DOI: 10.2478/jolace-2020-0017

Investigating cultural contents in English language teaching materials through textbook evaluation

Amna Arshad, Syed Kazim Shah, & Muhammad Ahmad
Government College University in Faisalabad, Pakistan

Abstract

The shift in the status of English as a lingua franca has challenged native-speaker culture in English language teaching and learning. That is why it is not enough to expose language learners through monoculture language teaching. Rather being communicatively competent, learners may require inter-cultural understanding. Therefore, the aim of this research is to investigate the representation of cultures through different senses in Oxford Progressive English (OPE), Level-10 (Rachel Redford, 2016). As OPE caters the needs of Pakistani language learners, it is hypothesized that learners' source culture prevails more than other two cultures (i.e. international, and target). To confirm this hypothesis, a detailed content analysis of cultural senses (prevailed in OPE) is carried out through Adaskou, Britten and Fahsi (1990). The results show that the frequency of reading texts in OPE is highly imbued with learners' target culture that is followed by the international culture, and least by learners' source culture. Moreover, culturally neutral texts lack in inter-cultural understanding, and appear to be disseminated to marginalize L2 learners from target and international cultures.

Keywords: cultural senses; EFL contents; intercultural competence; local culture; target culture

1. Introduction

The relation between language and culture is bidirectional in nature, and language is considered as essential and central element in any culture (Brooks, 1964). Undoubtedly, it is an indispensable part of ESL and EFL teaching and learning (Howatt & Widdowson, 2004) and it has always been a hot debate in language education (Kramsch, 2013). Research (Gu, 2005; Premier & Miller, 2010) focused the nature of cultural representation in language education but it does not decline cultural debate in English language learning/teaching. For, research (e.g. Kumaravadivelu, 2008; Pennycook, 2007) has highlighted the importance of culture in applied linguistics. The crucial role of culture in language education is to

empower L2 cultural meaning in an appropriate way (Rodríguez & Espinar, 2015; Tajeddin & Teimournezhad, 2015).

ELT textbooks play a vital role in language education; therefore, they have been under investigation due their content, and also at discorsal level (Nguyen, 2011; Meihami & Khanlarzadeh, 2015; Rashidi & Ghaedsharafi, 2015). Ndura (2004) states that the content of instructional material significantly affects learners' disposition towards other people, society and even themselves. Therefore, English language teaching textbooks are needed to address different cultural perspectives and cultural voices that enable the learners to figure out different cultural perspectives and values (Shin, Eslami & Chen, 2011).

English language teaching textbooks are considered as "the visible heart of any ELT program" (Sheldon, 1988, p. 327) however, they are not the mere mirror of the included content. Giroux (1988) calls it *hidden curriculum* that is instilled in the form of beliefs, values and norms into the mind of the learners. Littlejohn and Windeatt (1989) believe that ELT textbooks are imbued with hidden curriculum, which convey different messages about different cultures. The term hidden curriculum accentuates voices and values of a specific culture that leads L2 learners to a specific set of beliefs and values.

In 1960s, the field of language education stressed on incorporating culture in textbooks as it directed daily lifestyle (Bateman & Mattos, 2006) and cross-cultural communication and understanding (Lessard-Clouston, 1997). With the advent of communicative approach, culture and language became a pivotal a factor in language education (Canale & Swain, 1980). However, culture is both linguistically and pedagogically traceable (McKay, 2003) in language teaching. Linguistically, culture has impacts on discourse, meaning and pragmatics. By means of language, one can adapt different cultures and use it as a tool to understand perceptions that control lifestyle (Moran & Lu, 2001).

Wandel (2003) takes into consideration the view of World Englishes as a world language i.e., he maintains that English language learners must be made interculturally sensitive by using English as a lingua franca. Kramsch (2002) defined intercultural speaker as one who can interact with the speakers of other countries and also having endurance about other cultures. Moreover, a competent intercultural speaker is one who can interpret behaviors, values of their own and speakers of the other cultures having different linguistic and cultural background (Byram, 1997; Kramsch, 1993).

Numerous studies (e.g. Abdullah & Kumari, 2009; Adaskou, et al., 1990; Aliakbari, 2004; Alpay, 2009; Baleghizadeh & Jamali Motahed, 2010; Hamiloğlu & Mendi, 2010; Kang-Young, 2009; McKay, 2003; Tajeddin & Teimournezhad, 2014) have analysed culture in ELT textbooks from different perspectives. Some researchers (Ahmed & Shah, 2013; Hermawan & Lia, 2012; Rajabi & Ketabi, 2012; Santosa, 2015; Susanto & Harjanto, 2014) have explored specifically cultural

senses in localized or global ELT textbooks according to the framework proposed by Adaskou et al. (1990). Drawing the gap from the previous studies, this study aims to investigate different types of: culture; their senses; and the input provided for cultural representation in the content of OPE. In this regard, following questions have been raised:

- How many types of culture are portrayed and which type of cultural content is predominant in OPE?
- Which cultural senses are predominant in each cultural text and what type of input is used for cultural representation in OPE?

2. Literature review

There is a large body of literature to investigate the extent of cultural content portrayed in ELT/EFL textbooks. Some studies (García, 2005; Ndura, 2004) used qualitative approach, whereas the other (Ghasemi & Pasand, 2018; Hermawan & Lia, 2012; Rajabi & Ketabi, 2012; Tajeddin & Teimournezdah, 2014) adopted qualitative and quantitative approach, and recently some studies (Kiss & Weninger, 2013; Weninger & Kiss, 2013) introduced semiotic approach to study cultural content in ELT textbooks. However, not all the researches consider ELT textbook evaluation as an adequate source of cultural content representation (Yuen, 2011).

