

**COURSE CONTENTS AND THEIR RELEVANCE TO  
LEARNERS' CULTURE: A CASE STUDY OF ADVANCED  
LEVEL ENGLISH COURSE AT IUI**

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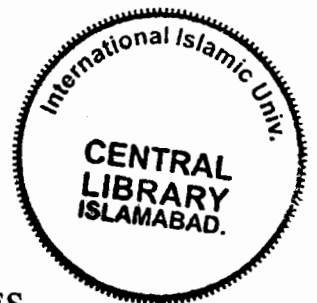
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A dissertation submitted in part fulfillment of the requirements for the  
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## ABSTRACT

The study is an attempt at analyzing the cultural authenticity of the course contents of English as a foreign language at International Islamic University Islamabad. This study assumes that these course contents increase cultural barriers for the learners who belong to a different set of cultural values and religious and educational background. It traces the limitation of foreign textbooks writers because of their unawareness of the local culture and the social, educational and religious environment. The study on the one hand questions the suitability of such textbooks for the learners (mostly from religious institutions) and on the other hand gives proposals for the development of English textbooks based on indigenous or Islamic culture. Usually, the evaluation of course contents is descriptive in nature and is done to describe or find out a problem rather than to address it. To bring an improvement in course contents is the basic goal of course evaluation. Although, it would be irrelevant to manipulate a problem statement for this type of research yet ignoring the student factor in writing English text books and selecting these books without doing a prior research into the needs analysis of the learners can be cited as the main problem which inspired the study. This study adopts both a descriptive as well as a prescriptive approach. It analyses the contents to see what is there in the contents and what is required for the learners from a cultural perspective. On the basis of its two fold description the study has given suggestions as to what should be an ideal situation for the selection, adaptation and development of English language textbooks for the learners. The main hypothesis of the study was that there was no cultural relevance between the objectives of the learners for learning English, their social and educational background and the contents of the course book. The inappropriateness of the theories that advocate the inclusion of target language culture in language courses

as an essential factor for teaching and learning English in every situation and for all learners is the secondary hypothesis of the study. The study has narrowed down its focus to the cultural relevance of the course contents being taught at the IIUI, the communication gap between the authors and the target learners, and to give suggestions regarding the possibility to include the learners' culture in English language courses. The study adopts a first glance evaluation in the light of guidelines provided by pedagogical theorists and deliberately avoids learners' response method (in which learners responses are measured) because of the narrow scope of the research project and researcher's own interest in the impressionistic evaluation. The main purpose of the study was to bring the learners in the lime light of focus to make teaching of English more learners' centered, to create awareness among the teachers, policy makers and course designers to consider learners needs in the process of textbooks selection and development. The study proves that the themes, setting, characters and worldview, presented in the contents of the book represent a foreign and unfamiliar world for the learners. The study suggests that the learners would be more motivated to learn English if language were presented in the context with which the learners could identify themselves.

## **DECLARATION**

I, Sayed Kazim Shah, do hereby solemnly declare that the work produced for this thesis is my own, and has not been presented before to any other institution or university for a degree.

This work was carried out and completed at International Islamic University Islamabad, Pakistan.

**Sayed Kazim Shah  
The Researcher**

## DEDICATION

I dedicate my present work to my Baba, Prof. Sayed Abbas Ali Shah, who not only lovingly catered for my material needs throughout my life in spite of his limited and legitimate resources but also taught me the supremacy of human spirit, the beauty of hard work, the fruit of patience and above all the philosophy of remaining a human being in an age where remaining a human being is extremely difficult.

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## Chapter No.1

### INTRODUCTION

The establishment of British government in subcontinent was not wholeheartedly welcomed by the Muslim community of this region. The Muslims considered the foreigners as usurpers and naturally distanced themselves from the new masters as much as possible. They always approached them with suspicion and regarded their establishment of government here as a missionary adventure. Their suspicions turned into belief when the British government appointed a missionary, Lord Macaulay as an educational reformist for India. As a result, very few Muslims families were attracted towards English language, especially those who were closely attached with religion. The Muslim religious scholars of the age also found English language as a potential threat to their culture and social values. Moreover, no place was given to it in the syllabus of Muslims religious institutions. About the early Muslims' response towards English, Rahman (1991) observes the following:

The initial antagonism and mistrust was deeply emotional (extra-rational) responses to the domination, and especially the intellectual domination of alien British. The Muslims felt that such domination had deprived them of power and would continue to deprive them of their identity which, in many important ways, revolved around their religion and culture. (p.4)

Since then, much has been changed. English has firmly established itself as an international language of the present time. It has become the driving force of the economy, politics and trade (Graddol, 2006). It is used and taught almost every where in the world. The concept of Standard English is giving way to English as an international language – a language not only of America and Britain but also a collective possession of the globalized world. The objectives of learning and teaching English for international communications, has brought remarkable changes in teaching methodologies, learning strategies as well as in the attitudes of people towards it. English has become the basic necessity of the present age. Despite these changes, not much has been changed in Pakistan. Especially, people attached to religious institutions have the same negative response towards English. English is still an ‘alien’ language and a threat to their religious beliefs and social values. English is not taught and learnt in these religious institutions because it is considered synonymous with English culture (Rahman, 1991).

There can be many factors which are responsible for these prolonged and unchanged negative attitudes towards English language, ranging from social to pedagogical. Among the pedagogical factors, the textbooks for English language teaching, which are the focus of the present study, are the most important one. They are important because they represent English culture and society. This foreign culture is the biggest hurdle in learning English for most learners from religious background and orientation. As this study also reveals, course contents of English course books are heavily imbued with the colours of western culture and society. The writers of these books consciously or unconsciously transmit the views, values, beliefs, attitudes, and feelings of their own society – usually the United States or the United Kingdom. The cultural contents of course books directly or indirectly communicate sets of social and

cultural values which are inherited in their make-up (Stapleton, 2000). In *Notes Towards the Definition of Culture* T. S. Eliot (1948) states, "Even the humblest material artifact which is the product and the symbol of a particular civilization is an emissary of the culture out of which it comes" (p.92). While T. S. Eliot comment was not made with reference to ELT material, it shows the important influences of foreign culture.

It is precisely the ambassadorial aspect of the ELT course book which has led to recent criticisms. Phillipson (1992) sees the promotion of the British global course book as a government-backed enterprise with an economic and ideological agenda aimed ultimately at boosting commerce and the dissemination of ideas. Prodromou (1992) is also critical, but focuses more on what he sees as the alienating effects of such materials on students, and how they can produce disengagement with learning. Neither have foreign governments nor their state school employees been oblivious to the cultural content to be found in materials produced for global consumption. Hence, Moroccan teachers of English have expressed their concern about the danger of 'the erosion of belief in the ability of native culture and language to deal with the modern world' (Hyde, 1994). Similarly, Saudi Arabia and Turkey have gone to the extreme of producing materials with almost no references to English-speaking cultures (Turkman & Celik, 2007).

As for Pakistan, the learners from religious backgrounds are already suspicious with English and have stock negative responses towards it and also have a historical hostility towards it. When they find a representation of English culture through English course contents they become more hostile towards it and begin to hate the language. The learners of English as a foreign language at International Islamic University are mostly from religious background and have studied religious subjects.

They have no integrative motives to know about the culture, society or literature of the native speakers. Most of the students want to pass the examination of English as it is required to obtain a degree from the University. Their intending future-careers are teaching in religious institutions or becoming a religious scholar. The writers of the course "*Advance with English*" (Howe, Kirkpatrick and Kirkpatrick, 1997) which is currently taught at the university have tried to localize the teaching material in the course and apparently the contents of the book show a local colour. But when the material was thoroughly studied it was found that it is not only western in nature but also sometimes totally opposite to the learners' social and religious values. The writers have incorporated their thoughts, social values and worldviews despite their claims that they prepared the material according to the needs, values and social background of the learners. The study shows that there is a lack of research for understanding of the learners' culture among the foreign writers of English course books.

There has been a concern about this issue at international level also. Writers such as Alptekin (1984), suggest that we should not be teaching English with reference to English – speaking countries' cultures. Rather, they recommend that English should be taught in a way that is independent from this cultural content and refers only to the "International attitudes" (p.16). International attitudes are not easy to define and explain and the suggestion that western culture may be replaced with international attitudes may not inspire many teachers around the world as they confront different challenges and hurdles while teaching English to different categories of learners and these challenges need to be treated differently in different parts of the world.

The present study proposes indigenous or Islamic culture to replace foreign culture in English course contents. The reason behind this proposal is to restore the

confidence of the learners in English language and to make them less hostile towards it. It would be like replacing the stranger with familiar.

## Chapter No.2

### **LITERATURE REVIEW**

The literature review for this study was the most tiring and difficult phase of the research, mainly because of the diverse nature of literature available on the topic. Right from the term 'culture' to the inclusion or otherwise of it in English language teaching have been handled by different people differently. A handsome stock of literature is available in favour of target language culture in ELT. The idea of inappropriateness of foreign language culture in English courses is new in the field of applied linguistics. The emergence of English as an international language has posed the biggest challenge to the theorists who theorized in favour of teaching target language culture in language teaching. The following literature review has been divided in different sections and analyses of the literature have been done topic wise.

#### **2.1 What is Culture?**

Many definitions have been given of the term 'culture' and different people have defined it differently focusing on one or the other aspect and manifestation of it. The presence of several definitions makes it very difficult to define it, particularly in an increasingly international and global perspective. Many variables and terms are to be understood for understanding the concept of culture in its correct and real sense. According to Oxford Dictionary (2005), 'the customs and beliefs, art, way of life and social organization of a particular country or group: European, Islamic, African,



American, etc is culture.' This is a very simple definition but culture may have different meanings for different professionals or teachers.

Kramash (1998) believes that "culture is a membership in a discourse community that shares a common social space and history and a common system of standards, for perceiving, believing, evaluating, and action" (p.127). Goodenough (as cited in WardHaugh, 1992), suggests that a society's culture consists of whatever it is, one has to know or believe in order to operate in a manner acceptable to its members, and to do so in any role that they accept for any one of themselves. That knowledge is socially acquired, the necessary behaviors are learned and do not come from any kind of genetic endowment.

