

**REPUBLIC OF TURKEY
ÇUKUROVA UNIVERSITY
INSTITUTE OF SOCIAL SCIENCES
ENGLISH LANGUAGE TEACHING DEPARTMENT**

**REPRESENTATION OF CULTURAL ELEMENTS IN EFL TEXTBOOKS
USED IN IRANIAN EFL HIGH SCHOOLS**

Monireh AZIMZADEH

DOCTOR OF PHILOSOPHY

ADANA / 2020

**REPUBLIC OF TURKEY
ÇUKUROVA UNIVERSITY
INSTITUTE OF SOCIAL SCIENCES
ENGLISH LANGUAGE TEACHING DEPARTMENT**

**REPRESENTATION OF CULTURAL ELEMENTS IN EFL TEXTBOOKS
USED IN IRANIAN EFL HIGH SCHOOLS**

Monireh AZIMZADEH

Supervisor: Prof. Dr. Yonca ÖZKAN

Member of Examining Committee: Prof. Dr. Zuhale OKAN

Member of Examining Committee: Prof. Dr. Munise AKSÖZ

Member of Examining Committee: Assist. Prof. Dr. Aynur KESEN MUTLU

Member of Examining Committee: Assist. Prof. Dr. Ömer EREN

DOCTOR OF PHILOSOPHY

ADANA / 2020

To the Directorship of the Institute of Social Sciences; Çukurova University

We certify that this dissertation is satisfactory for the award of the Degree of Doctor of Philosophy.

Supervisor: Prof. Dr. Yonca ÖZKAN

Member of Examining Committee: Prof. Dr. Zuhale OKAN

Member of Examining Committee: Prof .Dr. Munise AKSÖZ

Member of Examining Committee: Assist. Prof. Dr. Aynur KESEN MUTLU

Member of Examining Committee: Assist. Prof. Dr. Ömer EREN

I certify that this thesis conforms to the formal standards of the Institute of Social Sciences. / /2020

Prof. Dr. Serap ÇABUK

Director of Institute

Note: The uncited usage of reports, charts, figures and photographs in this thesis, whether or original quoted from other sources, is subject to the Laws of Works of Art and Thought NO:5846.

Not: Bu tezde kullanılan özgün ve başka kaynaktan yapılan bildirişlerin, çizelge, sekil ve fotoğrafların kaynak gösterilmeden kullanımı, 5846 Sayılı Fikir ve Sanat Eserler Kanunu'ndaki hükümlere tabidir.

ETİK BEYANI

Çukurova Üniversitesi Sosyal Bilimler Enstitüsü Tez Yazım Kurallarına uygun olarak hazırladığım bu tez çalışmada;

- Tez içinde sunduğum verileri, bilgileri ve dokümanları akademik ve etik kurallar çerçevesinde elde ettiğimi,
- Tüm bilgi, belge, değerlendirme ve sonuçları bilimsel etik ve ahlak kurallarına uygun olarak sunduğumu,
- Tez çalışmasında yararlandığım eserlerin tümüne uygun atıfta bulunarak kaynak gösterdiğimi,
- Kullanılan verilerde ve ortaya çıkan sonuçlarda herhangi bir değişiklik yapmadığımı,
- Bu tezde sunduğum çalışmanın özgün olduğunu,

bildirir, aksi bir durumda aleyhime doğabilecek tüm hak kayıplarını kabullendiğimi beyan ederim. / / 2020

Monireh AZIMZADEH

ABSTRACT**REPRESENTATION OF CULTURAL ELEMENTS IN EFL TEXTBOOKS
USED IN IRANIAN EFL HIGH SCHOOLS****Monireh AZIMZADEH****PhD. Thesis, Department of English Language Teaching****Supervisor: Prof. Dr. Yonca ÖZKAN****May 2020, 196 pages**

English language has now become the language of international communication all over the world. It means that speakers of different languages use it to interact with each other in diverse situations. Therefore, speakers of English language may encounter with people of different cultures from various countries. Thus, to be a successful language communicator, learners should have information about the customs, traditions, and beliefs of various countries. In this case, textbooks and teachers are important factors to promote learners' cultural knowledge. Consequently, the main purposes of this dissertation study were to discover the cultural contents of three English language textbooks that are being used in high schools in Iran. It was also intended to explore English language teachers' views and outlooks on teaching cultural contents in their English language classes. This study was designed and carried out as a descriptive case study. To analysis the cultural contents of the English language textbooks, content analysis was used. Accordingly, Kachru's (1986) model was used to determine the geographical origins of the cultures which were represented in the three English language textbooks. Besides, Horibe's (2008) model was utilized to investigate the aspects of cultural contents incorporated in the three English language textbooks. Similarly, nine English language teachers that were teaching in high school in Iran were interviewed. The method that was used to analyze the findings of interviews was thematic analysis. The results of the study showed that the cultural contents of Iran dominated the cultural subjects of these English language textbooks. Also, it was discovered that among three aspects of culture represented in Horibe's (2008) model, culture as social customs cover most of the cultural contents of these three English language textbooks. Moreover, teachers believed that cultural contents should be taught alongside language in English

language classes. Furthermore, they thought that the cultural contents of these English language textbooks were mostly about Iran which were not too beneficial for students. Considering English as an international language, it seems that the cultural contents of these English language course books are not useful to promote students' intercultural competence. Students may communicate with people of different countries with various cultures therefore to avoid communication breakdown, students should encounter with different cultures of diverse countries. The authors of English language textbooks should recognize internationality of the English language and prepare English language textbooks considering this fact. They should contain the cultural contents of their own countries as well as the cultural contents of other countries.

Key Words: English language teaching, course book evaluation, culture, intercultural elements.

ÖZET

İRAN'DA LİSE DÜZEYİNDE KULLANILAN İNGİLİZCE DERS KİTAPLARINDAKİ KÜLTÜREL ÖGELER

Monireh AZIMZADEH

Doktora Tezi, İngiliz Dili Eğitimi Ana Bilim Dalı

Danışman: Prof. Dr. Yonca ÖZKAN

Mayıs 2020, 196 sayfa

İngilizce tüm dünyada iletişim dili haline gelmiştir. Bunun anlamı, farklı dillerdeki konuşmacıların farklı durumlarda birbirleriyle etkileşim kurmak için bu dili kullandıklarıdır. Ancak İngilizce konuşan kişiler farklı ülkelerden ve kültürlerden insanlarla karşılaşabilirler. Bu nedenle, başarılı bir dil iletişimcisi olabilmek için, öğrencilerin çeşitli ülkelerin adetleri, gelenekleri ve kültürleri hakkında bilgi sahibi olmaları gerekir. Bu durumda, ders kitapları ve öğretmenler, öğrencilerin kültürel bilgilerini arttırmak için önemli iki faktördür. Bu bilgiler ışığında bu tez çalışmasının temel amaçları, İran lise müfredatlarında kullanılan üç İngilizce ders kitabının kültürel içeriğini incelemektir. Ayrıca, İngilizce öğretmenlerinin İngilizce dil derslerinde kültürel içeriklerin öğretilmesine ilişkin görüşlerini ve bakış açılarını araştırmak da amaçlanmıştır. Bu çalışma tanımlayıcı bir vaka çalışması olarak tasarlanmış ve yürütülmüştür. İngilizce ders kitaplarının kültürel içeriğini analiz etmek için içerik yöntemi kullanılmıştır. Bu doğrultuda, üç İngilizce ders kitabında temsil edilen kültürlerin coğrafi kökenlerini belirlemek için Kachru'nın (1986) modeli ve ders kitaplarında yer alan kültürel içeriklerin özelliklerini araştırmak için Horibe'nin (2008) modeli kullanılmıştır. Aynı şekilde, İran'daki liselerde ders veren dokuz İngilizce öğretmeniyle görüşmeler yapılmıştır. Görüşme bulgularını analiz etmek için kullanılan yöntem tematik analizdir. Çalışmanın sonuçları, İran'ın kültürel içeriklerinin incelenen İngilizce ders kitaplarının kültürel içeriklerine hâkim olduğunu göstermiştir. Buna ek olarak Horibe'nin (2008) modelinde temsil edilen kültürün üç yönü arasında, çoğunlukla İran'la ilgili bir toplumsal adet olarak kültürün, bu üç İngilizce ders kitabının kültürel içeriğinin çoğunu kapsadığı keşfedilmiştir. Ayrıca, öğretmenler İngilizce derslerinde kültürel içeriklerin dil ile birlikte öğretilmesi gerektiğine inanmaktadır. Dahası, bu

İngilizce ders kitaplarının kültürel içeriklerinin çoğunlukla İran hakkında olduğunu ve öğrenciler için çok yararlı olamayacağını belirtmişlerdir. İngilizceyi uluslararası bir dil olarak değerlendirdiğimizde, bahsi geçen İngilizce ders kitaplarının kültürel içerikleri öğrencilerin kültürlerarası yetkinliklerini arttırmak için yararlı görülmemektedir. Öğrenciler farklı kültürlere sahip farklı ülkelerden insanlarla iletişim kurabilir, bu iletişimin sağlıklı olabilmesi için de öğrenciler farklı ülkelerin farklı kültürleriyle karşılaşmaktadırlar. İncelenen ders kitaplarında bu gerçekliğe rastlanmamaktadır.

Anahtar Kelimeler: İngilizce öğretimi, ders kitabı inceleme ve analizi, kültür, kültürlerarası öğeler.



DEDICATED TO MY LOVELY DAUGHTER

MELINA



ACKNOWLEDGEMENTS

I am deeply grateful to numbers of people who helped me to make the present thesis possible. First of all, I own my greatest gratitude and appreciation to Prof. Dr. Yonca ÖZKAN, my supervisor, for her compassion, diligent supervision, endless encouragement, and valuable comments throughout the dissertation process.

My best regards are dedicated to the jury members, Prof. Dr. Zuhale OKAN and Prof. Dr. Munise AKSÖZ, for their helpful suggestions, contributions, and criticism.

Furthermore, I would like to thank Prof. Dr. Erdoğan BADA, Assist. Prof. Dr. Aynur KESEN MUTLU and Assist. Prof. Dr. Ömer EREN for their helpful ideas and valuable advice.

My sincere thanks are due to my family. I am indebted to my mother and my father who has been my supporter during this process and all my life. They supported me with their endless love and gave me energy as I was disappointed. I would like to thank my brothers who helped me as I need them. My special thanks also dedicated to my only sister who spent all her free time during summer to take care of my daughter.

Finally, my gratitude includes my husband for his support, patience, compassion, love, and for never giving up on me. I would like to thank my daughter, Melina who shines like a sun in my life and brighten it. I must apologize to my daughter for not being enough with her to study for my dissertation. I love you very much my honey girl.

Monireh AZIMZADEH

Adana / 2020

TABLE OF CONTENTS

	Page
ABSTRACT.....	iv
ÖZET	vi
ACKNOWLEDGEMENTS	ix
ABBREVIATIONS.....	xvi
LIST OF TABLES	xvii
LIST OF FIGURES	xviii
LIST OF APPENDICES	xxi

CHAPTER I INTRODUCTION

1.1. Background of the Study	1
1.2. ELT and Culture in Iran.....	4
1.3. Significance of the Study	6
1.4. Purpose of the Study	7
1.5. Research Questions.....	7
1.6. Definition of Terms	8
1.7. Limitations of the Study	9

CHAPTER II LITERATURE REVIEW

2.1. The English Language in the 21 st Century	10
2.1.1. The Global Spread of English.....	11
2.1.2. Factors Promoting the Global Use of English	12
2.1.2.1. Historical Factors.....	12
2.1.2.2. Globalization	12
2.1.2.3. Education	13
2.1.2.4. Business and Entrepreneurship.....	13
2.1.2.5. Travel.....	13
2.1.2.6. Economic Development	13
2.1.3. Problems due to the Global Status of English	14

2.1.4. English as an International Language	15
2.1.4.1. Models of Describing International English	16
2.1.4.2. EIL as a Language Variety	18
2.1.4.3. EIL and the Nativeness Paradigm	20
2.1.4.4. Criticisms of EIL	22
2.2. Teaching English as an International Language	26
2.3. Culture and Language	29
2.3.1. What Is Culture?	29
2.3.2. The History of Teaching Culture	31
2.3.3. The Relationship between Language and Culture	33
2.3.4. The Importance of Teaching Culture in ELT	35
2.3.5. Which Culture to Teach?	37
2.3.5.1. Target Culture	37
2.3.5.2. Native Culture	38
2.3.5.3. Culture -Free Context	39
2.3.5.4. “Third Culture” or “Lingua Franca”	40
2.4. Cultural Awareness	41
2.5. EIL as Cross-Cultural Communication	43
2.6. The Elements that Affect the Process of Teaching Culture in English Language Classes	45
2.6.1. Course books	45
2.6.1.1. Definition of Course books	45
2.6.1.2. Role of Textbooks in ELT Classrooms	46
2.6.1.3. Classification of Cultural Information in Textbooks	47
2.6.1.4. Studies on Culture and Language Textbooks Analysis	49
2.6.1.5. Approach to Textbook Evaluation	51
2.6.2. Teachers’ Role	53
2.6.2.1. Teachers’ Perceptions of Teaching Language and Culture	54
2.7. Foreign Language Education in Iran	57
2.7.1. The ELT Program before the Islamic Revolution	59
2.7.2. The ELT Program after the Islamic Revolution and Reform Changes	60
2.7.3. The ELT Program after the Educational Reform of the Late 2012	61
2.8. Studies on Textbook Analysis	62
2.9. The Place of Culture in Iranian Textbooks	65

CHAPTER III

RESEARCH METHODOLOGY

3.1. Introduction.....	67
3.2. Research Design	67
3.2.1. Descriptive Study.....	67
3.2.1.1. Descriptive Case Study	68
3.3. Method for Analyzing Course Books	68
3.4. Models for Analyzing Course Books.....	70
3.4.1. Horibe's Model.....	70
3.4.1.1. Culture as a Social Custom	70
3.4.1.2. Culture in the Pragmatic Sense	71
3.4.1.3. Culture in the Semantic Sense.....	72
3.4.2. Kachru's Concentric Model.....	73
3.5. Materials	74
3.6. Participants.....	75
3.7. Data Collection Tools	76
3.8. Interview	77
3.8.1. Analysis of Interviews	77
3.9. Pilot Study.....	79

CHAPTER IV

FINDINGS

4.1. Introduction.....	80
4.2. Cultural Contents Based on Horibe's Model in Vision Series	80
4.2.1. Cultural aspect Based on Horibe's Model in Vision 1	81
4.2.1.1. Cultural aspect based on Horibe's Model in the First Lesson of Vision 1	82
4.2.1.2. Cultural aspect Based on Horibe's Model in the Second Lesson of Vision 1	85
4.2.1.3. Cultural aspect based on Horibe's Model in the Third Lesson of Vision 1	89

4.2.1.4. Cultural aspect Based on Horibe's Model in the Fourth Lesson of Vision 1	93
4.2.2. Cultural aspect Based on Horibe's Model in Vision 2	96
4.2.2.1. Cultural aspect Based on Horibe's Model in the First Lesson of Vision 2	97
4.2.2.2. Cultural aspect Based on Horibe's Model in the Second Lesson of Vision 2	100
4.2.2.3. Cultural aspect Based on Horibe's Model in the Third Lesson of Vision 2	104
4.2.3. Cultural aspect Based on Horibe's Model in Vision 3	107
4.2.3.1. Cultural aspect Based on Horibe's Model in the First Lesson of Vision 3	107
4.2.3.2. Cultural Aspect Based on Horibe's Model in the Second Lesson of Vision 3	110
4.3. Cultural Contents of Vision 1 According to Kachru's Model	117
4.3.1. Cultural Contents of the First Lesson	117
4.3.1.1. Cultural Contents of the Inner-circle, Outer-circle, and Expanding Circle Nations	117
4.3.2. Cultural Contents of the Second Lesson of Vision 1	122
4.3.2.1. Cultural Contents of the Inner-circle, Outer-circle, and Expanding-Circle Countries	122
4.3.3. Cultural Contents of Third Lesson of Vision 1	125
4.3.4. Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding-Circle Countries	125
4.3.5. Cultural Contents of the Fourth Lesson	130
4.3.5.1. Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding-Circle Countries	130
4.4. Cultural Contents of Vision 2	133
4.4.1. Cultural Contents of the First Lesson of Vision 2	133
4.4.1.1. Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding-Circle Countries in Lesson 1	133
4.4.2. Cultural Contents of the Second Lesson of Vision 2	135
4.4.2.1. Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding-Circle Countries	136

4.4.3. Cultural Contents of the Third Lesson of Vision 2.....	137
4.4.3.1. Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding- Circle Nations	138
4.5. Cultural Contents of Vision 3	140
4.5.1. Cultural Contents of the First Lesson	140
4.5.1.1. Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding- Circle Countries in the First Lesson of Vision 3.....	141
4.5.2. Cultural Contents of the Second Lesson of Vision 3.....	142
4.5.2.1. Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding- Circle Countries	142
4.5.3. Cultural Contents of the Third Lesson of Vision 3.....	143
4.5.3.1. Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding- Circle Countries	143
4.6. Cultural Contents of the Inner-circle Countries in Vision 1	144
4.7. Cultural Contents of the Outer-circle Countries in Vision 1	145
4.8. Cultural Contents of the Expanding-circle Countries in Vision 1	146
4.9. Cultural Contents of Inner-, Outer- and the Expanding-circle Nations in Vision 1.....	147
4.10. Cultural Contents of the Inner-, Outer-, and Expanding-circle Countries in Vision 2.....	147
4.11. Cultural Contents of Vision 3	148
4.12. Comparison of Cultural Contents in Vision1, Vision2, and Vision3	149
4.13. Teachers' Perception of Teaching Culture in Their English Language Classes..	149

CHAPTER V

DISCUSSION

5.1. Introduction.....	161
5.2. Cultural Contents of Vision Series Based on Horibe's Model	161
5.3. Cultural Contents of Vision Series According to Kachru's Model	162
5.4. An Increase or Decrease in Coverage of Cultural Characteristics of Inner, Outer and Expanding Circle Countries.....	165
5.5. English Language Teachers' Perception of Teaching Culture in English Classes	166

CHAPTER VI

CONCLUSION

6.1. Introduction.....	170
6.2. Conclusion of the Study.....	170
6.3. Implications of the Study	172
6.4. Suggestions for Future Studies	174
REFERENCES.....	175
APPENDICES.....	192
CURRICULUM VITAE.....	195



ABBREVIATIONS

- ALM:** Audio-Lingual Method
D M.: Direct Method
EFL: English as Foreign Language
EGL: English as Global Language
EIL: English as an International Language
ELT: English Language Teaching
ENL: English as Native Language
ESL: English as Second Language
FLT: Foreign Language Teaching
GTM: Grammar Translation Method
IRIB: Islamic Republic of Iran Broadcasting
L1: First Language
L2: Second Language
ME: Ministry of Education
RM: Reading Method
SLT: Situational Language Teaching
TEIL: Teaching English as International Language

LIST OF TABLES

	Page
Table 1. Categories and Codes Based on Horibe's Model.....	73
Table 2. List of Text Books.....	75
Table 3. The profile of the participants of the study	76
Table 4. Data Collection Tools	77
Table 5. Phases of Thematic Analysis adapted	78
Table 6. Aspects of Culture in the First Lesson of Vision 1	82
Table 7. Aspects of Culture in the Second Lesson of Vision 1.....	85
Table 8. Aspects of Culture in the Third Lesson of Vision 1	89
Table 9. Aspects of Culture in the Fourth Lesson of Vision 1.....	93
Table 10. Aspects of Culture in the First Lesson of Vision 2.....	97
Table 11. Aspects of Culture in the Second Lesson of Vision 2.....	101
Table 12. Aspects of Culture in the Third Lesson of Vision 2	104
Table 13. Aspects of Culture in the First Lesson of Vision3	107
Table 14. Aspects of Culture in the Second Lesson of Vision 3.....	110
Table 15. Aspects of Culture in the Third Lesson of Vision3	113
Table 16. Frequencies of Countries in the First Lesson of Vision 1	122
Table 17. Frequencies of Countries in the Second Lesson of Vision 1	125
Table 18. Frequencies of the Countries in the Third Lesson of Vision 1	129
Table 19. Frequencies of Cultural Contents in Lesson 1, Vision 2.....	135
Table 20. Frequencies of Cultural Contents in Lesson 2, Vision 2.....	137
Table 21. Participants' Views on the Importance of Teaching Culture in their English Language Classes	150
Table 22. The Way Participants Teach Culture in their English Classes.....	152
Table 23. Relationship between Culture and Language.....	154
Table 24. Sources of Culture in Textbooks.....	155
Table 25. Satisfaction or Dissatisfaction with Cultural Contents of the Textbooks	156
Table 26. The Possibility of Using Supplementary Materials	157

LIST OF FIGURES

	Page
Figure 1. Kachru's model of a concentric circle (1985)	17
Figure 2. Modiano's model of centripetal circles.....	18
Figure 3. Picture of Iranian Lion.....	83
Figure 4. No Swimming.....	83
Figure 5. The Nile River	86
Figure 6. African Lion	87
Figure 7. Iranian Martyrs	90
Figure 8. The History of Developments of Devices	90
Figure 9. Laboratory	91
Figure 10. Tahereh Saffarzadeh	91
Figure 11. Iranian Students	91
Figure 12. Siyose Pol, Iran.....	93
Figure 13. The Great Mosque of Cordoba	93
Figure 14. Iranian Calendar	94
Figure 15. Tickets of Iranian Film Festival, Fajr	97
Figure 16. Iranian Students	98
Figure 17. Symbols	98
Figure 18. Iranian Students	101
Figure 19. The Symbol for Watch Out	102
Figure 20. The Symbol for Taking Care	102
Figure 21. No Fishing	102
Figure 22. No Smoking.....	102
Figure 23. No Parking.....	102
Figure 24. Iranian Hero.....	102
Figure 25. Persian Calligraphy	105
Figure 26. Painting of Master Farshchiyan.....	105
Figure 27. Iranian Handicraft.....	105
Figure 28. Ferdowsi	108
Figure 29. Tomb of Hafez.....	108
Figure 30. Hijab	108
Figure 31. Hijab in Iranian Sportswomen.....	114

Figure 32. Proverbs with their meanings	114
Figure 33. A Bird with a Proverb Written in it	114
Figure 34. Cultural Contents of the Outer-Circle Countries.....	117
Figure 35. Cultural Contents of the Expanding-Circle Countries.....	118
Figure 36. Flag of Iran	119
Figure 37. Tomb of Saadi	119
Figure 38. Avicenna.....	119
Figure 39. Persian Zebra, Iranian Cheetah, and Persian Leopard and Gazelle.....	120
Figure 40. Moghan Plain.....	120
Figure 41. Bullfight.....	121
Figure 42. Cultural Contents of Lesson 1 of Vision 1	121
Figure 43. Cultural Contents of the Outer-Circle Countries.....	123
Figure 44. Cultural Contents of the Expanding-Circle Nations.....	123
Figure 45. Special Rice of Iran	124
Figure 46. A Japanese's Old Building	124
Figure 47. Cultural Contents of Inner-Circle Countries	126
Figure 48. Cultural contents of the outer-circle nations	127
Figure 49. Cultural contents of the expanding-circle countries	127
Figure 50. Female Students in Iran	128
Figure 51. Mecca	129
Figure 52. Cultural Contents in the Inner-Circle, Outer-Circle and Expanding-Circle Nations	130
Figure 53. Cultural Contents of the Outer-Circle Nations	131
Figure 54. Cultural Contents of the Expanding-Circle Countries.....	131
Figure 55. Leaning Tower.....	132
Figure 56. Eiffel Tower.....	132
Figure 57. Pyramids	132
Figure 58. Takhte Jamshid	133
Figure 59. Imam Reza's Holy Shrine	133
Figure 60. Cultural Contents of the Expanding-Circle Countries in Lesson 1	134
Figure 61. Iranian Students	135
Figure 62. Cultural Contents of the Expanding-Circle Nations.....	136
Figure 63. Iranian Girls Claiming a Mountain.....	137
Figure 64. Cultural Contents of the Expanding-Circle Nations.....	138

Figure 65. Iranian Handicraft.....	139
Figure 66. Iranian Carpet	139
Figure 67. Iranian Craftswoman	139
Figure 68. Iranian Craftsman	139
Figure 69. Iranian Students	139
Figure 70. Cultural Contents of the Expanding-Circle Countries.....	141
Figure 71. Iranian Men in Red Crescent	141
Figure 72. Iranian Charity Feast	141
Figure 73. Cultural Contents of the Expanding-Circle Countries.....	143
Figure 74. Cultural Contents of the Expanding-Circle Nations in the Third Lesson of Vision 3	144
Figure 75. Wind Tower of Yazd	144
Figure 76. Cultural Contents of the Inner-Circle Nations in Vision 1	145
Figure 77. Cultural Contents of the Outer-Circle Countries in Vision 1	145
Figure 78. Cultural Contents of the Expanding-Circle Countries in Vision 1	146
Figure 79. Cultural Contents of Inner, Outer-, and the Expanding-Circle Nations	147
Figure 80. Cultural Contents of the Expanding-Circle Nations in Vision 2	148
Figure 81. Cultural Contents of Vision 3	148
Figure 82. Cultural Contents of Iran in Vision series	149

LIST OF APPENDICES

	Page
Appendix 1. Participant Information Sheet	192
Appendix 2. Participant Consent Form.....	193
Appendix 3. Interview Questions	194



CHAPTER I

INTRODUCTION

1.1. Background of the Study

Nowadays, English language has become the language of international communication because of its widespread use between non-native speakers of different countries. English language is now spoken by two billion people all over the world; therefore, the numbers of non-native speakers are more than native-speakers by a ratio of 3:1, making the conventionally categorized native- speakers the smaller group of this language (Crystal, 2003). Moreover, due to the globalization of English language, the possession of English language has been changed. Kirkpatrick (2007) points out that ‘English is used as a medium of communication by people who do not speak the same first language’ (155). Similarly, Widdowson (1994) asserts that English language does not belong to native speakers but it belongs to everyone who speaks it. English is now used between non- native speakers of this language more than native speaker. Graddol (2006) detects that “an inexorable trend in the use of global English is that fewer interactions now involve a native-speaker” (87). Likewise, Brumfit (2001) considered the numerical and sociolinguistic realities of English in the world on ownership of English language stating that:

And for English, the current competent users of English number up to seven hundred million, living in every continent...of whom less than half are native speakers. Statistically, native speakers are in a minority for language use, and thus in practice for language change, for language maintenance, and for the ideologies and beliefs associated with the language -at least in so far as non-native speakers use the language for a wide range of public and personal needs. (p. 116)

But the position of English language varies among nations all over the world since some countries considered English language as their mother tongue, some countries use it as their official language parallel to their mother tongue and some countries utilize it to communicate with people of different countries. As a result, Kachru (1986) categorized the use of English into three circles according to the natures of its widespread, the patterns of learning, and the role which English plays as:

a) Inner Circle countries: Inner circle countries representing countries where English is known as the first language which includes countries such as the United Kingdom, Australia, New Zealand, Canada, and the United States. (Crystal, 2003).

(b) Outer Circle countries: Colonization was the main result of increasing English language in these countries. There are diversities of English such as standard, pidgin, and creole which were progressed as the local language. This outer circle includes countries such as Singapore, India, or the Philippines. (Crystal, 1997; Kachru, 1985).

And (c) Expanding Circle countries: In these countries, English language is considered as a foreign language. Learners in this circle learn English to be able to communicate internationally. Examples of expanding circle countries can be countries such as Iran, Turkey, and China.

Nevertheless, some scholars criticized these concentric circles for neglecting linguistic and cultural diversity of language. As stated by Clyne and Sharifian (2008) world Englishes have not stayed in their traditional circles as a result of the rapid globalization of the language but have journeyed around the world and have established new places in other circles. As McKay and Bokhorst-Heng (2008, p. 29) put it, “[d]ue to the changes in the use of English around the globe, the lines separating these circles have become more permeable.” For instance, many speakers from the outer circles and expanding circles immigrate to inner circles countries such as the US and Australia and live there forever. Canagarajah (2006, p. 590) observes that “diaspora communities have brought their Englishes physically to the neighborhoods and doorsteps of American families”. Graddol (1997) stated that circles are overlapping since many speakers from inner circle countries move to outer circle and expanding circle countries and settle down there forever. Besides, there is a great change in circles in some countries as a result of the development of these countries in a way that in outer circle countries, for example, Singapore and India, a great number of people use English as their first language. On the other hand, some expanding circle countries are changing to outer circle country where English is achieving an official state and English is considered as a second language, rather than as a foreign language. Belgium, Costa Rica, and Sudan can be examples of these countries.

As discussed earlier, English is now considered as an international language. It means that people who are learning it tend to use English with people of different languages and diverse cultures. As a result, it is important for learners to know the culture of people of different languages in various countries and can use language to talk about

the cultural context they come from. Culture is an inseparable part of every human being which is deepened in the society he/she lives and is different among people of diverse countries. But what is culture? Different scholars have defined culture differently. Tyler (1970) defined culture as “Culture ... is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society”. Hofstede (1994) defined culture as “[Culture] is the collective programming of the mind which distinguishes the members of one group or category of people from another”. Similarly, to Spencer-Oatey (2008) “Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioral conventions that are shared by a group of people, and that influence (but do not determine) each member’s behavior and his/her interpretations of the ‘meaning’ of other people’s behavior”.

Although in the past it was believed that culture is a static entity consists of categorized and obvious facts, which can be taught and learned directly, recently a lot of researchers (Damen, 1987; Robinson, 1988; Freire and Macedo, 1987; Roth and Harama, 2000; Nieto, 2002; McLaren, 2003; and Dolby, 2003) approve that culture is a complicated concept and is dynamic since it is bull's eye of human relations which is influenced by many factors. According to Nieto (2002) “everyone has a culture because every person participates in the world through social and political relationships informed by history as well as by race, ethnicity, language, social class, sexual orientation, gender, and other circumstances related to identity and experience” (p. 10). As a result, culture is constantly in the process of changing and there is a deviation among the behaviors of the members and this change has led to the view that culture is essential in intercultural communication.

But critical questions arise here: Whose culture should be taught? Or what type of culture should be taught? There are three types of cultures in the context of Teaching English as International Language which are: Source culture, Target culture and International culture (Cortazzi & Jin). Source culture is learners’ culture; Target culture is inner circle countries’ culture (English speaking countries) and International target cultures are combinations of inner-and outer-circle countries and learners’ culture which is later on named blended cultures (Corazzi & Jin, 1999).

There are diverse outlooks on teaching cultural contents in English language classes. In the past, as the English language was considered as a second or foreign language, scholars point out that the culture of English language speaking countries

should be taught in English language classes so that students have enough knowledge about the culture of these countries. (Flemming, 1998). They believe that learners should understand and learn about the culture of countries in which they are learning their language too. On the other hand, others do not approve the viewpoint of teaching ‘target language culture’ (Kachru, 1985, 1986; Kachru & Nelson, 1996). They state that learners should not just learn the target culture; they should learn their own culture as well. But a shift occurred in teaching English language and culture as English has become a Lingua Franca or International Language. English lost its nationality, and there is no longer any specific culture associated with English language. As a result deciding which culture to teach becomes too hard. As Nault (2006, p.324) states “the globalization of English complicates the issue of how to teach culture ...”

As some researchers hold the view that English has become Lingua Franca, they stated that English should be studied in a culture-free context. (Jenkins, 2002, 2005; Seidlhofer, 2001). Later it was stated that in EIL context blended cultures can be considered as perfect contents for cross-cultural education because most of the English language learners learn it not just to take a trip or cooperate with English language native speakers. As stated before the communication among non-native speakers is more than native-non-native speakers. Therefore, British or American culture should not be learned by English language learners. They learn English for numerous aims: to get a job, to be promoted in their job, to access scientific information, to study in a good university, to organize business with other non-natives, and so on. As a result, they should be taught in a way that they will be able to talk about their own culture and at the same time understand the culture of their partners.

1.2. ELT and Culture in Iran

In Iran Ministry of Education has the right to decide about the educational system. It has a key duty to determine all strategies, decisions, syllabuses, and policies (Safari & Rashidi, 2015). Consequently, the Ministry of Education categorizes all the instruction programs and choices containing planning and publication of course books, syllabus foundations, instruction principles and systems of assessment in public schools (Ghorbani, 2007; Aslanabadi & Aslanabadi, 2013; Safari & Rashidi, 2015). There is a 6+3+3 educational system in Iran. Primary school begins at the age of 6 for 6 years. The middle school which goes from the seventh to ninth grade lasts 3 years and finally, high

school lasts 3 years. Students learn English language in year 2 of middle school in the previous system which was put into effect after the Islamic Revolution in 1979 (Ghorbani, 2009).

But in the new system teaching English starts at the age of 11, first grade in junior high schools and it continues up to university levels.

There has been a slow and gradual shift in English language teaching from the traditional grammar-translation method to new methods based on the communicative approach in the last fifteen to twenty years. It aims to make students be able to communicate fluently. But, as stated before just having knowledge about phonology, morphology and syntax cannot make a language learner a good language communicator, they should also have intercultural knowledge as well. Although in the past little focus was given to teaching cultural content in English classes and especially after the revolution Islamic culture was included in English textbooks, great attention has been given to teaching cultural content in English language classes recently. In teacher training classes, which were arranged by the Ministry of Education for high school teachers each year, it was recommended that students should be familiar with international culture as well as source culture. Teachers in high school know the significance of teaching cultural content in their classes as well. In a study that has been conducted by Zare, Nemati, Jafarian (2015), it was revealed that teachers are willing to teach cultural contents in their English language classes. They agree that teaching culture is as important as the teaching language.

Similarly, to be a fluent language learner, the important role of a good language textbook should not be neglected. Davison (1975) believes that after teachers, textbooks are the most important component in foreign language classrooms. As stated earlier, there has been a slow and gradual shift in English language teaching from the traditional grammar-translation method to new methods based on the communicative approach in the last fifteen to twenty years in Iran. Ministry of Education started this innovation by changing middle schools' and high schools' English language textbooks. The three series textbooks entitled Prospect were designed to be used in middle schools and three English language series entitled Vision were chosen to be used in high schools. To what extent these textbooks affect students' improvement in learning English language is the question that needs investigation.

1.3. Significance of the Study

Recently, English has become an international language. People all over the world learn English to be able to communicate with people with various languages and cultural backgrounds. As stated by Crystal (1997) different people all over the world use English as a medium language or lingua Franca nowadays. To overcome possible communication breakdown, learners should have the capability to face different cultures of diverse countries, especially with the culture of people in which they have more communication with them.

In this regard, teachers play a significant role in preparing students to be good language communicators. It is their responsibility to include cultural contents in their English language classes' subjects and be able to teach them properly. They should provide students with wide diversity of cultural contents. Byram, Taylor, and Allatt (1991) believe that teaching culture is 'a pedagogical device'. It motivates students and contextualizes language learning. As a result, teachers have to use this pedagogical device appropriately to gain a good result.

According to Kachru's concentric circle, Iran is located in expanding circle countries in which English is considered as a foreign language. As a result, learners' opportunities for communication are limited to the classroom context. There are few opportunities for learners to practice language functions outside the classroom context and learning English occurs only in language classrooms, whether schools or private English institutes. Consequently, textbooks have a crucial role in both teaching and learning process. In previous years, the English textbooks that were used in Iranian schools followed the old method of teaching English, Grammar Translation Method (GTM). With the shift which occurred in teaching English language from the traditional grammar-translation method to new methods based on the communicative approach, textbooks in high school were changed as well. New English language textbooks entitled Vision were designed by the Ministry of Education to use in high schools in Iran. Although there were a lot of researches on evaluating English textbooks in Iran (Aliakbari, 2005; Zare, Nemati & Jafarian, 2015; Aslanabadi & Aslanabadi, 2013), limited number of studies were carried out to evaluate new English language textbooks. Similarly, no study evaluated Vision series based on Kachru's and Horibe's model to see cultural characteristics that were incorporated in these textbooks or no research found out which countries' cultural contents were included in these EFL textbooks.

As a result, the current dissertation research aimed to detect the cultural contents of new English language course books that are being used in high schools in Iran. It also intended to explore teachers' views on teaching cultural contents in their English language classes.

Consequently, this study will help to stress the prominence of considering teachers' visions and ideas in designing the cultural contents of the English textbooks. The insights gained from English language teachers will make it obvious that teachers have their ideas and methods in teaching culture in English classes and curriculum designers and textbooks editors should take into account their viewpoints in designing or developing the curricula and programs. It will also be useful for editors of the new high schools' English language textbooks to know teachers' views about these new course books.

1.4. Purpose of the Study

Thus, the main purpose of this dissertation study was to analyze new English textbooks that are being used in high schools in Iran to explore the cultural subjects of these textbooks. Moreover, it was intended to discover English language teachers perception of teaching culture in English language courses in Iran. It intended to explore their perspectives and views about the relation between culture and language and also their lookouts about the sources of cultures that they were interested to teach in their English classrooms.

1.5. Research Questions

This study tries to find out answers to the following research questions:

1. What are the cultural characteristics incorporated in EFL course books targeting high school students in Iran?
2. How can such characteristics be categorized considering inner, outer and expanding circles in Iran?
3. Is there an increase or decrease in coverage of cultural characteristics of inner, outer and expanding circle countries in EFL course books used in Iran?
4. How do Iranian English language teachers perceive cultural issues in ELT context in EFL course books in Iran?

1.6. Definition of Terms

The important terms used throughout this study are as follows:

Teachers' Perception: Borg (2003) stated that teachers' perception refers to "what teachers think, know, and believe and the relationships of these mental constructs to what teachers do in the language teaching classroom. It lies on the unobservable dimension of teaching - teachers' mental lives".

English as an International Language: English as an international language (EIL) can be defined as the language in which native and non-native speakers use it for communication in many situations such as international interactions – business, advertisements, sports, news, travel, diplomacy, entertainment.

Culture: Spencer-Oatey (2008) defined culture as "Culture is a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioral conventions that are shared by a group of people, and that influence (but do not determine) each member's behavior and his/her interpretations of the 'meaning' of other people's behavior". Corazzi & Jin (1999) classified culture in three types as Source culture which is learners' own culture; Target culture which is Inner-Circle countries' culture and International target cultures which are combinations of Inner-and outer-circle countries and learners' culture which is later on called blended cultures.

Culture Learning: it is the process of acquiring the culture-specific and culture-general knowledge, skills, and attitudes required for effective communication and interaction with individuals from other cultures. It is a dynamic, developmental, and ongoing process which engages the learner cognitively, behaviorally, and effectively (Paige & Jorstad, 1995).

Communicative Competence (CC): Communicative Competence refers to different capabilities in which learners should have to be successful language communicators. According to Canale and Swain (1980) communicative competence contains grammatical competence and sociolinguistic competence. Further, Canale (1983) added a fourth category discourse competence, and included under strategic competence the use of strategies that "enhance the effectiveness of communication" (Savignon & Sysoyev, 2002, p. 11).

Intercultural Competence: It is the capability to communicate and act in appropriate ways with those who are culturally different. According to Deardriff (2004),

intercultural competence is "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes".

Textbook: According to Richards & Schmidt (2002), "A book on a specific subject used as a teaching-learning guide, especially in a school or college. Textbooks for foreign language learning are often part of a graded series covering multiple skills (listening, reading, writing, speaking, and grammar) or deal with a single skill (e.g. reading)"

1.7. Limitations of the Study

Some limitations should be noted in this study.

First, the current dissertation was limited to high school English language teachers' viewpoints on teaching culture in their English language classes in Iran. Consequently, the findings should not be generalized to other populations from different cultures and various nations.

Second, English language textbooks that are being used in high schools in Iran were analyzed in this study. Thus, the findings should not be generalized to other levels of English textbooks.

CHAPTER II

LITERATURE REVIEW

2.1. The English Language in the 21st Century

English has become a global language toward the end of the 20th century and since then had its privileged place among other world languages. There were other languages which were established as a global language before, such as Latin in the times of the Roman Empire, French in the 18th and 19th centuries, and Russian as the common foreign language in Eastern Europe after the Second World War, but none of these languages affected international communication on such a large scale as English has affected in the past few decades. Crystal (1997) and Wardhaugh (1987) believed that the central role of English language in world communication was a natural consequence of the cooperation of numerous historical and cultural factors that have aided the language to attain its special place. As Wardhaugh states: “What is remarkable about English and what makes it unique is the extent to which it has spread throughout the world. No other language has ever had the influence in world affairs that English has today” (Wardhaugh, 1987, p.131). As stated by Crystal (1997) English is now spoken by nearly 2 billion people all over the world, although the numbers are subject to continuous changes. It is used on all seven continents, is the second language of nearly 100 countries and almost 85 percent of global administrations utilize it as an official language. Whether or not you are native or non-native speakers of English language, or have the same linguistic and cultural background, it is the common means of communication among speakers who may use it in the internet, politics, business, education, media, diplomacy, sports, and international scientific exchange. As you take a journey anywhere in the world, you see signs of English language there. As you go to a hotel or restaurant, you can interact with reception or waiters in English and the menu is in English language either.

As a result, English language is now learned for several purposes. Some learners learn it since they need it for education or business, some learn it to travel to other countries and some need it for employment or living in English speaking countries. For some people, it may be a language for the media, entertainment, the internet and other forms of electronic communication. Even there may be learners who have to learn it although they may never really have any need for it.

Graddol (2006) stated that the phenomenon of English being a global language lies at the heart of globalization. Nowadays, statements like ‘global economic flows’ or ‘global cultural flows’ can be seen in this global village, this is why there has been a lot of interaction among nations and people all over the world. Crystal (2003) recommended that ‘there has never been a time when so many nations needed to talk to each other so much’. Alptekin (2002) stated that due to social and economic globalization, an international means of communication are required. English has become the language of international communication.

2.1.1. The Global Spread of English

Nowadays, English owns a unique status due to the role it has around the world and its function as an ‘international’ or ‘world language’. Crystal (1997) stated that a language attains a global status when it owns a particular role that is recognized in every country, English has gained its present global status because of two reasons it has in many countries all over the world.

Firstly, English is now the official language of many countries such as Ghana, Nigeria, India, Singapore, and Vanuatu, and it was used in many contexts such as the law courts, the media, and the educational system. To be a successful person in these countries, it is vital to master this official language, English at an early age of life. English in these countries can be described as a second language. In the past, languages such as French, German, Spanish, Russian and Arabic were the official language, but none of them achieved the status English language owns now.

Second, English serves as a foreign language in many countries and are learned in schools. It has no official status in these countries but most people know the importance of learning English. Crystal tried to explain the differences between second and foreign languages to describe the importance of English all over the world. But he states that such division has lost some of the importance it may have own since language may be utilized more frequently in some countries where English was considered as a foreign language than those countries where it is known as a second language.

2.1.2. Factors Promoting the Global Use of English

McCrum (2010) stated that English now is not the world language because of its special characteristics or particular features. But, the spread of English is the result of several historical and pragmatic factors.

2.1.2.1. Historical Factors

One of the main reasons for the spread of English all over the world is the fact that it was the language of the British Empire. One of the inheritances of the British Empire for those countries under the British colonial government was the use of English as a language needed for government, communication, business, and education. The countries were spread all over the world from Africa to Asia and the Pacific.

As the colonial governments gave their places to national governments, through independence, English becomes the main language that facilitates communication among peoples who are speaking different languages. It also becomes the language of administration, education and the media. The English that remained in these countries took on local characteristics, giving rise to the 'new Englishes, such as Indian English, Malaysian English or Nigerian English.

2.1.2.2. Globalization

Another factor promoting the use of English around the world is globalization. English is a means of communication among different countries in economic, politics, changing information, and media. It is the language of international organizations such as the United Nations, the Council of Europe and the European Union. All of these examples are the sign of globalization of English. But researchers have various ideas on the global spread of English. Some of them such as Graddol (2006) believe that the global spread of English is natural, inevitable and useful. Others such as Crystal (1997) stated that English 'fosters cultural opportunity and promotes a climate of international intelligibility'. Yet, others consider the spread of English as threatening local cultures, languages, and identities. For example, Phillipson (1992) used the phrase 'linguistic imperialism' to describe the way English had a leading role in the economic and political dominance of some societies over others. The theory of linguistic imperialism declares that other languages cannot progress and develop and they should remain in the second state due to the role of English as the leading international language.

2.1.2.3. Education

Nowadays, English language is becoming the medium of instruction in many universities all over the world. Many people learn English language to study in universities in different countries. The increasing numbers of foreign students, who want to study in other countries' universities, make European universities to recommend English programs to attract as many students as they can and raise their international profiles – an aspect of the internationalization of higher education through English. Another factor in increasing English due to the education factor is the growing popularity of content-based teaching that is the use of English to teach school subjects. School topics were taught in English from secondary school and continue at university.

2.1.2.4. Business and Entrepreneurship

As World War II ended, the United States became the economic authority in the world. Thus international business and trade mostly depend on using English. Nowadays, most of the big companies utilize English language to interact with other companies worldwide. It is a need to know English to work in these companies, as a result, most people learn English to get work and to improve professionally. Similarly, knowledge of English helps these companies to market their products outside of their countries.

2.1.2.5. Travel

Nowadays, people can travel all over the world easily due to various means of transportation. They may travel to another country to spend their vacation or to seek work. For what reason they may travel abroad, they need to have some knowledge of English. This offers a reason for many people to get some mastery of the English language.

2.1.2.6. Economic Development

English is now a vital factor in economic development. It was reported that there is a direct connection between countries' level of English and their development in business and income, in a way that countries with low levels of English-language skills do not develop in trade either and as a result, they have lower income. New York Times ranked countries where English was not the first language and stated that English is a major factor in the improvement and competitiveness of countries. The top five countries

were Sweden, Denmark, the Netherlands, Finland, and Norway. The lowest were Colombia, Panama, Saudi Arabia, Thailand, and Libya. The report also suggested that Italy, Spain, and Portugal were held back as a result of poor English-language skills (New York Times, 28 October 2012).