Past studies criticized English textbooks due to the lack in providing authentic language learning content in language classrooms because most of the textbooks were designed according to native speakers' (NS) intuitions about language use (Bardovi-Harlig, 2001). That is why Nguyen (2011) stated that English language textbooks failed to develop intercultural competence among L2 learners. Alptekin (1993) suggests that it is not a laborious task for the material designers to add cultural content of L2 learners to ELT textbooks. He suggests that by focusing on target language culture schema, a well-paid package may be offered to writers and publishers for designing ESL and EFL textbooks.

Some researchers found that ELT textbooks were culturally biased (García, 2005) and favoured target language culture norms and values that hampered learning and perceptions of learners about the others and themselves (Ndura, 2004). Though, L2 learners trust instructional material (Ndura, 2004) yet, the content of English textbooks has the power to influence the perceptions of immigrant learners positively or negatively about their new culture and to acculturate. Banks (2001) also raised the issues of cultural biasness and Ndura (2004) listed seven types of biasness (i.e., linguistic bias, invisibility, stereotyping, imbalance, unreality, cosmetic bias and fragmentation) as found in the US textbooks. Magogwe (2009) investigated cultural biasness in ELT textbooks and explored the attitudes of Khoe students about ELT textbooks. The findings showed

that there was no variation in the cultural and it did affect the attitudes towards learning English of Khoe students.

Yuen (2011) investigated the cultural content of ELT textbooks taught in Hong Kong secondary schools. Findings revealed that textbooks represented the cultural content of US i.e., US culture was prominent while African cultures were under-represented. García (2005) investigated intercultural and international content in ELT textbooks. Results revealed that there were no international and intercultural elements in the ELT textbook taught in Spain and there was not even a single text to represent cross-culture content. Taki (2008) stressed the inclusion of ideological beliefs of local and international ELT textbooks of Iran from CDA perspective i.e., social relations between characters, content of the text and the subject positions. Results revealed that international ELT content portrayed Western economy and its consumer society and Local textbooks suffered from developing cross-culture awareness to EFL learners.

Some researchers investigated ELT textbooks applying different theoretical frameworks designed by the experts. Zakaria and Hashim (2010) conducted a research to investigate local cultural aspects in KBSM English language content using a checklist from Bank (2001). The findings revealed that there was not enough incorporation of L1 cultural elements and suggested that ELT textbooks should include content from learners' own culture. Shah, Afsar, Haq and Khan (2012) evaluated the course content of *Advance with English 5*. Findings showed that the writer was entirely unaware of social, geographical and educational needs of the learners. The EFL textbook presented unfamiliar world to the learners. Therefore, findings suggested to include local material to aid L2 learning. Another comparative analysis conducted by Tajeddin and Teimournezhad (2014). Their findings revealed that most of the content in the corpus of localised textbooks were culturally neutral and did not refer to any particular culture. Though, only a few cultural contents were based on target language or other cultures. Furthermore, in localised textbooks sociological aspects were more highlighted than aesthetic aspects of the culture. Contrastively in international textbooks, the main focus was on intercultural elements and two-third of the content covered aesthetic aspect. Faris (2014) also showed the textbook being loaded by target culture by means of aesthetic sense of the culture. The results are aligned with the findings of the present study.

Shah, Ahmed and Mahmood (2014) evaluated OEP through sociological sense of the culture. The findings revealed that cultural, social, religious and pedagogical needs of the learners did not match with the cultural and pedagogical values and objectives set for Pakistani ESL learners and target culture was higher than learners' source culture. Rodríguez & Espinar (2015) carried out a research in Spain to investigate the cultural content in six B1 and B2 textbooks used to teach English to the adults. By conducting a comparative study, it was reported that the

frequency counts of Big 'C' i.e., literature and art, is equally present in B1 and B2 levels. Some dissimilarities were found in other cultural senses such as the element of subjectivity in both levels. The findings revealed that B1 level textbooks dealt more with culture and B2 level textbooks paid more attention to the cultural content related to small 'c' i.e., culture deals with everyday life.

Arslan (2016) explored that textbook of 3rd grade contained more cultural aspects than 4th grade textbook. The study found uneven distribution of cultural items. It indicates that the textbooks have more cultural items from target and international culture than native culture. Sadeghi and Sepahi (2017) conducted a research to investigate the representation of Big 'C' and small 'c' in three common EFL textbooks. The frequency analysis showed that *Top Notch* series indicated Big 'C' cultural themes i.e., geography and small 'c' indicated cultural themes of food, daily life, customs and norms. In *Summit* and *Passage*, small 'C' was frequent having cultural themes of beliefs and values.

Fauza (2018) explored cultural content of two ELT textbooks entitled "Bahasa Inggris 2017 revised edition" for Grades X and XI by using Cortazzi and Jin (1999) and Adaskou et al. (1990) frameworks. The findings revealed that Grade-X textbook is predominant with source culture as compared to two other cultures. Whereas, Grade-XI textbook is predominant with target culture as compared to the source and international cultures that were represented by pragmatic senses than other three senses of the culture.

Arshad and Mahmood (2019) evaluated an English language textbook for Grade-11 (taught in Punjab, Pakistan) through Coyle's (2005) 4Cs (content, cognition, communication, and culture) framework. The results (obtained through a checklist, and corpus methodology) revealed non-alignment between 4Cs and the textbook. The results also showed the textbook lacking particularly in the incorporation of situations reflecting target, and learners' own cultures (i.e., most important need of ESL/ESL learners). For these reasons, the textbook was considered inappropriate for EFL/ESL settings.

By above literature, the researchers found that up till now no research has been carried out to investigate the types of culture and cultural aspects employed in OPE 10 using the cultural model by Adaskou et al. (1990). Therefore, the present study aims to highlight whether the textbook fulfills the cultural, social, religious and pedagogical needs of the Pakistani learners or not and which culture and cultural senses are disseminated to increase intercultural awareness.

