

Research Article

A Content Based Analysis of Cultural Depictions in English Textbook

Umar Farooq Akram*, Muhammad Farukh Arslan

Applied Linguistics Department, National University of Modern Languages Faisalabad Campus, Islamabad, Pakistan

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*Corresponding author:

E-mail:

omarfarooq091@gmail.com

ABSTRACT

The role that culture plays in teaching English as a global language is complicated by the language's widespread usage in a variety of international situations. Using a well-known paradigm of cultural representation in ELT textbook design by PCTB for grade 9, this study focused on a content analysis of four categories: objects, practices, viewpoints, and persons. The researcher has used qualitative research methods and content analysis as a tool for the analysis. Cultures, which are made up of a society's behavioural patterns that include details about common daily activities and rituals. The variety of foreign cultures that were depicted in these textbooks was obviously unbalanced. This is explained by the fact that the cultures of English-speaking nations are normal in comparison to other civilizations across the globe. It is believed that using English as an international language can help students become more proficient in cross-cultural communication and improve their intercultural competency. If writers of instructional materials focus more on the significance of global culture, this can be made achievable. By using content analysis method the research has evaluated the content of the textbook.

Keywords: *Culture, Content analysis, ELT textbook, Foreign culture, Qualitative study*

Introduction

During the British colonization era, English was formally introduced into the regions that make up Pakistan, taking the place of Persian as the primary language of communication for the people living in various parts of the Indo-Pak subcontinent. Ahmed, M., Shah, S. K., and Mahmood, R. (2014). A textbook is a source of information that is used to transmit knowledge to pupils of various age groups. For individuals who are unfamiliar with the subject area,

textbooks offer an introduction to the subject. Sultan, H., Shah, S. K., and Fatima, G. (2015)

Being culturally competent is essential to learning a foreign language since language and culture are interdependent and connected facets of social life. Since languages are the most complete representations of the intricate cultures of civilizations, teaching culture is seen as a crucial component of contemporary foreign language instruction. In addition to creating the actual environment for language learning and

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instruction, culture offers a basis for topics, resources, and classroom debate (McKay, 2003). The early 21st century was marked by a pervasive globalization culture in all spheres of society. Globalization has changed the English language, making it an international language spoken by non-native speakers of numerous social groups. Speakers of many languages and cultures utilize English as a modern lingua franca, contact language, and international language for communication. (Harumi, 2002). English is no longer the sole domain of English-speaking communities; rather, it is a worldwide asset that is owned by everyone (Harumi, 2002). Because English is used so widely, it becomes more integrated with cultures around the world and less associated with its own national culture (Nizegorodcew, 2011).

Thus, the globalization of the English language leads to a modification in the way that culture is taught in EFL/ESL environments. The conceptual framework for incorporating multiculturalism and other foreign cultural components—which aid in the growth of intercultural communicative competence—is provided by this revision. Cultural aspects from outside the inner circle of English-speaking communities are referred to as international cultural elements. These include Asian, African, and European (apart from British) cultural elements.

Byram et al. (1991) note in their book that since fostering greater intercultural understanding and tolerance is one of the main goals of language instruction, teaching foreign languages incorporates cultural components to better prepare students for national and international life (Corbett, 2003). The goal of teaching and learning languages will become even more crucial in the future as the world gets more interconnected. The Common European Framework of Reference for Language (Europe Council, 2001) places emphasis on teaching culture because there is a tight relationship between teaching and studying ESL/EFL textbooks and culture.

The Role of Textbooks in ELT

Since textbooks are the only source of information available to students and instructional methods in EFL learning contexts, In classes teaching foreign languages, textbooks are

essential, according to Richard pertinent role of textbooks as the indispensable resource for both teachers and pupils, notwithstanding the development of new technologies. He lists the eight crucial roles that textbooks should have in any curriculum.

1. Textbooks add structure to the agenda, guiding teachers and students through the material
2. They make it possible for instruction to be standardized so that all students will be given the same materials and will face the same tests.
3. Learning will be of higher quality with a relevant and well-written textbook.
4. Textbooks with additional resources like CDs, cassettes, etc. offer a wide range of ways to present the content.
5. Textbooks effectively free up teachers' time and energy so they may focus on instruction rather than creating new content.
6. They provide suitable examples of the target language to educators and students.
7. Additionally, they can train new teachers.
8. Textbooks typically have excellent production quality and design standards, making the content visually appealing for any program.

