# A Semiotic Analysis of Textbooks' Pictures in Iraqi Intermediate Schools

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## Abstract

The research focuses on analyzing the cultural content present in several pictures from an English language textbook designed for first intermediate learners in Iraq. Eight pictures were examined to determine their cultural content and type of culture represented. The study employs a qualitative analysis approach and uses an eclectic model that combines Peirce's semiotic analysis framework(1991), Cortazzi and Jin's (1999) types of culture, and the categories of cultural content by the Common European Framework (CEF)(2001) to analyze the pictures. The semiotic analysis revealed that the cultural content of the pictures varied from interpersonal relationships to rituals and customs. The type of culture represented in the pictures was either the source culture or an international culture. The study highlights the effectiveness of using semiotic analysis in understanding the cultural content and type of culture represented in a textbook's picture.

**Keywords:** semiotic analysis**,**cultural content, pictures, English language textbook.

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## تحليل سيميائيٌ لصور الكتب المدرسية فيٌ المدارس المتوسطة العراقية

أمـ عـ نان ابـا      وفاء مـ لـ

*قسم اللغة الإنجليزية /كلية التربية الأساسية / جامعة بابل / العراق.*

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يركز البحث على تحليل المحتوى الثقافي الموجود في عدة صور من كتاب اللغة الإنجليزية المصمم للصف الأول المتوسط لمتعلمين اللغة الانجليزية. وفحص ثمانية صور لتحديد محتواها الثقافي ونوع الثقافة الممثلة. تستخدم الدراسة نهج التحليل النوعي ويستخدم نموذجا انتقائيا يجمع بين إطار تحليل بيرس الإشاري وفئات الثقافة الخاصة بكورتازي وجين، وفئات المحتوى الثقافي في الإطار الأوروبي المشترك (CEF ) لتحليل الصور. وكشف التحليل الإشاري عن تنوع المحتوى الثقافي للصور من العلاقات الشخصية إلى الطقوس والعادات. كان نوع الثقافة الممثلة في الصور إما الثقافة المصدرية أو الثقافة الدولية. تسلط الدراسة الضوء على فعالية استخدام التحليل السيميائي في فهم المحتوى الثقافي ونوع الثقافة الممثلة في صور الكتاب.

الـ لـ ات الـ الة: التحليل السيميائي، المحتوى الثقافي، الصور، كتاب اللغة الإنجليزية

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## 1. Introduction

A society's culture is created through its values, conventions, and practices, all of which are shaped by the language of communication known as English. The process of learning a new language is analogous to assimilating into a new culture. While enhancing cultural awareness is a key objective of studying abroad, the majority of language instructors agree on this. The education of Iraqi pupils is heavily reliant on textbooks. As texts are the main means of spreading information about the target culture, they are crucial to any program for learning a language.Content analysis is employed to categorize the different subjects included in textbooks. This inquiry gives the cultural presumptions made in Iraqi EFL textbooks some much-needed context, with a focus on the first intermediate textbook to identify the cultural material shown in photographs. The overall aim of the study is to assess the types of culture that are represented in English first intermediate textbooks, with a particular emphasis on the cultural groups that are given the greatest attention. The main problem in the study is the lack of comprehensive engagement with the area of social semiotics, particularly in relation to the subject of pictures.The researcher believes that the subject of pictures has not been thoroughly explored from a social-semiotic perspective, leading to a gap in knowledge and understanding. Therefore, the main problem is to address this gap and conduct a semiotic analysis of pictures, specifically focusing on the analysis of cultural content.

### 1.2 Research Questions

1.How are the pictures from the "English for Iraq" textbook series used in the first intermediate schools in Iraq depicted in terms of the source, target, international, and neutral cultural types?

2.How do the pictures in the relevant data serve their purposes?

3Which types of culture (source, target, international, or neutral) are utilized in the pictures?

