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**Evaluating the Cultural Content of  
*English for Palestine* Secondary Stage Textbooks  
in the Light of Universal Trends**

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### نتيجة الحكم على أطروحة ماجستير

بناءً على موافقة عمادة الدراسات العليا بالجامعة الإسلامية بغزة على تشكيل لجنة الحكم على أطروحة الباحثة/ نفين رشدي محمد الشوا لنيل درجة الماجستير في كلية التربية / قسم المناهج وطرق التدريس - اللغة الإنجليزية وموضوعها:

#### Evaluating the Cultural Content of English for Palestine Secondary Stage Textbooks in the Light of Universal Trends

وبعد المناقشة العلنية التي تمت اليوم الأحد 27 محرم 1432هـ، الموافق 2011/01/02م الساعة التاسعة صباحاً، اجتمعت لجنة الحكم على الأطروحة والمكونة من:

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واللجنة إذ تمنحها هذه الدرجة فإنها توصيها بتقوى الله ولزوم طاعته وأن تسخر علمها في خدمة دينها ووطنها.

والله ولي التوفيق ،،،

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَاۤىِٕلَ  
لِتَعَارَفُوْۤا اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ اَتْقٰىكُمْ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿١٣﴾

سورة الحجرات - ١٣

*"O mankind, indeed We have created you from a single ( pair) of male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing an Acquainted."*

**Rough translation of The Holy Qur'an  
(Sura, 49: Verse 13)**

## *Dedication*

*To the soul of my father,*

*To my compassionate mother,*

*To my dear husband, Abdul Raheem,*

*To my beloved children: Hala, Mohammad, Aya,*

*Leen,*

*and Huda,*

*To all with my eternal love*

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## Evaluating the Cultural Content of *English for Palestine* Secondary Stage Textbooks in the Light of Universal Trends

### Abstract

This study aimed at evaluating the cultural content of *English for Palestine* Secondary Stage (Grade 11 and 12) Textbooks in order to find out to what extent the content of these two textbooks reflect the Palestinian and the Non Palestinian culture. Since textbooks have a central position in Palestinian schools, the main reason for carrying out this study was the need to find out if these newly released textbooks match the current universal trends in TEFL: Intercultural language learning / teaching.

Following the descriptive analytical approach, quantitative analyses of the cultural content of (Grade 11 and 12) textbooks were conducted. To collect the needed data, the researcher used one main tool: a content analysis card. This card was constructed by the researcher herself after reviewing a number of previous studies, journals, books and related literature. To validate the tool, this content analysis card was exposed to seven experts in the fields of TEFL, stylistics, linguistics and education from The Islamic University and, El Aqsa University in Gaza. In the light of those experts' comments and suggestions the final form of the analysis card was constructed. To ensure the external or inter-rater reliability of the present study, the researcher asked for the cooperation of another researcher who analyzed the two books along with her.

Based on the analysis of data, the following were the most important conclusions :

- More than half of the entire activities included in the two textbooks analyzed are culturally oriented.
- There is a focus on introducing the Non-Palestinian cultures more than the Palestinian culture.
- A focus on introducing the *Products* of the Non-Palestinian cultures more than the Palestinian culture is evident.
- *Practices* of both the Palestinian and the Non-Palestinian cultures are introduced with, almost, equal reference. However, the opposite is true for the *perspectives*.
- Within the Non-Palestinian subdivision the focus on the Target cultures: *products, practices, perspectives* comes first.
- Wealthy presentation of various countries and cultures from different parts of the world; thus providing a sense of intercultural learning is obvious.
- Very limited opportunities for comparing cultures is evident.
- Absence of authentic texts for either Palestinian or Non-Palestinian countries.
- There is no special focus on providing Palestinian youth with phrases and suitable expressions to talk about and introduce their Palestinian Issue to the world via English. Absence of Islamic topics was detected as well.

Based on the results provided by the current study, the researcher recommended giving coherent directives in terms of guidance on the teaching of culture. Designing teacher training programs that equip teachers with cultural teaching knowledge and related cultural activities was also suggested. In addition, active use of authentic materials along with preparing an enrichment material that include Islamic and Palestinian Issues was recommended.

## Table of Contents

Contents	Page No.
<b>Dedication</b>	<b>II</b>
<b>Acknowledgements</b>	<b>III</b>
<b>Abstract</b>	<b>V</b>
<b>Table of Contents</b>	<b>VI</b>
<b>List of Tables</b>	<b>IX</b>
<b>List of Appendices</b>	<b>XI</b>
<b>Chapter I</b>	
<b>Study Statement and Background</b>	
Introduction	٢
Need of the Study	٦
Statement of the Problem	٨
Research Questions	٨
Purpose of the Study	٩
Significance of the Study	٩
Definitions of the Operational Terms	١٠
Limitations of the Study	١٢
Summary	١٢
<b>Chapter II</b>	
<b>Literature Review</b>	
<b>Section I</b>	
<b>Theoretical Framework</b>	
Introduction	١٤
I. The concept of culture	١٤
1. Defining Culture	١٥
2. Language and Culture	١٩
II. Culture in Foreign Language Teaching	٢٢
1. Historical Background	٢٢
2. Rational for culture teaching	٢٤



3. Approaches to Teaching Culture	٣٥
4. Strategies / Practical techniques for teaching culture	٣٨
5. Factors influencing the choice of methodology	٤٦
6. Materials for teaching	٤٦
7. The role of textbooks in teaching culture	٤٧
8. New trend in language teaching/learning :Intercultural language learning / teaching.	٥٠
9. Intercultural Communication in Islam	٥٦
III. Culture in the Palestinians English Language Curriculum	٥٧
1. The Curriculum in Palestinian Schools	٥٧
2. The First English Language Curriculum	٥٩
3. Evaluating the new Curriculum and its associated textbook	٦٣
Summary	٧١
<b>Section II</b>	٧٢
<b>An Overview of Related Previous Studies</b>	
<b>Introduction</b>	٧٢
I. Textbooks that focus on the source culture	٧٣
II. Textbooks that focus on the target culture	٧٨
III. Textbooks aimed at the international target culture	٩٠
IV. Textbooks with little interest in culture	٩٢
Conclusions	٩٧
<b>Chapter III</b>	
<b>The Methodology</b>	
<b>Introduction</b>	<b>99</b>
I. Type of Research Design	٩٩
II. Content Analysis	٩٩
III. Content Analysis procedure	١٠١
1. Purpose of the analysis	١٠١
2. Sample of the analysis	١٠١
3. Elements of the analysis	١٠٢
4. Units of analysis	١٠٣
5. Instruments of the analysis	١٠٣

5.1. Constructing the content analysis card	١٠٣
5.2. Description of the content analysis card	١٠٤
5.3. Applying the content analysis card	١٠٦
5.4. Validity of the content analysis card	١٠٧
5.5. Reliability of the analysis card	١٠٨
6. Limitation of the analysis	١١٠
IV. Procedures of the study	١١٠
Summary	١١٠
<b>Chapter IV</b>	
<b>Results: Analysis of Data</b>	
<b>Introduction</b>	١١٢
I. Examination of the main research question	١١٢
1. Culturally oriented Activities in the Secondary Stage Textbooks	١١٢
2. Palestinian and Non-Palestinian culture in Secondary Stage Textbooks	١١٤
3. Distribution of the cultural content across the six domains of the checklist	١١٦
II. Examination of the sub-question of the research	١١٨
1. Products of the Palestinian and the Non-Palestinian	١١٨
2. Practices of the Palestinian and the Non-Palestinian culture	١٢١
3. Perspectives of the Palestinian and the Non-Palestinian culture	١٢٣
4. Comparing the Products, Perspectives of the Non-Palestinian cultures with the Palestinian culture	١٢٦
5. Addressing diverse locations or geographic region in Palestine and Non-Palestinian countries	١٢٨
6. Authenticity of the written texts	١٣٠
III. Cultural content distribution through each Unit &Section in Secondary Stage Textbooks	١٣١
1. Cultural content distribution through each Unit &Section in Grade 11 Textbooks	١٣٢
2. Cultural content distribution through each Unit &Section in Grade 12 Textbooks	١٣٣
Summary	<b>134</b>

<b>Chapter V</b>	
<b>Findings, discussion, conclusions and recommendations</b>	
<b>Introduction</b>	<b>136</b>
- Culturally oriented Activities in the secondary stage textbooks	١٣٦
- Palestinian and Non-Palestinian culture in secondary stage Textbooks	١٣٧
- Products of the Palestinian and the Non-Palestinian cultures	١٣٩
- Practices of the Palestinian and the Non-Palestinian cultures	١٤٣
- Perspectives of the Palestinian and the Non-Palestinian cultures	١٤٤
- Comparing the Palestinian culture with other cultures	١٤٩
- Geographic region in Palestine and Non-Palestinian countries	١٥٢
- Authenticity of the written texts	١٥٥
- Cultural content distribution through each Unit & Section	١٥٦
<b>Conclusion</b>	<b>157</b>
<b>Recommendations</b>	<b>١٥٨</b>
<b>Recommendations for further study</b>	<b>١٥٩</b>
<b>References</b>	<b>١٦٠</b>
<b>Appendices</b>	<b>١٧٢</b>
<b>Arabic Abstract</b>	<b>٢٠٧</b>

## List of Tables

No.	Table	Page
Table (3.1)	The Structure of each unit in Grade 11 and 12	١٠٢
Table (3.2)	Coefficient Correlation the two researchers	١٠٩
Table (4.1)	Frequency & Percentage of the Cultural Activities related to the whole Activities of the Secondary Stage Textbooks	١١٣
Table (4.2)	Frequency & Percentage of the Cultural Activities related to the whole Activities of (Grade11) Textbooks	١١٣
Table (4.3)	Frequency & Percentage of the Cultural Activities related to the whole Activities of (Grade12) Textbook	١١٤

Table (4.4)	Frequency & Percentage of the overall Palestinian and Non-Palestinian Culture in Secondary Stage Textbooks	١١٤
Table (4.5)	Frequency & Percentage of the Palestinian and Non-Palestinian: Target, Arab, and Other Cultures in Secondary Stage Textbooks	١١٥
Table (4.6)	Frequency & Percentage of the Non-Palestinian Target, Arab, and Other Cultures in Secondary Stage Textbooks	<b>115</b>
Table (4.7)	Frequency & Percentage of the distribution of the cultural content across the six domains of the checklist	١١٧
Table (4.8)	Frequency & Percentage of the <i>Products</i> of the Palestinian and Non-Palestinian Cultures in the Secondary Stage Textbooks	١١٨
Table (4.9)	Frequency & Percentage of the <i>Products</i> of the Palestinian and Non-Palestinian: Target, Arab, and Other Cultures in Secondary Stage Textbooks	١١٩
Table (4.10)	Frequency & Percentage of the <i>Products</i> of Non-Palestinian Target, Arab, and Other Cultures in Secondary Stage Textbooks	١٢٠
Table (4.11)	Frequency & Percentage for the <i>Practices</i> of the Palestinian and Non-Palestinian Cultures in the Secondary Stage Textbooks	١٢١
Table (4.12)	Frequency & Percentage of the <i>Practices</i> of the Palestinian and Non-Palestinian: Target, Arab, and Other Cultures in Secondary Stage Textbooks	١٢٢
Table (4.13)	Frequency & Percentage for the <i>Practices</i> of the Non-Palestinian Cultures in the Secondary Stage Textbooks	١٢٢
Table (4.14)	Frequency & Percentage for the <i>Perspectives</i> of the Palestinian and Non-Palestinian Cultures in the Secondary Stage Textbooks	١٢٤
Table (4.15)	Frequency & Percentage of the <i>Perspectives</i> of the Palestinian and Non-Palestinian: Target, Arab, and Other Cultures in Secondary Stage Textbooks	١٢٥
Table (4.16)	Frequency & Percentage for the Perspectives of the Non-Palestinian Culture in the Secondary Stage Textbooks	١٢٥
Table (4.17)	Frequency & Percentage of comparing the Palestinian culture with the Non-Palestinian cultures in the Secondary Stage Textbooks	١٢٧
Table (4.18)	Frequency & Percentage of comparing the Products, Practices and Perspectives of the Non-Palestinian cultures with the Palestinian culture	١٢٧
Table (4.19)	Frequency & Percentage for <i>diverse locations or geographic regions</i> in Palestine and Non - Palestinian countries in the Secondary Stage Textbooks	١٢٨

Table (4.20)	Frequency & Percentage for <i>diverse locations or geographic regions</i> in Palestine and Non - Palestinian Target, Arab, and Other countries in Secondary Stage Textbooks:	١٢٩
Table (4.21)	Frequency & Percentage for <i>diverse locations or geographic regions</i> in Non - Palestinian countries in the Secondary Stage Textbooks	١٣٠
Table (4.22)	Frequency & Percentage for <i>Authentic written texts</i> in Palestine and Non - Palestinian countries in the Secondary Stage Textbooks	١٣١
Table (4.23)	Frequency & Percentage for the cultural content distribution through each Unit & Section in Grade 11 Textbook	١٣٢
Table (4.24)	Frequency & Percentage for the cultural content distribution through each Unit & Section in Grade 12 Textbook	١٣٣

## List of Appendices

No.	Appendix	Page
1.	Consultation Form of an Analysis Card	١٧٣
2.	Criteria for Evaluating the Cultural Content of Foreign Language Textbooks	١٧٤
3.	Standard For Foreign Language Learning	١٧٥
4.	Guidelines to evaluate a textbook for cultural information from an intercultural dimension	١٧٦
5.	Standards-Based Textbook Evaluation Guide	١٧٧
6.	A manual for evaluating the cultural content of EFL textbooks	١٨١
7.	Kachru's Three Circles of English	١٨٣
8.	The List of Referees	١٨٤
9.	The Final Version of the Criteria of Evaluation	١٨٥

## List of Abbreviations

Abbreviation	Equivalent
A	Arab
CC	Communicative Competence
CLT	Communicative Language Teaching
C1	Local or source culture
C2	Target or other cultures
ECNT	English Curriculum National Team
EFL	English as a Foreign Language
ELC	English Language Curriculum
G	Geographic region
ICC	Intercultural Communicative Competence
MHE	Ministry Of Higher Education
MOE	Ministry Of Education
NP	Non-Palestinian
P	Palestinian
P1	Products
P2	Practices
P3	Perspectives
P=NP	P & NP Comparison
PCDC	Palestinian Curriculum Development Center
SFL	Standards for Foreign Language Learning
T	Target
TEFL	Teaching English as a Foreign Language

# **Chapter I**

## **Study Statement and Background**

**Introduction**

**Need for the Study**

**Statement of the Problem**

**Research Questions**

**Purpose of the Study**

**Significance of the Study**

**Definitions of the Operational Terms**

**Limitations of the Study**

**Summary**

# Chapter I

## Study Statement and Background

This chapter serves as an introduction to the whole thesis. Its purpose is to highlight the indispensable necessity of carrying out this study. It also introduced the study statement of problem, the research questions, the purpose, the significance, and the limitations of the study.

### Introduction

The world has now become more and more like a global village. This is because of the improvement of transportation, the rapid growth of technology and the increasing economic interdependence of countries all over the world. Thus, it is getting increasingly common to meet and interact with people from different cultures. However, without fully understanding each other's cultural background, humorous incidents or serious misunderstandings are simply aroused because of misinterpretations of behaviors and inappropriate language use. It is, therefore, important to build up cross-cultural awareness to make people interact more successfully in any cultural context which is different from their own.

When interacting with people from other cultures, the world language of this century: English is, no doubt, used most often; it serves as a *lingua franca*. This, however, has an implication in the field of TEFL. It became a widely accepted fact that teaching and learning English as a foreign language cannot be reduced to the direct teaching of linguistic skills like phonology, morphology, vocabulary, and syntax; a vital component of cultural knowledge and awareness should be included (Chlopek, 2008).



The past twenty or thirty years have witnessed a number of developments in the field of language learning and teaching. These developments were a corner stone leading to a fundamental rethinking of the aims of language teaching, and have resulted in a more emphasis and focus on cultural issues.

Accordingly, there is a need for a change in the educational system in general and for language in particular. This is because of the central role languages have as they mediate the interpretation and construction of meaning among people (Scarino and Crichton, 2007). This change requires an orientation to languages teaching and learning in which the focus is on real interaction among people having different languages and cultures. Current approaches in language education, the last of which is communicative language teaching, do not fulfill this need. Therefore, a new trend in foreign language teaching known as "the intercultural approach" appeared.

However, nowadays, due to the emphasis put on the learner in what is known as the learner – centered approach, intercultural competence has become the target of foreign language teaching. The exclusive reliance on linguistic grammatical competence of the 70s and the concept of 'communicative competence' of the 80s is replaced by a new intercultural wave. In other words, communicative competence is no longer the main objective of EFL teaching. As stated by Kramsch (1996), it broadens its definition and accepts "Intercultural Communicative Competence" advocated by Michael Byram. Since Byram's innovation of 'Intercultural Communicative Competence' in the 1990s, this term became prominent in the field of foreign language education. Hence, it has been included in the theories of different scholars and researchers all over the world.

Locally speaking, however, before 1994 the so-called Israeli Administration managed the education system in the occupied West Bank and Gaza Strip. It assigned Jordanian books to schools in the West Bank and Egyptian books to schools in Gaza. In effect, there were two different curricula in Palestinian schools, neither of which was Palestinian, until the introduction of the so-called 'new', but in fact, 'first' Palestinian curriculum, which began in 1998 (Studies on the Palestinian curriculum and Textbooks, 2006).

In effect, the curriculum development team was constructed. This team published a report in 1996 criticizing almost every aspect of the educational system, aspiring for the promotion of critical thinking through an integrated approach to teaching and learning. Later, the Palestinian curriculum has been planned to take account of national, Arab, religious, and international dimensions. Clearly, these features represent sound improvement on the previously employed Jordanian and Egyptian ones.

For English curriculum, a document entitled 'English Language Curriculum' was released. It lists twenty different general principles that underlie the development of the First English Curriculum and that are elected from current research and theory. What concerns this study, however is the third principle, which is entitled " language learning is culture learning ". Clearly , stating such point reflects the fact that English language curriculum in Palestine would portray different values, beliefs, and norms of other cultures in order to extend students socio cultural competence.

As a matter of fact, students in the Palestinian EFL classes are monolingual and learn English while living in their own country. Their aim for learning English is not only for academic purposes, but also to communicate with native or non-native speakers

of English if they travel abroad. Hence, by learning English, those students become equipped with a tool for interaction with people from all over the world, where communication in English takes place in different fields of education.

Regarding this point, Kachru (1990) states that English is no longer the exponent of one culture but rather, the world's most multi cultural language. Thus, it seems not appropriate to restrict 'teaching culture' to the specific culture of the target language (Cited in Hong, 2005). Therefore, several classifications of textbooks in terms of its cultural nature are available. A popular one which is used by most researchers was proposed by (Cortazzi and Jin, 1999:204 cited in Skopinskaja, 2003). They differentiate among three types of cultural information to be presented in FL textbooks. They are:

- Source culture materials that draw on the learners' own culture.
- Target culture materials that refer to the culture of the country where a foreign language is used as a first language.
- International target culture materials that employ a variety of cultures where the target language is used as an international language, namely *lingua franca*.

Lately, however; Aliakbari (2004) added another category: textbooks with little interest in culture; these textbooks focus only on developing linguistic competence with no culture focus.

Thus, it is necessary to examine our English textbooks, in terms of culture learning to see if the textbooks can equip our learners with adequate cultural instruction.