3. Methodology

This study used qualitative and quantitative research paradigms. The content analysis is carried out of OPE in order to explore the type of cultural representation and categories of cultural content. Content analysis is a widely used research instrument to analyze the written texts' content regarding the inclusion of words

and its related concepts and the relationship between them (Wallen & Fraenkel, 2001). The present research employed content analysis to evaluate the OPE to investigate its cultural relevance. The quantitative research method was used to record the frequency and percentage of cultural categories found in the identified types of culture. The researchers selected OPE written by Rachel Redford (Third Edition, 2016) as a sample for content analysis to identify and analyze the types of culture and their senses according to Cortazzi and Jin (1999) to distinguish different types of culture according to the cultural content i.e., learners' source culture, learner target culture and international culture. The researchers limited the analysis to reading texts only by classifying it according to the type of culture and different senses of cultural content by examining the reading content of OPE. For the categorization of cultural senses, this research used cultural model (Adaskou et al., 1990) to categorize cultural content based on four senses i.e., (1) Aesthetic sense (*media, cinema, literature, and art*), (2) Sociological sense (*home life, interpersonal relationships, and custom, work and leisure, nature of family, material conditions*), (3) Semantic sense (*food, cloth, institution*), and (4) Pragmatic sense (*speech acts, paralinguistic features, social skills, speech acts, background*). After classifying the identified cultural senses from the reading text, in order to investigate the predominant type of culture and cultural senses to see how it raises inter-cultural awareness among L2 learners. Up till now, no research has been conducted in Pakistani context to investigate the representation of cultures through cultural senses and intercultural awareness for L2 learners, and therefore the present study is filling this research gap.

4. Results and discussion

Cultural Category	The Aesthetic Sense	The Sociological Sense	The Semantic Sense	The Pragmatic Sense	**Total/Percentage
The Source Culture	6	2	2	0	10 / 28.6
The Target Culture	9	3	0	1	13 / 37.1
The International Culture	9	3	0	0	12 / 34.3
*Total/Percentage	24 / 68>	8 / 22>	2 / 5>	1 / 2>	35 / 100

Tab. 1: Frequency of Cultural Senses and Distinctive Occurrences in OEP

*Presents total frequencies and percentages of cultural senses

**Presents total frequencies and percentages of cultural categories

The first research question of this research was to know about the representation of different cultures, and dissemination of cultural contents in OEP. The results revealed three types of cultural treatments with significant differences i.e., learners' source culture reading text, target culture reading texts, and international culture reading texts. The identified number of learners' target culture reading texts is 13 i.e., 37.1% of the total reading texts. The number of international cultures reading texts are 12 and ranked on second number i.e., 34.3% of the total reading texts whereas learners' source reading texts are ranked on third number i.e., 28.6% of the total reading texts. These findings are in line with Arshad and Mahmood (2019), Binahnia (2012), Hamiloğlu and Mendi (2010), Yamanaka (2006), Zu and Kong (2009). Zu and Kong (2009) found out that the units in secondary English textbook of China included topics that were concerned with learners' target culture and textbook covered topics like *leisure, everyday life, family relationships, holidays and social customs*. Similarly, Yamanaka (2006) reported the findings of in-use Japanese English textbooks that there was a lack of emphasis on the texts chosen from outer circles as compared to texts chosen from inner circle countries.

Hamiloğlu and Mendi's (2010) analysed a textbook *New Streetwise* and revealed that the book did not have any text that contained intercultural elements rather focused on USA and UK cultures. Similarly, the findings are in agreement with Herman and Noerkhasnah (2012), and Mahmood, Asghar and Hussain. (2012) which highlight the fact that EFL textbooks promote non-native culture. It means that the distinctive occurrences of learners' target culture reading texts cover wide range of themes that do not necessarily represent L2 cultural elements in the textbook which ran encounter to the researchers' expectations. Therefore, the textbook provides less diverse experiences about L2 culture. In OPE, the detailed target reading content is written either by British and American authors, or their unit themes are subjected under UK and USA settings. The inclusion of adequate L2 cultural content incorporates those elements of the target language that provide an insight to L2 learners regarding intercultural understanding. Many English textbooks are dominant with target culture content that motivate non-native L2 learners who wish to be competent like natives in their proficiency (Mckay, 2006). The identified reading texts of L2 culture are mainly related to news, journals, and single instance of fiction or classic fiction. The highest frequency of the target culture reading text recorded in OPE is beneficial for the students to follow safe traditions of the target culture while facing native culture.

But the inclusion of culturally neutral texts cannot promote optimal intercultural communication. In OPE textbook, some of the L2 cultural elements (i.e., opposite to their religious and cultural norms) are also found in reading texts that might have negative influence on the Pakistani learners. '*Early Days*' presents the conflict between Western and Pakistani cultures. The story inculcates the

Western culture which may breed certain undesirable behavioural patterns among Pakistani learners like 'playing cards' that do not have compatibility with religious and culture values. It may develop a habit of gaming among learners at young age or snatching others' property through false means. Similarly, another instance from the Western culture is presented in the reading text '*The Kingdom*'. *After the day's work had been done, cards would be played in the kitchen, and then stories would be told.* The setting of the story is Ireland where playing cards is considered as a source of amusement. The writer has incorporated Western ideology, social values and worldviews despite of the claim that OEP is designed according to the local social and cultural values of the local learners. The writer imbued Western ideology in the content of the textbook as hidden curriculum to westernize the minds of the learners (Shah et al., 2013). Dominance of the target culture has been found in the studies conducted by Arslan (2016) and Faris (2014) in Cianjur, West Java.

