of its relevancy and importance to common Saudi cultural values that should be included in secondary school EFL textbooks.

Table (1): EFL Experts' Ratings of Common Saudi Cultural Values

value	relevancy	importance	recognition %
1-pride of islam	100	100	100
2-appreciating work perfection	100	100	100
3-appreciating elderly respect	100	100	100
4-appreciating praying	100	100	100
5-appreciating equality	100	100	100
6-appreciating muslims' contribution	100	100	100
7-appreciating heritage	90	100	95
8-appreciating history	90	100	95
9-appreciating others	100	90	95
10-appreciating teachers' respect	100	90	95
11-appreciating thinking and contemplation	90	100	95
12-appreciating non-muslims' contribution	90	100	95
13-appreciating advice and guidance	100	90	95
14-appreciating islamic dressing	90	90	90
15-appreciating modernization and progress	90	90	90
16-appreciating beauty	90	90	90
17-enjoying life	90	90	90
18-appreciating health care	90	90	90
19-appreciating science and knowledge	90	90	90
20-appreciating sports	90	90	90
21-appreciating all jobs	90	90	90
22-appreciating optimism	90	90	90
23-appreciating money saving	90	90	90
24-appreciating accepting invitation	90	90	90
25-appreciating kinship	80	90	85
26-animals rights	80	90	85
27-appreciating food ethics	80	80	80

In general, this result tends to confirm the conclusion that the target values represent a core portion of common Saudi cultural values that should be considered and recognized in designing the cultural content of EFL textbooks in Saudi Arabia. Therefore, such values seem to be valid items for constructing the content analysis checklist.

To be more specific, such result answers the first study question that is: What does the evaluation checklist for analyzing the cultural content of the EFL course "Flying High" assigned to Secondary School students in Saudi Arabia look like?

Part: II

Part two points up the results of the content analysis of the cultural content of the target three EFL textbooks in the light of the checklist of common Saudi cultural values. Results of the content analysis help answer the second study question that is: To what extent is the EFL course Flying High assigned to Secondary School students in Saudi Arabia reliable in terms of its cultural content compared to common Saudi cultural values?

A-Results related to the cultural content of Flying High Book 1

Because the collected data related to the cultural content analysis of **Flying High Book 1** showed obvious differences in the given scores of the targeted values (Appendix 3), therefore the 27 value table was divided into five short tables according to the value rank (1-5) estimated by EFL experts as a criterion.

Table (2): First Rank Values Frequency and Score

No	Target Value	Representation Frequency					
		Picture		Topic		Word	
		Frequency	Score =3	Frequency	Score =2	Frequency	Score =1
1	Pride of Islam	0	0	0	0	5	5
2	Appreciating Work Perfection	1	3	0	0	5	5
3	Appreciating Elderly Respect	0	0	0	0	0	0
4	Appreciating Praying	1	3	0	0	2	2
5	Appreciating Equality	0	0	0	0	1	1
6	Appreciating Muslims' Contribution	3	9	1	2	4	4

As shown in table (2), there are six first rank values (1-6). The value of pride of Islam gained zero out of (50) in picture representation, zero out of (33.3) in topic representation, and (5) out of (16.7) in word representation. Appreciating work perfection gained (3) out of (50) in picture representation, zero out of (33.3) in topic representation, and (5) out of (16.7) in word representation. Appreciating Elderly Respect obtained zero out of (50) in picture representation, zero out of (33.3) in topic representation, and zero out of (16.7) in word representation. Appreciating Praying gained (3) out of (50) in picture representation, zero out of (33.3) in topic representation, and (2) out of (16.7) in word representation. Appreciating Equality gained zero out of (50) in picture representation, zero out of (33.3) in topic representation, and (1) out of (16.7) in word representation. Appreciating Muslims' Contribution gained (9) out of (50) in picture representation, (2) out of (33.3) in topic representation, and (4) out of (16.7) in word representation.

Table (3):First Rank Values Representation Percentage

Value	Picture=50		Topic=33.3		Word=16.7	
	Score	%	Score	%	Score	%
1-Pride of Islam	0	0%	0	0%	5	30%
2-Appreciating Work Perfection	3	6%	0	0%	5	30%
3-Appreciating Elderly Respect	0	0%	0	0%	0	0%
4-Appreciating Praying	3	6%	0	0%	1	6%
5-Appreciating Equality	0	0%	0	0%	0	0%
6-Appreciating Muslims' Contribution	9	18%	2	6%	4	24%

As shown in table (3), the percentages of the gained score points of the first rank values are generally very low. While the first value gained 0% in picture and topic representations, word representation got 30%. This result means that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of pride of Islam. Similarly, the second value gained 6% in picture and 0% in topic representations, while word representation got 30%. This result means that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of appreciating work perfection. As for the third value,

it gained 0% in picture, topic, and word representations. This result reveals that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of appreciating elderly respect. The fourth value gained 6% in picture, 0% in topic and 6% in word representations. This result means that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of appreciating praying. With respect to the fifth value, it gained 0% in picture, topic, and word representations respectively. This result reveals that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of appreciating equality. Finally, the sixth value gained 18%, 6%, and 24% in picture, topic, and word representations respectively. This result seems to be the best among the six first rank values, yet it confirms that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of appreciating Muslims' contribution.

To sum up, the cultural content of the EFL Flying High Book 1 does not support the first rank values (1-6) of common Saudi cultural values.

Table (4):Second Rank Values: Frequency and Score

No	Target Value	Representation Frequency					
		Picture		Topic		Word	
		Frequency	Score =3	Frequency	Score =2	Frequency	Score =1
7	Appreciating Heritage	3	9	0	0	5	5
8	Appreciating History	1	3	2	4	1	1
9	Appreciating Others	1	3	0	0	1	1
10	Appreciating Teachers' Respect	0	0	0	0	0	0
11	Appreciating Thinking and Contemplation	0	0	0	0	1	1
12	Appreciating Non-Muslims' Contribution	1	3	0	0	3	3
13	Appreciating Advice and Guidance	0	0	3	6	10	10

As shown in table (4), there are seven second rank values. The value of appreciating heritage gained (9) out of (47) in picture representation, zero out of (32) in topic representation, and (5) out of (16) in word representation. Appreciating history gained (3) out of (47) in picture representation, (4) out of (32) in topic representation, and (1) out of (16) in word representation. Appreciating others gained (3) out of (47) in picture representation, zero out of (32) in topic representation, and (1) out of (16) in word representation. Appreciating teachers' respect gained zero out of (47) in picture representation, zero out of (32) in topic representation, and zero out of (16) in word representation. Appreciating thinking and contemplation gained zero out of (47) in picture representation, zero out of (32) in topic representation, and (1) out of (16) in word representation. Appreciating non-Muslims' contribution gained (3) out of (47) in picture representation, zero out of (32) in topic representation, and (3) out of (16) in word representation. Appreciating advice and guidance gained zero out of (47) in picture, (6) out of (32) in topic representation, and (10) out of (16) in word representation.