## 2. Literature Review

### 2.1 Language Acquisition and Culture

Language acquisition and culture are closely related, as language is one of the most important tools for transmitting culture from one generation to the next. Language is not only a means of communication, but it is also a way of expressing one's identity, values, beliefs, and worldview[1]. As children learn their native language, they also learn the cultural norms, customs, and traditions associated with that language [2]. Culture influences language acquisition in several ways. First, cultural differences can affect the way that language is learned and used. For example, some cultures may value directness and clarity in communication, while others may place a greater emphasis on politeness and indirectness. These cultural differences can affect the way that children learn to use language in social interactions [3].

Second, culture can also influence the topics and themes that are emphasized in language learning. For example, in some cultures, storytelling and oral traditions are highly valued, and children may be encouraged to develop strong narrative skills. In other cultures, the emphasis may be on learning practical vocabulary and grammar for

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everyday communication[4]. Finally, culture can also influence the way that language is taught and learned in educational settings. Teachers may incorporate cultural materials and themes into language lessons to help students better understand the context and meaning behind the language they are learning[5]. Language acquisition and culture are closely intertwined, with culture influencing the way that language is learned, used, and taught. Learning the culture of a group of people is indeed a dynamic, developmental, and ongoing process that demands engagement from the learner in cognitive, behavioral, and affective domains[6]. There are two types of culture learning:

The first is "culture-specific learning," which involves acquiring knowledge and skills that are specific to a particular group or community's culture. This type of learning often involves immersion in the target culture, allowing learners to observe and participate in the practices and behaviors of the community. Examples of culture-specific learning may include learning a new language, studying the customs and traditions of a particular group, or acquiring knowledge about a specific cultural artifact or art form. The second is "culture-general learning," which refers to learning more generalizable knowledge and skills that can be applied and transferred across different cultures. This type of learning emphasizes the development of skills and competencies that can be used in a variety of cultural contexts. Examples of culture-general learning may include learning critical thinking skills, developing intercultural communication skills, or gaining knowledge about global issues and current events [7].

[8]argues that Intercultural competence is a crucial skill for foreign language learners, as it involves the ability to navigate cultural differences and effectively communicate and interact with people from different cultures. This requires an understanding of the cultural references, values, and worldview of the target language culture, as well as the ability to be flexible and adaptable in different cultural contexts. According to[9], acculturation, as you mentioned, is also an important aspect of acquiring target language culture. This involves not only learning about the target culture, but also finding ways to integrate it into one's own cultural identity and values. It is a process of negotiating and reconciling cultural differences, while also maintaining a sense of personal and cultural identity. [10] highlights the crucial role of learning a new culture in foreign language acquisition, noting that it is a complex and ongoing process that involves both explicit and implicit learning, as well as intercultural competence and acculturation. Developing proficiency in a new language also requires an understanding of the cultural context in which it is used, including cultural norms, values, and practices. By acquiring intercultural competence and acculturation skills, language learners can enhance their ability to communicate and interact effectively with people from diverse linguistic and cultural backgrounds. This is particularly important in a globalized world, where cross-cultural communication and understanding are essential for success in many fields.

## 2.2 Cultura Content in the EFL Textbooks

Language textbooks play a vital role in language learning, as they provide a structured and organized way of presenting language materials to learners. However, textbooks are not just about language; they also convey cultural information, beliefs, and

values. In fact, textbooks are one of the main sources of cultural input in language learning [11].[12] suggests that the cultural content of language textbooks can have a profound effect on learners' attitudes towards the target culture. The representation of culture in textbooks can either promote intercultural understanding or perpetuate stereotypes and misunderstandings. Therefore, it is crucial to examine the cultural content of language textbooks and ensure that it promotes accurate and diverse representations of the target culture. Overall, the cultural content of language textbooks plays a significant role in shaping learners' perceptions and attitudes towards the target culture. Therefore, it is important to examine the cultural content of language textbooks critically and ensure that it promotes accurate and diverse representations of the target culture [13].