Richards (2001) states that commercialized textbooks do not cater the needs and interest of the learners in a particular country and area where the high selling is the ultimate motive. With this ideology, commercialized textbooks are fully embedded with target culture and presenting international culture possibly in a good way but it is not possible to represent pure learners' source culture in the designed textbook for one country. The results of this study show that 12 out of 14 target culture reading texts are presented in a neutral way, although the setting of the reading content is UK, USA, Ireland and Australia but it does not include culture specific items. Benahnia (2012) states that source language culture gives confidence to beginner EFL learners but when they move to next processes of language learning, the learners should be exposed to target language culture which facilitates learners to experience broader range of cultural elements in target language. In this way, inclusion of target culture brings motivation. Adaskou et al. (1990) and Gardner and Lambert (1972), integrating cultural components in teaching language content, motivates the learners. Pennycook (2010) also favours foreign language teaching in the local settings and considers it as a central organizing factor that shapes social life to act in specific places. It is extremely important that the writer should add such components to teach target language as are appropriate to learners' needs. Moreover, social and cultural knowledge facilitates acquisition and raises cultural awareness of target language in a positive way.

The findings of the present study are congruent with results of Aliakbari and Jamalvandi (2013) content analysis of English textbooks in which learners' source and international culture was less as compared to learners' target culture. Despite the importance of learners' source culture, the OPE writer included only 10 out of 35 reading texts from learners' source culture. As OPE is designed for commercial purposes without considering local needs of the learners it dominates the nation's

inner culture. Richards (2001) states that commercialized textbooks do not cater the needs and interests of the learners in a particular country and area where the high selling is the ultimate motive. With this ideology, commercialize textbooks are fully embedded with target culture and presenting international culture possibly in a good way but it is not possible to represent pure learners' source culture in the designed textbook for one country. Contrary to the findings of the present study, some studies investigated the types of cultures prevailed in ELT textbooks and findings showed that the textbook writers focus on Euro-centric and mono-cultural approach regarding contents of the book by making certain changes to highlight their Saudi culture (Ahmad & Shah, 2014).

There are only a few instances from three reading texts which impart learners' source cultural, social and religious beliefs. The reading text *'Storm in the desert'* is about a poor family living in *Cholistan* desert dealing with the difficulties of life alongwith their camels in Pakistan. The author highlights the miseries of the people living in the desert. The expression *'Allah, Allah'* shows the gratitude of the character after finding water for some days that will be enough for their survival. These words familiarize learners with their own culture like *'Chaddar'* and such a text appeals learners and makes them comfortable. Another reading text *'Kaleidoscope on Wheels'* is about the truck art in Pakistan. The text represents rich heritage of the art and painting on trucks in Central Asia. The author used cultural words like *'Parandas'* (braids made of cotton and silk yarn), *'Payal'* (ankle bells worn on a chain), and *'Taj'* (crown).

Similarly, reading text *'The culinary delights of Lahore'* exposes the learners to their traditional Lahori dishes like *'Asli ghee, Naan, Daal, Raita, Thaka-thak, Thaka teen, Karahi, Balti ghost, Paayey or Siri-payey, Rahu fish'*. The learners become familiarize with their traditional cultural food items in the modern times where the children are more interested to have Western branded food which is not as healthy as Pakistani food. The interview of *'Amir Khan'* is not significantly cultural. The interviewee is living in England and uses colloquial expressions like *'You are dead lean and muscular', 'I'm one of those guys who always have to keep wining', 'I did this by being normal, not cocky'*. This reading text represents the national hero (World Champion Boxer) of Pakistan to the learners. One reading text from a unit *'Sports: text on Polo'* highlights the tribal sports in Pakistan. Polo is a festival celebrated by the tribes of Chitral in the Northern areas in KPK, Pakistan. Different texts selected from different provinces of Pakistan i.e., Sindh, and KPK give awareness to the learners about their tribal, geographical sports sports.

In Pakistan, learners are more aware of cricket rather than their cultural festivals. These reading texts represent cultural artifacts of Pakistan as Gray (2010) considers EFL textbooks as cultural artifact. Therefore, inclusion of source culture materials in ELT textbooks help the learners (with different cultural backgrounds) to become confident about their own culture and provide them an

opportunity to learn about to explain their cultural elements in English language, which must be done by interaction with native speakers. The observed number of reading text that represent international culture are 12 out of 35 of the total reading texts. The findings revealed that international culture reading texts are selected from South Korea, Nepal, Scotland, Africa, German, Malaysia and China. It has been observed that the reading text selected from China, Nepal highlights their culture and other countries did not show their cultural significance (culturally neutral). The findings revealed that the three out of two internationally embedded reading texts selected from Chinese culture.

To second research question was raised to answer that which cultural sense is highly prevailed in OPE and which type of input is used for cultural representation? Three cultural senses (i.e., aesthetic, sociological and semantic) have been predominantly found in 35 reading texts of OEP textbook and only 1 pragmatic sense has been found in target culture reading texts. Two major aspects of aesthetic sense are focused i.e., media and literature in the reading texts of all three cultures. Kraidy (2002) also states that media is one of the main sources to globalize culture and acts as a conceptual magnet that attracts different theorists and researchers from a variety of interdisciplinary formations like communication and media studies, cultural studies, sociology and geography. In the present research findings, the reading text which comes under media is particularly about mountain climbing and is having references to "*Climbing on Naga Parbat Mountain*", sports "*Interview of Amir Khan Boxer Champion*" and the game of Polo which highlights cultural festival celebrated in northern areas of Pakistan. *Early Child Days* negatively portrayed the negative picture of a Muslim family residing in England in a difficult situation due to poverty and clash of Western and Pakistani cultures and when they come to Pakistan, the circumstances became even more difficult and finally they decided to leave Pakistan and try their luck in England. The writer displayed a pathetic situation of Pakistani government offices. The writer implicitly portrayed that in spite of a clash of cultures and poverty in the West, Pakistani people prefer to live in England.