## Need for the Study

The researcher believes that there is a critical and pressing need for conducting this study. It aimed to fill the gap in research on evaluating the cultural content of *English for Palestine* textbooks for the following reasons:

- Regarding this issue of evaluation, a number of studies were conducted by researchers from different universities in Gaza and the West bank to evaluate the content of *English for Palestine* Series. However, no single study, as far as the researcher knows, tackled the cultural content of these textbooks.
- Talking globally, these days in the context of globalization there is an extraordinary movement of people and their ideas. This leads to the fact that people need to be intercultural capable, that is, be able to negotiate meanings across languages and cultures.
- This need has implications for education in general and for FL education in particular. The recent trends in FLT are oriented towards an intercultural perspective: **Intercultural Language Teaching and Learning (ILTL)**. As stated by Kilickaya (2004), ILTL is an attempt to raise students awareness of their own culture, and help them to understand and interpret other cultures. In this method a variety of cultures has been included in the curriculum, and no specific culture has been paid attention to.
- Regarding the Palestinian context, *English for Palestine* – as the title suggests- has been specially written for schools in Palestine. Therefore, it should reflect the Palestinian culture and meets the needs and aspirations of the Palestinian society.

- Being the First Palestinian English Curriculum, in which the first four editions of each twelve textbooks are trial ones, these books need annual revision and enrichment. Through feedback from teachers and researchers in the field of evaluation, those textbooks will be improved. Hence, as stated by the Curriculum Centre (2004), " the more effort exerted in developing the school textbooks, the better the books will be".
- The General Administration of Palestinian Curricula states a general principle of Language Learning and Teaching: Language learning is culture learning. To learn another language is to learn new norms, behaviors and beliefs that are appropriate in the new culture, and thus to extend one's socio-cultural competence to new environments"(ELC: 9). Moreover, among the general goals that English Curriculum Team recommends to adopt for TEFL in Palestinian schools is to: reinforce pride in their Palestinian Arab/Islamic cultural heritage, and family backgrounds, and to foster understanding and develop sensitivity to the target language culture and their own culture (ELC:13).
- As for choosing to evaluate the Secondary Stage textbooks (Grade 11 and 12), the texts are more advanced at this stage than at the lower stages, and because the learners can be expected to have reached a level of linguistic, cognitive and emotional development that would allow for reflection on questions related to different cultures. After completing this stage students are likely to travel abroad into different countries to continue their education. They need to keep their identity and be able to interact with other cultures.

Due to the previously mentioned reasons, the researcher feels that conducting this study to evaluate the cultural content of *English for Palestine* is of great benefit.

### **Statement of the Problem**

According to the Need of the Study clarified, the problem of the study can be stated in the following main question:

- \* To what extent does the content of *English for Palestine* Secondary Stage Textbooks contain culturally oriented activities that reflect the Palestinian and the Non Palestinian culture in the light of universal trends?

### **Research Questions**

The above-mentioned question encompasses the following sub - questions which this study attempts to answer:

1. To what extent does *English for Palestine* Secondary Stage Textbooks provide opportunities to learn about the **products** of the Palestinian and the Non Palestinian culture ?
2. To what extent does *English for Palestine* Secondary Stage Textbooks provide opportunities to learn about the **practices** of the Palestinian and the Non Palestinian culture ?
3. To what extent does *English for Palestine* Secondary Stage Textbooks provide opportunities to think about the cultural **perspectives** of the Palestinian and the Non Palestinian culture ?

4. To what extent does *English for Palestine* Secondary Stage Textbooks provide opportunities for students to compare the *products , practices and perspective* of the Non-Palestinian cultures with the Palestinian culture?
5. To what extent does *English for Palestine* Secondary Stage Textbooks address diverse locations or geographic regions in Palestine and Non - Palestinian countries?
6. To what extent does *English for Palestine* Secondary Stage Textbooks include authentic written texts from Palestine or other countries related to the cultural topics being studied?"

### **Purpose of the study**

- This study aims to evaluate the cultural content of *English for Palestine* Secondary Stage Textbooks to figure out the extent to which the activities of these textbooks match the universal trends related to cultural awareness.
- This study seeks to clarify the extent to which the content of *English for Palestine* Secondary Stage Textbooks reflect the Palestinian and the non Palestinian cultural practices, products, and perspectives.

In the light of the results, it attempts to offer some pedagogical suggestions and recommendations for improving these textbooks.

### **Significance of the study**

It is intended that this study will benefit:

- **The Ministry of Education and Higher Education:** as it will supply the MEHE with feedback to revise and enrich the trial editions of *English for*

*Palestine* Secondary Stage Textbooks regarding the cultural content of these textbooks.

- **Researchers:** as it presents a genuine analysis card that can assist and direct specialists when evaluating the cultural content of EFL textbooks. Moreover, it will attract Palestinian researchers' attention to conduct other evaluations on the cultural content of *English for Palestine* Series.
- **Teachers:** as it will focus their attention on this neglected issue in their teaching and make them aware of dealing with this problematic area of language learning.
- **Students:** it will help raising an awareness of the cultural content of their textbook to be proud of their culture and able to interact properly when dealing with other cultures.

### **Definitions of the Operational Terms**

The following terms are used in the present study:

**Evaluation:** The researcher adopted the definition of Richards et.al (1985) who state that "It is the systematic gathering of information for purposes of making decisions"

**Culture:** Based on the *Standards for Foreign Language Learning in the 21<sup>st</sup> Century* (1999) definition of culture. In this study, 'culture' is used to refer to three elements:

**1. Products** consist of the concrete cultural elements of a culture such as literature, food, books, , songs, household items, dwellings and clothing, or such abstract cultural elements as a system of laws, and an education system of a society. In other words, it is anything created by members of a culture, both tangible and intangible.



**2. Practices** refer to the patterns of behavior accepted within a society such as gestures, greetings and leave-takings, holiday celebrations, use of personal space, sports, and forms of address. It is what people do, when and where.

**3. Perspectives** are the worldview of a culture. Namely it is the beliefs, ideas, attitudes, and values that characterize a particular society.

Thus, for the purpose of this study, the researcher used the term "**culture**" to refer to the philosophical **perspectives**, the behavioral **practices**, and the **products** , both tangible and intangible, of the Palestinian and the non-Palestinian society.

**Content:** Course content reflects the planners' assumptions about the nature of language, language use, and language learning, what the most essential elements or units of language are, and how these can be organized as an efficient basis for second language learning (Richards, 2001:148).

The researcher used the word 'content' to refer to all the activities included in the two textbooks analyzed (Grade 11 and 12) of *English for Palestine*, excluding the Listening Sections.

***English for Palestine, Secondary Stage Textbooks:*** It refers to Student Books for Grade 11 and 12 published by the Palestinian Ministry of Education and Higher Education in August 2008. They are designed for the last two years of Public Schools and taught in the governmental and private schools in Gaza Strip and The West Bank. Each Student's Book consists of Units which are communicatively oriented and thematically organized.

**Universal Trends:** The researcher's definition of 'Universal Trends' is a combination of the *Standards for Foreign Language Learning in the 21st Century* (1999) Culture and Comparison goal area, with Moran's (2001) 'Cultural Knowings Framework', in the light of a modification of Kachru's (1989) three-concentric-circles model which suits the Palestinian context. Out of this, a checklist was proposed that constitutes these 'Universal Trends', namely: Products, Practices, Perspectives, Comparisons, Geographic regions, and Authentic texts.

### **Limitations of the Study**

The study was applied in accordance with the following limitations:

- The evaluation included most the activities in *English for Palestine - Grade 11 & 12 Student's Books*.
- The evaluation does not consider any activity related to listening sections, even if it was part of the sections analyzed.
- The evaluation does not consider illustrations and other visuals.
- The evaluation does not include the activities in the Work Books.
- The evaluation was conducted within the scholastic year 2009- 2010.

### **Summary**

This chapter provided a relevant introduction to the research problem. Besides, it highlighted the indispensable necessity of carrying out this study. It also introduced the study statement of problem, the research questions, the purpose, the significance, and the limitations of the study.

# **Chapter II**

## **Literature Review**

**Introduction**

**Section I: Theoretical Framework**

**Section II: Previous Studies**

**Conclusion**

## **Chapter II**

### **Literature Review**

#### **Introduction**

This chapter consists of two sections: the theoretical framework and the previous studies. The first section consists of three parts: part one presents the concept of culture in terms of its definition and its relation to language. Part two presents culture in Foreign Language Teaching. It discusses the historical background of culture in TEFL, the rationale for culture teaching, approaches to teaching culture, strategies or practical techniques for teaching culture, factors influencing the choice of methodology, materials for teaching culture, the role of a textbook in teaching culture, new trend in language teaching: intercultural language teaching and finally, intercultural Communication in Islam. Part three presents culture in the Palestinian English Language Curriculum. This part is divided into three main titles: the curriculum in Palestinian schools, the first English language curriculum for Palestinian schools and evaluating the New Curriculum and its associated textbooks.

The second section of this chapter aims at reviewing the previous studies related to EFL textbooks evaluation in terms of its cultural content. These studies are arranged thematically, depending on their cultural orientations.

## Section I

### Theoretical Framework

#### I. The concept of culture

##### I. 1. Defining Culture

Defining the word ' culture ' is not an easy task. According to Williams (1983: 87) cited in Santos (2007) "culture is one of the two or three most complicated words in the English language". It is this complicated nature of the term that makes it difficult to create a clear-cut definition of it.

The first effort to define culture was made by anthropologists. Saluveer (2004) quotes New Encyclopedia Britannica (1991:874) stating that Sir Edward B. Tylor is the one who coined the first definition of it. In his book *Primitive Culture* (1871) he defines culture as " that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." Lessard-Clouston (1997) states that, in their study, the American anthropologists Kroeber and Kluckhohn (1954) examined more than three hundred definitions for the term ' culture'. Not far from this early definition, but from scholars in other fields which is linguistics, Lado (1957: 110) refers to the term as "the ways of people".

On a more specific level, Adaskou et.al ( 1990: 3-4 ) define culture by giving four meanings of the term: aesthetic, sociological, semantic and pragmatic. The aesthetic sense includes cinema, literature, music and media while the sociological one refers to the organization and nature of family, inter personal relations, customs, material conditions, and more. As for the semantic sense it involves the whole conceptualization

system which conditions all our perceptions and thought processes, this includes many areas including, food, clothes, and institutions. Finally comes the pragmatic or (sociolinguistic) sense. It refers to the background knowledge, social and paralinguistic skills, and language code that are responsible for successful communication. All these aspects of culture, according to Lessard- Clouston (1997), although not necessarily all – inclusive, provide something new to the general definition above and show the many dimensions of the term.

However, a year later, after Adaskou et.al (1990) definition, Hofstede (1991) considered culture to be as " the software of the mind", meaning the shared rules that guide us to behave properly in a certain group (Cited in Lund, 2006: 26). In this context, Thanasoulas (2001) states that culture includes all the social practices that relate a group of people together and make them different from others. He cites Peck (1998) stating that culture is all the accepted and patterned ways of behavior of a given people. Kramsch (1998:10) describes culture as "membership in a discourse community that shares a common social space and history, and common imaginings".

Studies conducted by Irving (1984) and Galloway (1992) as cited in Yen (2000) affirm that cultures are learned by powerful human creations that afford a common identity and support meaning making in any given society. That means: culture is not inherited, but learned; it doesn't derive from a person's genes, but from one's social environment.

Ting- Toomey (1999:10) cited in Yen (2000) defines culture as " a complex frame of reference that consists of patterns of traditions, beliefs, values, norms, symbols, and meaning that are shared to varying degrees by interacting members of a community " .

In his article, Cakir (2006) gives culture the metaphor of the " glue " that binds a group of people together. Sharing his metaphoric image, but as an " iceberg " not as the " glue", Ting- Toomey (1999) claims that traditions, beliefs, and values are the deeper layers of culture that we can't see; we see and hear only the upper layers of verbal and non- verbal symbols.

In a word, Brown (2007: 188) defines culture as being " a way of life" . Moreover, he quotes John Donne (1624) words several centuries ago, saying about culture:" No man is an island, entire of itself; every man is a piece of the continent, part of the main; ... any man's death diminishes me, because I am involved in mankind; and therefore never send to know for whom the bell tolls; it tolls for thee."

Going out of this jungle of definitions, one can conclude by Claire Kramsch's remarks. She is a language professor at Berkeley and one of the leading figures in this field of study. This professor claims that culture definitions can be reduced to two major areas: the first has its origins in the humanities, " it focuses on the way a social group represents itself and others through its material productions, be their works of art, literature, social institutions, or artifacts of everyday life, and the mechanisms for their reproduction and preservation through history" (Kramsch, 1996:2).

This would cover as Cleeve (2003) maintains, what can be called the MLA approach ( Music- Literature , and Art of a country ) or culture – with – capital C. The second area is derived from the social sciences; it could be called little- c culture. It refers to the attitudes and beliefs, ways of thinking behaving and remembering shared by members of that community (Kramsch, 1996) In addition to history and social science culture is also literature. This imaginative leap enables learners to imagine

cultures different from their own. It is literature that opens up " reality beyond realism and makes readers live other lives" ( ibid : 3).

The fact is still that there are many views of culture. Moran (2001:3) reminds us of the nature of the term stating that it is "multifaceted and complex", and there is no consensus on what [it] is. Many fields of study are involved (sociology, history, linguistics). But different cultures may use the same language. Moreover, he provokes five dimensions of culture: products (tools, food, clothes), practices (verbal and non-verbal language, actions and interactions), perspectives (values, beliefs), communities (race, gender, religion) and persons (individuals) and adopts the following definition (p. 24):

Culture is the evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world, and set within specific social contexts.

According to Oguro (2008), the latest categorization of culture in foreign pedagogy is devised by ACTFL (American Council on the Teaching of Foreign Language) Standards for Foreign Language Learning in the 21st century (National Standards for Language Education Project, 2005). In these standards, abbreviated as (SFL), any culture is divided into " Three Ps": Perspectives, Products, and Practices. Perspectives are " traditional ideas and attitudes, beliefs and values", Practices are " the knowledge of what to do when and where", and Products are the manifestations that reflect the perspectives of the culture. Hence, both practices and products reflect perspectives of a culture.

Due to its relation to foreign language teaching, this definition is the one adopted in the current study.



Recently, however, the National Center for Cultural Competence defines culture as stated in Peterson and Coltrane (2003) , as an

integrated pattern of human behavior that includes thoughts, communications, languages, practices , beliefs, values ,customs, courtesies. rituals , manners of interacting roles, relationships and expected behaviors of a racial ethnic, religious or social group; and the ability to transmit the above to succeeding generations

( Goode *et.al* 2003)

Referring to the same source, this definition reflects the fact that any given culture associated with any language cannot be learned in some lessons about celebration, folk songs, or costumes of that place in which the language is spoken. This means that language is not only part of the definition of culture, it also reflects culture. Culture is a broad concept which is " inherently" tied to a number of the linguistic concepts taught in language classes .

To sum up, one could see from the different levels and overlapped aspects of culture briefly outlined above that people differ in the way they understand what culture means. Hence, the issue of defining culture should be viewed as a continuum. This reflects the dynamic nature of culture; it is a subject to change and never remains stable. Thus, the definition of culture shifted from civilization to include what ever related to human life. In line with this shift, culture in foreign language education has been emphasized in spite of the fact that there is no consensus on one definition of this term (Oguro, 2008).

## **I.2. Language and Culture**

In her article entitled *The Cultural Component of Language Teaching*, Kramsch (1996) introduces a quick review of the history of the relationship between language

and culture in language teaching. She distinguishes three types of links between language instruction and the teaching of culture: universal, national, and local links.

- *Universal links between language and culture*

In the ancient times when the only academically respectable language taught were Latin , classical Greek or Hebrew, a certain universal "culture" was acquired. She adds that Roman and Greek history was not part of the language curriculum. However, after nine years of Latin learning, a student used to get his " best entrance ticket" to the culture of the educated European elite.

Until recently, the way to universality for all modern languages was through their literature. Accordingly, the rationale for the teaching of modern language was to access the " great works ", literature ensured a religious cosmopolitan at first, then an aesthetic one ( ibid ).

- *National links between language and culture*

With the growth of linguistics as a field in its own right, the split between the teaching of language and culture widened. Language acquisition , at those times focused on automatic verbal behaviors with no cultural value. Within this national perspective, language teaching became separated from literature teaching and the teaching of culture as well. Kramersch (1996: 4) states that :

subjects like French " civilisation " , German " Landeskunde", English " culture " have developed separately from language instruction, enclosed in textbooks within culture capsules, cultural notes, glossy photographs and more recently a array of so- called authentic texts

This separation, made culture to be considered as " a fifth skill, after speaking, listening, reading, and writing" (ibid: 5).

- *Local Links between language and culture*

In the seventies of this century, language teaching began to serve social goals. It was to meet the local needs of local speakers. Culture was seen as actions and words of everyday life. This new perspective of culture stressed particular situations and local transactions. Since then, research have been conducted in this field showing how 'illusory' this universality is and how imperialistic a pragmatic approach to teaching language can be.

- *Current Situation*

These days many writers assert the fact that language and culture are inextricable, interdependent and interconnected (Savignon and Sysoyev, 2002; Thanasoulas, 2001; Sellami , 2000; Kramersch, 1998; Peck, 1998; Lessard - Clouston, 1997 ; Singhal, 1997; Cruz et.al, 1995).

This notion of inseparability is expressed by Zu and Kong (2009) in their recent article " A Study on the Approaches to Culture Introduction in English Textbooks". They claim that some writers compare language and culture to " an iceberg". Moreover, they quote Brown (2001: 113 ) describing the relation of the two as follows:

A language is a part of a culture and a culture is a part of a language ;  
the two are intricately interwoven so that one cannot separate the two  
without losing the significance of either language or culture .

Recently, however, a new understanding of the relation between language and culture is conveyed in three metaphors developed by Jiang (2000) as cited in Zu and Kong (2009). From a philosophical view: language is the flesh and culture is the blood of a living organism. Without culture language would be dead; without language, culture would be with no shape. From a communicative view: language is the

swimming skill and culture is water necessary to go swimming - engaged in communication. Without culture no communication would exist; without language, communication would exist in a very limited scale. From a pragmatic view: language is the vehicle, culture is the traffic light and communication is the transportation. Hence, culture role is to promote, to regulate or to hinder communication completely.

To conclude, the relationship between language and culture is made meaningful in language learning as Bennet et.al (2003: 237) cited in Ho (2009:64) declares "the person who learns language without learning culture risks becoming a fluent fool".

## **II. Culture in Foreign Language Teaching**

### **II.1. Historical Background**

A review of the language learning literature shows that the presence of culture in foreign language learning is not recent. Kramsch (2001) states that before World War II, people learned a second or foreign language to read and know about great works of literature, historical events or social institutions.

This point, however, was summarized before by Allen (1985:138) as cited in Lessard- Clouston (1997) in the following words :

... prior to the 1960s, the lines between language and culture were carefully drawn. The primary reason for second language study in the earlier part of this century was access to the great literary master pieces of civilization.

After World War II, the rise of linguistics and of the social sciences, in addition to the demands of market economies, gave prominence to spoken language and to communication across culture in situations of everyday life ( Kramsch, 2001; Steel, 1989; Brooks, 1968). In sixties of this century were also the height of the audio-lingual

method of language teaching (Lessard – Clouston, 1997). Communication began to take important place, as well as spoken rather than written language, and what is called small c-culture (Steele, 1989).

In the 1970s, greater emphasis was put on the context and situation where the foreign or second language would be used. This dues to an emphasis on sociolinguistic at that era (Lessard – Clouston, 1997). The beginning of this new method of teaching " communicative approach " is traced back to Savignon's (1972) early study on communicative competence. He suggested to give training in communicative skills from the beginning of any foreign language teaching.

Culture's role in the foreign language and second language curriculum grew and influenced the writing of that time's scholars. According to Canale and Swain (1980), a more communicative approach would result in a more natural integration of language and culture than through a more grammatically based approach. More over , thy maintain that teacher – oriented texts in that era included detailed chapters on culture teaching that reflect the main goal of communication through the cultural context of the second or the foreign language.