## 2.3 Semiotic and Culture

According to [14], culture is primarily a semiotic system. This means that culture involves the use of signs and sign systems as modes of communication, and that the meaning of signs and symbols are encoded and decoded within this system. Originally, the term "culture" was used to refer to a variety of codes that were used to interpret reality.[15] also emphasizes the importance of values in culture, which he sees as learned rather than innate. He notes that culture shapes the behavior and viewpoint of individuals within a group, and is often passed down to younger generations. [16]agrees that culture is shared by members of a defined group and has a significant impact on their behavior. In semiotics, a sign can take many forms, such as words, pictures, sounds, flavors, actions, or tangible objects. However, [17] notes that a sign only becomes a sign when it is given meaning within a particular situation. Thus, anything can potentially serve as a sign, depending on the context in which it is used.

## 2.4 Semiotic Analysis

Semiotic analysis is a useful tool for interpreting and understanding various forms of communication, including language, body language, and sounds. Language and semiotics are interconnected as language consists of words and oral signs, which are studied by semiotics. Structural analysis is a part of semiotics that focuses on the structural relationships between functional parts in a signifying system. Peirce's semiotic triangle consists of a representamen, an interpretant, and an object, and the interplay inside the triangle is known as semiosis. Semiosis is the brain's ability to make and comprehend signals, and it leads to various interpretations. The meaning-making process is also an essential part of semiotics, and it involves signification and signifying activities[18].

Semiotic analysis is an approach used to study how meaning is created and conveyed through signs and symbols. It is concerned with the study of signs and their use in communication, including their cultural and social significance [19]. Semiotic analysis can be applied to a variety of contexts, including language, visual media, and cultural artifacts. The process of semiotic analysis involves breaking down a sign or symbol into its constituent parts and examining how these parts work together to create meaning.

According to [20] there are three main components of a sign in semiotic analysis: the signifier, the signified, and the referent. The signifier is the physical form of the sign, such as a word, image, or gesture. The signified is the mental concept or idea that the

signifier represents, while the referent is the real-world object or idea that the signified refers to. Semiotic analysis involves examining how these three components work together to create meaning, and how meaning is shaped by cultural and social contexts. For example, the meaning of a particular signifier may be different in different cultural contexts, or may change over time as cultural values and attitudes shift.

Semiotic analysis can also be used to analyze visual media, such as advertisements or films, to examine how meaning is created through the use of images and symbols. For example, an advertisement may use certain colors, images, or symbols to convey a particular message or to appeal to a specific audience. Overall, semiotic analysis is a powerful tool for understanding how meaning is created and conveyed through signs and symbols, and how cultural and social contexts shape our understanding of these signs. It can be applied to a variety of contexts, from language to visual media, and can help us to better understand how we communicate and create meaning in the world around us[21].

In semiotic analysis, there are different types of signs, including iconic, indexical, and symbolic signs. Iconic signs are those that resemble or resemble their referents, such as a picture of a dog that looks like a real dog. Indexical signs, on the other hand, have a direct causal relationship with their referents, such as smoke indicating the presence of fire. Symbolic signs are those that are learned and assigned meaning by a particular culture, such as the word "tree" or a flag representing a country.

According to[22] Another important concept in semiotic analysis is intertextuality, which refers to how signs and symbols are interconnected and refer to each other within a larger cultural context. Intertextuality can help to explain how cultural meanings and values are reproduced and reinforced through media and other cultural artifacts.

Semiotic analysis is widely used in fields such as linguistics, communication studies, media studies, and cultural studies, among others. It can be applied to a variety of texts, including literature, film, television, and advertising, and can provide valuable insights into the ways in which meaning is created and conveyed in these contexts[23].

Overall, semiotic analysis is a powerful approach for understanding how meaning is created and conveyed through signs and symbols, and how cultural and social contexts shape our understanding of these signs. By examining the ways in which signs and symbols are used in various contexts, we can gain a deeper understanding of the ways in which we communicate and create meaning in the world around us[18].