Table (5):Second Rank Values Representation Percentage

Value	Picture=47		Topic=32		Word=16	
	Score	%	Score	%	Score	%
7-Appreciating Heritage	9	19%	0	0%	5	31.25%
8-Appreciating History	3	6.4%	4	12.5%	1	6.25%
9-Appreciating Others	3	6.4%	0	0%	1	6.25%
10-Appreciating Teachers' Respect	0	0%	0	0%	0	0%
11-Appreciating Thinking and Contemplation	0	0%	0	0%	1	6.25%
12-Appreciating Non-Muslims' Contribution	3	6.4%	0	0%	3	18.25%
13-Appreciating Advice and Guidance	0	0%	6	18.8%	10	62.5%

Table (5) shows seven second rank values (7-13). As seen, the value of Appreciating Heritage gained (19%) in picture, (0%)

in topic, and (31.25%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of appreciating heritage. Appreciating History gained (6.4%) in picture, (12.5%) in topic, and (6.25%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of appreciating history. Appreciating Others obtained (6.4%) in picture, (0%) in topic, and(6.25%)word representations respectively. This result means that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of appreciating others. Appreciating Teachers' Respect gained (0%) in picture, (0%) in topic, and (0%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of appreciating teachers' respect. Appreciating Thinking and Contemplation gained (0%) in picture, (0%) in topic, and (6.25%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of appreciating thinking and contemplation. Appreciating Non-Muslims' Contribution gained (6.4%) in picture, (0%) in topic, and (18.25%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of appreciating non-Muslims' contribution. Appreciating Advice and Guidance gained (0%) in picture, (18.8%) in topic, and (62.5%) word representations respectively. This result means that while the cultural content of the EFL Flying High Book 1 is not reliable to support the value of appreciating advice and guidance in terms of the representation of topic and word, it could be positively supportive in terms of word representation as it got (62.5%).

To sum up, the cultural content of the EFL Flying High Book 1 does not support the seventh second rank values (7-13) of common Saudi cultural values except the word representation (62.5%) of the value of appreciating advice and guidance.

Table (6): Third Rank Values: Frequency and Score

| No | Target Value | Representation Frequency | | | | | |
| | | Picture | | Topic | | Word | |
		Frequency	Score =3	Frequency	Score =2	Frequency	Score =1
14	Appreciating Islamic Dressing	15	45	0	0	0	0
15	Appreciating Modernization and Progress	12	36	1	2	10	10
16	Appreciating Beauty	1	3	0	0	3	3
17	Enjoying Life	0	0	1	2	3	3
18	Appreciating Health care	3	9	4	8	14	14
19	Appreciating Science and Knowledge	1	3	1	2	7	7
20	Appreciating Sports	4	12	0	0	6	6
21	Appreciating all Jobs	0	0	0	0	6	6
22	Appreciating Optimism	0	0	1	2	3	3
23	Appreciating Money Saving	0	0	1	2	3	3
24	Appreciating Accepting Invitation	1	3	1	2	2	2

As shown in table (6), there are eleven third rank values starting with the value of Appreciating Islamic Dressing which gained (45) out of (45) in picture representation, zero out of (30) in topic representation, and zero out of (15) in word representation. Appreciating Modernization and Progress gained (36) out of (45) in picture representation, (2) out of (30) in topic representation, and (10) out of (15) in word representation. Appreciating Beauty gained (36) out of (45) in picture representation, (2) out of (30) in topic representation, and (10) out of (15) in word representation. Enjoying Life gained zero out of (45) in picture representation, (2) out of (30) in topic representation, and (3) out of (15) in word representation. Appreciating Health care gained (9) out of (45) in picture representation, (8) out of (30) in topic representation, and (14)

out of (15) in word representation. Appreciating Science and Knowledge gained (3) out of (45) in picture representation, (2) out of (30) in topic representation, and (7) out of (15) in word representation. Appreciating Sports gained (12) out of (45) in picture representation, zero out of (30) in topic representation, and (6) out of (15) in word representation. Appreciating all Jobs gained zero out of (45) in picture representation, zero out of (30) in topic representation, and (6) out of (15) in word representation. Appreciating Optimism gained zero out of (45) in picture representation, (2) out of (30) in topic representation, and (3) out of (15) in word representation. Appreciating Money Saving gained zero out of (45) in picture representation, (2) out of (30) in topic representation, and (3) out of (15) in word representation. Appreciating Accepting Invitation gained (3) out of (45) in picture representation, (2) out of (30) in topic representation, and (2) out of (15) in word representation.

Table (7): Third Rank Values Representation Percentage

Value	Picture=45		Topic=30		Word=15	
	Score	%	Score	%	Score	%
14-Appreciating Islamic Dressing	45	100%	0	0%	0	0%
15-Appreciating Modernization and Progress	36	80%	2	6.7%	10	66.7%
16-Appreciating Beauty	3	6.6%	0	0%	3	20%
17-Enjoying Life	0	0%	2	6.7%	3	20%
18-Appreciating Health care	9	20%	8	26.7%	14	93%
19-Appreciating Science and Knowledge	3	6.6%	2	6.7%	7	46.7%
20-Appreciating Sports	12	26.6%	0	0%	6	40%
21-Appreciating all Jobs	0	0%	0	0%	6	40%
22-Appreciating Optimism	0	0%	2	6.7%	3	20%
23-Appreciating Money Saving	0	0%	2	6.7%	3	20%
24-Appreciating Accepting Invitation	3	6.6%	2	6.7%	2	13%