The story is not completely elaborated and in *Great Grandfather Bridge*, the texts are not so well elaborated and most of the reading texts taken from news reports or news articles are culturally neutral. They are not sufficiently representing aesthetic sense. One of the possible reasons of cultural neutrality is that the writer of the book may not be sufficiently aware of Pakistani culture due to which the inclusion of culturally loaded texts are less and implicitly portray negative image of Pakistan. Culturally neutral text contradicts the belief that teaching content cannot be neutral. The poem written by a Muslim poet represents the grandfather as one of the strong pillars of the family who takes care of its children and tries to protect them from every difficult situation. The poet spreads the positive values and realizes the audience to respect them. The results also

showed two occurrences for both sociological and semantic senses in reading texts. The reading texts are selected from fiction and non-fiction. Sociological sense tends to be more prominent in learners' source culture and embraced different aspects like a reading text *Kaleidoscope on Wheels* depicts traditional art, and truck painting culture. While the reading text *Storm in the Desert* showed the nature of the family (*Mama, sister, Auntie, Baba, grandfather*) from the reading text '*Storm in the Desert*'. This text shows the difficulties of life faced by the people living in desert areas. This seems closer to the learners' culture and geography where people work out for their survival.

Sociological contents provide real life context that is relevant and motivates the learner to learn the language. Similarly, reading text of *Early Days* represents real-life situation of Pakistani women identity. Inclusion of native literature and poems is a priceless act as it strengthens learner's cultural identity. The text represents Asian culture where a house-wife does all the home chores. McKay (2002) states that the living routine of daily life is the main issue in which ordinary people are interested to talk in their daily routine.

The semantic sense has the references to specific items related to learners' culture. The cultural items represent learners' source culture food items and clothing. Pakistani food items typically highlight the Lahori cultural dishes like '*Asli Ghee, Naan, Daal, Raita, Thaka-thak, Thaka Teen, Karahi, Balti Ghost, Paayey or Siri-Paye, Rahu fish*', *Chadar* (traditional garment of Muslim women that cover whole body), *Toba* (Water whole beneath the sand), *Mama skirt* (a loose piece of cloth wrapped around the waist to cover lower body worn by men and women in South Asia). Thus, learners' source culture reading texts are loaded with aesthetic sense because aesthetic sense is loaded with learners' own cultural elements. On the other side, some reading texts are neutral. However, sociological sense covered a broad range of learners' cultural aspects that holds learners' familiarity with their own culture. However, semantic senses are embodied with such items that represent rich learner's source culture that can be interesting for them. There is only one instance of pragmatic sense although interview is added in the reading text but it does not have culture specific element rather the interviewee uses colloquial language that cannot teach the learner to communicate appropriately.

The highest occurrence of cultural sense explored from learners' target culture reading texts is of aesthetic sense followed by sociological and pragmatic senses and having no semantic sense. The occurrences of aesthetic sense are found in four literary texts and three from media (news articles). The literary text included one poem and three other reading texts which did not necessarily represent target culture. These reading texts do not depict any L2 cultural item and these types of reading texts deprive L2 learners of getting an insight into an L2 culture. It means that the inclusion of culturally neutral target texts do not provide learners the 'new experience' and show how people of other cultures live. This creates social and

psychological distance among L2 learners and there is no practicality whereas practicality always leads to target culture context (Cunningsworth, 1995). The reading texts, that show sociological senses of the target culture, are represented through work i.e., interpersonal relationships and material conditions. In *'The Kingdom'* sociological elements related to work and interpersonal relations are found in target culture reading text that depict the pure interpersonal relation and material condition of livelihood among grandson and grandmother and setting of the story is pure village life. Similarly, *River Boy* shows the strong interpersonal relation between granddaughter and grandfather. Such as:

*But how are you really?' 'Fine.' He glanced at her, then gave a wink.
'So long as you are around.' She looked away, trying not to show how
much it hurt her to see him as frail as this.*

The reading texts of both learner source and target cultures lie under the same theme i.e., grandparents. In this way, the learners will be able to talk in L2 and perhaps communicate their cultural norms to other language speakers. No such work and leisure activity are included as it is one of the cultural aspects to promote culture. Olajide (2010) believed that such exposure of work and leisure activity might increase sense of identity among learners. The reading texts like *'The Hound of the Baskervilles'*, *'Special Teaching'*, *'The Tables Turned'* are also culturally neutral texts. Table 1 shows the frequency occurrences of cultural sense in learners' target culture texts in which aesthetic sense is predominant with total nine reading texts out of which seven are related to media (news articles, reports, reading for information and opinion) of different countries of the world and two literary texts were found from Malaysia and Germany. The selected readings categorized in the media are having themes of *Taking Risks, Desert, Sports, Trees, School, Wild Life*. No cultural instance has been identified except in the reading texts of *'Sports'* in which *'Elephant Polo'* that is played in Nepal and Scotland as a sports festival. But in all the mentioned readings, all are culturally neutral.

In international target reading texts, aesthetic sense is significantly followed by sociological sense. Tajeddin and Teimournezhad (2014) stated that the aesthetic and sociological senses are culturally laden and culture is presented in a conceptualized way in these both senses. The literary texts represent international culture through their cultural festival and promote Chinese beliefs and values, customs and traditions, in this way, the writer of the textbook imparted religious beliefs and attitudes about the god of other religions. References from Chinese cultural items are found in *"cymbals and bells, tumblers and jugglers came first in the procession but the dragon would soon be in view.... The gigantic statue of the Budha dominated a whole wall of the temple... just by the entrance, a fortune-teller sat behind a small table of ornate ivory....* Lexical words like *Budha* and *Fortune teller* depict inclusion of Chinese religion in the textbook which is taught to Muslim