It is during the 1980s that the concepts of society in language teaching was recognized in Stern's (1983 a) major work (Lessard-Clouston, 1997). Moreover, he recommended a four component model that included a cultural syllabus in his paper on the multidimensional foreign language curriculum (Stern, 1983b).

Other major writings appeared concerning culture learning in the second and foreign contexts, namely English classes. In Europe, for instance, a focus on cultural studies developed as stated by Byram (1986, 1988, 1989) and Murphy (1988) .

In the 1990s, research in the National Core French study supported the "cultural syllabus". The importance of such a syllabus was stressed in Stern's (1992) . In this book Stern devoted the third chapter entirely for content options of language syllabus. Among his nine kinds of these language syllabi, the cultural syllabus plays a vital role. In addition to these theoretical studies, empirical research were conducted to support it, and the importance of culture in foreign language education increased.

Recently, however, the growing list of publications reflects the fact that culture teaching and learning is a developing area in applied linguistics. This point is clearly stated in Higgs (1990: 74). He maintains the fact that it is the "Unbreakable bond between language and culture that motivates our profession's implicit commandment that " thou shalt not teach language without also teaching culture " .

## **II. 2. Rationale for culture teaching**

### **II. 2.1. Language teaching is culture teaching**

From what has been presented before about the relationship between culture and language, one could support the predominant view of seeing culture teaching as an integral part of language teaching.

This relation, however, was stated several decades ago. Most scholars in language teaching had the assumption that learning a language means "acquiring the set of pragmatic norms and cultural values embodied in the target language"(Zhang and Yan , 2006 : 72). They quoted Brook's (1964 : 45) words stating:

Turning to culture, we deliberately shift focus away from language as such towards the people who use the language : where and how they live, what they think, feel , and do . It is nowadays a common place in language pedagogy that language and culture are intertwined, that it is not possible to teach a language with out culture, and that culture is the necessary context for language use.

Looking at the current situation , the old view is still overwhelming the field of language teaching. Teaching culture in language class is already a concept accepted by language teachers all over the world.

Sellami (2000) states that teaching language without teaching the culture of its native speakers is "a lifeless endeavor". He adds more by clarifying that teaching language is part and parcel of teaching culture and, hence, cannot be departed from it in any way. In Peck's words (1998:1) "without the study of culture, foreign language instruction is inaccurate and incomplete.". Before him, however, Lessard – Clouston (1997) cites Byram (1988) arguing that foreign language culture should be taught to our students when the goal is communicative competence; the educational benefit of it within FL education is invaluable.

From the previous elaboration of the intricate relationship of culture and language teaching as being one thing happening at the same time, one could wonder about the reason to stress and focus on culture teaching when "there are so many other aspects of the curriculum that need more attention " ( Lessard – Clouston, 1997 ).

However, it is Tomalin and Stempleski (1993: 7– 8) who gave an elaborated answer for such a question. They state that Seelye (1988) developed a framework for making the development of cross-cultural communications skills easier. Moreover, their modification of his seven goals of cultural instruction can be an answer pertinent to the question posed before ( Thanasoulas , 2001).

According to them, teachers should keep these goals in mind while planning their lessons, and try to incorporate them into some practical principles. They state their modification of these seven goals as follows :

- 1- To help students to develop an understanding of the fact that all people exhibit culturally conditioned behaviors.
- 2- To help students to develop an understanding that social variables such as age, sex social class, and place of residence influence the ways in which people speak and behave.
- 3- To help students to become more aware of conventional behavior in common situations in the target culture.
- 4- To help students to increase their awareness of the cultural connotations of words and phrases in the target language.
- 5- To help students to develop the ability to evaluate and refine generalizations about the target culture, in terms of supporting evidence.
- 6- To help students to develop the necessary skills to locate and organize information about the target culture.
- 7- To stimulate students, intellectual curiosity about the target culture, and to encourage empathy towards its people.

(Tomalin and Stempleski 1993 : 7 – 8)

Studying the previous list of goals, one can elicit and make elaboration of them into a more fashionable terms used in the field of foreign language teaching and learning. To make it clearer, the previous seven goals could be summarized, in new terms, in the following: culture teaching is responsible for increasing students' cultural awareness, and communicative competence, in addition to instilling an intercultural competence. Other benefits to students may include more authentic language learning and more motivation to do this learning. These new terms are to be discussed in the rest of this part of the study.



## II. 2.2. Culture teaching increases cultural awareness

To understand the term cultural awareness, one should trace it back to Halliday (1978). EL- Hussari (2008) provokes Halliday's view of language teachers who teach the cultural aspects of language, as teaching not only formal structures of language based on grammar; moreover, they teach the "actualization of meaning potential associated with particular situation types".

However, it was Tomalin and Stempleski (1993) who introduced the term into English language teaching and learning education. It is a relatively new term used to suggest that learners be aware of members of another cultural group including their: behavior, expectations, perspectives and values (EL- Hussari, 2008). According to them, cultural awareness encompasses three qualities (1993: 5):

- awareness of one's own culturally-induced behavior
- awareness of the culturally-induced behavior of others
- ability to explain one's own cultural standpoint

Thus, language teachers should urge their students to go beyond mere knowledge of actions and beliefs of the target culture to a deep understanding of the reason of such things.

To help teachers achieve this goal, they designed (10 – 60) minutes – long language activities that aim for cultural orientation in foreign language education. These activities include exercises working with cultural products ,and behavior examining everyday life patterns and communications, and exploring cultural experiences that influence cultural identity. The main focus of these exercises, though, is the complex, loaded, and problematic areas of the target culture.

A few years later, the term cultural awareness was expanded by Jones (1995). It went beyond the cultural content of ESL textbooks to include what students and teachers bring to classroom interaction as they " approach the cultural dimension of text through its socio –cultural context " ( EL – Hussari, 2008 : 450).

To conclude this point, one could quote EL- Hussari words (2008:450) defining cultural awareness as

a process in which language learning offers an opportunity for students to develop a shared world of interaction and experience through discovering the meaning of text in relation to its context of situation. In this process students negotiate and create a new reality by using their own frames of reference.

By doing this, Kramsch (1993) affirms that students would find themselves able to understand the relationship between text and context as well as self and other. In this process, EL- Hussari (2008) continues to elaborate the term by stating that students move a step forward from just contact with otherness, to comparison and appreciation of similarities and differences, to identifying with otherness, and finally to taking an objective view of their own culture. Thus, students begin to perceive and cope with difference, leading for successful interaction with members of another cultural group. This is, of course, the essence of communicative language teaching.

### **II.2.3. Culture teaching increases communicative competence.**

The term Communicative Competence (CC) was first coined by a sociolinguist called Dell Hymes in 1967. He was not satisfied with Chomsky's notion of competence, therefore he gave a new perspective of (CC) as "that aspect of our competence that enables us to convey and interpret messages and to negotiate meanings interpersonally within specific context" (Brown, 2007: 219).

Later, seminal work on defining (CC) was carried out by Canale and Swain (1980). They gave four different components or subcategories that made up the construct of (CC). They divided communicative competence into four dimensions. The first two are grammatical competence (phonology, morphology, vocabulary, and syntax), and discourse competence (rules of discourse). Both reflect the use of the linguistic system itself. The other two include: strategic competence (compensating skills to enhance learning effectiveness), and sociolinguistic competence (rules of socio cultural context). These other two define the functional aspects of communication (Yen, 2000). It is the last dimension - sociolinguistic competence - that has been identified as a key aspect of successful communication: cultural value norms, and background knowledge, are important in gaining sociolinguistic competence.

After that, Van Ek (1986) presented a new framework for comprehensive foreign language learning objectives. In this framework he indicates reference to 'social competence', ' the promotion of autonomy', and ' the development of social responsibility'. (Robatjazi, 2008). His model of 'communicative ability', cited in Byram (1997) consists of six 'competences' , in addition to autonomy and social responsibility. This approach gives a metaphoric image of some one observing the whole world by going around it while stopping at six points. At any stopping, one aspect will be central while other aspects will be in view.

Apparently, the model that Van Ek (1986) proposed adds to Canale and Swain (1980) previous definition of CC other new perspectives. Byram ( 1997) maintains that these six competences are to be as follows:

1. Linguistic competence.
2. Sociolinguistic competence

3. Discourse competence
4. Strategic competence
5. Socio-cultural competence
6. Social competence

Affirming the same point, Cakir (2006:158) points out that to master another language learners need to become communicatively competent in that language as much as possible. To him, communicative competence should include: grammatical discourse and sociolinguistic competence. Thus, for a student to be competent, all three components are vital.

..... successful speaking is not just to master using grammatically correct words and forms but also knowing when to use them and under what circumstances..... the sociolinguistic component of communication refers to rules of speaking which depend on social, pragmatic, and cultural elements

Recently, however, Peterson and Coltran (2003:2) assert that "in order for communication to be successful, language use must be associated with other culturally appropriate behavior, or else students will only learn utterances and not the cultural appropriateness connected to them ( Hendon, 1980 ) as cited in ( Fleet , 2006).

From the above mentioned discussion one can assert that teaching a foreign language does necessitate teaching how to use the language appropriately. Studying English as a second or foreign language for communicative purposes is more than learning it merely linguistically. Linguistic competence alone is not enough for learners of a language to be competent in that language (Al migdadi, 2008) . This point is expressed in Kramsch words (1993:177) as "It is a truism to say that teaching a language is teaching culture ".

In addition, Kramersch view of the link between culture and language teaching is very important. She maintains that culture in language learning should not be considered as a " fifth " skill tacked on to the teaching of the other four skills of language teaching: listening, speaking, reading and writing. According to Kramersch (1993:1), culture teaching should be and is always in

..the background , right from day one, ready to unsettle the good language learners when they expect it least, making evident the limitations of their hard - won communicative competence , challenging their ability to make sense of the world around them.

Recently, however, and supporting the previous view of Kramersch, Zhang and Yan (2006) conducted a study that demonstrates the functions culture may perform in the components of language learning and teaching, namely: listening, speaking, reading, and translating.

- *Culture influence on Listening*

Learners of English as a foreign language often find it difficult to improve their ability of listening comprehension; their progress is always very limited. This however, dues to many factors among which lack of cultural background knowledge of English plays the big role. Zhang and Yan (2006) maintain that in order to understand what we listen to in another language one needs to be familiar with the culture, economy and politics of the target language. They elaborate more by giving an instance of an experience (p.74)

when we are listening to something where the events involved are familiar to us, ....., it is relatively easier for us to understand.....On the contrary, it will be difficult for us to understand if the materials... are closely related to the cultural background knowledge we are not familiar with.

They conclude this point by stating that culture is one of listening skill's "unalienable " attachments; it can either hinder our progress or help us improve this skill.

- *Culture influence on speaking*

One might think that speaking has to do only with pronunciation and intonation; however, this is not the case. To communicate successfully with others, English learners need training in the linguistic aspect of the language as well as in the practical use of the language.

Again, Zhang and Yan (2006) give an authentic example of a young interpreter whose pronunciation is 'standardized and natural', but because of his lack of the cultural background knowledge he could not keep his job: the foreigner thought of him as " impolite " scolding him as a child .

According to them, this story , how simple it might look, reflects the fact that for oral communication to be successful, one should pay attention to the context it exists in . To quote their wording" what you are saying, to whom you are saying it, when and where you are saying it" is important.

- *Culture influence on reading*

Generally speaking, when reading in one's mother language, it is unlikely to meet cultural obstructions. Unfortunately, it is not the case when reading in a foreign language. The cultural differences between source culture and target one always brings trouble in comprehension. A typical example is one of Churchill's speeches during World War II is provided by the same scholars. They quote Churchill's words written once (p.75)" If Hitler invaded Hell, I would make at least a favorable reference to the devil in the House of Commons ".

To understand this quotation, one needs to know, the religious allusions used in it. In other words, there should be cultural background to enable the reader comprehend the exact meaning. Going back to the Bible, Churchill likened previous Communist USSR to the ' Hell ' and the soviet communist to the ' devil'. In other words, in this quotation he showed his anti- communist stand.

Seemingly, the implication of this real example is to remind any one learning to read in a foreign language – in this context it is namely English - to the cultural background and influence of this skill.

- *Culture influence on translation*

It is widely believed that translators should be competent in the field of culture studies. No perfect translation could exist without having enough background about the target culture. This is the case, especially when dealing with literary texts (Zhang and Yan, 2006). For example when translating such a sentence: " I was not Pygmalion, I was Frankenstein", one can not do the task without knowing who are those two persons. By having a cultural background about them from English literature one could know that this simply means: I didn't enjoy my own creation, but rather I suffered out of my own actions.

To conclude this point, one could support the view of stressing teaching the students the foreign language culture in class when teaching goal is communicative competence . According to Damen (1997:13) cited in Vernier et.al (2008: 267) "culture learning along with the four traditional skills: such as reading, writing, listening, and speaking, can be accorded its rightful place as a fifth skill, adding its particular dimension to each of the other four". It is as Byram (1988:22) argues: "Not only is

culture part and parcel of the process, but the educational value of it within L2 / FL education is great".

#### **II.2.4. Other benefits to learners**

It was stated in the previous section that culture teaching is in some degree necessary to the learner's achievement of a measure of communicative competence . In addition to this, culture teaching can add to more authentic language learning. As stated by Peck (1998) cited in Fleet (2006:9)," it allows students to feel, touch, smell, and see the foreign peoples and not just hear their language". Hence, language learning experience becomes more purposeful and more real and authentic. When learners are taught the cultural context of the language itself, this would surely be in the heart of language learning experience .

Talking about motivation, teaching about the culture of the target language acts as a motivator to learners to learn this language (Hammerly,1982; Hendon, 1980 cited in Fleet, 2006). Supporting this view, but by using what she entitled as cultural-awareness in a form of oral activities, Shumin (1997 ) claimed that learning about culture serve as a motivation for students to learn languages.

To conclude this point , regarding the reasons for including cultural components in teaching a foreign language, it is appropriate to quote Adasko's *et.al* (1990:4) words. They indicate the possible reasons for including cultural elements of the aesthetic and sociological sense as follows:

- to faster international understanding and counter negative stereotypes and other prejudices ( Seelye, 1974 ).
- to encourage the learners to compare their own and the foreign culture and



arrive thus at a better understanding and appreciation of their own

( documented in Byram ,1986 : 323 )

- to facilitate the learners ' possible future visits to the foreign countries concerned or contacts with people from them;
- to integrate the language course in an interdisciplinary, thematic curriculum .
- to motivate the learners.

### **II. 3. Approaches to Teaching Culture**

The literature on the approaches of culture teaching is vast. There are numerous techniques that have been employed and suggested in books and articles on this topic . However, prior to go in elaborating these techniques for teaching culture in the foreign language classroom, it is useful to cite Lessard-Clouston (1997) general guidelines for culture teaching within L2 and foreign language education. First, the goal for presenting culture in class must reflect the three aspects of culture: the general, specific, and dynamic. This is clearly related to the rationale behind teaching culture. It was stated in the previous section of the this study and elaborated in specific points that are clearly presented .

The second guideline, which is related to this part of study, is related to the methodology of culture teaching. Lessard-Clouston (1997) used the word 'methodology' meaning ' how ' to teach culture. According to him, a ' Laissez-faire 'approach is not adequate. He recommended intentional and systematic way of culture teaching, exactly as teaching grammatical structures is. Then, he suggested using these different techniques by giving evidence of more benefits for learners. To quote his wording

(1997)" our learners benefit most when our culture lessons and the cultural aspects of our language teaching are well planned and developed ".

Third, evaluation of culture learning should be part of the curriculum. The same as in evaluation language learning, students' culture learning should be evaluated. This would provide them with useful feedback, as well as keeping teachers accountable in their teaching. According to him, to enable students to understand and get benefit from culture teaching, culture learning assessment must not be neglected but addressed. The last guideline that Lessard-Clouston (1997) mentioned is related to the growing multicultural nature. This part of intercultural issues would be dealt with in the coming sections of this study.

However, before giving specific techniques used for presenting cultural content in classes, it is worth mentioning that teaching culture in foreign language classroom is best approached by creating an " open and tolerant atmosphere ". Fleet (2006) maintains that within the school and classroom environment, if different cultures are valued and appreciated, a cultural awareness and acceptance is guaranteed. He adds quoting Clark (1990:7) words "competent teachers understand that positive self –concept and positive identification with one's culture is the basis for academic success ". Clearly, these words show the eminent role of the teacher. He is often the only language model encountered by students in their language study. Hence, he adds, his role is central in helping students to acquire both a linguistic and cultural competence in a second or a foreign language.

To achieve or, better yet, to accomplish this role, teachers need some approaches to follow when teaching culture. Whatever material or technique they use, this would never benefit students unless they are organized and planned carefully. Tomalin and

Stempleski (1993:9) strongly advocate a task-oriented approach towards teaching culture. This approach is characterized by co-operative learning tasks. Students are supposed to:

- Work together in pairs or small groups to gather precise segments of information;
- Share and discuss what they have discovered;
- Interpret the information within the context of the target culture and in comparison with their own culture(s).

Out of their experience in teaching, they found that one of the most beneficial part of any language lesson was the one that includes situational use of language followed by practical application for the cultural factors at work. They conclude by asserting the fact that they believe that "studying culture with a task-oriented and cooperative learning approach adds a new dimension of achievement and understanding for the students"(ibid:9).

Different from the above mentioned approach, Arries (1994) cited in Kim (2002) suggests two different theoretical approaches to teaching culture: The 'activity' and the ' anthropology – process ' approach. According to him, the activity approach includes the ' techniques' that other writers use to term this approach. This includes: "culture assimilators, mini –dramas, field trips, visits by native speakers, and utilize authentic materials "(ibid:29). As for the anthropology process, Arries (1994) maintains that due to the fact that cultural behaviors are constantly changing, materials of that kind can easily be outdated and artificial and inauthentic when portrayed. This means that the latter approach considers culture learning as a process rather than a collection of facts that" trivialize" the notion of culture (Kim, 2002) .

Prior to all of the above mentioned approaches, however; Galloway (1985) characterized four common approaches to teaching culture. They are cited in Ariza (2007:13-14) and Oguro (2008:32) as follows:

1. *The Frankenstein Approach* : when learners are provided with information from everywhere.
2. *The 4-F Approach*: related to teaching culture focused on Folk dances, Festivals, Fairs and Foods.
3. *The Tour guide Approach*: Teaching culture by the identification of monuments, rivers and cites.
4. *The By- the - way Approach*: Teaching culture by sporadic lectures or bits of behavior selected indiscriminately to emphasize sharp contrast.

#### **II.4. Strategies / Practical techniques for teaching culture**

Cullen and Sato (2000) quote Omaggio (1993:357) stating that teaching culture is "insubstantial and sporadic in most language classroom". According to him, lack of practical techniques is one important reason for this. Other reasons include: lack of time, and uncertainty about which aspects of culture to teach. However, to make the teaching of culture a better experience for both the teacher and the students, a range of practical techniques or ideas for presenting culture in the classroom are used. Different scholars group them according to different principals.

It was stated and elaborated in previous parts of this thesis that culture is not a simple term but rather one of the most difficult terms to define in the English language. Hence, when dealing with how to teach culture, one should deal with the many aspects of culture. Oxford (1994) cited in Cullen and Sato (2000) used the term 'cultural

texture' to describe the many aspects of culture that teachers need to teach to their students. To achieve this 'texture', three different parameters are used interchangeably, they are: Information sources, Activity – types, Selling – points.

### *1- Information sources*

To begin with information sources, Cullen and Sato (2000) stress the fact that different kinds of information about the target culture is necessary if the aim is to get a comprehensive view of it from many angles. They add more by stating that the use of a multiple kinds of materials is a key to ensure success in addressing different learning styles of students. They list nineteen different visual, audio and tactile materials that they propose to be useful in class.