Anthropologists define culture as 'the whole way of life of a people or group. In this context; culture [sic] includes all the social practices that bond a group of people together and distinguish them from others (Montgomery & Reid-Thomas, 1994). According to Peck (1998) Culture is all the accepted and patterned ways of behavior of a given people. It is that facet of human life, which is learned by people as a result of belonging to some particular group. It is that part of learned behavior shared with others. Not only does this concept include a group's way of thinking, feeling, and acting, but also the internalized patterns for doing certain things in certain ways. According to him this concept of culture also includes the physical manifestations of a group as exhibited in their achievements and contributions to civilization. Culture is a social legacy as contrasted with organic heredity. It regulates lives of human beings at every turn.

It could be argued that culture never remains static, but is constantly changing. In this light, Robinson (1988), dismisses behaviourist, functionalist, and cognitive definitions of culture and posits a symbolic one which sees culture as a dynamic "system

of symbols and meanings' whereby 'past experience influences meaning, which in turn affects future experience, which in turn affects subsequent meaning, and so on" (p.11).

Writers like Weaver (1993), (cited in Killick & Poveda 1997), consider culture a mixture of art literature and the like. This culture is often referred to as "high culture" or culture with [C]. Goodenough (1963) replaces the above mentioned culture with "low culture" or culture with [c]. This culture consists of standards and represents a moralist version of it. It decides the concept of determining 'wrong' and 'right' in a society.

As far as Islamic culture is concerned, it is established upon the foundations contradicting the Western culture. Its view about life and meaning of happiness are different from the Western culture. The Islamic culture is built upon the belief in Allah and that He has established a system for man, life, and the universe. He sent Muhammad (P.B.U.H) with Islam as the one and only Deen (way of life) for mankind. This means that the Islamic culture is established on the Islamic belief, comprising the belief in Allah, His Angels, His Books, His Messengers and the Hereafter. Thus, the belief is the basis of the culture and consequently the culture is founded upon a spiritual basis. Here the sense of 'right' and 'wrong' dominates over 'good' and 'bad'.

A careful study of Pakistani culture reveals that though different regions of Pakistan have different local cultures as Punjabi culture, Sindhi culture, Baluchi culture and Pakhtoon culture yet they share a set of common beliefs, values and standards of behavior, morality and life styles. Basically, Pakistani culture is Islamic in nature. It is, because majority of the population is Muslim. Religion plays a vital role in Pakistani society. It is always used as a motivational force in politics and governance in Pakistan. It shapes not only the political, social, educational life of an individual in the Islamic

society but also determines one's goals and objectives in this life and for the life after death.

## **2.2 The Relationship between Culture and Language Teaching**

The relationship between culture and language is another topic in this field which has been discussed at length. Almost all foreign writers and non native speakers working in the field of ELT have argued that language and culture are the two sides of the same picture. About the relationship between culture and language, Sapir (1921) argued that language, race, and culture are not necessarily correlated, adding the remark language and our thought-grooves are inextricably interrelated, or in a sense, one and the same. This single remark shows that theorists give enormous importance to culture in language teaching. Many others writers like Allen (1985), Brooks (1968) and Higgs (1990) also emphasize the importance of culture in language teaching in their writings. Several benefits have been discussed while talking about the inseparable relationship between language and culture. The one recurring theme is the discussion on students' motivation in learning a foreign or second language.

Motivation has been identified as the learner's orientation with regard to the goal of learning a second language (Crookes & Schmidt, 1991). It is thought that students who are most successful when learning a target language are those who like the people that speak the language, admire the culture and have a desire to become familiar with or even integrate into the society in which the language is used (Falk,1978). This form of motivation is known as integrative motivation. When someone becomes a resident in a new community that uses the target language in its social interactions, integrative

motivation is a key component in assisting the learner to develop some level of proficiency in the language. It becomes a necessity, in order to operate socially in the community and become one of its members. It is also theorised that “integrative motivation typically underlies successful acquisition of a wide range of registers and a native like pronunciation” (Finegan, 1999).

### **2.3 Teaching Culture and its Motivating and De-motivating Role**

Some experts however, approach the issue of teaching culture with some kind of opposition. Alptekin (2002) favours an intercultural communication reservation. Bada (2000) states that awareness of cultural values and societal characteristics does not necessarily invite the learner to conform to such values, since they are there to “refine the self so that it can take a more universal and less egoistic form” (p.100). Besides this the fact that English language is the most studied language all over the world, whereby the language has gained a lingua franca status; competence rather than a native-like competence is required. Alptekin (2002) asserts that since English is used by much of the world for instrumental reasons such as professional contacts, academic studies, and commercial pursuits, the conventions of the British politeness or American informality proves irrelevant. In the same way, Smith (1976) highlights the international status of English language, and asks that why culture is needed in teaching of English language. The summary of his argument follows:

1. There is no necessity for L2 speakers to internalize the cultural norms of native speakers of that language.
2. An international language becomes de-nationalized.

3. The purpose of teaching an international language is to facilitate the communication of learners' ideas and culture in an English medium ( as cited in McKay, 2003)

In addition, learners' attitudes towards the target language also play an important role. From a very early period Muslims' response to the coming of English language to their land was marked by an attitude that could be simply termed as 'defensive suspicion' because of what they saw as that language's inevitable links with Christianity through the newly introduced Western educational system . The fact is that English was not much needed at that time when it was introduced. Muslim languages such as Arabic, Urdu and Persian were sufficient to satisfy the cultural and intellectual needs of Muslim communities, especially in south Asia (Argungu, 1996).

#### **2.4 The History of Teaching Culture in English as a Foreign Language**

The transmission of target language culture by means of teaching practices as well as teaching material is an issue of interest and prolonged debate, particularly in the last two decades. These two decades saw a resurgence of interest in the study of language in relation to society. The focus of interest shifted from behaviourism and positivism to constructivism and political theory (Benson & Voller, 1997). Learning a foreign language was not thought to be associated only with developing behavior by copying the native speakers but it was considered imperative that the learners should consider itself a part of the target language society by appreciating and assimilating its cultural norms and traditions.

Up to the present age, two important perspectives have influenced the teaching of culture in English language: (1) , the teaching of highbrow culture, i.e. immersion in literature and the arts of the target community and low brow culture information, which focuses on the customs, habits and folk lore of every day life. (2), the other aspect pertains with cross culture psychology. It establishes connections namely with the points of reference and departure between the learners and the target language culture (Kramash, 1993).

Since 1960, many educators have discussed the importance of cultural aspect in foreign language learning. Among them, Hammerly (1982), Seelye (1984) and Daman (1987), are the most important ones. It was in 1960 that an emphasis on sociolinguistics led to a greater emphasis on the situational context of the foreign language. Savignon's (1972), study on communicative competence, suggests the undeniable value of communicative skills in the initial stages of the foreign language programme. This communication centered approach enhanced the role of culture in foreign language teaching. In this period the significant works of Seelye (1980) and Lafayette (1975) appeared.

The behaviouristic approaches like audio-lingual method were replaced by communicative approach. Canale and Swain (1980) rejected the grammatical based approach and stressed upon the natural integration of language and culture.

In 1980, scholars like Byram and Morgan began to unfold the dynamics of culture and its vital contribution to successful language learning. For example, Littlewood (cited in Byram Morgan et al; 1994) advocated the value of culture learning, although he kept linguistic proficiency as the overall aim of communicative competence. Furthermore, in 1980s and 1990s advances in pragmatics and sociolinguistics laid bare

the very nature of language. Linguists like Levinson (1983), contributed a lot in this era. No language was thought to be as merely describing and communicating but also persuading, deceiving or punishing and controlling (Byram, 1989, Fairclough, 1989; Lakoff, 1990).

In the same era it was assumed that foreign language learning is highly cognitive as well as effective and value laden activity. Therefore, it should foster “critical awareness” of social life. What is more, Swafar (1992) mentioned that in order to combat cultural distance, students must be exposed to literature so that they can develop the ability to put into question and evaluate the cultural elements in L2 contexts. Kramash (1993), also maintains that culture should be taught as an interpersonal process and rather than presenting culture facts. Teachers should assist language learners to have an understanding of the ‘other’ culture (Singhal, 1998).

From the history of culture teaching in English, it is evident that culture is considered an integral and a must-teach part of language learning by many prominent theorists. For example, Stainer (1971) considers the teaching of target-language culture as a motivational force, it motivates learners to learn a foreign language, and thus the learning of language becomes meaningful for the learners. According to Chastain (1971), learning target-language culture gives the learners the required background knowledge and makes the abstract sound and forms of the language real for them. Similarly, Kramash (2001), gives importance to the teaching target language culture in language classes makes the learners curious and broad minded and they begin to appreciate others’ cultures as well besides their own culture. Oake (1997) discusses the importance of culture from a social point of view. In his opinion the teaching of culture gives the learners a liking for the native speakers of the target language and studying culture also

helps in general education like geography, history etc of the target culture. Yet another linguist, Mckey (2003), emphasizes its importance from a linguistic stand point. He opines that studying culture gives a linguistic insight to the learners of the language. It affects their semantic, pragmatic and discourse levels of language.

To sum up, it is agreed upon that the teaching of culture in language classes has a motivating and humanizing effects on the language learners.

## **2.5 The Role of Text Books**

It is widely acknowledged that textbooks are the main materials used in language classes (Hinkle, 1999). Such textbooks are produced massively for English as a Foreign Language (EFL) and English as a Second Language (ESL) proposes all over the world, and aim to meet the needs of language learners, so that they can function linguistically and culturally well in English communicative acts. As they are produced for a diverse range of learners so, it is extremely important that these textbooks include the vital components to teach the language, its culture, and are relevant to the learners' needs, cultural background, and level. All textbooks are not relevant to all the learners all over the world. Textbooks produced by foreign textbooks writers are no longer thought to be value-neutral. These textbooks generally present a certain way of looking at the world, that is, through the cultural lens of the author.

In reaction many Muslim countries have started their own textbooks for English language. For instance, *English for Saudi Arabia*, (Al-Quarishi, Watson, Hafseth, & Hickman, 1999), in which virtually every setting is situated in the source culture.