students. The writer of the textbook has inculcated intentionally non-Muslim cultural beliefs as a hidden curriculum to the textbook which is designed for a Muslim country. Similarly, the Muslims do not believe on fortune tellers, they have a firm faith in Allah and no other person can foresight future. The learning process can be hindered if learners feel alienate from the target culture (Faris, 2014). For intercultural awareness, the writer should add certain content which impart cultural beliefs and voices to the L2 learners. Another positive influence of integration of a different culture is that it aids learning process and inter-cultural understanding so that one can behave according to that sociocultural situation. Chapelle (2009) indicates that ELT textbooks are not for teaching language but conveying different hidden agendas. The existence of culturally neutral reading text should be decreased of international or target culture as Tajeddin and Teimournezhad's (2014) state that such an agenda may alienate learners from the authentic, real-life cultural context and work against their awareness of culture specific features. Moreover, weak type of cultural content may hinder the process of language learning (Abdullah & Kumari, 2009). The reading texts '*The Beijing Childhood*' and '*German Folk Tale*' highlight the sociological sense. It can be identified through customs, nature of family and home life/interpersonal relationships. The reading text '*The Beijing Childhood*', highlights the nature of family and the story shows the universality of mother's love and affection for her children. Another reading text '*German Folk Tale*', significantly represents the love of a grandson for his grandfather over the cunning behaviour of his mother towards his grandfather. The message of love and affection between the family members are relatable in every culture of the world. These two reading texts have positive moral lesson to spread among different cultures of the world. Evans (2009) states that folklore has an impact on our society e.g. it teaches us values. The pragmatic sense in international target reading texts has no occurrence in reading texts. Thus, OEP provides insufficient information regarding speech acts and its appropriate use in a particular situation (meta-pragmatic information) and previous studies also have highlighted such issues in ELT textbooks (Crandall & Basturkmen, 2004). The L2 or international pragmatic sense raises learners' intercultural awareness and becomes familiar with various socio-cultural contexts.

5. Conclusion

The aim of this study was to investigate the types of cultures reflected in the content of OPE, Level-10 and to highlight the cultural senses imbued in the input reading texts. The results showed that the OPE is not serving the intercultural communicative competence to L2 learners. Most of the reading texts are culturally neutral. Moreover, the textbook seems to include the hidden agenda of curriculum in the form of religious beliefs and values of other culture which may hinder the

understanding of the Pakistani learners. The results also indicate that OEP does not provide adequate and accurate L2 pragmatic input for the development of pragmatic competence in target language. Furthermore, the reading texts do not promote the intercultural communicative aspect in the forms of a dialogue to present language in real-life context. The instructional content should be enriched in students' own culture so that they can use language in a unique way as someone functions appropriately in other cultures.

References

- Abdullah, N., & Kumari, S. (2009). *Cultural elements in a Malaysian English language textbook*. Retrieved from <http://ddms.usim.edu.my/handle/123456789/713>.
- Adaskou, K., Britten, D., & Fahsi, B. (1990). Design decisions on the cultural content of a secondary English course for Morocco. *ELT Journal*, 44(1), 3–10. doi: <https://doi.org/10.1093/elt/44.1.3>.
- Ahmad, H., & Shah, S. R. (2014). EFL textbooks: Exploring the suitability of textbook contents from EFL teachers' perspective. *VFAST Transactions on Education and Social Sciences*, 2(1), 87–95.
- Ahmed, M., & Shah, S. K. (2013). The relationship between culture and ELT: The representation of aesthetic sense culture in "Oxford Progressive English". *Journal of Education and Practice*, 5(4), 150–158.
- Aliakbari, M. (2004, August). The place of culture in the Iranian ELT textbooks in high school level. In *9th Pan-Pacific Association of Applied Linguistics Conference*, Namseoul University, Korea.
- Aliakbari, M., & Jamalvandi, B. (2012). Realization of culture in English textbooks in Chinese high school level. *Pan-Pacific Association of Applied Linguistics*, 16(2), 89–10.
- Alpay, I. E. (2009). *The effect of using cultural content for the development of language skills* (Unpublished Master Thesis). Trakya University, Edirne, Turkey.
- Alptekin, C. (1993). Target-language culture in EFL materials. *ELT Journal*, 47(2), 136–143. doi: <https://doi.org/10.1093/elt/47.2.136>.
- Arshad, A., & Mahmood, M. A. (2019). Investigating content and language integration in an EFL textbook: A corpus-based study. *Linguistic Forum*, 1(1), 9–21.
- Arslan, S. (2016). An analysis of two Turkish EFL books in terms of cultural aspects. *Procedia-Social and Behavioral Sciences*, 232, 217–225.
- Baleghizadeh, S., & Jamali Motahed, M. (2012). An analysis of the ideological content of internationally-developed British and American ELT textbooks. *Journal of Teaching Language Skills*, 29(2), 1–27.