### *2- Activity Types*

The second parameter is activity types. Cullen and Sato (2000) continue to elaborate practical techniques for teaching culture. Under this section they consider' discussion as a valuable type of learning about culture but not always easy to apply with low – level students. Even high- level students might fail to conduct a discussion about the target culture without having some preparations that have clear goals. According to this difficulty in pertaining' discussion' in class, they suggest using 'Quizzes' as a means to test previously taught materials, as well as a useful technique for presenting new information about culture. Moreover, they recommend that teachers might use this technique for introducing information about the differences and similarities across cultures. They give examples of authentic items they used and part of their experience. They conclude by stating that quizzes supply teachers with involving and high interest activities that ensures students learning.

Under the same parameter mentioned above –Activity Types – Cullen and Sato (2000) continue to list other five activities. Namely they are: Action logs, Reformulation, Noticing, Prediction and Research. Out of their personal experience they noticed that by using Action logs (a notebook to write in reflections on the activities done in class) some students reflect their interest in the target culture by writing many pages in their reflection every week. Reformulation - explaining what the students learn to their partners in their own words – is also a simple technique that proved to be successful for learning language as well as culture. It can be used after reading passages or after watching a video extract.

By doing this, teachers can use another technique which is 'noticing'. While watching this video of a target- culture students note all the differences between this other culture and their own culture. Hence, it is the teacher role to ask students to notice 'and to make this activity purposeful. Not very different from this technique comes' Prediction '.It can involve the students more activity in predicting what will happen in a given story or video by stopping them while reading or watching on a certain point and asking them to predict what will happen.

The last activity type mentioned by the same source is 'Research'. They conclude by stating that this type of activity proved to be the most successful one especially with college students as it suits their mental and academic abilities. They might be asked to search the net or the library to find about any aspect of interest for them about the target-culture. Consequently, some students may get involved in a long-term interest in the target-culture (ibid).

### *3- Selling points*

Regarding this point, Cullen and Sato (2000) maintain that monolithic portray of culture is not acceptable. Instead activities and materials are to be used to portray different aspects of culture. That means, teachers should 'sell 'different views of culture to students by introducing contrasts within and between cultures.

Recently, however, Peterson and Coltrane (2003) in their recent study present what they call 'some useful ideas 'for presenting culture in the classroom. They devote a relatively long section of their study entitled 'Instructional strategies for teaching language and culture' for this purpose. Eight different cultural activities are described as follows:

#### *1- Authentic materials*

Using authentic materials from the target –culture makes engaging students in authentic cultural experience more effective (ibid). These materials include: films, news, broadcasts and television shows, web sites, photographs, magazines, newspapers, restaurant menus, travel brochures, and other printed materials . However, they recommend that teachers use of those authentic materials should take into account the age and language proficiency level of the students. When watching a video clip taken from a T.V show in the target language, the focus might be on a cultural convention such as 'greetings'. Moreover, discussion topics might evolve out of this to include cultural norms about the values of the culture. Nonverbal behaviors like: physical distance between speakers, gestures, eye contact, societal roles relate to each other might be part of this discussion (ibid).

## *2- Proverbs*

By comparing common proverbs in the target language with those in the students' native language differences – that in most cases are clear –might" underscore " historical and cultural background (Ciccarelli, 1996) cited in the same source. Moreover, proverbs provide students with the opportunity to clear out the misconception as well as the stereotypes that students might have about other cultures.

## *3- Role play*

A miscommunication that is based on cultural differences might be revealed by role plays. This is what Peterson and Coltrane (2003) assert. In other words, when some students role play a situation in which an inappropriate communication is located, other students observing this role play try to identify the reason for the miscommunication, then they are asked to role play the same situation using a cultural appropriate form of communication.

## *4- Culture capsules*

Objects such as tools, jewelry, and art or images that come from other cultures are good examples of culture capsules. They serve as a source of information about the culture that students are asked to collect these information by research. However, contextualization to the objects used is a key element to ensure the success of using culture capsules.

## *5- Students as cultural resources*

Giving the U.S. context as an example of culturally and ethnically diverse community, Peterson and Coltrane (2003) suggest inviting immigrant or languages at home to the classroom as a means for expert sources.



### 6- Ethnographic studies

This' idea 'of sending foreign or second language learners out into their community to conduct interviews with speakers of the target culture in a form of written, audio taped or video taped documents is considered as an effective way to learn about the target language and culture (Peterson and Coltrane, 2003). However, they advice teachers to give a great deal of their time to help offering constant supervision over students.

### 7- Literature

To support the fact that literary texts are often" replete "with cultural information and supply readers with memorable reactions, Peterson and Coltrane (2003) supply the reader with the results of a recent study conducted by Scott & Huntington (2000). In this study, two different groups of students were compared in relation to their level and quality of recollection after studying about Cote D'Ivoire in two different ways: a fact sheet and a poem. The first way proved to give low level of retention in comparison to reading poems on the part of students.

### 8- Film

To witness behaviors that are not clear in texts, Peterson and Coltrane (2003) advocate using film and television segments. By doing this, the look, feel and rhythm of a culture would be addressed. Again, they support this view by a study conducted by Herron *et al* (1999) which showed significant students achievement in their overall cultural knowledge due to watching videos from the target culture in the classroom.

### Modern techniques

#### ○ The internet

Nowadays, using the internet to bring up-to-date and authentic cultural elements into the classroom is becoming easier and faster than it had ever been (Singhal, 1997 cited

in Fleet, 2003). The usefulness of the internet to language teachers is stated in Fleet (2006 :14) quoting Hackett (1996: 3) wording about internet resource as providing " a direct, immediate link to the target culture "or can serve as "a multimedia mirror on the target culture ". In addition to this, language teachers and the students themselves would be engaged in communications with native speakers, hence participating directly in the target culture through this interaction (Singhal, 1997).

However, Warschauer (2001: 210) cited in Saluveer (2004: 57) warns that" leaving students to their own devices on the internet is unlikely to bring satisfying results, as beginners drop out in frustration and more advanced learners stagnate at the level of conversational chatting and superficial "netsurfing". Two internet-based projects: the WebQuest and Culture Quest are good examples of the advantageous use of the internet.

### *The Web Quest*

This is an inquiry – oriented activity that contains information mostly drawn from the internet (Saluveer, 2004). The main aim behind designing this technique was "to use learners' time well, to focus on using information rather than looking for it, and to support learners' thinking at the levels of analysis, synthesis and evaluation" (Saluveer, 2004: 45, citing March, 1998). This strategy was developed in the nineties in San Diego University to use the World Wide Web as a facilitator for teachers in classes. It consists of six steps: the instruction, task, process / steps, resource, evaluation / assessment, and conclusion or reflection (ibid: 45). It is clear that this technique is beneficial for both teachers and learners in a sense that it saves their time as well as helps them to locate material from a vast range of topics available on the internet.

○ *The Culture Quest*

The culture Quest is the second web-based activity stated by Saluveer (2004). Originated from the same country (U.S.A) but from another university, the City University of New York, this technique was designed to involve students in inquiry-based classroom projects. Its aim is to explore other cultures and promote better understanding of appreciation of these cultures. Practically, the culture Quest has three parts: planning the culture Quest, implementing it, and finally evaluating it. Hence, the result of a completed one is a website (ibid). Moreover, as stated by the same source, the authors claim that "the basic values of the culture Quest are that it is learner-centered, constructivist, project-based, and authentic".

In this context, however, it is appropriate to quote Adaskou et.al (1990: 5) words when he claimed before two decades, that

almost every thing in a language course is capable of carrying a cultural load of some sort. The relative weight of foreign culture in this load, the cultural mix, will depend on the selection of topics and notably on the proportion of textbook characters who are foreigners, on the cultural milieu where the action takes place (local, neutral, or foreign), on the excellent of the differences between the background and foreign cultures, and on the role, if any, played by the foreign language in the background culture.

In sum, it should be stated that all the given list of strategies and techniques for presenting culture does not pretend to be exhaustive. Moreover, using such techniques requires careful planning by teachers. Merely displaying a cultural document does not ensure effective learning on the part of the students. They should be trained to extract what they need and like (Tomalin and Stemleski 1993).

## **II. 5. Factors influencing the choice of methodology**

Different approaches as well as activities and techniques related to culture teaching in the EFL classroom have been discussed above. However, as Saluveer (2004:29) maintains, it is not less important to remember that deciding on what approach to follow or what technique to use depends on several factors. He lists them as follows:

- the situation in which the language is taught;
- the learners age and command of a foreign language;
- the teacher.

Before him, however, Tomalin and Stempliski (1993:8) recommend that teachers should incorporate cultural instructions into the following practical teaching principals:

- 1- Access the culture through the language being taught.
- 2- Make the study of cultural behaviors an integral part of each lesson.
- 3- Aim for students to achieve the socio-economic competence which they feel they need.
- 4- Aim for all levels to achieve cross-cultural understanding awareness of their own culture , as well as that of the target language.
- 5- Recognize that not all teaching about culture implies behavior change, but merely an awareness and tolerance of the cultural influences affecting one's own and others' behavior.

## **II.6. Materials for teaching culture**

All of the approaches and techniques stated before to teach culture in an EFL classroom needs hard work on the part of the teacher. They need to use 'materials' to accomplish this goal (Ariza, 2007). The word 'materials' is defined in (Tomlinson, 2001) cited in

the same source (p.14) as " a term used to refer to anything which is used by teachers or learners to facilitate the learning of a language".

It should be stated, however, that it is not easy to make a clear cut distinction between 'techniques' and 'materials ' for teaching culture. This dues to the fact that to apply a technique you need to use materials that are essential parts of this techniques. Saluveer (2004) and Ariza (2007) mention a number of these materials such as: surveys, histories, photographs, maps, newspapers, television shows, biographies, songs, websites, culture clusters, interviews and literature.

Again and as it was stated before, this list does not pretend to be exhaustive. But it is clear from the two sources mentioned above that textbooks play the vital role in introducing any cultural content into class since it is the main source of teaching in classroom.

## **II. 7. The Role of Textbooks in teaching culture**

Living in the era of computers and having the myriad sources of teaching materials available on the internet, one could think that textbooks have lost its power and popularity as one of the most important foreign language instructional materials in EFL classes. But, this is not the case. Yen (2000: 22) quotes (Altbach, 1987: 93) stating that "textbooks are still the most powerful and pervasive educational technology "and they "serve several important functions in schooling ". For teachers, however, textbooks help in organizing their teaching if they teach directly from it. Moreover the textbook "does define schools' curricula to some extent "(Yen, 2000: 48). A good example is given by Woodward (1987) cited in the same source stating the findings of his study conducted on U.S elementary and junior schools. He found that many teachers depend

mainly on textbooks to organize their instructions. To put this in numbers, 90 % of instructional time was mainly based on textbooks structure.

What was mentioned above, support the fact that textbooks are mainly designed to make the process of language learning easier, and more effective. However, they cannot fulfill this purpose without giving attention to language cultural context. It is as Cunningsworth (1995: 86) states (cited in Skopinskaja, 2003: 55) " A study of language solely as an abstract system would not equip learners to use it in the real world ".

Regarding this point, he adds that Cortazzi and Jin (1999: 197) state that Byram (1997) highlights three general goals of FL instruction; they are:

- the development of communicative competence for use in situations the learners might expect to encounter;
- the development of an awareness of the target language;
- the development of insight into the foreign culture and positive attitudes toward foreign people.

Hence, to attain the above mentioned goals, Byram (1997:55) cited in the same source, recommends that these three goals should be integrated, and that it is the responsibility of FL teacher to " know what to look for in a particular language textbook in order to decide if it is suitable ".

Not far from the above mentioned goals for having a textbook in FL classes, Inal (2006: 23) states that Cunningsworth (1995: 7) lists the roles of course books in ELT as follows:

- a resource for presentation material ( spoken / written ).
- a source for activities for learner practice and communicative interaction.
- a reference source.

- a syllabus.
- a resource for self – directed learning or self –access work.
- a support for less experienced teachers.

Moreover, Inal ( 2006 ) concludes by stressing the need for a critical approach to a course book selection in the light of the previous roles it should accomplish. In other words, textbooks should suit the aims, methods and approaches of the Language program. Culturally speaking, it is appropriate to quote the latest definition of the different functions that ELT textbooks can perform. For Cortazzi and Jin (1999) cited in Robotjazi (2008) and Aliakbari (2004) a textbook is a teacher, a map, a resource, a trainer, an authority, a de-skinner and an ideology.

As a teacher, a textbook instructs students directly about other cultures. As a map, it gives directions of the way to cover the linguistic as well as the cultural elements in a specific time. A textbook is considered as a resource in the sense that it contains a set of materials and activities from which the teacher can choose. A textbook is also a trainer because it teaches the teachers who are untrained or inexperienced by using guides for how to proceed and what feedback to give. It is also an authority since, in most cases, it carries the authorization of publisher or ministries of education in certain countries. Thus, it seems to be reliable and valid, as it is written by experts in this field. In some cases, textbooks might become a restrictor or de-skinner. This happens in situations where teachers have to cover the whole textbook to have tests in the end of school year. They become less creative and less original in their teaching. Finally, a textbook is an ideology in the sense that it reflects a worldview of a cultural system and a social construction for both teachers and students to understand the other cultures.

To make this more illustrative, Robotjazi (2008) used Cortazzi and Jin (1999) metaphoric image of a triangle. That is, if teaching and leading a foreign / second language classroom is seen as a triangle, then textbooks are one important angle of this triangle while the other two angles are teachers and students.

Due to this importance of textbooks in EFL classes, cultural information that are embedded in these textbooks are likely to be found in what is called 'hidden curriculum' (Cunningsworth, 1995; Holly, 1990) cited in Kilickaya (2004). This hidden curriculum refers to the fact that course books - in general - tend to communicate sets of cultural values which many educationalists claim as being more effective than the official curriculum. Regarding this point and supporting this claim, Kilickaya (2004) quotes Risager (as cited in Cunningsworth, 1995, : 90) stating that

Foreign language teaching textbooks no longer just develop concurrently with the development of the foreign language pedagogy in a narrow sense, but they increasingly participate in the general cultural transmission with the educational system and in the rest of society

To sum up, it is clear that how much perfect a textbook might be, it should be thought of as a simple tool in the hands of teachers. Hence, textbooks should be seen as sourcebooks rather than course books which main role is to facilitate teaching rather than to restrict it (Saluveer, 2004).

## **II.8. New trend in language teaching / learning: Intercultural language learning / teaching.**

It was outlined in part (II.1) of this study - historical background of culture in foreign language education - that the past twenty or thirty years have witnessed a number of developments in the field of language learning and teaching. These developments were



a corner stone leading to a fundamental rethinking of the aims of language teaching, and have resulted in a more emphasis and focus on cultural issues. The basic impulse behind this is stated in (Kramersch, 1996: 6)

culture is incorporated only to the extent that it reinforces and enriches, not that it puts in question, traditional boundaries of self and other. In practice teachers teach language and culture or culture in language, but not language as culture.

However, this was not an easy task because the successive methods of language teaching tended to underestimate the cultural dimension. This successive development, sometimes referred to as the "cultural turn", was influenced by the transforming social and historical context in our modern world.

In today's world of globalization, there is an extraordinary movement of people and their ideas, not only by traveling but online using the internet. Differences such as values, attitudes, culture and religion are likely to make misunderstanding if the person is not interculturally capable.. Accordingly, there is a need for a change in the educational system in general and for language in particular. This is because of the central role languages have as they mediate the interpretation and construction of meaning among people (Scarino and Crichton, 2007).This change requires an orientation to languages teaching and learning in which the focus is on real interaction among people having different languages and cultures. Current approaches in language education, the last of which is communicative language teaching, do not fulfill this need. Therefore, a new trend in foreign language teaching known as" the intercultural approach "appeared.

In addition to gaining knowledge of cultural facts – which is the traditional view of culture knowledge - the intercultural approach" aims at gaining an understanding of

the way these facts are related: how as a pattern they form cultural fabric of a society "(Kramersch, 1996 : 6). However, nowadays, due to the emphasis put on the learner in what is known as the learner – centered approach, intercultural competence has become the target of foreign language teaching. The exclusive reliance on linguistic / grammatical competence of the 70s and the concept of 'communicative competence 'of the 80s is replaced by a new intercultural wave. In other words, communicative competence is no longer the main objective of EFL teaching. As stated by Kramersch (1996), it broadens its definition and accepts "Intercultural Communicative Competence" advocated by Michael Byram.

Later, Byram (1997) cited in Sellami (2000) and Kilickaya (2004) outlined the features of this new trend in his book. These features are grouped into: knowledge , skills, attitudes, and cultural awareness.

Since Byram's innovation of ' Intercultural Communicative Competence' in the 1990s, this term became prominent in the field of foreign language education. Hence, it has been included in the theories of different scholars and researchers all over the world. Moreover, this key term also appears in a number of international documents. A good example is found in one of the publications of the Australian Government Department of Education for the Australian Government Quality Teacher Program (AGQTP). Scarino and Crichton (2007:3) present a discussion paper to introduce the teacher to this concept of 'Intercultural Language Teaching and Learning in Practice ' ( ILTLP ). They suggest an orientation to languages teaching and learning, that:

- recognizes and develops students' capability to integrate in interaction in the target language an understanding of themselves as already located in a language(s) and culture(s), and an understanding of the same in

others, that is, acting simultaneously as performer and audience (Crichton, 2006)

- focuses on how such understanding affects and is affected in any by interaction with others
- invites students to stand back or decent from their own linguistic and cultural perspective to consider diverse perspectives of others;
- understands that in intercultural interaction, the ethical consequences are always heightened
- connects with contemporary curricula and pedagogies, that emphasize students' initiative in making sense of their own learning

They claim that this issue concerns not only the methodological view but rather "the way we understand language, culture, learning and teaching. What is needed:

- in relation to *language*, is a view of language that not only recognizes that it is a structural, grammatical system or that it foregrounds language in use, but also that it is always subject to the variable interpretation of participants in interaction;
- in relation to *culture*, is a view of culture that not only recognizes facts about or ways of doing things in diverse cultures, but also that culture informs the way people understand themselves and others;
- in relation to *learning*, is a view of learning that not only recognizes the need to acquire new knowledge and to participate in communities of users of that knowledge, but that learners are always would-be interpreters;

- in relation to *teaching*, is a view of teaching that not only recognizes the need to impart knowledge and create contexts for using and applying it, but also that teachers inevitably mediate that knowledge.

In addition, Scarino and Crichton (2007:4) state that such an orientation to languages teaching and learning is what is described as 'Intercultural language teaching and learning'. By communicating interculturally, they add, students should be aware of the fact that knowing about other cultures facts is only one facet of the interaction between peoples from different cultures. Moreover, the socio cultural contexts of communications across cultures are rich and variable. Hence, managing this variety by students is a key element to succeed in being intercultural.

Going back to Byram - the leading scholar in this field - one could notice elaborated ideas concerning the same issue. In their book, Byram et al (2001) state that in contrast to 'Communicative Competence' which emphasizes that language learners need to acquire the grammatical competence as well as the knowledge of what is 'appropriate' language -, the 'intercultural dimension' in language teaching aims to develop learners who can engage with complexity and multiple identities in addition to have the ability to avoid the stereotyping which goes in line with learners in such situations. This means that intercultural communication" is communication on the basis of respect for individuals and equality of human rights as the democratic basis for social interaction "( Byram et al 2001: 5).

Affected by Byram's view, Sellami (2000: 8 - 9) tries to give practical steps to achieve such an 'intercultural learner'. He states that this requires" a shift away from teaching what culture is through teaching how culture is to why culture is".