**2.5 Denotation and Connotation**

In semiotic analysis, denotation and connotation are concepts used to describe the connection between the signifier and the signified. According to[24], denotation is the definitional, literal, evident, or commonsense meaning of a sign. In the case of linguistic signs, the dictionary seeks to offer the denotative meaning. According to the Cambridge Dictionary, denotation is "the primary meaning of a word, without the emotions or concepts with which individuals may associate the term." [18] provides an illustration of denotation by defining the term square as a shape composed of four equal straight lines that intersect at right angles. It makes no difference if the lines are thick, dotted, 2 meters long, 80 feet long, or any other length. If a figure has four parallel straight lines that meet at right angles, it is denotatively a square. Connotation, on the other hand, is a term used

to express 'a emotion or notion that is indicated by a specific word but does not have to be part of the word's meaning.

Additionally,[18]stresses the significance of connotation for semiotics and semiotic analysis in general. Specifically, unlike denotation, connotation enables us, as sign interpreters, to be more imaginative. Contemporary semiotics acknowledges the significance of connotation and asserts that the great majority of signals and their meanings are truly culturally based.

## 3. Methodology

The methodology for this study is a qualitative research approach that aims to interpret cultural content present in the selected pictures from the English for Iraq textbook for the first intermediate stage. The study has three research questions that guide the research, and the research approach is based on an eclectic model that combines three frameworks: Cortazzi and Jin's [25]classification of culture source, CEF's categories of cultural content[26], and Peirce's semiotic triangle[27].

The first research question aims to identify which culture is represented in the selected pictures. This involves analyzing the pictures and identifying the cultural cues present in them, such as clothing, artifacts, and symbols. The second research question aims to identify which cultural aspects are present in the pictures. This involves analyzing the pictures and identifying cultural practices, beliefs, values, and norms that are depicted in them. The third research question aims to identify the type of semiotic signs used in the pictures to indicate cultural content. This involves analyzing the pictures and identifying the signs and symbols used to convey cultural meaning. The research approach is qualitative, which means that the study does not use numerical accounts of the results. Instead, the study focuses on interpreting the pictures' cultural content in their natural settings. This allows for a deeper understanding of the cultural content present in the pictures, as well as the cultural context in which they are used.

Overall, the methodology for this study is comprehensive and provides a framework for analyzing and interpreting cultural content present in pictures. The eclectic model used combines different frameworks, which allows for a more nuanced analysis of the cultural content. The qualitative approach used also allows for a deeper understanding of the cultural context in which the pictures are used, which is important for language learners who need to be exposed to cultural content at a critical stage in their language development.

## 4. Data Analysis
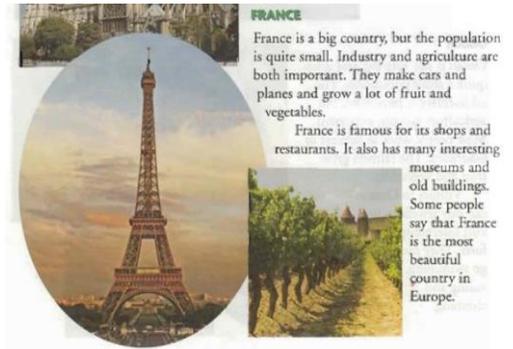**Picture 1:**
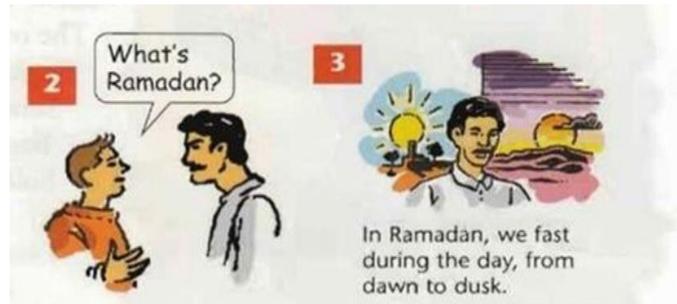


**Picture 1**

### 1. Type of Culture

In picture 1, the type of culture indicated is the source culture. This is typical by the use of Ramadhan as a theme. Ramadhan is the month of fasting for Muslims. Thus, the belief here is Islam and its customs and those are cultural aspect of the speakers who speak Arabic as their first language. Since the textbook is used by Iraqi people who are mostly Muslims, then the culture reflected here belongs to the source culture. The use of Ramadhan as a theme indicates that the culture being depicted is Islam and its customs, which is a cultural aspect of the speakers who speak Arabic as their first language.