Hinkel, (1999 ) conveys the following comments on this textbook: "When the textbook characters greet one another, talk about professions, make Arabian coffee, or talk about



going on a pilgrimage to Mecca, they are predominantly Saudi Arabians performing culturally-familiar activities in their own country with their own citizens in English,”(p. 205). According to Hinkel (1999), none of the maps in the book are of other countries. When there is a text about currency, it discusses only the Saudi Riyal. Learners, therefore, see members of their own culture and in the local context. With regard to the reasons why the source culture is featured so strongly in such textbooks, Hinkel (1999) states that learners are encouraged to talk about their culture through the use of such materials, because then they become aware of their own cultural identity.

Similar to the situation in Saudi Arabia in Turkey too most EFL contexts, if not all, the target language culture is often omitted in the textbooks. To illustrate, the cultural content of an EFL textbook for Turkey, *Spotlight on English* (Dede &Emre, 1988), is primarily Turkish. The main themes include Turkish food, history, and weather, all discussed in English. When the textbook characters travel, this is done exclusively within Turkey, even though some characters are English-speaking visitors to the country. The implication is that students learn English to talk to visitors who come to their country, but they are not expected to travel to English-speaking countries or to learn about English-speaking cultures. If they speak to visitors, they can only do so within their Turkish cultural framework, because they have not encountered cultural alternatives, and are therefore, likely to carry their home culture with them in their use of English.

As stated in the introduction, some more Muslim countries like Morocco and Malaysia are also joining the race and a strong need is felt to produce English textbooks with national and local culture.

## **2.6 Text books and Their Evaluation for Cultural Relevance**

Evaluation of course contents for other academic purposes and evaluation of it for cultural relevance is two different types of evaluations. The former has its already set techniques and well established traditions while the later is always local based. Local based evaluation means that the evaluator or the teacher's choice plays an important role in this type of evaluation. Usually, the teacher itself develops a criterion for the evaluation keeping in front the guidelines and principles of those theorists who have worked in this field. One reason for not having any set criterion for the evaluation is that the learners of the course play an important role in measuring the text and there is a great variety of learners in the world. The most significant evaluation of course contents for cultural relevance has been done by some Muslim scholars. For example, Asraf, (2002) has evaluated some textbooks available in the market for teaching English. His research does not focus on a particular group of learners rather it focuses on the whole Muslim community. He has stressed upon only on the Semantic aspects of the contents of textbooks. He concludes thus:

“ The role of English in the Islamic world must be seriously debated and Islamic aims on this issue be articulated so that our younger generations may be trained to be selective in borrowing, so that they accept only universally beneficial and reject specific elements of the borrowed concepts, ideas and institutions”. (p.19)

Another Muslim scholar Argungu, (1996) has evaluated some English textbook in a Malaysian context. He has evaluated the text with the help of nine categories including alcoholism or drunkenness, sexual perversion, cigarettes and smoking, crime and

violence, Christian imagery, imperialism and racial superiority, pro-western social habits, beliefs and attitudes and author reader socio cultural distance. He has criticized the use of such textbooks which represent western culture and has suggested the idea of Islamic English. Textbook evaluation for cultural relevance is a new idea in the field of applied linguistics. Its traditions are being established. The present study would a valuable addition in this field.

The above literature review shows that the myth that teaching target language culture is an essential aspect of learning a foreign language is losing its ground. Though the voices against it are a few but they are from different parts of the world and are very strong in nature. Learning English for instrumental purposes, different students with different types of responses for English culture and the emergence of English as an international language are providing strength for these voices.

## Chapter No.3

**RESEARCH METHODOLOGY**

The study falls in the domain of both qualitative and quantitative research.

The qualitative part of the study comprises of the analyses of the course book for cultural relevance. The main objective of analysis is to see whether the contents of the book are culturally acceptable for the learners? The study adopts a first glance evaluation; in it the most prominent features of the contents are evaluated. The following model was used for the evaluation of the contents for cultural relevance. The book follows a thematic schema in its structure, so it is more appropriate that the themes, pictorial material, setting, actions and expressions are to be evaluated rather than the structural schemas.

**The Adapted Model**

(From *Ferit Kilickaya Guidelines to Evaluate Cultural Content in Textbooks* (2004).

Table No.1

<b>S. No</b>	<b>Evaluation</b>
1.	Evaluation of the themes of the text book to see their cultural relevance for the learners.
2.	Evaluation of the setting, including places and objects of the lessons in the course for cultural relevance.
3.	A critical analysis of characters and their actions in the book to check

	their cultural relevance.
4.	Are there illustrations? If so, are these appropriate to the learners' native culture? Would additional information be necessary to explain them or are they self-explanatory?
5.	Evaluation of those expressions of the course book which belong to the Western world views and are opposite to Islamic world view and are socially, geographically and religiously inappropriate.

The analyses of the contents without comparing it with the local culture would alone have been sufficient but to emphasize upon the religious sensitivity of the learners, comparative analyses were chosen. The culturally stranger features of the contents were compared with the local culture, which is basically Islamic in nature. The following five different types of analyses were carried out through a thorough reading of the book.

#### Reading No.1

In this reading, the themes of the book were studied and analyzed in order to see the culture relevance of them. All the themes of the twelve lessons in the book were compared and contrasted with the themes which would be interesting and relevant for the learners.

#### Reading No.2

The pictorial material in the book was analysed for cultural relevance in this reading. Those pictures were selected for the study, which clash with the learners' culture or were not relevant to it.

### Reading No.3

In this part of the analyses, the characters and their actions were studied. This reading was meant to check whether the characters are from the learners' world or they are taken from the world of the writers of the book. Their actions were also analysed to see whether they act like the people familiar to the learners or not.

### Reading No.4

The setting of the book was studied to see its suitability and familiarity to the learners. The places and objects described in the book were analysed in this portion. The purpose of this analysis was to compare them with the learners' world, places and surroundings.

### Reading No.5

In this section of the evaluation, the unfamiliar expressions of the books were analysed to see their social, geographical and religious relevance to the learners' culture. Those expressions were pointed out which were either unfamiliar to learners or opposite to their society and culture.

In the quantitative part of the study the following questionnaire was developed to investigate the learners' social and educational background as well as their intended future careers.

## **The Questionnaire**

Please answer the following Questions:

1. Where do you basically belong to?
  - (a) Capital city
  - (b) Provincial capital city

- (c) City
- (d) Village

2. Where did you get your last degree from?

- (a) Government College
- (b) Madrassa
- (c) Private College
- (d) Private Degree

3. In which faculty you are enrolled currently?

- (a) Arabic
- (b) Usuluddin
- (c) Sharia & Law
- (d) Any other

4. Which career would you like to adopt in future?

- (a) Teaching
- (b) Religious Scholar
- (c) Businessman
- (d) or any other, name it

5. To what extent do you like English?

- (a) Very much
- (b) Not very much
- (c) To some extent
- (d) Uncertain

6. Why do you want to learn English?

- (a) English is a university requirement.
- (b) English will someday be useful in getting a good job.
- (c) I may need English to get higher education.
- (g) English will help me to understand the ways of life in English speaking countries.

There were six simple multiple choice questions in the questionnaire. Two questions were related to the educational background of the learners. The purpose of these two items was to see the nature of their educational input. There are three different types of education systems in Pakistan: 1. the public sector education system, which is run and control by the government of Pakistan, 2. the private sector education system and 3. the Madrassah education system. The Madrassah education system trains the students purely in Islamic disciplines, like Islamic law, Islamic history and the knowledge of the Holy Qur'an. Learners from these religious institutions are hardly exposed to modern education. One item was to check their attitudes towards English language, to see whether they have any fascination for learning English or not or to what extent they like English. One question was to know their intentions about their future careers. The aim of this question was to see the level of their motivation. If their future careers depend on English, the learners are naturally motivated towards the language. Moreover, if they intend to learn English for going abroad to native speakers' countries, so the importance of target language culture increases. One item was to check their social background. The purpose of this part of the research was to see whether the learners possess some special characteristics which make them sensitive to the western culture or not? People from rural areas of Pakistan are not much exposed to western culture and this situation makes the foreign culture unfamiliar and stranger for them.



The methodology of the study has been described with the help of the following diagram:

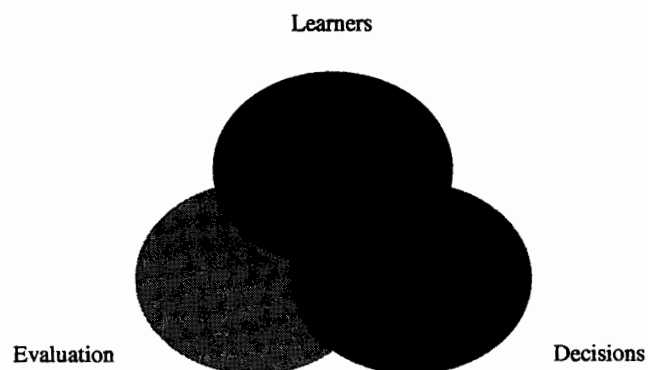


Fig No.1

The top most circle of the diagram shows the learners, their social, educational background and their objectives to learn English. The left circle describes the analyses of the course contents from a cultural perspective and the right circle shows the recommendations which are proposed after looking into the needs analyses of the students and the evaluation of the course contents.

## Chapter No.4

# THE EVALUATION OF THE CONTENTS FOR CULTURAL RELEVANCE

English courses as a whole and course contents in particular can not be termed as 'good' or 'bad' unless they are not compared with the learners' needs, objectives and social and educational environment. In this way, learners are the deciding point of any evaluation or analyses. Evaluation needs to be learner and context related (McGrath, 2002). So, before starting any attempt to evaluate the contents of the book, it is of immense importance to consider the learners factor and analyze their needs. The following analyses would help to determine learner-type, and their background teaching environment.

### 4.1 Learners' Profile

The course book *Advance with English 5*, (Howe, Kirkpatrick and Kirkpatrick, 1997), is taught to the learners of credit-ii English at International Islamic University Islamabad. Book One, Book Two Book Three and Book Four of the same series have been taught to them at elementary and intermediate levels. Studying English language courses of Elementary and Advanced levels is a university requirement. A simple questionnaire was designed to know the learners' background. There were six questions in the questionnaire (see research methodology).

## 4.2 Results

The questionnaire was distributed among the learners of credit-ii English. The researcher was himself teaching English to these students. The students were asked to read the questionnaire and encouraged to ask any question if they faced any difficulty in understanding any item of the questionnaire. It was noticed that most of the students were unable to understand it because of their low level of reading comprehension. This problem was removed by translating all the items of the questionnaire in Urdu. There were 56 students in the class. 48 out of 56 returned the questionnaire. The following table shows the results of the questionnaire.