To make it clearer he provides three different perspectives for culture teaching that should be stepped one after the other in order of priority; namely they are:

- *What* culture is or means: this perspective aims to define and identify cultural phenomena
- *How* culture is or means: this approach stresses explanation and analysis of cultural phenomena and cultural meanings
- *Why* culture is or means: which strives for creative critical thinking .This approach capitalizes on the learner's ability to relativise his and the other culture and to adopt multiple perspectives.

For him, these three stages constitute a model. The first one is initial and primary in the sense that it can be introduced at a beginner level in which learners know about the target culture what is usually known as factual knowledge. Secondly comes a study suitable for intermediate levels. This stage is deeper in the sense that learners start to view cultural elements from a comparative view of native and target cultures. Finally comes the last stage which suits advanced levels of study. Learners experience the other cultures to understand, appreciate and accept those who are different from their native culture (Sellami, 2000).

In sum , it is appropriate to quote the wording of the eminent scholars in this area of foreign language teaching. Byram et.al (2001: 6)

Thus, developing the intercultural dimension in language teaching involves recognizing that the aims are: to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviors; and to help them to see that such interaction is an enriching experience.

Written in the form of 'Frequently Asked Questions', the writers of this book demonstrate that their purpose in writing it about the new 'Intercultural Dimension' does not suggest a new method of language teaching but rather a natural extension of what is necessary to include in this new global world.

## **II. 9. Intercultural Communication in Islam**

Being Muslims and living in an Arab country – Palestine – one should have a look at our basic reference: The Qur'an. A verse tells us that " O Mankind, we created you from a single (pair) of a male and a female and made you into nations and tribes, that you may know each other"(The Quran: Sura, 49; Verse 13). It clearly states that man was created from the same pair -Adam and Eve -, meaning that mankind is one in terms of their make-up, traits, needs and desires; yet there are differences.

Payne (2006) explains the previous verse in terms of its 'intercultural' significance. He states that few in the intercultural field would have realized that this term was captured in this Qur'anic verse some 1400 years ago. This verse tells us the essence of this' new trend 'stating that" we were created with differences (nation and tribes ) in order for men to gain a better understanding of themselves, i.e. to realize the essence of humanity.

This situation stands in accord with the present life of globalization. These days people come to know the world around them easier by means of comparison which makes them appreciate, who they are, what they value, and how they should act. All of this together can lead human beings to identify the common threads that stitch the quilt of human experience together.

### **III. Culture in the Palestinian English Language Curriculum**

#### **1. The Curriculum in Palestinian schools**

##### **1. 1. Historical Background**

Before the Oslo Accords were finalized in 1994, the so - called Israeli Administration managed the education system in the occupied West Bank and Gaza Strip. This Civil Administration assigned Jordanian books to schools in the West Bank and Egyptian books to schools in Gaza. In effect, there were two different curricula in Palestinian schools, neither of which was Palestinian, until the introduction of the so-called 'new', but in fact, 'first' Palestinian curriculum, which began in 1998 (Studies on the Palestinian curriculum and Textbooks, 2006).

The Oslo Accords granted Palestinians control over their own civil affairs which education is part of. For the first time, Palestinians controlled the education system in the West Bank and Gaza. They recognized the potential role of the school curriculum in the creation of their national identity and national unity. Thus, the newly-created Palestinian Authority (PA) began the task of creating an independent Palestinian curriculum by establishing the Curriculum Development Center. This center was charged with the development of the principals on which the new curriculum would be designed (ibid).

At that time, the curriculum Development Center was independent of the PA and its Ministry Of Education (MOE). In effect, the curriculum development team consisted of Palestinian academics, education specialists and teachers, rather than ministry officers. This team published a report in 1996 criticizing almost every aspect of the educational system, aspiring for the promotion of critical thinking through an

integrated approach to teaching and learning. Later, this report was approved by the Legislative Council to become the basis for MOE's formal proposal for the development of a Palestinian curriculum in 1997. Hence, under the direct authority of MHE a new body was created to continue the process of curriculum design known as – The Palestinian Curriculum Development Center (PCDC).

## **1. 2. The curriculum Development Process**

The process of curriculum development and the design, preparation, publication and dissemination of the textbooks have all been the responsibility of PCDC. Four consecutive stages were proposed to prepare the first Palestinian curriculum. They are:

- 1- Formation of the national teams for each subject or subject area
- 2- Formation of teams of authors and specific textbook
- 3- Linguistic and scientific editing, verification and revision
- 4- Piloting and evaluation the curriculum

The introduction of the curriculum has been phased aiming to be completed in the academic year (2006 – 2007).

## **1. 3. The New / First Palestinian curriculum**

The First Palestinian Curriculum is based on the general educational philosophy of Palestinian/Arab society. In other words, the guiding principles of this curriculum were derived from its heritage, religion, and the Declaration of Independence in the 1988 (Studies on the Palestinian curriculum and textbooks consolidated report, 2006).

Observing these guiding principles, one could easily conclude that the first Palestinian curriculum has been planned to take account of national, Arab, religious, and international dimensions. Clearly, these features represent sound improvement on the previously employed Jordanian and Egyptian ones.



However, concerning the curriculum provision, it was made to include three phases with different titles and features, namely they are:

1-Lower Basic Phase ( Preparatory stage ).

2-Higher Basic Phase ( Empowerment stage ) Grades 5-10.

3-Secondary Phase ( Take off stage ) Grades 11-12.

Regarding these three phases, different subjects were introduced for the first time, a clear example that concerns this study is of English. English was introduced for the first time from Grade 1 up to Grade 12 .

## **2. The First English Language Curriculum for Palestinian Schools**

### **2.1. Rational for teaching English as a Foreign Language in Palestine**

In 'English Language Curriculum' prepared by the English Language National Team (1999), the study of foreign / second language in schools is traced to different reasons suggested by linguists, educational psychologies and educators. Namely to improve employment opportunities, to learn to value other cultures, and to enhance mental capacity.

Regarding culture, which is the main focus of this study, the National Team recognized studying culture as having benefits of improving global communication as well as helping to develop citizens who embrace diversity. Moreover, by examining other cultures, students are likely to understand their own culture better. They add by stating the fact that we live in a world that recognizes English as a major international language. As a result, school graduates having functional knowledge of English will take advantage of economic and occupational opportunities in Palestine and many other regions of the world (ELC: 1999).

## **2.2. General Principles of Language Learning and Teaching**

The stated document 'English Language Curriculum' lists twenty different general principles that underlie the development of the First English Curriculum and that are elected from current research and theory. What concerns this study, however is the third principle, which is entitled " language learning is culture learning ". Clearly , stating such point reflects the fact that English language curriculum in Palestine would portray different values, beliefs, and norms of other cultures in order to extend students socio cultural competence.

## **2. 3. Features of the First English Curriculum**

After extensive investigations of curricular models used in different countries all over the world and taking teachers and students needs into account, the National Curriculum Development Team has devised a model that takes the Palestinian and Arab context into account. The basic features of this new curricular framework can be outlined in the following (ELC: 1999):

- Learner - centered approaches to learning
- Thematic / topical model
- Proficiency movement
- communicative approach to language teaching and learning

## **2 .4. Goals For The English Language Curriculum**

### **2.4.1. General Goals**

The English Curriculum National Team (ECNT) propose about 26 general goals for Teaching English as a Foreign Language (TEFL) in Palestinian schools. For the

purpose of this study only the ones that are related to culture teaching are quoted; namely they are:

- To reinforce pride in their Palestinian, Arab / Islamic cultural heritage , and family backgrounds.
  - To foster understanding and develop sensitivity to the target language culture and their own culture.
  - To get students know family backgrounds different from their own, by encouraging them to reject sexual, racial, and ethnic stereotypes.
  - To increase, through a common language, the possibility of understanding and cooperation with people who speak English.
  - To develop understanding and appreciation of cultures where English is used.
- (ELC, 1999:13)

The goals stated above lead the researcher of this study to believe that the MHE is aware of the importance of teaching culture in English language education for all grades. The fact that the newly released textbooks are published based on these goals suggests that they are designed to fulfill such purpose.

#### **2.4.2. Core Curriculum objectives**

The main goal of the present curriculum, stated in the same publication is communicative competence (CC). However, under this core objective there are various domains which the curriculum aims to develop:

- Cultural Awareness
- Study and thinking skills
- Values

The curriculum also aims to foster positive attitudes towards English and the importance of learning it by introducing the student to different aspects of the target language culture (ELC, 1999:13).

## 2.5. Content of textbooks

It was stated before that The First English Language Curriculum when designed was categorized into three phases, the last of which is the focus of this study, namely: The Secondary Stage (Grades 11-12). For this stage, and concerning the content of its textbooks it was proposed that the content of English textbooks should reflect and fulfill the general goals and objectives set out before. The basic contents of the syllabus concentrates on choosing specific themes, topics and situations which would be suitable to portray this content obviously and in an interesting model for students.

Regarding the Secondary Stage (Grade 11-12) the chosen themes, topics and situations are stated as follows ( ELC,1999: 45):

- Cultural Heritage : national and human heritage
- Palestine: Diaspora, culture, sociology, statehood, future, aspirations
- Science & Technology: Internet, robots, multi-media, space exploration, genetic engineering, energy sources and conservation
- Health & Welfare: epidemics, preventive medical care, AIDS
- Basic Daily Needs: job mobility and stability, unemployment, safety regulations, labor unions, worker rights
- Family: intra-family marriage
- Society & Social Problems: drug-abuse, smoking, school dropouts, multiculturalism, family planning, migration, chemical dependency
- Travel: travel documents, entering and leaving foreign countries
- Civil Society: branches of government, parties, elections, civil rights and duties, tolerance, peace education
- Education: institutions of higher education, value of education
- Economy: inflation, GNP, income
- Feelings and Emotions: dealing with feelings and emotional states, psychological needs, esthetic needs
- The Arts / Entertainment: fine arts, literature

### **3. Evaluating the New Curriculum and its Associated Textbooks**

Concerning the curriculum development process, four consecutive stages were proposed to prepare the first Palestinian curriculum, the last of which is: evaluation. Concerning English language textbooks, the first four editions of each book are treated as trial copies. In the Preface of *English for Palestine, 11 and 12*, the curriculum centre advocates educators and teachers to give annual feedback in order to revise and enrich these copies, stating that the more effort exerted in developing the school textbooks, the better the books will be.

Regarding this issue of evaluation, a number of studies were conducted by researchers from different universities in Gaza and West bank to evaluate the content of *English for Palestine* for different grades. However, no single study, as far as the researcher knows, tackled the cultural content of these textbooks. Knowing that mastering a language does not depend only on mastering the linguistic area; rather, language learning is inseparable from its cultural context. Hence, this study treats the role of culture in FL instruction in terms of the cultural content of English textbook used for secondary stage.

#### **3.1. Deciding on the cultural content of textbooks**

Although different academics offer various suggestion regarding the cultural content of FL textbooks, they agree on the point that this content should reflect and fulfill the general goals and objectives as set out in the curriculum. The basic contents of the textbooks is mainly reflected in 'Themes' and 'topics' chosen to be included in the textbook. This applies to the Palestinian English Syllabus which is communicatively oriented and thematically organized. When deciding on possible themes, topics and

situations of this syllabus, the books attempted to adhere the following guidelines (ELC, 1999: 41):

- The thematic content should cover aspects of the national, target and global cultural heritage.
- It should be about the immediate environment of the student (home and school) as well as the global environment.
- The themes should include current affairs (domestic and international ) and issues of general interest.
- The themes should not only be informative and interesting but should also motivate the students to seek further information from sources accessible to them.

Moreover, this thematic content for the English syllabus was graded guided by psychological, cognitive, moral, and social development of the students. In addition, those themes are to be appealing to both sexes, and take into consideration students' age, needs and experience.

### **3.2. Evaluating textbooks for cultural content**

Generally speaking, evaluation of textbooks may proceed in two directions: predictive- designed to make a decision regarding what materials to select; retrospective – designed to examine materials that have actually been used in class (Ellis 1997:36 cited in Skopinskaja, 2003). The latter, he adds, serves as a means of testing the validity of predictive evaluation, and may point to ways in which the predictive instruments can be improved.

Since this study is conducted to evaluate the cultural content of secondary stage textbooks which are currently used in Palestinian secondary schools, then it belongs to the 'retrospective' direction of evaluation.

### **3.2.1. Defining 'culture' in textbooks materials**

Evaluating FL textbooks for cultural content is always a complex process. First, it demands a clear definition of the term "culture" itself. As it was clear in the first section of this study when defining the term 'culture', this term is very elastic. In this context, Oguro (2008) states that in spite of the different definitions of culture, an agreement has not been reached on how a culture should be defined in a foreign language curriculum. However, he adds (2008: 31)

... for the ease of presenting specific goals of learning foreign languages, culture has been categorized. Some of them are:

- 1) the Hammerlian model that divides culture into three categories of achievement, information, and behavior;
- 2) the dual concepts of 'Big C,' achievement culture, and 'small c,' behavioral culture;
- 3) and the three Ps of cultural perspectives, products, and practices of a group of people by the Standards for Foreign Language Learning (SFL)

The release of Standards for Foreign Language Learning in the 21st Century (1999) is considered a recent factor impacting the cultural content of textbooks (Bateman and Mattos, 2006). SFL is a professional association in the USA that have made significant efforts to establish culture learning standards. It identifies culture as one of five goal areas to be addressed in language learning. They are: Communications, Cultures, Connections, Comparisons and Communities (Appendix 3, p. 175). The Cultures goal area of the SFL, as Bateman and Mattos (2006) state, is divided into three elements:

**1. Products** consist of the concrete cultural elements of a culture such as literature, food, books, songs, household items, dwellings and clothing, or such abstract cultural elements as a system of laws, and an education system of a society. In other words, it is anything created by members of a culture, both tangible and intangible.

**2. Practices** refer to the patterns of behavior accepted within a society such as gestures, greetings and leave-takings, holiday celebrations, use of personal space, sports, and forms of address. It is *what* people do, *when* and *where*.

**3. Perspectives** are the worldview of a culture. Namely it is the beliefs, ideas, attitudes, and values that characterize a particular society.

Very recently, however; Moran (2001: 15-18) cited in (Skopinskaja, 2003: 56) offers four categories where culture is identified as:

- knowing *about*, relating to cultural information – facts about products, practices and perspectives of the target culture as well as students' own;
- knowing *how*, referring to cultural practices in the everyday life of the people of the target culture;
- knowing *why*, constituting an understanding of fundamental cultural perspectives – beliefs, values and attitudes;
- knowing *oneself*, concerning the individual learners' self-awareness. In other words, students need to understand themselves and their own culture as a means to comprehending the target language culture.

This classification is known as 'Cultural Knowings Framework' and used as a criteria for evaluation in some studies referred to in the next section of the previous studies.

Thus, since what concerns this study is the relevance of culture to textbook materials and language learning, a combination of the Standards for Foreign Language Learning in the 21st Century (1999) definition of culture together with Moran's 'Cultural Knowings Framework' is adopted to conduct the study.



### **3.2.2. Comparisons of cultures studied in textbooks**

In addition to the Cultures goal area, the Comparisons goal area of the SFLL specifies that learners are to “demonstrate understanding of the concept of culture through comparisons of the cultures studied and their own” (Standard 4.2, Appendix\_3).

In line with this specification, Kramersch (1988) cited in Bateman and Mattos (2006) states that in order for students to gain awareness both of their own culturally-influenced perspectives and those of the target culture, textbooks should present factual information about both C1 and C2, as seen from both a C1 and a C2 perspective. Comparisons of this type can help students realize that their own worldview is influenced by the culture to which they belong, and that other cultures’ worldviews are equally valid.

Accordingly, in this study culture is used to refer to the philosophical perspectives, the behavioral practices, and the products – both tangible and intangible – of the Palestinian and the non-Palestinian society. In other words, when conducting this study, the previous classification of 'cultural content' was adopted. Besides, there is a comparison domain to site any comparisons available between the Palestinian and the non-Palestinian: Products, Practices, and Perspectives in the two textbooks analyzed.

### **3.2.3. Other Criteria for evaluating the cultural content of textbooks**

Turning to the second difficulty in evaluating the cultural content of textbooks, one would be confronted with the question of which criteria to use. The existing literature about textbook evaluation is replete with checklists of evaluation criteria. However, concerning 'culture' the situation is some what different. Some checklists do not mention culture, or only imply it in simple questions. Others alert teachers to some

cultural issues (Skopinskaja, 2003; Saluveer 2004). Although some checklists reflect the recent interest in culture, these checklists do not focus on the intercultural dimension, which is the new universal trend.

Citing Byram's proposed checklist (1994: 51-52), Skopinskaja (2003: 61) claims that this checklist examines the extent and manner in which textbooks include a focus on each of the following areas:

- social identity and social groups: social class, regional identity, etc;
- social interaction at differing levels of formality;
- belief and behaviour: daily routines and moral, religious beliefs;
- socio-political institutions: state institutions, health care, law and order, etc;
- socialisation and the life cycle: families, schools, employment, religion, etc;
- national history: historical and contemporary events seen as markers of national identity;
- national geography: geographical factors seen as being significant by members of the target language community;
- national cultural heritage: cultural artefacts perceived as emblems of the national culture;
- stereotypes and national identity: symbols of national stereotypes.

In addition to the above mentioned area of analysis, Skopinskaja (2003: 62) specifies another textbook assessment model developed by Byram (1991: 173- 184). This model comprises four dimensions of analysis:

- analysis at the micro-social level of the social identity of textbook characters;
- analysis at the macro-social level of socio-economic, geographic and historical representations;
- analysis of the viewpoint taken by the author;
- analysis at the intercultural level of mutual representations of foreign and native cultures.

Another popular checklist used by many researchers is presented by Kilickaya (2004). It gives guidelines in order to evaluate to what extent textbooks include the intercultural dimension ( Appendix 4, p. 176).

From Indiana University, Cisar (2000) developed a Standards-Based Textbook Evaluation Guide in which she used the SFLL as a frame to design her checklist. She

claims that by recording the scores obtained from each of the goals and the sum total of all five goals the textbook's strengths and weaknesses will be revealed (Appendix 5, p. 177).

In their study, Dweik and Abu Nuwar (2007) developed a checklist to be used in evaluating the cultural content of any EFL textbook that is intended to be adopted for teaching. Their effort is presented in a checklist that contains twenty two evaluative questions distributed under eight dimensions (Appendix 6, p. 181).

Out of these checklists, however, a number of other elements that are desirable in a textbook's treatment of culture have been identified to be used in this study:

### **3.2.3.1. Authenticity of Texts**

To be culturally suitable, a textbook should include a variety of authentic texts related to the cultural topics being studied. Harmer (1991:185) defines authentic texts as "those which are designed for native speakers" e.g. the articles in a newspaper or a magazine whereas non-authentic texts those which have been changed, most often simplified to suit the requirements of a foreign language curriculum.

A number of authors have addressed the benefits of authentic texts in culture learning. A good example is of Berardo (2006:64) cited in (Ali, 2010: 36). He claims that one of the main advantages of using authentic materials in the classroom is that it gives authentic cultural information. Moreover, there is a general agreement that at advanced level or intermediate level, foreign language students are able to read authentic texts ( ibid: 37). This is exactly the level of Secondary Stage students studying the textbooks analyzed in this study.

Hence, a criteria for evaluating text authenticity was considered of paramount importance in the current study.

### 3.2.3.2. Variety of regions or countries where English language is spoken

Nowadays, English is recognized as an international language, with nonnative speakers of English outnumbering native speakers English. It is used as a *lingua franca* in communicating with people across many cultures in the modern world. In other words, a large number of people in many different countries throughout the world use English for communication. Therefore, it is becoming clear that the “cultural dimensions” of English use and usage have been expanding globally (Yamanaka, 2006).