Before proceeding, it is necessary to define the terms utilized in the study. Cortazzi & Jin (1991: pp. 204-5) provide a definition of the various cultural types that can be covered in ESL/EFL textbooks. The learner's native culture is the i) Source culture; the cultures of countries where English is the predominant language are the ii) Target culture; and the fusion of the cultures of English-speaking and non-English-speaking countries is the iii) International culture.

According to Byram et al. (1991), teaching a foreign language should also introduce the student to the target culture so that they can comprehend and apply the language in its native context (p. 18). But this idea has been contested in the context of "World Englishes" and "Globalization" (Kachru, 1992). Language is a local practice and the "central organizing [factor of] a social life that is acted out in specific places," according to Pennycook (2010) (p. 2). According to Cortazzi & Jin (1999), integrating the

source culture in English language instruction has advantages since it allows students to acquire the language in their own social context and develop their ability to articulate their own culture in English. According to Hutchinson and Torres (1994), textbooks are a universal component of language instruction. According to Cunningsworth (1995), A syllabus can be used as a source of classroom procedures, a textbook as a guide for new teachers, and a tool for tracking and improving the training and learning process as it moves toward systematization. According to Cortazzi and Jin (1999), textbooks can function as an instructor, a resource, a manual, an authority figure, a constraint, and an ideology. Foreign language classrooms provide great chances for students to improve their communicative skills by providing relevant materials.

According to Ndura (2004), students' attitudes and dispositions toward society, other people, and themselves are significantly influenced by the content of the educational materials they use. ELT textbooks must address a range of opinions and cultural orientations in order to comprehend distinct cultural values and perspectives (Shin, 2011). According to Windeatt (1989), ELT materials have concealed curriculum that emphasizes different themes about different cultures. According to Chapelle (2009), textbooks not only present language but also a variety of covert agendas.

Textbooks serve as important intermediaries in the transmission of intercultural information to L2 learners and are reliable resources for expanding students' understanding of a variety of topics related to the target language (Oakes & Saunders, 2004).

Literature Review

Culture and language are intertwined; when one is taught or learned, the other will undoubtedly follow. English has developed into a universal language that is taught and learned all over the world along with a peek of the "inner circle" culture (Kachru, 1992). The literature has regularly emphasized how language and culture are interdependent (Byram 2008; House 2007). The common consensus is that culture is central to language learning and teaching, and that language instruction is

impossible without cultural components (Byram 1988; Ho 2009; Lange and Paige 2003). According to Kachru's (1992) Three-Circle Model, Pakistan is situated in the "outer circle," where English is considered a second language and is utilized for institutional and educational purposes. "Culture is the heart of ESL teaching," according to some (Rowell et al., 2007: p.142). In the past few decades, there have been a lot of research conducted on how cultures are portrayed in ESL textbooks. In this context, Politzer (1959) states that "[i]f we teach language without also teaching the culture in which it functions, we are teaching meaningless symbols that the students interpret incorrectly" (pp. 100–101).

Since textbooks are regarded as a necessary part of every ESL course, choosing the right one for a certain situation requires careful consideration. Fatima, G., Shah, S. K., & Sultan, H. (2015). British and American cultures continue to be the focus of most studies on the cultural content found in ELT textbooks (Alshenqeeti, 2019; Anita, 2019; Böcü & Razi, 2016; Syahri & Susanti, 2016; Thumvichit, 2018; Waharak, 2015). For example, Thumvichit's (2018) study on cultural representations in Thai secondary school ELT textbooks used Kachru's (1992) concentric circles of English as a basis. It discovered that native speaker context predominates in both visuals and reading texts. Similarly, Waharak's (2015) research indicates that the majority of the cultural material in textbooks comes from American and British experiences. Syahri and Susanti (2016) looked into how source and target cultures were portrayed in senior high school ELT textbooks in Indonesia and found that the target cultures were given more attention than the source cultures. In a similar vein, Böcü and Razi (2016) assert that while different cultures were depicted in Turkish ELT textbooks, Turkish culture was not frequently. Za and Ramnath (2016) explored the cultural content and activities outlined in ELT textbooks used in a refugee camp, drawing on the linguistically and culturally diverse environments created by immigrant students on the border between Myanmar and Thailand. They concluded that the content of the selected materials was relevant to the young Myanmar migrant learners. The cultural representations

in ELT textbooks will be further examined in this study using the five categories of cultural features in five different respects: products, personalities, practices, views, and locations. The results will be analyzed and then discussed.