Table No. 2

Sr. No	Items	Capital city		Provincial Capital city		City		Village	
		No.	%	No.	%	No.	%	No.	%
1	Where do you basically belong to?	4	8.3	5	10.4	5	10.4	34	70.8
Sr. No	Items	Govt: college		Madrassa		Private College		Private Degree	
		No.	%	No.	%	No.	%	No.	%
2.	Where did you get your last degree from?	3	6.2	40	83.3	1	2.1	4	8.3
Sr. No	Items	Arabic		Usuluddin		Sharia& law		Any other	
		No.	%	No.	%	No.	%	No.	%
3	In which faculty you are enrolled	4	8.3	36	75	8	16.7	0	0

currently?									
Sr. No	Items	Teacher		Religious scholar		Businessman		Any other	
		No.	%	No.	%	No.	%	No.	%
4.	Which career would you like to adopt in future?	16	33.3	24	50	4	8.3	4	8.3
Sr. No	Items	Very Much		Not Much		To some extent		Uncertain	
		No.	%	No.	%	No.	%	No.	%
5.	To what extent do you like English?	2	4.2	25	52.1	10	20.1	11	23
Sr. No	Items	University requirement.		Useful in getting a good job.		To get higher education.		to understand English life.	
		No.	%	No.	%	No.	%	No.	%
6	Why do you want to learn English?	30	62.5	5	10.4	10	20.8	3	6.2

### 4.3 Discussion

The results of the survey show that the majority of the learners of English at International Islamic University Islamabad at credit-ii level are from rural background (about 70%). Mostly, the students of this course are from Usuluddin<sup>1</sup>(75%), Arabic Language and Literature(8.3) and Sharia<sup>2</sup>& Law (16.7). Almost all of the students have a

<sup>1</sup> Usuluddin, means the Principles of Islamic religion. Usuluddin is taught as an Islamic subject in the university.

<sup>2</sup> Sharia, is a discipline in which the Islamic law is taught to the students.

religious educational background. Most of them have graduated from Madrassas <sup>3</sup>(83%) and are hardly exposed to English language. While studying English language, these students react to English with fear and wonder (the researcher worked with these students as an English teacher for more than five months) because, English is not only ignored and discredited but also considered a language of aliens and a threat to Islam and Muslims and also, most of the students belong to a lower middle class, in which English is considered a language of rich and ruling class of the society. Their objectives of taking English language classes are not to learn English language but to pass the examination of it which is essential for the completion of their degrees. Moreover, they have a stock negative response for the language because they consider it a language of English race.

#### **4.4 A General Description of the Course**

The course under study '*Advance with English 5*' (Howe, Kirkpatrick and Kirkpatrick, 1997), is for elementary, intermediate and advanced levels students at International Islamic University Islamabad Pakistan, who have completed their 14 years of education in Arabic, Urdu and Persian languages. The course is the product of a joint authorship of renowned text books writers like D.H Howe, T.A Kirkpatrick and D.L Kirkpatrick. The course book series is published by Oxford, University Press. It is divided into five manageable levels, starting from *Advance with English Book 1 to Book 5*. In general terms, it is a type of course which focuses on the communicative use of English for practical purposes. Some efforts have been made to familiarize the contents of the course with the local culture. But as the writers of the course are foreigners with

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<sup>3</sup> Madrassah, is a religious educational institution. In the Madrassah, the students are taught Islamic Law, Islamic History, knowledge of the Holy Qur'an and in some Madrassah Islamic management system is also taught to the students.

little knowledge and understanding of the learner's culture, so the selection of the book for this group of learners seem to be not practical. The social and educational background, as well as the motivation of the learners seems to be ignored while making the selection of the course.

In the present study, only the contents of Book 5 of the series will be evaluated for cultural relevance. The book consists of eleven integrated units and a set of papers. Each unit is further divided into five sections i.e. reading, language practice, reading English for getting information, practical conversation and composition.

#### **4.5 Themes of the Book**

There are 12 lessons or units in the book '*Advance with English 5*'. The contents of the book include articles from newspapers; stories from magazines and essays by English writers. The major themes of the book can be classified as social, scientific, technological and fictional. Almost all the themes of the book reflect Western society and its culture. For example, the theme of the chapter three of the book 'Gentle Giants' (Howe, Kirkpatrick and Kirkpatrick, 1997:36) is wild life; its importance and the effect of human behavior on animals' behavior. Apparently the theme seems to be interesting for all those who are interested in wild life. But this theme would hardly motivate the learners of this part of the world. On surface level, this is a general theme but on deeper level it is tinged with the colors of western culture and society. Secondly, the main character of the lesson 'the gentle giant' (which is an ape), is not a part of the wild life in Asia. The writer goes one step forward when he explains the behavior of the people towards apes with reference to American society. Note the colours of American society in the following lines:

The image took root in the public imagination. In the 1930s, Holly Wood built it into a nightmare with the film King Kong, in which a gigantic ape was captured and then eventually terrorized New York. (Howe, Kirkpatrick and Kirkpatrick, 1997, p.37).

In the above lines the writer are preoccupied with American society, relate the topic with Hollywood, the film King Kong and New York and make the topic unfamiliar and uninteresting for the learners.

TH 5232  
In chapter three of the book, 'The Age of Probot' (Howe, Kirkpatrick and Kirkpatrick, 1997:20), the readers are introduced to a household robot which will do household chores in future. The essay is all about the different activities and functions of the robot. In the end of the essay a comparison is made between a Probot and an industrial robot. A presentation of luxurious and mechanical life style of the West is evident in the whole essay. The writer mentions all the members of the family while discussing different activities of it, even the pet dog is showed as a family member. But ironically, he does not mention the wife of the owner in his discussion, which is the centre of a family in an Islamic culture and society. Husband and wife, particularly as father and mother, are the two significant pillars upon whom the entire edifice of an Islamic family rests. The Holy Qur'an has so beautifully described the type of their homogeneity when it says that husband and wife are garments for each other (2:187).

Read the following excerpt from the essay:

Probots will have a more immediate and direct effect on us than industrial robots because personal robots will actually be in the home, doing household chores, teaching the children and even walking with dog. (Howe, Kirkpatrick and Kirkpatrick, 1997:22).

In an Islamic society a wife plays a traditional role of working inside the home and if a kitchen robot is introduced in a Muslim family then the wife will be the sole beneficiary. But the writer ignores her household role altogether in the essay and talks only about the owner of the house. From the learners' perspective, the discussion in the essay is laboriously boring and dry. The writer all the times talks about the 'new technologies', like, 'bioengineering', 'personal computers', 'extensive space exploration', 'laboratories' and factories' (Howe, Kirkpatrick and Kirkpatrick, 1997). All this scientific and technological discussion will be obviously less motivating and less interesting for the Students of religious studies and also when the students are from a poor social background where the lives of the people have not been much affected by the new technology and its inventions. Further more, Islam teaches simplicity in daily life and a self-serving attitude is always emphasized and appreciated in an Islamic culture and society. It means that the life style of the learners is totally different from the life presented and depicted in the book. The sophisticated life style of the west does not come in harmony with the rustic life style of the learners.

The story of chapter seven, 'The Tripod', (Howe, Kirkpatrick and Kirkpatrick, 1997), will be beyond the understanding of the learners. Tripod is a character from Greek mythology. The whole story is ridden with strange and difficult names and unusual actions. The story is highly unrealistic and unacceptable for mature and serious minds.



The story will create no impression on the readers who are familiar with 'Sachi Kahanian' (true stories), from the Holy Qur'an<sup>4</sup>. The content of the story is unfamiliar to the learners, as it has no connection with their history, traditions and culture. The following lines explain the alien themes of the story:

The Tripods had been the rulers of the earth for more than a hundred years. They governed simply and effectively, by dominating the minds of men. This was achieved through the caps... capping occurred in one's fourteen years, marking the point at which one ceased to be child and became adult. It was taken for granted, an expected, and looked- for things, attended by feasting and celebration.

(p.96)

The oddness of the story is further increased by the introduction of some odd characters in it. In the story 'Ozymandias', is introduced as a big red – haired, red-bearded man who sang strange songs, and mixed sense and nonsense when talked. On the whole, the story will make little sense for the learners and obviously make them disinterested and will negatively affect their input level.

This tendency to focus mainly on Western English-speaking cultures is also evident in chapter nine 'London Roads' (Howe, Kirkpatrick and Kirkpatrick, 1997), a lesson from the same text book. In the story, a young man 'Laurie Lee' goes to London to make his fortune. This helpless and penniless young man lives in London by playing violin and working on London building site. Later, he learns one Spanish phrase and develops a fascination for Spain. He goes to Spain and captures the atmosphere of Spain in thirty long years. Though, from a literary point of view the story is a beautiful piece of

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<sup>4</sup> There are a number of true stories in the Holy Qur'an about the lives of God's prophets.

writing, having the lucidity, clearness and natural flow of language and verbal expressions but from a social stand point, the story would hardly create any stimulating impression on the learners. Because the heroic and long suffering adventure of the hero would seem useless for the learners, as it has no moral and social purpose. Most importantly, the social, historical and geographical setting of the story is alien and foreign for the learners.

It was 1934. The young man walked to London from a security of the Castwolds to make his fortune. He was to live by playing violin and by a year's labouring on a London building site. (p.126)

The dialogues in the book, (Howe, Kirkpatrick and Kirkpatrick, 1997), tell the same story of Western culture and its social setting. They represent western way of thinking, their outlook on the world and an attitude which is 'other' and 'odd' to Islamic way of thinking and its social values. The discussion in the dialogues can not be related with the learners in any ways. The following is an extract from a dialogue in the book:

S1: Are you staying with your aunt in London?

S2: Yes, I made up my mind last week. I shall stay three days there.

S1: Are you sure the train to London leaves from this platform?

S3: Yes, I am sure, look it says so, on the board. (p.132)

Later, in the book the dialogue between Laurie and Alan shows the same Western attitude, which is highly individualistic and unemotional. In the dialogue Alan is

intending to go to London because his own town has made him feel like a prisoner. The tone of the dialogue lacks seriousness and reasonableness. The following is a vivid example of the western way of thinking:

Alan: Are you sure you want to go?