- Banks, J. A. (2001). Multicultural education: Characteristics and goals. In J. A. Banks & C. A. M. Banks (Eds.), *Multicultural Education: Issues and Perspectives* (pp. 3–30). New York: John Wiley & Sons.
- Bardovi-Harlig, K. (2001). Evaluating the empirical evidence: Grounds for instruction in pragmatics? In K. R. Rose & G. Kasper (Eds.), *Pragmatics in Language Teaching* (pp. 13–32). Cambridge: Cambridge University Press.
- Bateman, B., & Mattos, M. (2006). An analysis of the cultural content of six Portuguese textbooks. *Portuguese Language Journal*, 1(1), 49–71.
- Benahnia, A. (2012). *The role of cultural components in shaping the L2 learner's identity and intercultural competence*. Retrieved from <http://ksaalt-tesol.org/wp-content/uploads/2015/10/Dr-Abdellah-Benahnia-Cultural-Components-2012.pdf>.
- Brooks, N. (1964). *Language and language learning theory and practice*. New York: Harcourt, Brace & World Inc.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. UK: Multilingual Matters.
- Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics*, 1(1), 1–47. doi: <https://doi.org/10.1093/applin/I.1.1>.
- Chapelle, C. A. (2009). A hidden curriculum in language textbooks: Are beginning learners of French at US universities taught about Canada? *The Modern Language Journal*, 93(2), 139–152. doi: <https://doi.org/10.1111/j.1540-4781.2009.00852.x>.
- Cortazzi, M., & Jin, L. (1999). Cultural mirrors: Materials and methods in the EFL classroom. In E. Hinkel (Ed.), *Culture in Second Language Teaching* (pp. 196–219). Cambridge: Cambridge University Press.
- Coyle, D. (2005). *Content and language integrated learning. Motivating learners and teachers*. Nottingham: University of Nottingham.
- Crandall, E., & Basturkmen, H. (2004). Evaluating pragmatics-focused materials. *ELT Journal*, 58(1), 38–49. doi: <https://doi.org/10.1093/elt/58.1.38>.
- Cunningsworth, A. (1995). *Choosing your coursebook*. Oxford: Macmillan Heinemann.
- Evans, S. (2009). The impact of cultural folklore on national values: A preliminary study with a focus on Bhutan. *Storytelling, Self, Society*, 6(1), 8–18.
- Faris, I. N. I. (2014). Cultural content analysis of an English textbook for senior high school grade three in Cianjur, West Java. *Journal of English and Education*, 2(2), 14–25.

- Fauza, N. (2018). *Cultural content analysis of English textbooks for senior high school entitled "Bahasa Inggris 2017 revised* (doctoral dissertation). State Islamic University, Ciputat, Banten, Indonesia.
- García, M. D. C. M. (2005). International and intercultural issues in English teaching textbooks: The case of Spain. *Intercultural Education*, 16(1), 57–68. doi: <https://doi.org/10.1080/14636310500061831>.
- Gardner, R., & Lambert, W. (1972). *Attitudes and motivation in second language learning*. Rowely: Newbury House.
- Ghasemi, A. A., & Pasand, P. G. (2018). Pragmatic dimensions of Prospect Series: A textbook evaluation. *Global Journal of Foreign Language Teaching*, 8(3), 76–86. doi: <https://doi.org/10.18844/gjflt.v8i3.3354>.
- Giroux, H. (1988). *Teachers as intellectuals: Toward a critical pedagogy of learning*. Granby: Bergin and Garvey Publishers Inc.
- Gray, J. (2010). *The construction of English: Culture, consumerism and promotion in the ELT global coursebook*. Basingstoke: Palgrave Macmillan.
- Gu, Q. (2005). Intercultural experience and teacher professional development. *RELC Journal*, 36(1), 5–22. doi: <https://doi.org/10.1177/0033688205053479>.
- Hamiloğlu, K., & Mendi, B. (2010). A content analysis related to the cross-cultural/intercultural elements used in EFL coursebooks. *Sino-US English Teaching*, 7(1), 16–23.
- Hermawan, B., & Lia, N. (2012). Traces of cultures in English textbooks for primary education. *Indonesian Journal of Applied Linguistics*, 1(2), 49–61. doi: <https://doi.org/10.17509/ijal.v1i2.84>.
- Howatt, A. P. R., & Widdowson, H. G. (2004). *A history of English language teaching*. Oxford: Oxford University Press.
- Kang-Young, L. (2009). Treating culture: What 11 high school EFL conversation textbooks in South Korea do. *English Teaching: Practice and Critique*, 8(1), 76–96.
- Kiss, T., & Weninger, C. (2013). A semiotic exploration of cultural potential in EFL textbook. *Malaysian Journal of ELT Research*, 9, 34–46.
- Kraidy, M. M. (2002). Hybridity in cultural globalization. *Communication Theory*, 12(3), 316–339. doi: <https://doi.org/10.1111/j.1468-2885.2002.tb00272.x>.
- Kramsch, C. (1993). *Context and culture in language teaching*. Oxford: Oxford University Press.
- Kramsch, C. (2002). In search of the Intercultural. *Journal of Sociolinguistics*, 6(1), 275–285.
- Kramsch, C. (2013). Culture in foreign language teaching. *Iranian Journal of Language Teaching Research*, 1(1), 57–78.

- Kumaravadivelu, B. (2008). *Cultural globalization and language education*. New Haven, CT: Yale University Press.
- Lessard-Clouston, M. (1997). Towards an understanding of culture in L2/FL education. *The Internet TESL Journal*, 3(5), 1–12.
- Littlejohn, A., & Windeatt, S. (1989). Beyond language learning: Perspective on materials design. In R. K. Johnson (Ed.), *The Second Language Curriculum* (pp. 155–175). Cambridge: Cambridge University Press.
- Magogwe, J. M. (2009). The influence of cultural bias on motivation to learn English: The case of Khoe primary school students in eastern Botswana. *Language, Culture and Curriculum*, 22(1), 1–13. doi: <https://doi.org/10.1080/07908310802538315>.
- Mahmood, M. A., Asghar, Z. M., & Hussain, Z. (2012). Cultural representation in ESL textbooks in Pakistan: A case study of “Step Ahead 1”. *Journal of Education and Practice*, 3(9), 35–42.
- McKay, S. L. (2002). *Teaching English as an international language: Rethinking goals and perspectives*. New York: Oxford University Press.
- McKay, S. L. (2003). Teaching English as an international language: The Chilean context. *ELT Journal*, 57(2), 139–148. doi: <https://doi.org/10.1093/elt/57.2.139>.
- McKay, S. L. (2006). EIL curriculum development. In R. Rubdy, & M. Saraceni (Eds.), *English in the World: Global Rules, Global Roles* (pp. 114–129). London: Continuum.
- Meihami, H., & Khanlarzadeh, M. (2015). Pragmatic content in global and local ELT textbooks: A micro analysis study. *Sage Open*, 5(4), 1–10. doi: <https://doi.org/10.1177/2158244015615168>.
- Moran, P. R., & Lu, Z. (2001). *Teaching culture: Perspectives in practice*. Boston: Heinle & Heinle.
- Ndura, E. (2004). ESL and cultural bias: An analysis of elementary through high school textbooks in the Western United States of America. *Language, Culture and Curriculum*, 17(2), 143–153. doi: <https://doi.org/10.1080/07908310408666689>.
- Nguyen, M. T. T. (2011). Learning to communicate in a globalized world: To what extent do school textbooks facilitate the development of intercultural pragmatic competence? *RELC Journal*, 42(1), 17–30. doi: <https://doi.org/10.1177/0033688210390265>.
- Olajide, S. B. (2010). A critical assessment of the cultural content of two primary English textbooks used in Nigeria. *Journal of Language Teaching and Research*, 1(5), 656–661. doi: <https://doi.org/10.4304/jltr.1.5.656-661>.
- Pennycook, A. (2007). *Global Englishes and transcultural flows*. London: Routledge.
- Premier, J. A., & Miller, J. (2010). Preparing pre-service teachers for multicultural