2.1.3. Problems due to the Global Status of English

There can be many advantages to the existence of a global language, but there are some critical points that cannot be ignored. Some opponents consider English as playing an important role in the advancement of global inequalities and structures of dependency. This is what Phillipson (1988 p.47) refers to as *linguicism* – “the ideologies and structures which are used to legitimate, effectuate and reproduce an unequal division of power and resources (both material and non-material) between groups which are defined based on their language (i.e., of their mother tongue).” Phillipson (1992) criticized the advance of English as a form of Western authority over developing countries. For him “the dominance of English is asserted and maintained by the establishment and continues reconstitution of structural and cultural inequalities between English and other languages” (1992, 47).

Ansre (1992) even went further and coined the term *linguistic imperialism* stating that:

the lives of the speakers of a language are dominated by another language to the point where they believe that they can and should use only that foreign language when it comes to transactions dealing with the more advanced aspects of life (Ansre 1979, pp.12-13 qt. in Phillipson 1992, p. 56).

According to Phillipson (1992, p. 57), *linguistic imperialism* is “an essential constituent of imperialism as a global phenomenon involving structural relations between rich and poor countries in a world characterized by inequality and injustice”.

Approving Phillipson’s idea, Galtung (1992) defined imperialism as a type of relationship whereby “one society or collective in more general terms can dominate another” and which manifests itself in a variety of ways: economically, politically, militarily, culturally and socially. He divided the world into two domains: the Centre (the powerful Western countries) and Periphery (the developing ones). Language is a means in which the top of the center controls the Periphery and has an important role by creating

the relationship between the dominant and the dominated groups and is the foundation of what the concept of linguistic imperialism is constructed.

However, the reason for learning English nowadays is not due to the promotion of English-speaking countries, but since individuals are willing to access scientific, technological information, international organization, global economic business and higher education. Actually, Kachru (1989) claimed that knowing English is like possessing the fabled Aladdin's lamp, which permits one to open, as it were, the linguistic gates to international business, technology, science, and travel. In short, English provides linguistic power.

2.1.4. English as an International Language

Crystal (1997) stated that many people use English all over the world nowadays and no language has been used in such a number before in the history of the world. English is the international language *par excellence*. Some linguistics described EIL to discriminate it from other varieties of English, for instance, EFL, ESL, and ELF. (Campbell et al., 1983; Smith, 1983; Strevens, 1992). EIL can be described as "that English in all its linguistic and sociolinguistic aspects which is used as a vehicle for communication between non-native speakers only, as well as between any combination of native and non-native speakers" (Campbell et al., 1983, p. 35). By considering English as an international language, English does not possess to English speaking countries anymore; it belongs to everyone who speaks it. It is used worldwide in spite of limited purposes for certain countries. We can witness its use in all branches of science, technology, arts, and all aspects of life for international communication in an international relation among countries in the world and other purposes. Tomlinson (2004, p. 5) has recently called attention to the limited participation of users of EFL in the discussion of EIL:

Ironically, so far the main proponents of teaching a variety of international English have been native speaker (or at least native speaker like) applied linguists. Not many are teachers and not many are users of English as a foreign language. They have provided expert insights into the characteristics and exponents of international English and are conducting the rigorous research that will soon provide us with very useful objective descriptions of the English used in international communication. But the danger is that an expert syllabus could

be imposed on learners without any input from them and without a methodology to bring it to useful life.

2.1.4.1. Models of Describing International English

McArthur (1998) classified English language in three most common models which were used by linguistics to determine the character and the progress of the English language worldwide in the 20th century.

Strang proposed the first model in 1970. Strang classified English language speakers into three categories: A speakers which are speakers whose English is their mother tongue and live in countries such as the USA, Canada, England, Australia, and South Africa; B speakers are speakers who learn English in societies where the language owns distinctive position that is chiefly the previous colonial regions in Asia and Africa, and, finally, C speakers are speakers who learn English as a foreign language because of their country's educational system.

The second model was suggested by Quirk, Greenbaum, Leech, and Svartvik in 1972. Their model of English consisted of three groups as users of English as a Native Language (ENL speakers), users of English as a Second Language (ESL speakers) and users of English as a Foreign Language (EFL speakers). In this classification, ENL is spoken in countries where English is the native language of the great majority of the people. Australia, Canada, New Zealand, the United Kingdom, and the United States are countries in which English is spoken and used as a native language. In the ESL groups, English is the official language, but not people's mother tongue. These counties were colonies of the United Kingdom or the United States in the past. Nigeria, India, Malaysia, and Philippines are examples of countries in which English is said to be spoken and used as a second language. The final classification of this model is EFL. In these groups, English is not used or spoken in daily life. It is learned at school, but not used outside of the classroom context. Iran, Turkey, Indonesia, Japan and many countries in the Middle East are countries in which English is used as an EFL. However, this model has been criticized because it is difficult to apply this model in the context of multilingualism.

Finally, Kachru (1986) categorized the use of English into three circles according to the natures of widespread, the patterns of learning, and the role which English plays as

a) Inner Circle countries: Inner circle representing countries where English is known as the first language which includes countries such as the United Kingdom, Australia, New Zealand, Canada, and the United States. (Crystal, 2003, p.61).

(b) Outer Circle countries: Colonization was the main result of increasing English language in these countries. There are diversities of English such as standard, pidgin, and creole which were progressed as the local language. This outer circle includes countries such as Singapore, India, or the Philippines. (Crystal, 1997; Kachru, 1985).

And (c) Expanding Circle countries: In these countries, English language is considered as a foreign language. Learners in this circle learn English to be able to communicate internationally. Examples of expanding circle countries can be countries such as Iran, Turkey, and China.

Kachru tried to avoid supposing the fact that there was just one English belonging to ENL which was presented in Quirk's model. He tried to demonstrate that English language was used for many purposes by varies people.

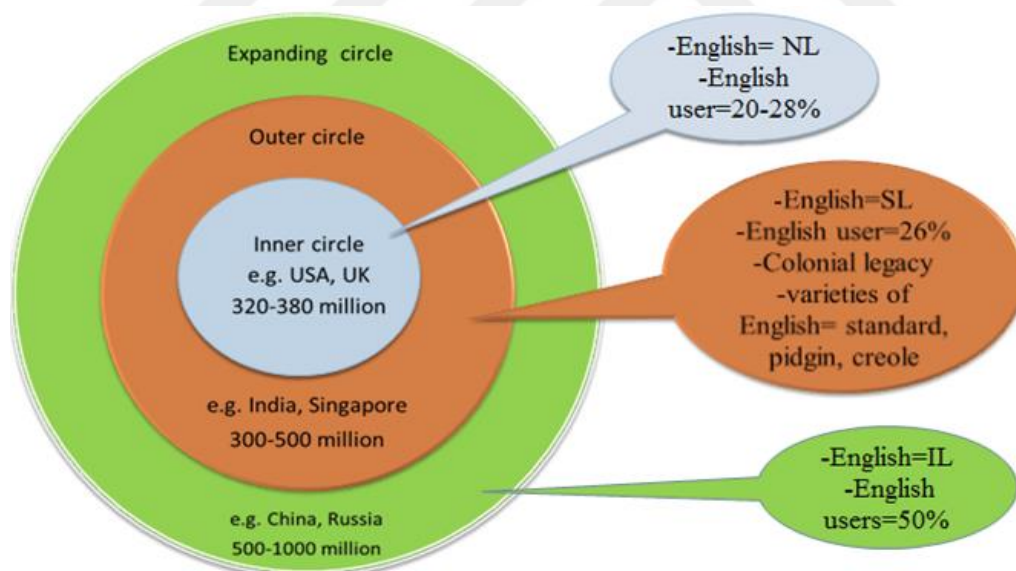


Figure 1. Kachru's model of a concentric circle (1985)

A much more recent effort to take account of the developments of the spread of World Englishes is that of Modiano (1999). Breaking historical and geographical concerns he referred to his model as 'centripetal circles of international English'. His model consists of three circles. The innermost circle comprises proficient speakers of English as an International Language (EIL), which includes all varieties of English, be

they native or non-native. The central criterion, other than proficiency itself, is that they have no strong regional accent or dialect. Modiano's next circle contains those who have proficiency in English as either a first or second language rather than as an international language. In other words, they act well in English with other native speakers or other non-native speakers from the same L1 background as themselves. The third circle comprises of learners of English, i.e. those who are not yet proficient in English. Outside this circle is a final band to represent those people who do not know English at all. Modiano claims that by defining English as a globally functioning language, it cannot belong to any particular place. The importance was given to the democratic nature of the use of English worldwide.

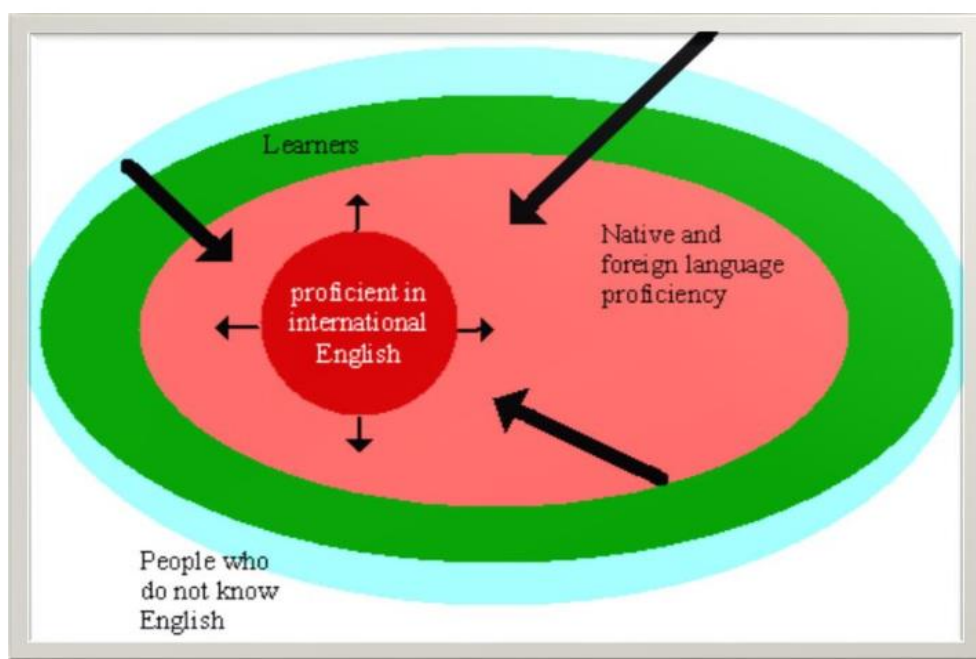


Figure 2. Modiano's model of centripetal circles

2.1.4.2. EIL as a Language Variety

Considering the matter that nowadays most interfaces in English language take place among non-native speakers, native-like accent should not be reflected in the standards for 'correct' pronunciation (Jenkins, 2000). But the features of pronunciation should be emphasized which are important among speakers of EIL. Actually, Jenkins' purpose was to recognize a phonological inventory of EIL. Hence, she creates phonological fundamentals of fluency, the 'Lingua Franca Core' (LFC), "a set of unifying features which, at the very least, has the potential to guarantee that pronunciation will not

impede successful communication in EIL settings" (2000). In Jenkins' *Lingua Franca Core* some sounds which most learners and teachers teach it as 'particularly English' ones such as the 'th-sounds' and the 'dark l' allophone does not contain. The 'th-sounds' and the 'dark l' are therefore labeled as 'non-core'.

The same is true of the following features: (Jenkins, 2000)

- Vowel quality
- Weak forms
- Other features of connected speech such as assimilation
- Pitch direction to signal attitude or grammatical meaning
- Word stress placement
- Stress-timing

On the other hand, there were features which proved decisive for EIL intelligibility and which therefore constitute the phonological *Lingua Franca Core*:

- The consonant inventory exception for the 'th-sounds' and of 'dark l'.
- Additional phonetic requirements: aspiration of word-initial /p/, /t/, and /k/, which were otherwise frequently heard as their lenis counterparts /b/, /d/, and /g/ and the maintenance of length before lenis consonants, e.g. the longer /æ/ in the word *sad* contrasted with the phonetically shorter one in the word *sat*.
- Consonant clusters: no omission of sounds in word-initial clusters, e.g. in *proper* and *strap*; omission of sounds in word-medial and word-final clusters only permissible according to L1 English rules of syllable structure so that, for example, the word *friendship* can become *frienship* but not *friendip*.
- Vowel sounds: maintenance of the contrast between long and short vowels, such as the long and short i-sounds in the words *leave* and *live*; L2 regional vowel qualities otherwise intelligible provided they are used consistently, with the exception of the substitution of the sound /ɜ:/ (as in *bird*) especially with /3:/ (as in *bard*)
- Production and placement of nuclear (tonic) stress, especially when used contrastively. (e.g. *He came by TRAIN* vs. *He CAME by train*).

Jenkins believes that these main features should be considered in the teaching of English for international communication.

Accordingly, Prodromou (2003) deals with English as a Lingua Franca (ELF) employing distinct structures as he wanted to form modifications between non-native and native speakers' usage of idioms. As he tried to detect the role of 'idiomaticity' which means collocation and idioms, in English as a native language, he proposed that (1) it is hard for a non-native speaker to use idioms; (2) non-native speaker seems unnatural as they use idioms, and (3) non-native speakers hardly use idioms. Therefore, he recommends that teaching idioms should consider in syllabuses or textbooks for ELF.

2.1.4.3. EIL and the Nativeness Paradigm

A lot of studies have focused on finding criteria for discriminating native speakers from a non-native speaker. Davies (2003) believes that a native speaker should have some characteristics such as native speakers acquire their first language in their childhood; they have a distinctive capability to create fluent impulsive discourse, to write innovatively and to understand and give details into their first language of which they are a native speaker, the native speakers have instincts about their Grammar 1.

Similarly, Davies (2003) recognizes the six principles that second language learners should have to be considered as native speakers of the target language (p.211). (1) childhood acquisition; (2) discourse and pragmatic control; (3) instincts of group language grammar (Grammar 2); (4) instincts about idiolectal grammar; (5) innovative presentation; (6) inferring and converting.

Since the first principle cannot be achieved by L2 learners, Davies (2003) concluded that "it is difficult for an adult non-native speaker to become a native speaker of a second language precisely because I define a native speaker as a person who has early acquired the language", on the other hand, Davies states that the non- native speaker can gain "communicative competence of the native speaker (and) the confidence necessary to membership". As a result in Davies' view, confidence and identity are matters which discriminate a non-native speaker from a native speaker.

Likewise, Medgyes (1992) claims that "those who use English as their first language have an advantage over those for whom it is a foreign language" (343). In fact, Medgyes believes it is not possible for non-natives to be native speakers since their English "is but an imitation of some form of native use" (343).

Both Davies and Medgyes believe that one of the dominant purposes of the non-native speakers is to become native speakers, at least in linguistic positions. Medgyes and Davies analyze the roles of non-native speakers and native speakers but they do not think the fact that whether non-native speakers wish to accept native speakers' models or not. This belief is an important area in the nativeness paradigm argument that Cook (1999) mentions "an objection that is sometimes raised to the argument against the native speaker model is that it is the L2 users themselves who want to be native speakers" (196). Then Cook states that as second language learners make "grammar that differs from native speakers', pronunciation that betrays where L2 users come from, and vocabulary that differs from native usage", these "are treated as signs of L2 users' failure to become native speakers" (pp.194-195).

Rampton (1990) considered English language as an international language and then he proposes the bases points of the study of native speakers' notion. Rampton (1990) recommended the separation of biological and societal stages of language as well as the view of language as an interaction tool and as a representation of societal identifications. Fundamentally, this division classifies English as the cultural manifestation of civilization and as the language of global interaction. According to this view, Rampton mentions that novel expressions should be utilized: *language inheritance*, *language affiliation*, and *language expertise*

Rampton (1990) states that experts should take the place of the native speaker as interaction characteristics of language are reflected: "When educationalists have the communicative aspects of language in mind, they should speak of accomplished users as expert rather than as native speakers" (98). Rampton believes that the concept of expertise is rational to teachers and learners since it "shifts the emphasis from 'who you are' to 'what you know'" (99). The term affiliation "refers to a connection between people and groups that are considered to be separate or different, whereas inheritance is concerned with the continuity between people and groups who are felt to be closely linked" (97). Furthermore, the word inheritance conveys "a sense of the permanent, ancient, or historic", the notion affiliation comprises a sense of accessory (101). Then he adds that the concepts inheritance, expertise, and affiliation "tell us to inspect each native speaker's credentials closely, and they insist that we do not assume that nationality and ethnicity are the same as language ability and language allegiance" (101).

Graddol (1998) studies the position of the native speaker according to three viewpoints: a demographic argument, the position of EIL, the conceptual discourse of

languages, language capability, and personality. Graddol comments that the deterioration of the native speaker can be interrelated to "changing ideas about the centrality of the native speaker to norms of usage" (66). The role of the native speakers is being questionable in countries where English is used as a second or foreign language. Likewise, he states that with the advent of 'New Englishes' has changed the emphasis on American and British as standard suppliers.

2.1.4.4. Criticisms of EIL

One of the most debatable issues in EIL is the extent to which English language may affect other languages. In Phillipson's viewpoint, English is a threat to other languages (Phillipson, 1992; Phillipson, 2003). Then, he proposes linguistic imperialism. To define linguistic imperialism, he inspired by Galtung's imperialism theory (1980). Imperialism which may be financial, political, interactional, military, cultural and community is a kind of link as one society has authority in another society. Phillipson (1992) asserts that some countries which he calls them "third world", are dominated by western countries indirectly yet. Just they modify their tools of authority from "the sticks of colonial times and neo-colonialist asymmetrical bargaining to neo-neo-colonialist control means of ideas" (p.54). As the only means to talk about our views is language, it (English language) becomes a new device to lead these countries. As Bisong stated (1995) "the linguistic relationship between the center and periphery has been and continues to be one of the dominant and dominated languages" (123). Holborow (1992) agrees with the idea stating that "the spread of English remains inextricably interwoven with its economic and social origins" (p.358).

Phillipson (1992) describes linguistic imperialism as "a working definition of English linguistic imperialism is that the dominance of English is asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages. Here, structural refers broadly to material properties (for example, institutions, financial allocations) and cultural to immaterial or ideological properties (for example, attitudes, pedagogic principles)" (p.47). With this description, Phillipson (1992) emphasizes the fact that English language affects the balance of socio-economic between core and boundary countries inequality. "English linguistic imperialism is one example of Linguicism, which is defined as ideologies, structures, and practices which are used to legitimate, effectuate, and reproduce an

unequal division of power and resources (both material and immaterial) between groups which are defined on the basis of language” (p.47). Phillipson (1992) believes that this world is full of inequity in various aspects as gender, income, race, nationality, and language. Nowadays, English has been considered a leading language in the world. Someone who is a proficient speaker of English language will have more benefits than others.

Accordingly, Pennycook (1994) claims that the internationality state of English language is not fair and then he criticizes that there are no adequate studies in the field of Applied Linguistics that analyze the effect of English on teaching foreign language critically. Additionally, other scholars such as Auerbach (1995), Pennycook (1995) and Tollefson (1995) criticize the promotion of English. They assert that developing English will cause economical injustices since among other motives behind promoting English such as political, social and economic; the most important one is economic. With being English as an international language, native speakers will benefit from being native speakers (Tollefson, 2000).

Canagarajah (1999) demonstrates the injustices in ELT. He claims that although 75 percent of teachers of English are non-native English speakers, they don't get equal payment and chance compare to native speakers. Furthermore, Graddol (1998) claims that nowadays English is the language of communication, business, and technology all over the world. There is no need for Native speakers of English to learn this language to make progress in these fields but non-native speakers should spend money, time, and energy in English language learning first. As a result, native speakers have the advantage of being one step ahead compare to non-native speakers.

Then, he presents two basic tools of English linguistic imperialism: anglocentricity and professionalism. English language now has become a criterion in which other languages and cultures are judged by it. It has become a standard for the periphery English language speaking country. This is what anglocentricity denotes to. On the other hand, professionalism is concerned with education. It is related to the techniques and skills which are used in ELT. Because of anglocentricity and professionalism of English language, most of the aboriginal languages are endangered and many of them are now dead. “English, the author maintains, was originally imposed several countries in the periphery and has through deliberate contrivance, successfully displaced, or replaced some of the indigenous languages of these countries.” (Bisong, 1995, p. 123).

Phillipson (1992) believes that anglocentricity and professionalism support English to be a dominant language in the world since ELT curriculums are designed in such a way that they do not include social, economic and political issues. They just pay attention to language teaching. He also discovers a strong association between imperialism and ELT that is the reason of why he recommends seeing linguisticism as “linguicism is a set of practices and beliefs which represent an attempt by those involved in language matters to give signification to a complex segment of reality, which itself meshes with political, ideological and other factors” (p.55).

In contrast, McKay (2002) claims that an international language ought to be “denationalized” that is, learners should not be forced to learn just models and standards of native speakers and the main purpose of an international language learning should just be giving the learners ability to cooperate with other nations all over the world with various culture and background (12). As English is considered as an international language; Phillipson’s (1992) anglocentricity should not be the cause of anxiety any longer. It is not necessary for learners of English to adjust native speakers’ standards. The aim of teaching and learning English should be giving the opportunity for learners to interact with people all over the world. English language should adjust the features of a denationalized language, however. According to Romaine (1992), since the numbers of non-native speakers of English are more than the native speakers of English and it is utilized as an international language, it belongs to all people in the world. Any specific nation cannot be the owner of English language. English language has to be the international language by not having its nationality anymore. Likewise, Graddol (1997, 2006) claims that it is the users of English all around the world which determine the future of English language, not just native speakers since English has become an international lingua franca.

According to Phillipson (1992), English speaking nations can be divided into two groups: core English speaking countries and periphery English speaking countries. Core English speaking countries are those countries where English has been spoken as their native language such as Britain, the USA, Australia and, Canada. These countries are the most dominant and wealthy. Periphery English speaking countries are again distributed into two groups: countries where English is considered as an international language such as Japan and countries where English was forced there because of colonization such as India, Nigeria. In some core English speaking countries, speakers of other languages exist as well. English language controls those other languages. ESL and EFL are assembled as

periphery English speaking countries. ESL countries are countries where English is utilized as a means of education in various areas such as education, government and so on. But in EFL countries English is just learned in school.

Phillipson (1992) believes that since English is now a necessity for higher education, some EFL countries are moving into ESL countries. English is needed for academic dissertations and conferences. It seems that attainment or failure in education and occupation is highly influenced by learning English. Similarly, Modiano (2001) believes that learning English is vital recently. He states that “We must keep in mind that acquiring English is something difficult to avoid. English is now a prerequisite for participation in a vast number of activities. The global village is being constructed in the English language, as are the information highways” (p.342).

Although the ELT attempts to teach standards of native culture, some colonized countries such as India or Africa have created their own English models which were named Indian English or West African English. However, some scholars like Honey (1997) believe that language should not have many varieties. He states that only the standard form of English is admired and learners ought to learn and adapt just standard form of English.

Different scholars have various outlooks on the spread of English. Some researchers agree with it, but others believe that its spread may cause lots of difficulties. Graddol (2006) calls the development of English as “English triumphalism” (pp.11-14). He sees English as an ordinary, neutral and useful means of interaction. Crystal agrees with Graddol views on the spread of English. Crystal (1997) believes that “English fosters cultural opportunity and promotes a climate of international intelligibility” (p.32). Crystal (1997) believes that English is lingua franca of worldwide. However, other scholars such as Pennycook and Phillipson have opposite viewpoints about the development of English. Pennycook (2001) states the development of English is not studied critically since an international language should have a strong social, historical, cultural and political background which English does not possess. Similarly, Kirkpatrick (1995) believes that if English is taught early at school, it can be considered as a threat to children’s’ mother tongue. He mentions that the threat of English to “mother tongues and local languages, especially those which are spoken by a relatively small population and which have no script”. However, Wang claims that Chinese or English cannot be considered as a threat to each other, and English language makes modernizations of Chinese nations easy.

Similarly, Chew (1999) believes that the development of English in Singapore is the result of the local population and it is not related to any external imposition.

2.2. Teaching English as an International Language

Modiano (2001) classified teaching English as an international language (TEIL) into two main parts: language varieties and culture. He thinks that when teachers just give more attention to American English or British English, students give less importance to other varieties of English. Such an approach to teaching "presents English as the property of a specified faction of the native-speaker contingency" (p.340). Furthermore, Madiano (2001) emphasizes that as students are expected to learn English to be able to communicate with people of different cultures and have competence in an international level, they are thought "to develop the ability to comprehend a wide range of varieties but also strive to utilize language which has a high likelihood of being comprehensible among a broad cross-section of the peoples who comprise the English-using world" (p.162). Madiano believes that as English was taught at an international level, increasing such competency is fantastic as contrasted to the traditional integration-orientated practices associated to the learning of culture-specific varieties such as "British English" (p.162), what he calls a 'nation-state centered view' (2001, p.340). In fact, teaching English as an international language means emphasizing both American English and British English along with other non-native and native diversities. Likewise, Seidlhofer (1999) devote the attention to the current place of teaching culture in ELT, stating that "Most practical matters which impinge directly on teachers' daily practice, such as textbooks, reference works, supplementary materials, examinations, and qualifications still make almost exclusive reference to notions of the native speaker culture as the source providing the language to be taught" (234).

However, Modiano (2001) believes that it is almost not necessary for EFL students to know just about the culture of speakers of that language and those scholars, who support this type of teaching, have political plans.

To develop cultural equivalence, Modiano (2001, p.340) states that, "a multiplicity of teaching practices, and a view of the language as belonging to a broad range of peoples and cultures, is the best that language instructors can do". Then he adds that "the ideologies which underpin globalization and the vision of cultural pluralism are more in tune with a lingua franca perspective as opposed to ELT platforms based on

culture-specific varieties" (2001, 159). In other words, the damaging effects of the development of the language can be neutralized by EIL.

Several researchers tried to create a frame for teaching English as an international language since the 1980s. Campbell et al. (1983) proposed three frameworks for teaching English as an international language to classify the main structures of EIL as (1) Information about various social and cultural norms and rules that are represented in interactions with speakers who have more than one nation or culture; (2) teaching native speakers to utilize English in international contexts; and (3) preparing non-native speakers to utilize language with both native and non-native speakers.

Likewise, some scholars believed that major shifts should be conducted in teaching the language. When English was considered as an international language of interaction and these features were transferred in the classes, English language teachers would have to take some responsibility.

Trifonovitch (1981) proposes some characteristics that should be highlighted in the English language class. First, since learners of English language may face with people of different cultures - native and non-native –teachers should not focus on just native speakers' cultures. Second, learners of EIL must develop their intercultural competence. They should be able to know about their own culture and have knowledge about the culture of different countries which makes them understand others' outlooks well. Furthermore, the EIL learner should learn as numerous diversities of English as possible. Finally, they should have the ability to understand and approve various types of spoken and written English since they show the speaker/writer's cultural background.

In recent times, Gnutzmann (1999) stated that "cultural topics relating to countries where English is spoken as a native language, particularly the United Kingdom and the United States, have to be complemented by topics dealing with other parts of the world in order to do justice to the global use of English in classroom teaching" (165). Alongside spreading range of subjects geographically, Gnutzmann believes that a "stronger orientation towards social, economic, scientific and technological topics with an international or global dimension would seem an appropriate measure because of the global dimension of English", a modification that may occur "at the expense of target culture-specific topics" (167). It looks that Baxter (1992) agree with Gnutzmann's outlook as he states "teaching materials should be drawn from all the various English-using societies, not only L1 communities, so as to introduce students to the diverse criteria of speaking English and to build an attitudinal base of acceptance" (67).

Similarly, Medgyes (1999) states that teaching EIL is mainly teaching "a large stock of native and non-native varieties of English" (185). The variety of language that native English teachers are native will be taught by them, whereas non-native English language teachers ought to select a commonly spoken diversity (British English or American English). But, all language teachers ought to have "familiarity with other native and non-native varieties and tolerance toward non-standard norms" (186) in their classrooms. Yet, Gnutzmann (1999) believes that even though British English and American English varieties exist, learners may not tend to learn according to these criteria. He mentions that "expecting learners to comply with the set of linguistic norms would probably put unnecessary pressure on them since they would hardly be able to fully live up to such expectations" (165). It seems that Gnutzmann agrees with Wells's (1982) notion of 'reference accents' rather than 'target accents'.

Gnutzmann (1999) claims that learners' linguistic awareness ought to be developed in English language, by including issues of "linguistic variation and varieties of many types: national, regional, social, functional, international" (167). Furthermore, Strevens (1992) claims that TEIL indicates an "awareness of the fact that most ESL/EFL relates to non-native speaker populations requiring English for their internal purposes, or for dealing with other non-native speaker populations, without the presence or intervention of native speakers" (41). In the same way, Modiano (2000) emphasizes the idea that EIL students ought to be encountered with a widespread range of native and non-native Englishes, without leading at native-like proficiency.

Likewise, Cook (1999) proposes that students should be considered as a user of the language and teachers should: (1) represent students with instances of the language that second language user utilize not the varieties of native-speaker; (2) teaching should focus on the language that second language users utilize with other second language users and also the alterations that first language employers use in their speech with second language users; (3) represent conditions in materials in which second language users participate; (4) perceive the first language as a helpful element in the class and to represent meaning use the first language, to interact during classroom exercises or in exercises that include both languages; and (5) utilize explanations of second language employers as a source of information not the explanations of native speakers.

At last, Cook adds that changing the position is depended more on shifting the views about models rather than succeeding these particular recommendations: "together with the change in attitude, placing more emphasis on the successful L2 user and on using

the LI more in teaching can bring language teaching to the realization that it is helping people use L2s, not imitate language speakers" (205).

2.3. Culture and Language

People use language to talk about their ideas and views and to transfer information. According to Sapir (2002, p.202) "language is purely human and non-instinctive method of communicating ideas, emotions and desire by means of voluntarily produced symbols". As stated by many scholars, language and culture are interrelated closely since they are both an essential part of every human life which makes them communicate with each other.

Wardhaugh (2002) states that (1) Language determines thought and culture; (2) Language influences thought and culture; (3) culture influences people's language; and (4) Language and Culture influence each other. Similarly, Hymes (1964) believes that speech is an essential part of every human being's activity, while language is the combination of many parts of culture. Witherspoon (1980), (cited in Nall & Nall, 2009) claims that language and culture are extremely interconnected and suggested that languages and culture cannot be studied in isolation. Similarly, three features of the functions of language were explained by Krech (1962) as following (1) Language is the primary vehicle of communication 2) language reflects both the personality of the individual and the culture of his history; 3) language makes possible the growth and transmission of culture, the continuity of societies, and the effective functioning and control of social group.

In short, it can be concluded that culture and language are tightly interconnected and they cannot be separated.

2.3.1. What Is Culture?

Culture is such a complex and extensive notion that has not any clear-cut and commonly accepted description. Trivonovich's survey reported that there are over 450 diverse descriptions of the notions of "culture" (as cited in Croft, 1980, p. 550). Ethnographer defines culture according to his/her own explicit and/or implicit description(s). Nieto maintains that (2002) that the term "cultures "cannot have one definition since it can represent diverse things to varies people and in different contexts. As a result, it is not possible to give a standard definition of it.

Taylor was the first anthropologist who used the term “culture” in his book “Primitive Culture” (1971). He defines it as “That complex whole which includes knowledge, belief, art, moral, Law, custom, and any other capacities and habits acquired by man as a member of society “. It seems that Tylor related the concept of culture to society and norms acquired by just man within his social group. But a woman has it as well.

However, the origin of the word “culture” is the Latin word “cultura,” “being cultivated” (Nababan, 1974, p. 18). When the Latin language was developed during the time, the meaning of the word “cultura” became, “the study of ‘civilization’ or ‘society’” (Tylor, 1865). Fundamentally, “Cultura” as evolution is assumed in two ways: “big C culture” and “small c culture.” Chastain (1976) discriminates between small “c” culture and big “C” Culture. “Big C” culture denotes the social life, family institutions, customs, and leisure activities of a given society, whereas “Small c” culture is interrelated to the civilization and society’s contributions to the world. Similarly, other scholars state that “Big C” culture refers to music, art, literature, and organizations of society. Besides, the “big C” concept refers to large collections of individuals as a population and discriminates them from other civilizations. Instead, “small c” culture reflects customs, traditions, and lifestyles of both large groups of people as well as subgroups (Halverson, 1985; Lafayette, 2005; Nemetz Robinson; 1998). Accordingly, Lee and Peterson have classified culture into two general types: Big “C” culture and little “c” culture (Lee 2009; Peterson, 2004). Lee (2009, p.78) refers to Big “C” culture as “the culture which represents a set of facts and statistics relating to the arts, history, geography, business, education, festivals and customs of a target speech society.” Similarly, Peterson (2004) considered Big “C” culture themes such as geography, architecture, classical music, literature, political issues, society’s norms, legal foundation, core values, history, and cognitive processes. Likely, for Lee (2009, p.78) the little “c” culture is “the invisible and deeper sense of a target culture” including attitudes or beliefs and assumptions. Alike, Peterson (2004) refers to little “c” as the culture concentrating on common or minor subjects as opinions, viewpoints, preferences or tastes, gestures, body posture, use of space, clothing styles, food, hobbies, popular music, and popular issues, and certain knowledge like trivia, facts, etc.

Nevertheless, the field of foreign and second language instruction can work with a more restricted classification of “culture”. A precise and workable definition of “culture” was established by the National Standards for Foreign Language Learning. The

National Centre for Cultural Competence (1994) describes culture as culture is a united form of human behavior that contains language, interfaces, ways of interaction, opinions, courteousness, and ceremonies, connections and predictable behaviors of a national, racial, spiritual or social group; and capability to convey the above to next generations. (as cited in National Association of School Psychologists [NASP], “Culture,” para. 1).

As stated before, different scholars define culture variously. while Kramsch (1998) defines culture as “membership in a discourse community that shares a common social space and history, and common imaginings” (p. 10), Liddicoat, Papademetre, Scarino and Kohler (2003) describe culture as a complex system of concepts, attitudes, values, beliefs, conventions, behaviors, practices, rituals and lifestyles of the people who make up a cultural group, as well as the artifacts they produce and the institutions they create (p. 45). Similarly, Brown (2000, p.177) defines culture as “the ideas, customs, skills, arts, and tools that characterize a given group of people in a given period of time”.

To define culture, Moran (2001) proposed five dimensions as products, practices, perspectives, communities, and persons. He indicates, “Culture is the evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world, and set within specific social contexts” (p.24). In other words, cultural fundamentals don’t present distinctly from the people of a culture. “People – alone and with others – make and use artifacts, carry out actions, and hold meanings” (Moran, 2001). Likewise, Kramsch (2009) claims that culture can be described from diverse perspectives and points of view. For example, the field of humanities can describe culture as being consist of literature, works of art, social institutions or other products of society while from the social sciences’ outlooks, a community’s culture is its approaches, opinions, and ways of thinking. Similarly, from the anthropologists’ perspective culture is “the capacity humans have to build up local cultural traditions, to create symbolically constituted conceptions of reality and transmit them across generations, depends centrally on language. Language is the essence of our humanity” (Keesing & Strathern, 1981, p. 26).

2.3.2. The History of Teaching Culture

The British Council “Modern Studies” was the first, which emphasized the necessity of teaching culture in 1918. The Council highlighted “the need for cultural knowledge of a country and its people as parts of second language education” (Stern,

1992, p.205). Although many teachers put emphasis on teaching some features of target culture such as history, art, and literature before 1960, the stress changed to an anthropological approach to the study of culture i.e. teaching the behavior patterns of everyday lifestyle in 1960.

Nelson Brooks was the first one who introduced this view in his book “Language and Language learning” (1964). He wrote a chapter on “Language and Culture” where he gave importance to the anthropological approach of the teaching of culture. Brooks is one of the scholars who have a lot of influence in emphasizing the significance of teaching the culture of the target language. He states that

language is most typical, the most representative, most central element in any culture. Language and culture are not separable; it is better to see the special characteristic of a language as cultural entities and recognize that language enters into the learning and use of nearly all other cultural elements. (cited in Kumaravadivelu, 2008, p.92)

Since then, many scholars and teachers have emphasized the significance of considering cultural content in language teaching. The most important educators are Seelye (1984), Valdes (1986), Kramsch (1998). These educators have suggested ways of integrating culture into language teaching. But effective learning of culture in foreign language learning and teaching occurred in 1980. That is, they begin to observe culture as a variable that impacts the learning process either positively or negatively. For example, Byram et al (1994, p.5) maintain that language is utilized in social situations and for exchanging ideas and opinions. Therefore, learners’ opinions, moods, and motivations towards the language and speakers as well as the culture of that language have a great influence on the way learners understand and react to the input which they encounter. That is to say, “these effective variables will determine the rate and degree of second language learning”.

Byram’s work (1989) had a great and vital effect on this subject. He observed that culture is a “hidden” curriculum in second and foreign language learning. He states that in language teaching culture is constantly presented indirectly since it denotes the speakers’ knowledge and norms about the world. He believes that proper use of language is integrated by communication competence which itself is part of the language. In fact, he strongly stressed that an important aspect of language is cultural awareness as he stated in the department of education and sciences:

a growing awareness of the people who speak the language of study is intrinsic to the learning of it (...) without the cultural dimension, successful communication is often difficult: comprehension of even basic words and phrases (such as those referring to meals) may be partial or approximate, and speakers and writers may fail to convey their meaning adequately or may even cause offense.

(Cited in Byram, 1989, p.4)

2.3.3. The Relationship between Language and Culture

Various scholars have discussed the relation between language and culture since 1990 and nearly all of them have agreed that close relationships exist between culture and language. Many researchers, such as Brown (2007), Tang (1999), Kramsch (2001), Wardhaugh (2011), and Moran (2001) have clearly indicated that culture and language are strictly interrelated. Kramsch (2001) emphasizes the relations between language and culture by stating that members of society organize their public lives with language and when language is “used in context of communication, it is bound up with culture in various and complex ways” (p. 13).

According to Cakir’s study (2006) culture is “patterned behavior,” where the language is a “vital component” of the culture.

This relationship of language and culture is widely recognized, communicative behavior and cultural systems are interrelated, as there is relation between the form and content of a language and the beliefs, values, and needs present in the culture of its speakers (p. 156).

Likewise, Nababan (1974) believed that without learning the culture of target language, learning the language is impossible since beliefs, feelings; perspectives are rooted inside the culture (pp.18-30). Even a fluent speaker of a language without adequate cultural skill may misinterpret the messages he/she hears or reads or sees. Tang (1999) even believed that “language is culture.” According to Tang, the speakers will not be fluent in language and culture, if they can’t to think in the target language.

Similarly, Brown (2007) proposed that “language is a part of a culture, and culture is a part of the language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture” (p.164). For Brown (1986), culture is “deeply ingrained part of the very fiber of our being, but language – the

means for communication among members of a culture” (p.34). Likewise, Mitchell and Myles (2004) argue that “language and culture are not separate, but are acquired together, with each providing support for the development of the other” (p.235).

Besides, Kramsch (1998) believes that language is related to identity and culture. She thinks that a natural relationship exists between language speakers and their identity, in other words, speakers are classified to a given speech community by their accent and vocabulary. Then she puts three associations between language and culture which can be summarized as follows: (1) Language expresses cultural reality. (2) Language embodies cultural reality. (3) Language symbolizes cultural reality. Fishman (1985) is another sociolinguist who has dealt with this subject. He just like Kramsch classified three links between language and culture. First, language and culture cannot be separated since it is not possible to neglect the place of culture in a given society. Therefore, it is important to study the language in order to understand a given culture. The second relation is the fact that language exposes the ways of thinking and standards which are common in the culture. Lastly, language is “symbolic of culture”. That is, language can be considered as a symbol to protect or attack, raise or reject the culture connected with it. Fishman (2006) summarizes the relationship between language and culture as follows: (1) Language as part of culture (2) Language as an index of culture (3) Language as symbolic of culture (cited in Risager 2006, pp.13-14).

On the other hand, Edward Sapir and Benjamin Whorf are the most influential scholars dealing with this topic. Their theory is known as “Sapir-Whorf theory” (Yule, 2006). According to their theory, our language forms or classifies the way we express the world around us. They believe that since our language is what forms our outlooks, the speakers of various languages interpret the same world differently. Likewise, people from diverse cultures identify the world differently since they think variously. They give an example from Eskimo speakers. They mention that the Eskimo speakers’ view of the word “snow” is different from that of the English one since the word “snow” has diverse meanings in the Eskimo language, for example, snow on the grounds, snow in the air...etc., however, there is only one meaning for the word “snow” in the English language. So, language leads the speech community to a limited interpretation of the world (Steinberg, 1995).

2.3.4. The Importance of Teaching Culture in ELT

Nearly, all of the scholars agree that cultural content ought to be taught in language classes since having cultural competence is certainly an integral part of foreign language learning. Many researchers approve that foreign language learners, as well as teachers; need to have knowledge about customs, traditions and cultural elements of the target country. According to Liddicoat (2008), cultures form the way in which language structures; consequently it is significant for learners to learn about culture as well as target language's grammar and vocabulary. Accordingly, Dlaska (2000) emphasizes the significance of culture in language learning and states that it is important for language teachers to raise students' cultural awareness. Similarly, Seidl (1998) stresses the significant role of culture in foreign language teaching and learning claiming that to be a good foreign language communicator, just having linguistic competence is not sufficient. Then she maintains that "language proficiency be it in L1 or L2 is a matter of familiarity with commonly held norms and values which constitute hidden meaning encoded in discourse structures"(p. 102). As mentioned by Seidl, the central purpose of foreign language teaching in the past was to achieve linguistic competence. However, in recent years, communicative competence is completed by considering cultural elements.

Furthermore, improving students' ability to communicate successfully and properly in various conditions is one of the significant purposes of foreign language teaching. Consequently, it is essential to teach culture since "language use has its own social grammar of roles, settings, rules of speaking, and norms of interpretation" (Kramsch, 1998, p, 10). Likewise, Littlewood (1981) agrees with Kramsch as he claims that the foreign language learners should know the norms and social meanings of language they are learning since they may use language to attain an immediate communicative need. In this case, their functional appropriateness helps them more than structural accuracy and correct grammar rules. A lot of scholars agree that it is necessary to integrate culture in foreign language classrooms. In a seminar on linguistics and language teaching in Georgetown, Pulitzer (1959) mentions that

as language teachers we must be interested in the teaching of culture not because we necessarily want to teach the culture of the other country, but because we have to teach it. If we teach language without teaching at the same time the culture in which it operates, we are teaching meaningless symbols or symbols to which the student attaches the wrong meaning; for what he is warned, unless he receives

cultural instruction he will operate American concepts or objects with the foreign symbols.

(Cited in Brooks, 1999, p.123)

That is to say, foreign language learners don't need to accept the traditions and norms of the target culture. Nevertheless, they should be familiar with them to be able to improve in the language they are learning. For example, foreign language learners need to know the norms of social conditions like phone conversations, face to face interactions, and rules of greetings and so forth of the people they are learning their language (Corbett, 2003).

Besides, Harrison (1990) claims that culture exists in every piece of talk or discourse. Then he continues saying that foreign language teachers cannot neglect teaching culture as it is present there from the first day of class. The simplest example to say is people's greeting. The modifications are made in selected expressions, in who may be called by first names, or surnames, informal greetings, casual greetings. These are not the same all over the world and can be a good introduction to the culture of people who speak the language (Harrison, 1990).

A lot of scholars believe that language and culture can't be divided. They claim that foreign or second language should be learned by considering the culture it belongs to. Foreign language learners should learn language along with their socio-cultural models and customs similar to children who acquire their first language with its cultural background. A lot of researchers support this view. Byram (1988), for example, states that separating culture from teaching a foreign language means refusing the main goal of foreign language teaching which is assisting students to "cope with experience in a different way". Valdes (1986) approves this opinion stating that it is not possible to teach a foreign language without its cultural subjects (p. 121). Considering language and culture as a unity, some scholars discover even a deeper relation between language and culture, calling foreign language and its culture as a unique entire as stated by Brown (1994), "A language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture".

Correspondingly, Politzer (1959) states that if a language is taught without teaching its cultural contents its meaning is "meaningless symbols or symbols to which the student attaches the wrong meaning" (pp. 100-101).

2.3.5. Which Culture to Teach?

Recently, a lot of scholars, researchers, language teachers, and textbook authors agree that cultural contents should be included “at the core” of any curriculum. As stated by Bateman and Mattos (2006), “Although classroom practice may not have fully caught up with theory, few would dispute that culture learning should be an essential element of the foreign language curriculum” (p.1). Culture was classified as one of the five aims of language teaching by the National Standards in Foreign Language Learning in 1996:

...five goal areas that encompass all of these reasons: Communication, Cultures, Connections, Comparisons, and Communities—the five C’s of foreign language education. [...]

Through the study of other languages, students gain a knowledge and understanding of the cultures that use that language and, in fact, cannot truly master the language until they have also mastered the cultural contexts in which the language occurs (p. 27).

On the other hand, there are various arguments about the sources of culture in foreign language teaching and learning. Some scholars believe that target culture should be taught in English classes. Others state that native culture should be given priority in English classes. As discussed earlier, English now is considered as an international language, as a result, it was claimed that it does not belong to any culture anymore. Since it is a worldwide and international language, it should not belong to any special country and, consequently, to any special culture. Along with this viewpoint, some scholars stress the need for a so-called “third culture”. This culture is a reflection of many cultures and does not belong to any special country.

