

Research Article

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Content Analysis of Internationally Developed English Coursebooks: The Case of Summit 1a and Viewpoint 1

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Abstract

The growing interest in learning English language as an international language through international textbooks has necessitated the need for the evaluation of the cultural content embedded in English coursebooks. With regard to the close interrelation of language and culture, this study investigated the extent to which cultural aspects are represented in two international EFL textbooks. To this end, content analysis was used to analyze two commercial coursebooks (i.e., Summit 1a and Viewpoint 1), which are used in Iranian language institutes. The results of the directed content analysis revealed that two subcategories emerged from the content analysis (i.e., technology and environment), which were coded as an off-list category. Therefore, it was found that the reevaluation and extension of Stern's (1993) framework for culture is necessary. Moreover, the results of the quantitative content analysis showed that there was not a balanced representation of cultural aspects in the selected coursebooks and the most frequent element was individual values in life. In addition, it was found that there was significant variation between the two coursebooks in the representation of culture. The study concluded that more in-depth investigation of cultural content is needed to develop cultural awareness of language learners. This study has implications for language material developers, language teachers, and language learners.

Keywords: content, cultural content, English coursebook, language material evaluation

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1. Introduction

Many studies on teaching culture have confirmed that language and culture are interrelated (e.g., Kramsch, 1998; Risager, 2007; Stern, 1993; Schulz, 2007). Outlining the notion of culture is tough because it is “a very broad concept embracing all aspects of human life” (Seelye, 1993, p. 15). According to Taylor (1871, p.1, as cited in Shaules, 2007), “Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, moral, law, custom, and any other capabilities and habits acquired by man as a member of society.” Another useful concept stated by Stern (1993) contrasted the traditional concept of culture, referred to culture with a capital C (geography, history, institution of the country, art, music, and literature) with way of life culture (personal relationship, value system, social behavior), referred to culture with small c or deep culture. Stern (1993) emphasized these aspects of cultural teaching must be included in foreign language programs, and learners in language courses should get closer to “people who use language, the way they live, what they do...” (p. 211).

English language in the EFL context is taught through international or localized commercial materials, especially coursebooks. According to Cortazzi and Jin (1999) can take several roles in the form of a teacher, map, resource, trainer, authority, and ideology. One of the most criticized issues of English language learning materials is “their superficial and biased representation of reality” (Byram, 1990, p. 85). The efforts to develop a useful framework for identifying aspects and criteria of cultural contents in English materials have been made by many scholars.

Various studies have been done to investigate and analyze the cultural content of international and local English coursebooks (e.g., Chao, 2011; Imada, 2012; Song, 2013; Teo & Kaewsakul, 2016). In Iran, some studies have also been done to analyze the content of international and localized English coursebooks (e.g., Abdollahzadeh & Baniasad, 2010; Taki, 2008; Tajeddin & Teimournezhad, 2014). A gap in the studies is that the frameworks used to explore the cultural agenda of the coursebooks have not been gone through validation. Moreover, a few studies have analyzed how all aspects of culture are embedded in EFL materials.

Therefore, the primary goal of this study was to examine the validity of Stern’s framework of culture to see if it presents what it claims to present (i.e., culture), and then to analyze and compare the cultural contents of high intermediate-level (CEFR: B2) of two international EFL coursebooks used in Iranian language institutes to understand what they present to make learners aware of target culture. The significance of this study is that it tries to narrow the theoretical gap in the literature which requires the evaluation and validation

of the existing models of culture. Moreover, another importance of the study is that it filled the practical gap in the literature by comparing the differing cultural profiles of two international English coursebooks through quantitative content analysis. For the purpose of this study, the following research questions were put forward:

RQ1: To what extent can Stern's (1993) framework for culture provide a valid model of the cultural items in Summit 1a and Viewpoint 1?

RQ2: Is there a statistically significant difference between the frequency of each cultural category in Summit 1a and Viewpoint 1?