Similarly, Shah (2011) conducted a study about textbook analysis and evaluation in Pakistani context for grades 7 and 8. ELT textbooks are crucial instructional resources that are widely utilized in Thai educational settings. Any ELT textbook offered by Thailand's Ministry of Education's Office of the Basic Education Commission (OBEC) is available for use in public primary and secondary schools. English language instruction is required for foreign language proficiency in grades 1 through 12, according to OBEC (2008). The major goal of this program is in order to equip students with the necessary skills for efficient communication in a range of contexts, conduct research, pursue higher education, and engage in the workforce. Teaching English is therefore one of the most important ways to get students ready and motivated to creatively communicate the range of Thai cultures with a global community (OBEC, 2008).

Textbook studies fall into three primary groups, according to Johnsen (1993: p. 28). Three areas of research are involved in textbook development: 1) studies about textbook use, 2) studies about textbook development, and 3) studies about ideological research traditions. This study falls under the first category. Typical studies in this category look into how much attention certain groups have gotten in textbooks. In addition, they search for the intellectual and attitudinal frameworks underlying the material choices. To put it another way, they search for the textbooks' concealed curriculum. According to Johnsen (1993: pp. 28-29, 67-153), these investigations employ a technique known as content analysis, which entails, among other things, calculating the frequency of particular key phrases in papers. In order to demonstrate the existence of a specific culture through content analysis

British and American cultures continue to be the focus of most studies on the cultural content found in ELT textbooks (Alshenqeeti, 2019; Anita, 2019). Thumvichit's (2018) study,

for example, examined cultural representations in Thai secondary school ELT textbooks based on Kachru's (1992) concentric circles of English and discovered that native speaker context predominates in both visuals and reading texts. Similarly, Waharak's (2015) research indicates that the majority of the cultural material in textbooks comes from American and British experiences. Syahri and Susanti (2016) looked into how source and target cultures were portrayed in senior high school ELT textbooks in Indonesia and found that the target cultures were given more attention than the source cultures equivalents. In a similar vein, Bücü and Razi (2016) assert that while different cultures were depicted in Turkish ELT textbooks, Turkish culture was not frequently mentioned.

Additionally, some scholars have highlighted the necessity of intercultural harmony in ESL/EFL textbooks. According to them, textbooks ought to include some information on both the target culture and the native culture. According to Kramsch (1993), who examines the relationship between the target culture and the learner's native culture, in order for learners to communicate with those who are native to the target culture, they must first understand it. They also must always "put [ting the target] culture in relation with one's own culture." The book begins on the title page and continues until the very last page, where culture is evident and reflects itself. Culture is not limited to verbal communication; it also manifests itself in nonverbal cues and visuals. Lesikin (2000) emphasizes the importance of visuals in comprehending culture and makes the case that visual and typographic aids can aid in understanding the culture being discussed. Furthermore, it is observed that not every facet of a culture is covered in a single textbook. While some ESL/EFL textbooks focus on trivial topics like sports, geography, eating habits, etc., others prefer to deal with culturally significant matters like religion, morals, history, etc.

Furthermore, when questioned about the benefits of learning a foreign language, university professors, retired language teachers, and ex-language learners all frequently stated that the most beneficial part of learning a foreign language (FL) was being exposed to different

cultures and gaining new insights into them (Dvorak, 1995). Ping (2011) cites Halliday's (1973) concept of functional linguistics, which highlights the influence of culture on the proficiency of English language learners. Culture not only transmits information (Gee, 2014), but it also shapes our worldview and how we see the world (Edward Sapir in Lyons, 2011).

From the book's very first page until its very last, culture is evident and, as a result, reflected. Culture is not limited to verbal communication; it also manifests itself in nonverbal cues and visuals. Lesikin (2000) emphasizes how important visuals are to understanding culture and shows how typographic and graphic representation can aid in comprehending the culture being discussed.