### 2. The Type of Cultural Content

The cultural content in picture 1 is related to the "ritualistic conduct" represented by fasting the month of Ramadhan. Fasting this month is a conduct special for muslims where they stop eating and drinking from dawn to dusk.

### 3. The Semiotic Analysis

In picture 1, the representant signs consists of people talking about the month of fasting and its customs. The pictures of 'the boy, man, sun, dusk' all represents the talk on Ramadhan. The object in the picture comprises 'time' and 'Muslims'. The signs of sun and dusk denotes time or the period of fasting. People who speaks on Ramadhan re naturally muslims. So the objects of the signs denotes basic features of Ramadhan and fasting people. The interpretant includes Ramadhan, muslim people who fast it. The signs of people, sun, dusk shows that the object of the picture is a time special for muslims and this time is related to Ramadhan. Overall, the data analysis for Picture 1 provides a clear understanding of the cultural content present in the picture and how it is conveyed through signs and symbols.

**Picture 2:**



**Picture 2**

### 1.The Type of Culture

In Picture 2, the type of culture being represented is the national culture of France. The picture uses two significant symbols associated with France, which are the Eiffel Tower and agriculture, to represent the country's culture.

### 2.The Type of Cultural Content

The cultural content in Picture 2 is related to the two most famous and significant things in France - the Eiffel Tower and agriculture. The Eiffel Tower represents French architecture and engineering while agriculture represents the French economy and cuisine.

### 3.The Semiotic Analysis

The representant signs in Picture 2 include the Eiffel Tower and agriculture. These signs are used to represent France's culture and its most famous and significant aspects. The object of the sign is France, its culture, and its heritage. The interpretant includes France's national identity, its architecture, engineering, and culinary heritage. The Eiffel Tower is a symbol of French architecture and engineering, while agriculture represents French cuisine and economy. The combination of these symbols provides an insight into France's cultural identity and highlights the country's values and traditions. Overall, the data analysis of Picture 2 provides insight into France's national culture and how it is represented through symbols and signs. The image successfully captures the attention of the viewer by using the most remarkable and significant things that are associated with France.

**Picture 3:**



**Picture 3**

## 1. Type of Culture

The type of culture represented in Picture 3 is the source culture, which is Iraqi culture. The picture features the marshes located in the south of Iraq, which is an important part of the country's ecosystem and cultural heritage. The Marsh people, who are descendants of ancient civilizations like Ur, Sumer, and Babylon, have developed a unique culture that is tightly coupled to the landscape.

## 2.The Type of Cultural Content

The cultural content in Picture 3 is related to the landscape, environment, and cultural heritage of Iraq. The picture showcases the unique wetland landscape of the marshes and the Marsh people's traditional way of life, including harvesting reeds and rice, fishing, and herding water buffalo.

## 3.The Semiotic Analysis

In Picture 3, the representamen signs include the marshes, water, boats, reeds, and people. The marshes and water signify the unique wetland ecosystem of the region, while the boats and people suggest the traditional way of life of the Marsh people. The reeds symbolize the important role they play in the local economy and culture. which is a reminder of the country's rich history and cultural diversity. These elements represent the landscape, environment, and cultural heritage of Iraq, and how they are intertwined with the traditional way of life of the Marsh people.

**Picture 4:**



**Picture 4**

**1.Type of Culture**

The type of culture represented in Picture 4 is international culture. Oman is a country located in the Middle East, and the picture highlights some of the activities that are common in the country, such as fishing, farming, and tourism.

**2.The Type of Cultural Content**

The cultural content in Picture 4 is related to the lifestyle and activities of people in Oman. The picture depicts the importance of fishing and farming as primary occupations in the country, as well as the significance of tourism as a means of economic development. Additionally, the picture highlights the availability of jewelry and opportunities for outdoor activities such as swimming and climbing in Oman.