Table (7) shows the percentages of the eleven third rank values (n=14-24). As seen, the value of Appreciating Islamic Dressing gained (100%) in picture, 0% in topic, and 0% word representations respectively. This result means that the cultural

content of the EFL Flying High Book 1 is somewhat reliable to support the value of Appreciating Islamic Dressing since picture representation gained (100%). This result means that while the cultural content of the EFL Flying High Book 1 is fully reliable (100%) to support the value of Appreciating Islamic Dressing in terms of picture representation, it fails to meet the same value in terms of topic and word representations (0%) respectively. Appreciating Modernization and Progress gained 80% in picture, (6.7%) in topic, and 66.7% word representations respectively. This result means that the cultural content of the EFL Flying High Book 1 is somewhat reliable to support the value of Appreciating Modernization and Progress. Appreciating Beauty obtained (6.6%) in picture, (0%) in topic, and (20%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of Appreciating Beauty. Enjoying Life gained (0%) in picture, (6.7%) in topic, and (20%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of Enjoying Life. Appreciating Health care gained (20%) in picture, (26.7%) in topic, and (93%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 1 is reliable to support the value of Appreciating Health care in terms of word representation, while it seems unreliable in terms of picture and topic representations. Appreciating Science & Knowledge gained (6.6%) in picture, (6.7%) in topic, and (46.7%) in word representations respectively. This result means that the cultural content of the EFL Flying High Book 1 is reliable to support the value of Appreciating Science and Knowledge in terms of word representation, while it seems unreliable in terms of picture and topic representations. Appreciating Sports gained (26.6%) in picture, (0%) in topic, and (40%) word representations respectively. This result means that while the cultural content of the EFL Flying High Book 1 is not reliable to support the value of Appreciating Sports. Appreciating all Jobs gained (0%) in picture, (0%) in topic, and (40%) word representations respectively. This result means that the cultural

content of the EFL Flying High Book 1 is not reliable to support the value of Appreciating all Jobs. Appreciating Optimism gained (0%) in picture, (6.7%) in topic, and (20%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of Appreciating Optimism. Appreciating Money Saving gained (0%) in picture, (6.7%) in topic, and (20%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of Appreciating Money Saving. Appreciating Accepting Invitation gained (6.6%) in picture, (6.7%) in topic, and (13%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of Appreciating Accepting Invitation.

Generally, the cultural content of the EFL Flying High Book 1 does not support the eleven third rank values (14-24) of common Saudi cultural values except Appreciating Islamic Dressing in terms of picture representation (100%), Appreciating Modernization and Progress (80% and 66.7%), and Appreciating Health care in terms of word representation (93 %).

Table (8): Fourth Rank Values: Frequency and Score

No	Target Value	Representation Frequency					
		Picture		Topic		Word	
		Frequency	Score =3	Frequency	Score =2	Frequency	Score =1
25	Appreciating Kinship	1	3	1	2	8	8
26	Animals Rights	0	0	0	0	2	2

As shown in table (8), there are two fourth rank values starting with the value of Appreciating Kinship which gained (3) out of (43) in picture representation, (2) out of (28) in topic representation, and (8) out of (14) in word representation. Animal Rights gained zero out of (45) in picture representation, zero out of (30) in topic representation, and (2) out of (14) in word representation.

Table (9): Fourth Rank Values Representation Percentage

Value	Picture=43		Topic=28		Word=14.2	
	Score	%	Score	%	Score	%
25-Appreciating Kinship	3	7%	2	7%	8	56%
26-Animals Rights	0	0%	0	0%	2	14%

As seen in table (9), the value of Appreciating Kinship gained (7%) in picture, (7%) in topic, and (56%) word representations respectively. This result means that while the cultural content of the EFL Flying High Book 1 is somewhat reliable to support the value of Appreciating Kinship since word representation gained (56%), it fails to meet the same value in terms of topic (7%) and picture (7%) representations. Animals Rights obtained 0% in picture, (0%) in topic, and (14%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of Animals Rights.

Table 10: Fifth Rank Values: Frequency and Score

No	Target Value	Representation Frequency					
		Picture		Topic		Word	
		Frequency	Score =3	Frequency	Score =2	Frequency	Score =1
27	Appreciating Food Ethics	0	0	2	4	1	1

As shown in table (10), there is only one fifth rank value that is value of Appreciating Food Ethics gaining zero out of (40) in picture representation, (4) out of (27) in topic representation, and (1) out of (13) in word representation.

Table (11): Fifth Rank Values Representation Percentage

Value	Picture=40		Topic=27		Word=13.3	
	Score	%	Score	%	Score	%
27-Appreciating Food Ethics	0	0	4	15	1	7.5

Table (11) shows one fifth rank value. As shown, the value of Appreciating Food Ethics obtained (0%) in picture, (15%) in topic, and (7.5%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 1 is not reliable to support the value of Appreciating Food Ethics.

B-Results related to the cultural content of Flying High Book 3

The cultural content analysis of Flying High Book 3 revealed almost the same features of Flying High Book 1. Therefore, the grand table (Appendix 3) of the 27 values table was divided into five short tables using value rank (1-5) given by EFL experts.

Table 12: First Rank Values Frequency and Score

No	Target Value	Representation Frequency					
		Picture		Topic		Word	
		Frequency	Score =3	Frequency	Score =2	Frequency	Score =1
1	Pride of Islam	3	9	0	0	5	5
2	Appreciating Work Perfection	0	0	0	0	4	4
3	Appreciating Elderly Respect	0	0	0	0	0	0
4	Appreciating Praying	0	0	0	0	1	1
5	Appreciating Equality	0	0	0	0	0	0
6	Appreciating Muslims' Contribution	0	0	0	0	5	5

As shown in table 12, there are six first rank values (1-6) starting with the value of pride of Islam which gained (9) out of (50) in picture representation, zero out of (33.3) in topic representation, and (5) out of (16.7) in word representation. Appreciating work perfection gained zero out of (50) in picture representation, zero out of (33.3) in topic representation, and (4) out of (16.7) in word representation. Appreciating Elderly Respect obtained zero out of (50) in picture representation, zero out of (33.3) in topic representation, and zero out of (16.7) in word representation. Appreciating Praying gained zero out of (50) in picture representation, zero out of (33.3) in topic representation, and (1) out of (16.7) in word representation. Appreciating Equality gained zero out of (50) in picture representation, zero out of (33.3) in topic representation, and

zero out of (16.7) in word representation. Appreciating Muslims' Contribution gained zero out of (50), zero out of (33.3) and (5) out of (16.7) in picture, topic, and word representations respectively.