The communicative competence models that underpin communicative language teaching (CLT) have, however, mainly failed to give the (inter)cultural components of communicative competence enough credit, despite the increased interest in CLT over the past forty years. Although the majority of models (Alcon 2000) include sociolinguistic competence as a component of communicative language ability, this competency does not take into consideration intercultural knowledge and is limited to the comprehension of social norms and practices for the appropriate use of a second language (L2). As demonstrated by Uso-Juan and Martínez-Flor's (2006) approach, intercultural competence has been suggested as a component of communicative competence, and intercultural understanding and culture instruction are becoming increasingly important (Byram 1997), as well as intercultural teacher training (Ojeda and Cecilia 2005). This approach divides communicative competence into four categories: intercultural, pragmatic, linguistic, and discourse. As per Usó-Juan and Martínez-Flor's (2008) paradigm, intercultural competence encompasses not only understanding the cultural elements present in the community of the target language (TL), as well as intercultural or cross-cultural awareness, which is the understanding of cultures other than L1 and TL culture.

For many years, textbooks have been studied materials. But only in the last few decades have they been the subject of thorough

research. (Lappalainen, 2011: quoting Elomaa, 2009) Not until the 1990s did scholars begin to focus more intently on the instructional materials. These days, the value of instructional materials is recognized, and as English is a language used throughout the world, it is seen to be crucial to critically analyze EFL/ESL textbooks.

According to Johnsen (1993: p. 28), there are three primary categories into which textbook studies fall: 1) studies pertaining to ideological research traditions; 2) studies examining the use of textbooks; and 3) studies examining the creation of textbooks. The current study falls under the first category; studies in this category typically look into how much attention particular groups have gotten in textbooks. Additionally, they look for the ideological and attitudinal frameworks underlying the material decision. Stated differently, they search for the textbooks' secret curriculum. These investigations use a technique known as content analysis, which counts the frequency of specific key phrases in a text, among other things (Johnsen, 1993: pp. 28-29, 67-153). The model provided by Byram et al. (1994) has been utilized for such content analysis in order to emphasize the presence of a certain culture and the focus given to some cultural contents while neglecting other aspects.

According to Ndura (2004) and García (2005), some researchers discovered that ELT textbooks were culturally biased, favoring the norms and values of the target language culture, which hindered learning and learners' perspectives of themselves and others. Even though L2 learners trust instructional materials (Ndura, 2004), the material in English textbooks has the ability to positively or negatively affect how immigrant learners perceive their new culture and the process of acculturation. Banks (2001) also brought up the subject of cultural bias, while Ndura (2004) enumerated the seven forms of bias that can be found in US textbooks: linguistic bias, invisibility, stereotyping, imbalance, unreality, cosmetic bias, and fragmentation. Magogwe (2009) looked into the cultural bias present in ELT textbooks as well as the opinions of Khoe students about these materials.

Because most English textbooks were created based on native speakers' (NS) instincts on language use, previous research have critiqued English textbooks for failing to provide authentic language learning content in language classes (Bardovi-Harlig, 2001). For this reason, Nguyen (2011) claimed that L2 learners' intercultural competency was not developed by English language textbooks. Adding cultural content from L2 learners to ELT textbooks is not a difficult undertaking for material designers, according to Alptekin (1993). He says that by emphasizing target language cultural schema, publishers and authors may be able to provide writers and editors a competitive package in exchange for creating ESL and EFL textbooks.

Since communicative competence models have shaped language assessment and instruction, the model developed by Uso-Juan and Martínez-Flor can act as a theoretical basis and an impetus for integrating intercultural knowledge into L2 training and related materials. Intercultural competence, according to Byram, Gribkova, and Starkey (2002), aids students in comprehending how cross-cultural interactions occur and how cross-cultural views affect communication effectiveness.

It has long been believed that the cultural context needed in ELT materials is directly related to the cultures of nations where English is the primary language (McKay 2003a). However, the widespread use of English as a lingua franca today calls into question the "native-speaker" method; multicultural language training is starting to permeate the field; teaching pupils to a single culture is no longer appropriate. Intercultural language training helps language learners understand and express their own culture as well as a variety of different cultures (Kilickaya 2004). It also helps language learners express their own cultural identity (Kubota 1998).

Therefore, while developing, choosing, and adapting ELT materials, curriculum designers need to take into account that the native-speaker paradigm can no longer be the main framework (see Jenkins, Cogo, and Dewey 2011; Kachru 2011; Seidlhofer 2001, 2006; Wilson 1994). This is something that local

experts and politicians need to keep in mind while evaluating and developing ELT materials.