2.3.5.1. Target Culture

Some researchers think that in teaching a foreign language importance should be given to teaching target culture, not native culture. According to Alptekin (1984), this outlook was chiefly maintained by native English-speaking teachers, who stated that “English teaching should be done with reference to the socio-cultural norms and values of an English-speaking country, with the purpose of developing bilingual and bicultural individuals” (p. 14). Several teachers and linguists give more attention to teaching target culture. They believe that as a new language is learning and teaching, a new culture should be applied as well and learners’ own culture is not necessary. Stewart (1982) states that

it is not crucial to use a native culture of students since the important parts of learning a foreign language are learning the target-language culture. Valdes (1986) agrees with this idea and even go further and calls the usage of the native culture in foreign language teaching a ‘trap’, leading to a ‘gross misfit’ or an ‘impasse’ (p. 122). The followers of the current viewpoint declare that teaching English language denoting students’ culture is not useful. They reduce the psychological effects of students; they also decrease the encouraging impact of helping students to utilize the novel language to define their own customs (Alptekin & Alptekin, 1984, p. 17).

Similarly, Strasheim (1981) believes that target language teaching and learning language may have two purposes: 1) “perspective consciousness” which is based on the idea that everyone’s perception of the world is different from others, 2) “cross-cultural awareness” which is about knowing that there is different opinion in the societies.

Garcia (2005) states that familiarizing students with the target culture: develop students’ perceptions of world and foreign communities, present students the most appropriate behaviors of the target culture, encourage students to be respectful and tolerant, promote students to evaluate their own culture and to help students develop communication internationally in a global world.

2.3.5.2. Native Culture

The second view stresses the importance of teaching the native culture. Not so many scholars agree with teaching just native culture, but they believe that students’ own culture should be taught in line with the target culture. This is somehow is associated with a country’s political position, for instance, in the Soviet Union the main purpose of instruction in the past was to highlight the perfectness of the country, and because of the “iron curtain”, cultural contents of other countries were removed. All of the students do not have any pictures of the English-speaking countries. The result is frequent information without comprehending (Fearey & Lalor, 1990).

Likewise, some scholars believe that the target culture in some situations may have an undesirable impact on students. This belief leads to several viewpoints. Cortazzi & Jin (1999), for example, state a dispute “regarding identity, [...] that until learners’ first cultural identity is established, it may be harmful to learn about other cultures” (p. 206).

The proponents of this view believe that target culture is an unhelpful factor in foreign language teaching. A less tough idea does not consider target culture dangerous

for students however; they believe that native culture should support students and make the learning process easy for them. Wong (1992) demonstrates an instance of the novices to American culture who attempt to reform and improve their previous life in their native culture— ‘the lost center’ – of the earlier – by adapting culturally and progressing a novel position or ‘center’ in the United States. (Kachru and Nelson, 1996; Canagarajah, 1999). They recommend that it is not essential to teach target culture, particularly in the conditions where there are various varieties of English.

Likewise, Kramsch and Sullivan (1996) present ‘local culture’ and believe that it should be taught in TEFL. Accordingly, Sudartini (2012) states that local culture should be taught in English language classes. He believes that teachers have a great responsibility to maintain local and national culture. If the internationality of English language keeps going, they may have behavior changes because of the internalization of the cultural values they have learned. It may cause the elimination of the local culture. Thus, it is necessary for learners to understand their local culture and be sensitive to cultural content of foreign language, especially teaching English which is taught from kindergarten to university.

According to McKay (2003), as English has become an international language, the necessity of considering local or source culture in language classes has improved as well. Source/local culture gives the learners the ability to transfer their cultural knowledge as speaking English (McKay, 2003). Cortazzi and Jin (1999) support the idea and assert that learners need to talk about their own culture.

2.3.5.3. Culture -Free Context

The proponents of this view believe that language should be taught in a culture-free context. In their opinion, teaching language should be without any social norms or it should not be considered any culture. In her research on teaching cultural contents, Valdes (1990) indicates, that “there are still those who either ignore the concept [of culture] or deny its validity”. The followers of this outlook are little in number and believe that culture has a negative impact on students. Furthermore, there can be the instance as learners themselves refuse to face with culture. Yet, there are situations as there is a clear attempt to eliminate cultural knowledge from teaching. A group of engineers in the Language and Culture Centre of the University of Houston was being taught to make them prepare for job training with an engineering company [...]. The students asked their

teachers not to teach culture since they just want to learn the language they wanted for training (ibid., p. 23).

It should be mentioned that in the past there was an effort to prevent the combination of culture into FLT as stated by Bear (1987) “a lingering suspicion that the English language comprises a host of unacceptable alien values which pose a threat to the indigenous culture of English language learners” (1987, p. 24).

However, there were some situations in which foreign culture was refused, as native culture was neither forbidden nor approved, it was entirely neglected. It may be because of some reason. First of all, as was stated earlier, there is an idea that children are expected to express themselves in their native language in a culture they are living within it, in contrast, foreign language learners’ are expected to tell themselves in a state that they have barely any cultural background (Brumfit, 1980). A different hypothesis denotes the emerging of a novel personality named “otherness” (Byram, 1988, p. 57) which can be the outcome of learners’ unpredicted acquaintance to target culture. It is mentioned to bring undesirable socio-psychological results, for instance, a divided between experience and thought which was named differently by various scholars: anomie (Alptekin, 1981), regression (Green, 1977), schizophrenia (Clarke, 1976; Meara, 1977), however all of them happen because of resistance to learning.

2.3.5.4. “Third Culture” or “Lingua Franca”

The proponents of this view consider English language as a global language or “lingua franca”, and as a result believe that no special culture should be emphasized. It began in the 1960s and 1970s. The first supporters of this opinion, for instance, Hall (1959), Brooks (1975), Nostrand (1974), and Seelye (1984) attempted to ground foreign language teaching and learning on worldwide foundations to make “the foreign culture less threatening and more accessible to the language learner” (Kramsch, 1993).

Other linguists support their efforts and later directed to the notion of the third culture. In an interview, Kramsch (2012) declared the multilingual characteristic of teaching language. She changed the *Third culture* notion to the *whole person* to possess both multilingualism and intercultural competence. He stated that in his book that was published in 1993, as he invented the term third place [...] He tried to discriminate himself from the usage of the third place by researchers in instruction [...] He wished to

discover a term that is not fixed as third place. [.....] this directed him to the concept of figurative competence. [...]It is an assignation of the whole person (Kramsch, 2012).

Some scholars such as Jenkins and Seidlhofer (Jenkins, 2005; Seidlhofer, 2000) consider English as lingua franca and believe that English ought to be taught in a culture-free context. As a result, less attention should be given to “be paid to teaching model-based on native-speaker norms and values” (Alptekin & Alptekin, 1984, p.17), however “culturally neutral, non-elitist, and learner-oriented” (George 1981, p.12) EFL syllables ought to be highlighted.

Yet, there is a diverse division of this outlook, believing that English as an international language is not culture-free, but it owns numerous cultures since different people of various backgrounds speak it. Most linguistics and scholars agree with the need to teach diverse cultures. Zohrabi and Shah (2009) try to investigate the sources of culture that should be taught in English language classes by considering the new position of English. They claim that the purpose of learning English of many people is not to travel or connect with native speakers of English. Thus, it is not necessary for them to learn about the culture of America or England. The main objective of the learning of English language for them is to get a good job, to get scientific information or to go a good collage (p. 276).

They agree with Byram and Risager’s (1999) argument that multicultural learners should be developed in ELT classes that are the learners who possess “intercultural communicative competence” (Alvarez, 2007, p.127) which is the capability to interact with people having diverse cultural backgrounds. (Zohrabi & Shah, 2009).

In conclusion, one of the most significant pieces of our life is communication and by considering the multi-cultureness of our society, “the English language courses should be designed based on international and multicultural trends” (Zohrabi & Shah, 2008, p. 278). Thus material designers and textbook authors should take into account the international and multicultural position of English since material are the base for teaching and learning and they are rich sources of culture for both learners and teachers.

2.4. Cultural Awareness

As stated before, students are from various cultural contexts and may encounter people with different cultural backgrounds so it is important to develop their cultural awareness to have successful communication. Tomalin and Stempleski (1993, p.5) define

cultural awareness as “sensitivity to the impact of culturally-induced behavior on language use and communication”. Similarly, Tomlinson (2001, cited in Saniei, 2012, p. 12) defines developing cultural awareness as “gradually developing inner sense of the equality of cultures, and increased understanding of your own and other people’s cultures, and positive interest in how cultures both connect and differ. Such awareness can broaden the mind, increase tolerance and facilitate global communication”. Accordingly, Tomalin and Stempleski (1993) classified three qualities for cultural awareness encompasses:

- awareness of one’s own culturally-induced behaviour
- awareness of the culturally-induced behavior of others
- ability to explain one’s own cultural standpoint (p.5)

Knutson (2006) states that students should be encouraged to be able to distinguish their culture from that of other nations. As a result, Knuston (2006) recommends that teachers should investigate students’ needs in terms of their cultural knowledge to develop their cultural awareness and to lead them in a proper direction (Knuston, 2006, cited in Beaudrie, et al (2009), pp.167-169). Tannen (1992) reports factors such as learners’ national and linguistic background, ethnic heritage, religious beliefs, class, age, gender, and sexual orientation lead learners to have a different cultural identity (Tannen, 1992, cited in Kumaravadivelu, 2003).

Woolward (1997) argues “identity gives an idea of who we are and of how we relate to others and to the world in which we live.” She also claims “identity marks the way we are the same as others who share the position, and the ways in which we are different from those who do not” (Woolward, 1997, cited in Beaudrie, et al. 2009, pp. 167-169).

Ho (2009) believes that number of factors such as the teacher’s cultural knowledge, the availability of native English speakers, time allowance for culture teaching in each lesson or even the system of education itself impact the improvement of cultural awareness in English language classes. Learners considered their teachers as the expert knower of the language (Kramsch & Sullivan, 1996) as a result their cultural knowledge was the key source of culture for students. But with the advent of information technology and the impact of globalization, this role of teachers seems to disappear since students now access to many cultural sources easily and discover the target culture themselves. (Kramsch & Sullivan, 1996; Ho, 2009, pp. 63–76).

As a result, developing students' cultural awareness is an important factor in intercultural communication. If learners increase their cultural awareness and behave people of different cultures sensitively, they can solve cultural problems and communicate successfully in diverse cultural contexts.

2.5. EIL as Cross-Cultural Communication

As discussed before, English now is considered an international language that can be described as the language in which both native and non-native speakers use it for international interfaces for situations such as business, ads, sports, news, travel, diplomacy, entertainment. In other words, EIL intends to use language properly with nations of various countries between non-native –native speakers or between non-native speakers-non-native and between native-native speakers. Basically, the notion of English as an international language concentrates on cross-linguistic and cross-cultural communications (Campbell et al., 1983).

By considering English as a global language (EGL), Gnutzmann (1999) offers a description according to the situation of language usage that can be used to the notion of international language as well. He defines English as the global language as "English used as a medium of communication in all sorts of communication contexts and for many different purposes for instance, in written academic discourse or by a Frenchman talking to a Greek waiter ordering a pizza in an Italian restaurant in Norway" (159). Gnutzmann claims that intercultural competence denotes to (166):

- " awareness of the culture-specific dependency of thought and behaviour;
- " knowledge of general parameters according to which cultures can be distinguished (e. g. religion, role of the sexes);
- “rejection of ethnocentrism: one's own system of cultural norms is not considered appropriate to be applied to the evaluation of other cultures;
- " interpersonal sensitivity: the ability to understand a person in their own right;
- " cognitive flexibility: openness to new ideas and beliefs;
- “behavioral flexibility: the ability to change one's behavior patterns.

The notion of adaptation is one of the key concerns of cross-cultural communication's debates. Baxter (1991) taught that "communicating internationally

means actively seeking a common ground, and this entails adapting one's way of speaking English". Then he states that "adaptation is not an easy process, requiring in the speaker a variety of communicative skills and an awareness of what is entailed in cross-cultural communication"(p. 67).

On the other hand, Smith (1987) comments that utilizing English in cross-cultural backgrounds "does not change the interactor's cultural assumptions and expectations about what is and is not appropriate language behavior in particular situations" (3).

Likewise, Smith (1992) emphasizes that as English was applied for the purpose of cross-cultural communication, sustaining intelligibility should be considered as an important factor. Nevertheless, he states that "it is unnecessary for every user of English to be intelligible to every other user of English. Our speech/writing in English needs to be intelligible only to those with whom we wish to communicate in English" (75). But the difficulty of this idea is that English is now was considered as lingua franca which means that it may use in a different context with speakers of various first languages. In a similar way, Jenkins (2000) improved the problem of intelligibility of English as it is utilized an interaction among native and non-native speakers and offered that EIL may be dealt with as a set of phonological structures.

The concern of intelligibility comes to be more important as it is proposed that users of diverse English varieties - native and non-native may misunderstand each other. Smith (1983, p. 49) claims that "it is often maintained that the educated native speaker is more likely to be intelligible to others than the educated non- native speaker". Some people assert that native English variety should be considered as a model for production. It is needed to select a model of a standard diversity because if other models will be used, it directs to such a wide non-native variety that soon language English speakers may not be intelligible to their listeners. But, Smith (1992) states "native speakers are not the sole judges of what is intelligible, nor are they always more intelligible than non-native speakers" (76). Smith offers that maybe intelligibility requires the acquaintance of a speaker to variety or accent of English. If they are more familiar with the accent, they will understand easily.

One way to recognize the amount of language user's knowledge about English diversities and accents may be by users' information and capability to classify the speaker's origin. Smith (1992) carried out a research to explore native and non-native participants' abilities to predict the origins of speakers with different diversities of English (India, China, Japan, and the United Kingdom). The participants were three

diverse groups: native speakers (from the US), non-native speakers (from Japan), and a mixed group with non-native and native speakers. He investigated that native speakers group could not recognize any of the participants' origins properly. Moreover, as the study was carried out at the University of Hawaii, a higher proportion of participants identified American speakers than British speakers. Also, 90% of the non-native speaker group could recognize the speakers of their own variability (Japanese). But he did not attempt to define the reason for this result, for example, why few participants could recognize the speakers from other variety or why the higher percentages of right predictions in the mixed group followed by the native speaker group and then the non-native speakers.

In sum, the study of cross-cultural usage of English language ought to be given more importance. The subject such as the concern of intelligibility of native and non-native diversities and intonations and, consequently, the user's acquaintance with and classification of the speaker's origin and diversity should be included in the investigation of the cross-cultural usage of the English language.

2.6. The Elements that Affect the Process of Teaching Culture in English Language Classes

The cultural teaching process in class can be affected by some factors such as course books and teachers' roles. They can impact the feature and quantity of cultural teaching in a language class that will be discussed in the subsequent pages in detail.

2.6.1. Course books

Course books are one of the most beneficial tools which a teacher possesses. It has a vital role in the process of teaching and learning. It also provides useful sources for learners. They are the sources that define the method of the study used by teachers as well.

2.6.1.1. Definition of Course books

Many scholars define course books in a different way. Awasthi (2006) defines textbooks as a teaching and learning tool for teachers as well as learners to use in the process of teaching and learning. Grave (2000) gives a more general definition of a textbook stating that the textbook is a book utilized as a standard source of information

for the formal study of a subject and an instrument for teaching and learning. Tomlinson describes the textbook as one of the materials used to help teachers teach learners (Tomlinson, 2011). Hutchinson and Torres (1994) state that both teachers and learners benefit from textbooks, they are a) as director for teachers in the teaching process and b) as a device for learners to review their knowledge. It also provides information evaluating what the teachers taught in the classroom. Accordingly, Cunningsworth's (1995) definition is as follows: A textbook is described as effect means for self-leading learning, an in effect resource for representation of materials, a resource of opinion and events, a reference resource for students, a curriculum that reveal prearranged language purposes, and support for less-skilled teachers who have yet to gain self-assurance (Cunningsworth, 1995 as cited in Awasthi, 2006).

It seems that this definition covers many issues. Generally, various scholars define textbooks according to how and in which textbooks are used. Nevertheless, they all have one thing in common: textbooks are sources for teachers and learners as well.

2.6.1.2. Role of Textbooks in ELT Classrooms

Textbooks are books that are prepared and published for educational objectives. They are also used to aid the learning process in the classroom. Textbooks play a vital role in transferring the information and they consist of information for both teachers and students. In language classrooms worldwide, textbooks are one of the most important teaching and learning materials (Basal, 2016). Since materials that are used by students and teachers have influential effects on promoting classroom activities. As stated by Kitao and Kitao (1997) materials contain all the approaches, methods and techniques which will be used in the classroom and they will be transferred to students' learning processes in the classroom by the teachers. As a result, the materials should contain precise, explanatory, and useful content to accomplish the necessities of a particular language program and school syllabus. But, as stated by Richards and Rodgers (2001), diverse methodologies impact the role of materials in the textbooks. For example in a functional /communicative methodology, the important role of the materials is to stimulate students' interpretation, cooperation, and expression under collaborating circumstances. The view of practicing grammatical topics in isolation is prohibited and the priority is given to the demonstration of meaningful, interesting and motivating language subjects. A different selection of the language exercises and tasks are needed to be chosen and these selections

should be ‘presented in different instructional sources/ resources’ (p.30). On the other hand, in an individualized methodology, learners’ various styles should be taken into account. Since each student has his/her special learning style, the materials should not limit students’ language learning process and the arrangement of the content would give chances for self-study and assessment.

Language teaching always contains the teaching of language and culture which makes the students successful intercultural communicators and makes language learning meaningful and an important process. Textbooks have an important role in the process of teaching and learning English. It was supposed that textbooks own various roles that can afford useful input for conveying the new cultural content and its variety (Kobia, 2009, p.57). Textbooks can be an ideal means for transferring cultural systems and social norms. In some way, they impact teachers’ and students’ cultural views. This is in line with McGrath (2002, p.15) who stated that textbooks are the hidden curriculum for certain values and ideology within the materials design. Accordingly, Cunningsworth (1995) asserts the importance of course books by stating:

Course books will directly or indirectly communicate sets of social and cultural values which are inherent in their make-up. This ‘hidden curriculum’ may well be an expression of attitudes and values that are not consciously held but which nevertheless influence the content and image of the teaching material, and indeed the whole curriculum (p.90).

Likewise, Richard (2001) summarized the roles of textbooks for teachers and students as follows:

- 1) for students: the textbook may provide the major source of contact they have with the language apart from inputs provided by the teachers,
- 2) For inexperienced teachers: textbooks may serve as a form of teacher training. They provide ideas on how to plan and teach lessons as well as formats that teachers can use.

2.6.1.3. Classification of Cultural Information in Textbooks

There are three kinds of cultural subjects that were included in textbooks. Firstly, there were ‘target culture materials’ which represent the culture of countries where

English is spoken as a first language. In the past, as English was considered as a second or foreign language, scholars point out that ‘target language culture’ should be taught in classes so that learners learn about cultures of English speaking countries (Byram, 1990; Byram & Flemming, 1998). They believe that learners should understand and learn about the culture of countries in which they are learning their language. Most of the cultural content about the target culture was about British or American cultures in different teaching settings (Brown, 2008). Essentially, these types of cultural materials were also included in the Iranian educational system in the past. One of the benefits of the target culture materials is that some students may be willing to learn more about the culture of English-speaking countries because of many reasons such as organizing to visit or study in English-speaking countries. But it should be mentioned that some of the contents of the target culture may hold no attraction for learners. As McKay (2004) remarks, “with the tremendous interest in learning English, one very common classroom context is when the teacher and students come from the same cultural background, but the materials used in the classroom draw heavily on a target culture” (p. 11). But if English is primarily considered as a means for interaction between people of different cultures, the cultural content contained within textbooks should not focus predominantly on the cultures of English-speaking countries (Yuen 2011, p.464).

Secondly, there is a classification of source culture materials which is in clear opposition to the target culture. These materials contain learners’ own culture as their materials. As stated before, English is now considered as an international language, it means that learners may encounter not only English speaking countries people, but also with other people with various language and cultural backgrounds. As a result, learners should be able to talk about their own countries’ cultures. Learners know everything about their culture but they may have not enough English knowledge to proficiently define their cultural experience. Thus, by considering source cultural material in textbooks, learners will have the ability to talk about their own culture.

There is the third category of textbooks’ cultural contents in McKay’s category. The international culture materials use various cultural contents of English- and non-English-speaking countries around the world (McKay, 2000). A shift occurred in teaching English language and culture as English has become a Lingua Franca or International Language. English has become de-nationalized, and there is no longer any specific culture associated with the language. As a result deciding which culture to teach becomes too hard. As Nault (2006, p. 324) states “the globalization of English complicates the issue

of how to teach culture ...”. As a result, EIL is not the property of any specific culture; on the other hand, it offers the base for boosting cross-cultural acceptance in a progressively worldwide village (McKay, 2004, p. 11). In the world where the number of non-native speakers of English outnumbers the native speakers, the universal usage of English language requires worldwide cultural awareness rather than mere knowledge about the target language culture (Zarei 2011, p. 294). As Baker (2009) stressed, cultural awareness together with other skills may be considered as means which help learners of English to solve the cultural problems they may encounter in lingua franca interactions (p. 588). In other words, having enough knowledge about other countries’ cultures is a vital element of a learner’s competence to communicate successfully in multi-cultural situations. In the ELT field, this competency is conventionally denoted as intercultural communicative competence (ICC) and will be debated in detail in the next section.

2.6.1.4. Studies on Culture and Language Textbooks Analysis

Several studies were carried out concerning the analyses of cultural content in ELT textbooks all over the world. Considering the fact that analyzing teaching materials is a complex task, scholars used different approaches, methods, and techniques. Scholars in their studies applied methods like discourse analysis (Ilieva, 2000; Liu, 2005; Gulliver, 2010), quantitative analysis (McKay, 2004; Yuen, 2011), qualitative analysis (Canale, 2016; Nomnian, 2013) and mixed-method method approach which combines both qualitative and quantitative techniques (Shin et al., 2011). Researchers design questionnaires that represent teachers’ viewpoints about the cultural subjects of textbooks and analyze those data instead of the textbooks (Gray, 2000). Although these methods are commonly used by many researchers, Weninger and Kiss (2013) believe that using quantitative approaches that explore culture mainly in terms of frequency of content is problematic since they deal with culture as an objectionable element that is being shown by numbers (p. 6). Instead, the researchers maintain that collaboration of main participants in the learning process– teachers, students, and materials – construct cultural meaning and consequently “a more nuanced approach is needed that can analyze textbooks in terms of meaning potential they engender through their textual and visual materials, as opposed to one that takes cultural content as fixed in textbooks” (ibid.2). Since they considered cultural meaning as developing incidents in the teaching context,

in the content analysis of their books, they describe the main part of their studies activities shaped by text, image and task (ibid. 3).

There are many options which researchers use in their studies to analyze the cultural contents of textbooks. Some studies focus on the analysis of activities to detect the cultural content of textbooks. Other scholars center their studies on the texts within textbooks as the basis of their investigation (Clarke & Clarke, 1990; Liu, 2005). For example, Xu (2013) examines all the texts of her textbook's model, comprising additional texts and text grounded activities to discover ELT textbooks' reflection on the recent concepts of globalization, culture, and EIL. Another method that researchers use is to focus on textual as well as the visual content of textbooks (Canale, 2016; Yuen, 2011).

Accordingly, numerous studies utilize the *impressionistic overview procedure* (Cunningsworth, 1995). Bateman and Mattos (2007) were those who utilized the impressionistic method to assess criteria, for instance, geographic areas and illustration of the heterogeneity in the cultures. Similarly, Elissondo (2001) use this technique to investigate the heterogeneity of cultures over visual imageries and voices which were signified in the writings.

Aliakbari (2004) carried out another study in Iran. He explored "the way culture is addressed in ELT in Iran in general and the place of culture in ELT at the high school level of education in particular" (p.1). He used a coding system to apply the item frequency analysis. Likewise, Yamanaka ((2006) studied English course books in Japan in the case of nations in junior high and senior high school's English course books. He used Kachru's model in his study.

To assess textbooks, many scholars used content analysis and specifically frequency calculations since they consist of written documents that can be calculated and showed in statistics. This method is particularly beneficial for replying to those research questions which concentrated on a range of features or to the comparing of their amounts.

Another technique for the assessment of textbooks is checklists. Many studies have been done in the field of course book evaluation using checklists in the last decades and all of them represent the various fields, not just particularly culture. A number of the checklists do not refer to the notion of culture, others studies denote some common aspects, for example, racism, yet some others concentrate on target cultures and only a few of them attempt to explore cultural contents in course books at a broad scale.

The first study in the evaluation of cultural content in textbooks was carried out by P. Huhn in 1978. He recommended the subsequent norms to take into consideration in

assessing the textbooks: (1) Giving precise and up-to-date data; (2) Preventing stereotypes by increasing consciousness; (3) Representing a truthful image; (4) Avoiding philosophical tendencies; (5) Representing occurrences in situation not as separated facts; (6) Clearly connecting historical resources to current society.

These norms were commonly agreed and then mentioned by Byram (1989), and also by Saluveer (2004), who recommended utilizing Huhn's (1978) checklist to assess the cultural contents of course books. The same standards were suggested by Risager (1991) for investigating the cultural contents of course books in elementary in ELT classes in Scandinavia.

Similarly, a checklist recommended by Cunningsworth (1995) reveals the social and cultural contents in course books and reflects the way learners describe the cultural subjects. Sercu (1998) offers another checklist that denotes four questions intending to assess the cultural aspect of a course book, such as realism as the most significant aspect. Other checklists were proposed by Hatoss and Kılıçkaya in 2004 which dealing with more detailed aspects of cultural contents. Both of them included students' native culture in their checklists. Different elements were included in the checklists proposed by Hatoss such as the productivity of culture represented, the kind of cultural contribution, and the way of presenting cultural components. Kılıçkaya (2004) proposes 15 questions to be considered in assessing the cultural content of course books covering many features for example culture in terms of visual aids, techniques of using cultural components, learners' experiences, teachers' roles, kind of culture, social groups represented.

2.6.1.5. Approach to Textbook Evaluation

One of the essential characteristics of education research is material evaluation because the material which is utilized in lessons ought to be consistently assessed and developed to meet the instruction needs. This is particularly true about textbooks either. As Sheldon (1988) mentions course books are “the visible heart of any ELT programs” (p. 237) and authors should be careful in designing the contents of textbooks. If a book is utilized in a classroom, it should be assessed according to students' needs, learning and teaching context. A lot of researches have been done to discover different criteria for the assessment of textbooks. Nevertheless, each of these studies focuses on only a specific part of the whole field since each of them was centered on a definite theory and each of them investigated particular research questions.

Two criteria should be taken into account as the subject of our discussion is textbooks as McDonough and Shaw (1993) propose, "teachers may own quite a large amount of choice in materials they select" (p. 60), in this case, teachers can choose textbooks considering their students' needs and curriculum features. "Teachers are free to select as they want but there is another case in which teachers [...] have a very limited chance to select or perhaps no opportunity to select materials at all" (ibid., p. 60). This state denotes teachers who are teaching in language institutes and they were given a certain textbook published or teachers who are teaching in state or private schools and they were given textbooks accepted by the Ministry of Education. The current study focuses on the second case, as a course book published and confirmed by the Ministry of Education and is being utilized in state and private schools without any previous consent from English language teachers.

However, there are several objectives for assessing a textbook. One reason is as Cunningsworth (1995) states, "to evaluate course books and select those that will be most suitable for their [teachers'] purposes". Similarly, Stern (1992) pays attention to the same issue stating that "The teacher's main problem is one of selection from an *embarrass de richesses*". Accordingly, Nunan (1991) claims that one of the most important reasons for text evaluation is textbook selection.

Likewise, Hutchinson and Waters (1987) state another reason for course book assessment stating that "evaluation is a matter of judging the fitness of something for a particular purpose" (p.95). Nevertheless, Cunningsworth (1985) disagrees with their views declaring that "the process of evaluation should be not purely mechanical one" and that "professional judgment, founded on understanding of the rationale of language teaching and learning [...] lies at the base of evaluation procedure" (pp.64-74).

Interview and questionnaire are two most commonly used techniques in studies related to textbooks evaluation and teachers' views on textbooks but the selection of any kind of data collection depends on the purposes of the research. When the concern of the research is to investigate teachers' perceptions and views on textbooks, some researchers use interviews as data collection instruments. Hence, a questionnaire will be used in studies when a large sample and quantitative data are requested whereas interviews used in studies when limited sample size and qualitative data are used. Moreover, interviews give detail information than questionnaires do. But in some studies, both techniques are used to get richer and more reliable results.

To conclude, since the material assessment is not the current matter of concern, a lot of studies have been carried out for that objective and diverse research used methods according to their purpose and research questions. As a result, there are a lot of tools for data collection in the field of textbook/materials evaluation.

2.6.2. Teachers' Role

One of the most significant mediators in foreign language teaching is language teachers. They should involve and comprehend the foreign culture to be able to transfer it to the learners. Likewise, they need to contrast their own culture with target culture and international culture. They have to introduce culture to their students. This may change their views and outlooks on the world and their cultural identity. Actually, teachers' responsibility is to deal with the consequences and offer them practical and theoretical support (Byram et al, 1994). Similarly, Valdes (1986) stresses that if the teachers have knowledge about the nature of culture they are teaching and can offer the learners descriptions, clarifications of the target value along with explanations of tenses, grammar rules, and other features as a result teaching process will be more successful. Foreign language teachers should integrate language and culture in their language classes. For example, a successful language teacher often begins his/her teaching by debating similarities or differences between home culture and target culture. (Byram et al, 1994).

But, it should be mentioned that teacher's awareness and experience about target culture is restricted to personal experience rather than a systematic explanation and investigation and this experience differs from one teacher to another and from one educational system to another. For instance, in Britain most foreign language teachers should spend a year of their academic year in a foreign culture to experience it and to have more information about the foreign culture. However in Denmark, for instance, it is unnecessary for teachers to spend any period in the foreign culture (Byram et al, 1994). Although all the teachers in schools teach by textbooks, they can use additional material. Therefore, the teachers' role is vital in introducing culture to their students. (Sercu & Bandura, 2005). In general, teachers should be a culture teacher having the capability to experience and analyze both the home and the target culture.

2.6.2.1. Teachers' Perceptions of Teaching Language and Culture

A lot of researches have been conducted to discover English language teachers' views and outlooks about teaching culture in English language classes all over the world. Some of the teachers agreed with the idea that culture should be taught in English language classes and some of them did not agree. Some of the studies which were conducted on English language teachers' perception of teaching culture in English language classes are as follows.

Stapleton (2000) conducted a study to discover native English language teacher's opinions on teaching cultural contents in Japan. The participants of this study were 28 native English speakers who were given an attitude survey and then were interviewed in order to discover their outlooks on teaching culture in their English language classes. The result of this study showed that teaching some aspects of culture was vital but it was spontaneous rather than planned. Participants of this study believed that culture was too varied to be included in textbooks. They also stated that cultural content should be included in textbooks and cultural contents of textbooks should be about American culture. They said that it was important to adjust the teaching methods based on cultural outlooks of students and to help students to improve their cultural awareness.

Gray (2000) carried out a study on teachers' outlooks on cultural content in reading materials of ELT course books as well. They were asked to indicate their idea about the cultural contents of the textbooks they taught. The participants of this study were 12 English language teachers. All of them were native speakers. The result of the study showed that teachers were not satisfied with teaching materials stating that cultural contents of the reading parts which consisted of stereotypical contents about English culture. Furthermore, in addition to so much unrelated, out of date and sexist contents, there were contents which presented other national groups negatively.

Castro, Sercu & Garcia (2004) studied English language teachers' views and outlooks on teaching cultural contents and the purposes of foreign language education in Spain. The participants of the study were 35 secondary school English teachers aged between 28 and 54. They were not native speakers of English. The teachers' viewpoints were collected through electronic questionnaires. The results showed that although they were willing to give more time teaching cultural contents, they gave priority to language teaching objectives.

Considering the fact that language teachers should train students in a way that they gain intercultural communicative competence, a study was carried out by Sercu (2006). He tried to discover English language teachers' knowledge and abilities to teach cultural content and he found that the participants lack skills to teach intercultural competence and it was necessary for teachers to have training programs and professional development courses.

Östermark (2008) studied outlooks of English language teachers towards culture in Finland. Teachers were asked to state their opinion on how they interpreted the concept of culture; how they specified the culture teaching objectives and what did they attain these objectives. The result showed that all the participants considered culture and teaching culture an important issue. Most of the participants approved to teach the target culture in their classes. Similarly, the results of the study demonstrated that participants did not have enough knowledge and skills to follow an intercultural approach and it was essential to include culture teaching in teacher training programs.

Jalali and Tamimi Sa'd (2014) conducted another study to discover EFL teachers' perspectives towards teaching culture in their classes in Iran. The participants of the study were 95 Iranian English language teachers which were divided into three qualification groups: MA in English, English Students of MA and Other. A questionnaire was used to discover teachers' perceptions and views on teaching culture in their classes. One-way ANOVA indicated: a) significant differences between the groups of MA holders and other groups concerning the teachers' use of various materials in teaching culture; b) no significant differences among the participant groups regarding the importance of integrating culture in language pedagogy, the frequency of discussing culture in EFL classes, the teachers' perceptions of the effect of culture on the learners' motivation, and the aspects emphasized by teachers in teaching culture; and c) significant differences among MA holders and other groups in their emphasis on the United States as their focus of attention when teaching culture(2). The results of the study showed that teachers' qualifications did not affect their perspectives on the issue of culture in language teaching.

In another study, Arabloo (2015) studied teachers' perceptions and outlooks on the new textbooks Prospect 2. The participants of the study were teachers from various cities in Iran and data was collected through interviews. The research was constructed on the personal explanation of teachers' and learners' attitude and the role was not contained in evaluating textbooks. The results of the study revealed that teachers had positive views

toward new textbooks compared to previous English textbooks that were used in Iranian high schools.

Ahmadi and Derakhshan (2015) conducted another study to discover L2 teachers' perspectives in terms of contrasting Prospect 1 with the previous books. They used a questionnaire in their study. The main purpose of their study was to discover to what degree the books were grounded on the notion of communicative competence. Their results showed that L2 teachers believed that Prospect 1 was based in a communicative approach to language teaching and it met students' needs. Some weaknesses were discovered in the textbooks such as the absence of exercises and lessons related to idioms and not having proper tasks for increasing students' reading and writing skills.

Zare, Nemati, Jafarian (2015) explored teachers' outlooks on teaching culture in FL classes in Iran as well. The data was collected through a questionnaire that was given to 93 Iranian foreign language teachers of both genders from seven diverse provinces. The participants were requested to tell their opinions about including cultural subjects in language classes. Data were analyzed using frequencies, chi-square and r formula for some of the answers. The result of the study indicated that teacher training programs should take more attention to train intercultural skills to teachers. Similarly, more cultural contents should be included in textbooks and the information and contents of the textbooks should be updated. Some of the participants of this study stated that interculturalizing foreign language teaching was significant and the current method was more linguistic-oriented and did not concern intercultural skills.

Gorjian and Aghvami (2017) conducted a study on Iranian learners' and teachers' perceptions of teaching English culture in reading comprehension classes. Participants of this study were two groups of EFL teachers (n=24) and learners (n=40) which were selected according to the convenience sampling method at Abadan Azad University. Two attitude questionnaire extracted from Karabinar and Guler (2012) and Pishvaei and Kasaian (2013), were used in this study. Data were analyzed through independent samples t-test to examine teachers' and learners' views on the prominence of culture in teaching reading skills. Two types of textbooks (i.e., native and non-native) were also used in two classes to assess their cultural richness. Results revealed that both teachers and learners agreed to use culture and English native materials in the classroom. Similarly, results showed that learners in reading class in which English native textbook was used did well compare with the class with a non-native reading textbook.

2.7. Foreign Language Education in Iran

Choosing a foreign language to be taught in a country does not affect by academic choice entirely, but government strategy often encouraged by political, social, economic, and educational aspects affected a foreign language selection. For example, as a French priest who wanted to establish the first modern school in Iran, his key purpose could have been religious, but he said that he wishes to encourage modern sciences and the French language inside the Iranian community. While the government did not establish or managed this school, the French language received a social prestige and affected the selection of foreign language teaching later in the country (Mahboubi & Ardekani, 1975).

English spread around the world and was taught in most countries after World War II. A close political, social, economic, and military relationship between Iran and the US during the Pahlavi Dynasty (1925-1979) increased the westernization of the country which had begun in the Qajar Dynasty (Riazi, 1995). Iranian military needs English to go to the US for training and being more specialized. Additionally, teaching English became a social requirement and many private language schools were expanded in the capital and many large cities. For many job chances knowledge of English was required. Notwithstanding, some countries used English for internationalization (Fujita, Round & Maher, 2008), it was used in Iran for educational progression. To get higher educational degrees, many Iranian students studied in US universities. Many Iranian universities had a close relationship with American universities, which make it easy for students to get scholarships and continue their studies in MA/MS and Ph.D. degrees in American universities.

Likewise, although most countries have been adapted to the matter of globalization and internationalization by conducting bilingual and multilingual educational systems, Iran did not apply this way to hold national unity and identity of students. This can be explained by the fact that countries like Hong Kong, India, Japan, and China see English as an important factor in the trading world; however, Iran in the case of foreign policy is more conservative in the case of foreign policy. The core reason for this is the politicization of the language issue after the Islamic Revolution and the fear that English may become a threat to the Persian language and Islamic culture (Khubchandani, 2008).

Similarly, in syllabus design, selection of the content is of great importance to program developers because this is the only aspect of designing a syllabus that can be

politicized. Grading and sequencing are not very important when it comes to the clash between cultures. Cultural clash exists between all cultures but it is much tenser between cultures of countries with hostile approaches toward each other. Iran's political system views the Western culture, especially the culture of English speaking communities, as generally corrupt and the commercialized textbooks marketed by these countries as tools used to promulgate the behavioral norms of those decayed societies. On the other hand, state officials in Iran see the internationally commercialized textbooks as instruments of hegemony of English speaking countries and in the service of their hidden agenda for global dominance. That is why, in the past two decades great efforts have been made to publish domestic textbooks that, from their perspective, represent Iranian and Islamic culture and social norms of behavior. Essentially, the Iranian government denies the role that English plays in the empowerment and upward mobility of people of countries other than English speaking communities, while English indeed has such a function as Sharifian (2009) claims. The suspicion toward the role that English plays in the international arena runs so deep among Iranian governmental elites that a few years ago Iranian supreme leader, while downplaying the role of English as an international language, suggested the inclusion of languages other than English such as French and Spanish in the syllabuses of lower and upper secondary schools.

Similar approaches are adopted by some advocates of critical pedagogy by advancing the idea of making TESOL more sensitive to local customs and norms of behavior (e.g., Benesch, 2001; Canagarajah, 2002; Kumaravadivelu, 2006; Morgan, 2002). However, there is the danger that relying on first language cultural conceptualizations may result in miscommunications. An example of a short dialog between Persian students and his Australian instructor by Sharifian (2009) reveals how this might happen:

Lecturer: I heard you've won a prestigious award. Congratulations! This is fantastic.

Student: Thanks so much. I haven't done anything. It's the result of your effort and your knowledge. I owe it all to you.

Lecturer: Oh, no!!! Don't be ridiculous. It's all your work.

In this dialogue, the student's denial of his role and attributing the honor of winning the award to his instructor is a sign of humility in Iranian culture but it goes

against the grain with the lecturer and is in contrast with his conceptualized Western norms of behavior.

As another example, Solhi and Mahmoudi (2015) observed differences in cultural conceptualizations that led to misunderstandings. In their example, using the expression “I’m ashamed”, by a female Iranian instructor in Turkey to thank her male colleague that was to cover a day for her led to the colleague’s bewilderment and irritation since this expression is used in English speaking countries when someone has done something bad. I’m ashamed is a normal way of saying thank you to someone who has done something for you, implying that you are sorry for taking their time in Iran.

2.7.1. The ELT Program before the Islamic Revolution

Ministry of Education has the right to decide about the educational system of Iran. It has a key duty to determine all strategies, decisions, syllabuses, and policies (Safari & Rashidi, 2015). Consequently, the Ministry of Education categorizes all the educational strategies and choices containing planning and publication of course books, syllabus principles, instruction criteria, the coordination of examination in public schools and even teachers’ wages. (Aslanabadi & Aslanabadi, 2013; Ghorbani, 2007; Safari & Rashidi, 2015).

The education system consists of four periods, as Pre-primary school, Primary, Middle (junior high school), and Secondary (high school) period. Throughout the Pahlavi period, the French secular method was the basis of the Iranian education system. In this system, students should study for one year in pre-primary, six years in primary, three years in the middle, and three years in secondary school. The aim was to prepare students for occupations such as science, administration, management, and foreign languages.

As stated by Foroozandeh (2011), the history of ELT instruction exists since 1939 as Persian native speakers along with English native speakers’ scholars had the duty to design and write high school English textbooks. They were approved by the Ministry of Education and then presented to the high school instruction cycle. Although the textbooks were based on of Direct Method (DM) and Reading Method (RM) which were the preferred method worldwide, there was a change toward Situational Language Teaching (SLT) and Audio-Lingual Methods (ALM). The six English course books did not follow a regular process and plan in the lessons. For example, a reading passage on one lesson followed by related or unrelated grammar exercises, but in another lesson did not follow

the same process. Moreover, at the end of the textbook, there exists a glossary which contains English-to-Persian translation of vocabularies.

In the mid-1960, a modification occurred in ELT method in which high school textbooks were basically reviewed. During 1964-1979, the English course books were based on the widespread ideologies of SLT, since it developed students' basic vocabulary knowledge which was needed for their future use. The textbooks entitled "Graded English" because their contents were chosen, graded, and sequenced systematically. In these textbooks, the goals, processes, and curriculums were all perfect, perfect and constant in all lessons (Foroozandeh, 2011).

Regarding the position of English in the Pahlavi Regime (1925-79), the importance was given to the improvement of Iranian students' fluency and proficiency in obligatory instruction. Because English was considered as the lingua franca having enough knowledge about it simplifies interaction and competition of Iran with the world and European countries. Since government policies were to modernize Iran by getting knowledge about technology and science from America or European countries, policymakers concerned about English programs in public schools. Thus, native speakers were asked to teach English to Iranian students (Behroozian, Sabouri & Zohrabi, 2012, Rashidi & Safari, 2015). Their responsibility was to increase students' communicative language abilities (Dahmardeh, 2009).

2.7.2. The ELT Program after the Islamic Revolution and Reform Changes

Intense changes took place in the educational system of Iran following the Islamic Revolution in 1979 which was named Islamization of schools and education. Islamic believes and principles took the place of secularism in order to refresh the mystical and religious personalities of people. Dahmardeh (2006) points out that English was a foreign language that belonged to the United States. The political connection between America and Iran was confusing and it caused the government to have negative viewpoints towards English teaching and learning. Thus, it led people to believe that English was the language of the enemy. Safari and Rashidi (2015) stated that decade passed but this belief has been existed in the education system in Iran yet and affects the ELT program negatively.

According to Foroozandeh (2011), numerous reforms took place in the educational system after the revolution in Iran. Modification in the instruction system of primary, junior high school, and high school was the first reform that was implemented

after the revolution. The former system was replaced with a 5, 3, and 4 years system. According to this system, English language as a course topic started from junior high school and continued to grade 4 of high school. A new modification has also occurred in this period as well. The “Graded English Series” was excluded from the teaching cycle in 1982 and “Right Path to English” course books were taught in Iranian English language classes.

It is worth noting that English course book series which were considered to use in Iranian high schools (1982-2013) was grounded on the bases of Reading Method (RM). Foroozandeh (2011) emphasized the objectives of this series were to:

- 1) Introduce the Islamic Revolution of Iran to the world by using English
- 2) Gain business, financial, and scientific independence which requires the capability to use English books and sources, and
- 3) Give the students the ability to interconnect with the people all over the worlds

While the English language textbooks were grounded on the principles of RM, most of the teachers used the Grammar Translation Method (GTM) in their classes. English teachers used students’ native language i.e. Persian to describe the lessons, content, and grammatical features. Teachers or students read the sentences once, and then the sentences were translated to Persian. It should be mentioned that although teachers accepted GTM, it affected teaching and learning negatively. Sahragard and Alimorad (2013, p. 1) also emphasized the negative effects of GMT in English language learners’ stating their causes as “lack of self-confidence; teachers’ competence and teaching styles; lack of interest in English; lack of school facilities; learning contents and context; focus on English usage; and the focus of teaching”. Safari and Rashidi (2015) also stressed that the ELT program in Iran could not raise learners’ long life interactive skills and make them utilize English in real contexts.

2.7.3. The ELT Program after the Educational Reform of the Late 2012

The Ministry of Education informed about an important reform in 2010 (Kheirabadi and Alavi Moghaddam, 2014). The advancement of the “National curriculum of the Islamic Republic of Iran” was the main objective of this reform that was approved

in the late 2012. Such an important reform in the education system causes changes in the grades of primary school (6 grades), junior high school (3grades) and high school (3 grades). The English language textbooks for junior high schools were changed and “Prospect series” were used in public schools from grade one of junior high school following a reform in 2013. Students in the grade one, two, and three of junior high school were used three series of these English textbooks. Kheirabadi and Alavi Moghaddam (2014) stated that the Ministry of Education was officially assigned and declared a set of objectives and aims for the teaching of English in Iranian public schools. In fact, teaching foreign languages is considered as the 11th area of the 12th area which is considered in the national curriculum. The suggested teaching method which was suggested by the national curriculum was a localized version of CLT entitled “interactive self-reliance communicative approach”. It was grounded on Iranian culture, Islamic identities, and principles (Kheirabadi & Alavi Moghaddam, 2014, p. 227).