Table 13: First Rank Values Representation Percentage

Value	Picture=50		Topic=33.3		Word=16.7	
	Score	%	Score	%	Score	%
1-Pride of Islam	9	18%	0	0%	5	30%
2-Appreciating Work Perfection	0	0%	0	0%	4	24%
3-Appreciating Elderly Respect	0	0%	0	0%	0	0%
4-Appreciating Praying	0	0%	0	0%	1	6%
5-Appreciating Equality	0	0%	0	0%	0	0%
6-Appreciating Muslims' Contribution	0	0%	0	0%	5	30%

As shown in table 13, the percentages of the gained score points of the first rank values are generally very low. While the first value gained (18%) in picture, (0%) topic representation, and (30%) in word representation. This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of pride of Islam. The second value gained (0%) in picture and (0%) in topic representations, while word representation got (24%). This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of appreciating work perfection. The third value gained (0%) in picture, topic, and word representations respectively. This result reveals that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of appreciating elderly respect. The fourth value gained (0%) in picture, (0%) in topic and (6%) in word representations. This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of appreciating praying. The fifth value gained (0%) in picture, topic, and word representations respectively. This result reveals that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of appreciating equality. Finally, the sixth value gained (0%), (0%), and (30%) in picture, topic, and word representations respectively. This result confirms that the cultural content of the

EFL Flying High Book 3 mismatches the value of Muslims' contribution.

To sum up, the cultural content of the EFL Flying High Book 3 mismatches the first rank values (1-6) of common Saudi cultural values.

Table 14: Second Rank Values: Frequency and Score

No	Target Value	Representation Frequency					
		Picture		Topic		Word	
		Frequency	Score =3	Frequency	Score =2	Frequency	Score =1
7	Appreciating Heritage	3	9	0	0	0	0
8	Appreciating History	3	9	2	4	6	6
9	Appreciating Others	0	0	0	0	5	5
10	Appreciating Teachers' Respect	0	0	0	0	0	0
11	Appreciating Thinking and Contemplation	0	0	0	0	1	1
12	Appreciating Non-Muslims' Contribution	2	6	0	0	6	6
13	Appreciating Advice and Guidance	0	0	3	6	6	6

As shown in table 14, there are seven second rank values (7-13) starting with the value of appreciating heritage which gained (9) out of (47) in picture representation, zero out of (32) in topic representation, and zero out of (16) in word representation. Appreciating history gained (9) out of (47) in picture representation, (4) out of (32) in topic representation, and (6) out of (16) in word representation. Appreciating others gained zero out of (47) in picture representation, zero out of (32) in topic representation, and (5) out of (16) in word representation. Appreciating teachers' respect gained zero out of (47) in picture representation, zero out of (32) in topic representation, and zero out of (16) in word representation. Appreciating thinking and contemplation gained zero out of (47) in picture representation, zero out of (32) in topic

representation, and (1) out of (16) in word representation. Appreciating non-Muslims' contribution gained (6) out of (47) in picture representation, zero out of (32) in topic representation, and (6) out of (16) in word representation. Appreciating advice and guidance gained zero out of (47) in picture representation, (6) out of (32) in topic representation, and (6) out of (16) in word representation.

Table 15: Second Rank Values Representation Percentage

Value	Picture=47		Topic=32		Word=16	
	Score	%	Score	%	Score	%
7-Appreciating Heritage	9	19%	0	0%	5	31.25%
8-Appreciating History	3	6.4%	4	12.5%	1	6.25%
9-Appreciating Others	3	6.4%	0	0%	1	6.25%
10-Appreciating Teachers' Respect	0	0%	0	0%	0	0%
11-Appreciating Thinking and Contemplation	0	0%	0	0%	1	6.25%
12-Appreciating Non-Muslims' Contribution	3	6.4%	0	0%	3	18.25%
13-Appreciating Advice and Guidance	0	0%	6	18.8%	10	62.5%

Table 15 shows seven second rank values (7-13). As seen, the value of Appreciating Heritage gained (19%) in picture, (0%) in topic, and (31.25%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of appreciating heritage. Appreciating History gained (6.4%) in picture, (12.5%) in topic, and (6.25%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of appreciating history. Appreciating Others obtained (6.4%) in picture, (0%) in topic, and(6.25%)word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of appreciating others. Appreciating Teachers' Respect gained (0%) in picture, (0%) in topic, and (0%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 3is not reliable to support the value of appreciating teachers' respect. Appreciating Thinking & Contemplation gained (0%) in picture, (0%) in topic, and (6.25%) word representations

respectively. This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of appreciating thinking and contemplation. Appreciating Non-Muslims' Contribution gained (6.4%) in picture, (0%) in topic, and (18.25%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of appreciating non-Muslims' contribution. Appreciating Advice and Guidance gained (0%) in picture, (18.8%) in topic, and (62.5%) word representations respectively. This result means that while the cultural content of the EFL Flying High Book 3 is not reliable to support the value of appreciating advice and guidance in terms of the representation of topic and word, it could be positively supportive in terms of word representation as it got (62.5%).

To sum up, the cultural content of the EFL Flying High Book 3 does not support the seventh second rank values (7-13) of common Saudi cultural values except the word representation (62.5%) of the value of appreciating advice and guidance.

Table 16: Third Rank Values: Frequency and Score

No	Target Value	Representation Frequency					
		Picture		Topic		Word	
		Frequency	Score =3	Frequency	Score =2	Frequency	Score =1
14	Appreciating Islamic Dressing	11	33	0	0	2	2
15	Appreciating Modernization and Progress	13	39	4	8	15	15
16	Appreciating Beauty	3	9	0	0	0	0
17	Enjoying Life	4	12	0	0	6	6
18	Appreciating Health care	0	0	0	0	0	0
19	Appreciating Science and Knowledge	6	18	0	0	15	15
20	Appreciating Sports	2	6	0	0	3	3
21	Appreciating all Jobs	6	18	0	0	15	15
22	Appreciating Optimism	0	0	0	0	1	1
23	Appreciating Money Saving	0	0	0	0	0	0
24	Appreciating Accepting Invitation	2	6	3	6	0	0