2. Literature Review

2.1. Culture and Language

Culture has been conceptualized by numerous scholars; however, there is no consensus on one operational definition of culture (Schulz, 2007). Cortazzi and Jin (1999) defined it as “the framework of assumptions, ideas, and beliefs that are used to interpret other people's actions, words, and patterns of thinking” (p. 197). Stern (1993) contrasted the traditional concept of culture referred to as culture with a capital C (geography, history, institution of the country, art, music, and literature) or in Brooks' terms “formal culture” with the way of life (personal relationship, value system, social behavior) referred to as culture with a lowercase c or in Brooks' terms “deep culture”.

Many studies on teaching culture have confirmed that language and culture are interrelated (e.g., Kramsch, 1998; Risager, 2007; Schulz, 2007; Stern, 1993). As Brown (2018) stated, language and culture are inextricably linked, making it impossible to separate them without diminishing the importance of both. As Risager (2007) has explained, language and culture are linked; language would be a cultural practice and is not considered neutral because culture has meaning. Hence, it is obvious that lots of cultural phenomena, such as food, music, or architectural styles are linked to language, but the point is that language and culture are always different from individual to individual, because of specific emotional and cognitive factors as well as language users' perspectives (Risager, 2007).

According to Weninger and Kiss (2013), between the mid-1950s and the early 1990s, culture was treated as an object or a set of facts to be learned about the target language culture. In the same vein, studying culture aims to immerse the learner into the target language society and culture, as explained in Schumann's (1986) acculturation theory. The second period is relatively shorter and spans from the early to the late 1990s. However, in this period major changes happened in how culture was conceptualized. In the last period

since 2000, such keywords as critical citizenship, intercultural competence of the world citizen, global cultural consciousness, and intercultural citizenship have been taken into consideration (Weninger & Kiss, 2013).

Baker (2012) proposed some approaches for teaching intercultural awareness in the classroom as follows: a) exploring local cultures, b) exploring language learning materials (like content analysis), c) exploring the traditional media and arts through English, d) exploring IT/ electronic media through English, e) cultural informants, f) face-to-face intercultural communication (often with non-local English teachers). Similarly, the transnational paradigm was proposed by Risager (2007) that is based on “empirically demonstrable linguistic, discursive and cultural complexity. The transnational paradigm involves awareness that variation and variability exist in linguistic practice, and correspondingly that many local linguistic norms exist” (p.194). Language teaching must make students aware of lingua-cultural variability because their various biographies have resulted in the development of partially different lingual cultures. The fundamental of a transnational understanding of language and culture pedagogy is “the target-language community is not confined to a nationally defined language area but exists in a linguistic network with a potentially global range, mainly as a result of transnational migration and communication” (Risager, 2007, p.236).

Furthermore, the concept of World Englishes has emerged in English as an international language context, conceptualized by Kachru (1992) that categorized the spread of English use around the world in three concentric circles: a) inner circle including USA, British, Canada and New Zealand; b) outer circle such as India, the Philippines, and Nigeria, where English is used as an official language; c) expanding circle such as Korea, Japan, and China, where English is used as a foreign language. Topics such as linguistic imperialism, linguistic hegemony, and linguistic human rights have already attracted linguists, sociologists, and political scientists’ attention who are interested in language issues in the context of English (Kachru & Smith, 2008).

2.2. Models of Teaching Culture

In examining the issue of culture in language learning and teaching, various aspects and dimensions are considered. One of the earliest models of cultural analysis is presented in Brooks’ (1968) list that appeared to be central in the analysis of a culture. This list incorporates a) symbolism; b) value; c) authority; d) order; e) ceremony; f) love; g) honor; h) humor; i) beauty; and j) spirit. It is a general list but can help find some important aspects of culture. Later, Adaskou, Britten, and Fahsi (1990) described four dimensions of culture as follows:

1. The aesthetic sense: refers to Culture with a capital C such as the media, the cinema, music (whether serious or popular), and literature.
2. The sociological sense refers to Culture with a small c such as the organization and nature of family, interpersonal relations, customs, and institutions.
3. The semantic sense: how the conceptual system of culture is expressed in the language and, according to the Whorf-Sapir Hypothesis, conditioning all our perceptions and our thought processes.
4. The pragmatic (or sociolinguistic) sense: the ability to master language code and make successful communication through background knowledge, social skills, and paralinguistic skills that, generally use cultural norms.