Textbooks serve as the primary source of cultural knowledge for language instruction and acquisition in various learning environments (Kilickaya 2004). Texts that are descriptive and instructive, conversations, writing assignments, lexical items, realia, visuals, and audio recordings can all contain cultural information (Adaskou, Britten, and Fahsi 1990). Thus, textbooks transmit cultural values; this is known as the "hidden curriculum" (Cunningsworth 1995; Holly 1990).

The cultural contents of English language textbooks can be divided into three categories: (a) the learners' own culture, or source or L1 culture; (b) target culture, which is the culture of a country where English is the primary language, such as the US and Britain; or (c) international culture, which is the culture of a range of English- and non-English-speaking nations worldwide.

Textbooks are the main tool used to integrate language and culture, hence many studies have looked at the cultural content of ELT textbooks used around the world (e.g., Abdullah b). Five ELT course materials in Turkey were analyzed for intercultural content in a study by Hamiloğlu and Mendi (2010).

The results showed that four of the books had components from different cultures, while one book mostly addressed English-speaking target cultures (the US and England). In contrast, a 2009 research by Abdullah and Kumari of Malaysian textbooks found that the majority of the way culture was presented was through sociological characteristics. Textbook cultural content is also often oriented toward the source culture rather than the target culture in other nations. The majority of teachers in a study conducted on the design decisions made for the cultural content of a national secondary English course in Morocco agreed that the textbook should only include a very modest amount of foreign culture (Adaskou, Britten, and Fahsi 1990). Additionally, a large number of Chilean textbooks emphasize local culture over target culture (McKay 2003b). According to McKay, because English is an international language, it cannot be associated with a single

native culture. As a result, nations where English is widely used must make use of local teaching resources and use instructional strategies that are appropriate for their particular setting.

Similar to this, Cortazzi and Jin (1999) emphasize the value of obtaining cultural information from sources because they believe that understanding Understanding one's own culture will enable learners to communicate it to the outside world, comprehend it better, and deal with people from different cultural backgrounds more skillfully. The cultural analysis of mainstream ELT materials used in Iran has been the subject of a few research (Aliakbari 2004; Asgari 2011; Baleghizadeh and Jamali Motahed 2010). Baleghizadeh and Jamali Motahed (2010), for instance, looked at the ideological content of British and American textbooks. They found that whereas textbooks from both countries tended to focus on topics specific to the target culture, American textbooks included a greater overall amount of cultural content.

When Aliakbari (2004) examined local English high school textbooks, she discovered that because TL and global cultural components were missing, the books were ineffective in helping pupils build intercultural competency and cultural understanding. The aforementioned research emphasize the shortcomings of some textbooks in promoting intercultural understanding and give some light on the various ways that "culture" is integrated in ELT materials. Their method of evaluating ELT textbooks, however, is mostly descriptive and makes no attempt to investigate the "hidden" cultural agenda that is reflected in the texts. Critical theory and critical discourse analysis are the foundations of the term "hidden agenda" (Cameron 2001; Locke 2004).

Its aim is to manipulate reality using words, particularly by presenting a reality that has been ideologically created as "natural" and "normal." It is predicated on the idea that ideologies are formed through discourse and expressed through language. The connection between language and ideology is not, however, straightforward or simple. Critical discourse analysis therefore seeks to reveal the "hidden agenda." Since textbook language transmits

cultural elements rather than just language, ELT materials may have a similar goal but a cultural focus. Investigating its realization in ELT textbooks is crucial because, in the absence of such an investigation, readers of the textbook run the risk of seeing entrenched cultural features and values as something that must be learned.

This study

Using Yuen's (2011) model of cultural representation, this study looked at how culture is portrayed in three ESL textbooks. It also examined the proportion of each cultural factor in each textbook. The following research questions were created in order to do this:

Research Questions:

1. How often do ESL textbooks feature cultural representations?
2. Which cultural dimension category appears more frequently in each textbook, according to Yuen's model?

Research Methodology

Research Method

According to Fraenkel (2012), the most effective research tool for a qualitative study is content analysis. A textbook of English used in Government school in grade 9th. According to Neuend (2002), the content analysis method works well for qualitative research since it can be applied both subjectively and semantically. Content analysis, according to Cohn (2007), is the systematic coding of qualitative or quantitative elements that expand on a certain topic. Subsequently, the percentage of cultural values represented in the textbook's content is determined by the researcher. According to Markel Joe (1998), this approach is particularly helpful for language that already exists spontaneously.