Laurie: Yes, I am certain. I have got to get away from this place and see the world. This place makes me feel like a prisoner.

“Alan: Oh, come on now! It’s not that bad in the valley. Have you thought about your mother? How are you going to tell her?”

Laurie: I am not sure about that. The last thing that I want to do is upset her.

Alan: It will be difficult. Are you quite sure you want to go? I mean, would you be willing to stay if you got a good job, or met a nice girl to settle down with?

(p.132)

The boy in the dialogue is bored of his native town and even does not consider the possibility to upset his mother. On the other hand the girl discusses the incentives as getting a good job or finding a girl sufficient to leave the town and her mother forever. This also shows the weaker nature of family system in the West. In an Islamic society, this type of attitude would fall under the category of extreme selfishness and carelessness.

#### **4.6 The Pictorial Material in the Book**

The problem of alienation and de-motivation does not stop at unfamiliar themes and expressions. The pictures in the book show the same line of thinking, which is Western in nature and foreign to the learners. The first impression one gets from the

pictures in the book is the representation of female in a Western manner. Almost, all the females in the book are dressed in a Western style. They are in tight and short western dress without 'hijab', which is an essential feature of an Islamic culture. In the Holy Qur'an Allah has clearly directed Muslim women to wear hijab outside their homes and adopt moderation in the use of dress.

The Qur'an says:

O; Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go outside). That will be better, that so they may be recognized and not molested. (The Qura'n. 2007.33:59). (A. Y. ALi, Trans.)

A negligible portion of Pakistani society likes adopts and practices western styled dress. In most areas of the country, woman is considered an honourable and respectable member of the society. Dress plays a vital role in maintaining the respect and honour of a woman in the society. Women usually wear loose and full dress and in some parts of this region they are covered from toes to head. These bareheaded and tightly dressed women in jeans and coats represent Western women not Muslim. The following pictures from the book (Howe, Kirkpatrick and Kirkpatrick, 1997: 41-121) reveal the writer's outlook and its western orientation.

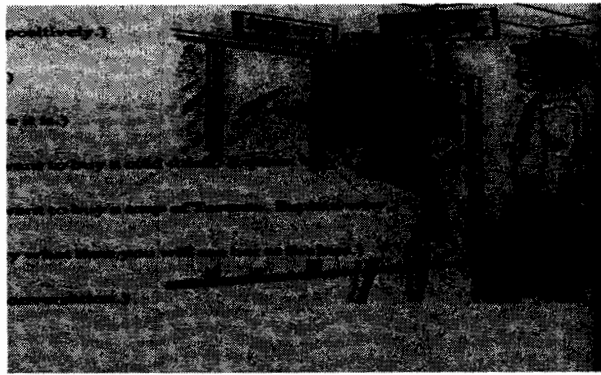


Fig: No.2



Fig: No. 3



Fig: No .4

The above pictures prototypically represent women from the Western society. Even, women from the elitist class in an Islamic society can not think such a dress as shown in the above pictures.

The second problem related to the pictures in the book (Howe, Kirkpatrick and Kirkpatrick, 1997) is the unacceptable and unnecessary negative criticism by the writers on Eastern and Islamic values through these pictures. For example, in an Islamic society, there is a proper division of responsibilities between male and female members of a family. Usually, male members of the family are responsible for arranging livelihood for the family and female for doing and taking care of house hold activities. In other words man does out door work and woman is assigned indoor responsibilities. This division is not a result of any gender bias or any male female discrimination. Women are more respected and honored so they remain indoor for their assigned responsibilities. In the following picture (p. 34) a family is depicted where the women of the family are busy in their household jobs while the male members of the family are involved in different recreational activities. Apparently, the picture is not a depiction of a western family. It depicts an eastern family. The picture shows a familiar scene to the learners and indeed an unfamiliar situation for the writers of the book. The writers of the book deliberately subject the scene in the book to an indirect criticism. The Questions which are based on the picture are an intentional effort to challenge the gender roles of the learners' culture.

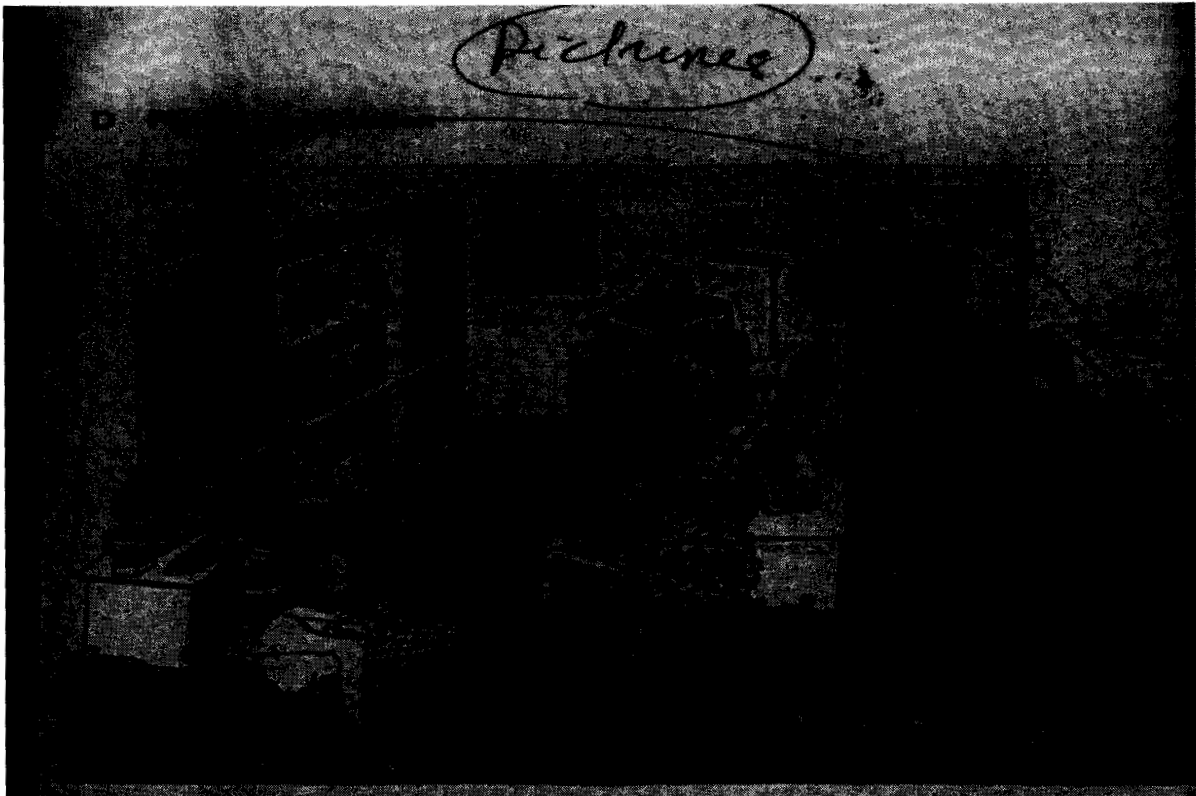


Fig: No.5

The following activity follows the picture.

Study the picture and answer the questions below.

1. What might be the family relationships who are doing the chores?
2. Can you see anything else that the females have been doing or will do?
3. What are the boys doing?
4. What are the middle-aged man and the elderly man doing?
5. How many pieces of equipment for making chores easier can you see?
6. What is the main difference between the things the females are doing and what the males are doing?
7. Do you think the artist who drew this picture is trying to tell us something?
8. Do you think what is happening is fair?

9. How could the situation be made fairer?

10. What might be some of the difficulties involved in trying to make it fairer?

(P. 34)

In the above questions the writers give a clear message that learners' culture, especially when it comes in treatment with women is unfair and unjust. This also shows that how the West badly misconceives and misrepresents Muslims' culture. The readers of the book would easily perceive the didactic intentions of the writers and would consider it an unnecessary and unfair effort on the part of the writers. Islam advocates justice and injustice is regarded as the biggest 'zulum'(cruelty) in Islam. A woman enjoys her respected mother status as well as a wife. The Holy Prophet has clearly directed the Muslims to treat "your wives with justice" and "paradise lies under the feet of mother". In the presence of such clear instructions a Muslim even can not think of inflicting injustice upon women.

Another picture of the text book, (Howe, Kirkpatrick and Kirkpatrick, 1997: 47) shows a charity walk show. In the picture different pets are accompanied with the participants of the walk. These pets include dogs, tortoise, elephants and cats. Mostly, those animals have been shown in the pictures which are considered 'haram' (forbidden) in Islam. In an Islamic society animals which are 'halal' (allowed) or which are useful to human beings in one way or another like cow, goat, horse and sheep are kept as pets. In a western society pets are kept as leisure while in the learners' society, pets are kept as a need. This picture has no social link with the learners and it depicts a western society and its way of life. In fact, the picture demonstrates a total unawareness of the learners' culture and society on the part of the writers of the book.





Fig: No.6

Some of the pictures in the book are complete prototypes of Western individuality, its culture and society. The following picture (Howe, Kirkpatrick and Kirkpatrick, 1997:83) shows pop western culture with its popular representation of music and musician.



Fig: 7

Though this type of pop culture is gaining popularity in South Asia also, but the learners of the course may not appreciate this culture and its representation will affect their motivation and learning.

#### **4.7 The Characters and their Actions in the Book**

A variety of characters are presented in the book, (Howe, Kirkpatrick and Kirkpatrick, 1997). They do different activities and carry out different actions. The characters and their activities are illustrated in the following table.

Table No.3

Page No.	Title of the Lesson	Characters	Activities
2	Beach Road Traffic Nightmare	The Beach road residents	Protesting against the new traffic rules.
20	The age of the Probot	The Robot, Head of a family, children of the family and a pet dog	The Probot does different household chores for the family.
36	Gentle Giants	An ape, a small child, visitors and the zoo staff members. Students,	The child falls into the cage of the ape, the people are surprised by the loving behaviour of the ape.
52	The Door Swings Open	Administrators, professor and the central character of the story Miss Elizabeth.	The admission of Elizabeth into a medical college which is originally meant for boys, the changed behaviour of the students in the new set of co-education.
68	At the Hotel reception desk	A lady hotel receptionist and a visitor.	A dialogue between the two characters about the hotel.
76	How to Study	No characters	No action
94	The Tripod	Some alien characters from the other planet, Tripods- the rulers of the earth, like Jack and his cousin, Ozymandias and vagrant.	The expedition of the Tripods to defend the earth against the invasion of the alien forces.
108	The Great Jewel Robbery	A shopkeeper, some customers and Policemen.	The investigation of the police men to probe the great London jewelry and capture the robbers.