In investigating this phenomenon, Yamanaka (2006: 58) cites Kachru's (1989:16) model of “three concentric circles” of English (Appendix 7, p.183). He states that “these circles represent the types of spread, the patterns of acquisition, and the functional allocation of English in diverse cultural contexts.” In his framework, English speakers are classified into three groups: the Inner Circle for “the traditional cultural and linguistic bases of English”, the Outer Circle for “the institutionalized usage of English”, and the Expanding Circle for users of “English as an international language” . The total number of English speakers in the Outer and Expanding Circles is far greater than that in the Inner Circle.

Regarding the Palestinian context there is a need to include as wide variety of cultural elements as possible in teaching and learning English in order for Palestinian students to communicate effectively with people from other countries. It is true that The Ministry of Education states that “Cultural Awareness” is one of the main objectives for school students to master (ELC, 1999). However, this statement is rather ambiguous. From a practical standpoint, The Ministry of Education provides no guideline for the teaching of cultural elements included in *English for Palestine* Series. Thus, it is

difficult to determine which individual nations are included in all of this Series. Therefore, a detailed analysis of these textbooks can provide valuable insights into the current teaching of culture from the standpoint of which countries are considered important in Palestinian education, namely *English for Palestine Secondary Stage* textbooks.

One criteria included in the current study checklist, aims to specify which locations, or geographic regions are currently included in Secondary Stage English textbooks based on a modification of Kachru's (1989) three-concentric-circles model which suits the Palestinian context.

### **Summary**

The present overview of various textbook evaluation checklists, in addition to other theoretical frameworks provides the researcher with a sound basis for constructing her own evaluation checklist to conduct this study from an intercultural perspective, which is the new universal trend in this field. This is clearly elaborated in the Methodology Chapter of the study. Before doing this, however; it is necessary to review some previous studies that tackle the area of evaluating the cultural content of EFL textbooks.

## Section II

### Previous Studies

#### Introduction

Several classifications of textbooks in terms of its cultural nature are available. Dunnet *et.al* (1986) cited in Skopinskaja (2003) distinguish between two types of textbooks: one- dimensional and two- dimensional ones. In the first group, the focus is on target culture with few possibilities for comparison. On the other hand , the second encourage intercultural understanding in the sense that they simulate both comparison and contrast between the target and the source cultures.

Later, another classification was proposed by (Cortazzi and Jin, 1999:204 cited in Skopinskaja, 2003). They differentiate between three types of cultural information to be presented in FL textbooks. They are:

- Source culture materials that draw on the learners' own culture
- Target culture materials that refer to the culture of the country where a foreign language is used as a first language
- International target culture materials that employ a variety of cultures where the target language is used as an international language, namely *lingua franca*.

Lately, however; Aliakbari (2004) added another category - textbooks with little interest in culture - and considered as 'neutral'. These textbooks focus only on developing linguistic competence with no culture focus.

In this section of the study, however, a survey of related research literature is conducted in a way that categorizes the studies in terms of the results of textbooks analysis regarding their cultural content. In other words, the researcher adopts the

previous classification to arrange previous studies thematically, depending on their cultural orientations; whether these books proved to focus on: source culture, target culture, international cultures, or of little interest in culture. Consequently, this categorization will assist in describing the cultural orientation of the two textbooks analyzed in this study.

### **I. Textbooks that focus on the source culture**

There are some EFL textbooks that are produced and published for particular countries to be used at the national level. These textbooks mirror the local culture of the students rather than the target culture. Hong (2005) states that in such textbooks, learners can see members of their local culture in the same context which is similar to their own life style.

A clear example is of a recent study conducted by Bataineh (2009). This study deals with using authentic English in the English language textbooks of the secondary schools in Jordan. The two textbooks analyzed are *Amra 1* and *Amra 2* designed for Grade 11 and 12 secondary stage. The main concern of this study is to find out how many specific cultural aspects of the Arab, national and universal cultures are available to decide the degree of authenticity of those textbooks. All the thirty two reading passages included were analyzed using a content analysis card and adopting Brook's (1964) list as a tool. The results made it clear that English language textbooks for the secondary schools in Jordan are basically based on the local culture of the learners, while the authentic culture of the English Language community is ignored. The study, however, concludes by giving sound suggestions to include authentic material of real life situations in these textbooks.

Another Jordanian study is of Al-Momany (1998) cited in Dweik (2006). In his study, Al-Momany evaluates *AMRA EFL Series*, a national textbook series advocated by the Ministry of Education in Jordan and paid attention to the students', Teachers' and supervisors' perspectives. To achieve that purpose, the researcher developed three evaluation instruments: two evaluation questionnaires, one for teachers and supervisors and the other for students; an interview; and actual observations. The findings of the mentioned study revealed the fact that *AMRA* -textbook series are relevant to students' needs and interests and that the listening and speaking skills are relevant to students' backgrounds. However, results indicate that the home culture is emphasized and that the content of the books are relevant to Jordanian society and the learners' needs. Teachers expressed the need to take more active role into them and to the supervisors of English in designing the curriculum.

Similarly, and going with the same kind of EFL textbooks, Cortazzi and Jin (1999) as cited in Aliakbari (2004) address a Venezuelan textbook that give details of national heroes, cities, and places that are primarily Venezuelan. In addition, they analyzed a Turkish English textbook for its cultural content and found it primarily revealing the Turkish culture and not the target one. Food, history, and weather were all about Turkey context but discussed in English.

In the second study, however, the tool was different. Dahmardeh (2006) attempted to explore the teachers' perspectives and their perceptions of students' needs by means of a questionnaire. Two groups of participants were involved : the first group was composed of English language teachers who were teaching in Iranian secondary schools and the second group involved the textbook designers. Thus, two types of questionnaire were administered; one for the teachers and the other for the authors of



the textbooks. The results indicated that the textbooks did not include anything about the culture of English speaking countries; all the names or situations that are presented in the textbooks are Iranian. The study concludes by stating that there is no evidence of non- Iranian culture in these textbooks.

Close to the previous studies but in an Algerian context, Yassine (2006) examined the developing attitudes of Algerian English textbook designers towards the target culture and tried to show how the teaching materials step towards fostering and developing learners' intercultural awareness. In her study, she opted for the analysis of two textbooks meant for Algerian learners at their first years of English study; *Spring One* and *Spotlight on English*. The first one is intended for all the pupils in their first year of English language study in the basic school, while the other is the official textbook designed by the Ministry of Education for the pupils in their first year of English study in the Middle school. To do so, she used content analysis to evaluate the textbooks cultural content based on Kilickaya's (2004) *Guidelines to Evaluate Cultural Content in Textbooks* (Appendix 4). A contrastive study of the two textbooks revealed that *Spring One* includes exclusively national culture, but *Spotlight on English* is rather of intercultural scope. She concluded "Algerian textbooks designers have included an important amount of the national culture besides others cultures within the materials for the teaching of foreign language" ( Yassine: 36).

Similar to these findings but in Chile, the Ministry of Education has designed a series of textbooks for the public schools entitled *Go for Chile* (Mugglestone, Elsworth, and Rose 1999, 2000) cited in McKay (2004) that carries out the Ministry's learning objectives. In this series a group of students from various countries onboard a ship sailing along the coast of Chile. The scenario of the sea voyage enables the

textbook writers to deal with Chilean places and concerns. Thus, the cultural focus of the book is Chilean own culture and country.

Although conducted before almost twenty years, Adascou *et.al* (1990) study proved to be of high interest for researchers. This study discusses the choices made in a large scale textbook project concerning the cultural content of an English course for Moroccan secondary schools. As a first step in conducting this study, different sorts of the term 'culture' that language teaching may involve were elaborated, namely: the aesthetic, sociological, semantic and the pragmatic or sociolinguistic meaning. When analyzing these textbooks, results showed that over 90% of the geographically specific content of the secondary English course is situated in Morocco itself. Moreover, it was found out that more than half the characters are Moroccan. Anglo-American cultural content was restricted to the pragmatic sense of culture and, very marginally, the semantic sense.

In addition, a mini-questionnaire that consisted of only three questions was designed for teachers to answer. Drawing on the results, the researchers concluded that teachers thought that the inclusion of culture, specifically Western culture, in teaching materials was not motivating or beneficial to students. They maintain that Moroccan educators believe that including information about Western culture, and then inviting cultural comparisons, contributes to students' discontent with their own culture. Teachers also pointed out that some patterns of behavior that exist in English-speaking social contexts are ones that many Moroccans would prefer their young people not see. Finally, the teachers believe that students will be more motivated to learn English if the language is presented in contexts that relate to their lives as young adults rather than in the context of an English-speaking country.

In an attempt for examining the cultural elements in *English Form 4* textbook currently used in Malaysian ESL classrooms, Abdullah and Chandran (2009) conducted a study in order to determine the most prominent cultural dimension portrayed in this textbook. Adaskou *et al* (1990) definition of culture which outlines four dimensions or 'senses' of culture; the aesthetic, sociological, semantic and the pragmatic or sociolinguistic was used to facilitate the investigation in this descriptive study. The written text in the textbook was scrutinized looking out for language discourse which suggests and conforms to the cultural dimensions in the conceptual framework. Text analysis was carried out drawing attention to :

- Informative or descriptive text material
- Texts presenting foreign attitudes and opinions
- Human-interest texts ,authentic of fictitious, with details of everyday life
- Contextualized practice activities, writing tasks
- Lexis- particularly idioms – and unfamiliar collocations
- The exponents of the communicative function

The results show predominance for the pragmatic or sociolinguistic sense of culture that spans over almost all fifteen chapters of the textbook followed by the sociological sense, the aesthetic sense and finally the semantic sense. For the researchers, this implied that the textbook conforms to the communicative language teaching approach which is the generally accepted ESL ideology in Malaysia.

Moreover, it was observed that the cultural focus or content of this textbook is local culture or 'localized culture' made up of the cultures of the various ethnic groups in Malaysia. In line with this, the cultural orientation of this textbook is based on the source cultures in which there is a direct and explicit inclusion of local culture such as

found in the passages explaining about local festivals and dances. There was also an attempt to introduce intercultural behaviour and communication but it was confined to the cultures of the ethnic groups in Malaysia. No instances of comparison with western or target language culture were found. In conclusion, the researchers admitted that the Malaysian ELT ideology on culture was successfully translated into the cultural occurrences in the textbook investigated in this study.

## **II. Textbooks that focus on the target culture**

To begin in the Palestinian context, Al-Masri (1988) MA thesis is a unique example. Although conducted before almost two decades, this is – as far as the researcher knows – the only study that tackles evaluating the cultural content of English textbooks used in Palestine. In this study, the researcher evaluated the cultural content of *Practice and Progress* designed in 1967 to be used for teaching English for the three years of the secondary cycle in The Gaza Strip.

At that period of time and as it was stated before in the theoretical framework of the current study (p.51), Israeli Civil Administration managed the education system in the occupied West Bank and Gaza Strip. This Civil Administration assigned Jordanian books to schools in the West Bank and Egyptian books to schools in Gaza. In effect, there were two different curricula in Palestinian schools, neither of which was Palestinian, until the introduction of the so-called 'new', but in fact, 'first' Palestinian curriculum, which began in 1998 (Studies on the Palestinian Curriculum and Textbooks, 2006).

Thus, in real terms, Al-Masri (1988) study evaluated the cultural content of an Egyptian curriculum designed for Egyptians but used in The Gaza Strip for Palestinian students. Being two close Arab nations, one could expect that the content of such

textbooks to have some common Arab features. This was not the case, however, as the results of the study indicated.

To quote the researcher's wording, this dissertation is "a tentative attempt to explore some basic cultural features inserted in the topics included in Alexander's course book, *Practice and Progress*" (Al-Masri, 1988:3). To tackle such a task three components were analyzed: the passages, the exercises and the pictures. In order to analyze the cultural elements, and since there was no definite nor comprehensive or clear list to check the content against, the researcher decided to analyze in terms of what people in the passages say and do.

The results of the study showed that all the topics contained in the course book were old, briefly discussed and do not include current valuable cultural information. In addition, the passages were not authentic, but written mainly for teaching grammar. Moreover, there was no single reference to the Palestinian students or their reality; an absolute negligence in providing the students with the skills that will enable them to 'convey their culture to others' was evident. Hence, the researcher came out at the end of the study underlining the pressing need to design a text based on the students' culture and interests. In other words, neither letting textbook turns into a means of Anglo- American socio cultural domination nor taking on ethnocentric feature in isolating the students from such domination or from the outside world.

An example of a study conducted in an Arab context is of Shatanawi (2005). As cited in Dwiek (2006), this study investigated the cultural dimension in the *Cutting Edge* Series taught in Jordanian schools. The researcher analyzed the cultural aspects of the pre- intermediate level, the intermediate level and the upper intermediate level of this series. In addition, he explored the attitudes of students and instructors towards

English culture as manifested in *Cutting Edge* textbooks. Results reported by the researcher indicated that the cultural aspects implied in these textbooks are diverse and inclusive. He analyzed textbooks according to the following cultural aspects: historical, economical, geographical, literary, political, religious, social, man-woman relationship, habits, customs, traditions and the way of life in the West. Results indicated that aspects related to politics are the least covered in the textbooks. Next to politics is religious and economical features.

In addition, the researcher reported the students' and teachers' attitudes towards the English culture as manifested in the *Cutting Edge* Series. The respondents felt uncomfortable toward the dominance of the English culture in these texts and the lack of representation of their Arabic and Islamic Cultures. Results analysis showed that the *Cutting Edge* Series is loaded with western culture at the expense of the Arab Culture. Moreover, Shatanawi concluded that authors give negative impressions about Islam and the Islamic habits by showing for example, that the call for prayers is annoying. Such remarks, according to him, carry negative attitudes towards Islam and Muslims. He interpreted it as a 'clear religious and cultural bias'; thus the series reflect cultural and racial bias. Finally, he suggested that the series be mentioned should go with the Arab-Islamic Cultures.

In her study, Dalbani (2004) stated that the main impulse for conducting such a study was the substantial amount of the target cultures materials that learners are exposed to, in comparison to the overlooked local moral, social, and religious values. Being a teacher in the ESP Centre in Damascus, she examined four English textbooks used for teaching English at that centre to look for any source culture materials within these books; namely: *New Headway Intermediate*, *Compact*, *New Headway Upper*

*Intermediate or Matters*, and *Think First Certificate English*. In addition, a questionnaire was given to eight randomly chosen EFL teachers in an attempt to find out teachers' attitude towards the presence or absence of both target and source materials in EFL textbooks. Another questionnaire, however, was set to investigate the learners' attitude towards the same point.

Concerning the examination of the EFL books in question, the results showed almost absolute absence of the Arabs or their culture in all the books under scrutiny. On the other hand, the data analysis of the teachers' questionnaires yielded the following results: first, teachers were aware of the importance of target cultural materials in EFL, however they had some reservations about the quality of such materials; they also did not seem to feel threatened by it; second, teachers were aware of the importance of Arab cultural materials in EFL. In the learners' questionnaires, the results indicated the following: first, learners were aware of the importance of the target cultural materials and were willing to learn about it; second, learners were aware of the importance of their mother culture and would like to see it in EFL books; third, learners were aware of the importance of their mother culture and would like to see it in EFL books.

At the end of her study, Dalbani recommended imposing a long – term plan to produce EFL books locally in order to cater for both target and local cultures. By doing, this she concluded, learners are made to appreciate the value of belonging to their Arab social group and culture, and at the same time emphasize the importance of learning about the foreign cultures.

Close to the above-mentioned studies but in another Arab context: Jordan, Al Migdadi (2008) investigated the attitudes of the instructors and students of English at Al al-Bayt University Language Centre towards the teaching of English and its culture

when teaching English as a foreign language. In this PhD thesis, the researcher examined the presence of English cultural aspects in the textbooks used for the teaching of the English language courses at the Language Centre. Both qualitative and quantitative data were collected by using three main instruments: (1) questionnaires; (2) interviews; and (3) content analysis. All of the ten instructors of English language courses filled out the questionnaires, and six of them participated in the interviews. The student respondents to the quantitative questionnaire of the study consisted of (550) students enrolled in (14) sections chosen randomly from the (45) sections of English language courses offered by the Language Centre. Twenty informants were selected purposefully to be interviewed, taking into consideration that they varied in gender, field of specialization, place of residence, and proficiency in English.

The findings of this study revealed that all participants placed a higher priority on learning English for instrumental reasons. Another finding of this study was that incorporating cultural aspects of the English speaking countries was considered as being essential for improving the students' understanding of the language and its culture. Also, this study revealed that teaching English and its culture was not viewed as a potential threat to Arab or Islamic cultural values. Finally, the analysis of the textbooks used in the English language courses at Al al-Bayt University Language Centre concerning their cultural contents revealed that there was an abundance of cultural information in these textbooks with an exclusive focus on the English-speaking people and countries.

In light of the findings of the study, two kinds of recommendations were made. First, it was recommended that instructors of English, university administrators, and curriculum designers should take into consideration the students' objectives of learning



English and direct their teaching activities and materials towards these objectives. Secondly, it was recommended that further research into the teaching of culture in English as a foreign language context should be conducted.

Moving to non Arab context, an analysis of Korean High School EFL Textbooks conducted by Lee (2009) is of paramount importance. This study examined the content of South Korean high school English as a Foreign Language (EFL) textbooks to investigate the ways in which globalization is reflected in the textbooks. The following questions were investigated in this study: 1) How are non-Koreans and non-Korean cultures portrayed in the texts? 2) What themes are included in the texts with respect to non-Koreans and non-Korean cultures? 3) How do the texts treat discussions of non-Koreans and their cultures?

To answer the questions of the study, the researcher conducted a content analysis of three Korean EFL textbooks. The textbooks he selected were designed for students in the first three years of senior high school in Korea, equivalent to grades 10, 11, and 12 in the United States. These EFL textbooks shared many structural similarities, each with 12 chapters and approximately 300 pages in length. A content analysis was used that scrutinized the textbooks, identifying sentences and paragraphs in which non-Koreans or non-Korean cultures were mentioned. Then, the researcher compressed the selected passages into summaries and grouped them into related patterns. Using theme analysis, he grouped related patterns into related descriptive categories to construct descriptive thematic categories that represented the portrayals of non-Koreans within the selected textbooks.

The findings of the study revealed four major themes that exhibit Koreans' unique perception of foreign cultures in relation to globalization: 1) Highly Valued

Quality of the Arts: Western arts are subjectively praised with flowery language; 2) Factual Explanations (and a Lack of Explanations) of the Arts: non-Western arts are explained in a matter-of-fact way or included only tangentially; 3) Western Culture as a Representation of Foreign Cultures: the West is equated with an “international community”; and 4) Popular Culture/Commercialism: Western, particularly US, popular culture and commercial brand names are included.

Thus, the content analysis revealed that the textbooks promote Westerners and their cultures in positive terms while non-Westerners and their cultures are consistently marginalized. The complex interpretations of the division of the West and non-West are suggested, particularly with respect to power, privilege, and unique manifestations of situated globalization in South Korea. To overcome this problem, the researcher recommended immediate action for change since these negative images of the non-West counter the notion of intercultural understanding and global awareness.

Close to the above-mentioned study, Lee (2009) examined in his study eleven high-school EFL conversation textbooks used in Korea to see how the textbooks teach culture. All of the textbooks were mainly for third (final)-year high-school students (18 years old), except one textbook (*Sounds Great II*), which was used for second-year students (17 years old) in any foreign language high schools (that is, high school for a special purpose). Content analysis was used as the instrument. It was based upon the models conceptualized by scholars in this field of study. The culture learning/teaching goals and outcomes claimed are both culture-general and culture-specific knowledge, behaviour and attitudes. The culture-general learning refers to the acquisition of knowledge, skills and attitudes that are more generalisable in nature and transferable across cultures. The culture-specific learning involves acquiring knowledge behavioural

skills, and attitude as related to a given target speech society. This culture-specific aspect was specified into both the Big “C” and the small “c” domains of target-culture learning.