Until now, six course books of this series entitled Prospect1, Prospect 2 and Prospect 3 for junior high schools and Vision 1, Vision 2 and Vision 3 for senior high schools have been advanced, published, dispersed and utilized in all Iranian state schools. These textbooks series include a workbook, an audio CD, flashcards, and teachers’ guide. The organization of lessons was based on themes and functions structured on the basis of what has been suggested in the Common European Framework of Reference of Languages (CEFR).

2.8. Studies on Textbook Analysis

A number of studies have been carried out to investigate the contents of English language textbooks. Yamanaka (2006) conducted a study to investigate English language textbooks that were used at secondary schools in Japan. He selected nineteen English language textbooks for his study which have been approved by the Ministry of Education. As the aim of his study was to examine the teaching of culture on the basis of different nations from junior high school through senior high school, the information on individual countries was taking into account. The results indicated that among the inner cycle countries, cultural content about the USA appeared the most commonly in English language textbooks for both Junior and senior high schools. Moreover, the frequencies of outer circle nations were quite low, even though Japan had close economic and politic relations with a number of these countries, for example, Singapore, Malaysia, India

(Yamanaka, p.71). Furthermore, cultural content about Japan dominated the Expanding Circle for both Junior and senior textbooks.

Ndura (2010) studied six different ESL textbooks in the United States of America and found out that textbooks consisted of stereotypical images of certain cultures, for example, the story of African boy being chased by lions in the way to school, or stories of a black man and Indian woman serving a white man. She also mentioned that textbooks did not consist of the debates about religion, war or divorce instead they contain unrealistic images for instance people of diverse races living happily together.

Shin, Eslami, & Chen (2011) also study seven series of internationally distributed ELT textbooks which were used in several Asian countries. They believed that language textbooks should notice the international statue of English language. They studied these textbooks to discover if they took into consideration the international state of English language and to examine the extent to which these textbooks comprehensively represented the cultural perspective of the EIL paradigm. Kachru's (1985) classification model has been used in this study because it helps to discover the plurality of Englishes. They found out that inner circle cultural content dominates all the textbooks' cultural contents. It seemed that inner-cycle cultural content gave more importance than the culture of expanding- circle or outer- circle. Furthermore, most of the texts present in traditional knowledge-oriented levels rather than communication-oriented levels.

Likewise, Yuen (2011) investigated the demonstration of foreign culture in Hong Kong secondary schools. He highlighted the four components of culture such as products, practice, perspective, and person. He analyzed the cultural contents of textbooks on the basis of these four elements. He concluded that these textbooks revealed the status of English as an international language. He also stated that the cultural contents of textbooks took less into consideration the depth of cultural material instead they paid more attention to providing learners with tourists' perspective which requested learners with cultural products of entertainment, travel, and food.

Kim (2012) carried out another study in investigating the cultural contents of the ELT textbooks. He chooses three English language textbooks that were used in public middle schools and three English textbooks that were used in and private middle schools across South Korea. He found out that special social and cultural biases embedded in these textbooks. Furthermore, the social character of an ideal English teacher was described as Caucasian. It showed that a part of Korean society gave priority to Caucasian English teachers. To avoid such biases as gender bias, racial discrimination, prejudice

grounded in ethnicity, nationality, social class and minority status in ELT textbooks, Kim recommended that in textbooks' revision, authors should include more balance concerning gender and race.

Janfeshan and Nosrati (2014) also discovered the disadvantages of Prospect 1 stating that it did not consist of any storyline and has no reference to the earlier contents of lessons. Written activities were limited to the workbook and there were no additional activities in classes. There were only cultural contents of source culture in the textbook and there were not any cultural contents of the target culture. Some words had no English equivalents.

Dehbozorgi, Amalsaleh, and Kafipour (2014) studied the cultural contents of three EFL textbooks entitled Top Notch, Four Corners, and English Files series. They used Chen's (2004) and Lee's (2009) model for discovering big "C" and little "c" culture aspects. They also used Cortazzi and Jin's (1999) target, source and international culture and Aliakbari's (2004) neutral culture category to investigate the cultural classification of each book. The study was a qualitative-quantitative study and the chi-square test was applied in it. The results of the study detected that both little "c" and big "C" were commonly existing in the textbooks. But in all the three books little "c" had gained higher frequency than big "C". It was also investigated that the percentage of little "c" in Top-Notch was more than other books and little "c" percentage in Four Corners was presented less than other books.

Janfeshan and Nosrati (2014) studied Prospect 1 to detect the strength and weaknesses of it. They declared that it emphasized on oral abilities and interaction capabilities. The grammatical points of lessons were taught over tasks. In fact, the problem-solving approach let students get the grammatical topics of each lesson. Workbook and audio CD materials related to the student book facilitated the learning process of the students.

Nikou and Soleimani (2016) conducted a study to discover the cultural references in Iranian and Turkish high school English textbooks. Ramirez and Hall's (1990) model was used to discover cultural references of these textbooks. The results of the study showed that ELT textbooks both in Turkey and Iran were too weak to train students to be a successful intercultural communicator. They believed that there should be changes in the contents of textbooks if we wished to make students be a good intercultural communicator (p.646).

2.9. The Place of Culture in Iranian Textbooks

As stated before, English is considered an international language now that is used by people from different nationalities and backgrounds. This fact stresses the importance of achieving intercultural competence. Similarly, as the key source of input for L2 learners appears to be textbooks, it is significant to embody unbiased cultural contents in the textbooks.

A number of studies conducted to explore the cultural contents of English language textbooks which are used in Iranian high schools. Majdzadeh (2002) studied ELT textbooks in Iran to discover the extent to which ELT textbooks develop learners' intercultural competence. He explores that Islamic culture and traditions are considered in ELT textbooks which are used at the eighth and ninth-grade level. He stated that local cultural contents of textbooks were not enough and he believed that the integration of western culture with the local culture can promote the learners' intercultural competence.

Aliakbari (2004) studied the previous ELT textbooks which were used in Iranian high schools stating that these textbooks were not useful and they could not promote learners' intercultural competence. His findings also displayed that learners could not focus on cultural contents since there were not any cultural contents of other countries.

Similiarly, Naji Meidani and Pishghadam (2012) studied four popular series of English textbooks in Iran. They used Kachru's (1985) classification model to discover the extent in which these books represented cultural content of inner circle, expanding circle or outer circle countries, how these textbooks varied in representing foreign accents and other varieties of English and how did the learners' own culture presented in these textbooks and the extent in which these textbooks differed in representing famous people. The result showed that although there were improved representations of cultural content about outer and expanding circle countries, there were biases in what content should be selected from these cultures. Furthermore, only two out of four textbooks contained the demonstration of foreign accents and varieties of English. Although in some of the textbooks the learners were asked to contrast the existing culture with their own culture, in some of the textbooks there was not any reference to the learners' own culture. Finally, in the case of the presentation of famous figures, the values of the American way of living were generally represented by Hollywood superstars.

Pabi (2015) studied Prospect1 which was used in Iranian junior high school recently. He used a checklist to explore the types of task which were used in this textbook.

The results showed that Prospect1 generally consisted of one-way tasks by focusing on pair and group activities.

In another study of Prospect 1, Khanshir and Mahammadifard (2015) discovered that there was an incongruity between the textbook and its purposes. They stated that the contents of the textbook were too difficult to be understood by Iranian L2 learners. Language and culture were separated and the cultural contents of the textbook were mostly related to students' native culture. Their results also revealed that lessons did not motivate students. It is worth noting that the study of Khanshir and Mahammadifard (2015) was the only study that focused on the cultural contents of Prospect Series. But the culture was not studied broadly in the study and it did not give us a comprehensive assessment of the textbook, as a result, it is not easy to judge the helpfulness of the textbook in promoting learners' intercultural competence.

In a similar way, Alimorad (2015) investigated the intercultural content which existed in the Right Path to English 1, and 2 and also Prospect 1 and 2. The results of the study showed that Right path contained inauthentic and cooperative dialogues while Prospect 1, 2 consisted of consensual dialogues that lacked negotiation of meaning. The study did not assess the textbook according to their potential to promote Iranian EFL learners' intercultural competence.

Ajideh and Panahi (2016) investigated ELT textbooks in Iran. The materials of their study were textbooks entitled "Prospect" which consisted of three textbooks Prospect 1 to 3 that are using in junior high school and the "Vision" series that are using in senior high school in Iran. Ramirez and Hall's (1990) model was used to detect a picture of the cultural elements exist in the textbooks. The result of the study showed that the authors of the textbooks gave more importance to home culture and this was not enough for promoting intercultural communicative competence. Throughout the textbooks, there were 'pictures' referring to source culture and sentence in conversation' sections represented home culture as well. There were only rare subjects about the target culture.

Finally, Saeedi and Shahrokhi (2019) compared the cultural contents of Vision (I & II) and Pre-University English (I & II) textbooks. They used Cortazzi and Jin's (1999) framework and the framework proposed by Adaskou, Britten, and Fahsi (1990) in their study. They found important differences between these textbooks. The result showed that the Vision series consisted of more L1 and Neutral-cultural contents while Pre-University series comprised of L2 and L1 cultural contents.

CHAPTER III

RESEARCH METHODOLOGY

3.1. Introduction

In this chapter, information about the methodology of the current study will be presented. It includes subsections as the research design, data collection tools, the participants, and the procedures followed during data collection and analysis.

3.2. Research Design

Research design was defined by many scholars differently and in all of the definitions, they had a common idea that a research design is “a plan for study which directs the data collection and analysis parts of the research project” (McMillan & Schumacher, 1993). Accordingly, Huysamen (1987) defined a research design as “a preconceived plan according to which data is to be collected and analyzed to investigate research hypotheses.” Similarly, Borg and Gall (1989) stated that a research design is “all the procedures selected by a researcher for studying a particular set of questions or hypotheses.” Consequently, Creswell stated that “research designs are types of inquiry within qualitative, quantitative, and mixed methods approach that provide specific direction for procedures in a research design”. He believes that as computer technology develops, the research design develops as well since it makes it possible to analyze complex data easily.

Considering the scope and aims of the study, the current dissertation study was planned and conducted as a descriptive case study. Actually, this study has two phases. In the first phase of the study, English language course books that are used in high schools in Iran were analyzed to explore the cultural contents of these course books. In the second phase of study, English language teachers' views were explored to see their opinions about teaching cultural content in their English language classes.

3.2.1. Descriptive Study

Descriptive study is one of the most commonly used types of research method which is utilized by many researchers. This methodology concentrates more on the “what” of the research question rather than the “why” of the research question. As stated

by Ethridge (2004), “descriptive studies may be characterized as simply the attempt to determine, describe or identify what is, while analytical research attempts to establish why it is that way or how it came to be”. A descriptive study’s purpose is to define populations or phenomena that are being studied precisely and systematically. Fox & Bayat (2007) claimed that descriptive research is “aimed at casting light on current issues or problems through a process of data collection that enables them to describe the situation more completely than was possible without employing this method”. It can use elements of both quantitative and qualitative methods in the same study. Likewise, it can collect quantitative information that can be tabularized in numerical form. As indicated by Glass & Hopkins (1984) descriptive research includes collecting data that define incidents and then categorizes, tabularizes, depicts, and defines the data collection. Also to help the readers to understand the data distributions, it frequently applies visual aids, for instance, graphs and charts to help the readers to understand the data distributions. Similarly, descriptive research gives information about the summary of the data in forms of mean, median, mode, deviance from the mean, variation, percentage, and correlation between variables. There are 3 distinctive methods to conduct descriptive research that are an observational method, case study method, and survey research. Among these three types of descriptive research, a case study was used in this study.

3.2.1.1. Descriptive Case Study

One of the methodological selections for describing phenomena is a case study. A case study is described as an in-depth investigation of individuals or groups. As stated by Kothari (2004), “it is a form of qualitative analysis that implicates a careful and inclusive observation of the element of analysis i.e. a person, a family, a cultural group or even the whole public” (113). This kind of study also tries to explore all features of the component under study specifically and then generalize and implicate according to the findings. The key advantage of the case study is that it penetrates deeply into the heart of the subject (Van Der Voordt, 2002).

3.3. Method for Analyzing Course Books

The method used to study cultural representations in textbooks is content analysis. This sort of analysis involves the analysis of the cultural contents of language course books. Weber (1990, p. 117) defines it as “content analysis is a research method that uses

a set of procedures to make valid inferences from text”. Accordingly, Krippendorff (2004) describes it as ‘a research technique for making replicable and valid inferences from texts (or other meaningful matter) to the contexts of their use’. Then he describes the text stating that it refers to any written interaction resources which are proposed to be read, understood and agreed by people other than the specialists. In effect, it simply defines the process of summarizing and reporting written data – the main contents of data and their messages (Cohen, 2007). The content analyst interprets data in the form of written texts, pictures, and words that are made to be realized, read, and interpreted for their meanings. As a result, they should be evaluated with such usages in mind. Analyzing texts in the contexts of their usage discriminates content analysis from other means of investigation. Content analysis offers novel perceptions, develops a researcher's knowledge of specific phenomena, or notifies concrete activities. It is considerably diverse, in purpose and method, from that of the past. Krippendorff (2004) claims that current content analysis has three unique characteristics:

First, content analysis is an empirically based method, experimental in the procedure, and analytical or inferential in aim.

Second, content analysis transcends traditional concepts of symbols, contents, and intentions.

Third, content analysis has been enforced to progress a methodology of its own, a methodology that allows researchers to design, implement, transfer, reproduce, and critically assess their analyses.

On the other hand, Harwood, (2010) presents the importance of content analysis in two-fold: exposing the purposes for which the content is selected; determining the worldview to which the content belongs. This second level is usually divulged through cultural content analysis. For example, a cultural content analysis may reveal how women are socially depicted (less engaged vs. more engaged) and situated (in-office vs. family domain). Cultural content analysis may also reveal whether the author or authors present the society as homogeneous or heterogeneous

The method of procedure used in this study was based on the 11 steps of content analysis outlined by Cohen et al. (2007). The 11 steps are as follows:

Step 1: Defining the research questions to be addressed by the content analysis

Step 2: Defining the population from which units of text are to be sampled

Step 3: Defining the sample to be included

- Step 4: Defining the context of the generation of the document
- Step 5: Defining the units of analysis
- Step 6: Deciding the codes to be used in the analysis
- Step 7: Constructing the categories for analysis
- Step 8: Conducting the coding and categorizing of the data
- Step 9: Conducting the data analysis
- Step 10: Summarizing
- Step 11: Making speculative inferences

An explanation of how the steps are applied in this thesis is presented in the following section.

3.4. Models for Analyzing Course Books

The models that were used to analyze textbooks were Horibe's model and Kachru's model. Each course book was divided into units by theme, and the material was then coded and divided into categories by following Cohen et al.'s model.

3.4.1. Horibe's Model

To look at the cultural contents of English course books in detail, Horibe's model (2008) was used. Horibe (2008) stated that in his model, he tries to define the role of the cultural content in English language education in a world where English has been considered as an international language. Horibe's model divides the cultural aspect of English language teaching into three kinds: "Culture as a social custom", "Culture in the pragmatic sense" and "Culture in the semantic sense".

3.4.1.1. Culture as a Social Custom

The first classification, "Culture as a social custom", contains aspects such as daily life, social customs, traditions, festivities, art, and literature. Culture in this meaning is signified by societal customs or organizations such as traditional celebrations or festivals such as Halloween and Nevruz. As one talks about 'British culture' or 'Iranian culture,' it often refers to this kind of culture.

In the traditional ELT paradigm, culture in this sense denotes culture about English speaking countries such as American culture or British culture since they believed

that English language learners should just learn about British and American traditions and customs. Nevertheless, this is not the same in EIL. Since many people which have different cultural backgrounds from diverse countries use English as a common language so it is not reasonable to think that cultural subjects of EIL should directly consider Anglo-American culture but it can be consist of any cultural theme or topic depending on pedagogical grounds. As a result, there may be different cultural content and its selection greatly depends on the objectives of each teaching condition. In this regard, EIL teachers should consider learners' needs and interests and they should not reflect a national culture in their English classes which may not match with learners' objectives for learning the language (Bowers, 1999; Prodromou, 1992).

3.4.1.2. Culture in the Pragmatic Sense

Crystal (2003) describes pragmatics as “the study of language from the point of view of the users, especially of the choices they make, the constraints they encounter in using language in social interaction, and the effects their use of language has on the other participants in an act of communication”. Considering this definition, Horibe (2008) describes culture in the pragmatic sense as “culture accompanied with the actual use of language, especially cultural choices, constraints, and effects in an act of interpersonal communication.”

In the traditional ELT paradigm, English language students were expected to learn pragmatic standards and forms of native speakers in order to communicate appropriately and to prevent or overcome any misunderstanding. They should be acquainted with pragmatic standards and conversational forms of native speakers in situations like greeting, apologizing, thanking, complimenting, complaining, turn-taking, etc. They were also expected to learn and practice native speakers' non-verbal communication signs such as making eye contact or keeping a definite distance from the speaker. (Horibe, 2008)

However, in the EIL paradigm, such conventionality is not suitable any more since English is now related to various cultures; therefore, it is not reasonable to ask English language learners to follow and approve just the standards and forms of native speakers. EIL learners are expected to be aware of different norms and forms of English language. Although it is not easy to know many pragmatic deviations, the main purpose of teaching this type of culture is expanding flexible and compassionate feelings to different pragmatic patterns of various English language speakers in the world is. Byram (1997)

and Kramsch (1998) named speakers who have such capability an “intercultural speaker.” This should be an important conception of teaching pragmatics in the EIL paradigm.

In this viewpoint, EIL teachers should learn and teach communicative strategies to English language learners. Accordingly, learners can use various sociolinguistic norms and a variety of repair strategies when they face communication breakdown (Kirkpatrick, 2007). Likewise, Judd (1999) indicated that English language learners should be given chances to cooperate with English speakers from numerous cultures and to motivate them to “act as amateur ethnographers and collect their own examples of speech acts” (p. 156).

3.4.1.3. Culture in the Semantic Sense

The last category in Horibe’s model is “Culture in the semantic sense”. Horibe (2008) stated that since words have existed in the linguistic and cultural system, their meaning can be detected within such a system and consequently as claimed by Rivers “one-to-one equivalences can rarely be established between words and expressions in two languages” (Rivers, 1981). Learning the meaning of a word in another language means finding diverse sights, opinions, and thoughts about the speakers of that language. This category denotes how culture is rooted in the semantic structure of the language. Thus, culture in the semantic sense can be described as culture rooted in the semantic structure of a language (Horibe, 2008).

Horibe believed that aside from the importance of the internationality of English language, the semantic features of English cannot go through modification; as a result, learners of English language should use native speakers’ cultures to communicate perfectly with one another. Then he added that although English language native-speakers are the focus of attention, learners should think about the differences between English and other languages, mainly their first language (Horibe, 2008).

Horibe’s model was used to answer the first research question. The codes based on Horibe’s model and an overview of the codes and categories are presented in Table 1.

Table 1.

Categories and Codes Based on Horibe's Model

Culture as social custom	Culture in the pragmatic sense	Culture in the semantic sense
Traditions Celebrations Social issues Everyday life Food Sports Art Literature History	Conversational patterns Pragmatic norms in communication Speech acts	Semantic meaning of language

Source: Horibe, 2008, pp. 244-248

As can be seen in table 1, since the first category is wider than the second and third categories, it consists of more codes. But if we consider learning and education objectives, it doesn't mean that the first category is more essential than others. As Horibe (2008) states teaching culture in the pragmatic sense is one of the most significant parts in developing the students' skills in cross-cultural communication.

Similarly, to answer the second and the third research questions, Kachru's (1989) Concentric Circles of English are used as the model of analysis.

3.4.2. Kachru's Concentric Model

Kachru (1986) categorized the use of English into three circles according to the natures of widespread, the patterns of learning, and the role which English plays as:

- a) Inner Circle Countries: It includes countries where English language is considered as the first language. Countries such as the United Kingdom, Australia, Canada, and the United States are included in inner circle countries. In these countries, approximately 320-380 million people use English as their first language. It contains about 20-28% of the total English users (Crystal, 2003, p.61).
- b) Outer Circle countries: English language nations colonized outer-circle countries and developed English language in these countries. In countries such as Singapore, India, or the Philippines English language was used as an

official language in the 19th century as a result of British colonization. In these outer-circle countries varieties of English was appeared and developed as the local language (Kachru, 1985). 300-500 million people use English in this circle which contains about 26% of the total English users (Crystal, 2003, p.61).

- c) Expanding Circle countries: In these countries, English language is used as a language for international interactions. In countries such as China, Japan, or Taiwan it is studied as a foreign language. Learners learn English as a result of understanding the importance of English as an international language.

So the codes are the names of the countries represented in the unit.

Consequently, in this study quantitative and qualitative content analysis was utilized to explore the cultural contents of the Vision series. Quantitative content analysis was done by using Kachru's concentric model and qualitative content analysis was done by using Horibe's model.

3.5. Materials

Three Iranian EFL textbooks (see Table 2) were selected and analyzed for this study. These textbooks were approved by the Ministry of Education and have been used in high schools in Iran since October 2016 in the first grade of high school. A year later in October 2017 new version of Vision has been taught in the second grade of Iranian high school. And in October 2018 Vision 3 has been taught in the third grade of Iranian high schools. There has been a slow and gradual shift in English language teaching from the traditional grammar-translation method to new methods based on the communicative approach in the last fifteen to twenty years. As a result, the Ministry of Education started this innovation by changing middle schools' and high schools' English language textbooks. The three series textbooks entitled Prospect use in middle schools and three series entitled Vision use in high schools. Vision 1 which is utilizing in the first grade in Iranian high schools consists of four lessons and each lesson includes nine parts as Get Ready, New Words and Expressions, Reading, Listening and Speaking, Grammar, Pronunciation, Writing and What You Learned. Similarly, Vision 2 which is using in the second grade in Iranian high schools consists of three lessons and as Vision 1 includes nine parts as Get Ready, New Words and Expressions, Reading, Listening and Speaking

Grammar, Pronunciation, Writing and What You Learned. Likewise, Vision 3 which is using in the third grade in Iranian high schools comprises of three lessons and like Vision 1 and Vision consist of nine parts as Get Ready, Conversation, New Words and Expressions, Reading, Vocabulary Development, Listening and Speaking, Grammar, Writing and What You Learned.

The Ministry of Education has the right to decide about the educational system of Iran. It has a key duty to determine all strategies, decisions, syllabuses, and policies (Safari & Rashidi, 2015). Consequently, the Ministry of Education categorizes all the instructive strategies and choices containing planning and publication of textbooks, syllabus principles, instructive principles, and systems of examination in public schools. (Aslanabadi & Aslanabadi, 2013; Ghorbani, 2007; Safari & Rashidi, 2015). As a result, to study cultural characteristics targeting high school students in Iran, ME- approved textbooks; Vision 1, Vision 2 and Vision 3 were selected. Since these textbooks were the only textbooks that is being used in high schools in Iran. No extra books were allowed to use in high schools in Iran.

Table 2.

List of Text Books

Title	Publisher
Vision 1 Education	Ministry of
Vision 2 Education	Ministry of
Vision 3 Education	Ministry of

3.6. Participants

Selecting participants of the study is an important and fundamental part of the study since the findings of the research are depending on their responses. According to Creswell (2010), a sample is a subgroup of the target population that the researcher plans to study for generalizing about the target population. (p. 142). This study used a convenience sampling strategy to choose participants of the study. Creswell (2010) stated that inconvenience sampling the researcher selects participants because they are willing and available to be studied. Therefore, to find volunteer participants for the current study, three high schools were chosen by the researcher. A meeting was conducted with English language teachers in advance to inform them about the content of the study (i.e. goals,

time, expectations, etc.). Then they were asked whether they would volunteer or not. Fortunately, most of the teachers accepted to take part in the study. As a result, participants of this study were 9 English language teachers who were teaching in three different high schools in Maragheh, Iran. They taught at different levels at high school during the academic year 2017-2018.

Their ages ranged between 35 and 45, and their mother tongues were Turkish. All of them had a bachelor's degree in English language teaching with different years of teaching experience. They were utilizing the same English book in their classes. Table 3 below presents detailed information about the participants.

Table 3.

The profile of the participants of the study

	Number (f)	Percentage (%)
Gender:	4	45
Male	5	55
Female		
Age Groups:		
35-40	3	34
40-45	6	66
Mother Tongue:		
Turkish	9	100
Years of Teaching:		
10 years	3	34
15 years	6	66
Degree:		
Bachelor's	9	100

3.7. Data Collection Tools

Data were collected through a semi-structured interview and three English language textbooks that are being used in Iranian high schools. Data collection tools are presented in Table 4.

Table 4.

Data Collection Tools

Data Collection Tool	Procedure and Product
Semi-structured interview	Pre-determined questions based on culture in EIL context. Voluntary participants (n=9) with observees Suitable place and time Interview recording by receiving permission as well as participant consent Transcript, thematic analysis
Textbook analysis	Kachru's model Horibe's model Content analysis

3.8. Interview

This study was conducted semi-structured interviews with nine English language teachers who are teaching in high schools in Iran. The interviews lasted 15-25 minutes. The interviews were conducted in an appropriate place and time for both the researcher and participants to eradicate the problems based on time limitation, noise, and anxiety. Moreover, to analyze data carefully, the interviews were recorded with an IC recorder and mobile phone by receiving permission from the participants. Both devices were used at the same time to avoid the probable loss of data. The topics in the interview were in line with research questions to explore deeply perspectives of participants about teaching culture in their English classes. The interviews were directed by a list of questions that were determined in advance. Nevertheless, the questions were flexible enough to give participants the opportunity to express their views freely. As all the participants' mother tongue was Turkish, they were allowed to answer the questions in Turkish as well.

3.8.1. Analysis of Interviews

Thematic analysis is one of the most commonly used forms of qualitative research analysis. It is a method for recognizing, analyzing, and reporting themes which contain in the data. It categorizes and defines the data set in precise detail. But, it also goes further than this and deduces different aspects of the research topic (Boyatzis, 1998). Braun &

Clarke emphasize (2006) the importance of thematic analysis and suggest that it is the first qualitative method that should be learned as ‘..it provides core skills that will be useful for conducting many other kinds of analysis’ (p.78).

While using thematic analysis, six phases of analysis by Braun and Clarke (2006) were adopted in this study. This is possibly the most prominent approach in the social sciences at least, perhaps because it proposals such a clear and practical basis for doing thematic analysis. These phases and the description of the process are given in Table 5.

Table 5.

Phases of Thematic Analysis adapted

Phase	Description of the process
1. Familiarizing yourself with your data:	Transcribing data (if necessary), reading and rereading the data, noting down initial ideas.
2. Generating initial codes:	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code
3. Searching for themes:	Collating codes into potential themes, gathering all data relevant to each potential theme.
4. Reviewing themes	Checking in the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic „map“ of the analysis.
5. Defining and naming themes:	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells; generating clear definitions and names for each theme
6. Producing the report	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis.

Source: Braun and Clarke (2006)

But it should be noticed that the phases are not essentially linear where you just move from one phase to the next. Instead, you may move back and forth throughout the phases, as it is required and you deal with a lot of complex data (Ely et al., 1997).

The qualitative data were obtained through six open-ended questions through face to face interviews. The questions were related to culture, the relationship between culture and English language teaching, and the sources of culture, and cultural content of the

textbooks. Thematic analysis was used to analyze the data obtained from semi-structured interviews. The rationale for utilizing thematic analysis, as stated by Guest, MacQueen, and Namey (2012), was that it is not just based on counting words or phrases but the researchers also were involved with their interpretations and clarifications. As each interview was audio recorded, the data were transcribed carefully i.e. the responses of each participant have listened verbatim. Then the data were characterized under the core themes which were related to interview questions.

To ensure validity, the researcher use member checking since it provides the researcher the opportunity to confirm the accuracy and completeness of the findings which then aids to develop the validity of the study (Cohen & Crabtree, 2006).

3.9. Pilot Study

One of the significant steps in a research project is a pilot study. It is generally considered to be a small-scale trial of the proposed procedures, materials, and methods, and sometimes also includes coding sheets and analytic choices. (Mackey and Gass, 2005). The main reason for conducting a pilot study is to examine the materials and methods and in the case of any problem to revise them and lastly to make a final and certain decisions about the methods before using them with the research participants. In general, it is essential for researchers to give time for conducting pilot tests. As Gass and Mackey (2000) explained, pilot testing "can help avoid costly and time-consuming problems during the data collection procedure ... [as well as] the loss of valuable, potentially useful, and often irreplaceable data" (p. 57). As a result, in this study, a pilot study was conducted to check whether semi-structured interview questions are effective to obtain detailed information. Semi-structured interview questions were piloted with fifteen participants. The participants of the study offered useful feedback for the interview's questions and gave helpful pieces of advice. As the feedback was achieved, the interview questions were revised to be able to understand participants' thoughts in detail in the future interview. For example, two questions were added to the interview questions to get more information about teaching cultural contents in Iranian high schools. Also, a question was revised as well after noticing that supplementary materials are not allowed in Iranian high schools.

CHAPTER IV

FINDINGS

4.1. Introduction

The purpose of this chapter is to present the findings of the quantitative and qualitative data analysis of the study. As Harwood (2010) puts it, “quantitative content analysis of materials and textbooks involves counting the number of references to a particular topic /item, or identifying content categories and calculating the percentage of space devoted to each category” (p. 8). In contrast, qualitative content analysis is an interpretive process seeking to disclose the meanings and values transmitted by the content and the ideological, psychological, and epistemological positions adopted by the author or authors.

To explore the aspects of culture that are presented in Vision series, Horibe’s model is used. Similarly, to discover the cultural content of English language textbooks that are being used in Iranian high schools, the results of each grade level are tabulated according to Kachru’s “three concentric circles” model. In line with this model, firstly, the nature of the nations in each unit of the course book and the circle they belong to is determined. Secondly, the results are assessed comparing the three circles with a special focus on Iran.

Likewise, to investigate Iranian English language teachers’ views and perspectives on teaching cultural content in English language classes, a semi-structured interview was conducted the results of which are presented at the end of this chapter. This interview constitutes the qualitative part of the analysis. The semi-structured interview is a compromise between structured and unstructured interview formats. There are some pre-prepared guiding questions and prompts but the overall interview format is open-ended and the interviewee is encouraged to go into more details about the issues raised (Dörnyei, 2007).

4.2. Cultural Contents Based on Horibe’s Model in Vision Series

This section demonstrates how purposefully the cultural content of EIL is denoted in Iranian English textbooks. Horibe’s (2008) model is used to analyze this part of the study. It needs to be mentioned that Horibe’s model is not the only model to be used for

the content analysis of textbooks. There are several models dealing with cultural content of textbooks. For example, Adaskou, Britten, and Fashi (1990, as cited in Nation & Macalister, 2010) divide culture into aesthetic, sociological, semantic, and sociolinguistic. Adaskou et al. see all of these four aspects threatening the local culture with the major threat being related to the sociological aspect which looks at norms of behavior and cultural values. There are lots of similarities between Horibe and Adaskou et al.'s models; however, Horibe's model is divided into three aspects of sociological, pragmatic, and semantic. The results of this study and the frequency by which social norms and behaviors are addressed reveal that, from Iranian program developers' perspective, like Adaskou et al.'s conclusion, the major threat to the local culture comes from the sociological or cultural content of the syllabus.

4.2.1. Cultural aspect Based on Horibe's Model in Vision 1

Vision 1 consists of four lessons presented based on a modular approach. A modular approach, according to Nation and Macalister (2010), "breaks a course into independent non-linear units" (p. 85). A unit of progression can be vocabulary, grammar, or a topic. In any case, the ordering of the units is an indication of the course progress and its goals. Units usually have the same format which makes the students know what they should expect in each new unit. In Vision 1, at the beginning of the textbook, there is a Quran verse that is translated into both Persian and English.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاجْتِلَافُ
الْسِّنِّ نَتُكْمُ وَ الْوَانُكُم، اِنَّ فِىْ ذٰلِكَ لَآيَاتٍ لِّلْعٰلَمِيْنَ

و از نشانه های قدرت خداوند آفرینش آسمان ها و زمین و نیز
تفاوت زبان ها و رنگ های شما انسان هاست؛ و به تحقیق در همه
اینها نشانه هایی از حکمت الهی برای دانشمندان نهفته است.

And of Allah's Sign of Power is the creation of the heavens and the earth and also the variation of the languages and the color of you people; verily, in all these are Signs for men of knowledge. At the beginning of the textbook, Islamic culture can be noticed.

4.2.1.1. Cultural aspect based on Horibe's Model in the First Lesson of Vision 1

The first lesson of Vision 1 is about saving the nature. The coding and categorizations of the first lesson of Vision 1 are presented in Table 6.

Table 6.

Aspects of Culture in the First Lesson of Vision 1

Unit/Chapter	Code/Codes	Category/Categories
1.Saving Nature	Literature, Art, Festival, Pragmatic norms in communication, Semantic meaning	Culture as social custom Culture as pragmatic sense Culture as semantic sense

Table 6 indicates that the first lesson of Vision 1 has representations of “culture as social custom”, “culture as pragmatic sense” and “culture as semantic sense”, but there are many examples of culture as social custom so that this category dominates the cultural contents of the unit.

In terms of culture as social custom, there is a picture of man bullfighting in the Get Ready part. This is a popular tradition in Spain in which 3 bullfighters have to fight 2 bulls each and kill them. Spaniards think that it is the art form that is closely connected to their country's history and culture. Similarly, there are historical places as well as the famous scientists of Iran. Pictures of the tomb of Iranian famous poet, Saadi as well as Milad tower are presented in the Grammar part. Names of countries and cities such as Asia, Africa, Australia, Italy, Iran, Shiraz, Bam, and Mashhad can be seen in the first lesson as well. There are also Iranian and foreign names and surnames such as Ali, Reza, Shahab, Maryam, Amin Askari, Alfredo, Alice, James, and Jim. Pictures of Iranian lion and Iranian Cheetah exist in the first lesson as well. In Iranian culture, a lion is the emblem of power and is generally used to symbolize Rosatm, the legendary hero of Iranian mythology, or Imam Ali, the first Shia Imam.



Figure 3. Picture of Iranian Lion

Similarly, there exist representations of culture as semantic sense. For instance, there is a symbol indicating that swimming is not allowed.



Figure 4. No Swimming

At the beginning of the lesson, there is the Quran verse as *We made from water every living thing*, Al-Anbia 30.

Thus the lesson starts with a presentation of Islamic culture which the Iranian government tries hard to drill.

Likewise, there are presentations of culture as pragmatic sense in the first lesson of Vision 1. Demonstration of a British accent in the listening part can be seen. Also, representations of appropriate intonation for asking questions are shown in the listening and speaking part.

1. *Where are you going to go?* ♣ *I am going to go to Bam.* ♣
2. *What does your brother do?* ♣ *He works in a zoo. He loves animals.* ♣

Similarly, two dialogues exist in the first lesson of Vision 1. The first dialogue is in the conversation part and the second dialogue in the listening part.

The first dialogue in the conversation part is between Maryam, who is visiting the Museum of Nature and Wildlife with Mr. Razavi who works in the museum.

Maryam: *Excuse me, what is it? Is it a leopard?*

Mr. Razavi: *No, it is a cheetah.*

Maryam: *Oh, a cheetah?*

Mr. Razavi: *Yeah, an Iranian cheetah. It is an endangered animal.*

Maryam: *I know. I heard around 70 of them are alive. Yes?*

Mr. Razavi: *Right, but the number will increase.*

Maryam: *Really?! How?*

Mr. Razavi: *Well, we have some plans. For example, we are going to protect their homes, to make movies about their life and to teach people how to take more care of them.*

The dialogue is an information-seeking type of dialogue which aims at gaining information about a wild animal in the museum. It begins with *Excuse me* which is a polite way of attracting the attention of someone you don't know. This expression is common in Persian as well. Adjacency pair structures can be seen in the dialogue likewise. A question-answer type of adjacency pair can be realized in the dialogue. At the beginning of the dialogue, Maryam asks the question: *Excuse me, what is it? Is it a leopard?* This question is followed by the response of **Mr. Razavi:** *No, it is a cheetah.* Then, there is an exclamation of *oh* which expresses that Maryam is surprised as she hears Mr. Razavi's answer. Turn-taking which is the skill of knowing when to start or finish a turn in a conversation can be noticed in the dialogue. Likewise, to show that she is interested in what Mr. Razavi is talking about; Maryam presents her interest with expressions such as *yeah, right or really?*

There is a type of question in the dialogue that is not common in English and it seems that it is negatively transferred from Persian. In a part of dialogue, Maryam wants to ask a rhetorical question such as "*am I right*"; instead she formulates her question in the following way: "*I know. I heard around 70 of them are alive. Yes?*" This kind of expression is common in Persian. Nor is the answer that Mr. Razavi gives common in English. Again, it seems to be a literal translation from Persian. **Mr. Razavi:** *Right, but the number will increase.* The situation in which the conversation takes place is an Iranian context so some expressions that are common in Iranian culture and are considered to be appropriate contextually are transferred wrongly to the conversation. The main purpose of this conversation may be the fact that saving animals is important in Iranian culture.

Similarly, a conversation in the listening and speaking part of lesson 1 tries to teach students talking and asking questions about schedules or plans.

■ *What are you going to do this weekend?*

● *I am going to go to Golestan Forest.*

■ *Are you going to visit a museum?*

● *No, I am going to go out and enjoy wildlife.*

The dialogue is of an information-seeking type which aims to gain information about someone's plans. A question-answer type of adjacency pair can be noticed in the dialogue again. The participants take a turn in speaking to the end and let others finish their turn. There are no overlaps, repairs, or interruptions which are characteristics of normal conversations.

Names of seasons in English language such as spring, winter, summer and, autumn are also introduced in the first lesson.

4.2.1.2. Cultural aspect Based on Horibe's Model in the Second Lesson of Vision 1

The second lesson of Vision 1 is titled as Wonders of Creation. The coding and categorizations of the second lesson of Vision 1 are presented in Table 7.

Table 7.

Aspects of Culture in the Second Lesson of Vision 1

Unit/Chapter	Code/ Codes	Category/Categories
2. Wonders of Creation	Art, Food, Clothes, House, Pragmatic norms in communication, Semantic meaning	Culture as social custom, Culture as Pragmatic sense, Culture as Semantic sense

As can be seen in table 7, lesson 2 of Vision 1 has representations of “culture as social custom”, “culture as pragmatic sense” and “culture as semantic sense”. Since many examples of culture as social custom exist, this category dominates the cultural contents of the unit.

Like the first lesson, there is a Quran verse at the beginning of the lesson that says:

And of Allah's signs of power is the creation of the heavens and the Earth. Al-

Rum 22

There are lots of examples of culture as social customs in the second lesson of the Vision 1. There is a picture of the Nile River which is the longest river on Earth and located in Africa. For thousands of years, the Nile River has been a prominent feature of life in Africa. Even today, people take water from the riverbank that is bounded by ruins of ancient societies.



Figure 5. The Nile River

In the Grammar part, Damavand and Karoon are mentioned as the tallest and longest mountain peak and river in Iran, respectively. Pictures of Iranian special rice, costume, and white and black film are presented in the lesson. Concerning cultural contents of other countries, a picture of an old building in Japan exists in the lesson. Like other lessons, Iranian and foreign names such as Alireza, Robert, and David are also included in the lesson. Besides, there is a picture of an African lion. A lion is a symbol of royalty, strength, conquest, pride, wisdom, authority, bravery and protection in African culture.



Figure 6. African Lion

Presentations of culture as semantic sense exist in the second lesson of Vision 1.

There are presentations of culture as pragmatic sense in the second lesson of Vision 1 as well. Speakers in the listening part of the lesson speak using British accent, which is an indication of this accent's preference by the developer of the book. Also, there are representations of appropriate intonation marker for asking questions in the pronunciation part.

A. Listen to the following sentences. They have rising intonation.

- 1. Is this your new car? ↗*
- 2. Was the book interesting? ↗*
- 3. Is this problem easier than that one? ↗*
- 4. Are they the most expensive houses in this city? ↗*

There are also exercises for detecting appropriate intonations. The exercise is as the following:

C. Listen to the conversation and draw downward or upward arrows to identify falling and rising intonations.

A: I heard you travelled abroad this summer. Is it true?

B: Yes. I went to Japan. I was there for 2 weeks.

A: How was your trip?

B: It was very interesting. The country was very clean and people were very polite.

A: What about food?

B: I ate seafood. Japanese people make delicious food with fish.

A: Do you like to go there again?

B: Yes, of course. But I like to stay there longer and visit different places.

Likewise, there is a dialogue between Alireza who is visiting an observatory and Ms. Tabesh who works there.

Ms.Tabesh: Are you interested in the planets?

Alireza: Yes! They are really interesting for me, but I don't know much about them.

Ms.Tabesh: Planets are really amazing but not so much alike. Do you know how they are different?

Alireza: Umm... I know they go around the Sun in different orbits.

Ms.Tabesh: That's right. They have different colors and sizes, too. Some are rocky like Mars, some have rings like Saturn and some have moons like Uranus.

Alireza: How wonderful! Can we see them without a telescope?

Ms.Tabesh: Yeah..., we can see the planets nearer to us without a telescope, such as Mercury, Venus, Mars, Jupiter and Saturn. We can see Uranus and Neptune only with powerful telescopes.

Alireza: And which planet is the largest of all?

Ms.Tabesh: Jupiter is the largest one. It has more than sixty moons. Do you want to look at it?

Alireza: I really like that.

The dialogue is of an information-seeking type which aims at giving information about planets. Adjacency pairs can be noticed in the conversation, that is, question-answer type of adjacency pairs. Two participants give feedback to each other to show that they are interested in each other's talking. They produce paralinguistic devices such as *how wonderful* or *yeah*. These paralinguistic devices are common in the Persian language as well. The adverb *really* that is used in the dialogue is common in the Persian language too. It is used when you want to emphasize something you certainly believe. Turn-taking can be noticed in the dialogue since they are demarcated by complete sentences in the conversation. The pragmatic norms and conversation pattern of the dialogue is like the native speakers, for example, the exclamation *Umm* which is used when people are pausing or deciding what to do next can be seen in the dialogue. In the Persian language as you want to pause or decide what to say next, you can say *Eeee*. The

conversation takes place between two Iranians and the subject of conversation is context-free.

4.2.1.3. Cultural aspect based on Horibe's Model in the Third Lesson of Vision 1

The third lesson of Vision 1 is about the famous scientists in Iran and worldwide. The coding and categorizations of the third lesson of Vision 1 are presented in Table 8.

Table 8.

Aspects of Culture in the Third Lesson of Vision 1

Unit/Chapter	Code/Codes	Category/Categories
3. The Value of Knowledge	Science, Literature, Clothes, History, Pragmatic norms in communication, Semantic meaning	Culture as social custom Culture as Pragmatic sense Culture as Semantic sense

Based on Table 8, the third lesson of Vision 1 has representations of “Culture as social custom”, “Culture as pragmatic sense” and “Culture as semantic sense” categories. But there are many examples of culture as social custom so this category dominates the cultural contents of the third lesson.

There are representations of culture as social custom in the third lesson but most of the cultural contents are about Iran. A picture of Iranian nuclear scientists who were assassinated is presented in the third lesson. They were murdered because of their knowledge of nuclear science and are revered as martyrs in Iran. This picture ostensibly carries a political message because none of these scientists was world-famous.



Figure 7. Iranian Martyrs

The histories of some devices are presented in an exercise. In the Get Ready part, an exercise exists that asks students to order the devices such as Camera, Light bulb, Telephone and airplane based on the time of their invention from the earliest to the most recent.

B. Can you order the devices based on the time of their making?

Light Bulb



Telephone



Figure 8. The History of Developments of Devices

Also, there are contents and pictures about science such as pictures of laboratory, microscope, students who are working in a Lab or about scientists of different nationalities such as Fleming, Edison, Tahereh Saffarzadeh, Newton, Jamshid Kashani, Alexander Graham Bell, and Mary Curry. The inclusion of pictures of Iranian scientists in this section too serves the possible purpose of promoting national pride and self-confidence.



Figure 9. Laboratory



Figure 10. Tahereh Saffarzadeh

Similarly, there is a picture of Iranian students with Hijab in a school. This picture is indicative of Iranian culture as well as Islamic culture. This kind of representation of girls is not only missing from commercial textbooks but also may be frowned at in some ways.



Figure 11. Iranian Students

There are representations of semantic sense in the second lesson as well. A piece of advice from the Holy Prophet is presented at the beginning of the lesson which is translated from Arabic to English as “*Seek knowledge from cradle to grave*” *Holy Prophet (PBUH)*. In commercially marketed books there are absolutely no quotations or aphorism from religious figures since these books try to be neuter when it comes to charged issues such as religion, gender, and race.

There is also an English proverb in the title of the reading part as” *No Pain No Gain* “which is translated to Persian and is written in the bottom of the page:

نابرده رنج گنج میسر نمی شود

Likewise, there are representations of pragmatic sense in the third lesson of Vision 1. There is a British accent in the listening part of the third lesson just like lessons 1 and

2. There is also an exercise that teaches students how to emphasize a word in English. The examples are as followings:

Listen to the following sentences. Notice how the speakers say some words with more emphasis.

1. *Were you doing the research? No, **Ali** was.*
2. *Who broke the window? It wasn't **me**.*
3. *Is it Jim's car over there? No, his car is **white**.*

Unlike other lessons, there is only one dialogue in the third lesson. In the conversation part, there is a dialogue between Roya and Mahsa who are leaving the library.