126	London Roads	Laurie Lee, a young man from Catswolds, his friend and his mother.	Laurie Lee's going to London from his village to make his fortune.
162	A Job Advertisement	No characters	No action

The analyses of the characters in the book show that the characters in the book are not from the learner's world. Their names, their dresses, their behaviour and attitude are from the culture of the writers of the book. These characters have their western uniqueness and specialty. All their actions represent them as Americans and British not Pakistani Muslims.

## 4.8 Setting of the Book

Table No.4

Page No.	Title of the Lesson	Setting of the Lessons
2	Beach Road Traffic Nightmare	The setting of the first lesson in the book is not clear. Places Beach Road, Hill Street etc are frequently mentioned in the lesson.
20	The age of the Probot	The setting of this lesson is an imaginary family, where Probot will be introduced in future. The setting is highly modern and the house is full of modern inventions.
36	Gentle Giants	The action of this lesson takes place in a zoo at New Jersey.
52	The Door Swings Open	The setting of this lesson is at Geneva college in America.
68	At the Hotel reception desk	The hotel in the lesson gives a picture of modern leisurely type setting, where a lady receptionist receives the newly arrived guest. The name of the hotel is <i>Bay Side Inn</i> .
76	How to Study	No Setting
94	The Tripod	The setting of the lesson is villages in England and France
108	The Great Jewel Robbery	A Jewelry shop in England  A small village, a hundred miles to the East of London
126	London Roads	
162	A Job Advertisement	No Setting

The above table shows that the actions in the book, (Howe, Kirkpatrick and Kirkpatrick, 1997), take place in the West. The writers use western countries, western cities and western places to describe and narrate the action in the book. The learners who hardly would have got the chance to see these places ever in the lives confront with such an action which takes place in these places. More over, the description of these places may not be interesting enough to create any interest among the learners. The way they are presented is not sufficient for the learners to visualize these places or make any imaginary pictures of them. As the learners have no prior knowledge of the setting, so they have no attachment with it. The places mentioned in the book are different from Karachi, Lahore, Quetta and Peshawar. The 'London Roads' and villages hundred miles to the East of London are not familiar to the learners. They are familiar with the roads of Islamabad and have an emotional attachment with their own villages.

#### **4.9 Unfamiliar Expressions**

A careful study of the book, (Howe, Kirkpatrick and Kirkpatrick, 1997) reveals that the basic source of inspiration of the vocabulary in the book is Western world views. There are many expressions in the book which are not only unfamiliar and stranger to Muslim students but also totally opposite to Islamic world view. For example, in the book man is declared as 'the closest relative of ape' (p.41). This expression is taken from Darwin's theory of evolution in which man is considered as an out-come of gradual changes in the physical structure of apes. But Islamic world view contradicts this theory of evolution. Islam believes in the supremacy of human race. Allah declares man as 'the glory of creation' and 'Eve and Adam" as the original parents of human beings. From an Islamic perspective the above phrase is a direct degradation of humanity. Islam lays great

emphasis on human soul rather than its physique. Spirituality is what distinguishes man from animals. The Holy Qur'an teaches that human soul is Divine in nature.

Then He shaped Him, and breathed His spirit into him and gave him hearing and seeing and hearts; what thanks do ye return? (32:7-9)

Islam teaches that Allah has created things with his '*Amr*' (command) and He has the power to create things at once. Allah says in Holy Qur'an, "To Him is due the primal origin of the heavens and the earth: when He decrees a matter, He says to it: "Be" and it is" (p. 117). The Qur'an has used two words for creation "Khalaq" and "Amr". "Amr" is immediate command and immediate creation.

The following lines from the course book (Howe, Kirkpatrick and Kirkpatrick, 1997) show the distance between the writer's and the learners' attitude towards life and its origin. In these lines the writer calls the ape as the grandfather of human beings.

"The dominant male allowed young babies to crawl over him and pull his ears with the tolerant affection of human grand father..." (p.37). *The* learners, who are grounded in their religious understandings, expressions like these are simply annoying for Muslim learners. Moreover, Muslims are already suspicious with West and consider that English is one of the major weapons with which the West launched its cultural and intellectual onslaught against the Muslims (Argungu, 1996).

The readers of the book who are unfamiliar with these thoughts would obviously be disoriented when they read '...the local girls whisper Marry....' (p.128). The girls do this exercise as it gives spiritual and moral strength (from the point of view of Christians). This small expression shows a lot on the part of the writer and means a lot for the learners. It shows that the writer consciously or unconsciously uses Christian religious terms. And the learners would automatically relate English language with English race

and their religion. In addition, they would develop a negative attitude towards it. It would also become very difficult for the teacher to explain expressions like these without a prior knowledge of Christianity.

The book, (Howe, Kirkpatrick and Kirkpatrick, 1997), is also full of expressions which give an idea that there is a distance between the writer's and the learners' attitudes. Attitudinal differences are evident from all these expressions. For example, the concept of happiness, which is a fundamental concept in Western society, refers primarily to the attainment of physical as well as emotional needs, which are temporary and elusive, whereas in Islam, happiness means the satisfaction of soul and inner self. The following example from the book is noteworthy where the writer discusses the advantages of technologies in relation to human leisure. The focus of the writer is always on material, instead of spiritual.

The factors guiding us to more productive, less strenuous, and much more leisurely life style are centered around one thing: new technologies (p.22).

It's true that Islam gives importance to spiritual satisfaction but it does not mean that in an Islamic society, new technologies and inventions are not welcome; in fact, Islam does not forbid it but all these technological advances are not central to human life in an Islamic culture. They are secondary and less important. Mutual relation, joint efforts and work with collective contribution is more appreciated than individual efforts and leisure. Moreover, the concept of spiritual happiness is known to every Muslim and the belief that doing right actions bring happiness and committing sins destroys both this and the life hereafter. Qur'an utters the following words of caution:



“Those who believe and do right: joy is for them, and bliss their journey ends” (13.29).

In another verse in the Holy Qur’an Allah explains this concept of spiritual happiness in more explicit terms:

By the soul and Him who balanced it and infused into it the sense of discrimination between the wrong and right, happy is he who keepeth it pure and unhappy is he who corrupteth it. (42.30)

The following extract from the book, (Howe, Kirkpatrick and Kirkpatrick, 1997) explains this gap between an Islamic and western society in a much better manner:

Q No2. Robot and other machines will enable us to.....

A. get to work faster and play more games.

B. work less and get more leisure (p: 21).

In the above example, both the choices reveal the Western make up of the writer’s personality. The choice is between playing more games and getting more leisure.

Western literary terms can also be cited as examples that the writers are unaware of the learners’ needs. They use expression from English, Roman or Greek literature. These literary terms need a thorough understanding of English literature on the part of the learners. The following example is taken from the course book, (Howe, Kirkpatrick and Kirkpatrick, 1997):

A day like this would make many people think that they were in Utopia..... (p.22).

The word 'Utopia' is derived from Greek language. . Thomas More (1516) coined the word "utopia" in his book by that name. A utopia is an imaginary place, situated in a particular time and space, that is socially, morally, and politically ideal. This world has no link with the history, culture and society of the learners. Muslims have their own alternative of this expression i.e. paradise. Paradise has metaphorical truth, while utopia is far more literally fictive. The learners are required to have a sound understanding (which they don't need to have) of English literature to understand terms like this. The book, Howe, Kirkpatrick and Kirkpatrick, (1997) is strongly rooted in Greco-Roman world views as can be seen in the following example:

... Which could boast that it was training some sort of Amazon as a woman doctor?

(p.54).

According to Wikipedia (2008), "Amazon", is a member of a legendary race of female warriors believed by the ancient Greeks to exist in Scythia or elsewhere. She is a very tall and strong woman in Greek mythology.

The text of the book, (Howe, Kirkpatrick and Kirkpatrick, 1997), is abundant with expressions which show a geographical distance between the text and the learners. The learners have no practical and even imaginary access to the places in the text. These unseen places in the text create an unseen hurdle for the learners in their learning. The learners have no emotional, cultural, historical or geographical attachment with these places.

He walked towards the coast because that was the quickest way to London" (p.127).

In the above example the coast which is the quickest to London is not a known reality to the learners. They have no physical and emotional connection or attachment with the place. It would be very hard for them to visualize an unseen place.

On the whole, the book (Howe, Kirkpatrick and Kirkpatrick, 1997) is full of expressions, which are less fascinating and motivating for the learners. The analysis of expressions in the text reveals that the writers of the text have their own cultural and historical roots. They include all their accepted beliefs in the texts without taking into consideration the reaction from the learners. This negligence on their part affects the learning of the learners. Until and unless there is no genuine motivation for the learners, an effective learning can't take place. The text and the learners must share a common cultural, historical, emotional and moral code which could be easily comprehensible, appreciated and assimilated by all learners (McGrath, 2002)

## Chapter No.5

### **CONCLUSION AND RECOMMENDATIONS**

The purpose of the study has been to determine whether the course contents of the book are culturally relevant to the learners studying at International Islamic University Islamabad or not. The study also critically analyzed the existing literature written in favour or against the inclusion of target language culture in English language courses. The sample used to collect data was restricted to learners of credit-ii English at IIUI. A first glance evaluation model was used to collect data from the contents of the book. The cultural relevance of the contents of the book including themes, setting, characters, expressions, places and illustrations in the book was checked through six categories specified in the model (see chapter No.3). Data from learners was collected through a questionnaire. The purpose of the questionnaire was to know the objectives of the learners for learning English, their educational background and their attitudes towards English language.

The results of the study show that the learners are mostly from religious educational background and belong to the rural areas of Pakistan. They are currently enrolled in different branches of Islamic studies like Usuluddin and Sharia& Law. The learners want to adopt those professions in future which are closely related with religion. The likeness of the learners for English is not of a very high degree and do not seem fascinated by it. The study shows that the students belong to a special category of learners and are different from others learners of English in Pakistan in terms of attitudes, objectives and educational background.