Purpose of the Research

The primary goal of the content analysis was to determine how frequently the terms person, product, practice, and perspective appeared in the course books. Yuen (2011) has shown that frequencies can be used to determine the range of cultural dimensions included in instructional materials.

Limitation of the Study

The current study only looks at how cultural aspects person, product, practice, and perspective appeared in the course books, Yuen (2011) are represented that are taught at the matriculation level. The researcher found it difficult to evaluate ten textbooks in a short amount of time.

Statement of the Problem

It has never been specifically addressed what the ELT textbooks in Pakistan cover in terms of culture. Studies that look at the kind and caliber of materials utilized to teach culture are conspicuously lacking. The main goal is to ensure that students learn enough about cultural values and comprehending both local and international cultures through the content found in ELT textbooks in Pakistan. Students will be able to communicate both intra- and extra-culturally by learning these materials.

Sample for the Research

The ELT textbook taught at matric level for class 9th is taken by the researcher as a sample of the research. The main reason behind choosing this topic because near about nine million students of the Punjab reading this textbook and how these students interpret the values of culture in meaningful way

Data Analysis:

The researchers completed every activity and exercise in the textbooks, focusing primarily on text-based exercises for content analysis in order to examine the cultural dimension that was given in the text. In order to gather information, the textbook was initially read for its overall content and theme presentations. Subsequently, these textbooks' culturally relevant elements were taken out and utilized as the foundational information for the content analysis. Utilizing the models developed by Peterson (2004) and Yuen (2011), cultural representations were examined. Following the codification of cultural content, the researcher determined the frequency and proportion of each cultural dimension before interpreting the data. It is important to note that the content analysis only included the activities that had three or more statements.

According to Arslan (2016), the third-grade textbook had more cultural elements than the fourth-grade edition. The investigation discovered that cultural objects were distributed unevenly. It suggests that the textbooks contain more cultural references to foreign and target cultures than to native ones. Researchers Sadeghi and Sepahi (2017) looked into how big and little "c" were portrayed in three popular EFL textbooks. The frequency analysis revealed that the Big "C" cultural themes represented by the Top Notch series were geography, and the little "c" cultural themes were food, daily life, conventions, and norms. The letter "C" appeared frequently in Summit and Passage, referring to cultural themes of values and beliefs.

Adaskou, (1990) and Cortazzi and Jin (1999) frameworks were used by Fauza (2018) to examine the cultural content of two ELT textbooks for Grades X and XI, titled "Bahasa Inggris 2017 revised edition." The results showed that, in comparison to two other cultures, the Grade-X textbook is mostly based on the source culture. The Grade XI textbook, on the other hand, focuses more on the target culture than the source and foreign cultures, with the pragmatic senses of the culture being portrayed than the other three. Arshad and Mahmood (2019) used Coyle's (2005) 4Cs (content, cognition, communication, and culture) framework to assess an English language textbook for Grade 11 students taught in Punjab, Pakistan. The findings (acquired using a checklist and corpus methodology) showed that the 4Cs and the textbook were not aligned. The results also demonstrated that the textbook was deficient in one area, namely the inclusion of scenarios that reflected the target and the cultures of the learners (i.e., the most significant need of ESL/ESL learners). These factors led to the textbook's classification as unsuitable for EFL/ESL environments. According to the literature reviewed above, researchers have not yet conducted any research using Adaskou et al.'s cultural model to examine the kinds of culture and cultural elements used in OPE 10. (1990). Consequently, the goal of this study is to demonstrate whether or not the textbook meets the cultural, social, religious, and educational demands of Pakistani students as well as which cultures and cultural senses

are propagated to foster a greater understanding of intercultural relations.