As shown in table (16), there are eleven third rank values starting with the value of Appreciating Islamic Dressing which gained (33) out of (45) in picture representation, zero out of (30) in topic representation, and (2) out of (15) in word representation. Appreciating Modernization and Progress gained (39) out of (45) in picture representation, (8) out of (30) in topic representation, and (15) out of (15) in word representation. Appreciating Beauty gained (9) out of (45) in picture representation, zero out of (30) in topic representation, and zero out of (15) in word representation. Enjoying Life gained (12) out of (45) in picture representation, zero out of (30) in topic representation, and (6) out of (15) in word representation. Appreciating Health care gained zero out of (45) in picture representation, zero out of (30) in topic representation, and zero out of (15) in word representation. Appreciating Science and Knowledge gained (18) out of (45) in picture representation, zero out of (30) in topic representation, and (15) out of (15) in word representation. Appreciating Sports gained (6) out of (45) in picture representation, zero out of (30) in topic representation, and (3) out of (15) in word representation. Appreciating all Jobs gained (18) out of (45) in picture representation, zero out of (30) in topic representation, and (15) out of (15) in word representation. Appreciating Optimism gained zero out of (45) in picture representation, zero out of (30) in topic representation, and (1) out of (15) in word representation. Appreciating Money Saving gained zero out of (45) in picture representation, zero out of (30) in topic representation, and zero out of (15) in word representation. Appreciating Accepting Invitation gained (6) out of (45) in picture representation, (6) out of (30) in topic representation, and zero out of (15) in word representation.

Table(17) shows the percentages of the eleven third rank values (n=14-24). As seen, the value of Appreciating Islamic Dressing gained (73%) in picture, (0%) in topic, and(13%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is somewhat reliable to

support the value of Appreciating Islamic Dressing since picture representation gained (73%).

Table 17: Third Rank Values Representation Percentage

Value	Picture=45		Topic=30		Word=15	
	Score	%	Score	%	Score	%
14-Appreciating Islamic Dressing	33	73%	0	0%	2	13%
15-Appreciating Modernization and Progress	39	87%	8	27%	15	100%
16-Appreciating Beauty	9	20%	0	0%	0	0%
17-Enjoying Life	12	27%	0	0%	6	20%
18-Appreciating Health care	0	0%	0	0%	0	0%
19-Appreciating Science and Knowledge	18	40%	0	0%	15	100%
20-Appreciating Sports	6	13%	0	0%	3	40%
21-Appreciating all Jobs	18	40%	0	0%	15	100%
22-Appreciating Optimism	0	0%	0	0%	1	7%
23-Appreciating Money Saving	0	0%	0	0%	0	0%
24-Appreciating Accepting Invitation	6	13%	6	20 %	0	0%

This result means that while the cultural content of the EFL Flying High Book 3 is reliable (73%) to support the value of Appreciating Islamic Dressing in terms of picture representation, it fails to meet the same value in terms of topic (0%) and word (13%) representations. Appreciating Modernization and Progress gained (87%) in picture, (27%) in topic, and (100%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is somewhat reliable to support the value of Appreciating Modernization and Progress. Appreciating Beauty obtained (20%) in picture, (0%) in topic, and (0%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of Appreciating Beauty. Enjoying Life gained (27%) in picture, (0%) in topic, and (20%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of Enjoying Life. Appreciating Health care gained (0%) in picture, (0%) in topic, and (0%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of Appreciating Health care. Appreciating Science and Knowledge gained (40%) in picture, (0%) in topic, and (100%) in

word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is reliable to support the value of Appreciating Science and Knowledge in terms of word and picture representations, while it seems unreliable in terms of topic representation. Appreciating Sports gained (13%) in picture, (0%) in topic, and (40%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of Appreciating Sports. Appreciating all Jobs gained (40%) in picture, (0%) in topic, and (100%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is reliable to support the value of appreciating all Jobs in terms of word presentation only. Appreciating Optimism gained (0%) in picture, (0%) in topic, and (7%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of Appreciating Optimism. Appreciating Money Saving gained (0%) in picture, (0%) in topic, and (0%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of Appreciating Money Saving. Appreciating Accepting Invitation Appreciating gained (13%) in picture, (20%) in topic, and (0%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of Appreciating Accepting Invitation.

Generally, the cultural content of the EFL Flying High Book 3 does not support the eleven third rank values (14-24) of common Saudi cultural values except the picture representation (73%) of the value of Appreciating Islamic Dressing, picture (87%) and word (100 %) of the value of Appreciating Modernization and Progress, word representation (100%) of Appreciating Science and Knowledge, and word representation(100%) of Appreciating all Jobs.

As shown in table (18), there are two fourth rank values starting with the value of Appreciating Kinship which gained (3) out of (43) in picture representation, (0) out of (28) in topic representation, and (4) out of (14) in word representation. Animal Rights gained (3) out of (43) in picture representation,

zero out of (28) in topic representation, and (3) out of (14) in word representation.

Table 18: Fourth Rank Values: Frequency and Score

No	Target Value	Representation Frequency					
		Picture		Topic		Word	
		Frequency	Score =3	Frequency	Score =2	Frequency	Score =1
25	Appreciating Kinship	1	3	0	0	4	4
26	Animals Rights	1	3	0	0	3	3

Table 19: Fourth Rank Values Representation Percentage

Value	Picture=43		Topic=28		Word=14	
	Score	%	Score	%	Score	%
25-Appreciating Kinship	3	7%	0	0%	4	29%
26-Animals Rights	3	7%	0	0%	3	21%

As seen in table (19), the value of Appreciating Kinship gained (7%) in picture, (0%) in topic, and (29%) word representations respectively. This result means that while the cultural content of the EFL Flying High Book 3 is not reliable to support the value of Appreciating Kinship. Animals Rights obtained (7%) in picture, (0%) in topic, and (21%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of Animals Rights.

Table 20: Fifth Rank Value: Frequency and Score

No	Target Value	Representation Frequency					
		Picture		Topic		Word	
		Frequency	Score =3	Frequency	Score =2	Frequency	Score =1
27	Appreciating Food Ethics	0	0	2	4	1	1

As shown in table (20), there is only one fifth rank value that is value of Appreciating Food Ethics gaining zero out of (40) in picture representation, (4) out of (27) in topic representation, and (1) out of (13) in word representation.