**3.The Semiotic Analysis**

In Picture 4, the representamen signs include the fishermen, the people, the natural resources, and the products and services available in Oman. These elements represent the country's culture and way of life. Fruits and vegetables, tourists, jewelry, swimming, and climbing. The fishermen and fruits and vegetables represent the primary occupations of fishing and farming in Oman, respectively. The recognition of the importance of fishing, farming, and tourism in the country's economy and culture. Additionally, the picture highlights the availability of jewelry and opportunities for outdoor activities in Oman, which can attract tourists and contribute to the country's economic growth. Overall, the picture portrays the unique lifestyle and cultural aspects of Oman. The tourists and jewelry represent the country's tourism industry while swimming and climbing signify the outdoor activities available in the country.Overall, the picture portrays the unique lifestyle and cultural aspects of Oman.

**Picture 5:**



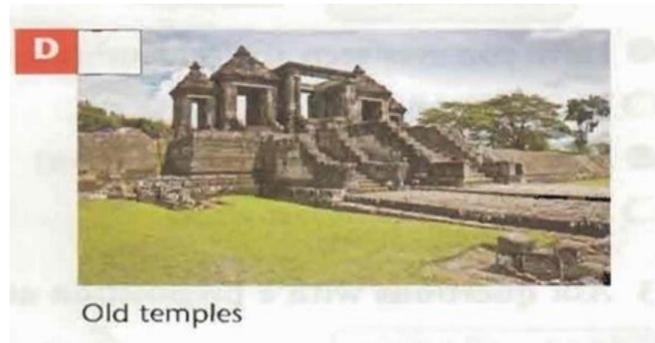**Picture 5**

## 1. The Type of Culture

The type of culture represented in Picture 5 is international culture. The picture shows a lot of signs for people of different genders and ages. The grandmother wearing a kimono tells us that she is from Japan, as supported by the lesson content. The facial features of other men also indicate their Japanese identity. Fuaad, the Arabic boy, is visiting his friend in Japan. The picture depicts a cross-cultural relationship between Japan and an Arabic country. Based on the analysis provided, the picture represents a cultural exchange between Japan and an Arabic country through the friendship between Fuaad and Yuki.

## 2. The Type of Cultural Content

The picture shows friends visiting each other in a country with different customs (as apparent by clothes). Thus, the picture addresses interpersonal relationships as a cultural content theme. The picture shows people of different ages and genders, indicates that there is a global connection between different cultures. We can analyze this aspect by looking at the broader implications of globalization on cultural exchange and how it affects cultural identity and diversity.

## 3. The Semiotic Analysis

The signs of men, women, children, airport, and travelers are all representatives of meaning (connotative signs). The objects denoted are travelers, friends, and families (connotative signifiers). The signs allow for the following interpretant: a boy (Fuaad) and his father are visiting Japan where his friend Yuki and his family are waiting for them at the airport wearing traditional customs. Overall, the picture can be seen as a representation of cultural exchange and the importance of maintaining relationships across cultures. It highlights the value of hospitality and respect for cultural traditions, as well as the potential for misunderstandings and culture shock when encountering different customs and practices. Based on the analysis provided, the picture represents a cultural exchange between Japan and an Arabic country through the friendship between Fuaad and Yuki.

**Picture 6:**



**Picture 6**

**1.The Type of Culture**

In Picture 6, the type of culture being represented is International culture. The image depicts a temple located in Indonesia, which is a site that is recognized internationally for its historical and cultural significance.

**2.The Type of Cultural Content**

The cultural content in Picture 6 is related to the historical and cultural significance of temples in Indonesia, particularly the Borobudur temple. The temple represents the religious, spiritual, and cultural beliefs and practices of Indonesia and the region.