- classrooms. *Australian Journal of Teacher Education*, 35(2), 35–48. doi: <http://dx.doi.org/10.14221/ajte.2010v35n2.3>.
- Rajabi, S., & Ketabi, S. (2012). Aspects of cultural elements in prominent English textbooks for EFL setting. *Theory and Practice in Language Studies*, 2(4), 705–712. doi: <https://doi.org/10.4304/tpls.2.4.705-712>.
- Rashidi, N., & Ghaedsharafi, S. (2015). An investigation into the culture and social actors representation in summit series ELT textbooks within van Leeuwen's 1996 framework. *Sage Open*, 5(1), 1–10. doi: <https://doi.org/10.1177/2158244015576054>.
- Redford, R. (2016). *Oxford Progressive English 10*. Karachi, Pakistan: Oxford University Press.
- Richards, J. C. (2001). The role of textbooks in a language program. *REL C Guidelines*, 23(2), 12–16.
- Rodríguez, A. R. R., & Espinar, Á. M. L. (2015). General and specific culture learning in EFL textbooks aimed at adult learners in Spain. *Studia Anglica Posnaniensia*, 50(1), 5–25. doi: <https://doi.org/10.1515/stap-2015-0014>.
- Sadeghi, K., & Sepahi, Z. (2018). Cultural content of three EFL textbooks: teachers' and learners' cultural preferences and cultural themes of textbooks. *Pedagogies: An International Journal*, 13(3), 222–245. doi: <https://doi.org/10.1080/1554480X.2017.1417128>.
- Santosa, I. (2015). Cultural representation in English textbook for junior highschool. *Eduscience*, 1(1), 25–32.
- Shah, S. K., Afsar, A., Haq, F., & Khan, Z. A. (2012). Course contents of English language textbooks and their relevance to learners' culture in an Islamic context. *Journal of Education and Practice*, 3(12), 165–180.
- Shah, S. K., Ahmed, M., & Mahmood, R. (2014). Representation of target culture in the ELT textbooks in Pakistan: Evaluation of "Oxford Progressive English" for cultural relevance. *Journal of Education and Practice*, 5(13), 89–101.
- Sheldon, L. E. (1988). Evaluating ELT textbooks and materials. *ELT Journal*, 42(4), 237–246. doi: <https://doi.org/10.1093/elt/42.4.237>.
- Shin, J., Eslami, Z. R., & Chen, W. C. (2011). Presentation of local and international culture in current international English-language teaching textbooks. *Language, Culture and Curriculum*, 24(3), 253–268. doi: <https://doi.org/10.1080/07908318.2011.614694>.
- Susanto, R. R., & Harjanto, I. (2014). Inner circle English cultural senses found in interlanguage XII. *Magister Scientiae*, (35), 47–60.
- Tajeddin, Z., & Teimournezhad, S. (2015). Exploring the hidden agenda in the representation of culture in international and localised ELT textbooks. *The Language Learning Journal*, 43(2), 180–193. doi: <https://doi.org/10.1080/09571736.2013.869942>.

- Taki, S. (2008). International and local curricula: The question of ideology. *Language Teaching Research*, 12(1), 127–142. doi: <https://doi.org/10.1177/1362168807084503>.
- Wallen, N. E., & Fraenkel, J. R. (2001). *Educational research: A guide to the process*. Psychology Press.
- Wandel, R. (2003). Teaching India in the EFL-classroom: A cultural or an intercultural approach? In M. Byram & P. Grundy (Eds.), *Context and Culture in Language Teaching and Learning* (pp. 72–80). UK: Multilingual Matters.
- Weninger, C., & Kiss, T. (2013). Culture in English as a foreign language (EFL) textbooks: A semiotic approach. *TESOL Quarterly*, 47(4), 694–716. doi: <https://doi.org/10.1002/tesq.87>.
- Yamanaka, N. (2006). An evaluation of English textbooks in Japan from the viewpoint of nations in the inner, outer, and expanding circles. *JALT Journal*, 28(1), 57–76.
- Yuen, K. M. (2011). The representation of foreign cultures in English textbooks. *ELT Journal*, 65(4), 458–466. doi: <https://doi.org/10.1093/elt/ccq089>.
- Zakaria, M. H. B., & Hashim, N. H. B. M. (2009). *Local cultural aspects in the KBSM English language materials*. Retrieved from http://eprints.utm.my/id/eprint/10730/1/LOCAL_CULTURAL_ASPECTS_IN_THE_KBSM_ENGLISH.pdf.
- Zu, L., & Kong, Z. (2009). A study on the approaches to culture introduction in English textbooks. *English Language Teaching*, 2(1), 112–118.

Contact

Muhammad Ahmad
 Department of Applied Linguistics
 Government College University
 Faisalabad
 Pakistan
ahmad453@yandex.com