Roya: *When I came in, you were reading a book. What was it?*

Mahsa: *I was reading a book about famous Iranian scientists.*

Roya: *But such books are not very interesting.*

Mahsa: *At first I had the same idea, believe me!*

Roya: *Did you find it useful?*

Mahsa: *Oh yes. Actually I learned many interesting things about our scientists' lives.*

Roya: *Like what?*

Mahsa: *For example Razi taught medicine to many young people while he was working in Ray Hospital. Or Nasireddin Toosi built Maragheh Observatory when he was studying the planets.*

Roya: *Cool! What was the name of the book?*

Mahsa: *Famous Iranian Scientists.*

Again the dialogue is an information-seeking type of dialogue in which Roya, one of the participants, wants to gain information about the book her friend has been reading. The dialogue aims to attract readers to read and have information about Iranian famous scientists. Just as other lessons the context and contents of dialogue are about Iran. Adjacency pairs can be noticed in the conversation in the form of question-answer. Two participants give feedback to show that they are interested in each other's talking such as

oh yeas or *cool*. Turn-taking can be noticed in the dialogue and the speakers take turns after the other party has finished her sentence.

4.2.1.4. Cultural aspect Based on Horibe's Model in the Fourth Lesson of Vision 1

The last lesson of Vision 1 is about historical and famous places of Iran and other countries. The coding and categorizations of the third lesson of Vision 1 are presented in Table 9.

Table 9.

Aspects of Culture in the Fourth Lesson of Vision 1

Unit/Chapter	Code/Codes	Category/Categories
4. Travelling the World	History, Pragmatic norms in communication, Semantic meaning	Culture as social custom Culture as Pragmatic sense Culture as Semantic sense

Table 9 tells us that the fourth lesson of Vision 1 has representations of “Culture as social custom”, “Culture as pragmatic sense” and “Culture as semantic sense” categories. But there are many examples of culture as social custom so this category dominates the cultural contents of the fourth lesson.

Representations of culture as social custom exist in the fourth lesson. Historical places of Iran and other countries such as Italy, Spain, France, Egypt, and Brazil are presented as well.



Figure 12. Siyose Pol, Iran



Figure 13. The Great Mosque of Cordoba

Each of these historical places is one of the most famous places in the world which attracts many tourists every year. Similarly, pictures of holy shrines in Mashhad, Qom, and Shiraz are presented. These pictures once again emphasize the Islamic identity of Iran's society the author of the book feels committed to stress here and there.

Names of continents and countries such as Asia, Africa, Spain, Iran, Italy, and Egypt also exist in the lesson.

Likewise, there are representations of semantic sense in the fourth lesson of Vision 1. The lesson, like the other ones, begins with the Quran verse: *Travel on the Earth and see how He makes the first creation. Al-Ankabut 20.*

There are also pictures of Iranian calendar. Iranian calendar is a solar calendar but lunar and Gregorian calendars are also given on the margins of the columns. The names of Iranian months also differ and are specific to Iran. The months' names are Farvardin, Ordibehesht, Khordad and so on.



Figure 14. Iranian Calendar

There exist Iranian dates as 1395 and Iranian New Year Norooz in the lesson. Similarly, English months and dates such as September and 2016 can be seen in the grammar part of the fourth lesson. English seasons and weeks can also be noticed such as fall, spring or Wednesday and Friday.

Examples of pragmatic sense exist in the fourth lesson as well. The speaker in the listening part of the lesson speaks with a British accent. A conversation takes place between Diego, a Spanish tourist who is planning for his summer vacation, and Carlos Sabato, a travel agent in Madrid. Unlike other conversations that take place between two Iranians, this dialogue takes place between two foreigners. There is also a dialogue in the listening and speaking part.

Diego: *Excuse me, sir! I am planning for my summer vacation.*

Carlos: *How can I help you?*

Diego: *Actually I want to visit Asia, but I am not sure about my destination. Do you have any suggestion?*

Carlos: *Well, you may have some choices. You can visit China. It is famous for the Great Wall.*

Diego: *Yes, but I was in Beijing two years ago.*

Carlos: *What about India? In fact, the Taj Mahal is a popular destination, but it is hot in summer. Probably Iran is the best choice.*

Diego: *I heard Iran is a great and beautiful country, but I don't know much about it.*

Carlos: *Well, Iran is a four-season country. It has many historical sites and amazing nature. Also, its people are very kind and hospitable.*

Diego: *It seems a suitable choice. But how can I get more information about Iran?*

Carlos: *You can check this booklet or may see our website.*

Just like other dialogues in the textbook, the dialogue is an information-seeking type of dialogue in which Diego, one of the participants, intends to obtain information about his summer vacation destination. Two adjacency pairs can be seen in the dialogue and both of them are of question-answer type. Turn-taking can be noticed in the dialogue since they know when to start or finish a turn in the conversation. The writer has tried to incorporate native-like pragmatic norms into the dialogue. One of the speakers uses “Excuse me” at the beginning of the dialogue which is used to attract the attention of someone you don’t know. This expression is used in the Persian language as well. The conversation intends to present historical places of Iran and China.

There is also a conversation in the listening and speaking part. It teaches students a speaking strategy about obligations and possibilities.

-May I use your camera for my trip?

-Honestly, no. I need it this week. You should buy a camera for yourself.

-But I can't pay for it now. I should pay for the ticket and other things.

-Well, you may ask Parvin. She can help you.

As can be seen in the dialogue, turn-taking can be noticed since the participants know when to start and finish their utterances. There is one adjacency pair in the dialogue which is in question-answer form.

There are some discourse features in Vision 1 that need to be addressed even though discourse analysis is different from content analysis. In discourse analysis, we are generally concerned with power struggle between people and the way they position themselves about each other via language. One discourse feature of vision 1 is that all dialogues are of information-seeking type while there are a variety of discourse structures, such as narratives, problems/solutions and cause/effect that could have been used. The other feature is that the only turn-taking mechanism used is sentence completion while in natural communication people take turns using a variety of strategies like direct nomination of the other party or lowering the tone. People's turns may even overlap or they may interrupt each other. And finally, there is just one adjacency pair type used, namely question-answer while according to MacCarthy, Matthiessen, and Slade (2012) and Paltridge (2012), there are other types of adjacency pairs such as solidary routines (A: I have a terrible headache, B: Oh, I'm sorry, Can I do anything?) and converging pairs (A: I just love that green sweater, B: Oh, so do I, isn't it great!) that are not used in this book.

4.2.2. Cultural aspect Based on Horibe's Model in Vision 2

Vision 2 consists of three lessons. At the begging of the textbook, there is a Quran verse that is translated to Persian and English.

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلَافُ
اللِّسَنِ تَكُمُ وَالْوَلَانِكُمْ، اِنَّ فِيْ ذٰلِكَ لَآيَاتٍ لِّلْعٰلَمِيْنَ

و از نشانه های قدرت خداوند، آفرینش آسمان ها و زمین و نیز
تفاوت زبان ها و رنگ های شما انسان هاست؛ و به تحقیق در همه
اینها نشانه هایی از حکمت الهی برای دانشمندان نهفته است.

And of Allah's Signs of Power is the creation of the heavens and the earth and also the variation of the languages and the color of you people; verily, in all these are Signs for men of knowledge.

4.2.2.1. Cultural aspect Based on Horibe's Model in the First Lesson of Vision 2

The first lesson of Vision 2 is about languages. It is about various languages which are used now and also about endangered languages. The coding and categorizations of the first lesson of Vision 2 are presented in Table 10.

Table 10.

Aspects of Culture in the First Lesson of Vision 2

Unit/Chapter	Code/Codes	Category/Categories
1. Understanding People	Food, Social issues, Clothe, Pragmatic norms in communication, Semantic meaning	Culture as social custom Culture as Pragmatic sense Culture as Semantic sense

The first lesson of Vision 2 contains culture as social custom, culture as pragmatic sense as well as culture as semantic sense. It is about languages, the importance of saving endangered languages as well as maintaining the native language since as a language dies, the knowledge and culture die with it as a consequence. Therefore, the author tries to emphasize the significance of the mother tongue as well as other languages through the reading passages and conversation parts of this lesson. There are also pictures of one of the beautiful cities of Iran, a picture of a map of Iran the Persian Gulf highlighted on it, and a map of the Asia continent.

Similarly, there are representations of Iranian special rice in the new words and expressions part. There are tickets for an Iranian film festival, Fajr.



Figure 15. Tickets of Iranian Film Festival, Fajr

There is also a picture of Iranian female students with Hijab visiting a museum. The main purpose of the picture may be the fact that Iranian students should have Hijab from primary school since the objects in the museum are not very attention-grabbing.



Figure 16. Iranian Students

There are representations of semantic sense in the first lesson of Vision 2 as well. Alphabet in sign language is represented in the first part of the lesson. Different signs also exist and the students are asked to match them their meanings in the Get Ready part.



You are near a restaurant Turn off your mobile phone Keep off the grass

Figure 17. Symbols

Presentations of pragmatic sense can be noticed in the first lesson of Vision 2 as well. There are two dialogues in the first lesson. One of them is between Babak Saberian, who is a translator and works for IRIB, and his friend Meysam. Another one is between a seller and a buyer. The first conversation is as follows:

Meysam: *Thank you Mr. Saberian for inviting me to your office.*

Mr. Saberian: *You're welcome!*

Meysam: *I heard you know three languages. Is that right?*

Mr. Saberian: *Well, actually four languages.*

Meysam: *Four! Really?! What languages do you know?*

Mr. Saberian: *Besides my mother tongue, Persian, I know English, French and Russian well.*

Meysam: *Interesting! And when did you learn them?*

Mr. Saberian: *I began learning English at school when I was thirteen. Then I began learning French in a language institute when I was fifteen. And I learned Russian when I was a university student in Moscow.*

Meysam: *Can you use all of them fluently?*

Mr. Saberian: *I know all of them well, but I use English more.*

Meysam: *OK. Do you think language learning should start as early as possible?*

Mr. Saberian: *My experience says interest and hard work are really more important than age.*

Meysam: *Hmm... that's an important point. May I know what your favourite language is? English, French, or Russian?*

Mr. Saberian: *To be honest, I enjoy using them all, but my favourite language is absolutely my mother tongue!*

Just like other dialogues in the textbook, the dialogue is an information-seeking type of dialogue in that Meysam intends to obtain information about learning different languages. There are seven adjacency pairs in the dialogue. Six of them are question-answer adjacency pairs and one of them is thanks-response adjacency pair. The conversation begins with Meysam thanking Mr. Saberian for inviting him to his office. The conversation continues with asking questions about learning languages. Turn-taking can be observed in the conversation since they know when and how they should take turns in conversation. The participants give feedback to each other to represent their willingness in what the speaker is talking about. They use backchannels such as *well*, *really*, *interesting* and *hmm*.

The dialogue takes place between two Iranians. It seems that some of the answers are more common in Persian language than in English, for example, as Meysam wants to express his ecstasy about Mr. Saberian knowing four languages, he says: *Interesting! And when did you learn them?*

Likewise, there is another conversation in the listening and speaking part of the first lesson. It represents another speaking strategy in the context of Shopping, asking and answering about prices and numbers.

- May I help you?*
-Yes, please. I'm looking for some birthday candles.
-How many candles do you need?
-I need 12 birthday candles.
-You can find different types of candles over there.
-Um... How much are those?
-20 000 Tomans.
-What about these?
-10 000 Tomans.
-I think I'll take these. Here you are.
-Thank you.

The dialogue is of information-seeking type again in which someone means to buy some birthday candles. There are five adjacency pairs in the dialogue. Four of them are question- answer adjacency pairs and one of them is thanks-response. The conversation begins with a seller statement as he/she asks politely for help. The conversation continues with asking and responding between the seller and buyer. Turn-taking can be observed in the conversation since they know when and how they should take turns in conversation. The context and contents of the dialogue are between two Iranians. Iranian currency unit can be noticed in the dialogue.

Like other lessons, British accent is used in the listening part of the lesson one of Vision 2.

4.2.2.2. Cultural aspect Based on Horibe's Model in the Second Lesson of Vision 2

The second lesson of Vision 2 is titled "A Healthy Lifestyle." It is about how to follow a healthy life. The coding and categorizations of the third lesson of Vision 2 are given in Table 11.

Table 11.

Aspects of Culture in the Second Lesson of Vision 2

Unit/Chapter	Code/Codes	Category/Categories
2.A Healthy Lifestyle	Clothe, Food, Sport, Pragmatic norms in communication, Semantic meaning	Culture as social custom, Culture as Pragmatic sense, Culture as Semantic sense

The second lesson of Vision 2 contains culture as social custom, culture as pragmatic sense as well as culture as semantic sense.

Just like other lessons, lesson 2 shows students with hijab in a school. There is a picture of students having a tug-of-war match in the school yard. The message apparently is that Iranian students should have Hijab in primary schools and that hijab does not bar girls from playing or participating in social events. The girls in the picture are also happy that connotatively means that hijab has no contradiction with being happy.

*Figure 18. Iranian Students*

There is also a picture of Iranian special rice in the new Words and Expressions part. An Iranian national sports team can be noticed in the listening and speaking part along with the picture of girls wearing hijab and climbing mountains. In the conversation part, Norooz, which is the first day of Iranian New Year, is mentioned. Also, Darband which is one of the beautiful lower reaches of Mount Tochal in the north of Tehran is declared. There are Iranian names such as Samira, Erfan, Ehsan, Behrooz and names of cities such as Paris and Tehran.

Presentations of semantic sense can be seen in the second lesson of Vision 2 as well. There are symbols of watch out or take care.



Figure 19. The Symbol for Watch Out



Figure 20. The Symbol for Taking Care

The first picture is used to warn people of a danger or an accident that seems likely to happen. Likewise, the second picture denotes to look after yourself as you cross the road. There are also symbols which indicate it is forbidden to fish, smoke or park in the areas in which they are installed.



Figure 21. No Fishing



Figure 22. No Smoking



Figure 23. No Parking

A picture of an Iranian hero who has allegedly saved a lot of people in an accident can be seen in the lesson.



Figure 24. Iranian Hero

There are also presentations of pragmatic sense in the second lesson of Vision 2. The speaker in the listening part speaks with British accent. In the pronunciation part, students learn to express words with stress. It is said that in some situations, for example emergencies, all words are important; so they carry stress. Also, there are two dialogues in the second lesson in the conversation part and the listening and speaking part.

Behzad: Hi Sina. How is it going? I haven't seen you since Norooz.

Sina: Hi Behzad. Thanks for calling. I am home most of the time. I do different things like surfing the net and playing computer games.

Behzad: How about your free time? Going out, jogging, playing football,...?

Sina: Nope. I rarely go out and hang out with my friends.

Behzad: I see. Reza and I are going to Darband for climbing and walking this Thursday. We really like to see you. Will you come with us?

Sina: What?! Oh, no, I haven't been there for a long time. I prefer to stay home and watch my movies on the weekend. I've bought lots of things to eat, too.

Behzad: Come on! Stop being a couch potato! I guess you haven't exercised for a long time. I think you are a bit fat now.

Sina: Um... actually, you're right. I've gained five kilos in three months. I really do not like to move!

Behzad: See? I told you. Working with computers for a long time makes people sick and depressed. I've read about this somewhere.

Sina: All right. You won!... When and where should we meet?

The dialogue is between two friends named Sina and Behzad. Like other dialogues in the previous lessons, the dialogue is an information-seeking type of dialogue in which Behzad aims at sharing some news with his friend. There are four adjacency pairs in the dialogue. Three of them are question- answer adjacency pairs and one of them is greeting-greeting. The conversation begins with a greeting of both sides. It continues by asking and responding between Sina and Behzad. Turn-taking can also be observed in the conversation. In a part of the dialogue, Sina makes the sound Um.. which means that he needs some more time to respond to Behzad. They give feedback to each other's statements with expressions such as *I see*, *come on*, *see* and *all right* to show that they are interested in the conversation and want it to continue. In the dialogue Iranian New Year,

Norooz and Darbend in Tehran are mentioned. Norooz is the first day of the year and is celebrated in Iran and Darband in Tehran is a popular hiking trail into Mount Tochal.

There is another dialogue in the second lesson which is about game playing.

A: Have you ever played the game 'Travel to Mars'?

B: Oh, yes. I have learned to play it recently. But I don't want to play it again.

A: Really? Why?

B: It takes a lot of my time. I have attended a Spanish class since last Monday. I like to spend my time on that.

A: I see. But you can play it in your free time.

B: I don't know. I haven't thought about that yet.

The dialogue is between two friends. It is again an information-seeking type of dialogue in which one party aims to get some information about his friend's game playing. There are two adjacency pairs in the dialogue. Both of them are question- answer adjacency pairs. Turn-taking can be observed again mostly in the form of single sentences. To show that they are interested in the conversation, they sometimes give feedback with expressions such as *really*, *I see*.

4.2.2.3. Cultural aspect Based on Horibe's Model in the Third Lesson of Vision 2

The last lesson of Vision 2 is titled Art and Culture. It is about the art of Iran. The coding and categorizations of the third lesson of Vision 2 are presented in Table 12.

Table 12.

Aspects of Culture in the Third Lesson of Vision 2

Unit/Chapter	Code/Codes	Category/Categories
1. Art and Culture	Art, Culture and Pragmatic norms in communication	Culture as social custom Culture as Pragmatic sense

There are representations of Culture as social custom and Culture as Pragmatic sense in the last lesson of Vision 2 but not of culture as semantic sense.

There are pictures of Iranian handicrafts such as calligraphy, painting, tile work, pottery, carpet, and rug. There are other pictures in the conversation part including Isfahan Termeh and Qashqai Gabbeh.



Figure 25. Persian Calligraphy



Figure 26. Painting of Master Farshchiyan



Figure 27. Iranian Handicraft

Similarly, there is a representation of pragmatic sense in the last lesson of Vision 2.

Among the three dialogues of Vision 2, just this dialogue is between an Iranian and a foreign tourist. Also, unlike other lessons, this lesson has only one dialogue. The dialogue in the conversation part is as the following:

Reza: How can I help you, sir?

Tourist: I am looking for some Iranian handicrafts.

Reza: Here you can find a range of Iranian hand-made products, from carpets to pottery and tile work, but we don't sell metalwork.

Tourist: I'd like to buy a Persian carpet, but it seems too expensive.

Reza: The price depends on its size. Instead, you can take an Isfahan Termeh or a Qashqai Gabbeh.

Tourist: Wow! How touching this Gabbeh is! How much is it?

Reza: It is 85 dollars. If you buy more than 100 dollars, you'll get a 20 percent discount. You can take this calligraphic tile for only 30 dollars.

Tourist: Well, I'll take both. Please pack them for me.

Reza: Yes, sure.

Tourist: Do you work for this shop? Who has made these beautiful items?

Reza: Actually, it is my father's workshop and store. I work here after school. All my family members work here to help our family business.

Tourist: Well done! How lucky you are to work in such a lovely shop.

I really appreciate the culture and art of Iran.

Reza: Thank you very much. If you are interested in knowing more about our products, you can check this booklet.

The dialogue is between a foreign tourist and an Iranian handicraft seller, Reza. Like other dialogues in the previous lessons, the dialogue is of information-seeking type and the tourist aims to gain information about Iranian handicrafts. There are three adjacency pairs in the dialogue. All of them are question-answer adjacency pairs. The conversation begins with an offer for assistance to the tourist. It continues by asking and responding questions between the tourist and Reza. As in other dialogues, turn-takings are demarcated by sentence endings. The speakers give feedback to each other with expressions such as *sure*, *well done* and *wow* to show that they are interested in the conversation and want it to continue. Like other dialogues the contents and context of the dialogue is about Iran. It tries to introduce Iranian handicrafts.

As mentioned at the end of the content analysis of Vision 1, some discourse features of the textbook are noteworthy. As in Vision 1, in Vision 2 too the only conversation pattern is information-seeking. Other conversation patterns such as opinion-support, problem-solution, general-particular, for-against, etc. are missing altogether. Turn-takings likewise are based on sentence structure and far away from natural communication episodes. Also in addition to the turn-taking patterns introduced earlier, there is no example of dispreferred adjacency pairs, in which the second part does not correspond to the expected norm (e.g., A: Would you help me with this heavy box? B: No, I'm tired.). The only difference in terms of discourse features between Vision 1 and

Vision 2 is the addition of thanks-response sequence to the question-answer adjacency pair which prevails Vision 1.

Also what attracts an observant user's attention about the book is that the methodology that it promotes does not correspond to the current methods of teaching foreign and second languages. Nowadays, the most common and attested form of teaching a foreign or second language is task-based which is an outgrowth of communicative language teaching. In textbooks with task-based methodology in view, tasks are the units of lesson organization. However, in Vision series no task resembling real life situations is incorporated. According to Busturkmen (2006), "The task-based syllabus comprises a list of tasks ... that the students will perform" (p. 24). Willis (1996) defines tasks as activities where there is always a need for the learner to utilize the target language for communicative purposes. We do not see such an approach to be adopted in this textbook. What the activities and dialogues bring to mind is the author's subscription to the audio lingual method which promotes habit formation and rote learning with an air of nationalism and ideology instilled into it.

4.2.3. Cultural aspect Based on Horibe's Model in Vision 3

Vision 3 consists of three lessons. At the beginning of the lesson, there is a Quranic verse which was the same verse as mentioned before.

4.2.3.1. Cultural aspect Based on Horibe's Model in the First Lesson of Vision 3

The first lesson of Vision 3, titled Sense of Appreciation, is about how helping others make us happy. It mentions that we should respect grandparents. The coding and categorizations of the first lesson of Vision 3 are presented in Table 13.

Table 13.

Aspects of Culture in the First Lesson of Vision 3

Unit/Chapter	Code/Codes	Category/Categories
1.Sense of Appreciation	History, Literature, Clothe, Pragmatic norms in communication	Culture as social custom Culture as Pragmatic sense

There are presentations of culture as social customs and culture as pragmatic sense in the first lesson of Vision 3. Pictures of people donating blood in the Red Crescent Society, charity feast, Ferdowsi, Dr. Gharib, the tomb of Hafez, and girls wearing hijab can be seen in the lesson.



Figure 28. Ferdowsi



Figure 29. Tomb of Hafez

Ferdowsi and Hafez are two great Persian poets.



Figure 30. Hijab

Iranian, Islamic and foreign names are included in the first lesson as Hamid, Sara, Mina, Ali, Susan, Kate and Sofia. There are also the names of famous people of Iran in the lesson such as Rizali Khajavi, who saved a lot of people traveling by train, Jabbar Baghcheban who established the first schools for deaf children and Abbas Babaei who was one of the most courageous warplane pilots martyred in the Iran-Iraq war.

There are representations of culture as pragmatic sense in the first lesson of Vision 3. There is British accent in the listening part of lesson one. Likewise, there are two conversations. One of them is in the conversation part and the other in the listening and speaking part. The dialogue in the conversation part is as the following:

Sara: *Excuse me, who is that man in the picture?*

Nurse: *Oh, don't you know him? Have you ever heard of Dr. Mohammad Gharib?*

Sara: *I guess I have only seen his name in my English book, but I'm not sure about it.*

Nurse: *Dr. Gharib was a famous physician.*

Sara: *Oh, ... can you tell me a little about his life?*

Nurse: *Dr. Gharib was born in Tehran in 1288. After receiving his diploma, he went abroad to study medicine. In 1316 he became a physician and then came back to his homeland. In 1347 this center was founded by Dr. Gharib and one of his close friends.*

Sara: *Really? I didn't know that.*

Nurse: *Dr. Gharib was also a generous man. He spared no pains to cure sick children. He was very friendly and helpful to poor families. Not surprisingly, he was regarded as a dedicated physician.*

Sara: *It's a pity! I didn't know such a great man.*

Nurse: *He was known as a distinguished university professor, too. The first Persian textbook on children's diseases was written by him. He taught medicine to thousands of students.*

Sara: *Oh, what a great man he was!*

Nurse: *By the way, it might be interesting to know that your physician was one of Dr. Gharib's students!*

Sara: *Really?! That's interesting*

The dialogue is between a nurse and a girl named Sara in the Children's Medical Centre. The dialogue is information-seeking in its type since the patient, Sara, wants to gain information about a photograph of an old man on the wall. There are six adjacency pairs in the dialogue. Most of the adjacency pairs are in the form of question-answer. The dialogue starts with asking a question by Sara with *Excuse me* which is used to ask a question when you do not know each other. Turn-taking can be seen in the dialogue as well. Feedbacks can be noticed in the dialogue to show that the speakers are interested in each other's talking by making expressions such as *oh, really*, etc.

Just like the dialogues of other lessons, the context and content of the dialogue are about Iran. The purpose of the dialogue is to introduce Dr. Gharib, a famous Iranian physician.

There is another conversation in the listening and speaking part of the first lesson.

-Sam has not come to work. I've heard he's sick, isn't he?

-Oh, yes. He was not well yesterday.

-What's wrong with him?

-The doctors are checking his health condition.

-It isn't something serious, is it?

-I hope not.

In this lesson two discourse strategies in speaking are taught in the listening and speaking part. The strategies are Eliciting Agreement and Signaling Uncertainty. The dialogue is between two friends who are worried about their friend Sam. Adjacency pairs can be seen in the dialogue. There are question-answer types of adjacency pairs in the dialogue. The dialogue is participatory and both participants take almost equal turns in their speaking.

4.2.3.2. Cultural Aspect Based on Horibe's Model in the Second Lesson of Vision 3

The second lesson of Vision 3 is titled Look it Up. This lesson is about how to use a dictionary. The coding and categorizations of the second lesson of Vision 3 are presented in Table 14.

Table 14.

Aspects of Culture in the Second Lesson of Vision 3

Unit/Chapter	Code/Codes	Category/Categories
2.Look it Up	Belief, Celebration, Pragmatic	Culture as social custom
	Norms in Conversation, Semantic	Culture as Pragmatic sense
	Meaning	Culture as Semantic Sense

The second lesson of Vision 3 represents culture as social custom, culture as pragmatic sense and culture as semantic sense. In terms of culture as social custom, it contains the flag of Iran and a birthday party. It also includes many kinds of dictionary with different languages.

Lesson 2 also contains culture as semantic sense. It represents different kinds of dictionary such as monolingual and bilingual. There is a table that asks students to tell which kind of dictionary they can use in situations such as finding the meanings of 'quit' or looking up the Persian equivalent of "actions speak louder than words". There is also a table which shows abbreviations for chemical elements, for example, C is the symbol for Carbon. Exercises exist which ask students to use attack word technique to figure out their meanings.

Attack these words to figure out their meanings. Try to write down other words related to them. For example:

disconnection: disconnect/connection/connect

unsystematically:

incomprehensible:

unexpectedly:

international:

There is culture as pragmatic sense in the second lesson as well. Just like other lessons, there is British accent in the listening part of the lesson. Likewise, two conversations exist, the first one in the conversation part and the second one in the listening and speaking part. The dialogue in the conversation part is as the following:

Majid: Excuse me Mr. Iranmehr, I wonder if you could help me.

Mr. Iranmehr: Sure. How can I help you?

Majid: I'd like some information about a good English dictionary.

Mr. Iranmehr: Oh, well. Have you ever used a dictionary?

Majid: Actually, I haven't. But I've heard that using a good dictionary can really help me learn English better.

Mr. Iranmehr: That's right. First, I recommend a learner's dictionary.

Majid: What is a learner's dictionary?

Mr. Iranmehr: It is designed for foreign students. It also helps them learn English better.

Majid: Is there only one type of it?

Mr. Iranmehr: No, in fact dictionaries have different types, levels, and sizes.

Majid: What type do you suggest?

Mr. Iranmehr: I suppose a monolingual dictionary is more suitable for you, because you can find word information in English.

Majid: And what about levels?

Mr. Iranmehr: Well, there are usually three levels: elementary, intermediate and advanced. For you as a high school student, an elementary one is OK.

Majid: Do I need a small size one?

Mr. Iranmehr: Yes, a pocket dictionary. You can carry it wherever you go.

Majid: Oh, it's very good. And hmm..., is it expensive?

Mr. Iranmehr: No, such dictionaries are not expensive. By the way, you can use a free online dictionary, too. And also there are some free dictionaries for PCs and apps for smart phones.

Majid: Thanks, that's a good idea, but I'd like to use a pocket dictionary!

The dialogue is between Majid and his English language teacher Mr. Iranmehr. Majid wants to gain information about a good English dictionary. Therefore, the dialogue is an information-seeking type of dialogue. The dialogue begins with Majid asking a question from his teacher. Then it continues with asking and answering more questions. Thus, adjacency pairs are easy to be observed in the dialogue. The adjacency pairs in the dialogue are question-answer type of adjacency pairs. Turn-takings are also handled by a reliance on sentence structure. No repetition, repair, reformulation, overlap, etc. is in evidence. To show their interest in the dialogue, the participants give feedback to each other. They express some backchannels such as, *oh, well, sure*. The conversation begins with the polite way of asking questions and it ends with *thanks* exclamation which shows that Majid is grateful for his teacher's help.

There is another conversation which is located in the listening and speaking part of the second lesson. In this lesson, another speaking strategy, that is, talking about an imaginary situation is taught.

-Oh look! It is raining so heavily.

-What would you do if it weren't raining?

-Hmm... if it were sunny, I would go to the park. I am really bored.

-We can play one of our thinking games, instead.

-We could play 'Smart Kid' if Sina were home.

-This one is also fun. Let's try it.

This dialogue is between two friends. It is raining and one of the friends asks the other to imagine a sunny day and tell him what would he do? There are adjacency pairs in the dialogue. Most of the adjacency pairs are in the form of question-answer again. But, there is also a complication added to the mix. The expression, *if it weren't raining*, is lexicalized as *if it were sunny*. In lexicalization “speakers often trade approximate synonyms, rather than repeating one another” (MacCarthy, Matthiessen & Slade, p. 65). There is *hm* exclamation which shows the participant’s need for more time to think and answer the question. Turn-taking can be also noticed in the conversation.

4.3.3.3. Cultural aspect Based on Horibe’s Model in the Third Lesson of Vision 3

Renewable Energy is the last lesson of Vision 3. The coding and categorizations of the last lesson of Vision 3 are presented in Table 15.

Table 15.

Aspects of Culture in the Third Lesson of Vision3

Unit/Chapter	Code/Codes	Category/Categories
3.A Healthy Lifestyle	History, Tradition, House, clothe, Pragmatic Norms in Conversation, Semantic Meaning	Culture as social custom Culture as Pragmatic sense Culture as Semantic sense

As can be seen in Table 15, the last lesson of Vision 3 represents Culture as social custom, Culture as Pragmatic sense and Culture as Semantic sense.

A representation of Yazd’s wind towers, that is traditional air cooling systems, can be seen in the lesson. Also, there is a map of Iran with the name of the Persian Gulf highlighted on it. Likewise, a picture of a house exists that is typical in the North of Iran. The importance of Hijab is emphasized all over again by including pictures of girls who are playing different sports wearing hijab.



Figure 31. Hijab in Iranian Sportswomen

Examples of culture as semantic sense can be seen in the last lesson of Vision 3. An exercise is included that asks students to draw a circle around renewable energy. There are pictures of trees, wind, an oil tank, sun, and coal.

There are examples of proverbs with their meanings and translation in Persian in the vocabulary development of the lesson.

English Proverb	Meaning	Persian Proverb
God helps those who help themselves	Don't just wait for good things to happen to you. Work hard to achieve your goals.	از تو حرکت از خدا برکت
The early bird catches the worm	You should wake up and start work early if you want to succeed.	سحر خیز باش تا کامروا باشی

Figure 32. Proverbs with their meanings

A picture of a bird having a worm in his beak can be seen with a proverb, the early bird catches the worm written inside it.



Figure 33. A Bird with a Proverb Written in it

Likewise, an exercise asks students to write the meanings of the proverbs as well as their equivalents in Persian.

Birds of a feather flock together
Actions speak louder than words
Too many cooks spoil the broth
Don't count your chickens before they hatch
Cut your coat according to your cloth.
A burnt child dreads the fire.
Kill two birds with one stone.
Don't look a gift horse in the mouth.

There are also representations of culture as a pragmatic sense in the last lesson of Vision 3. There is British accent in the listening part of the lesson. Two conversations exist; the first one is in the conversation part and the second one in the listening and speaking part. The dialogue in the conversation part is as the following:

Emad: *Daddy, look at those big fans!*
Father: *They are actually wind turbines.*
Emad: *Wind turbines?*
Father: *Yes, wind turbines are used to produce electricity from wind power.*
Emad: *I know electricity can be produced from water and sunlight. How might it be generated from wind?*
Father: *Well, a wind turbine works the opposite of a fan. Instead of using electricity to make wind, a turbine uses wind to make electricity. It is a type of clean energy.*
Emad: *These wind turbines remind me of what I read about using wind power in Yazd's buildings.*
Father: *You mean wind towers?*
Emad: *Yes, they are natural air cooling systems and can be used instead of electrical air conditioners. This is another source of clean energy, isn't it?*
Father: *Yes, it is. An excellent type of clean energy!*
Emad: *Daddy, can we travel to Yazd this Norooz?*
Father: *That's OK with me. Let's check it with others.*

The dialogue is between Emad and his father. Like other dialogues, this conversation is an information-seeking type of dialogue since Emad wants to gain information about wind turbines. Emad and his father are traveling to Guilan as Emad sees huge wind turbines. The adjacency pairs can be seen in the dialogue. Most of the adjacency pairs are of question-answer type. Turns that the speakers take are in the form of complete sentences as before. The speakers give feedback to each other to show their interest in the conversation content. The conversation begins with a sentence showing Emad's surprise and finishes with his father's positive statement. Repairs can be seen in the dialogue. At the beginning of the conversation, his father corrects Emad as he uses big fans instead of wind turbines.

The contents and the context of the dialogue are about and in Iran. It intends to introduce attractions of Iranian houses in Yazd.

Likewise, there is a conversation in the listening and speaking part which aims at teaching students to use past perfect in their speaking.

-OK, Tell me about the picnic. What did you do?

-That was great, dad. We played volleyball and had a barbecue.

-Oh, come on! Did you do anything fun?

-Yeah, it was all fun. Before we played volleyball, we had taken some photographs.

-Great! Did you do anything in the afternoon?

-Oh, something interesting! After we had eaten lunch, we flew our kites. That was fantastic because we had made the kites ourselves!

The conversation is an information-seeking dialogue in which the father intends to get information about his son's picnic. Turn-taking can be noticed in the dialogue since they know when to begin or end the conversation. Adjacency pairs are observed in the dialogue. The adjacency pairs are in the form of question-answer type. They give feedback to show their interest with backchannel such as *oh, yeah, great*.

In addition to the cultural bias of the author to the advantage of Iran, there are two important points to be mentioned here. The first one is the overwhelming number of pictures representing girls with hijab and the emphasis on the name of Persian Gulf. It is strange that male students are almost entirely absent in the pictures from school environments. This shows the preoccupation of the author, and one would say the

government, with hijab which he tries hard to push. Compulsory hijab is one of the hallmarks of the Iranian government. The other is the name Persian Gulf. This is a political issue since Arab countries around the Persian Gulf have been trying to supplant the name Arabian Gulf instead of Persian Gulf after the Islamic revolution in Iran because of the disputes they have had with Iran.

4.3. Cultural Contents of Vision 1 According to Kachru's Model

Vision 1, which is taught in the first grade in Iranian high schools, consists of 4 lessons and each lesson includes 9 parts called Get Ready, Conversation, New Words and Expressions, Reading, Grammar, Listening and Speaking, Pronunciation, Writing and What You Learned. The cultural contents of the Vision 1 are as the followings:

4.3.1. Cultural Contents of the First Lesson

Lesson one of Vision 1 is titled Saving of Nature. It is chiefly about endangered animals, saving the nature and animals and historical places of Iran.

4.3.1.1. Cultural Contents of the Inner-circle, Outer-circle, and Expanding Circle Nations

There are no cultural contents related to inner-circle countries. The first lesson of Vision 1 lacks the cultural contents of the inner-circle nations. But there is one subject related to the African continent. Figure 34 shows the cultural contents of outer-circle countries.

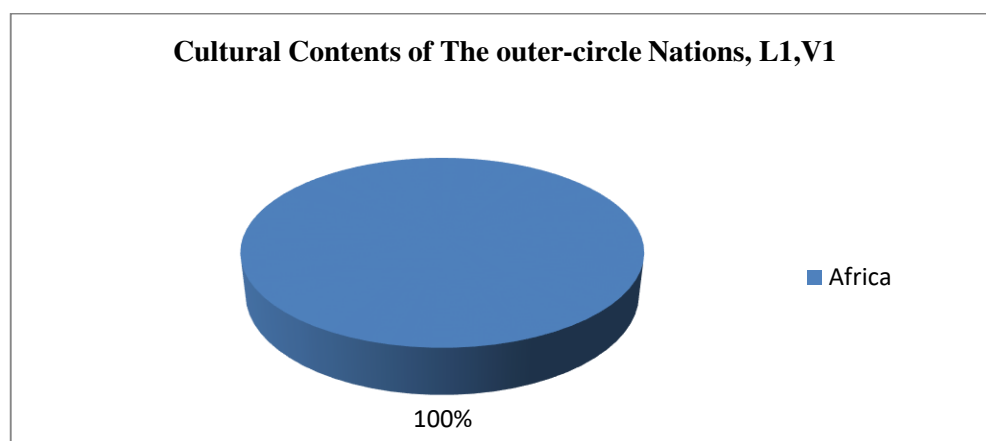


Figure 34. Cultural Contents of the Outer-Circle Countries

As can be observed in Figure 34, there is only one subject about the outer-circle nations, namely Africa. There aren't any other cultural contents about other countries of this circle. In the grammar part of lesson 1, there exists a text about Africa as the following:

Tomorrow I will travel to Africa. I will go to a hot and dry country. I will stay in a hotel near a lake. I will travel to many places and visit people and animals. I will learn many things there.

The text gives some information about Africa. It talks about the weather of Africa emphasizing that it is a hot and dry country. These features are not unique to Africa however. It seems the purpose of this passage is only to introduce some words rather than transfer cultural information.

Similarly, Figure 35 displays the cultural contents of the expanding-circle countries.

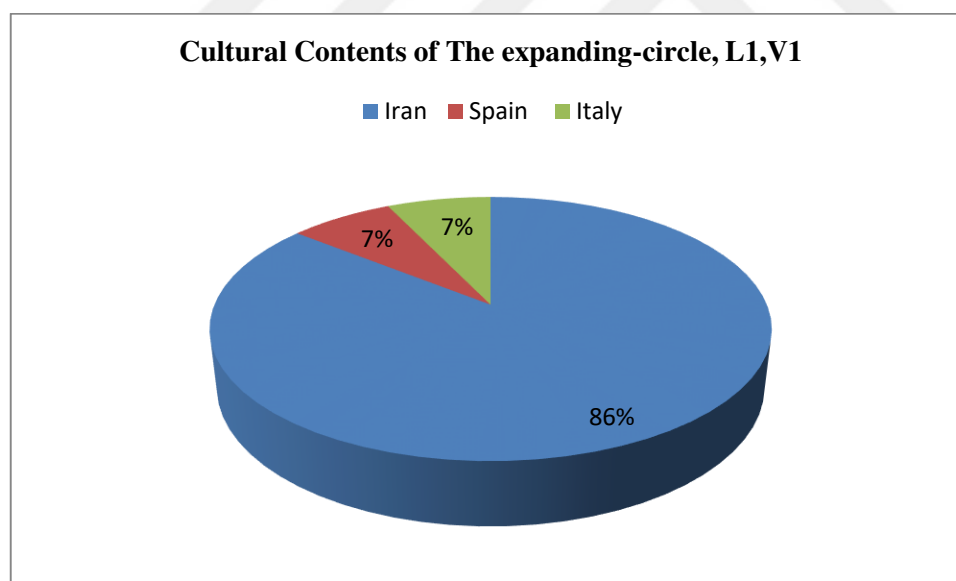


Figure 35. Cultural Contents of the Expanding-Circle Countries

We see in Figure 35 that the cultural contents of Iran dominate the cultural contents of the expanding-circle countries in the first lesson. 86 percent of cultural contents in the first lesson are about Iran. Lesson 1 consists of historical places of Iran like Shiraz which is one of the most beautiful cities in Iran as well as the tomb of one of

the famous poets of Iran, Saadi. It also contains a picture of the flag of Iran, a picture of Avicenna who is a famous Iranian scientist, Milad Tower and a special dress of Iran.



Figure 36. Flag of Iran



Figure 37. Tomb of Saadi



Figure 38. Avicenna

Moreover, Reading and conversation parts are about Iranian cheetahs. The reading text is titled Endangered Animals. It talks about animals of which there are a few around us. Iranian cheetah is among these endangered animals. Some sentences of the reading part are as follows:

....The Iranian cheetah is among these animals. This wild animal lives only in the plains of Iran. Now there are only a few Iranian cheetahs alive.

Likewise, the Grammar part consists of a text about an Italian tourist who wants to travel to Iran to see Tooran plain, Persian zebra, Iranian cheetah, and Persian leopard and gazelle.



Figure 39. Persian Zebra, Iranian Cheetah, and Persian Leopard and Gazelle

There are also sentences and pictures about Persian zebra, Persian lion, Moghan plain in new words and expressions part.



Figure 40. Moghan Plain

Just two cultural contents denote other countries' cultural contents in the expanding-circle nations. One subject is about Spain with 7% and the other is about Italy with 7%. There is a bull flight in the first part of the lesson which shows the Spanish tradition of bull flight and there is a text about an Italian tourist who lives in Rome.



Figure 41. Bullfight

Similarly, Figure 42 represents the cultural contents of inner, outer and expanding-circle countries in Vision 1.

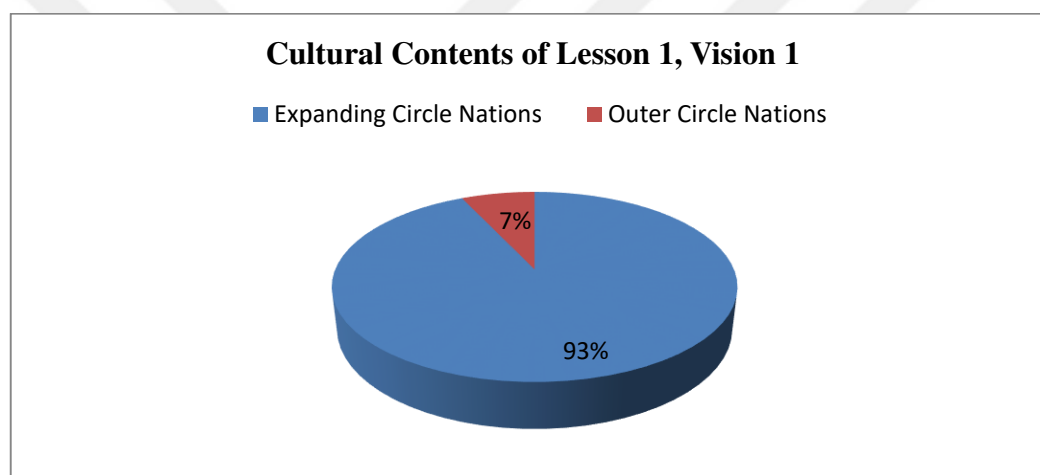


Figure 42. Cultural Contents of Lesson 1 of Vision 1

As Figure 42 displays, the expanding-circle countries' cultural contents dominate the cultural contents of the first lesson of Vision 1 with 93 percent. As was displayed in Figure 4.33, most of the cultural contents in the expanding-circle are about Iran (86%). Cultural contents of other countries in the expanding-circle make up just 14 percent of the whole cultural contents and are about Spain with 7 percent and Italy with 7 percent. There are no cultural contents of the inner-circle countries in lesson 1. Likewise, there are not so much cultural contents related to the outer-circles countries since they constitute just 7% of the cultural contents of the lesson. There is just a text in the grammar part which is about Africa.

Table 16 shows the frequencies of the cultural contents of countries in the first lesson of Vision 1.

Table 16.

Frequencies of Countries in the First Lesson of Vision 1

Unit/Chapter	Code/Codes		Category/Categories
Saving Nature	Countries	Quantity	
	Spain	1	The expanding-circle
	Africa	1	The outer-circle
	Italy	1	The expanding-circle
	Iran	12	The expanding-circle

Table 16 reveals that there are only two cultural contents about Spain and Italy, one about each. The African continent also has the frequency of one cultural content but the frequency of cultural contents about Iran is 12. In general, it can be concluded that cultural contents about Iran dominate the first lesson of Vision 1.

4.3.2. Cultural Contents of the Second Lesson of Vision 1

The title of the second lesson of Vision 1 is Wonder of Creation. It is about planets, blood and some cultural contents about Iran.

4.3.2.1. Cultural Contents of the Inner-circle, Outer-circle, and Expanding-Circle Countries

Just like lesson one, there is not any cultural content about inner-circle countries and there are only two cultural contents about outer-circle countries. Figure 43 shows the cultural contents of outer-circle countries.

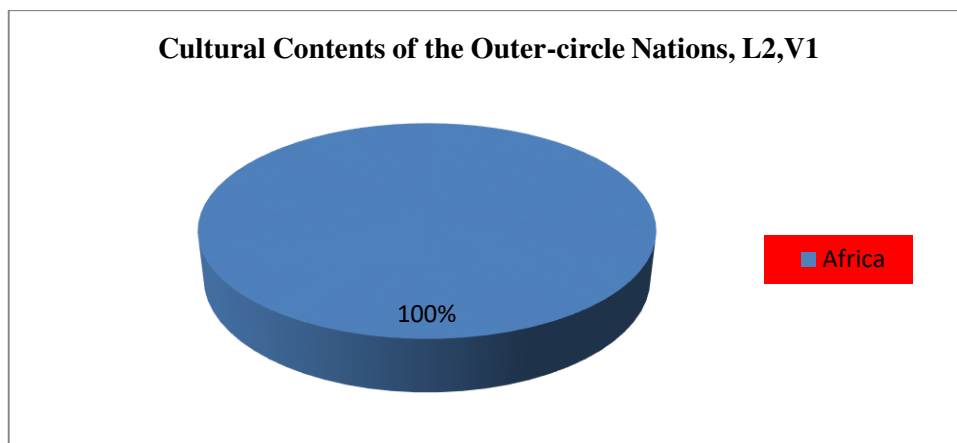


Figure 43. Cultural Contents of the Outer-Circle Countries

As can be seen in Figure 43, there is only cultural content about Africa in the outer- circle nations. For instance, there is a text in the grammar part about the Nile River in Africa or there is a picture of an African lion.