Table 21: Fifth Rank Values Representation Percentage

Value	Picture=40		Topic=27		Word=13.3	
	Score	%	Score	%	Score	%
27-Appreciating Food Ethics	0	0%	4	15%	1	7.5

Table 20 shows one fifth rank value. As shown, the value of Appreciating Food Ethics obtained (0%) in picture, (15%) in topic, and (7.5%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 3 is not reliable to support the value of Appreciating Food Ethics.

C-Results related to the cultural content of Flying High Book 5

Table 22: First Rank Values Frequency and Score

No	Target Value	Representation Frequency					
		Picture		Topic		Word	
		Frequency	Score =3	Frequency	Score =2	Frequency	Score =1
1	Pride of Islam	0	0	0	0	0	0
2	Appreciating Work Perfection	0	0	0	0	6	6
3	Appreciating Elderly Respect	0	0	0	0	1	1
4	Appreciating Praying	0	0	0	0	0	0
5	Appreciating Equality	0	0	0	0	0	0
6	Appreciating Muslims' Contribution	1	3	0	0	4	4

As shown in table(22), there are six first rank values (1-6). The value of pride of Islam gained zero out of (50) in picture representation, zero out of (33.3) in topic representation, and zero out of (16.7) in word representation. Appreciating work perfection gained zero out of (50) in picture representation, zero out of (33.3) in topic representation, and (6) out of (16.7) in word representation. Appreciating Elderly Respect obtained zero out of (50) in picture representation, zero out of (33.3) in topic representation, and (1) out of (16.7) in word representation. Appreciating Praying gained zero out of (50) in picture representation, zero out of (33.3) in topic representation, and zero out of (16.7) in word representation. Appreciating Equality gained zero out of (50) in picture representation, zero out of (33.3) in topic representation, and zero out of (16.7) in word representation. Appreciating Muslims' Contribution gained (3) out of (50) in picture representation, zero out of (33.3) in topic representation, and (4) out of (16.7) in word representation.

Table 23: First Rank Values Representation Percentage

Value	Picture=50		Topic=33.3		Word=16.7	
	Score	%	Score	%	Score	%
1-Pride of Islam	0	0%	0	0%	0	0%
2-Appreciating Work Perfection	0	0%	0	0%	6	36%
3-Appreciating Elderly Respect	0	0%	0	0%	1	6%
4-Appreciating Praying	0	0%	0	0%	0	0%
5-Appreciating Equality	0	0%	0	0%	0	0%
6-Appreciating Muslims' Contribution	3	6%	0	0%	4	24%

As shown in table(23), the percentages of the gained score points of the first rank values are generally very low. While the first value gained (0%) in picture, topic, and word presentations. This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of pride of Islam. Similarly, the second value gained (0%) in picture and(0%) in topic representations, while word representation got (36%). This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of appreciating work perfection. As for the third value, it gained (0%) in picture, topic, and (6%) word representations. This result reveals that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of appreciating elderly respect. The fourth value gained (0%) in picture, topic, and word representations. This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of appreciating praying. With respect to the fifth value, it gained (0%) in picture, topic, and word representations respectively. This result reveals that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of appreciating equality. Finally, the sixth value gained (6%), (0%), and (24%) in picture, topic, and word representations respectively. This result seems to be the best among the six first rank values, yet it confirms that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of appreciating Muslims' contribution.

To sum up, the cultural content of the EFL Flying High Book 5 does not support the first rank values (1-6) of common Saudi cultural values.

Table 24: Second Rank Values: Frequency and Score

No	Target Value	Representation Frequency					
		Picture		Topic		Word	
		Frequency	Score =3	Frequency	Score =2	Frequency	Score =1
7	Appreciating Heritage	4	12	0	0	2	2
8	Appreciating History	3	9	2	4	8	8
9	Appreciating Others	0	0	0	0	3	3
10	Appreciating Teachers' Respect	0	0	0	0	1	1
11	Appreciating Thinking and Contemplation	0	0	0	0	8	8
12	Appreciating Non-Muslims' Contribution	1	3	0	0	3	3
13	Appreciating Advice and Guidance	1	3	2	4	12	12

As shown in table(24), there are seven second rank values (7-13) starting with the value of appreciating heritage which gained (12) out of (47) in picture representation, zero out of (32) in topic representation, and (2) out of (16) in word representation. Appreciating history gained (9) out of (47) in picture representation, (4) out of (32) in topic representation, and (8) out of (16) in word representation. Appreciating others gained zero out of (47) in picture representation, zero out of (32) in topic representation, and (3) out of (16) in word representation. Appreciating teachers' respect gained zero out of (47) in picture representation, zero out of (32) in topic representation, and (1) out of (16) in word representation. Appreciating thinking and contemplation gained zero out of (47) in picture representation, zero out of (32) in topic representation, and (8) out of (16) in word representation. Appreciating non-Muslims' contribution gained (3) out of (47) in picture representation, zero out of (32) in topic representation, and (3) out of (16) in word representation. Appreciating advice and guidance gained (3) out of (47) in picture representation, (4) out of (32) in topic representation, and (12) out of (16) in word representation.

Table 25: Second Rank Values Representation Percentage

Value	Picture=47		Topic=32		Word=16	
	Score	%	Score	%	Score	%
7-Appreciating Heritage	12	26%	0	0%	2	12%
8-Appreciating History	9	19%	4	13%	8	50%
9-Appreciating Others	0	0%	0	0%	3	19%
10-Appreciating Teachers' Respect	0	0%	0	0%	1	6%
11-Appreciating Thinking and Contemplation	0	0%	0	0%	8	50%
12-Appreciating Non-Muslims' Contribution	3	6%	0	0%	3	19%
13-Appreciating Advice and Guidance	3	6%	4	13%	12	75%

Table (25) shows seven second rank values (7-13). As seen, the value of Appreciating Heritage gained (26%) in picture, (0%) in topic, and (12%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of appreciating heritage. Appreciating History gained (19%) in picture, (13%) in topic, and (50%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of appreciating history in terms of picture and topic representation. Appreciating Others obtained (0%) in picture, (0%) in topic, and (19%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of appreciating others. Appreciating Teachers' Respect gained (0%) in picture, (0%) in topic, and (6%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of appreciating teachers' respect. Appreciating Thinking and Contemplation gained (0%) in picture, (0%) in topic, and (50%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of appreciating thinking and contemplation in terms of picture and topic representation. Appreciating Non-Muslims' Contribution gained (6%) in picture,

(0%) in topic, and (19%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of appreciating non-Muslims' contribution. Appreciating Advice and Guidance gained (6%) in picture, (13%) in topic, and (75%) word representations respectively. This result means that while the cultural content of the EFL Flying High Book 5 is not reliable to support the value of appreciating advice and guidance in terms of the representation of topic and picture , it could be positively supportive in terms of word representation as it got (75%).