Findings showed that all of the textbooks neglected both the teaching of the culture-general aspect of culture learning and the small “c” target-culture learning. There was a strong sense of a hierarchical representation of the Anglophone world in which the US culture served as the supreme source. Remarkably scant use of authentic materials along with interactive technologies like the Internet for teaching culture was used. In its final section, this study suggested some guidelines that need to be addressed for cultural content/information in contemporary ELT instructional materials.

In order to reach an understanding of which countries are considered important in Japanese English education, Yamanaka (2006) evaluated nineteen English textbooks at the lesson or unit level. All of these textbooks were approved by the Ministry of Education and were used at secondary schools in Japan for both junior high and senior high school based on one framework: Kachru’s three-concentric-circles model. Two criteria were established for analysis at the lesson or unit level: (a) the identification of nouns and adjectives for nations, such as Japan or Japanese; and (b) the identification of other alternative words related to nations, such as expressions indicating certain products and cities or other geographical regions in particular countries .

The results were tabulated at each grade level according to the three concentric circles model proposed by Kachru. Firstly, the nations of each circle were analyzed individually. Secondly, these results were evaluated in a variety of ways, highlighting comparisons among the three circles, particularly in relation to Japan. However, the results from the standpoint of the three concentric circles suggested by Kachru revealed

many facts. Firstly, there was a marked lack of emphasis on nations in the Outer Circle in comparison with countries in the Inner Circle. The countries in the Outer Circle appear the least frequently in English textbooks. Secondly, in addition to nations in the Outer Circle, while Japan dominates cultural items in English textbooks for both JHS and SHS, the frequency of countries (except for Japan) in the Expanding Circle was rather low. These results, however, made the researcher suggest a better balance in terms of the nations that are included in the textbooks in order to enhance their content.

Another PhD dissertation that tackles the area of textbook analysis is of Yen (2000). Due to the fact that English as a Foreign Language (EFL) textbooks in Taiwan were not particularly designed with an emphasis on cultural content and the social identity of the students as a focus, the researcher investigated the nature of this problem by examining two series of contemporary English textbooks—one series from Taiwan EFL and one series from America (ESL). Content analysis was employed as the research methodology to determine cultural and social representations occurring in reading passages and picture illustrations in the analyzed textbooks. Simple percentages were presented to describe the findings.

The summary results of cultural identity showed that Western European American culture occupied most of the content in EFL textbooks, and local Taiwanese / Chinese culture comprised only 8%. As for the ESL textbooks, local U.S culture occupied more than other world cultures, yet non-European American culture occupied more than European American culture. ESL high schools textbooks provided less presentation of values, costumes or manners in the content. On the contrary, in EFL there were more emphasis on values, costumes or manners in the content. The invisible

cultural content, value orientation, were evident in the nine textbooks through statements referring to individualism and collectivism.

Based on the findings, the researcher recommended that the EFL textbook authors need to work to reflect the needs of EFL students and become more aware of these needs in selecting cultural content and pictures. In addition, an increase of the amount of local Taiwanese/Chinese cultural content and cultural background information in the reading was proposed. Moreover, the researcher suggested providing more diversity in English textbooks to reflect the various English speakers in the world, rather than exclusively including White American English content.

A unique study is Lund's (2006) PhD dissertation aimed to describe and discuss the ways in which questions of context and culture are dealt with in Norwegian textbooks, with a main focus on the thinking and the rationale that seem to underlie the choices that have been made. A main concern in the study was also to indicate ways in which this aspect of foreign language education can be developed further in the future.

This dissertation consisted of eleven chapters written to investigate the four textbook series that were written according to the 1997 Norwegian National Curriculum. They have been approved by Norwegian authorities for use in lower secondary schools in Norway. The textbook series, in order of their share of the market, were: *Flight*, *New People*, *New Places*, *Search* and *Catch*. The analysis included the material in the textbooks, workbooks, the teacher's guides and the CDs. Qualitative and quantitative methods of analysis were used.

The finding indicated that primary importance was attached to providing students with varied glimpses of the English-speaking world. The motivation effect of the topics seemed to have been a central concern in the selection process. But many

texts and topics have also been included in order to provide students with factual information about English-speaking countries, and to make them familiar with some examples of the foreign countries' literature. The selection of texts, topics and exercises also indicated that the development of the students' intercultural awareness and of their attitudes towards other cultures is no main concern in these textbooks. Moreover, the traditional focus on the United Kingdom and the United States in the teaching of English as a foreign language in these textbooks was evident.

Thus, it was recommended that information about a wide variety of countries and cultures in the world should be included. Thus, it was argued that future English textbooks ought to discard the 'obvious' focus on the United Kingdom and the United States and instead select topics and cultural communities in accordance with clear and explicit arguments for doing so.

Different from the above mentioned studies, however, Bateman and Mattos (2006) study examined six current Portuguese textbooks taught as a foreign language in the USA for their treatment of a single cultural theme – food. The textbooks were examined mainly in terms of the Cultures and Comparisons goal areas of the *Standards for Foreign Language Learning*, as well the use of authentic texts, the attention given to the various regions where Portuguese is spoken, and the treatment of heterogeneity within Brazilian culture.

According to their findings the textbooks proved to devote considerable attention to Brazilian culture products and practices; they lacked an emphasis on cultural perspectives, and neglected to present the viewpoints of the diverse groups that make up Brazilian society. On the whole, culture learning seemed to be a priority of the textbooks analyzed in this study. In relation to the topic of food, most of the books

devote a substantial amount of space to presenting cultural information, including lists of common Brazilian foods, menus, recipes, photographs, and dialogues. Based on the findings of the study, it was suggested that by giving careful consideration to their cultural content, foreign language textbooks can go a long way toward increasing students' understanding and respect for other cultures' worldviews, and thus contribute to one of the principal aims of foreign language education.

Another study is of Skopinskaja (2003). This study originated after the workshop on incorporating intercultural communicative competence in pre- and in-service language teacher training, held at the European Centre for Modern Languages in Graz from 2 to 7 April 2001. As a follow-up to this workshop a network group "Materials Evaluators" was set up and a team of researchers decided to explore the issue of intercultural awareness as reflected in contemporary FL instruction throughout Europe.

Two instruments were used: questionnaires and interviews. Both English and French versions of the thirty-six-item questionnaire were issued to sixty-six teachers of English from five countries (Estonia, Lithuania, Norway, Poland and the Russian Federation) and forty teachers of French from five countries (Estonia, Lithuania, Norway, Malta and Romania). The questionnaire study was supported by thirty-six semi-structured interviews with teachers of English and French.

Strengths and weaknesses of FL course books were summed up in the following points: an increase in attempts to include intercultural activities, an attempt to create reality in coursebook texts by including serious social issues, and a large range of accents and voices which provides good listening practice; subordination of the goal of culture teaching to other goals, tourism-oriented representation of the cultural character of the foreign society, stereotypical representation of target cultures as well as students'

own, and the excessive focus on language form, and the neglect of intercultural communication. Thus, it was recommended that comparative stage – should be highlighted. Students should be aware that different cultures provide different cultural frameworks.

### **III. Textbooks aimed at the international target cultures**

This kind of textbooks contain various cultures from both English – speaking countries and countries where English is not the first or the second language, but is used as international language.

Yassine (2006) examined the developing attitudes of Algerian English textbook designers towards the target culture and tried to show how the teaching materials step towards fostering and developing learners' intercultural awareness. In her study, she opted for the analysis of two textbooks meant for Algerian learners at their first years of English study; *Spring One* and *Spotlight on English*. The first one is intended for all the pupils in their first year of English language study in the basic school, while the other is the official textbook designed by the Ministry of Education for the pupils in their first year of English study in the Middle school. To do so, she used content analysis to evaluate the textbooks cultural content based on Kilickaya's (2004) *Guidelines to Evaluate Cultural Content in Textbooks* (Appendix 4, p. 176).

A contrastive study of the two textbooks revealed that while *Spring One* includes exclusively national culture, *Spotlight on English* is rather of intercultural scope. In the first manual all the settings and characters are made up Algerian. There is hardly a reference to a foreign character. But *Spotlight on English* adopts an intercultural perspective. Reference is made both to the learners' first culture and to a set



of other foreign cultures. It points to the parallels that are to be drawn among various world cultures. International communication too is present through Internet chat.

Throughout the analysis of the two textbooks and the examination of their hidden curricula, the researcher came out with a conclusion that the attitudes towards the foreign culture are becoming more positive and that the perspective is one of fostering intercultural awareness.

The most recent study, however, is of Hamiloglu and Mendi (2010). In this study, a content analysis through five EFL course books was conducted. The selected course books were all published by well-known publishing houses. These textbooks are: *New Hotline*, *New Streetwise*, *Enterprise 2*, *Matrix*, and *Total English*. They were examined to see whether they involved cross-cultural topics or not and the frequency of occurrence was evaluated as well.

The results revealed that each course book involved cross-cultural/intercultural topics in varying degrees. *Enterprise 2* topped the rank with a total frequency of 33. Cultural elements from both English speaking countries and the other countries were presented. Cultural elements of English-speaking countries such as Australia, Scotland, New Zealand, Ireland and Canada were presented in the course book. Other cross-cultural topics are chosen from India, Japan, France, Thailand, Spain, Norway, Germany, Egypt, Sri Lanka, Switzerland, Poland, Greece, Denmark, Kenya, Italy, Brazil, Mexico, Sweden, and Jamaica. The cultural focus of the authors is mainly famous people, festivals, hotels, holidays, food, weather, and the characteristics of local people. On the other extreme, however, *New Streetwise* did not present any intercultural elements but cultural elements from the USA and England as the target culture of the main English speaking countries.

In the conclusion of the study, it was stated that although the number of cross-cultural issues varied in numbers and cultures chosen, the types of exercises that cross-cultural/intercultural issues were used for were generally the same. Cross-cultural topics were presented in reading texts to provide language input in context and to raise awareness of students' familiarity with foreign cultures.

#### **IV. Textbooks with little interest in culture**

Beginning in the Palestinian context, Al-Mazloun (2007) evaluated the content of *English for Palestine- Grade Ten* textbook. This evaluation was conducted in the light of Standards for Foreign Language Learning (Appendix 3, p. 175). The study aimed at finding out if this textbook matches requirements of the new current trends of standards. The researcher designed a content analysis card as a basic tool to collect data relevant to process the study.

The findings show a variance in the frequencies of the standards. Communications standards scored the most and Comparisons Standards came in the second rank to mark points of strengths. Culture Standards, however, were poorly evident, which suggest no culture focus in this textbook. There was also a variance in the frequencies of each standard in each unit of the textbook. The researcher points out that there should be more balance in the distribution of these standards among the units of the textbook since there are some relatively neglected standards. The study recommends establishing a follow-up research committee whose duty is to apply formative and summative evaluation researches to achieve more innovations and developments.

In line with these results, but in another context, comes two Iranian studies. The first was conducted by Majdzadeh (2002) to evaluate four Iranian textbooks: two for the 8<sup>th</sup> grade and other two for the 9<sup>th</sup> grade. As in the study of Bataineih (2009), data

came from content analysis; (21) lessons within public schools textbooks and (24) lessons from same level textbooks but in a private school were analyzed.

Results indicated that the English textbooks used in Iranian public and private schools are very well organized for learning the structure of the language, though they do not include enough conversational exercises and activities. In public schools, no evidence was found to teach the culture of the English language while evidence of the Iranian culture was clear in more that instance as in people's clothing, and Farsi and Arabic alphabet. Yet, in private schools no sign of teaching either English or Iranian culture was evident ; these textbooks mainly talk about very general issues such as sports, science, and animals.

The other study was conducted by Aliakbari (2004). It attempted to investigate the way culture is addressed in ELT in Iran in general and the place of culture in ELT at the high school level of education in general. A quantitative account of the state of reference to different cultural categories in the four English textbooks developed for the four levels of high school in Iran was administered . A content analysis was done based on a modified version of Ramirez and Halls' (1990) model, designed and adopted for a similar purpose. 'New Words' and 'Reading' passages were the unit of analysis; each of them was divided into categories to make it easier to investigate. A checklist was adopted for textbook analysis and provided the researcher with the frequency and percentage of the number of references to four categories in the 'New Words' and eight categories in 'Reading' comprehension sections of the textbooks.

The study findings made it clear that, with a slight difference, the four books followed a similar orientation: cultural content was extremely limited and basic. As for the 'New Words' section, only 11% of this section was considered as culture specific

statements. Similarly, in the 'Reading' section 53% of the books dealt with general, culture free passages. Texts with deleted reference were second in rank, while English speaking countries, Islamic tradition and cross-cultural comparison together formed only 3% of the content. No reference to eastern countries was found, nor was a text exclusively dealing with Iran or the national culture. It was concluded that textbooks were shallow and superficial with respect to their treatment of culture. They were, therefore, inadequate to the task of teaching culture specifics in the deeper sense (values, norms, beliefs), or culture-general skills such as intercultural communication and understanding.

A similar study conducted in a Japanese context is of Oguro (2008). The purpose of this PhD dissertation was to describe how culture is addressed in the fourteen high school EFL reading textbooks in Japan, that were approved by the Ministry of Education, Culture, Sports, Science and Technology (MEXT) at the time of this study. It consists of five chapters. The primary research question was: How is culture addressed in high school reading textbooks? This question was answered by looking into the following sub-questions. (1) Are passages edited? If so, how? (2) Do pre-reading and post-reading exercises relate C1 and C2?. The analysis of data obtained from two sources, edit categories and the examination of pre-reading and post-reading activities, revealed that the culture in the original English passages was either omitted or changed during the editing processes. Additionally, neither pre-reading nor post-reading activities were designed to compare or contrast the students' culture to the cultures portrayed in the original passages; the learners were not provided with the opportunity to become aware of the similarities and differences between two cultures.

Based on the outcomes of the passage analyses, and the examination of pre-reading and post-reading activities/questions, it was concluded that understanding other cultures was not the primary goal of EFL reading courses in Japanese high schools. The vocabulary in most reading passages was either reduced or altered in more than half the editing processes. The majority of the pre-reading activities/questions were not designed to prepare the students to learn the differences and similarities between C1 and C2 because they did not activate students' cultural schema. Most of the pre-reading activities instructed the readers to look for a certain piece of information from a passage. Copying certain sections directly from the passages always sufficed to answer those questions; the readers were not specifically asked to reflect on a particular aspect of their culture prior to reading so that they could compare their culture with what they were about to read. Moreover, it was found out that the post-reading activities/questions were primarily geared toward the mastery of the language, not the culture. Despite the inferential questions that ask the readers' opinions and facts about their culture, the questions or activities would need to go one step further to compare and contrast C1 and C2.

Summarizing the findings, it was found out that culture was not presented as in the original form. It has been altered by deleting, replacing vocabulary, or adding to the original vocabulary chosen by the authors. Secondly, activities before and after reading were not designed to point the students' attention toward learning about other cultures. Rather, the examinations of the pre-reading and post-reading activities/questions revealed that they are more linguistically-oriented. These reading textbooks were intended to teach the mechanical aspects of the English language, not the cultures of the authors of the works cited.

In line with these results, a Swedish study conducted by Cleeve (2003) proved to be similar in the sense of the cultural content portrayed. Combining qualitative analysis techniques with appropriate theoretical tools, this study investigated and illuminated if and how cultural knowledge is presented in textbooks designed for upper-secondary study of English, given the specific goals concerning the cultures of English-speaking countries. These textbooks were namely: *Short Cuts 2*, *Real Time 2* and *Blueprint B*.

The questions of the study were as follows: 1) What are the links between culture and language, and specifically what is the interplay between them when it comes to second language learning? 2) How do teaching resources deal with cultural understanding? 3) Do textbooks actually engage with the goals of the syllabus and teach target country cultural knowledge? 4) What may be improved upon, what do the discursive practices of textbook production exclude?.

A combination of content and discourse content analysis in which the texts were analyzed for names, gestures, habits or behaviors that signify something other than their syntactical position in a sentence and used to form the basis of a cultural analysis, were used. To limit the investigation, the researcher chose five texts from each book to be studied along with the text-specific exercises.

Findings showed that cultural understanding was presented in a very superficial way. On one level they do provide a historical overview of sorts – all three books include texts from varying historical and contemporary eras, and a wide variety of genres were presented. Capital-C culture was well represented in the resources studied. However the treatment of those resources remain at the level of linguistic code, and the interrogation of those texts through reading comprehensions rarely refer to manifestations or levels outside of the text. When they do, it was to refer to a generic

concept such as love or arranged marriages. Issues of geography, class, educational and gender were rarely taken to refer to cultural phenomena. In the same way, culture-as-behaviour, small-c-culture was neglected.

## **Conclusions**

The former review of previous studies relevant to the theme of the current study has enriched the researcher's background and broadened her scope in this regard. Several conclusions can be made in this regard.

First, in terms of the instrument used, most of the studies discussed above used content analysis as the instrument to conduct the study. Second, in terms of the checklist designed, no fixed criteria were used. Depending on different theoretical frameworks, various criteria were constructed. Third, the number of textbooks analyzed ranged from two to eleven; no single study analyzed one textbook. Finally, looking for intercultural perspectives was the norm in most of the studies.

Being the first study to be conducted for evaluating the cultural content of *English for Palestine*, the researcher benefited from the previous conclusions in a way that she decided to: use content analysis card as a tool; analyze two textbooks of Grade 11 and 12 ; and finally to design her own checklist in the light of the new intercultural universal trends.

However, the methodology and the instruments related to the current study will be elaborated in the next chapter.

# **Chapter III**

## **The Methodology**

**Introduction**

**I. Type of Research Design**

**II. Content analysis**

**III. Content analysis procedure**

**IV. Procedures of the study**

**Summary**



## **Chapter III**

### **The Methodology**

#### **Introduction**

In this chapter, the practical aspect of the study is described. This includes the various techniques of gathering and describing the data through employing the suitable tool to achieve the purposes of the study. In other words, this chapter serves as an illustration for the method decided to be used, the tool of the study that involve constructing a content analysis card, examining its validity and reliability and the procedures that were used to conduct this study.

#### **I. Type of Research Design**

To conduct this study the researcher used the descriptive analytical method of research. This type of research as defined by Brown and Rodgers (2002 :118) is "any research that describes a setting or events in numerical terms". Being descriptive in nature, this study aims to evaluate the cultural content of *English for Palestine* secondary stage textbooks. Thus, the researcher used content analysis to analyze the two textbooks: (Grade 11&12) textbooks.

#### **II. Content analysis**

Fraenkel (1996: 405) cited in Yen (2000: 65) defines content analysis as "a technique that enables researchers to study human behaviors in an indirect way through an analysis of their communication". He claims that the great advantage of content analysis is that it is "unobtrusive", in the sense that there is no external interruption as in the case

of conducting observations or interviews. Moreover, Frankel claims that content analysis can be either a quantitative or qualitative approach.

In line with Fraenkel (1996), Neuman (1997:272-273) defines content analysis as "a technique for gathering and analyzing the content of the text". The content refers to words, meanings, symbols, themes, or any messages that can be communicated, and the text is anything written, visual, or spoken that serves as a medium for communication. Text includes books, newspapers, or magazine articles, advertisements, speeches, official documents, films or videotapes, photographs, and so on.

Neuman (1997) continues to elaborate the role of a researcher conducting a content analysis. He claims that in such kind of analysis, the researcher uses systematic and objective counting to produce a quantitative description on the text content analyzed. On the other hand, he adds, there is a qualitative approach of content analysis conducted for exploratory purposes.