The evaluation of the contents of the book reveals that the book has been selected for the learners without taking the learners needs, objectives and attitudes into consideration. The themes of the book are not related to the learners' social environment, their history and religion. The themes of the book are less familiar to the learners and represent a different social set up. The setting of the book is also unfamiliar to the learners and shows a physical gap between the learners and the world presented in the book. The objects, scenes and social environment of the book represent a Western social milieu. The characters which are given roles in this Western social set-up are also western. Their habits, likes and dislikes, whimsicalities and attitudes are taken from the world of the authors not from the learners. They are dressed in a typical Western style and are far away from any resemblance with the learners' world. There are many unfamiliar expressions in the book. The analyses of these expression show that they stand for Western worldviews, religion and society. At times the expressions in the book contradict Islamic teachings and can be a source of dislike for the learners. The overall analyses of the contents expose that the authors of the book are totally unaware of the learners' social, geographical and educational needs. They have depicted their own social world in the book and have neglected the learners' world.

The analyses of the literature review about the topic tell that the inclusion of target language culture has been greatly emphasized from 18<sup>th</sup> century till late 19<sup>th</sup> century. Pedagogical theorists emphasized upon the inclusion of target language culture as it was considered as an inseparable element of language teaching. However, the emergence of English as an international language and leaning English as a foreign language for instrumental purposes changed the views of the people in favour of the learners' centered approach to language teaching. Writers like Graddol (2006),

considered English as a language of international status and challenged the boundaries of native speakerism. Angry voices also rose from those countries and societies who were greatly conscious about language imperialism and teachers and experts voiced against the cultural component of the language. They backed their voices with the argument that different learners have different objectives of learners English and they belong to different social and cultural set up. This variant nature of learners demands for variant approaches in language teaching and leaning. Heavily relying upon the theories given by those experts who belong to native English speaking countries can be greatly misdirected and can badly affect the motivation of the learners (see chapter No.2 of this study).

The present study also favours the idea that 'one man's food is another man's poison'. The learning environment at International Islamic University, the learners and their motives for learning English are different from that of United Kingdom, United States, and India and even in many cases from the environment at different learning institutions in Pakistan. Kachru (1977) categorizes three different rings of nations using English: the inner, outer and expanding circles of English. The inner circle includes countries like America, Britain, Australia and Newsy Land, where English is used as native speakers' variety. The outer circle comprises of nations like India and Singapore, where English is used as a second language as a colonial heritage. The expanding circle is formed by China, Japan and Germany, where English is used as a foreign language. Pakistan falls both in the outer and expanding circle. In limited cases English is used and taught as a second language and in most cases as a foreign language. All these three circles of nations carry different motives and objectives for using and learning English. Most of the cited arguments in favour of teaching target language are for the teaching of English as a second language, where the motives of the learners are largely integrative.

As the learners of the courses under discussion have little interest in learning the Western culture and attitudes. So, the essentialization of target language culture does not seem convincing in this case. The results of the questionnaire show that most of the students learn English for instrumental purposes and they have no intentions to visit United Kingdom and United States in pursuit of their carriers.

Motivation is considered a key to learning a foreign language. McDonough (2007, p.369), defines Motivation as what move us to act, in the context to learn English. He describes that four elements are largely involved in Motivation: 1. the reason why we want to learn English, 2. the strength of our desire to learn English, 3. the kind of person we are and 4. the task and estimation of what is required of us. Taking all these four elements into consideration it is evident that the level of motivation of the learners of English at the University is not very high. The reason for learning English is marginally instrumental. English is a part of the university syllabus and it is required from every student of the university to study it before obtaining his or her degree. Their desire to learn English does not go beyond the fulfillment of university requirement. It means that they have, to some extent *extrinsic motivation but no intrinsic motivation*. It's true that fifty percent of their courses are taught in English, to the students of various faculties but most of the contexts and vocabulary used in these courses is Islamic. In this case, the importance of cultural relevance increases more than the normal cases. And courses with Western cultural contents can prove demotivating and disinteresting for the learners and also their extrinsic motivation can be developed by making the course contents relevant to their lives, past, present and future. As they are orthodox Muslims and their past has been spent mostly in religious educational institutions and also they are studying religious subjects and their intending future careers are largely connected with religion.

The logic for the inclusion of target language culture in English course contents that language and culture are inseparable and language reflects the culture of its native speakers is also losing its ground. The idea of native speakers is an old phenomenon. According to Kachru (1977), the expanding circle of English speakers has reached the number of 150 to 300 million and English is considered an International language. The advent of English as an International language has brought numerous changes not only in teaching methodologies, purpose for learning and teaching English but also in teaching material and course contents ( as cited in Graddol, 2006).

Apart from pedagogical benefits of such courses some social and political benefits can also be achieved through these courses in the post- 9/11 context. These courses can prove a good starting point for bridging the widening gap between Islam and the West. Because of Western culture, English is now being considered the language of 'others' by the Muslim learners and they feel little fascination for learning it. This situation is proving instrumental in creating misunderstandings between the two poles of the world.

By colouring the courses in the local culture, the Muslim learners can make a bond and affiliation with it and ultimately it will prove beneficial in understanding of each other's point of view in a better and easier manner. This is an age of communication and there can be no dialogue between West and Islam in the presence of language barriers.

As said earlier, making language course contents relevant to the learners can be a positive step towards making the learners less hostile towards English language in particular and Western nations in general. Once the confidence is restored and the misunderstandings are removed then ground is set for introducing the West and its culture for the learners. And even the learners themselves would be able to know and explore



British and American culture after the language is learnt. In short, learning English can prove as a launching pad for bringing the two races and cultures together.

It is very important for every teacher to keep in mind that teaching is a multi-dimensional profession and a teacher plays a multi-dimensional role. Beside the main role of teaching, a teacher also plays a very important role of a researcher. A teacher must be a researcher as teaching has no fixed and universal rules and principles. A teacher always needs to adopt his/her teaching according to the ever-changing and varied needs of time, the learners, the society and the institution. Research based teaching brings the required authenticity, the needed improvement, the desired refinement and unavoidable adjustments to the teaching and learning activity.

In the light of the inseparable relationship between teaching and research, the present study demonstrates that the selection of the English courses for this special group of learners has been done without looking into their needs, objectives, psyche, educational and social background and even the authenticity of the courses has not been properly evaluated. So much so, the age factor has been completely overlooked in selecting the courses; the activities and illustrations in the course give a childish look in comparison with the mature learners. The learners belong to a very special category – a category of English learners which has its own special sensitivity, whimsicalities and attitudes towards English language. These learners should be dealt differently. A thorough research is needed to investigate their choices and priorities. This study is only the beginning. Further research in areas like determining the attitudinal differences of the learners from other learners and their causes and remedies, adopting appropriate teaching methodology for them and designing courses for them would be greatly helpful to bring them closer to English language. The researcher intends to lay some broad outlines for

designing appropriate language courses for the learners in his PhD research. Studies like this may be very much helpful in restoring the trust of the learners in English language. The results and product of the research can be extended to the Madrassahs in Pakistan where million of students complete their degrees without learning English language.

On the basis of the analyses of this study the following possibilities are proposed and suggested for making selection, adaptation and development of course books for the learners at IIUI:

### **5.1 Adaptation and Selection**

Adaptation is the process of changing textbook based tasks, adding new texts or deleting some, changing the management of the tasks, changing task inputs or expected outputs, and so on by teachers to achieve their teaching goals. Such reshaping and reinterpretation can be seen as a key element in the construction of new meanings and in the creation of the culture of the classroom. Apple (1992) makes a similar point about the importance of the learners' role in this process, when he suggests that they too (as well as teachers) 'accept, reinterpret, and reject what counts as legitimate knowledge selectively'. The rationale for adaptation of textbooks is that the textbook is a resource for teaching to stimulate teachers' and learners' creativity and inspiration (Cunningsworth, 1995). Textbooks should not be taken as an end but a means to an end. It does not seem logical to argue that all textbooks may be applicable and appealing in all situations and to all learners and teachers. Researchers like McDonough and Shaw (1993), Swales(1984) and Allright (1981) maintain that any given course book will be incapable of catering for the diversity and complexity of needs which exist in most language classrooms, especially in terms of cultural and attitudinal differences among the learners. Keeping the needs of

different classrooms the teachers are supposed and expected to approach the textbooks with deletion, adaptation and extension to use the material more effectively and appropriately (Richards, 1998).

However, the process of adaptation is not without its limitations. For example it's not possible to adapt the thematic and syntactic structure of an article or essay written by a foreigner in the foreign context for some specific readers. Only activities in a textbook can be effectively localized and regionalized. But still the nature and themes in the activities would remain unchanged. By localizing the names and characters in the activities and exercise can result in 'bad' adaptation; where the changes become incompatible with the themes and subject of the activities. There are numerous examples of bad adaptation in the book under discussion. In the activities of the book the writers have tried hard to localize the activities by localizing the names and characters in them. Strange and unaccustomed activities are assigned to local characters. Ultimately, the result of such adaptation is ineffective and in some cases very bad. Moreover, the process of adaptation needs the same amount of time as is needed by the development of the textbooks. So it is more advisable and logical for the teachers to not indulge in the meaningless process of such adaptation. So the only choice to have authentic text books is to develop them locally.

## **5.2 Textbooks Development**

Textbooks' development is not an easy task. But once they are developed locally, they have numerous advantages including some minor adaptations with the passage of time. The exercises, activities and classroom practice tasks can be easily modified and rearranged in the new additions as very minor changes would be required to adjust them.

Most of the contents of the book would be culturally relevant; the lessons, the articles, their themes, pictorial material and expressions would be from the learners' familiar world. The only section which needs to be modified and adapted with the passage of time would be the exercises and activities in the book.

### **5.3 The Topic –based Approach for Textbooks Development**

The easiest way to begin with, is the compilation of topics that are important for or of interest to the learners. The topics may range from everyday life to history and ethics. The most suitable way is to arrange a survey to know the interest and choices of the learners and teachers. Different examples of topic are also available to be used as models in this process. The models include Brook model (1986), the Chastain model (1988), and the Durant model (1997). These theorists have given huge lists of topics, based on their own observation and research. As the interest and needs of the learners in the present situation are different in the present case, so naturally the choice and selection of topics for textbooks should be different here.