Using various theoretical frameworks created by specialists, some researchers looked into ELT textbooks. Using a checklist from Bank (2001), Zakaria and Hashim (2010) investigated local cultural characteristics in KBSM English language curriculum. The results showed that L1 cultural components were not sufficiently incorporated, and they recommended that ELT textbooks incorporate content from the cultures of the learners. In 2012, Shah, Afsar, Haq, and Khan assessed the Advance with English 5 course material. The writer's complete ignorance of the learners' social, geographic, and educational demands was revealed by the findings. The EFL textbook introduced the students to a foreign environment. As a result, research recommended using local content to support L2 acquisition. Tajeddin and Teimournezhad (2014) did an additional comparison analysis. The EFL textbook introduced the students to a foreign environment. As a result, research recommended using local content to support L2 acquisition. Tajeddin and Teimournezhad (2014) did an additional comparison analysis. Their research showed that the majority of the material in the corpus of locally adapted textbooks was culturally neutral and made no mention of any specific culture. However, very little cultural materials were derived from other civilizations or the target language. Furthermore, sociological rather than artistic components of the culture were emphasized more in localized textbooks. In contrast, two thirds of the content in foreign textbooks emphasized aesthetic aspects, with the primary focus being on intercultural themes. Faris (2014) also demonstrated how the target culture loads the textbook through the use of the cultural aesthetic. The outcomes match ELT textbooks are crucial instructional resources that are widely utilized in Thai educational settings. Any ELT textbook offered by Thailand's Ministry of Education's Office of the Basic Education Commission (OBEC) is available for use in public primary and secondary schools. English language instruction is required for foreign language proficiency in grades 1 through 12, according to OBEC (2008). The major goal of this program is In order to equip students with

the necessary skills for efficient communication in a range of contexts, conduct research, pursue higher education, and engage in the workforce. Teaching English is therefore one of the most important ways to get students ready and motivated to creatively communicate the range of Thai cultures with a global community (OBEC, 2008).

The literature has continuously emphasized how language and culture are related (Bennet et al., 2003; Byram, 2008; House, 2007; Kramersch, 1993). Language acquisition is inextricably linked to culture, and without these cultural components, language acquisition is impossible (Ho, 2009; Lange & Paige, 2003). According to Byram (1991), language is more than just a mirror of culture; it is an essential component of culture that both shapes and is shaped by cultural reality. Therefore, starting a language learning journey will unavoidably result in a cultural phenomena. Language, according to Young et al. (2009), is both the primary means of internalizing culture and its transmitter.

It is argued that mastering the target language culture alone is insufficient and that the main objectives of L2 cultural learning should be intercultural citizenship and global cultural consciousness (Byram, 2011). Weninger and Kiss (2013) argue that the purpose of language education, particularly EFL education, needs to be fundamentally rethought, and that the only thing that can help achieve this purpose is a deep understanding of culture and knowledge within the framework of a critically oriented pedagogy. In this regard, ELT textbooks play a pivotal function as a facilitator type of ELT materials, with the duty of promoting the growth of an accessible, introspective, and globally aware language learner (Weninger & Kiss, 2013).

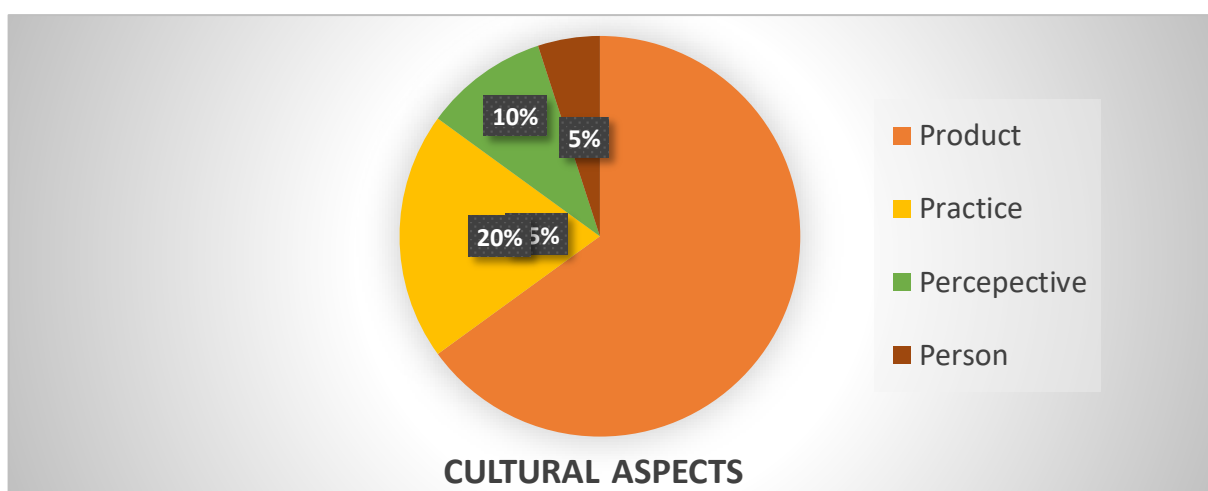
Additionally, some scholars have highlighted the necessity of intercultural harmony in ESL/EFL textbooks. They contend that some material on both the target culture and the native culture should be included in textbooks. According to Kramersch's (1993) analysis of the relationship between the learner's native culture and the target culture, learners must constantly "put [ting the target] culture in relation with one's own culture" (p. 205) in order to

communicate with the natives of the target culture. This ability to comprehend the target culture must be learned.