To identify whose culture to teach, Cortazzi and Jin (1999) distinguished three types of cultural information that can be embedded in language coursebooks and materials:

1. Target culture materials that use the culture of a country where English is spoken as a first language;
2. Source culture materials that draw on the learners' own culture as content;
3. International target culture materials that use a great variety of cultures in English and non-English-speaking countries around the world.

Another model that is used in examining culture is Fairclough's (1989) model of cultural discourse analysis. This model of discourse analysis examines content (i.e., one's experience of the social or natural world like cultural contrasts), social relations (social relationships enacted via the text, people's social relation in discourse), and subject positions (the social identity of interactant, people position in discourse).

2.3. Language Materials Development and Evaluation

Materials development involves the production, evaluation, and adaptation of materials. As a field, it investigates the principles and procedures of the design, writing, implementation, evaluation, and analysis of materials (Tomlinson, 2012). Much of the early literature on materials development attempted to help teachers and materials developers develop criteria for evaluating and selecting materials (Tomlinson, 2012).

Tomlinson (2016) has reviewed some of the new trends in language materials, claiming that a lot of English coursebooks do not deal with the

aspects that he calls essential for the learning process. Tomlinson (2016) listed these ignored aspects that need more attention as follows “students’ needs and wants, the use of authentic texts, the use of speaking communication between non-native speakers, pragmatic-awareness activities, the use of non-native written texts, the teaching of language items and features that are important for international communication, the development of intercultural competence, and the teaching of capabilities which are particularly important in achieving successful communication in a Lingua Franca” (Tomilson, 2016).

In another research, Byram (2022), has considered the previous studies on the case of CEFR. He suggested that the notions of globalization and internationalization can be introduced by the teachers who are implementing CEFR. The other recommended responsibility of educators is to make students know and try to have international thinking, take steps out of their comfort zone, and try to think at a global level. He concluded that this can all be achieved through the CEFR materials by the trained teachers.

2.4. Empirical Studies

Song (2013) investigated cultural representations and intercultural interactions in Korean high school English coursebooks published by large Korean coursebook publishers. The race, gender, nationality, and English variety or dialect were analyzed through an examination of the images and written forms as well as audio companions to the coursebooks. Intercultural interactions and relationships between different cultural groups were also evaluated. It was found that the coursebooks are dominated by the American standard variety and favor American English over others. Also, American culture (inner circle English-speaking nations) was the most prevalent culture. It was concluded that intercultural understanding as a policy of the revised curriculum does not happen. This shortage of critical intercultural interactions showed that teachers need ample resources and select diverse examples and data for their teaching. The finding of this study suggested teachers should have a critical cultural and linguistic consciousness and analyze their coursebooks.

Abdollahzadeh and Baniasad (2010) studied the ideologies presented in the internationally and locally developed coursebooks and language learners’ attitudes toward them. They tried to understand the difference between learners’ attitudes toward the two types of coursebooks; therefore, they examined the ideological values (consumerism, hegemony, and social relation) in the internationally produced coursebooks and the variation of the amount of ideological presentation from beginner to higher level coursebook series. The corpus of the international coursebooks were Spectrum I, Spectrum VI, True to Life Elementary, and True to Life High-Intermediate series. The

researchers also investigated if teachers of these coursebooks were aware of the ideological patterns. They concluded that there was a difference in learners' attitudes toward these coursebooks due to the representation of different coursebooks with different ideological values. Also, the results of the questionnaire data showed that teachers did not make the learners aware of the ideologies in the international coursebooks. Therefore, they suggested teachers try to convey their awareness to the learners (Abdollahzadeh & Baniasad, 2010).