The Nile is the longest river on Earth. It is more than 6000 kilometers long. It is an important river for African people. It gives water to people and animals...

There is not any cultural content of other countries in lesson 2 related to the outer-circle countries. The expanding-circle countries are also represented with one example, namely Japan. Figure 44 represents the cultural contents of expanding-circle countries.

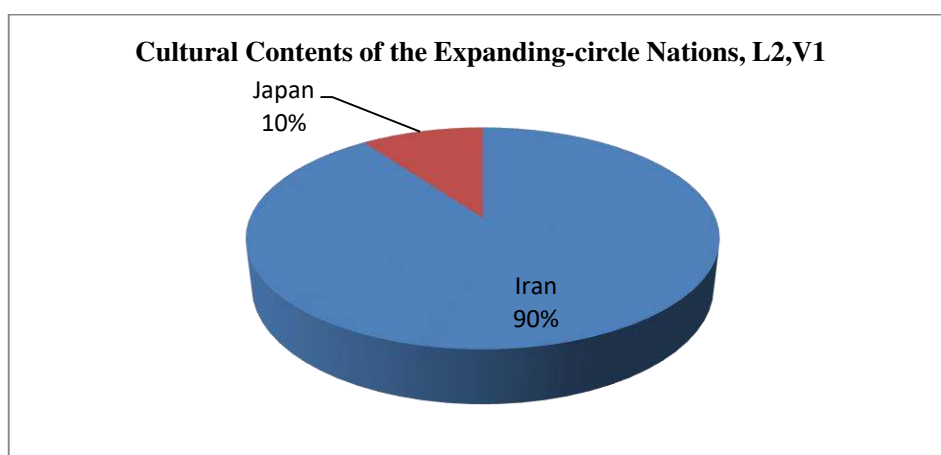


Figure 44. Cultural Contents of the Expanding-Circle Nations

Figure 44 reveals that cultural contents about Iran dominate the cultural contents of the expanding-circle countries. About 82 percent of the cultural contents in the

expanding-circle nations represent Iranian culture. There are examples of Iran in the grammar part as:

Damavand is the tallest mountain of Iran. Or Karoon is the longest river of Iran.

Similarly, there is a picture of a black and white Iranian film that denotes the way people travelled in the past. Likewise, there is a picture of Iranian special rice which is decorated with saffron, barberry, and chopped pistachio.



Figure 45. Special Rice of Iran

As mentioned, Japan is the only country in the expanding-circle nations whose cultural contents are represented in the second lesson of Vision 1. Cultural contents of Japan make up just 10 percent of the cultural contents of the expanding-circle nations. There is a text in the pronunciation part about Japan which represents a picture of old Japanese buildings as well as Japanese foods.



Figure 46. A Japanese's Old Building

It is worth noting that the reading part of this chapter represents the Islamic culture as well. The text is about blood and in the last paragraph, it is mentioned that it is a gift from Allah and we should thank Him.

Table 17 shows the frequencies of the countries in the second lesson of Vision 1.

Table 17.

Frequencies of Countries in the Second Lesson of Vision 1

Unit/Chapter	Code/Codes	Category/Categories
Wonders of Creation	Countries	Quantity
	Japan	1
	Africa	2
	Iran	9
		The expanding-circle
		The outer-circle
		The expanding-circle

There is only one cultural subject about Japan but there are two cultural subjects about Africa and nine cultural subjects about Iran as represented in Table 17. In general, there are not any cultural contents of inner-circle countries. There is only the cultural content of Africa in outer-circle countries. In The expanding-circle countries, just like lesson one most of the cultural contents are about Iran.

4.3.3. Cultural Contents of Third Lesson of Vision 1

The third lesson of Vision 1 is titled The Value of Knowledge. There are pictures of Iranian scientists and poets. It is mostly about Iranian and foreigner scientists.

4.3.4. Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding-Circle Countries

Figure 47 represents the cultural contents of inner-circle countries. Unlike other lessons in this lesson the share of inner-circle countries is relatively high. This implies that when it comes to things other than culture, there is little sensitivity toward inner-circle country nationals.

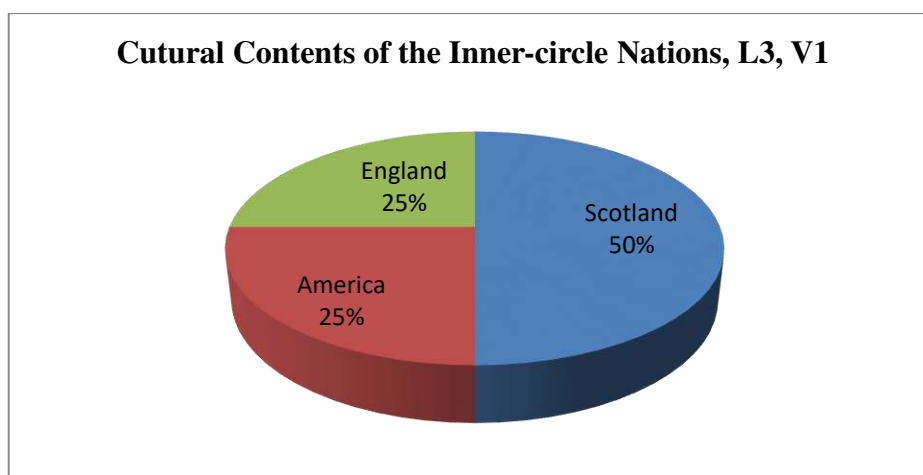


Figure 47. Cultural Contents of Inner-Circle Countries

Four subjects exist about inner-circle nations in lesson three. In the reading part, there is a text about the American scientist, Thomas Alva Edison. Also, there is a sentence about Newton. Although the text describes the biography of Edison, it does not mention his nationality. A part of the text is given below:

There are great stories about scientists and their lives. One such a story is about Thomas Edison. As a young boy, Edison was very interested in science. He was very energetic and always asked questions. Sadly, young Edison lost his hearing at the age of 12.....

Also, there is a sentence about Newton, an English scientist. The sentence is: *Newton was sitting under a tree when an apple hit his head.* Similarly, there is a text about the Scottish scientist, Alexander Fleming. Just like Edison, the nationality of Fleming is not mentioned in the text. The text is as follows:

Alexander Fleming was a great researcher. He was doing research in his laboratory in winter 1928. He was trying to find a new medicine to save people's lives. He found a new medicine when he was working on antibiotics.....

Another Scottish scientist is Alexander Graham Bell. In the lesson, he was introduced as the inventor of the telephone.

Figure 48 shows the cultural contents of outer-circle countries. Of the outer-circle countries, it is only Poland which is mentioned in this lesson. In other words, there is a

text about a Polish scientist namely, Marie Curie. In the lesson, she was introduced as the founder of uranium.

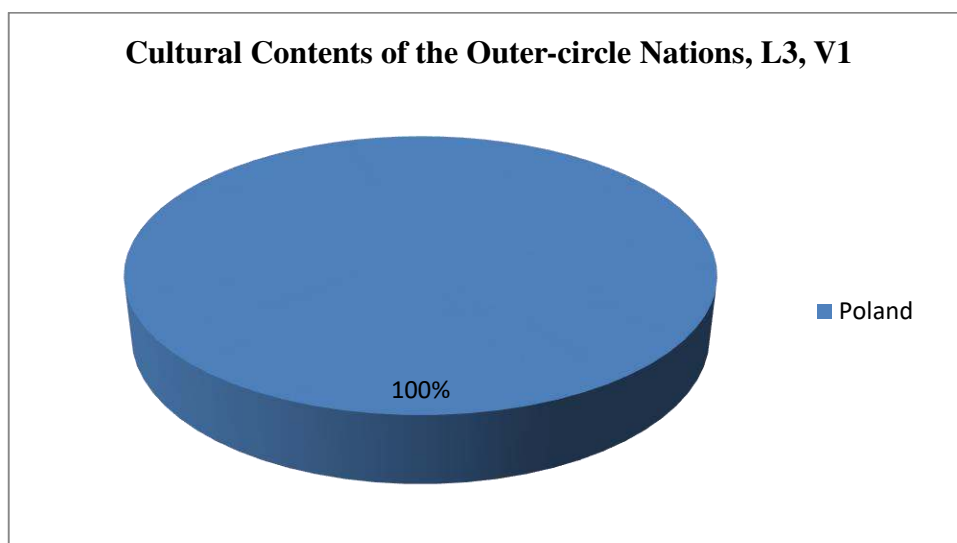


Figure 48. Cultural contents of the outer-circle nations

Poland can be considered as one of the outer-circle countries since English is learned and taught as a second language in it.

Figure 49 represents the cultural contents of the expanding-circle countries.

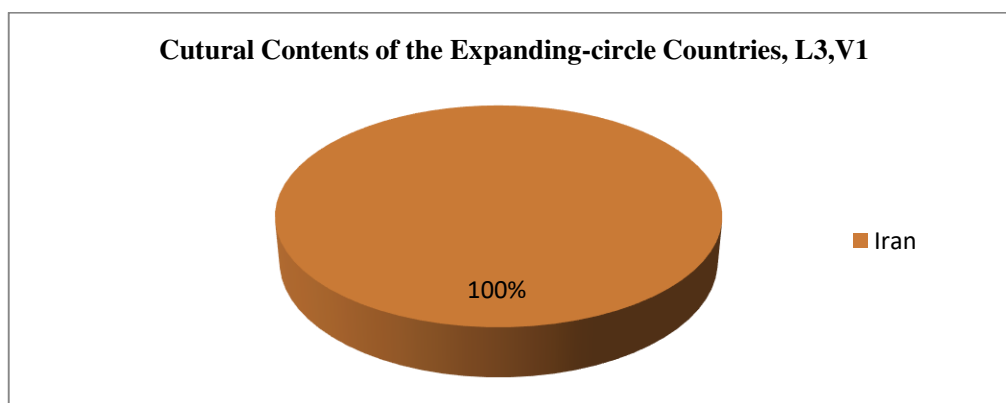


Figure 49. Cultural contents of the expanding-circle countries

As can be observed in figure 49, cultural contents related to the expanding-circle countries belong just to Iran. Strangely, no scientist from other expanding-circle countries is mentioned. In the first part of the third lesson, there are pictures of Iranian scientists and famous buildings. Similarly, in the conversation part, Iranian scientists such as Razi and Nesireddin Toosi are mentioned. The conversation is as follows:

.....Mahsa: For example Razi taught medicine to many young people while he was working in Ray Hospital. Or Nasireddin Toosi built Maragheh Observatory when he was studying the planets.

Roya: Cool! What was the name of the book?

Likewise, in the grammar part, there is a text about an Iranian writer, translator, and thinker. In contrast to the scientists of other nations, the nationality of the Iranian scientist is mentioned in the text. The text is as follows:

Tahereh Saffarzadeh was an Iranian writer, translator and thinker. When other kids were still playing outside, she learned reading and reciting the Holy Quran at the age of 6. As a young student, she was working very hard to learn new things.

In the same vein, there is a picture again of female students in a classroom with hijab which denotes that female students have to wear hijab in schools. The implication of so many pictures of female students wearing hijab might be the promotion of this dress code.



Figure 50. Female Students in Iran

There is also a picture of a map with a sentence that emphasizes the love of the country. It should be mentioned that in this lesson like lesson two, there are pictures that highlight Islamic culture like the picture of Mecca and girls wearing hijab.



Figure 51. Mecca

Table 18 represents the frequencies of countries in the third lesson of Vision 1.

Table 18.

Frequencies of the Countries in the Third Lesson of Vision 1

Unit/Chapter	Code/Codes		Category/Categories
The Value of Knowledge	Countries	Quantity	
	America	1	The inner-circle
	Scotland	2	The outer-circle
	Poland	1	The outer-circle
	Iran	9	The expanding-circle

Table 18 shows that there is only one cultural subject related to the inner-circle countries, three cultural subjects related to outer-circle countries, and nine related to Iran. Again like other lessons, cultural contents related to Iran dominate the cultural contents of the third lesson.

Figure 52 represents the frequency of cultural contents in the inner-circle nations, the outer-circle nations, and expanding-circle nations.

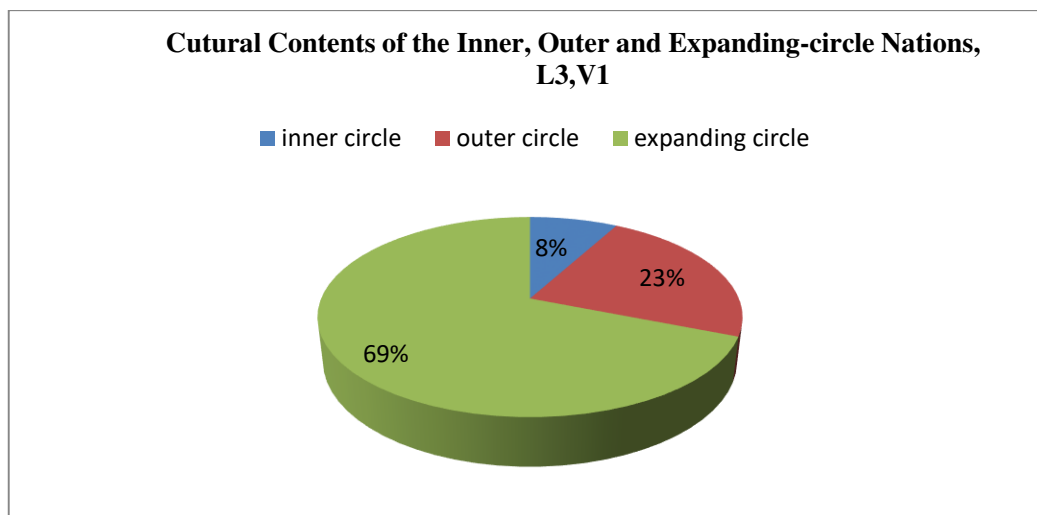


Figure 52. Cultural Contents in the Inner-Circle, Outer-Circle and Expanding-Circle Nations

As can be seen in figure 52, just 8 percent of the cultural contents of the third lesson are related to inner-circle countries. Likewise, 23 percent of cultural contents are about outer-circle countries. A large number of cultural contents in the third lesson but are related to the expanding-circle and in particular Iran.

Therefore, it can be concluded that like lessons 1 and 2, cultural contents related to Iran dominate the cultural contents of the third lesson.

4.3.5. Cultural Contents of the Fourth Lesson

Traveling the World is the last lesson of Vision 1. It is mostly about historical places and traveling in the world.

4.3.5.1. Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding-Circle Countries

There are no cultural contents of the Inner-circle countries in the fourth lesson. It is just like the first and the second lesson which contains no cultural contents of the inner-circle nations. Although there are cultural contents of inner-circle countries in lesson three, they are related to only one subject. Among the outer-circle countries too, it is only India that has been mentioned. Figure 53 shows the cultural contents of the outer-circle countries.

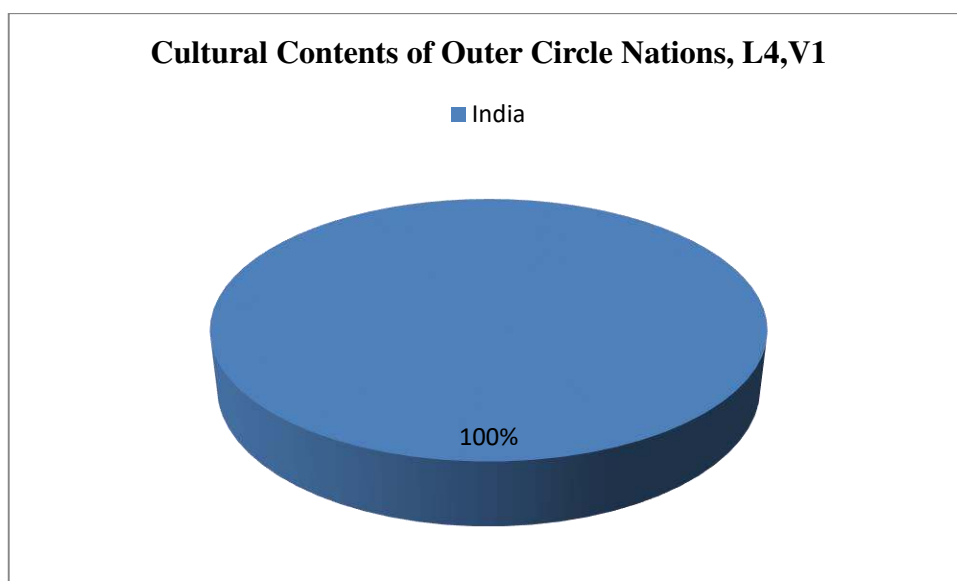


Figure 53. Cultural Contents of the Outer-Circle Nations

As can be seen in Figure 53, there are only cultural contents related to India in outer-circle countries. There are no cultural contents related to other outer-circle countries in the last lesson. In the conversation part, the agent talks about the Taj Mahal which is one of the most famous and historical places of India.

The attention was given to the expanding-circle countries but it is much more varied compared to the previous lessons. Figure 54 represents the cultural contents of the expanding-circle countries.

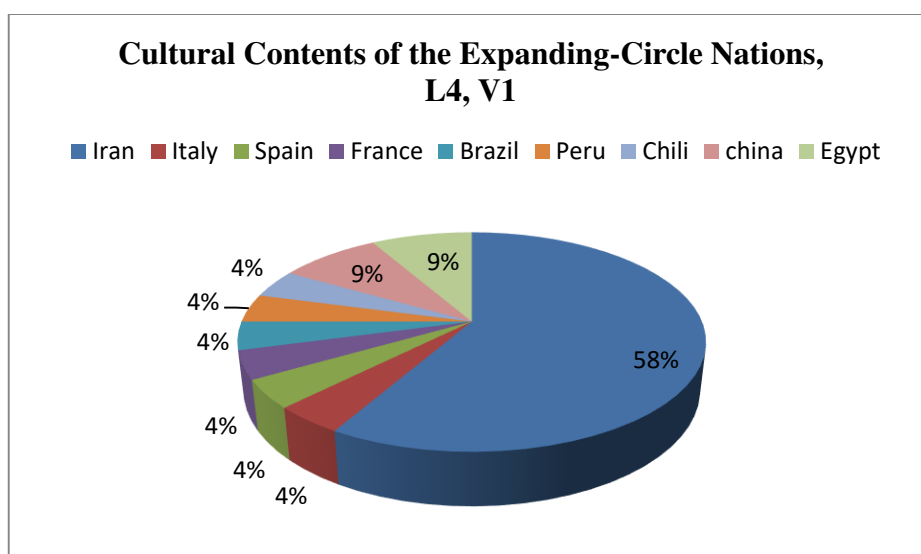


Figure 54. Cultural Contents of the Expanding-Circle Countries

As can be seen in figure 54, just 4 percent of cultural contents in the last lesson of vision 1 are related to countries such as Peru, Brazil, France, Italy, and Chile each. However, this is an improvement over other lessons. There are pictures of the Eiffel Tower and Leaning Tower of Pisa.



Figure 55. Leaning Tower



Figure 56. Eiffel Tower

Similarly, there are cultural contents about countries such as Egypt and China which cover 9 percent of the cultural contents of the last lesson. There are pictures of Egyptian pyramids and in the conversation part and there are exchanges about Beijing where the Great Wall is located.



Figure 57. Pyramids

But a large amount of cultural contents of the last lesson in Vision 1 is related to Iran. About 58 percent of the cultural contents of the last lesson are about Iran. There are pictures of the historical places of Iran such as Takhte Jamshid in Shiraz, Siyose Pole of Isfahan, wind towers of Yazd, holy shrines of Qom and Mashhad as well as the calendar of Iran.



Figure 58. Takhte Jamshid



Figure 59. Imam Reza's Holy Shrine

4.4. Cultural Contents of Vision 2

Vision 2 consists of three lessons. Each lesson consists of 10 parts as Get Ready, Conversation, New Words and Expressions, Reading, Vocabulary Development, Grammar, Listening and Speaking, Pronunciation, Writing and What You Learned. The cultural contents of Vision 2 are as the followings.

4.4.1. Cultural Contents of the First Lesson of Vision 2

Lesson 1 of Vision 2 is titled Understanding of People. At the beginning of the lesson, interesting facts about languages are mentioned such as:

- There are about 7000 languages in the world.
- The Holy Quran is available in more than 100 languages.
- One language dies about every fourteen days.
- Deaf people use sign language to communicate.

In fact, the lesson is about languages and with these interesting facts it tries to prepare students to be able to understand the lesson better.

4.4.1.1. Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding-Circle Countries in Lesson 1

There are no cultural contents related to the inner-circle countries. Just like inner-circle countries, there are no cultural contents related to the outer-circle countries. But, cultural contents of the expanding-circle countries constitute a portion of overall cultural

content of lesson 1. Figure 60 represents the cultural contents of the expanding-circle countries in lesson 1 of Vision 2.

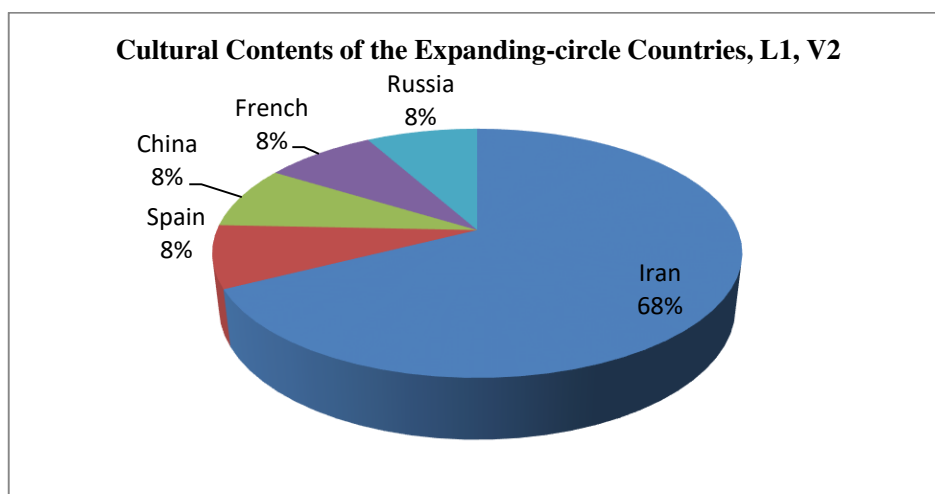


Figure 60. Cultural Contents of the Expanding-Circle Countries in Lesson 1

As can be seen in figure 60, like other lessons' cultural contents, representations of Iranian culture dominate the cultural contents of the first lesson of Vision 2. 68 percent of the cultural content represents the culture of Iran. For example, in new words and expressions, there is a map highlighting the Persian Gulf. As already was mentioned, Arab countries want to change Persian Gulf's name to Arabian Gulf and there is a dispute between Iran and Arab countries about this matter. Consequently, the author includes it in the textbook to emphasize the entitlement of Iran to the name. There is also a picture of a special food of Iran. Likewise, there are pictures of primary school students with hijab visiting the museum or students learning English in the university emphasizing that girls should have hijab from primary school to the end of their life. Cultural contents of countries such as Russia, French, China, and Spain each cover just 8 percent of cultural contents in lesson one.



Figure 61. Iranian Students

Table 19 shows the frequencies of cultural contents in lesson 1, Vision 2.

Table 19.

Frequencies of Cultural Contents in Lesson 1, Vision 2

Unit/Chapter	Code/Codes		Category/Categories
The Value of Knowledge	Countries	Quantity	
	Iran	8	The expanding-circle
	France	1	The expanding-circle
	Spain	1	The expanding-circle
	China	1	The expanding-circle
	Russia	1	The expanding-circle

Table 20 indicates that there is only one cultural subject about France, Spain, China, and Russia each while there are 8 cultural contents about Iran. Therefore, it can be concluded that cultural contents of Iran dominate cultural contents of the first lesson of Vision2. The result is like the results of the four lessons of Vision 1 in which the cultural contents of Iran dominate the textbook.

4.4.2. Cultural Contents of the Second Lesson of Vision 2

The second lesson of Vision 2 is titled A Healthy Lifestyle. Like lesson 1 it contains interesting facts related to the topic such as:

- People with higher education usually live longer.
- Sitting a lot increases health risks.
- Laughter is the best medicine for your health.

As can be observed, it is intended to prepare students for the lesson since the subjects of the lesson are about how to live a healthy and long life.

4.4.2.1. Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding-Circle Countries

There are no cultural contents related to inner-circle countries. There are also no cultural contents related to outer-circle nations. It is obvious therefore that the cultural contents are entirely about the expanding-circle countries. Figure 62 shows the cultural contents of the expanding-circle nations.

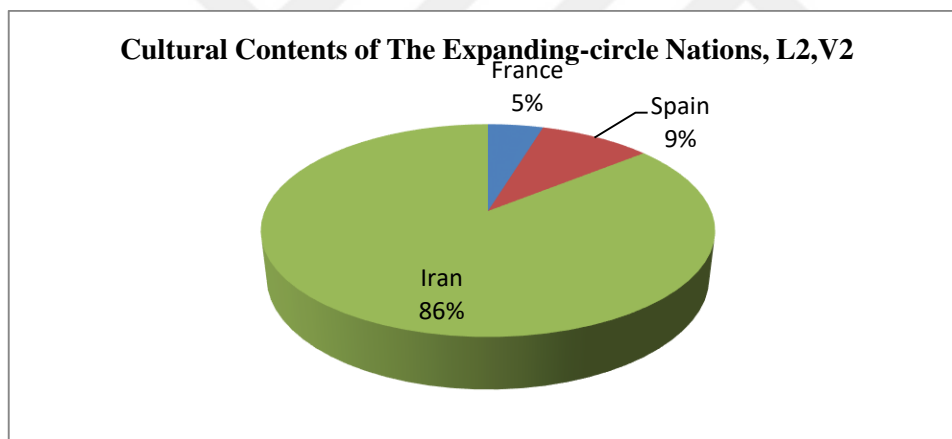


Figure 62. Cultural Contents of the Expanding-Circle Nations

Like other lessons, cultural contents related to Iran dominate the second lesson of Vision 2. There are pictures of students in the primary school playing game and young adult girls climbing a mountain. All of the girls have hijab which represents the Islamic code of dress in Iran. Also, there is a picture of sports teams of Iran singing the national anthem of Iran.



Figure 63. Iranian Girls Claiming a Mountain

Similarly, there are cultural contents of other nations in the lesson such as France and Spain. These two countries cover 14 percent of the cultural contents of lesson two together with Spain accounting for 9 percent and France for 5 percent of the contents. Table 20 presents the frequencies of cultural contents in lesson 2, Vision 2.

Table 20.

Frequencies of Cultural Contents in Lesson 2, Vision 2

Unit/Chapter	Code/Codes		Category/Categories
The Value of Knowledge	Countries	Quantity	
	Iran	18	The expanding-circle
	France	1	The expanding-circle
	Spain	2	The expanding-circle

Table 20 indicates that there are 18 cultural subjects about Iran. There are also three cultural contents about other nations of the expanding-circle countries with France accounting for one subject and Spain two cultural subjects. As other lessons, the cultural contents of Iran dominate the second lesson of Vision 2.

4.4.3. Cultural Contents of the Third Lesson of Vision 2

Art and Culture is the title of the third lesson of Vision 2. Like lessons 1 and 2, at the beginning of lesson three too, there are Interesting Facts about art and culture including:

- Art increases the brain's activity.
- Art helps students learn math and science better.
- Art makes people more creative and sociable.

It is obvious that the main aim of these sentences is to prepare students to be able to understand the subjects of the lesson better.

4.4.3.1. Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding-Circle Nations

In the third lesson of Vision 2, there is no cultural content of inner-circle nations. Likewise, there are no cultural contents related to outer-circle countries. The cultural contents of the expanding-circle countries too are exclusively about Iran. Figure 64 shows the cultural contents of the expanding-circle nations in the last lesson of Vision2.

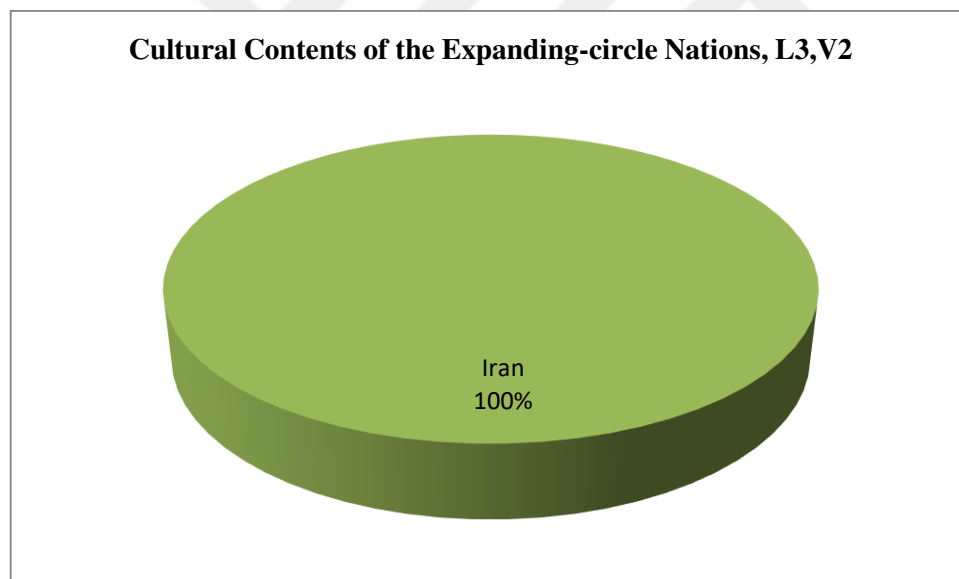


Figure 64. Cultural Contents of the Expanding-Circle Nations

Regarding the expanding-circle countries, there are only cultural contents of Iran in the lesson. There are not any cultural contents related to other countries in the expanding-circle. All pictures in the third lesson introduce Iranian culture. There are pictures of Iranian handicrafts such as pottery, carpet, and tile work.



Figure 65. Iranian Handicraft



Figure 66. Iranian Carpet

There are also pictures of an Iranian craftsman and a craftswoman weaving a rug and carpet, respectively.



Figure 67. Iranian Craftswoman



Figure 68. Iranian Craftsman

There is a picture of primary students as well having hijab at school.



Figure 69. Iranian Students

In the conversation part, there is a dialogue between an Iranian with a foreign tourist about Iranian handicrafts.

Reza: How can I help you, sir?

Tourist: I am looking for some Iranian handicrafts

Reza: Here you can find a range of Iranian hand-made products, from carpets to pottery and tilework, but we don't sell metalwork.

Tourist: I'd like to buy a Persian carpet, but it seems too expensive.

Reza: The price depends on its size. Instead, you can take an Isfahan Termeh or a Qashqai Gabbeh.

The conversation is apparently aimed at introducing Iranian handicrafts such as Persian carpet or Isfahan Termeh, which is known as a kind of woven coloured textile with distinct patterns chiefly Persian Paisley or Qashqai Gabbeh which is a kind of special carpet.

4.5. Cultural Contents of Vision 3

Vision 3, which is taught as the textbook in the third grade in Iranian high schools, consists of 3 lessons and each lesson includes 9 parts as Get Ready, Conversation, New Words and Expressions, Reading, Vocabulary Development, Grammar, Listening and Speaking, Writing and What You Learned. The cultural contents of the Vision 3 are as the followings.

4.5.1. Cultural Contents of the First Lesson

Lesson 1 of the Vision 3 which is titled Sense of Appreciation includes an interesting part which has sentences related to the contents of the lesson such as:

- Helping others lowers blood pressure.
- Kindness boosts energy and strength in elderly people.
- Teenagers who help others are more successful in life.
- Listening to the advice of older people improves our lives.

4.5.1.1. Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding-Circle Countries in the First Lesson of Vision 3

There are not any cultural contents related to inner-circle countries in the first lesson of Vision3. There is no cultural content related to outer-circle countries in the first lesson of Vision 3 as well. Among the expanding- circle nations, there are only cultural contents of Iran in the first lesson of Vision 3. Figure 70 presents the cultural contents of the expanding-circle countries in the first lesson of Vision 3.

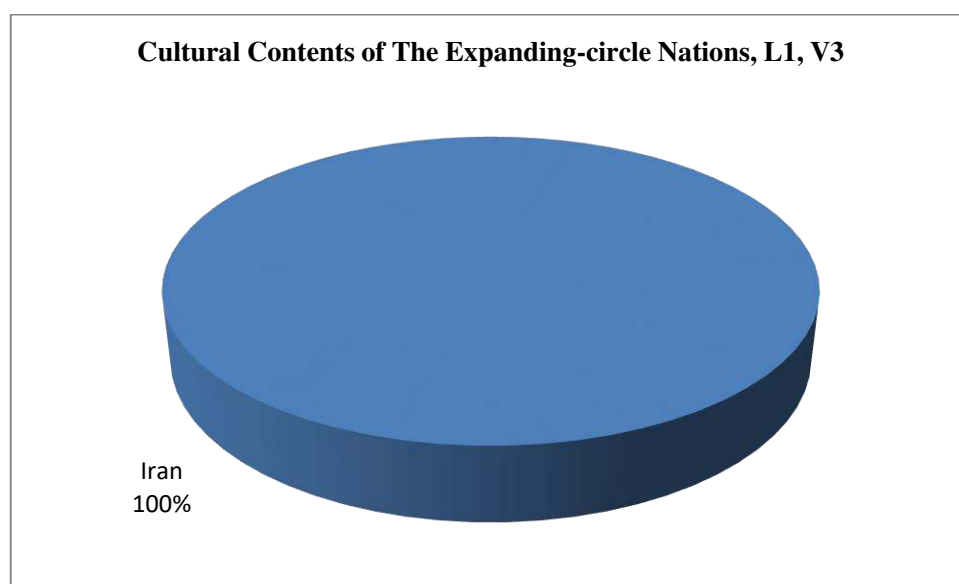


Figure 70. Cultural Contents of the Expanding-Circle Countries

Most of the cultural contents in the first lesson are about Iran. In the Get Ready part, there are pictures of a charity feast, a scene of an Iranian drama series, pictures of people donating blood in the Red Crescent, and pictures of great and famous poets and scientists of Iran such as Ferdowsi and Dr. Gharib.



Figure 71. Iranian Men in Red Crescent



Figure 72. Iranian Charity Feast

The conversation part is about the famous Iranian physician, Dr. Mohammad Gharib.

Sara: Excuse me, who is that man in the picture?

Nurse: Oh, don't you know him? Have you ever heard of Dr. Mohammad Gharib.

Sara: I guess I have seen his name in my English book, but I'm not sure about it.

Nurse: Dr. Gharib was a famous physician.

Similarly, in the grammar part, there is a text about Hafez who is one of the most famous Persian poets.

Hafez is known to be one of the most famous Persian poets of all time. He was born sometime between the years 1310 and 1337 A.D. in Shiraz. In his childhood, he received religious education. He called Hafez because he learned the Holy Quran by heart.

4.5.2. Cultural Contents of the Second Lesson of Vision 3

Lesson 2 of Vision 3 is titled as Look it Up! It is about how to use a dictionary properly. Like lesson one, it includes interesting facts such as:

- The first Persian dictionary was compiled around 1000 years ago.
- The largest dictionary in the world took 134 years to complete (from 1864 to 1998).
- Around 4000 new words are added to the English dictionary every year.

These claims are parallel to the contents of the lesson which aims at making students understand the lesson with facility.

4.5.2.1. Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding-Circle Countries

There is no cultural content related to inner-circle countries. Just like inner-circle countries, there are no cultural contents related to outer-circle nations. Cultural contents of Iran predominates the expanding-circle countries. Figure 73 shows this state of affairs.

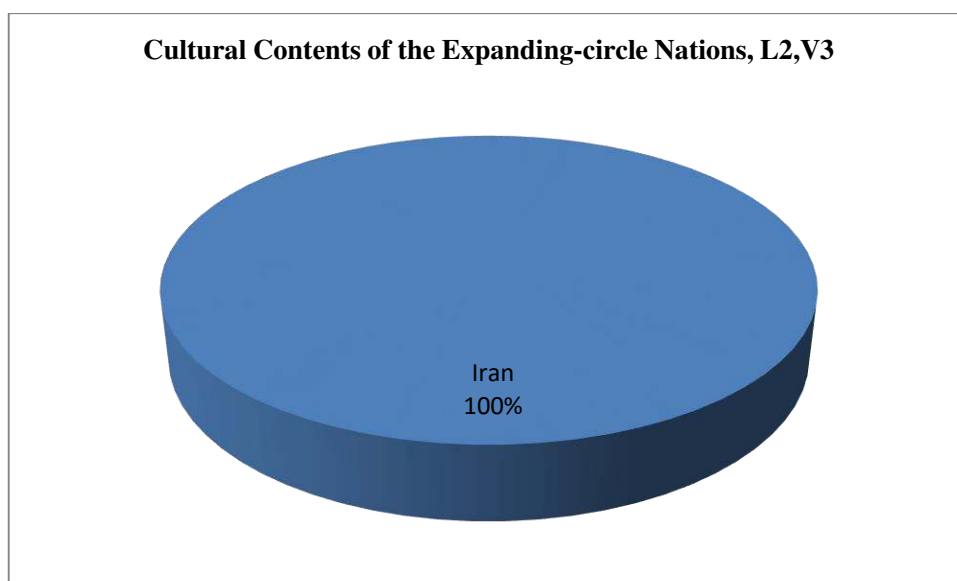


Figure 73. Cultural Contents of the Expanding-Circle Countries

In the expanding-circle countries, there are cultural contents only about Iran in the second lesson of Vision 2. There are no cultural contents of other countries in the expanding-circle. There is a picture of the Persian dictionary as well as the picture of the flag of Iran. There is also the history of the first Persian dictionary.

4.5.3. Cultural Contents of the Third Lesson of Vision 3

Renewable Energy is the title of the third lesson. Like other lessons, it contains an interesting facts section which is designed to prepare students to understand the lesson well. The contents of the interesting facts part are as follows:

- The first wind machine was used in ancient Persia around 300 BC.
- One wind turbine can produce enough electricity to power 300 homes.
- Renewable energy sources create three times more jobs than fossil fuels.

4.5.3.1. Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding-Circle Countries

There is no cultural content related to inner-circle countries. Just like inner-circle countries, there are no cultural contents of outer-circle nations. The cultural contents of the expanding-circle countries too are exclusively devoted to Iran. Figure 74 shows the cultural contents of the expanding-circle countries in the third lesson of Vision 3.

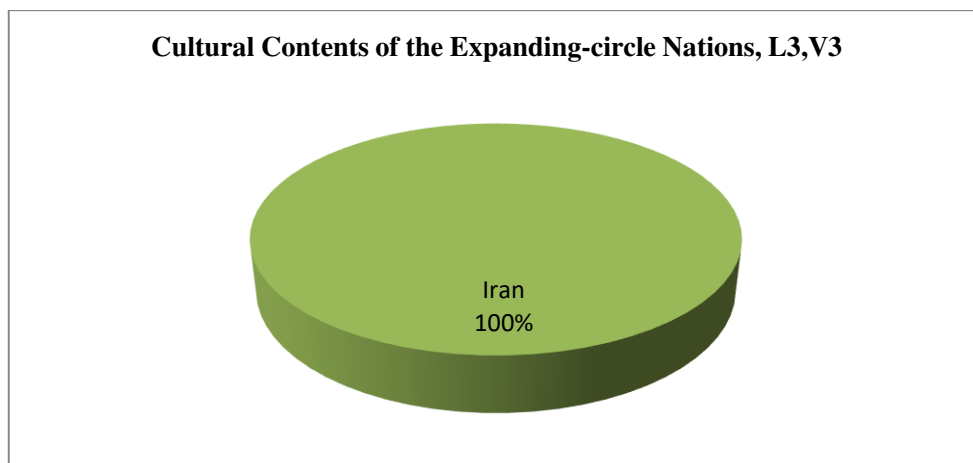


Figure 74. Cultural Contents of the Expanding-Circle Nations in the Third Lesson of Vision 3

In the expanding-circle countries, there are only cultural contents of Iran in the third lesson of Vision 3. There are not any cultural contents of other countries in the expanding-circle.

There are pictures of the wind towers of Yazd, the map of Iran, a girl playing tennis and a group of girls playing football.

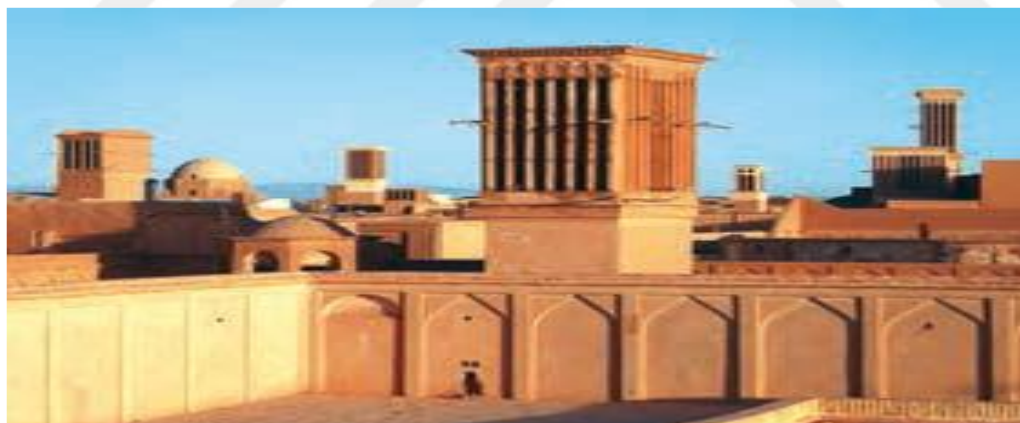


Figure 75. Wind Tower of Yazd

In this section cultural content of inner, outer, and the expanding-circle nations in Vision1, Vision2, and Vision 3 are discussed.

4.6. Cultural Contents of the Inner-circle Countries in Vision 1

Figure 76 represents the cultural contents of inner-circle nations.

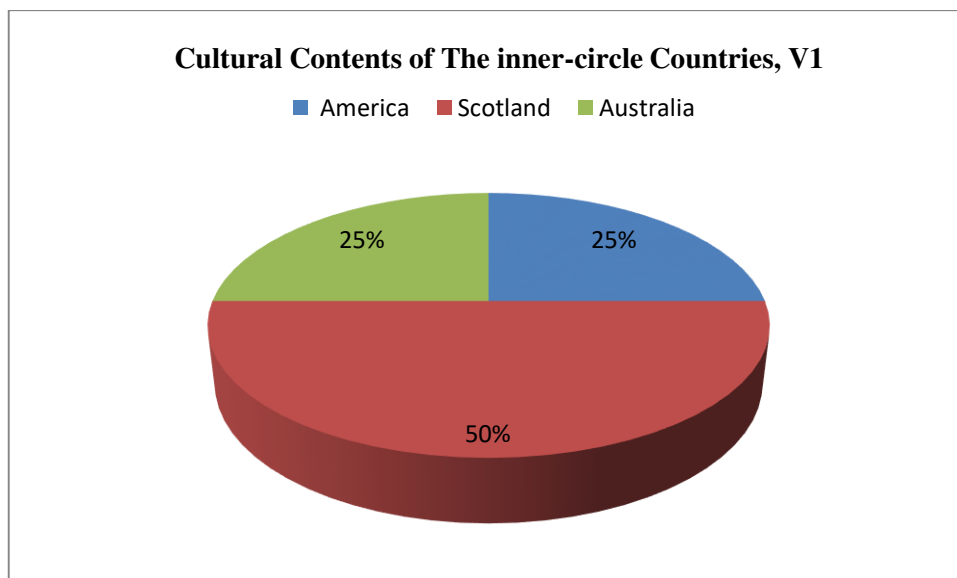


Figure 76. Cultural Contents of the Inner-Circle Nations in Vision 1

There are 4 cultural contents of the inner-circle nations in vision 1 altogether about America, Scotland and Australia. The figure shows that 50 percent of the inner-circle cultural contents are about Scotland while 25 percent of the contents are about America and Australia.

4.7. Cultural Contents of the Outer-circle Countries in Vision 1

Figure 77 shows the cultural contents of the outer-circle nations in Vision1.

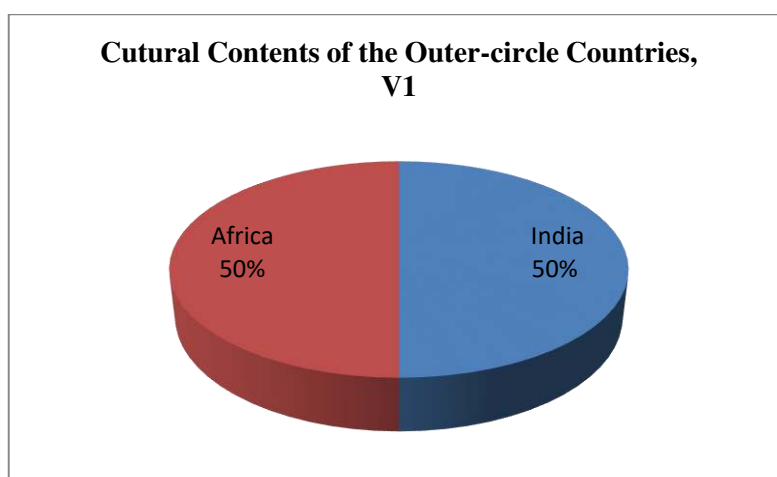


Figure 77. Cultural Contents of the Outer-Circle Countries in Vision 1

There are 4 cultural subjects related to outer-circle countries, i.e., Africa and India. 50 percent of these subjects are about Africa and 50 percent are related to Indian cultural contents.