According to Johnsen (1993: p. 28), textbook studies fall into three primary groups: Ideological research traditions, textbook use studies, textbook development studies, and textbook use studies are the first three areas of study. The current study falls under the first category; studies in this category typically look into how much attention particular groups have gotten in textbooks. Additionally, they look for the ideological and attitudinal frameworks underlying the material decision. Stated differently, they search for the textbooks' secret curriculum. These investigations use a

technique known as content analysis, which counts the frequency of specific key phrases in a text, among other things (Johnsen, 1993: pp.28-29, 67-153). In order for this kind of content analysis to emphasize the existence of a certain culture

The Yuen (2011) data analysis methodology served as the foundation for the descriptive content analysis. The four categories this framework uses to group cultural components are persons, products, behaviors, and viewpoints. According to Yuen (2011, p. 459), cultural aspects can be seen as "a system of code (products) used, by different people (persons), to signify thoughts (perspectives), for communication (practices)."



The above mention chart showing the percentage of the product, practice, perceptive and person aspects of the culture. It showing that the product section like clothe, custom, food, places, education and travel are 65% are relevant to over culture and the second aspect is practice which deals with information about daily life matters and cultural conversation and customs of the specific society religious affairs, traditions historical events and norms.

Products is the first category and includes cultural components pertaining to cuisine, entertainment, merchandise, print, clothing, tools, housing, legislation, education, and travel, among other things. It usually includes both material goods like paintings or literature as well as immaterial goods like oral histories and traditional dances. The study's analysis as-

signs this category the designation P1. forexample: in the textbooks following examples are related to pillar 1 of the model like *The saviour of mankind* covers the topic like history the importance of education and the literature of the Islam. Media and Impact also falls in this domain. The Poem Daddodils also tells about travelling and entertainment and component, practices, is made up of a society's behavioral patterns, such as information about everyday life and prevalent conventions, personal space usage, modes of address, and rituals. The study's analysis assigns this category the code P2. The topic from the book like **Patriotism** tells about the social matters of the country hood and the rituals of the homeland.

The superstitions, worldviews, myths, and underlying norms and values of a particular

civilization are all included in the third category, perspectives. The study's analysis assigns this category the code P3. The Quid's vision about Pakistan.

The fundamental beliefs, worldviews, superstitions, sources of inspiration, and worldviews of a particular civilization are all included in the third category, perspectives, It is contain 10%. In the study's analysis, this category is designated as P3. It is representing the civilization, superstitions and religious affairs.

The superstitions, worldviews, myths, and underlying norms and values of a particular civilization are all included in the third category, perspectives. The study's analysis assigns this category the code P3.

Last but not least, the fourth category, persons, includes well-known people as well as imaginary or unidentified members of a certain society. The study's analysis assigns this category the code P4.

The primary goal of the content analysis was to determine how frequently the terms person, product, practice, and perspective appeared in the course book. Yuen (2011) has shown that frequencies can be used to determine the range of cultural dimensions included in instructional materials. In order to determine whose culture the textbooks depict—the culture of the target language or cultural aspects from throughout the globe—cultural elements were also examined.

Conclusion

The results of this study authenticated that the textbook of English designed by PCTB is covering the most of the part with local culture, As we have seen in the analysis the product portion of the paper contains more culture and religious values in the textbook and the food historical places like sultan Ahmad Masjid which tells us about the historical aspect of muslims and also tells us the religious aspect and also gives us architectural site .Secondly the other portion or the second portion covers the daily life matters like how media helps us to cover daily life practices and how media plays role in our daily life. Moreover drug addiction noise in the environment and other topic add color to this aspects. The third section of the

model is perspectives, includes the fundamental standards and principles of a certain culture as well as superstitions, worldviews, and myths. This category is assigned the code P3 by the study's analysis and this portion is normally fulfilled by the book writer. Fourth portion covers the imagery portion which is present in the poem daffodils and personification as well.

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