Moreover, Zarei and Pourghasemian (2012) aimed to examine how English language learners who were taught a special series of books (i.e., Interchange) could prioritize the cultural issues differently from their parents who had not studied the series. The participants were the students from the 2nd year of junior high school to the 2nd year of senior high school and their parents. They used a researcher-constructed questionnaire to collect data on the effects that particular books have on the learners' perceptions of some cultural issues, which have been extracted from the Interchange series. They found that younger learners of English had a stronger tendency towards Western sides while their parents did not tend to do so. The results of this study confirmed that learning a foreign language may lead to certain identities.

A recent study also on the Common European Framework of Reference (CEFR), has been provided by Nakatani (2021), who focused on the implementation of CEFR on Japanese students. They used a pre-test, a post-test, and a questionnaire. The researcher suggested that the use of CEFR and communication strategies positively affected the students' test scores. Shehata and Sheik (2020) analyzed the implementation of CEFR-based coursebooks, focusing on how much language tests are matched with the rules and style of CEFR books. To do so, they investigated a group of test designers using a questionnaire and semi-structured interview. Analyzing the data, they concluded that teachers, material developers, and test designers need to be trained to prepare the CEFR-based tests and language materials for the beneficiaries in this field.

3. Method

3.1. Design

For the purpose of this study, content analysis was used as the design, which involves both qualitative and quantitative methods (Krippendorff, 2012). The first phase of the study aimed to gain "evidence on structural validity" (Krippendorff, 2012, p.320) of the theoretical framework of the study. Hence, Stern's (1993) framework for culture was used to see if there existed any "structural correspondence between available content analysis data and the

established theory” (Krippendorff, 2012, p.320) and “to determine if they represent a new category” (Hsieh & Shannon, 2005, p.1282). This framework is based on “a combination of humanistic and anthropological categories” (Stern, 1993, pp. 219-221)

In the second phase, the summative content analysis was run to focus on the content of the two texts (i.e., two English coursebooks) to count the frequencies of cultural items and categories and conduct statistical analyses (Hsieh & Shannon, 2005).

3.2. Corpus

The selected EFL coursebooks in this study were Summit 1a and Viewpoint 1 students’ books. These commercial coursebooks are developed for young adult and adult learners at a high intermediate level of English language proficiency (CEFR: B2). The second edition of Summit 1a (Saslow & Ascher, 2012) is published by Pearson. It includes a student’s book with a workbook, a teacher’s guide, a lesson planner, a complete assessment package, a Summit TV video program, and a full-course placement test.

The second edition Viewpoint 1 (McCarthy et al., 2013) is published by Cambridge University Press. It includes a student’s book, a workbook, a teacher’s manual with an assessment program, a video DVD, class audio CDs, and downloadable video activities. The reasons for the selection of these coursebooks were as follows:

1. The selected coursebooks are global and international English coursebooks, used widely in language institutes in Iran.
2. For consistency American English coursebooks and based on CEFR classification, level B2 were selected.
3. They have been written by well-known applied linguists and published by accredited publishers.

3.3. Instrument

For this study, Stern’s (1993, pp. 219-221) model was used. The key components of cultural items derived from Stern’s model are as follows:

1. places (physical locations of the target language in an order of priority by native speakers; street plans or maps), coded as A1 and A2.
2. Individual persons and ways of life (local lifestyle, ideas, values of the individual, expectations, problems the individual concerned, and customs), coded as B1 and B2.
3. People and society in general (various groups by social stratification) encoded as C.

4. History (historical development; historical perceptions of the native speaker), coded as D1 and D2.
5. Institutions (system of government, education, social welfare, economic institutions, the military and the police, religious institutions, political parties, media), coded as E1, E2, E3, E4, E5, E6, E7, and E8.
6. Art, music, literature, and another major achievement (artifacts commonly accepted in the target society), coded as F and F2

3.4. Procedure

In this study, the cultural contents and items found in selected EFL coursebooks were evaluated. This evaluation was done based on the theoretical framework and content analysis components mentioned above in four steps:

First, two International English coursebooks were selected based on the inclusion criteria. Then, the analysis was delimited to four parts of each coursebook (i.e., conversations, grammar, vocabulary, and readings). Then, a list of cultural items was identified and developed according to the key components of cultural items derived from Stern's (1993) model. The list of cultural items was coded from A to F. Afterward, a coding scheme was developed.