In conclusion, the cultural content of the EFL Flaying High Book 5 does not support the seventh second rank values (7-13) of common Saudi cultural values except the word representation (75%) of the value of appreciating advice and guidance, (50%) of the value of appreciating History, and (50%) of the value of appreciating thinking and contemplation.

Table 26: Third Rank Values: Frequency and Score

No	Target Value	Representation Frequency					
		Picture		Topic		Word	
		Frequency	Score =3	Frequency	Score =2	Frequency	Score =1
14	Appreciating Islamic Dressing	15	45	0	0	0	0
15	Appreciating Modernization and Progress	11	33	0	0	15	15
16	Appreciating Beauty	1	3	0	0	0	0
17	Enjoying Life	1	3	0	0	5	5
18	Appreciating Health care	0	0	0	0	0	0
19	Appreciating Science and Knowledge	4	12	0	0	15	15
20	Appreciating Sports	12	36	0	0	15	15
21	Appreciating all Jobs	9	27	0	0	14	14
22	Appreciating Optimism	0	0	0	0	1	1
23	Appreciating Money Saving	0	0	0	0	2	2
24	Appreciating Accepting Invitation	0	0	0	0	0	0

As shown in table 26, there are eleven third rank values starting with the value of Appreciating Islamic Dressing which gained (45) out of (45) in picture representation, zero out of (30) in topic representation, and zero out of (15) in word representation. Appreciating Modernization and Progress gained (33) out of (45) in picture representation, zero out of (30) in topic representation, and (15) out of (15) in word representation. Appreciating Beauty gained (3) out of (45) in picture representation, zero out of (30) in topic representation, and zero out of (15) in word representation. Enjoying Life gained (3) out of (45) in picture representation, zero out of (30) in topic representation, and (5) out of (15) in word representation. Appreciating Health care gained zero out of (45) in picture representation, zero out of (30) in topic representation, and zero out of (15) in word representation. Appreciating Science and Knowledge gained (12) out of (45) in picture representation, zero out of (30) in topic representation, and (16) out of (15) in word representation. Appreciating Sports gained (36) out of (45) in picture representation, zero out of (30) in topic representation, and (15) out of (15) in word representation. Appreciating all Jobs gained (27) out of (45) in picture representation, zero out of (30) in topic representation, and (14) out of (15) in word representation. Appreciating Optimism gained zero out of (45) in picture representation, zero out of (30) in topic representation, and (1) out of (15) in word representation. Appreciating Money Saving gained zero out of (45) in picture representation, zero out of (30) in topic representation, and (2) out of (15) in word representation. Appreciating Accepting Invitation gained zero out of (45) in picture representation, zero out of (30) in topic representation, and zero out of (15) in word representation.

Table (27) shows the percentages of the eleven third rank values (n=14-24). As seen, the value of Appreciating Islamic Dressing gained (100%) in picture, (0%) in topic, and (0%) word representations respectively. This result means that while the cultural content of the EFL Flying High Book 5 is reliable (100%) to support the value of Appreciating Islamic Dressing in terms of picture representation, it fails to meet the same value in terms of topic (0%) and word (0%) representations.

Table 27: Third Rank Values Representation Percentage

Value	Picture=45		Topic=30		Word=15	
	Score	%	Score	%	Score	%
14-Appreciating Islamic Dressing	45	100%	0	0%	0	0%
15-Appreciating Modernization and Progress	33	73%	0	0%	15	100%
16-Appreciating Beauty	3	7%	0	0%	0	0%
17-Enjoying Life	3	7%	0	0%	5	33%
18-Appreciating Health care	0	0%	0	0%	0	0%
19-Appreciating Science and Knowledge	12	27%	0	0%	15	100%
20-Appreciating Sports	36	80%	0	0%	15	100%
21-Appreciating all Jobs	27	60%	0	0%	14	93%
22-Appreciating Optimism	0	0%	0	0%	1	7%
23-Appreciating Money Saving	0	0%	0	0%	2	13%
24-Appreciating Accepting Invitation	0	0%	0	0%	0	0%

Appreciating Modernization and Progress gained (73%) in picture, (0%) in topic, and (100%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 5 is reliable to support the value of Appreciating Modernization and Progress in terms of picture and word representations only. Appreciating Beauty obtained (7%) in picture,(0%) in topic, and(0%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of Appreciating Beauty. Enjoying Life gained (7%) in picture,(0%) in topic, and 33% word representations respectively. This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of Enjoying Life. Appreciating Health care gained(0%)in picture, (0%) in topic, and 0% word representations respectively. This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of Appreciating Health care in terms of pictures , topics and word representation. Appreciating Science and Knowledge gained (27%) in picture, (0%) in topic, and (100%) in word representations respectively. This result means that while the

cultural content of the EFL Flying High Book 5 is not reliable to support the value of Appreciating Science and Knowledge in terms of topic and picture representations, it is fully reliable in terms of word representation. Appreciating Sports gained(80%) in picture, (0%)in topic, and (100%) word representations respectively. This result means that means that while the cultural content of the EFL Flying High Book 5 is not reliable to support the value of Appreciating Sports in terms of topic representations, it is seems highly reliable in terms of picture (80%) and word (100%) representations. Appreciating all Jobs gained (60%) in picture, (0%) in topic, and (93%) word representations respectively. This result means that while the cultural content of the EFL Flying High Book 5 is not reliable to support the value of Appreciating all Jobs in terms of topic representations, it is seems reliable in terms of picture and word representations. Appreciating Optimism gained (0%) in picture, (0%) in topic, and (7%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of Appreciating Optimism. Appreciating Money Saving gained (0%) in picture, (0%) in topic, and (13%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of Appreciating Money Saving. Appreciating Accepting Invitation Appreciating gained (0%) in picture, (0%) in topic, and (0%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of Appreciating Accepting Invitation.