### **5.3 The Broader Categories -Based Approach for Textbook s Development**

The selectors and course books designers can confront a huge list of topics as the choices of individuals are varied, this may lead to an unsystematic provision of information. The best solution for this problem is first to select and point out the broader categories from which the selection of topics can be easily made. Again some models of broader categories are already available in the ELT literature. Byram and Morgan (1994) suggest categories like *social identity and social groups, social interaction, belief and*

*behaviour, socio-political, institutions, socialization and the life-cycle national history, national geography, national cultural heritage, and stereotypes and national identity.*

Stern (1992) emphasizes six categories which an average language learner is likely to require: *places, individual persons and way of life, people and society in general, history, institutions and, finally, art, music, literature and other achievements.*

Tomalin and Stempleski (1993) present three interrelated categories of culture: *products, ideas and behaviours.*

The above categories offer some good models for categorization of broader spheres from where topics can be chosen. But again the learners, their needs, interest and learning objectives, the teachers, their interest and the requirements of different cultural setting and classrooms environment would greatly affect the choice of categories. Byram and Morgan (1994) suggest that teachers should make a choice according to a particular country or region where the language is spoken and learnt. The following is a proposed model of categories for the learners of English at the University. The teachers at IUI and else where in Pakistan with similar situation like this can be benefited from these categories to build up their own model for developing English language courses.

Table No.5

<b>People &amp; Society</b>	<b>National &amp; Islamic History</b>	<b>National &amp; International Politics</b>	<b>Hiddith/ Qurranic Studies</b>	<b>National miscellaneous</b>
Family Home Holidays Good manners Meals, variety of food Daily routine, housing, family size, housework National festivals and feast days Occupations Punctuality, introductions Funerals Weddings <i>Clothes</i> unemployment housing problems Mosque Going Greetings Apologizing dresses	National history and independence National heroes, Sportsmen, Poets Scholars, Philosophers, Politicians, National institutions, The life of prophets, The Holy prophet and his companions, Islamic Scholars, Great scientist, rulers, Warriors, Islamic countries, Their geography, food, Dress, Natural resources, Holy places	Democracy, Media in Pakistan, Political parties in Pakistan, Pakistan foreign affairs, Islamic Conference, Kashmir & Pakistan, Global economy, Pakistan's relations with Arab states, Pakistan and India, Pakistan and Afghanistan, Capitalism,	Muslim brotherhood, The concept of justice in Islam, Rights of people, The rights of women, Education in Islam, Science and Quran, Islamic society, The concept of peace in Quran, Islamic Banking, Family Relationship, Cleanliness, Hijab, The Rights of neighbours, Social responsibilities, Equality in Islam, Respect for other Religions,	Regional Languages, National geography, National crops, Education related issues, National unity, Historical places, Natural resources, Transport, Local cultures, People and geography of four provinces, Hills and Ranges, National Sports, Water resources, Science & technology,

The justification for the above proposed categories, topics and themes is that, these are familiar topics and themes for the learners. They are interesting for them as they are directly related with them. The learners have already studied these topics and themes in other languages, for example Arabic and Urdu. So, they have a prior knowledge of the

concepts and vocabulary used in them. Their prior knowledge would contribute a lot in making them interested in English and learning it. It would be a type of purposeful study as the knowledge presented in English courses is important for their present and future studies. The type of approach would reduce their sense of alienation and would make them motivated for learning English. English would become their own language, not a foreign and others' language.

## Appendix- 1

### Cultural topics in the language classroom by Brooks

#### Greetings, friendly exchange, farewells:

How do friends meet, converse briefly, take their leave? What are the perennial topics of small talk? How are strangers introduced?

#### The morphology of personal exchange:

How are interpersonal relationships such as difference in age, degree of intimacy, social position and emotional tension reflected in the choice of appropriate forms of pronouns and verbs?

#### Levels of speech:

In what ways are age, provenance, and social status, and academic achievement, degree of formality, interpersonal relations, aesthetic concern, and personality reflected in the standard or traditional speech?

#### Patterns of politeness:

What are the commonest formulas of politeness and when should they be used?

#### Respect:

Apart from overt expressions of deference and discipline, what personages and what cultural themes, both past and contemporary, are characteristically held in sincere respect?



Intonation patterns:

Apart from the selection, order, and form of words themselves, what overtones of cadence, interrogation, command, surprise, deference and the like are borne exclusively by the dynamics of pronunciation?

Contractions and omissions:

What words and intonation patterns are commonly used to enliven one's speech by way of commentary upon one's own feelings or actions, those of the person addressed, or the nature or behaviour of other elements in the immediate situation?

Types of error in speech and their importance:

What errors is the speaker of English likely to make in the new language? What is the relative seriousness of these errors in the new culture?

Verbal taboos:

What common words or expressions in English have direct equivalents that are not tolerated in the new culture, and vice versa?

Written and spoken language:

Aside from richness of vocabulary and complexity of structure, what are the commonest areas of difference between spoken language and writing?

Number:

How are numbers pronounced, spelled, represented in arithmetical notations, written by hand, and formally printed in ways that are peculiar to the new culture?

Folklore:

What myths, stories, traditions, legends, customs, and beliefs are universally found among the common people?

Childhood literature:

What lyrics, rhymes, songs, and jingles of distinct aesthetic merit are learned by all young children?

Discipline:

What are the norms of discipline in the home, in school, in public places, in the military, in pastimes, and in ceremonies?

Festivals:

What days of the calendar year are officially designated as national festivals?

What are central themes of these occasions and what is the manner of their celebration?

Holidays:

What is the usual rhythm of work days and days off? What do young people do with their days off?

Observance of Sunday:

How does Sunday differ from weekdays with regard to what an individual does or does not do, may or may not do?

Games:

What are the most popular games that are played outdoors, indoors, by the young, by adults?

Music:

What opportunities are offered the individual for training and practice in vocal and instrumental music?

Errands:

What are typical errands that a young person is likely to be asked to do, either at home or in school?

Pets:

Gadgets:

What mechanical devices are commonly found in personal use, in the home, in stores, and in travel?

Sports:

What organized and professional sports are the most popular and the most generally presented for the public?

Radio and television programs:

How general is the use of radio and television and what types of programs are offered, especially for young people?

Books:

What are the facts of special interest concerning the printing, punctuation, binding, selling, and popularity of books?

Other reading matter:

In addition to books, what types of reading matter, such as newspapers, weeklies, magazines, and reviews, are generally available and where can they be bought or consulted?

Hobbies:

In what individual hobbies are young people likely to engage?

Learning in school:

What is the importance of homework in formal education? What is taught at home by older members of the family?

Penmanship:

What styles of handwriting are generally taught and used? What kinds of writing tools are available at home, in school, in public places? What are the conventions concerning the writing of dates, the use of margins, the signing of names?

Letter writing and mailing:

How do letters customarily begin and end? How are envelopes addressed? Are there typical kinds of personal stationary? Where are stamps bought? Where are mailboxes found?

Family meals:

What meals are usually served en family? What is the special character of each meal, the food eaten, the seating arrangement, the method of serving dishes, general conversation?

Meals away from home:

Where does one eat when not at home? What are the equivalents of our lunchrooms, cafeterias, dining halls, lunch counters, wayside inns, restaurants?

Soft drinks and alcohol:

What types of nonalcoholic beverages are usually consumed by young people and adults? What is the attitude towards beer, wine, and spirits? What alcoholic drinks are in frequent use at home and in public?

Snacks and between-meal eating:

Apart from the normal trio of daily meals, what pauses for eating or drinking are generally observed? What are the customary hour and the usual fare?

Cafés, bars, and restaurants:

What types of cafés, bars, and restaurants are found and how do they vary in respectability?

Yards, lawns, and sidewalks:

What are the equivalents of American back yards, front lawns, and sidewalks in residential and business areas? What is their importance in the activities of young people?

*Parks and playgrounds:*

Where parks and playgrounds are located and with what special features or equipment are they likely to be provided?

*Flowers and gardens:*

Of what interest and importance are flower shops, house plants, gardens for flowers and vegetables in town and in the country?

*Movies and theaters:*

Where are moving picture houses and theatres to be found? What procedures are involved in securing tickets and being seated? What can be said of the quality and popular appeal of the entertainment?

*Races, circus, rodeo:*

What outdoor events are in vogue that correspond to our auto or horse races, circuses, and similar spectacles?

*Museums, exhibitions and zoos:*

What types of museums, exhibitions, and animal displays are generally provided and what is their role in the education of the young and the recreation and enjoyment of adults?

*Getting from place to place:*

What facilities for travel are provided for short distances about town or from one city or part of the country to another, by bus, rail, or airplane?

*Contrasts in town and country life:*

What are some of the notable differences in dwellings, clothing, manners, shopping facilities, public utilities, when life in town is compared with life in the country?

*Vacation and resort areas:*

What areas have special climate, scenery, or other natural features that make the attractive for vacation?

*Camping and hiking:*

How popular are summer camps, camping, hiking, and cycling trips, and what organizations are especially interested in their promotion?

*Saving accounts and thrift:*

In what ways do banks and other organizations provide for the deposit of small amounts of money by individuals? To what extent and in what ways are young people encouraged practicing thrift?

*Odd jobs and earning power:*

What kind of chores and odd jobs are young people expected or permitted to do? If these are paid for, how is the individual reimbursed? To what extent are regular paying jobs made available to young persons?

*Careers:*

What careers have strong appeal for the young? How important is parental example and advice in the choice of the career? What financial help is likely to be forthcoming for those who choose a career demanding long preparation?

## **Appendix -2**

### **Topics for teaching culture by Chastain**

(1988: 304)

1. Family
2. Home
3. Meeting personal needs
4. Eating
5. Social interaction
6. Education
7. Leisure activities
8. Courtship and marriage
9. Money
10. Earning a living
11. Economic system
12. Politics
13. Contemporary scene
14. Religion
15. Vacations
16. Travel
17. Daily routines
18. Pets
19. The press
20. Holidays
21. Transportation

22. Language
23. Ecology
24. Population
25. Crime
26. Humour
27. Death
28. Clothing
29. Geography
30. Correspondence
31. Services (e.g., medical, postal, banking, police)
32. Health and welfare
33. Commonly known history
34. Retirement
35. Good manners
36. Courtesy phrases
37. Nonverbal communication.



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