After that, two other instructors of the English language confirmed and validated this list of items extracted from cultural items presented in the EFL coursebooks. Subsequently, the frequency of each item was counted and analyzed in the above-mentioned texts. Finally, the frequencies of cultural aspects were subjected to statistical analysis.

3.5. Data Analysis

For this study, descriptive statistics and chi-square were utilized to analyze the obtained data. The data was collected by counting the frequency of each cultural item in both coursebooks and computing the percentage of total frequency related to each item in each coursebook separately. The chi-square analysis was done to compare the result of the total frequency of each item in selected coursebooks.

4. Results

4.1. Results of First Research Question

In order to address the first research question (i.e., To what extent can Stern's (1993) framework for culture provide a valid model of the cultural items in Summit 1a and Viewpoint 1?) the cultural items in four parts (i.e., grammar in context, vocabulary in context, conversation strategy, and reading

in Viewpoint 1, and grammar snapshot, conversation snapshot, vocabulary, and reading in Summit 1a) of selected coursebooks were coded. The results of the directed content analysis showed that the framework of culture by Stern (1993) needs retheorizing and extending since an off-list category emerged after categorizing and sorting the coded contents in the two coursebooks, which involved technology (e.g., cellphone, email, internet, laptop, social network, computerized shopping, debit card, online shopping, instant messaging) and environment (e.g., environmentalist, protecting the environment, environmentally friendly issues, greenhouse effect). As a result, an off-list category labeled G category was added to Stern's (1993) framework as another category of culture for the purpose of this study.

4.2. Results of the Second Research Question

The percentages of the total frequency of each cultural category in Summit 1a are presented in Table 1.

Table 1
Percentages of Cultural Codes in Summit 1a

Category	Frequency	Percent	Valid Percent
A	68	18.68	18.68
B	157	43.13	43.13
C	12	3.3	3.3
E	1	.3	.3
F	19	5.2	5.2
G	75	20.88	20.88
Total	31	8.52	8.52

The obtained data in Table 1 show that item B, including individual values and way of life, is the most frequent aspect of culture presented (%43.13). The detailed analysis of this item as divided into B1 (i.e., local lifestyle) and B2 (i.e., individual values, expectation, and thought) shows that values represented in analyzed texts were the most frequent. These values involve various values in people's lives related to personal or social matters.

The next frequent categories for Summit 1a were F (i.e., art, music, and major achievement) (%20.88), A (i.e., place) (%18.68), G (off-list) (%8.52), E (i.e., institution) (%5.22), and C (i.e., people and society in general) (%3.3), respectively. The least frequent was category D (i.e., history) (%.3). The frequency of the most and the least frequent cultural categories of each unit in Summit 1a is shown in Table 2.

Table 2
Frequencies of Cultural Codes in Summit 1a by Units

Items	U1	U2	U3	U4	U5	U6	U7	U8	U9	U10	Total
A	0	7	6	6	21	4	5	6	12	1	68
B	11	2	36	30	26	3	15	21	1	12	157
C	0	0	5	0	2	4	0	1	0	0	12
D	0	0	0	0	0	0	0	0	1	0	1
E	0	0	0	7	0	0	2	2	8	0	19
F	0	39	26	5	0	0	1	0	5	0	76
G	0	1	2	2	1	1	1	0	3	20	31

U= unit

The frequencies of items in Table 2 show that category B occurred the most in unit 3 (including values of financial goal setting, saving, problem of consumerism, and humanitarian work of celebrity as an actor, and philanthropist Paul Newman). The next unit with the most frequency is unit 4, the issue of dress code in the US and Australia, and fashion and style values are evaluated. The next frequent case of category B in Summit 1a belongs to unit 5, where the issues of community and public conduct responsibility are discussed. Category B was identified as the least frequent in units 9 and 2, respectively.