4.8. Cultural Contents of the Expanding-circle Countries in Vision 1

Figure 78 shows the cultural contents of the expanding-circle countries.

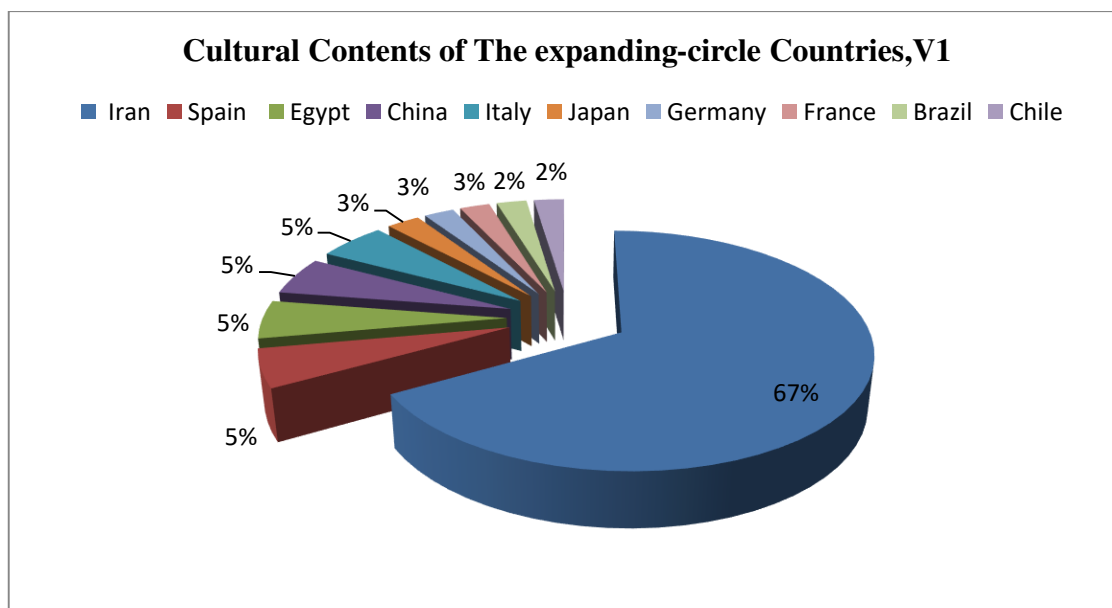


Figure 78. Cultural Contents of the Expanding-Circle Countries in Vision 1

As can be seen in Figure 78, the cultural contents of Iran dominate the cultural contents of Vision 1. There are 44 cultural contents related to Iran throughout the Vision 1. Although there are cultural subjects related to other countries in the textbook, the cultural contents of Iran are much more.

4.9. Cultural Contents of Inner-, Outer- and the Expanding-circle Nations in Vision 1

Figure 79 represents the cultural contents of inner-, outer-, and the expanding-circle nations.

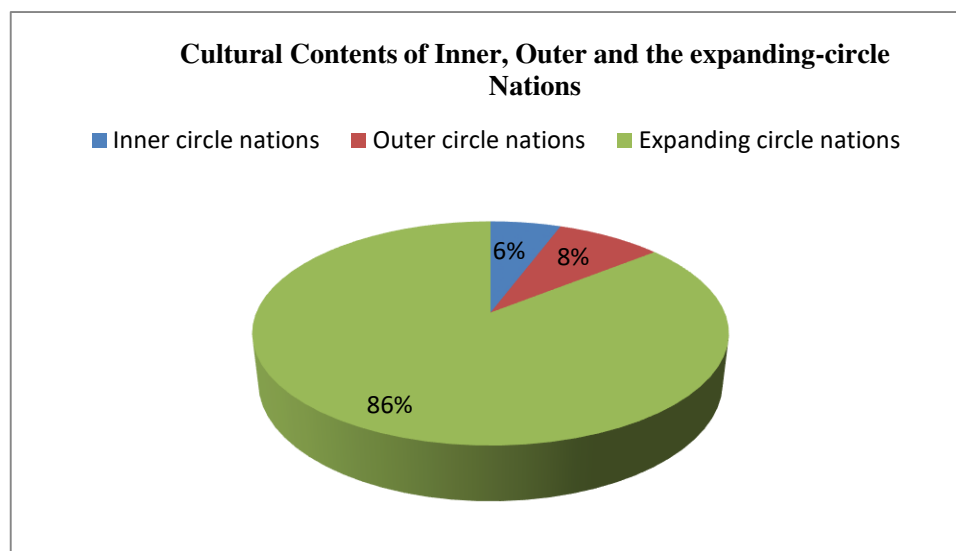


Figure 79. Cultural Contents of Inner, Outer-, and the Expanding-Circle Nations

Figure 79 reveals that cultural contents related to the expanding-circle dominate the textbook. 86 percent of the cultural contents of the textbook are related to the expanding-circle nations. The outer-circle nations cover just 8 percent of the cultural subjects of the textbook. Similarly, just 6 percent of the cultural contents of the textbook are about inner-circle countries. In general, it can be concluded that cultural contents related to Iran dominate the cultural contents of the textbook Vision 1.

4.10. Cultural Contents of the Inner-, Outer-, and Expanding-circle Countries in Vision 2

There are no cultural contents related to the inner-circle nations in Vision 2. There are no cultural contents related to outer nations in Vision 2 as well. There are no cultural contents related to the inner- and outer-circle nations in Vision 2 but Figure 80 represents that there are cultural contents of the expanding-circle nations in Vision 2, though much less than the cultural contents of Iran.

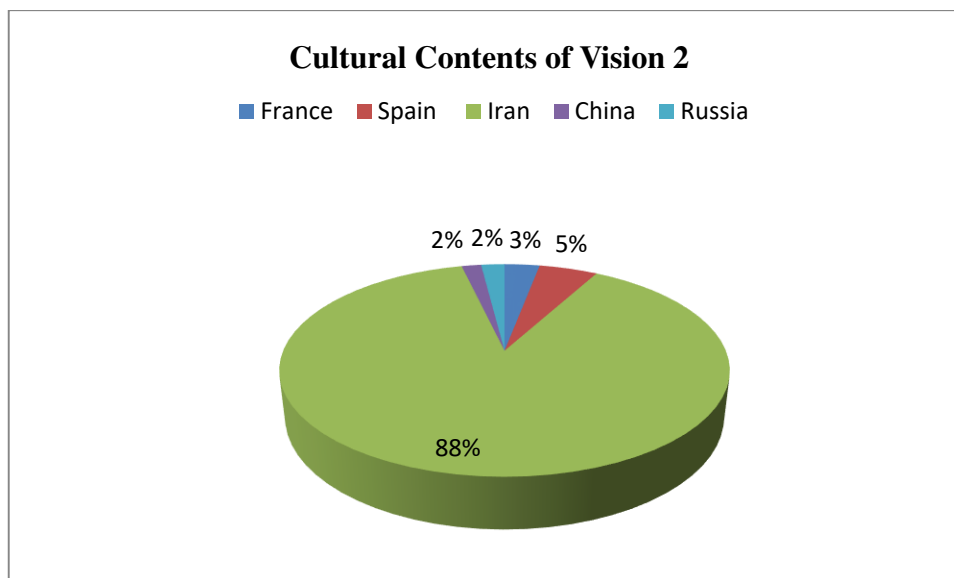


Figure 80. Cultural Contents of the Expanding-Circle Nations in Vision 2

It is evident in Figure 80 that the cultural contents of Iran dominate the textbook. The cultural contents of other countries cover only 12 percent of the textbook.

4.11. Cultural Contents of Vision 3

Figure 81 presents cultural contents of Vision 3.

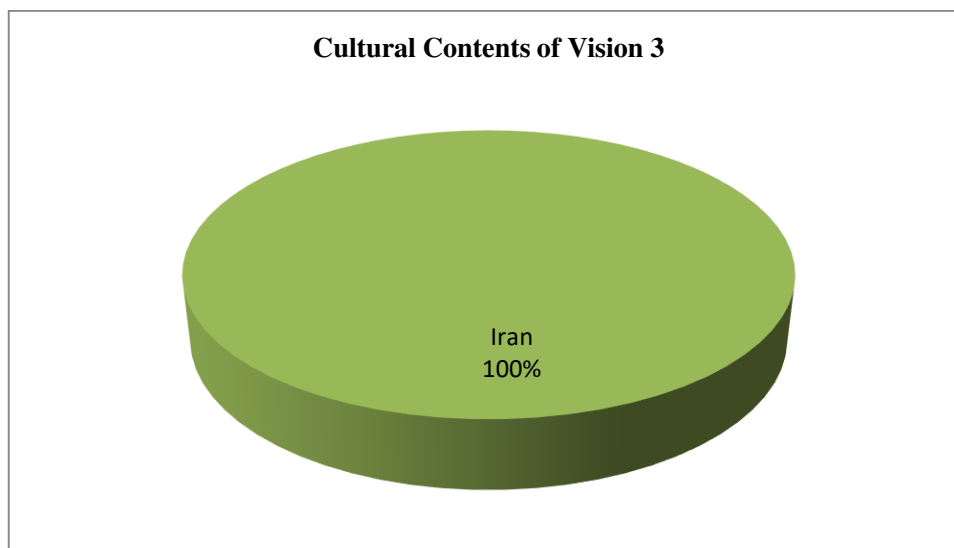


Figure 81. Cultural Contents of Vision 3

There were no cultural contents related to the inner- or outer-circle countries in Vision 3. The entire cultural content is about Iran, an expanding-circle country.

4.12. Comparison of Cultural Contents in Vision1, Vision2, and Vision3

To answer the third research question, the cultural contents of Iran in Vision 1, Vision 2, and Vision 3 were compared to discover the decreases or increases of cultural contents of Iran in the three textbooks. Figure 82 represents the increases of cultural contents of Iran in the three English language textbooks as we move from Vision 1 to Vision 3.

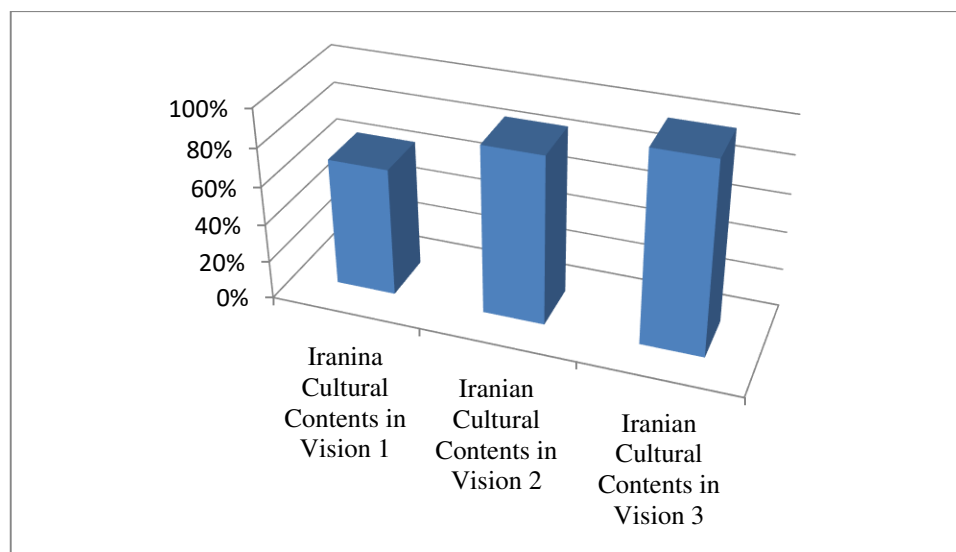


Figure 82. Cultural Contents of Iran in Vision series

Cultural contents of Iran cover 67 percent of the cultural contents in Vision 1 according to Figure 86. In Vision 2, there has been a 21 percent increase in the cultural contents related to Iran pushing the figure up to 88 percent. Vision 3 is completely devoted to Iranian cultural subjects and with 12 percent increase relative to Vision 2, the cultural contents of Iran reach 100 percent in it. It can be concluded therefore that there are increases in native cultural contents in EFL course books in Iran from lower to higher grades. The cultural contents of Iran show 33 percent increase in Vision 3 compared to Vision 1.

4.13. Teachers' Perception of Teaching Culture in Their English Language Classes

To answer the last research question of this study, nine English language teachers were interviewed. The interview was semi-structured in that some of the guiding questions and prompts were pre-prepared. The interview was neither rigorously structured with a list of questions to be covered closely nor it was fully unstructured to

drive the researcher in unexpected directions (Dörnyei, 2007). The following teachers' excerpts illustrate their views and outlooks in teaching culture in their English language classes.

The first question of the interview asked teachers to illustrate their views about the importance of teaching culture in their English language classes. They were asked whether or not it is essential to teach cultural contents in their English language classes. Their answers were analyzed and summarized as shown in Table 21.

Table 21.

Participants' Views on the Importance of Teaching Culture in their English Language classes

Theme	Codes
Participants' Views on the Importance of Teaching Culture in their English Language	- Necessity of teaching culture - Motivation - Willingness - Exploration of different cultures - Overcoming future needs - Importance of international culture - Learner's Success - Concept of culture - Transfer of native culture - Teacher training classes

The participants knew the importance of culture and teaching cultural contents in their English language classes and stated that cultural contents should be taught in English language classes. They said that teaching cultural contents in English language classes will motivate students and they will do well in the classes. Also, teaching cultural contents make students follow lessons eagerly since they wish to investigate new exciting topics about various countries. Participant 2 expressed:

"I think culture should be taught in language classes. Culture is a part of language which cannot be separated. If we have cultural topics in our English classes, classes will be more interesting for students. Students are interested to explore culture of different countries".

Similarly, participants believed that having cultural knowledge will be useful for English language learners since they may overcome their future needs. Participant 3 said:

“Culture should be taught in language classes students should know about the culture of people they may interact in the future. To be a successful language user and to be able to communicate properly, cultural information is necessary”.

Likewise, they stated that learners should have information about international culture and cultural knowledge will make students successful language communicators. They stated that culture is a broad concept that exists in every aspect of human life as well as in language. Participant 6 claimed:

“Culture exists in every part of our life. Everything in our life consists of culture. Culture is everything. Culture can be observed in the language. So student want to learn the culture of language they are learning. If they know culture, they will interact successfully in the future.”

Similarly, participants stated that students should learn about their own culture to exchange their own traditions and customs with people of different countries and also learn other countries’ cultures to avoid any misunderstanding as they communicate with the people of those countries.

“In my opinion teaching cultural topics should be included in English classes. Students should be able to talk about their own country’s believes and culture. They should have capacity to introduce them to foreigners. They also should know about other countries culture to interact with them properly.”

They also assumed that the Ministry of Education should arrange training classes to teach teachers the ways of bringing up cultural contents in their classes. Participant 9 uttered:

“I think that cultural contents should be included in English language textbooks and teachers should be taught to teach cultural matters in their English language classes”.

The second question of the interview asked the way the participants teach culture in their English classes. Their answers were analyzed and summarized as shown in Table 22.

Table 22.

The Way Participants Teach Culture in their English Classes

Theme	Codes
The Way Participants Teach Culture in their English Classes	- No problem - Living inside the culture - Giving example - Present definitions of culture - Comparison - Students participation

The participants believed that teaching the culture the learners live in and experience daily, is not that much difficult. Thus, the cultural contents of new English language textbooks are not too challenging. They stated that they don't have problems with teaching local cultural contents in their classes since students live inside the community the culture of which they are learning. P1, for example, stated:

“We do not have so many problems in teaching cultures in our English language classes since students are inside the context we are teaching its culture”.

Similarly, they stated that they use different methods to teach cultural contents of the textbooks, for instance, they ask students to compare and contrast their culture with cultures of other countries so that they can understand their own culture better and develop deep insights into different cultures. They mentioned that they compare their own culture with that of other nations to make students have knowledge of other countries' cultures as well. P2 and P7 stated:

“Because most of cultural contents of English language textbooks are about Iran, I contrast the subjects with other countries cultures so students learn their own culture as well as other countries culture”.

Participants also claimed that they explain the meanings of cultural concepts and elucidate important aspects of culture to their students since they think if their students understand the meanings of cultural concepts, they can comprehend the cultural contents of the textbooks well. P 4 claimed:

“I first define culture to my students to construct the bases for understanding the books’ cultural contents. Then, I teach them textbook contents”.

Moreover, they stated that they ask for students’ views and opinions on cultural issues to involve them and attract their attention to issues brought up in lessons. P3 and p5 stated:

“First, I define culture to my students to be able to understand the cultural contents of the book better. Then I teach them textbook’s content. I also ask students to tell their ideas about the contents of lessons. We discuss in the classroom and students take part eagerly. Thus, the classroom becomes interesting for them”.

The respondent teachers underscored the internationality of English language over and over again and remarked that the best way to teach cultural contents is by contrasting cultural contents of the students’ home country with cultural contents of various other countries. They believed that cultural contents of other countries should be included in the textbooks. P9 stated:

“Because of internationality of English language, I teach culture in my English language classes with comparing it with other countries. Thus they know Iranian as well as international culture.”

Another question of the interview asked about teachers’ outlook on the role and relationship between culture and language. Their answered were analyzed and summarized as shown in Table 23.

Table 23.

Relationship between Culture and Language

Theme	Codes
Relationship between Culture and Language	- Close relationship - International culture - Reasons for learning culture - Proper use of language - Importance of teaching culture

The participants stated that culture and language are closely interrelated. They remarked that international cultural contents should be learned in English language classes for learners to be able to use language properly in the future. Participants stated that students learn English language for many reasons such as traveling to or studying abroad. Thus they may come across a lot of people with different languages and various cultures. So, they need to learn about other countries' cultures to communicate appropriately with the people of those countries. P 2 and P 4 verbalized:

“Students have their own reasons for learning English such as travelling and immigrating abroad etc. So in the future they will meet many people from other countries, so they should learn about culture of other countries to communicate them properly”.

Participants claimed that words and phrases have various meanings and usages in different cultures and diverse countries. Words, symbols and idioms may have a positive meaning in some cultures but a negative meaning in other cultures; so, students should learn about culture of different countries to use these words properly and avoid communication breakdowns in the future. P5 and P9 stated:

“There is a direct connection between language and culture. Since as a person learn a language, he/she should learn to use words in appropriate time and place. Thus they don't face problem in interaction between people. Words may have different meaning in different situation or diverse culture. With learning culture and language together, they will be a good language communicator”.

The respondents stated that language is embedded in culture and culture is passed by language. They emphasized the close relationship between language and culture over

and over again. They believed that language reflects the culture of the society in which the language is spoken. P3, P1, and P6 claimed:

“There is a close relationship between culture and language and culture should be taught in line with culture since they cannot be separated from each other’s”.

As mentioned before, all interviewed teachers agreed that culture should be taught in English language classes. The participants were asked then about the sources of culture which exist in the English language books they are teaching. Their answers were analyzed and summarized as shown in Table 24.

Table 24.

Sources of Culture in Textbooks

Theme	Codes
Sources of Culture in Textbooks	- Native culture - Internationality of English language

The participants stated that most of the cultural contents of new English language textbooks are about native culture, Iran. P1 said:

“Unfortunately, Iranian cultural contents cover most of the cultural contents of the new English language textbooks”.

This meant that the teachers had examined the cultural contents of the books critically and were aware of the intentional exclusion of other cultures from the books. The participants also mentioned internationality of English language and believed that author(s) of any textbook for general English classes should take this fact into consideration. Another respondent teacher stated:

“Although English was considered as an international language, the cultural contents of new textbooks are mostly about native culture”.

The participants were then asked whether or not they were satisfied with the new English language textbooks. If they were not satisfied with the cultural contents of the new textbooks, they were asked about the sources of culture they thought should be integrated into textbooks. Their answers were analyzed and summarized as shown in Table 25.

Table 25.

Satisfaction or Dissatisfaction with Cultural Contents of the Textbooks

Theme	Codes
Satisfaction or Dissatisfaction with Cultural Contents of the Textbooks	- Dissatisfaction with the contents of the textbooks - Reasons for dissatisfaction - Students' Enthusiasm for learning international culture

The participants mentioned their dissatisfaction with the cultural contents of the textbooks stating that the internationality of English language is not considered in new English language textbooks and native cultural contents dominate the cultural contents of the textbooks. They claimed that as English was considered an international language, the cultural contents of other countries should be included in the textbooks. P2, P4, P5, and P9 verbalized:

"I don't satisfy with the cultural contents of new English language textbooks because Iranian cultural contents indicate too much in the textbook. There should be cultural contents about English speaking as well as other countries in the textbooks since now English is the language people use for international communication".

P1 and P3 mentioned that students should have international cultural knowledge since in the future they may use the English language to communicate with different people from diverse countries. Thus, they should learn different cultural contents of different countries to be successful language communicators. They stated that they think it is better to teach blended cultures in English language classes. Students should not be limited just to their own culture. They should also know about the culture of other countries since they may use English language to interact with people from various countries in the future. P 6 and P uttered 7:

“I don’t satisfy with cultural contents of new English textbooks. I think that it is better to teach mixed culture in English classes. Students should not know just about their own culture. They should also know about the culture of people from different countries since they may use English language to interact with people of various countries in the future”.

Based on what the participants said, the main purpose of teaching English, in addition to interactive purposes, is to train students to be able to talk about their own culture and traditions as well as to gain information about English speaking and other countries’ cultures. Students, according to these teachers, are generally willing to know about the customs and traditions of countries the language of which they are learning. Also, they may interact with people from different countries and to be able to communicate with them properly, they should know their culture as well. P8 and P6 declared that in their opinion, students should know about the source culture, international culture, and the target culture. They should have knowledge about their own country’s culture in order to introduce it to the world likewise. They may be interested to know about cultures of people whose languages they are learning. They also should know about the cultures of people of different cultures they may come in to contact in the future.

The participants also were asked to explain whether or not they can use supplementary materials along with their English language textbooks. Their answers were analyzed and summarized as shown in Table 26.

Table 26.

The Possibility of Using Supplementary Materials

Theme	Codes
The Possibility of Using Supplementary Materials	- Time limitation - Weakness of students - Crowded class - Technology and institutions - Lack of facilities - Have not permission

The participants referred to the students’ weakness, large sizes of classes, and shortage of time as factors not allowing them to use supplementary materials in their English language classes. Participants stated that because of time limitation and large

numbers of students, especially in state schools, there is no chance to teach additional materials. Students in state schools are too weak and they are hardly able to teach them the textbooks materials. Thus, they cannot teach them supplementary materials since they do not have such a capacity. P9, P2, P5, and P3 verbalized:

“Since we have not so much time and too many students especially in state schools exist in the class, it is not possible to teach additional subjects in these classes. Students in state schools are not clever and we can hardly teach them the textbooks materials. Thus we cannot teach them extra materials because they cannot understand”.

The participants stated that although they do not have enough time to present extra materials, students have some information about international culture via technology or English language institutes. P1 and P6 declared:

“The limitations of time do not let us to teach additional materials. Because of technology development, they have some knowledge about the culture of English speaking countries or other countries from the films or serials they see or English language classes they go”.

The participants also stated that even if they had enough time, because of shortage in facilities as CD players and TVs, they would not be able to present supplementary materials. P4 asserted:

“There is no extra time to teach extra materials in English language textbooks. Even if we have enough time to teach supplementary materials, we do not have facilities to use such as taps or TV”.

The participants highlighted the significance of teaching culture in their English language classes but stated that the Ministry of Education did not allow teaching extra cultural materials. They just allow teaching cultural contents that are included in the textbooks. P7 and P8 stated that unfortunately, they don't teach extra cultural subjects in their classes. They stated that they know that culture is important in learning a language but they neither have enough time nor permission from the Ministry of Education to

introduce extracurricular activities into their classes. All we can do is to follow subjects which are in the books.

All said and done, three things are clear:

1. Teachers and students alike are interested in learning about other cultures because they see English as an international language serving the purpose of communication in international arenas or intercultural communications.
2. The Ministry of Education does not allow teachers to teach materials other than what is included in textbooks.
3. There is a limitation of time and resources.

Evidently, general public and the government in Iran pull in opposite directions when it comes to learning the English language. It is clear that both teachers and students feel that familiarity with inner-circle, outer-circle, and expanding circle cultures are necessary for the students to become competent users of the English language. However, politicians and educational decision-makers think differently. The reason why statesmen think differently may be traced back to the long-entrenched hostility between the Iranian Islamic government and Western powers. This hostility arises from both historical and ideological issues that have also affected interpretations of the two sides' cultures.

Iranian state officials generally see Western culture as an invading corrupt culture that has a calculated hidden agenda to destroy Iranian Islamic culture. This, of course, does not necessarily correspond to the way people see the Western culture. Iranian people, compared to other Muslims in the Middle East, are more western-minded. This is reflected in families' commitment to their children's mastery of the English language. Private English schools nowadays probably outnumber state-run school which is a sign of the importance that general public assign to the learning of English language. However, there is a strong belief among the statesmen that Western culture should be avoided at any cost and any measures are taken to exclude Western cultural contents from Iranian textbooks for learning English.

There are of course scholars in the field that have similar ideas to those of Iranian officials and consider the global spread of English as a kind of threat or imperialism. They believe that the spread of English has impeded literacy in mother tongue and thwarted social and economic progress for people who are not willing to learn it as Brown (2007) puts it. Phillipson, the person who advanced the idea of linguistic imperialism for the first

time, believes that Eurocentric ideologies are embedded in commercially marketed English textbooks that establish cultural inequalities to the advantage of English speakers (Phillipson, 1992).

Taki (2008), likewise, compared domestic textbooks of English in Iran and commercially marketed textbooks using Fairclough's framework of critical discourse analysis and concluded that that internationally distributed ELT textbooks tend to represent the discourse of western economy and consumer society. Ramanathan and Morgan (2009) too warn teachers and program developers of West-based TESOL and class-blindness and emphasize the need for critical pedagogies.

However, it is a fact of life that English is now the lingua franca of the world intelligentsia and disrobing its cultural features only leads to miscommunications and misunderstandings. Of course, there is a group of scholars that promote a version of English that is stripped off from its cultural markers and is only used for transactional purposes. They call the variety of English they promote English as an International Language or EIL for short (e.g., Holliday 2009; Matsuda, 2009).

It is true that many of the users of English are academics or business people that attend conferences or meetings but the huge majority of users of English are ordinary people that travel around the world or get in contact with people from different parts of the world. It seems illogical, therefore, to prepare books for international communication purposes that are nationalist and monotonous or books that advocate a particular ideology or way of life. It seems wise to adopt a pluralistic approach that is indifferent to race, ethnicity, religion, and nationality, the thing that international publishers of English textbooks do. Today's people, while value individualism, prefer to live in a pluralistic society in which different cultures and ethnicities are treated equally.

CHAPTER V

DISCUSSION

5.1. Introduction

The main purpose of this study was to investigate the cultural contents of three new English language textbooks which are used in high schools in Iran. It also intended to discover teachers' views and perceptions of teaching cultural contents in their English language classes. In other words the study tried to answer four questions brought up by Nunan (1988) in terms of the principles that underlie the development of the textbooks, the values that they reflect, the people whose interests they serve, and the drawbacks that they have. This chapter presents the findings of this study and compares and contrasts them with earlier related findings.

5.2. Cultural Contents of Vision Series Based on Horibe's Model

To answer the aspects of cultural contents incorporated in Vision series, these three textbooks were studied according to Horibe's (2008) model which categorized cultural aspect of English language in EIL context into three kinds of: "Culture as a social custom", "Culture in the pragmatic sense" and "Culture in the semantic sense". The findings of the study show that among these three categories, culture as social custom dominates the cultural subjects of the textbooks. It is worth noting that most of the examples of culture as social customs are about Iran. There are examples of Iranian handicrafts such as calligraphy, painting, tile work, pottery, carpet, and rug. Representations of Iranian famous poet saaidi's tomb and Iranian scientists and writers can be noticed in the textbooks as well. Historical places of other expanding circle countries such as Italy, Spain, France, Egypt, and Brazil are also presented in the textbooks but they are sporadic and far between. Pictures of Pyramids, Leaning Tower, and Eiffel Tower can also be seen in the Vision series. Considering culture as social custom category of Horibe's model, no examples of inner circle countries can be found in the Vision series. The analysis of Vision series reveals that the majority of culture as social category subjects of Vision series are about native culture, Iran.

Similarly, there exist examples of culture as pragmatic sense in each lesson of Vision series. Dialogues are included in each lesson in the form of dyads between two

Iranians. Just one dialogue takes place between an Iranian and a tourist which aims to present Iranian handicrafts. In all dialogues, it is intended to represent Iranian scientists or historical places. The situation in which dialogues take place is Iran. Similarly, learners learn speaking strategies such as, eliciting agreement and signaling uncertainty or engaging in shopping, asking and answering about prices and numbers. It is worth noting that there is a British accent in listening parts. Horibe states that one of the essential parts of cross-cultural communication is culture in the pragmatic sense. He then emphasizes the importance of teaching students various sociolinguistic norms so that they can adapt themselves to different sociolinguistic standards. Furthermore, he indicates that sociolinguistic models of inner-circle countries should not be included in English language textbooks solely but it should be any culture or any country (Horibe, 2008). The analysis of Vision series shows that although British accents can be seen in all dialogues, the contents and contexts of all dialogues are about native culture, Iran.

Similarly, there are examples of “culture as semantic sense” in Vision series as well. There are symbols which intended to prevent people from doing some activities; examples of such symbols are NO FISHING, NO SMOKING or NO PARKING. There exists a representation of an Iranian calendar. Iranian calendar is based on Hijriye Shamsi but Hijriye Gamari exists in the calendars as well. Iranian month’s names also differ and are specific to Iran. The months’ names are as Farvardin, Ordibehesht, Khordad and so on. There are Farsi proverbs which are translated into English language and proverbs in English language the students are asked to match with their Persian equivalents. Islamic culture can be seen in Vision series all over. Quran verses can be noticed in each lesson translated to Farsi. The analysis of Version series shows that “Culture in the pragmatic sense” is mostly discussed in native culture and thus other contexts where students may use English for communication with native or non-native speakers of other countries are neglected.

All in all, the analyses of Vision series based on Horibe’s model demonstrate that the majority of the cultural contents of Vision series are about native culture, Iran. There are not too many cultural contents related to other countries in Vision series.

5.3. Cultural Contents of Vision Series According to Kachru’s Model

The second research question’s purpose was to discover the geographical origins of the culture which are represented in the Vision series. The results of the analysis of

Vision series reveals that the majority of the cultural contents of Vision series are about inner-circle countries and that among these nations' cultural contents it is Iran whose cultural contents dominate the Vision series. Although there are cultural contents about inner, outer and expanding circle nations in Visions 1 and 2; Vision 3 lacks any cultural contents about inner and outer circle nations. The cultural contents of Vision 3 are all about Iran. Presentation of a foreign language, in this case English, through cultural contents of the country in which it is taught is frowned upon by many linguists. Linguists such as Byram (1990), Byram and Flemming (1998), Stewart (1982), Valdes (1986), and Garcia (2005) believe that target culture should be taught in English language classes. They think that students should learn the culture of the people whose language they are learning. As a result, the findings of this study contrast with the views of these scholars since there is little target cultural content in Vision series. In fact, there was no target cultural content in Vision 2 and Vision 3.

In contrast, researchers such as Fearey and Lalor (1990), Cortazzi and Jin (1999), Kachru (1986) Kachru and Nelson (1996), and Canagarajah (1999) thought that target culture is not helpful for English language learners and it is not necessary to teach target culture, particularly in the conditions where there are various varieties of English. In a similar way, Kramsch and Sullivan (1996), and Sudartini (2012) believed that local culture and native culture should be taught in English language classes simultaneously without any sentiment favoring one over the other. Apparently, the findings of this study are parallel to the outlooks of these scholars since most of the cultural contents of Vision series are about the native culture of Iran. But, it should be noticed that Fearey and Lalor, Cortazzi and Jin, Kachru and Nelson, Canagarajah, Kachru and Sullivan and Sudartini are talking about English varieties and try to communicate the idea that the standard variety or the variety spoken in one country should not be given the privilege of being considered as the loftiest variety. In Iran but the reason why the Vision series is stripped off of all cultural hallmarks of the inner-circle nations is political and stems out of a negative feeling that political leaders have toward English speaking countries.

Likewise, considering English as an International language, many researchers such as McKay (2003), Kramsch (2013), and Horibe (2008) stated that a new approach should be presented which pays attention to the internationality of English language. Similarly, scholars such as Hall (1959), Nostrand (1974), Brooks (1975), Alvarez (2007), and Zohrabi and Shah (2009) believed that learners should encounter with cultural contents of different countries to be able to be successful intercultural communicators. As

the findings of the study show there are not so many cultural contents about other countries; even there is no cultural content about other countries in Vision 3. As a result, the findings of this study are not parallel to the outlooks of these scholars. Although a shift has recently occurred in the educational system of English language teaching in Iran and they claim that they consider English as an international language, the cultural contents of Vision series show a move in the opposite direction. A simplistic view would be that they have not been successful in presenting international cultural contents in English language classes. But the more cogent justification would be that to address the national demand for the inclusion of English language in the curriculum and because of the apparent need for learning English at academic levels, governmental program developers have simply been forced to incorporate the English language in the curricula. However, they have adroitly supplanted native materials for a more varied neutral material so that the books are more similar to tourist manuals or travel guide booklets. Native cultural contents dominate cultural contents of the Vision series and this series lacks enough cultural contents of different countries thus it cannot promote students to be successful intercultural communicators.

The findings of this study also confirmed findings of the study carried by Aliakbari (2014) who found that cultural contents of Iranian English language textbooks represent source culture and Islamic culture. The results of the study also approved the findings of Janfeshan and Nosrati (2014) who found that there are only cultural contents of source culture in the Prospective 1 series which are taught in middle schools in Iran and that ELT textbooks don't promote students to be intercultural communicators. Similarly, as the finding of this study showed among cultural contents of the expanding circle nations, again it is the cultural contents of Iran that dominates.

Likewise, Yamanaka's (2006) study of nineteen English language textbooks from junior high schools to senior high schools in Japan indicated that cultural content about Japan dominated Expanding Circle for both Junior and senior textbooks. Thus like English language in Iran, English language learners in Japan may face a lot of communication breakdowns as well as having information just about their native culture. Unlike the finding of this study, the results of a study carried by Shin, Eslami, & Chen (2011) showed that inner circle cultural contents dominated the cultural contents of ELT textbooks which are used in several other Asian countries. The results of this study also support the findings of Janfeshan and Nosrati's (2014) research which indicated that cultural contents of the Iranian ELT textbook (Prospect1) denote source or native culture.

Just as the outcomes of this study, Nikou, and Soleimani (2016) found that ELT textbooks in Iran are too weak to train students to be successful intercultural communicators. In a similar way, Majdzadeh's (2002) research showed that ELT textbooks in Iran, which are used at the eighth and ninth-grade levels, represented Islamic culture and traditions and were not useful for learners. He concluded that western cultural content should be added to these textbooks.

Culture and language should not be separated and they should be taught along with each other. The findings of this study represented that language and culture are taught alongside but the findings of Khanshir and Mohammadifard (2015) showed that language and culture are separated in the Prospect series. Similar to our study, they found that these ELT textbooks denoted native culture almost exclusively. Similarly, Alimorad's research (2015) on ELT textbooks in Iran showed that ELT textbooks in Iran don't prepare good intercultural communicators.

To be a successful language communicator, learners should encounter cultures of various countries. The findings of this study but showed that there are mostly cultural contents of Iran in Vision series. Ajideh and Panahi (2016) also found that Prospect and Vision series represented source culture and there are rare subjects about the target culture. The findings of this study likewise agrees with the findings of Saeedi and Shahrokhi (2019) who stated that cultural contents of Vision 2 and 1 represent native culture.

5.4. An Increase or Decrease in Coverage of Cultural Characteristics of Inner, Outer and Expanding Circle Countries

The third research question of this study regarded the increase or decrease of native culture in Vision series. As the results of the study presented, dramatic increases in native cultural contents exist in the Vision series. There are cultural contents about inner circle nations and outer circle nations as well as expanding circle countries in Vision 1 but cultural contents of Iran dominate. But, there is no cultural content about inner circle nations in Vision 2; there are not so many cultural contents about outer-circle countries either. Cultural contents about Iran cover most of the cultural contents of the Vision 2. Along the same lines, there not any cultural contents about inner or outer circle countries in Vision 3 and all of the cultural contents are about Iran. If we consider a textbook as a compilation of materials to meet the students and teachers' needs, it is quite obvious that

Vision series is biased in this sense. While the purpose of an English language learning textbook's publication must be the introduction of more and more cultural content of the target language into the syllabus by the passage of time and progress of the students, we see a move in the opposite direction in the Vision series. This trend is not justified unless we think that the decision has been made intentionally and for political reasons. Potential sources of bias are race, religion and gender and one can easily understand that the Vision series is prejudiced in terms of all these issues.

5.5. English Language Teachers' Perception of Teaching Culture in English Classes

To explore teachers' views and outlooks about teaching cultural contents in their English language classes, teachers were requested to take part in a semi-structured interview. The last question of this study asked for English language teacher's views on teaching culture in their English classes. The first question of the interview asked teachers to demonstrate their views about the importance of teaching culture in their English language classes. The majority of the teachers emphasized the vital role of culture in English language classes and they claimed that culture should be taught in English language classes. Likewise, Byram (1989) emphasizes the vital role of culture in second or foreign learning classes stating that culture is a "hidden" curriculum in second and foreign language learning.

Then teachers were asked to tell their opinions about the way they teach culture contents of the Vision series in their English language classes. All teachers approved that they do not have so many problems in teaching the cultural contents of Vision series since most of the cultural contents of the textbooks are about native culture, Iran. In addition to teaching native culture of textbooks, some teachers stated that they encouraged their students to compare their own culture contained in the textbooks with the culture of other countries to introduce intercultural awareness to their classes. They also stated that they studied the cultural contents of other countries and then shared this information and experience with their students in the class. The finding of this study is parallel to Kohn (2018) who proved that teaching and learning a language is based on the ability to exchange various cultural sources in ELF and that this is the responsibility of teachers to share their cultural knowledge with their students and prepare them for contrasting different cultures. Ivanova and Llorente (2013) added that teachers should present diverse cultures of different countries to their students.

The teachers then were asked to present their views about the relationship between culture and language. They stated that they think language and culture depend on each other and should be taught concurrently. Scholars such as Seelye (1984), Valdes (1986), and Kramsch (1998) also believe that culture should be integrated into language. Like the views of the participants of this study, many authors, such as Brown (2007), Moran (2001), Nababan (1974), Tang (1999), Kramsch (2001), and Wardhaugh (2011) have explicitly stated that language and culture are closely interrelated. In a similar way, Mitchell and Myles's (2004) research represented the integration of culture and language. They argue that "language and culture are not separate, but are acquired together, with each providing support for the development of the other" (p. 235). In addition, Cakir's study (2006) presents culture as "patterned behavior" where the language is a "vital component" of the culture. Moreover, Nababan (1974) believed that without learning the culture of the target language, learning the language is impossible since beliefs, feelings and perspectives are rooted within the culture (pp. 18–30). As the opinion of the participants of this study,

Dlaska (2000) highlights the important role of culture in language learning and states that it is significant for language teachers to raise students' cultural awareness. As the views of the participants of this study, Seidl (1998) stresses the significant role of culture in foreign language teaching and learning stating that to be a good foreign language communicator, just having linguistic competence is not sufficient. The findings of this study also is in line with the views of, Littlewood (1981), Kramsch,(1998), Harrison (1990), Pulitzer (1959), Byram (1988), Alptekin(1993), Valdes (1986), Brown, (1994), Jiang (2000), and Corbett(2003) who believe that culture is important in language learning and teaching.

The participants then were asked to tell the source of culture which exists in course books they deal with. All of the teachers stated that most of the cultural contents of Vision 1 and Vision 2 and all of the cultural contents of Vision 3 are about native culture, Iran.

The participants then were asked to explain their satisfaction or dissatisfaction with the cultural contents of the Vision series. Just one participant was satisfied with the cultural contents of the Vision series. Other participants expressed their dissatisfaction with the cultural contents of the Vision series stating that cultural contents of the Vision series do not meet their expectations. They believe that there should be cultural contents about outer-circle countries as well as inner-circle countries. Not many scholars agree with the teaching of just native culture. Scholars such as Kramsch and Sullivan (1996)

present 'local culture' and believe that it should be taught in TEFL. Sudartini (2012) agrees with them and states that local culture should be taught in English language classes. In a similar way, McKay (2003) believes that as English has become an international language, local or source culture should be included in English language classes to give the learners' ability to transfer their cultural knowledge while speaking English. Cortazzi and Jin (1999) support the idea and assert that learners need to talk about their own culture. But all of these scholars believe that local or native culture should be taught in line with international culture. Considering English language as an international language in which students should face cultural contents of various countries, the cultural contents of Vision series are not helpful for students to be international communicators. Although it is recommended that students should have enough cultural knowledge about their own countries, they should face the cultural contents of other countries as well. This view was not included in the Vision series. The conclusion that can be derived from what was said is that just teaching local culture as presented in cultural contents of Vision series is not useful for English language students since just having knowledge about native culture does not make them successful intercultural communicators.

The participants then were asked whether or not they were allowed to bring supplementary materials to the English language classes. All of the teachers stated that they have not enough time to teach extra materials. They stated that the time which was devoted to English language learning in high schools in Iran is limited and they can just teach the materials of the textbooks. They also indicated that they are not permitted to bring extra materials to English language classes. The Ministry of Education does not let them bring extra materials to their classes. Even if they let them use such extra materials, there are no facilities in state schools to use them.

In sum, most of the teachers were not satisfied with the Vision series in terms of cultural contents which are included in these English language textbooks. They think that most of the cultural contents of the English language textbooks are about Iran, as a result, they do not raise cultural awareness of the students and they are not helpful to make students successful intercultural communicators. But all of them agree that cultural contents should be taught in English language classes and there should be representations of other countries' cultural contents as well.

As Kumaravadivelu (2006a) speculates, there are at least ten misconceptions between teachers and learners about what to do with a task in the classroom. These misconceptions arise from different expectations they have from doing a task. It seems

another dimension should be added to this phenomenon namely that there might be misconceptions between teachers and curriculum developers in terms of what to teach and how to teach it. In the case of Iranian EFL context however, this misconception is not accidental rather it seems to be intentional. That is, while almost all teachers and students believe that cultural content of the target society should be included in the syllabus, program developers have eliminated them altogether from their textbooks. This of course reflects the pressure that the government puts on program developers to design books in this particular way. The encouraging point however is that the majority of students nowadays have access to other sources to make for the shortage in cultural contents of the textbooks they are studying. The spread of internet and social media and the ability to easily download authentic learning materials from different native sources have almost entirely accounted for this problem. Even though the government is trying to curb students' access to cultural content that it does not approve of, the students themselves are finding ways to circumvent limitations.

CHAPTER VI

CONCLUSION

6.1. Introduction

The last chapter of the study presents the general conclusion of the study with a summary of the findings. In fact, it is written to summarize the cultural policies and elements that were uncovered by the study in relation to the general and specific objectives followed in the Vision series and the effectiveness and weaknesses of the materials offered. It also contains the implications of the study by demonstrating the importance of the topics. In the end, it recommends similar topics for further study.

6.2. Conclusion of the Study

The main purpose of this dissertation study was to explore the cultural contents of three English language textbooks which are being utilized in high schools in Iran. It also intended to investigate English language teachers' views and outlooks about teaching culture in their English language classes. The method used to display cultural representations in the Vision series was content analysis. Three English language textbooks that are being used in high schools in Iran were selected to focus on their cultural contents. Horibe's model was used to discover the cultural aspects of Vision series. Additionally, Kachru's concentric circles model was used to explore the geographical origin of the culture which was represented in the Vision series. Moreover, an interview was conducted to investigate English language teachers' views about teaching culture in their English language classes. Nine English language teachers were interviewed to explore their opinions and perspectives on teaching culture in English language classes.

The findings of this study revealed that Persian culture dominates the cultural contents of the Vision series. There are cultural contents about inner, outer and expanding circle countries in Vision 1, but cultural contents of expanding circle nations are mostly about Iran. Similarly, there are not any cultural contents about inner or outer circle nations in Vision 2. There are only cultural contents about expanding circle nations in Vision 3. Cultural contents of Iran prevail cultural contents of expanding circle countries in a way that there is nothing other than Iranian cultural content in it. So, cultural contents of Iran

dominate the cultural contents of Vision 3. Thus, it can be concluded that most of cultural contents of these three English language textbooks are about Iran. There are representations of Islamic culture in some parts of the Vision series as well. These representations are more manifest in the verses of the holy Koran that are included and girls wearing hijab in schools. Girls are also generally represented in social situations to imply that hijab is not a hindrance to social activity.

Considering English language as an international language and regarding the fact that learners may encounter different people with various cultural backgrounds, the cultural contents of English language textbooks should meet their needs. But, the cultural contents of Vision series do not promote students to be successful intercultural communicators as they do not face too often with the cultural contents of other nations. There is only a single occasion in all three textbooks in which an Iranian comes across a foreign tourist. Other references to the expanding or outer circle countries are made by introducing their cultural sites or history. Some outstanding foreign scientists are also introduced alongside Iranian scientists some of them only known locally.