**3.The Semiotic Analysis**

The representant signs in Picture 6 include the temple and the surrounding environment. The temple symbolizes Indonesia's cultural heritage and its religious and spiritual traditions. The surrounding environment, with its lush vegetation and peaceful surroundings, adds to the spiritual and natural beauty of the site. The object of the sign is Indonesia's cultural heritage, as represented by its temples. The interpretant includes the cultural, historical, and religious significance of these sites, which are important not only to Indonesia but to the world as a whole. The image serves as a reminder of the diversity and richness of world cultures and their importance to global heritage. Overall, the data analysis of Picture 6 provides an insight into international culture and its representation through significant cultural sites such as temples. The image effectively captures the spiritual and cultural significance of Indonesia's temples and their importance to the country and the world.

**Picture7 :**



**Picture 7**

**1.The Type of Culture**

The picture shows a woman wearing a hijab and holding a book. This indicates that the culture being represented is Islamic, as the hijab is a traditional head covering worn by some Muslim women. The culture type in this picture is source culture.

**2.The Type of Cultural Content**

The content of the picture is related to education, as indicated by the book being held by the woman. In Islamic culture, education is highly valued and is seen as a means of achieving success both in this life and in the afterlife.

**3.The Semiotic Analysis**

The signs in the picture are the woman, the book, and the hijab. These are all representant signs, with the woman representing the Muslim woman, the book representing education, and the hijab representing Islamic dress. The objects represented are the Muslim woman, the book, and the hijab. The interpretant is that education is valued in Islamic culture, and Muslim women who wear the hijab are encouraged to pursue education.

**Picture 8:**



**Picture 8**

**1.The Type of Culture**

The picture shows a group of people gathered together around a table, sharing food. The style of dress and the food being shared suggest that the culture being represented is international culture.

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**2.The Type of Cultural Content**

The cultural content of the picture is related to socialization and hospitality, as indicated by the people gathering around a table and sharing food. In Japan cultures, food is often used as a means of bringing people together and strengthening social bonds.

**3.The Semiotic Analysis**

The signs in the picture are the people, the food, the table, and the setting. These are all representant signs, with the people representing the Japan and Muslim societies in terms of their respective eating etiquettes culture, while the Japanese have their own set of rules and behaviors when it comes to eating, Muslims also have strict rules that they follow. This suggests that different cultures and societies may have their own unique customs and traditions when it comes to food and dining, and that these customs may vary widely from one another. The food representing hospitality and socialization, the table representing communal eating, and the setting representing a social gathering. The objects represented are the people, the food, the table, and the setting. The interpretant is that food and communal eating are important aspects of culture, and that socialization and hospitality are valued in these cultures.

## Conclusion

In the current study, eight images from the first intermediate textbook were analyzed for their cultural content. (English for Iraq). Regarding the research questions, the study led to the following conclusions:

1. The predominant culture type used is an international one, with Muslims, Japanese, Indians, and other civilizations represented. By making reference to Muslim customs like Ramadan, source culture is also used. The Target culture is, nevertheless, strangely lacking.

2. Analyzing cultural content in language textbooks is crucial for teachers and learners to develop cultural awareness and understanding. It is essential to recognize and appreciate different cultures, beliefs, and practices to improve intercultural communication skills. Through analyzing the pictures in the English for Iraq textbook, we can see the importance of incorporating cultural content into language learning materials. Additionally, understanding the semiotic system helps to interpret the cultural meanings and messages conveyed through visual representations. Overall, cultural analysis in language textbooks is an important aspect of language learning and teaching that should not be overlooked.

3. The crucial and fundamental component illustrating the culture intended to be represented is the semiotic system. The objects, representants, and interpretants used in the semiotic system to signify culture. The signs that are utilized depict the people, their behaviors, and their creations, revealing their communities and cultures.

## Recommendations

Teachers should encourage active engagement and semiotic analysis of the pictures used in the "English for Iraq" textbook series. By incorporating discussions,

students can develop their cultural awareness, critical thinking skills, and intercultural competence. This approach will enhance their understanding of diverse cultural perspectives and promote a more inclusive and respectful learning environment.By implementing this recommendation, teachers can foster a deeper understanding of cultural content and language development among students. It encourages teachers to go beyond the surface-level interpretation of pictures and promotes a more interactive and engaging classroom environment.

## CONFLICT OF INTERESTS
**There are no conflicts of interest**

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