The next frequent category in Summit 1a was F (i.e., art, music, and major achievement). There are 39 cases in unit 2 that was about music. Then, 26 codes in unit 3 were about money, and 25 codes in this unit occurred in the reading part that was about an actor and philanthropist. The frequency of this item in units 1, 5, 6, and 8 was zero.

Following categories B and F, category A (i.e., place) was the third most frequent code in Summit 1a. This category involves the geography of different countries around the world; therefore, mentions were made of the names of countries and places. The issue of community is discussed in unit 5, which had the highest frequency of this category (21 codes) in Summit 1a. The names of megacities, and first-world and third-world countries were mentioned in this unit, mostly in the reading part. However, there was no occurrence of category A in unit 1, which is about new perspectives in life.

The total frequency of 31 belongs to the off-list category G in Summit 1a. The codes of this category occurred the most in unit 10, which is about technology and free time (n=20). The topics that involved cell phones, emails, internet, laptops, instant messaging, and so on, were coded and categorized under technology as a new code. There was one case of category G in Units 2, 5, 6, and 7, which covered website addresses. There was no occurrence of this category in units 1 and 8. The three last items with the frequency of 19, 12, and 1 belonged to the categories E, C, and D.

As mentioned earlier, category D with a frequency of 1 occurred in unit 9, which is about the mysteries of history. The most frequent occurrence of category E was in unit 9 in the reading part, involving TV and magazines in some countries, then unit 4 with 7 codes that occurred in the reading part. Category C had 5 occurrences in unit 3 as the most frequent that discussed humanitarian services and charitable organizations. Then, 4 codes were identified in the reading part of unit 6. There is no occurrence of this item in units 1, 2, 4, 7, 9, and 10. Table 3 shows the percentage of the frequency of each category in the units of Viewpoint 1.

Table 3
Percentages of Cultural Codes in Viewpoint 1

Category	Frequency	Percent	Valid Percent
A	76	18.74	18.74
B	152	37.81	37.81
C	19	4.73	4.73
E	27	6.72	6.72
F	52	12.94	12.9
G	77	19.1	19.1
Total	402	100.0	100.0

As shown in Table 3, the most frequent item in the coursebook Viewpoint 1 like Summit 1a, was B (%37.8), including personal and social values. This is followed by G (i.e., off-list codes of technology and environmental issues) (%19.1), A (i.e., place) (%18.74), F (i.e., art, music, and major achievement) (%12.9), E (i.e., institutions) (%6.72), and C (i.e., people and society in general) (%4.73). There is no occurrence of item D (i.e., history) (%0) in Viewpoint 1. Table 4 shows the frequency of each category in the units of Viewpoint 1.

Table 4
Frequencies of Cultural Codes in Viewpoint 1

Items	U1	U2	U3	U4	U5	U6	U7	U8	U9	U10	U11	U12	Total
A	0	0	6	1	3	0	0	8	10	15	26	7	76
B	20	26	6	9	21	1	23	4	21	0	17	4	152
C	0	0	0	0	15	0	0	0	2	1	1	0	19
D	0	0	0	0	0	0	0	0	0	0	0	0	0
E	0	21	0	0	0	0	2	3	0	0	0	1	27
F	0	13	1	2	0	9	1	0	8	0	9	9	52
G	24	20	0	0	4	19	1	4	5	0	0	0	77

U=unit

Table 4 shows the most frequent code of category B in Viewpoint 1 occurred in unit 2 (26 codes), involving celebrity obsession and gossiping in the grammar part, and violence and aggressive behavior in the reading part. This is followed by unit 7 with 23 codes, including living with roommate and

house rules, family support, independence, and time for oneself), unit 5 with 21 codes, involving helping others, donating, charity work, eradicating hunger, distribution of food, and generosity in unit 5, and 21 codes for vision, persistence, passion, hard work, happiness, and success in unit 9. Moreover, there was no occurrence of category B in unit 10.

As shown in Table 4, the next frequent item is the off-list category G. The most frequent codes of item G in Viewpoint occurred in units 1, 2, and 6. Unit 1 is about the issue of social networks and technology, unit 2 is about the media, and unit 6 is about the future of technology, including computerized shopping, debit card, and shopping online.