In terms of English language teachers' perception of teaching culture in their English language classes, it seems that all the teachers are aware of the importance of teaching culture in their English language classes. They believe that culture and language should be taught alongside each other. They also think that there is a close relationship between culture and language. Moreover, all of the teachers agree that most of the cultural contents of Vision series are about native culture of Iran. The majority of the participants were not satisfied with the cultural contents of the Vision series. Although they thought that they do not have so many problems in teaching the cultural contents of the textbook, they claimed that textbooks were not helpful for students. They believed that students should know about the cultural contents of different countries and various cultures. The Vision series includes just the cultural contents of Iran. Thus students will have too many problems as they encounter people from different cultural backgrounds. They also stated that they could only teach the contents of the textbooks and they do not have enough time or facilities to bring additional materials into focus. Likewise, they mentioned that they have to teach the contents of the textbooks and even if they prepare supplementary materials, they do not have the mandate to teach these materials. The Ministry of Education does not let them teach materials other than the textbook resources.

In conclusion, the study of Vision series represents that although the government and politicians have noticed the importance of English language in the educational system

of Iran and they consider English as an International Language, they have not been so successful in furthering their educational goals since the majority of the cultural contents of Vision series are about Iran. In addition, the EIL paradigm is not represented completely because considering Horiebe's model, "Culture as social custom" covers most of the cultural contents of Vision series. Furthermore, English language teachers are aware of the importance of teaching culture and they believe that culture should be taught in English language classes alongside the language itself. They were categorically dissatisfied with the cultural contents of the Vision series and believed that the cultural contents of the Vision series are not helpful to improve students' cultural awareness and make them successful intercultural communicators. They stated that the cultural contents of other countries should be included in the Vision series. Briefly it could be said that a lot of things are deliberately overlooked the most important of them are the following:

1. Consideration of the students' purposes
2. Consideration of the teachers' purposes
3. Consideration of the presentation of broad-based and multi-faceted cultural contents.

6.3. Implications of the Study

Culture has a significant role in language teaching and learning. Scholars and researchers in the field of ELT agree that cultural content should be taught in language classes since having cultural awareness is certainly a fundamental part of foreign language competence. Researchers approve that foreign language learners as well as teachers need to have knowledge about customs, traditions and cultural elements of the different countries and cultural contents should be included "at the core" of any curriculum. Considering English language as an international language, cultural contents of textbooks should contain cultural contents of various countries. Familiarity with cultural differences broadens students' horizons and helps them to sort out misunderstandings that may crop up in social encounters. This study may be important therefore since it has tried to discover the cultural contents of new English language textbooks that are being taught in high schools in Iran. It was also intended to explore Iranian English language teachers' perspectives on teaching culture in their English language classes. Consequently, the findings of this study may have important implications for the ELT field. The implications may be of interest to teachers, authors, and students.

Because of the studies and researches that have been carried out on EIL issues such studies have begun to gain even more importance and become more widespread in the world. This study presented that English language teachers knew EIL paradigm and they considered English as international language. Besides, they are aware of the place and importance of culture in ELT. It seems that they want to integrate it into their English language classes to raise their students' cultural awareness, although they have some problems. As the main purpose of learning a foreign language is to be able to communicate with people of different countries with various cultural backgrounds, integrating language and culture can be useful for teachers to meet the communication needs of their students. Awareness and familiarity of English language teachers with the importance of culture in their English language classes give teachers opportunity to make their students be successful intercultural communicators in the future. Considering English as an International Language, teachers should present different cultural materials to their English language classes and cultural contents of English language textbooks should include diverse cultural contents of various countries. In addition, English language teachers should use various activities related to cultural aspects of countries to raise their students' cultural awareness. More time should be devoted to English language classes so that teachers could bring supplementary materials to their classes and discuss the subjects of the textbooks and give their students more information about the subjects of textbooks by contrasting them with cultural elements of other countries.

Alongside with teachers, teaching materials used in English language classes should be chosen according to students' needs to make them successful communicators. Cultural contents of the Vision series are mostly about Iran. Although it makes students to be able to speak about their own culture, they will lack information about the cultural contents of other countries and this will make them experience a lot of trouble in communication in the future. The authors of English language textbooks should recognize internationality of the English language and prepare English language textbooks considering this fact. They should contain the cultural contents of their own countries as well as the cultural contents of other countries. Thus students will be familiar with the customs and beliefs of other countries' people and will be successful intercultural communicators. Most of the communication breakdowns occur as speakers experience a lack of enough information about customs, beliefs and traditions of the opposite side in their encounters. If the cultural contents of different nations are included in English

language textbooks, this problem will mostly be solved and learners will succeed in their communications.

6.4. Suggestions for Future Studies

Although this study clarifies some problems included in the contents of textbooks, there is still a need for more studies. For further study, there might be several suggestions as the following.

First, although the results of this study may reveal what the cultural contents of new Iranian English language textbooks, in particular Vision series, are like, to be able to make the cultural contents of English language textbook much clearer and fathom into aspects, such as religious or political, that are still not explored, further studies should be carried out. Similarly, cultural contents of textbooks can be analyzed based on other models. Likewise, the results of this study presented that “Culture as social custom” covers most of the cultural representation in the Vision series; consequently, further studies can be carried out to explore the ideas of teachers about their presentations and the ways they are depicted. Other categories of content, that is, “Culture in the pragmatic sense”, and “Culture in the semantic sense”, may also be given some further attention. Also to find out the cultural contents of English language textbooks in Iran, English language textbooks taught in middle schools can be investigated to discover the sources of culture which are included in these textbooks.

Second, this study was carried out with high school English language teachers teaching in high schools in Maragheh, so the findings of this study should not be generalized to all high schools in Iran. Thus further studies can be done with other teachers from different high schools in various cities in Iran.

Third, students’ views and opinions about the methods used in their classes or their ideas about the contents of the textbooks are important since these factors are important in their learning; as a result, further studies can be done to explore students’ views about teaching culture and the sources of culture which should be included in their English language classes. Furthermore, their outlooks can be investigated about teaching English as an international language.

REFERENCES

- Ahmadi, A., & Derakhshan, A. (2015). An evaluation of Iranian junior high school English textbooks “Prospect 1” and its old version “Right Path to English” from teachers’ perceptions. *International Journal of English Language and Literature Studies*, 4(1), 37–48.
- Ajideh, P. & Panahi, M. (2016). An Analysis of Culture-Related Content in English Textbooks for Iranian Students Entitled ‘Prospect’ and ‘Vision’ Series. *International Journal of Language and Linguistics*, 3, 6.
- Aliakbari, M. (2004). The Place of Culture in the Iranian ELT Textbooks in High School Level. *The Linguistic Journal*, 1(14).
- Aliakbari, M. (2005). The place of culture in the Iranian ELT textbooks in high school level. *Journal of Pan-Pacific Association of Applied linguistics*, 9(1), 163-179.
- Alimorad, Z. (2015). A critical evaluation of inter- and intra-cultural encounters of textbooks: Insights from Iran. *Modern Journal of Language Teaching Methods*, 5(1), 20–27.
- Alptekin, C. (1981). Sociopsychological and pedagogic considerations in L2 acquisition. *TESOL Quarterly*, 15(3), 275-84.
- Alptekin, C. & Alptekin, M. (1984). The Question of Culture: EFL Teaching in Non-English Speaking Countries. *ELT Journal*, 38, 14-20.
- Alptekin, C. (1993). *Target-language culture in EFL materials*. London: Oxford University Press.
- Alvarez, I. (2007). Foreign language education at the crossroads: whose model of competence? *Language, Culture and Curriculum*, 20 (2), 126-136.
- Arabloo, P. (2015). The Iranian junior high school English textbook “Prospect 1” from teachers’ point of view. *International Journal of Language Learning and Applied Linguistics*, 9(1), 85–91.
- Arva, V. & Medgyes, P. (2000). Native and non-native teachers in the classroom. *System*, 28(3), 355-372.
- Ary, D., Jacobs, L. C., Sorensen, C. & Razavieh, A. (2009). *Introduction to research in education* (8th Ed.). The USA: Wadsworth Cengage Learning.

- Aslanabadi, H., Aslanabadi, Sh. (2013). Crucial need for communicative approaches and intercultural communication in teaching English at Iranian schools in government sector. *International Review of Social Science and Humanities*, 6(1), 161-167.
- Auerbach, E. R. (1995). The politics of the ESL classroom: Issues of power in pedagogical choices. In: Tollefson, J. W. (ed.) *Power and Inequality in Language Education*. Cambridge: Cambridge University Press, 9-3.
- Barbour, R. & Schostak, J. F. (2005). Interviewing and Focus Groups. In: B. Somekh & C. Lewin, (eds.) *Research Methods in the Social Sciences*, 41-48. London: Sage.
- Basal, Ahmet. (2016). An Investigation into Illustrations in English Course Books in a Turkish Context. *International Electronic Journal of Elementary Education*. 8 (3), 525- 536.
- Basturkmen, H. (2006). *Ideas and options in English for specific purposes*. Mahwah, New Jersey: Lawrence Erlbaum Associates, Inc.
- Bateman, B. & Mattos, M. (2006) An Analysis of the Cultural Content of Six Portuguese Textbooks. Retrieved from <http://www.latam.ufl.edu/portugueselanguagejournal/Textbooks.pdf>
- Bateman, B. & Mattos, M. (2006). An Analysis of the Cultural Content of Six Portuguese Textbooks. Retrieved from <http://www.latam.ufl.edu/portugueselanguagejournal/Textbooks.pdf>
- Bear, J.M. (1987) The rub of cultures and English Language Teaching. *Journal of Human Sciences*.1. Ankara: METU.
- Bell, J. (1987). *Doing Your Research Project: a Guide for First-time Researchers in Education and Social Science*. Milton Keynes: Open University Press.
- Berg, B. L. (2007). *Qualitative research methods for the social sciences*. London: Pearson.
- Benesch, S. (2001). *Critical English for academic purposes*. Mahwah, NJ: Lawrence Earlbaum Associates.
- Bisong, J. (1995). Language choice and cultural imperialism: a Nigerian perspective. *ELT Journal*, 49(2), 122-132.
- Bogdan, R. C., & Biklen, S. K. (1998). *Qualitative research for education: An introduction to theory and methods* (3rd ed.). Boston: Allyn and Bacon.
- Borg, S. (2010). *Qualitative research in studying language teacher cognition*. Paper presented at the 44th Annual TESOL Convention and Exhibit, Boston, MA

- Boyatzis, R. E. (1998). *Transforming qualitative information: Thematic analysis and code development*. Thousand Oaks, CA: Sage.
- Braun, V. and Clarke, V. (2006) Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3 (2).77-101
- Brooks, N. (1964). *Language and language learning: Theory and Practice*. New York, Harcourt, Brace & World Inc.
- Brown, H. D. (1986). Learning a second culture. In J. M. Valdes (Ed.), *Culture bound: Bridging the cultural gap in language teaching* (pp. 33-48). New York, NY: Cambridge University Press.
- Brown, H. D. (1994). *Principles of language learning and teaching*. Englewood Cliffs, New Jersey: Prentice Hall Regents.
- Brown, H. D. (2007). *Principles of Language Learning and Teaching*. (5th Ed). New York: Pearson Education, Inc.
- Brown, H. D. (2001a). Learning a second culture. In J. Merrill (Ed.), *Culture bound: Bridging the cultural gap in language teaching* (pp. 33-48). Cambridge, UK: Cambridge University Press.
- Brown, H. D. (2001b). *Teaching by principles: An interactive approach to language pedagogy* (2nd ed.). East Lansing, MI: Longman.
- Brown, J. D. (2012). EIL Curriculum Development. In Alsagoff, L. et al. (Ed.). *Principles and Practices for Teaching English as an International Language* (147-167). New York: Routledge Taylor & Francis Group.
- Brumfit, C. J. (1980). *Problems and Principles in English Teaching*. Oxford: Pergamon Press.
- Brumfit, C.J. (2001), *Individual Freedom in Language Teaching: Helping Learners to Develop a Dialect of their Own*. Oxford: Oxford University Press.
- Burns, A. (2010). *Doing Action Research in English Language Teaching: A Guide for Practitioners*. New York: Routledge.
- Byram, M. (1990). 'Foreign language teaching and young people's perceptions of other cultures. In Harrison, B. (Ed.), *Culture and the Language Classroom* (76-87). Hong Kong: Modern English Publications and the British Council.
- Byram, M., Esarte-Sarries, V., Taylor, S. and Allatt, P. (1991). Young people's perceptions of other cultures: The role of foreign language teaching. In D. Buttjes and Byram (Eds.), *Mediating and Culture: Toward an intercultural theory of*

- foreign language education* (103-119). Clevedon, Avon, England: Multilingual Matters.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Clevedon, North Somerset: Multilingual Matters Ltd.
- Cakir, I. (2006). Developing cultural awareness in foreign language teaching. *TOJDE*. 7(3).
- Campbell, D., P. Ekniyorn, A. Haque, and L. E. Smith. (1983). 'English in international settings: Problems and their causes' in Smith, L. E. (ed.), 35-47.
- Canagarajah, A. S. (1999). Interrogating the “native speaker fallacy”: Non-linguistic roots, non-pedagogical results. In Braine, G. (Ed.), *Non-native Educators in English Language Teaching* (77-92). Mahwah, NJ: Erlbaum.
- Canagarajah, A. S. (1999). *Resisting linguistic imperialism in English teaching*. Oxford: Oxford University Press
- Canagarajah, A. S. (1999). On EFL teachers, awareness, and agency. *ELT Journal*. 53(3), 207–214.
- Canagarajah, A. S. (2002). Globalization, methods, and practice in periphery classrooms. In: Block, D. & Cameron, D. (eds.) *Globalization and Language Teaching*. London: Routledge, 134-150.
- Canagarajah, S. (2002). *Critical academic writing and multi-lingual students*. Ann Arbor: University of Michigan Press.
- Canale, G. (2016). “(Re)searching culture in foreign language textbooks, or the politics of hide and seek”. *Language, Culture and Curriculum* 29/2, 225–243.
- Chastain, K. (1988). *Developing second-language skills* (3rd ed). New York, NY: Harcourt Brace and Jovanovich.
- Chew, P. G. L. (1999). Linguistic imperialism, globalism and the English language. *AILA Review*, 13, 37–47.
- Clarke, M. A. (1976). Second language acquisition as a clash of consciousness. *Language Learning*, 26 (2), 377-90.
- Clarke, J. & M. Clarke (1990). “Stereotyping in TESOL materials”. Culture and the Language Classroom. B. Harrison (ed.). Hong Kong: *Modern English Publications*, 31–45.
- Clyn, M. Sharifian, F. (2008) English as an International Language Challenges and Possibilities, *Australian Review of Applied Linguistic*, Crystal, D. The Future of English: going local.

- Cohen, D., & Crabtree, B. (2006). *Qualitative Research Guidelines Project*. Retrieved from <http://www.qualres.org>.
- Cortazzi, M. & Jin, L. (1999). Cultural mirrors: materials and methods in the EFL classroom. In E. Hinkel (ed.), *Culture in Second Language Teaching (196-219)*. Cambridge: Cambridge University Press.
- Cohen, L., Manion, L. & Morrison, K. (2007): *Research Methods in Education*. Routledge; 6 edition .
- Cook, V. (1999). 'Going Beyond the Native Speaker in Language Teaching'. *TESOL Quarterly*, 33/2: 185-209.
- Cooper, D. C. and Schindler, P. S. (2001). *Business Research Methods* (seventh edition), New York: McGraw-Hill.
- Corbett, J. (2003). *An Intercultural Approach to English Language Teaching*. Clevedon: Multilingual Matters.
- Corbin, J. and Strauss, A. (2008). *Basics of Qualitative Research* (3rd edition). London: Sage.
- Cortazzi, M. & Jin, L. (1999). Cultural mirrors: Materials and methods in the EFL classroom. In E. Hinkel (Ed.), *Culture in second language teaching and learning 196-219*, Cambridge: Cambridge University Press.
- Cowie, N. (2009). Observation. In J. Heigham and R.A. Croker (eds), *Qualitative Research in Applied Linguistics: A Practical Introduction* (pp. 165–181). New York: Palgrave Macmillan.
- Davies, A. (1991). *The Native Speaker in Applied Linguistics*. Edinburgh: Edinburgh University Press.
- Crystal, D. (1997). *English as a global language*. Cambridge: Cambridge university press.
- Crystal, D. (2003). *A dictionary of linguistics & phonetics* (5th edition). Oxford: Blackwell Publishing.
- Crystal, D. (2001). The future of Englishes. In A. Burns & C. Coffin (Eds.), *Analysing English in a Global Context*. London: Routledge.
- Cunningsworth, A. (1995). *Choosing Your Course book*. Oxford: Macmillan.
- Davies, A. (1996) Reviewing Article: Ironising the Myth of Linguicism. *Journal of Multilingual and Multicultural Development* 17(6), 485-496.
- Davies, A. (2003). *The Native Speaker: Myth and Reality*. Clevedon: Multilingual Matters.

- Dehbozorgi, M., Amalsaleh, E. & Kafipour, R. (2014). Exploring Cultural Content of Three Prominent EFL Textbooks in Iran (A case study of American English Files, Top Notch and Four Corners). *ACTA DIDACTICA NAPOCENSIA*, 7.N.1.
- Dlaska, A. (2000). Integrating culture and language learning in institution-wide language programmes, *Language, Culture, Curriculum*, 13(3), 247-263.
- Dörnyei, Z. (2007). *Research Methods in Applied Linguistics: Quantitative, Qualitative and Mixed Methodologies*. Oxford: Oxford University Press.
- Elissondo, G. (2001). *Representing Latino/a Culture in Introductory Spanish Textbooks*. The National Association of African American Studies, National Association of Hispanic & Latino Studies, National Association of Native American Studies, and International Association of Asian Studies Monograph Series. Houston: NAAAS.
- Ely, M., Vinz, R., Downing, M., & Anzul, M. (1997). *On writing qualitative research: Living by words*. London: Routledge/Falmer.
- Fearey, P., Lalor, O. (1990). English language and culture in Soviet textbooks. In B. Fishman, J. (1991). *Reversing language shift: Theoretical and empirical foundations of assistance to threatened languages*. Clevedon, England: Multilingual Matters.
- Fraenkel, J. Wallen, N. Hyun, H. (2012). *How to Design and Evaluate Research in Education*.
- Ethridge, D.E. (2004). *Research methodology in applied economics*. John Wiley & Sons, 24.
- Galtung, J. (1980). *The true worlds: A transnational perspective*. New York: The Free Press.
- Garcia, M. C. M. (2005). International and intercultural issues in English teaching textbooks: The case of Spain. *Intercultural Education*, 16(1), 57-68. doi:10.1080/14636310500061831.
- Gnutzmann, C. (1999). *Teaching and learning English as a Global Language: native and non-native perspectives*. Ribingen: Stauffenburg-Verlag.
- Gorjian, B., Aghvami, F. (2017). The Comparative Study of EFL Teachers and Learners' Perceptions on the Importance of Teaching Culture. *Journal of Applied Linguistics and Language Learning*, 3(3), 71.
- Graddol, D. (1999). 'The Decline of the Native Speaker'. *AILA Review* pp. 57-68.
- Graddol, D. (1997). *The Future of English?* London: The British Council.
- Graddol, D. (2006). *English Next*. London: British Council.

- Gray, J. (2000). The ELT course book as cultural artefact: How teachers censor and adapt. *ELT Journal*, 54/3, 274–283.
- Gnutzmann, C. (1999). 'English as a global language: Perspectives for English language teaching and for teacher education' in Germany' in C. Gnutzmann (ed.), 157-169.
- Gnutzmann, C. (ed.) 1999. *Teaching and learning English as a Global Language.: native and non-native perspectives*. Ribingen: Stauffenburg-Verlag.
- Gubrium, J. F. & Holstein, J. A. (2002). *Handbook of Interview Research: Context and Method*. Thousand Oaks, CA: Sage.
- Gummesson, E. (1988). *Qualitative methods in management research*. Lund, Norway: Student litteratur, Chartwell-Bratt.
- Hall, E. T. (1959). *The Silent Language*. New York: Anchor Books.
- Harrison (Ed.), Culture and the Language Classroom (p. 100-107). ELT Documents: 132. London: Modern English Publications.
- Harrison, B. (1990). Culture Literature and the Language classroom. In B, Harrison.(Ed.). *Culture and the Language of Classroom*. London: Modern English Publication and the British Council. 44-53.
- Harwood, N. (2010). *Issues in materials development and design*. In N. Harwood (Ed.). *English language teaching materials: Theory and practice*. Cambridge: Cambridge University Press.
- Hartley, J. F. (1994). Case studies in organizational research. In *Qualitative methods in organizational research: A practical guide*, edited by C. Cassell and G. Symon, 209–29. London: Sage
- Haswell, C. (2013). A Global Model of English: How New Modeling Can Improve the Appreciation of English Usage in the Asia Pacific Region *Asia Pacific World*, 4(2).
- Hatoss, A. (2004). A model for evaluating textbooks. *Babel*, 39 (2), 25-32.
- Ho, S. T. K. (1999). Addressing culture in EFL classroom: The challenge of shifting from a traditional to an intercultural stance. *Electronic Journal of foreign Language Teaching*, 6(1), 63-76
- Hofstede, G. (1994) *Cultures and Organizations: Software of the Mind*. London: Harper Collins Business.
- Holborow, M. (1992). Linguistic imperialism. *ELT Journal*. 47(4), 358-361.
- Holborow, M. (1999). *The Politics of English: A Marxist View of Language*. London: SAGE.

- Holliday, A. (2009). Teaching English as an international language (EIL) in the Gulf Corporation Council (GCC) countries: The brown man's burden. In F. Sharifian (Ed.), *English as an international language*, 21– 34.
- Hofstede, G. (2001). *Culture's Consequences. Comparing Values, Behaviors, Institutions, and Organizations across Nations*. 2nd ed. London: Sage.
- Honey, J. (1997). *Language is Power: The Story of Standard English and its Enemies*. London: Faber and Faber.
- Hutchinson, T., Waters, A. (1987). *English for specific purpose: A learning centred approach*. Cambridge: Cambridge University Press.
- Jalali, S. & Tamimi Sa'd, H. (2014). Culture in ELT: A probe into Iranian EFL teachers' perspectives. *International Journal of Research Studies in Language Learning*. 3(3), 15-28.
- Jenkins, J. (1998). 'Which pronunciation norms and models for English as an international language?' *ELT Journal* 52, 199-126.
- Jenkins, J. (2000). *The Phonology of English as an International Language*. Oxford: Oxford University Press.
- Jiang, W. (2000). The relationship between culture and language. *ELT Journal*, 54(4), 328-334.
- Judd, E. L. (1999). Some issues in the teaching of pragmatic competence. In E. Hinkel (Ed.), *Culture in second language teaching and learning*. (152-166). Cambridge: Cambridge University Press.
- Kachru, B. (1985). Standards, codification and sociolinguistic realism: the English language in the outer circle. In R. Quirk & H. G. Widdowson (Eds.), *English in the World: Teaching and Learning the Language and Literatures* (11-30). Cambridge: Cambridge University Press.
- Kachru, B. (1992). Teaching World Englishes. In B. Kachru (Ed.), *The other tongue: English across cultures* (2nd ed) (355-364). Urbana: University of Illinois Press
- Kachru, B. (1998). English as an Asian Language. *Links & Letters*, (89-108).
- Kachru, B. (1985). Standards, codification and sociolinguistic realism: the English language in the outer circle. In R. Quirk & H. G. Widdowson, (Eds.), *English in the world: teaching and learning the language and literatures* (11-30). Cambridge: Cambridge University Press.

- Kayapınar, U. (2009). Coursebook Evaluation by English Teachers. Mersin University, Faculty of Education. *Inonu University Journal of the Faculty of Education*, 10(1), 69-78).
- Keesing, R. (1981). *Cultural anthropology*: New York: The Dryden.
- Khanshir, A. A., & Mahammadifard, E. (2015). An evaluation of Prospect book (Prospect 1). *Theory and Practice in Language Studies*, 5(3), 458–492
- Kim, H. (2012). Social and Cultural Issues in Some EFL Textbooks in Korea in Hawaii Pacific University. *TESOL Working Paper Series*, 10, 30–39.
- Kılıçkaya, F. (2004). Guidelines to Evaluate Cultural Content in Textbooks, *The Internet TESL Journal*, 10 (12).
- Kirkpatrick, A. (2007). *World Englishes: Implications for international communication and English language teaching*. Cambridge, UK: Cambridge University Press.
- Kirkpatrick, A. (1995). Chinese rhetoric: Methods of argument. *Multilingua*, 14 (3), 271–295.
- Kitao, K. & Kitao S.K. (1997). Selecting and developing teaching/ learning materials. *The Internet TESL Journal*, 4, 4.
- Krashen, S. (1982). *Principles and practice in second language acquisition*. Oxford: Pergamon Press.
- Kramsch, C. (1998). The privilege of the intercultural speaker. In M. Byram & M. Fleming (Eds.), *Language learning in intercultural perspective: Approaches through drama and ethnography* (16-31). Cambridge: Cambridge University Press.
- Kramsch, C. (1993). *Context and culture in language teaching*. Oxford: Oxford University Press.
- Kramsch, C. (2009). The cultural component of language teaching. *Language, Culture and Curriculum*, 8(2), 83-92.
- Krech, D., Crutchfield, C. & Ballachey, E. (1962). *Individual in Society; a Textbook of Social Psychology* New York:McGraw-Hill.
- Krippendorff, K. (2004). *Content Analysis: An Introduction to its Methodology*. Saga publication.
- Kumaravadivelu, B. (2008). *Cultural Globalization and Language Education*. USA: Yale University.

- Kumaravadivelu, B. (2006). Learner perception of learning tasks. *International Journal of Applied Linguistics, Special Volume on Task-based Language Teaching*, 152, 121–151.
- Kumaradadivelu, B. (2006). TESOL, globalization, and the empire: A dangerous liason. In J. Edge (Ed.). *Relocating TESOL in the age of Empire* (pp. 1–32). London: Macmillan Palgrave.
- Kvale, S. (1996). *InterViews: An introduction to qualitative research interviewing*. Thousand Oaks, CA: Sage.
- Lee, K. (2009). Treating culture: What 11 high school EFL conversation textbooks in South Korea Do. *English Teaching: Practice and Critique*, 8(1), 76-96.
- Liddicoat, A. (2008). Pedagogical practice for integrating the intercultural in language teaching and learning. *Japanese Studies*, 28(3), 277-290.
- Littlewood, W. (1981). *Communicative Language Teaching*. Cambridge: Cambridge University Press.
- Mackey, A. & Gass, S. M. (2005). *Second language research: Methodology and design*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Majdzadeh, M. (2002). *Disconnection between language and culture: A case study of Iranian English textbooks*. (Unpublished MA thesis). King Saud University, Saudi Arabia.
- Matsuda, A. (2009). Desirable but not necessary? The place of world Englishes and English as an international language in English teacher preparation programs in Japan. In F. Sharifian (Ed.). *English as an international language*. 153– 165.
- McArthur, T. (1998). *The English Languages*. Cambridge: Cambridge University Press.
- McArthur, T. (2001). 'World English and world Englishes: trends, tensions, varieties, and standards'. *Language Teaching*, 34,1-20.
- McArthur, T. (2003). 'World English, Euro-English, Nordic-English'. *English Today*. 73,19/1, 54-58.
- MacCarthy, M., Matthiessen, C., & Slade, D. (2012). What is discourse analysis. In N. Schmidt (Ed.). *An introduction to applied linguistics* (pp. 53–70). London: Hodder & Stoughton Ltd.
- McGrath, Ian. (2002). *Materials Evaluation and Design for Language Teaching*. Edinburgh: Edinburgh University Press.
- McKay, S. L. (2002). *Teaching English as an International Language*. Oxford: Oxford University Press.

- McKay, S.L. (2003). Toward an appropriate EIL pedagogy: Re-examining common ELT assumptions. *International Journal of Applied Linguistics*, 13(1), 1-22.
- Meara, P. (1977). Schizophrenic symptoms in foreign language learners. *Paper given at the BAAL Annual Conference*, Colchester.
- Medgyes, P. (1992). 'Native or Non-Native: Who's Worth More' in *ELT Journal* 46/4, 340-349.
- Medgyes, P. (1999). *The Non-Native Teacher*. Ismaning: Hueber.
- Mitchell, J.C. (1983) 'Case and Situation Analysis', *Sociological Review*. 31(2), 187–211.
- Modiano, M. (2001). Linguistic imperialism, cultural integrity, and EIL. *ELT Journal*. 55(4), 339-347.
- Modiano, M. (1999). 'International English in the global village'. *English Today*, 58, 22-28.
- Modiano, M. (1999). 'Standard English(es) and educational practices for the world's lingua franca'. *English Today*, 60, 3-13.
- Modiano, M. (2000). 'Rethinking ELT'. *English Today*, 62, 28-34.
- Moran, P. R. (2001). *Teaching culture: Perspectives in practice*. Boston, MA: Heinle Cengage Learning.
- Morgan, B. (2002). Critical practice in community-based ESL programs: A Canadian perspective. *Journal of Language, Identity, and Education*, 1(2), 141–162.
- Morisson, K. R. B. (1993). *Planning and Accomplishing School-Centered Evaluation*. Dereham, UK: Peter Francis.
- Nabanan, P. W. J (1974). Language, culture and language teaching. *RELJ Journal* 5(2), 18-30.
- Naji Meidani, E. and Pishghadam, R. (2012). Analysis of English language textbooks in the light of English as an International Language (EIL): A comparative study. *International Journal of Research Studies in Language Learning*, 2(2), 83-96.
- Nassaji, N. (2015). Qualitative and descriptive research: Data type versus data analysis. *Language Teaching Research*, 19(2), 129–132.
- Nault, D. (2006). Going global: rethinking culture teaching in ELT context. *Language, Culture and Curriculum*, 19 (3). 314-328.
- Nation, I. S. P., & Macalister, J. (2010). *Language curriculum design*. New York: Routledge.

- Ndura, E. (2010). 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.
- Nieto, S. (2002). *Language, culture and teaching: Critical perspectives for a new century*. Newjersey: Lawrence Erlbaum Associates.
- Nikou , F.& Soleimani, F. (2016). The Manifestation of Culture in Iranian and Turkish High school English Textbooks. *Academic Research International*. 2, 3.
- Nomnian, S. (2013). “Thai cultural aspects in English language textbooks in a Thai secondary school”. *Veridian E-Journal International* 6/7, 13–30.
- Nostrand, H. L. (1974). Empathy for a second culture: Motivations and techniques. In Jarvis, G. A. (ed.). *Responding to New Realities. ACTFL Foreign Language Education*. Series, vol. 5. Skokie, Illinois: National Textbook.
- Nunan, D. (1988). *Syllabus design*. Oxford: Oxford University Press.
- Oppenheim, A. N. (1992). *Questionnaire Design, Interviewing and Attitude Measurement*. London: Pinter.
- Östermark, E. (2008). The Intercultural Dimension in EFL-Teaching: A Study of Conceptions Among Finland-Swedish Comprehensive School Teachers. *European Journal of Teacher Education*. 32(4), 401-421. .
- Özdemir F.E. (2007). *An evaluation of Time for English 4, the 4th grade English coursebook for public schools*. A thesis submitted to the Graduate School of Social Sciences of Middle East Technical University.
- Paltridge, B. (2012). *Discourse analysis: An introduction*. London: Bloomsbeury Academic.
- Papi, Z. (2015). Evaluation of Prospect 1 in terms of task types. *International Journal of Humanities and Social Sciences*, 5(2), 238–244.
- Patton, M. Q. (1990). *Qualitative evaluation and research methods*. London: Sage.
- Pennycook, A. (1994). *The cultural politics of English as an international language*. London: Longman.
- Pennycook, A. (1995). English in the world/ The world in English. In: Tollefson, J. (ed.) *Power and Inequality in Language Education*. Cambridge: Cambridge University Press, 34-58.
- Peterson, E., & Coltrane, B. (2003). Culture in second language teaching. *ERIC DIGEST*.
- Phillipson, R. (1992). *Linguistic Imperialism*. Oxford: Oxford University Press.

- Phillipson, R. (2000). English in the New World Order: Variations on a theme of Linguistic Imperialism and "World" English. In: T. Ricento (ed.) *Ideology, Politics and Language Policies. Focus on English*. Philadelphia: John Benjamins, 87-106.
- Pishghadam, R & Naji Meidani, E. (2012) Analysis of English language textbooks in the light of English as an International Language (EIL): A comparative study. *International Journal of Research Studies in Language Learning*. 2, 2.
- Prodromou, L. (2003). 'The Idiomatic Paradox and English as a Lingua Franca: Developing an Idiomatic Common Core'. *Modern English Teacher* 12/1, 22-29.
- Ramanathan, V, & Morgan, B. (2009). Global warning? West-based TESOL, class-blindness and the challenge for critical pedagogies. In F. Sharifian (Ed.). *English as an international language*, 136– 152.
- Rampton, M. (1990). 'Displacing the 'Native Speaker': Expertise, Affiliation, and Inheritance'. *ELTJournal*.44/2, 97-101.
- Richards, J. C. (2001). *Curriculum development in language teaching*. Cambridge: Cambridge University Press.
- Risager, K. (2006). *Language and culture: Global flows and local complexity*. Multilingual Matters.
- Robson, C. (2002). *Real World Research* (second edition). Oxford: Blackwell.
- Rubin, H. J., & Rubin, I. S. (2005). *Qualitative interviewing: The art of hearing data* (2nd ed.). Thousand Oaks, CA: Sage.
- Sadeghi, K. Richards, J.C. (2015). The Idea of English in Iran: an example from Urmia. *Journal of Multilingual and Multicultural Development*, 37(4).
- Saeedi, Z., & Shahrokhi, M. (2019). Cultural Content Analysis of Iranian ELT Course books: A Comparison of Vision I & II with English for Pre-University students I & II. *International Journal of Foreign Language Teaching & Research*, 7, 27.
- Safari, P. Rashidi, N. (2015). A Critical Look at the EFL Education and the Challenges Faced by Iranian Teachers in the Educational System. *International Journal of Progressive Education*, 11(2), 14-28.
- Saluveer, E. (2004). *Teaching Culture in English Classes*. Retrieved from: <http://dspace.utlib.ee/dspace/bitstream/10062/922/5/Saluveer.pdf>.
- Sándrová, Z. (2014). Content Analysis as a Research Method in Investigating the Cultural Components in Foreign Language Textbooks. *Journal of Language and Cultural Education*, 2, 95-128.

- Sapir, E. (1921). *Language: An Introduction to the Study of Speech*. New York: Harcourt, Brace.
- Seelye, H. (1984). *Teaching culture: Strategies for inter-cultural communication*. Revised edition. Lincolnwood, IL: National Textbook Company.
- Seelye, N. (1976). *Teaching Culture: strategies for foreign language educators*. Lincolnwood: National Textbook Company.
- Seidlhofer, B. (2005). English as Lingua Franca, *ELT journal*, 59(4), (339-341)
- Sercu, L.E, Bandura. (2005). *Foreign Language Teachers and Intercultural Competence*. Clevedon: Multilingual Matters.
- Sharifian, F. (2009). English as an international language: An overview. In F. Sharifian (Ed.). *English as an International Language* (1–22). New York: Multilingual Matters/Channel View Publications.
- Sharifian, F. (2009). Cultural conceptualizations in English as an international language. In F. Sharifian (Ed.). *English as an International Language* (pp. 242–253). New York: Multilingual Matters/Channel View Publications
- Sheldon, L., E. (1988) Evaluating ELT textbooks and materials. *ELT Journal*, 42(4): 237-246.
- Shin, J. Eslami, Z. & Chen, W. (2011). Presentation of local and international culture in current international English-language teaching textbooks. *Language Culture and Curriculum*. 24(3), 253-268
- Sifakis, N. C. (2004). Teaching EIL—Teaching International or Intercultural English? What Teachers should know? *System*, 32(2), 237-250.
- Skliar, O. (2009). *Gender Representations and Gender Bias in ELT Textbooks Published in Iran*. A thesis submitted to the Graduate School of Social Sciences of Middle East Technical University.
- Smith, L. E. (1981). *English for cross-cultural communication*. Hong Kong: MacMillan Press.
- Smith, L. E. (1983). *Readings in English as an international language*. Oxford: Pergamon Press.
- Smith, L. E. (1983). 'English as an international auxiliary language' in L. E. Smith (ed.), (1-6).
- Smith, L. E. (1983). 'English as an international language, no room for linguistic chauvinism' in L. E. Smith (ed.), (7-11).

- Smith, L. E. (1987). 'Introduction: Discourse strategies and cross-cultural communication' in L. Smith (ed.), (1-6).
- Smith, L. E. (1987). *Discourse across cultures: strategies in World Englishes*. London: Prentice Hall International.
- Smith, L. E. (1992). 'Spread of English and Issues of Intelligibility' in Kachru, B. B. (ed.) 1992, (75-90).
- Smith, L. E. and K. Rafiqzad. (1983). 'English for Cross-Cultural Communication: The Question of Intelligibility' in Smith, L. E. (ed.) 1983, (49-58).
- Smith, R. (1997). 'English in European Spanish' in *English Today*. 52: 22-26.
- Spencer-Oatey, H. (2012). What is culture? A compilation of quotations. *GlobalPAD Core Concepts*.
- Solhi, M. A., & Mahmoudi, A. (2015). Cultural conceptualization and cross-Cultural misunderstanding in Iranian English. *International Journal of Language and Linguistics*, 3(6), 353–359.
- Stapleton, P. (2000). Culture's role in TEFL: An Attitude Survey in Japan. *Language, Culture and Curriculum*, 13(3), 291-305.
- Steinberg, S. (1995). *Introduction to Communication*. Wrench, Cape Town: Juta. Co. LTD.
- Stern, H.H. (1992). *Issues and Options in Language Teaching*. Oxford: Oxford University press.
- Stern, H, H. (1992). *Issues and Options in Language Teaching*. Oxford University Press
- Strasheim, L. A. (1981). *Language is the medium, culture is the message: globalizing foreign languages*. Retrieved from https://www.researchgate.net/publication/234631555_Language_Is_the_Medium_Culture_Is_the_Message_Globalizing_Foreign_Languages
- Stewart, S. (1982). 'Language and culture'. *USF Language Quarterly* 20/3, 7-10.
- Stevens, P. 1992. 'English as an international language: directions in the 1990s' in Kachru, B. B. (ed.), z (27-47).
- Sudartini, S. (2012). Inserting local culture in English language teaching to promote character education. *Jurnal Pendidikan Karakter*, 1.
- Taki, S. (2008). International and local curricula: The question of ideology. *Language Teaching Research*, 12(1), 127–142.
- Tang, R. (1999). The place of “culture” in the foreign language classroom: A reflection. *The Internet TESL Journal*, 5(8).

- Taylor, B. P. (1982). In search of real reality. *TESOL Quarterly* 16, 29-42.
- Tollefson, J. (1991). *Planning language, planning inequality: Language policy in the community*. London: Longman.
- Tollefson, J.W. (1995). Introduction: Language policy, power, and inequality. In: Tollefson, J. W. (ed.) *Power and Inequality in Language Education*. Cambridge: Cambridge University Press, 1-14.
- Tollefson, J.W. (2000). Policy and ideology in the spread of English. In: Kelly Hall, J. and Eggington, W. (eds.) *The Sociopolitics of English Language Teaching*. Clevedon: Multilingual Matters, 7-21.
- Tomalin, B., & Stempleski, S. (1993). *Cultural awareness*. Oxford: Oxford University Press.
- Tomlinson, B., & Musuhara, H. (2004). Developing cultural awareness. *MET*, 13(1), 1–7.
- Valdes, J, M. (1986). Culture in Literature. In J, M. Valdes.(Ed). *Cultural Bound: Bridging The Cultural Gap in Language Teaching*. Cambridge: Cambridge University Press.
- Valdes, J, M. (1986). Culture in Literature. In J, M. Valdes.(Ed). *Cultural Bound: BridgingThe Cultural Gap in Language Teaching*. Cambridge: Cambridge University Press.
- Vaus, D. A. (2001). *Research design in social research*. London: Sage Publications
- Wardhaugh, R. (2002). *An introduction to sociolinguistics* (4th ed.). Oxford: Blackwell Publishers Ltd.
- Weber, R.P. (1990). *Content Analysis. Basic Content Analysis*. Thousand Oaks: Sage Publications.
- Weiss, R.S.(1994). *Learning from Strangers: The Art and Method of Qualitative Interview Studies*. New York: Free Press.
- Weninger, C. & T. Kiss (2013). “Culture in English as a foreign language (EFL) textbooks: A semiotic approach”. *TESOL Quarterly* 87, 1–23.
- Widdowson, H. G. (1998). Context, community and authentic language. *TESOL Quarterly*, 32(4), 705-716.
- Willis, J. (1996). *A framework for task-based learning*. Harlow: Longman
- Williams, David (1983). Developing criteria for textbook evaluation. *ELT Journal*, 37 (2), 251-255.

- Xu, Z. (2013). "Globalization, culture and ELT materials: a focus on China". *Multilingual Education* 3/6, 1–19.
- Yamanaka, N. (2006). An Evaluation of English Textbooks in Japan from the Viewpoint of Nations in the Inner, Outer, and Expanding Circles. *NCELTR resource center Journal Watch*, 2, 57
- 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.
- Yin, R.K. (1984). *Case study research: Design and methods*. Beverly Hills, CA. Sage.
- Yuen, K.-M. (2011). "The representation of foreign cultures in English textbooks". *ELT Journal* 65/4, 458–66.
- Yule, G. (2006). *The Study of Language*. Cambridge: Cambridge University Press
- Zare, M. Nemati, F. Jafarian, K. (2015). Iranian EFL Teachers' Opinions about Teaching Culture in FL Classroom. *Science Journal (CSJ)*, 36(3). 1047-1067.
- Zohrabi, M. & Shah, P.M., (2009). Culture-free and culture-bound English language classes. SoLLS Intec 2009 Proceedings.

APPENDICES

Appendix 1. Participant Information Sheet

Title: Cultural Representations in Iranian EFL High Schools' Textbooks and English Language Teachers' Views on Teaching Cultural Contents in English Language Classes

Researcher: Monireh Azimzadeh,

Academic Supervisor: Prof. Dr. Yonca ÖZKAN

For the objective of my dissertation, I am conducting a research to explore the cultural contents of Iranian English Language textbooks which are studying in high schools.

You are invited to take part in my research. I would appreciate any assistance you can offer me. As part of my dissertation, I am conducting interviews.

You will be asked to take part in an interview about your views about teaching cultural contents in English language classes. I also need to collect your personal information. If you are willing to participate in my study, please contact me.

It should be noted that all the information will be confidential and your name will not be used.

Thank you very much for your time and help in making this research possible.

Contact information:

Appendix 2. Participant Consent Form

Title: Cultural Representations in Iranian EFL High Schools' Textbooks and English Language Teachers' Views on Teaching Cultural Contents in English Language Classes

Researcher: Monireh Azimzadeh,

Academic Supervisor: Prof. Dr. Yonca ÖZKAN

Please choose the item if you agree.

- ☐ I have understood the explanation of the research study. I have the chance to ask questions and get answers.
- ☐ I understand that I may withdraw myself or any information at any time without giving any reasons.
- ☐ I agree to take part in the research.
- ☐ I agree that my interview that I will participate in will be audio-recorded.

Appendix 3. Interview Questions

1. Is it essential to teach cultural content in English courses? Why?
2. How do you teach culture in your ELT context?
3. How do you explain the role of culture and relationship between culture and English?
4. Which source of culture (inner circle countries' culture, outer circle countries' culture, expanding circle countries' culture or native culture) exist in the course book you deal with?
5. Do the cultural contents of the textbook(s) you utilize meet your expectations? If yes, explain the points you feel satisfied. If no, what source(s) of culture should be integrated in the high school textbooks?
6. Are you allowed to use supplementary materials for teaching culture in your classroom? If yes, can you explain the rationale and content? Why do you think these materials/activities are necessary for your students? If no, please explain your opinions.

CURRICULUM VITAE

Adı Soyadı: Monireh AZIMZADEH

Doğum Tarihi: 02.05.1975

Derece	Alan	Üniversite	Yıl
Lisans	İngilizce Öğretmenliği	Maragheh Azad Üniversitesi	2007
Y. Lisans	İngiliz Dili Eğitimi	Ataturk Üniversitesi	2012
Doktora	İngiliz Dili Eğitimi	Çukurova Üniversitesi	2020

Yüksek Lisans Tez Başlığı: Effects of Task Repetition on the Fluency, Accuracy and Complexity of Turkish EFL Learners' Oral Discourses

Danışman: Asst. Prof. Dr. Doğan ÜNAL

Doktora Tezi Başlığı: Representation of Cultural Elements in Iranian EFL High schools' Textbooks

Danışman: Prof. Dr. Yonca Özkan

Görevler:

Görev Ünvanı	Görev Yeri	Yıl
Öğretim Görevlisi	Gumushane Üniversitesi-Yabancı Diller Yüksekokulu	2018-2020

ESERLER

Azimzadeh, M. (2014). The Effects of Task Repetition on Fluency, Accuracy and Complexity of Turkish EFL learners Oral Production. *International journal of language academy*. Volume 2/2. p. 95/108.

- Azimzadeh, M. & Yağiz. O.** (2014). The Effects of Repetition of Different Task Types on Fluency, Accuracy and Complexity of Turkish EFL learners Oral Production. *International Journal of Languages Education and Teaching*. Volume 3 , p. 141-163.
- Azimzadeh, M.** (2015). The Effects of Cognitively Complex Task on Written Performance. *International Journal of Languages Education and Teaching*.

Yayınlanan Kitap:

- Azimzadeh, M. & Namdar. N.** (2003).The Effect of Music on Fetus, Newborn & Pregnant Mothers. Teymurzadeh Publication.