In general sense, the cultural content of the EFL Flying High Book 5 seems unreliable to support the common Saudi cultural values. However, some values maintained partial high estimation in supporting the common Saudi cultural values such as the picture representation (100%) of the value of Appreciating Islamic Dressing, picture representation (73%) and word (100%) of Appreciating Modernization & Progress ,word (100%) of appreciating science and knowledge . picture representation (60%) and word representation (93%) of

Appreciating all Jobs gained in picture, and picture representation (80%) and word representation (100%) of Appreciating Sports.

Table 28: Forth Rank Values: Frequency and Score

No	Target Value	Representation Frequency					
		Picture		Topic		Word	
		Frequency	Score =3	Frequency	Score =2	Frequency	Score =1
25	Appreciating Kinship	0	0	0	0	0	0
26	Animals Rights	2	6	0	0	2	2

As shown in table (28), there are two fourth rank values starting with the value of Appreciating Kinship which gained (0) out of (43) in picture representation, (0) out of (28) in topic representation, and (0) out of (14) in word representation. Animal Rights gained (6) out of (43) in picture representation, zero out of (28) in topic representation, and (2) out of (14) in word representation.

Table 29:Fourth Rank Values Representation Percentage

Value	Picture=43		Topic=28		Word=14	
	Score	%	Score	%	Score	%
25-Appreciating Kinship	0	0%	0	0%	0	0%
26-Animals Rights	6	14%	0	0%	2	14%

As seen in table (29), the value of Appreciating Kinship gained (0%) in picture, (0%) in topic, and (0%) word representations respectively. This result means that while the cultural content of the EFL Flying High Book 5 is not reliable to support the value of Appreciating Kinship. Animals Rights obtained (14%) in picture, (0%) in topic, and (14%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of Animals Rights.

Table 30: Fifth Rank Values: Frequency and Score

No	Target Value	Representation Frequency					
		Picture		Topic		Word	
		Frequency	Score =3	Frequency	Score =2	Frequency	Score =1
27	Appreciating Food ethics	0	0	0	0	0	0

As shown in table (30), there is only one fifth rank value that is the value of Appreciating Food Ethics gaining zero out of (40) in picture representation, zero out of (27) in topic representation, and zero out of (13) in word representation.

Table 31: Fifth Rank Values Representation Percentage

Value	Picture=40		Topic=27		Word=13.3	
	Score	%	Score	%	Score	%
27-Appreciating Food Ethics	0	0%	0	0%	0	0%

Table(31) shows one fifth rank value. As shown, the value of Appreciating Food Ethics obtained (0%) in picture, topic, and (0%) word representations respectively. This result means that the cultural content of the EFL Flying High Book 5 is not reliable to support the value of Appreciating Food Ethics.

Conclusion

In general sense, the cultural content of the target three textbooks is not reliable to support common Saudi cultural values.

Based on the content analysis, it was evident that there were positive as well as negative points. Among the good points, the lexical item : "Allah" rather than "God" were found with their exact cultural meanings in their context. However, items such as "the Bad Day" were used to suit the English cultural context, but in the Arab cultural context in general and the Saudi cultural context, Muslims are not allowed to curse days or times as that would seem illegitimate. Abu Hurairah (May Allah be pleased with him)reported: The Messenger of Allah "peace be upon him" said : Allah said: The son of Adam displeases Me by abusing the time whereas I am Myself the time. In My Hand lay all the things and I am the one who causes the revolution of the day and night .

Having pictures of women or ladies with their uncovered heads is something unwelcomed in the Islamic culture.

In general, it can be stated that many foreign language Saudi teachers and educators have been aware of the

importance of teaching the culture of the target language as previously stated by Arslan (2012).

The present study is in agreement with Akasha (2014), Alsamani (2014), Mohamed (2014), Nikou and Soleimani (2012), Munandar and Ulwiyah (2012), Yassine (2012), and Liu (2013), that more effort should be spent in order to identify the cultural elements of the target language, as Liu (2013) mentioned that the textbooks were dominated by target cultural content while international target culture and source cultural content contained a very small percentage .

The present study also agrees with that of Juan (2010) who mentioned that the cultural content input did not receive the due attention. The present study is also in agreement with those studies of Guilani et all (2012), Han (2012), Susan (2011), Mary (2010), Guerrero (2009), Genc and Bada (2005), McDevitt (2004), Salvueer (2004), Subnetwork (2002), Abadi (2000), Bada (2000), Sadek (1995). They stressed the importance of inclusion of cultural issues in the courses.

The present study also coincide with those of Jasmine (2012), Abdrabu (2011), Hinson with Redmond (2005), Allen (2003), Al-Jarf (2003), when they stressed the teacher's role in improving the students' cultural awareness.

Based on the results of the present study, there are some recommendations and suggestion :

Recommendation

1. The cultural content of the target three textbooks should be rewritten to match common Saudi cultural values.
2. Common Saudi cultural values should be considered in designing EFL textbook in Saudi Arabia.
3. EFL textbook in Saudi Arabia should help future generation of Saudi Learners become more aware of their own home culture that will be considered in depth in the future textbooks.

4. It recommended to provide textbook stakeholders with some guidelines of the cultural content standards that should be considered and taken into consideration.
5. Future English language textbook should open the way to foreigners who read our textbooks or who study in KSA to know more about our national Saudi Culture through the school textbooks.
6. It is recommended for the Ministry of Education to hold workshops in order to evaluate the cultural contents of the English textbooks series.
7. It is recommended for Saudi teachers to attend culture training sessions to help teachers effectively teach cultural knowledge.
8. Saudi EFL teachers and Educators should prepare their students to be critical thinkers and using various methods and techniques to develop their cultural awareness and their critical thinking skills .

Further research

1. More research is required to evaluate the cultural content of EFL textbooks in Intermediate school.
2. More research is required to evaluate the cultural content of EFL textbooks in Primary school.
3. Further research is needed to examine the effects of using a suggested home culture-based program taught in English to Saudi EFL learners on their performance and cultural awareness.
4. Further research is needed to conduct other studies for evaluating the cultural awareness of English language textbooks " Flying High " level 2, ,4, 6 published in K.S.A
5. Further research is needed to conducting a study to explore the effect of the cultural contents in English language textbooks on Saudi students' performance and motivation.
6. Further research is needed to conduct a study to investigate Saudi teachers and students' attitudes towards teaching cultural content in EFL classroom

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