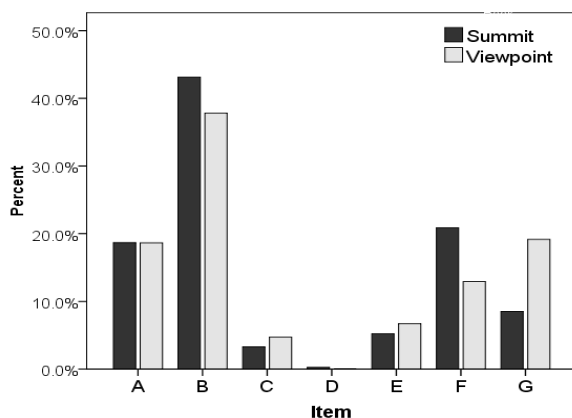
Based on Table 4, category A (i.e., place) is the next frequent item. Like Summit 1a, the name of countries and the places about which people have expressed their opinions. The most and the least frequent occurrences of item A happened in unit 11 (26 cases), which were about culture in different countries around the world. This is followed by units 10, 9, 8, and 12 with 15, 10, 8, and 7 coded occurrences of category A.

All the same, no occurrence of category A was identified in units 1, 2, 6, and 7. Following category A, the most frequent item is item F (i.e., music, art, artist, artist works) in Viewpoint 1. The most frequent of this category occurs in unit 2, which is about the media (e.g., TV, magazine, music). Units 6, 11, and 12 have the most frequent occurrences of F (e.g., movies, art, music, craft, paintings, and a celebrity) with 9 codes each.

With 27 total occurrences, category E (i.e., institution) is the next frequent category after the above-mentioned ones in Viewpoint 1. In unit 2, which is about the media (e.g., TV) 21 codes were identified. There is no occurrence of this category in units 1, 3, 4, 5, 6, 9, 10, and 11. Category C (i.e., people and society in general) with 19 cases in total. 15 codes occurred in unit 5, which is about the challenges in the world (e.g., Hunger Project in Africa, Mercy ship). This is followed by unit 9 with two codes, and units 10 and 11 with 1 code each. There is no occurrence of this category in units 1, 2, 3, 4, 6, 7, 8, and 12. Overall, the cultural items frequency percentages of Summit 1a and Viewpoint are shown in Figure 1.

Figure 1

Percentages of Cultural Codes in Summit 1a and Viewpoint 1



In order to make a comparison between the total frequency of cultural categories of Summit 1a and Viewpoint 1, the chi-square test was computed (Table 5).

Table 5
Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	26.669 ^a	6	.000
Likelihood Ratio	27.676	6	.000
N of Valid Cases	766		

a. 2 cells (14.3%) have expected count less than 5. The minimum expected count is .48.

As shown in Table 5, Pearson's chi-squared test results show that there was statistically significant variation between the occurrences of the cultural categories in Summit 1a and Viewpoint 1, $\chi^2(6,766) = 26.66$, $p < .001$.

5. Discussion

The first purpose of this study was to examine if Stern's (1993) framework for culture could provide a valid model for examining the cultural content in EFL coursebooks. After all possible occurrences of the phenomenon under study were captured, it was found that two subcategories emerged from the content analysis (i.e., technology and environment), which were coded as the off-list subcategories in the corpus of the study, presented with exemplars. The finding from this directed content analysis offered non-supporting evidence for Stern's (1993) framework for culture, which necessitates the reevaluation and extension of the framework. However, this finding supports

Murphie and Potts (2003), who found that culture and technology are interrelated as the latter affects tourism and cultural events (Salehan et al., 2018). This finding is also in line with Dang (2020), who revealed how different cultures shape the environmental participation of their people.

With regard to the question of this study (i.e., Is there a statistically significant difference between the frequency of each cultural category in Summit 1a and Viewpoint 1?), it was found that there was a significant variation between the cultural content of the two selected coursebooks. The summative content analysis of cultural items extracted from the two EFL coursebooks (i.e., Summit 1a and Viewpoint 1), revealed that most aspect of culture is presented as the individualist values of life explicitly or implicitly. In addition, there is not an appropriate balance among the representation of cultural aspects.

The results show that the most frequent aspect incorporated in the two international EFL coursebooks (i.e., Summit 1a and Viewpoint 1) is the second category of Stern's (1993) model, including individual values and expectations (B2). Therefore, the results of this study have confirmed that the most presented values reflect individualistic values (e.g., consumerism, financial independence, fashion and style, ethics and manners, having time for yourself, leisure, success, and happiness).

In line with Imada (2012), who found that American stories contained more individualistic values (e.g., taking a first-person perspective, focusing on success, making dispositional and self-serving attributions) than Japanese stories. Another interesting point about the representation of consumerism through entertainment, fashion, shopping, and technology (Abdolazadeh & Baniasad, 2010) confirmed that the English coursebooks discuss positive cultural values and customs of Western countries, reflecting individualism. Moreover, Teo and Kaewsakul (2016) emphasized the representation of individualism under the theme of Small "c" culture was the most frequently found item such as differences among people in various fields and countries in their ways of doing things.

This finding clarified the tendency towards the principles of English as an international language because the nationalities mentioned in these two coursebooks are the places where English is used as a second language for business or a foreign language. It was found that the coursebooks show an interest in the inner circle cultures and inattention to the global, multicultural perspectives. This is in line with Taki (2008), who revealed that the internationally distributed ELT coursebooks tend to represent the discourse of the Western economy, and Song (2013), who proved that despite the emphasis

on intercultural understandings, the culture in ELT coursebooks is the representations of the American English.

In contrast, the findings of this study do not agree with Teo and Kaewsakul (2016) and Tajeddin and Teimournezhad (2015), who declared that an international culture gained slightly higher attention than source and target cultures in ELT coursebooks, tending to reflect more of the non-target culture to respond to the need for intercultural understanding.

6. Conclusions and Implications

This study tried to examine the validity of Stern's (1993) framework of culture using directed content analysis and investigate the difference between the representations of cultural content in two English coursebooks using summative content analysis (i.e., Summit 1a and Viewpoint 1). The findings of this study revealed that there is a hidden agenda of the individualistic ideology of culture embedded in internationally developed ELT coursebooks. The finding has demonstrated that the most frequent aspect of culture manifested in values explicitly or implicitly reflect mostly individualistic values (e.g., financial independence, style, and importance of privacy. Hence, students unconsciously think that English-speaking countries or Western countries are those who they should learn from, and may feel inferior to English-speaking countries (Abdollahzadeh & Baniasad, 2010).

It can be concluded that the coursebooks tend to the principles of English as an international language. However, in spite of an emphasis on intercultural awareness, adequate information on different cultures is not mentioned to make learners aware of cultural differences. The last notable finding is that the analyzed coursebooks have not represented a balanced pattern of cultural content. Generally, most studies confirmed the global use of English language as an international language. However, many attempts must be made to make English language learners aware of cultural elements and content presented to them as a source of target culture. In addition, further applicable criteria for the evaluation of English commercial materials presented locally or internationally are strongly needed.

The important implication drawn from the findings of this study was the necessity of English language materials evaluation through reliable and valid criteria and frameworks. The importance of incorporating a balanced pattern of culture in English coursebooks provides a reason for enhancing all beneficiaries' awareness of the elements of culture. The most important implication is to make language learners and teachers aware of the ideologies hidden in commercial English coursebooks. If they figure out how values and attitude can change their way of learning, they may become more interested in

knowing culture. Generally, the findings of this study highlight the examination of English coursebooks to make material developers, teachers, and learners aware of cultural content needed for developing intercultural awareness through language materials.

The current study has some suggestions for researchers who are interested in coursebook evaluation. Further studies can analyze other commercial English coursebooks in the first place. Future research can be done to ask teachers' and learners' attitudes and perceptions about the representation of cultural items. Furthermore, the native speakers' point of view can be questioned to figure out their preferences for culture.



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