Out of these definitions Yen (2000:66) concludes that some researchers claim that content analysis is "a systematic and objective technique, which can be used to identify specific characteristics of message and to make inferences". That means content analyses can be qualitative in nature. On the other hand, most of the definitions tend to adopt the quantitative approach. Hence, the best content-analyses, he concludes, should adopt both qualitative and quantitative approaches.

However, due to the large amount of data in this study as it seeks to evaluate the cultural content of all the activities included in *English for Palestine* secondary stage textbooks (Grade 11&12), it was difficult to pursue an in-depth discussion. Hence, a quantitative content analysis was used as the major method of this study because it is systematic and objective.

### **III. Content analysis procedure**

#### **III.1. Purpose of the analysis**

The analysis aims at identifying to what extent the content of *English for Palestine* Secondary Stage Textbooks reflect the Palestinian and the Non Palestinian culture. To make it clearer, the analysis attempts to show to what extent the activities of *English for Palestine* Secondary Stage Textbooks match the suggested criteria for evaluating the cultural content of these two textbooks (Grades 11 and 12).

#### **III.2. Sample of the analysis**

All the activities in *English for Palestine* Secondary Stage Textbooks constitute the sample of the analysis. This includes all the activities in: Reading, Vocabulary Development, Language, Integrated Skills, Reading & Language, and Writing & Vocabulary sections of the two Student's Books ( Grade 11&12).

##### **\* Overview of *English for Palestine* Secondary Stage Textbooks**

*English for Palestine* Secondary Stage Textbooks represent the population of the research. The secondary stage in Palestine is the last stage of schooling, and it is of two grades: the first and the second secondary grades. This is equivalent to the eleventh and twelfth grades.

In this study, *English for Palestine* Secondary Stage Textbooks are used to refer to Student's Books designed for Grades 11 and 12. The structure of both textbooks are the same, however, the first one consists of twelve units while the other consists of only ten units. Each unit in both textbooks consists of seven sections, namely: Reading, Vocabulary Development, Listening & Speaking, Language, Integrated Skills, Reading & Language, and Writing & Vocabulary. Every section contains a different number of activities with a minimum of two and a maximum of twelve. Reading, Reading &

Language, and Writing & Vocabulary sections are designed to be covered in two class periods each. Vocabulary Development, Listening & Speaking, Language, and Integrated Skills sections, however, are designed for one class period each. Each of these units is designed to be covered in ten class periods. Since secondary schools in Palestine have five English classes a week, it is planned to cover the content of each unit within two weeks. Each unit has a standard structure. The structure of each unit is illustrated in Table (3.1) below.

**Table ( 3.1 )**

**The structure of each unit in *English for Palestine* - Grade 11&12**

Lesson1&2	Lesson 3	Lesson 4	Lesson 5	Lesson 6	Lesson 7&8	Lesson 9& 10
Reading	Vocabulary Development	Listening & Speaking	Language	Integrated skills	Reading	Writing &Vocabulary

### III.3. Elements of the analysis

The researcher developed six main criteria for evaluation after reviewing different sources. They are:

1. Activities that provide opportunities for students to learn about the **Products** of the Palestinian and the Non - Palestinian culture.
2. Activities that provide opportunities for students to learn about the **Practices** of the Palestinian and the non - Palestinian culture.
3. Activities that provide opportunities for students to think about the **Perspectives** of the Palestinian and the Non - Palestinian culture.

4. Activities that provide opportunities for students to compare the **Products, Practices, or Perspectives** of the Non - Palestinian cultures with the Palestinian culture in order to gain insight into their Palestinian culture.
5. Activities that address diverse locations or geographic regions in Palestine or any other country.
6. Activities that include authentic written texts from Palestine or other countries.

See the elements of the analysis in the criteria list (Appendix 9, p. 185).

#### **III.4. Units of analysis**

The researcher considers the 'activity' in every section of the units included in the two textbooks as the unit for analyzing the cultural content of them excluding Listening & Speaking section and any other activity that contains listening skill . This is due to the fact that this skill is completely neglected when teaching English in the Palestinian context.

#### **III.5. Instrument of the analysis**

To conduct a quantitative content analysis for the two textbooks prescribed for secondary stage students, the researcher used one main tool: content analysis card. The content analysis card was used for collecting, describing and analyzing the content of *English for Palestine-Grade 11&12* in the light of the suggested criteria in the content analysis card ( Appendix 9).

##### **III.5.1 Constructing the content analysis card**

After reviewing the available literature including books, previous studies, and related articles, the researcher constructed her own criteria. This is because only some of the criteria in the checklists that were reviewed suit the purpose of the current study.

### *The conceptual framework of the study*

It was illustrated in Chapter II in the theoretical section, of the study that a specific and operational definition of culture was adopted to be used in facilitating the investigation in this study. These aspects are representative of the myriad dimensions of culture as well as providing concrete substance to the abstractness of the term.

A combination of the Standards for Foreign Language Learning in the 21st Century (1999) definition of culture, together with Moran's (2001) 'Cultural Knowings Framework' were adopted to construct the first four criteria of the analysis card.

The other two criteria, together with all the criteria mentioned above were designed in the light of a modification of Kachru's (1989) three-concentric-circles model which suits the Palestinian context.

### **III.5.2. Description of the content analysis card**

#### **Coding scheme**

As part of the content analysis procedure, it is important to decide about a coding scheme (Aliakbari, 2004). Throughout this study, six main coding schemes were used to label the main domains of the content analysis card. These main domains were divided into other two sections, in which the second was also sub-divided into three categories.

The process of creating the coding scheme was as follows:

- The first domain designed to locate *activities that provide opportunities for students to learn about the **Products** of the Palestinian and the non - Palestinian culture* was labeled as ( **P1**). If the activity refers to **Products** of the Palestinian culture it was labeled ( **P1P**). ( **P1NP** ) was used to label reference to **Products** of the Non – Palestinian culture. This category was subdivided into ( **P1NPT** ), ( **P1NPA**), and ( **P1NPO**) to label **Products** of the Non – Palestinian Target cultures, products of the

Non – Palestinian Arab cultures, and products of the Non – Palestinian Other cultures, respectively. For the purpose of the study, Target cultures was used to refer to the places where English is spoken as first language: USA, Britain, Canada, Australia, and New Zealand. These are Kachru's Inner Circle of English (Yamanaka, 2006).

- The second domain designed to locate *activities that provide opportunities for students to learn about the **Practices** of the Palestinian and the non - Palestinian culture* was labeled as ( **P2** ). If the activity refers to **Practices** of the Palestinian culture it was labeled ( **P2P** ) . ( **P2NP** ) was used to label reference to **Practices** of the Non – Palestinian culture. This category was subdivided into ( **P2NPT** ), ( **P2NPA**), and ( **P2NPO**) to label **Practices** of the Non – Palestinian Target cultures, products of the Non – Palestinian Arab cultures, and products of the Non – Palestinian Other cultures, respectively.

- The third domain designed to locate *activities that provide opportunities for students to think about the **Perspectives** of the Palestinian and the Non -Palestinian culture* was labeled as ( **P3** ). If the activity refers to **Perspectives** of the Palestinian culture it was labeled ( **P3P**). ( **P3NP** ) was used to label reference to **Perspectives** of the Non Palestinian culture. This category was subdivided into ( **P3NPT** ), ( **P3NPA**), and ( **P3NPO**) to label **Perspectives** of the Non Palestinian Target cultures, products of the Non Palestinian Arab cultures, and products of the Non Palestinian Other cultures, respectively.

- The fourth domain designed to locate *activities that provide opportunities for students to compare the **Products, Practices, or Perspectives** of the Non - Palestinian cultures with the Palestinian culture in order to gain insight into their Palestinian culture* was labeled as ( **P=NP** ). If the activity includes a comparison related to **Products** it was

labeled as ( **P=NPP1**). ( **P=NPP2**) and ( **P=NPP3**) were used to label comparisons of **Practices** and **Perspectives** available, respectively.

- The fifth domain designed to locate *activities that address diverse locations or geographic regions in Palestine or any other country* was labeled ( **G**). ( **GP** ) refers to locations or geographic regions in Palestine. ( **GNPT** ) refers to locations or geographic regions in Target Non- Palestinian countries. ( **GNPA** ) refers to locations or geographic regions in Arab Non- Palestinian countries.( **GNPO** ) refers to locations or geographic regions in Other Non- Palestinian countries.

- The last domain designed to locate *activities that include authentic written texts from Palestine or other countries* was labeled as ( **A**). ( **AP** ) refers to authentic written texts from Palestine. ( **ANPT** ) refers to authentic written texts from Target Non- Palestinian countries. ( **ANPO** ) refers to locations or geographic regions in Arab Non- Palestinian countries. Establishing such coding scheme makes the classification of data and the discussion of the results easier. For more details see (Appendix 9, p. 185).

### **III.5.3. Applying the content analysis card**

The researcher held four workshops and a series of phone calls so as to conduct the analysis with another colleague researcher using the content analysis card. This rater is a B.A. holder who has been teaching English for about fifteen years. Currently, she is a secondary school teacher for the 11<sup>th</sup> grade in one of Gaza secondary schools.

In the first meeting, the researcher provided the other analyst with the criteria for evaluating the cultural content and discussed with her how to conduct the analysis, giving detailed background about the study and the criteria used. It was agreed on meeting after three days to check the results of the analysis for the first two units in Grade 11 textbook. For the second meeting, and after checking together some



difficulties in deciding on some criteria, the analyst was asked to continue analysis for another two units in each of the two textbooks. In the third meeting, a relative approximation between the researchers' results of the analysis was found. Thus, the analyst was asked to complete the analysis for other five units in Grade 11 textbook. The last meeting was conducted to ensure comprehensive understanding to proceed accomplish the task. After that, a series of phone calls was arranged to check the results of the analysis for almost every unit in Grade 11.

However, due to the strong correlation between the researcher and her colleague researcher, which ranged from (0.90 – 1.0) reflecting unanimous agreement, and under the recommendation of her supervisor, the researcher conducted the rest of the analysis for Grade 12 by herself. Only two units of Grade 12 textbook were analyzed together. This enables the researcher to process the data collected easily.

The analysis was conducted through using a tick ( ✓ ) which indicates the presence of the criterion in the activity analyzed.

#### **III.5.4. Validity of the content analysis card**

Any quantitative research is often judged in terms of its validity, reliability, and objectivity ( Brown and Rodgers, 2002: 294). They elaborate more by defining the term validity as" the degree to which the results of a study can be accurately interpreted and effectively generalized". Thus, this term can be divided into two parts: the first that refers to the degree to which the results can be accurately interpreted is commonly labeled internal validity; the second that refers to the degree to which the results can be generalized is commonly called external validity (ibid: 241).

To check the validity of the content analysis card, it has been exposed to seven experts in the field of Teaching English as a Foreign Language, stylistics, linguistics

and education. All the referees consulted are Ph.D. holders. Six of these referees are from the Islamic University-Gaza, one of whom is a member of the Authorship supervisory committee of the English Language Curriculum Team. The seventh expert, however, is an associate professor from Al-Aqsa University- Gaza (Appendix 8, p. 184).

Each member has been requested to point out his remarks and suggestions on the suitability and the applicability of the checklist. No remarks were given by any of the referees concerning the list of criteria for evaluating the content of the two textbooks, except for some modifications regarding the layout of this card and the techniques for counting the frequencies.

However, after considering the comments and suggestions of the referees, the researcher reedited the final form of the analysis card to be applied (Appendix 9, p. 185).

### **III.5.5. Reliability of the analysis card**

One of the problems that content analysts face when attempting a systematic and objective description of the content is reliability (Bataineih, 2009). It is an important issue in the use of any measurement method. When conducting a study, measures and procedures must be reliable in the sense that repeated measures with the same instrument on a given sample of data should yield similar results; therefore, a measure is said to be reliable, to the extent to which the results of a study are consistent (White, 1988; Holsti, 1969; and Kerlinger, 1973 cited in Bataineih, 2009 ).

This concept of reliability, however, can be viewed in internal or external terms. Brown and Rodgers (2002: 241) define internal reliability as "the degree to which we can expect consistent results if the data for the study were re-analyzed by another

researcher". On the other hand they define external reliability as "the degree to which we can expect consistent results if the study was repeated". Due to the fact that internal or intra-rater reliability is time consuming, the researcher used external or inter-rater reliability to ensure the reliability of the present study. The researcher asked for the cooperation of another researcher. The researcher conducted the analysis by making a survey for all the activities in the twelve units of *English for Palestine-Grade11*. The rater did the same. Then, the results of the first and the second analyses were compared. The results of the two analyses yielded more than 90% consistency. The strong correlation shown in Table (3.2) below between the two researchers enables the researcher to process the data collected.

**Table ( 3.2 )**  
**Coefficient Correlation Between the two Researchers**

Unit	1	2	3	4	5	6	7	8	9	10	11	12	M
<b>Researcher1</b>	<b>66</b>	<b>34</b>	<b>87</b>	<b>84</b>	<b>28</b>	<b>40</b>	<b>61</b>	<b>21</b>	<b>32</b>	<b>31</b>	<b>43</b>	<b>54</b>	<b>48.41</b>
<b>Researcher 2</b>	<b>64</b>	<b>34</b>	<b>87</b>	<b>85</b>	<b>21</b>	<b>37</b>	<b>59</b>	<b>20</b>	<b>35</b>	<b>32</b>	<b>45</b>	<b>57</b>	<b>48</b>
<b>( R )</b>	<b>.97</b>	<b>1</b>	<b>1</b>	<b>.99</b>	<b>.85</b>	<b>.96</b>	<b>.98</b>	<b>.97</b>	<b>.95</b>	<b>.98</b>	<b>.97</b>	<b>.97</b>	<b>.96</b>

Holsti equation was used to determine the reliability as the following:

$$R = \frac{2 ( C 1.2 )}{C 1 + C 2}$$

**R** → Coefficient Correlation

**( C 1.2 )** → total number of frequencies agreed upon by the two analysts

**C 1** → total number of frequencies in the researcher's analysis

**C 2** → total number of frequencies in the rater's analysis

### **III.6. Limitations of the analysis**

- The analysis included most of the activities in *English for Palestine - Grade 11 &12* Student's Books.
- The analysis does not consider illustrations and other visuals, or typescripts of listening texts as well.
- The analysis does not consider any activity related to listening skill even if it was part of the sections analyzed.
- The analysis does not include the Teacher's Guides.
- The analysis does not include the activities in the Work Books.

### **IV. Procedures of the study**

- Constructing the criteria of evaluation through reviewing the related literature.
- Consulting a number of experts for verifying the tool: content analysis card.
- Modifying the analysis card according to the referees' comments.
- Applying the analysis card with the help of another researcher.
- Analyzing the collected data in the form of frequencies and percentages.
- Giving interpretations and comments.
- Presenting recommendations and suggestions.

### **Summary**

This chapter presented the methodology followed in this study. It described how the research was conducted, the instrumentations that were used, and how the data were collected, recorded and analyzed. Also, it manifested how validity and reliability of the content analysis card were verified and tested for performing the study. Finally, statistical data analyses used in this study were pinpointed. The followed methodology helped yielding results which are presented in the next chapter.

# **Chapter IV**

## **Results: Analysis of Data**

### **Introduction**

#### **I. Examination of the main research question**

#### **II. Examination of the sub- questions of the research**

#### **III. Cultural content distribution through textbooks**

### **Summary**

## **Chapter IV**

### **Results: Analysis of Data**

#### **Introduction**

The aim of this chapter is to display the study results by answering the research questions. For doing so, the researcher used descriptive statistics including means of frequencies and percentages. Tables were used to display these results.

#### **I. Examination of the main research question**

##### **I.1. Culturally oriented Activities in the Secondary Stage Textbooks**

The 'activity' in every section of the units included in the two textbooks was considered as the unit for analyzing the cultural content of these textbooks. This, however, excluding Listening & Speaking section and any other activity that contains listening skill. Thus, part of examining the main research question is to reflect on the score of the entire cultural activities of *English for Palestine* Secondary Stage Textbooks in relation to the whole activities included in both textbooks.

A scrutiny of all the activities included in each of the textbooks shows a remarkable score of 57% with the frequency mean of 240, for the activities that contain cultural reference out of all the activities included in both textbooks. This means that almost more than half of these activities are culturally oriented. Grade 12, however, scores higher than Grade 11 regarding the number of activities containing cultural reference with a score of 62% with a frequency of 231. It is remarkable that the total score for activities containing cultural reference exceeds more than half the total activities. This suggests that almost for every two activities in the textbooks one is culturally oriented. See table (4.1) in the next page.

(Note: All percentages are rounded to the nearest whole number)

**Table (4.1)**  
**Frequency & Percentage of the Cultural Activities related to the whole**  
**Activities of the Secondary Stage Textbooks**

Grade	11	12	Mean
<b>Total Activities</b>	<b>467</b>	<b>375</b>	<b>421</b>
<b>Cultural Activities</b>	<b>250</b>	<b>231</b>	<b>240</b>
<b>%</b>	<b>53%</b>	<b>62%</b>	<b>57%</b>

However, to make the results more specific Table (4.2) and Table (4.3) below show the percentage and frequencies for the activities that contain cultural reference out of the total percentage and frequency of the whole activities throughout the units of each textbook.

**Table (4.2)**  
**Frequency & Percentage of the Cultural Activities related to the whole**  
**Activities of (Grade11) Textbook**

Unit	1	2	3	4	5	6	7	8	9	10	11	12	Total
<b>Total Activities</b>	45	38	38	39	34	46	37	39	39	35	38	39	<b>467</b>
<b>Cultural Activities</b>	25	20	25	29	14	20	29	13	18	15	17	25	<b>250</b>
<b>%</b>	<b>56</b>	<b>53</b>	<b>66</b>	<b>74</b>	<b>41</b>	<b>43</b>	<b>78</b>	<b>33</b>	<b>46</b>	<b>43</b>	<b>45</b>	<b>64</b>	<b>53%</b>

Beginning with Grade 11, Table (4.2) shows that Unit 7 has the highest score of 78% with the frequency of 29. Very close to this is Unit 4 which scores 74% with the same frequency of 29. On the other extreme comes Unit 8 with the lowest score of 33% , 13 frequencies. Other units scores range from 41% to 66%. This means that there is no constant distribution of activities regarding the cultural content throughout this textbook.

Moving to Grade 12, one can notice very close scores. As Table (4.3) below shows, Unit 9 has the highest score of 79% with the frequency of 34, while Unit 7 has the lowest score of 31% with the frequency of 11. Units 4 and 10 have the same score of

74%. On the other hand, all the other units scores, are higher than those of Grade 11 ranging from 56% to 65%. This suggests that Grade12 textbook has more cultural content than Grade11.

**Table (4.3)**  
**Frequency & Percentage of the Cultural Activities related to the whole Activities of (Grade12) Textbook**

Unit	1	2	3	4	5	6	7	8	9	10	Total
<b>Total Activities</b>	43	31	38	46	31	36	36	37	43	34	<b>375</b>
<b>Cultural Activities</b>	28	20	19	34	18	20	11	22	34	25	<b>231</b>
<b>%</b>	<b>65</b>	<b>65</b>	<b>50</b>	<b>74</b>	<b>58</b>	<b>56</b>	<b>31</b>	<b>59</b>	<b>79</b>	<b>74</b>	<b>62%</b>

### **I.2. Palestinian and Non-Palestinian culture in Secondary Stage Textbooks**

The main purpose of this study is to find out the extent to which the Palestinian and the Non-Palestinian culture is displayed in *English for Palestine* Secondary Stage Textbooks (Grade 11&12). This purpose was stated in the main research question, "**To what extent does the content of *English for Palestine* Secondary Stage Textbooks contain culturally oriented activities that reflect the Palestinian and the Non Palestinian culture in the light of universal trends?**".

The findings in Table (4.4) shows that the Non-Palestinian (NP) culture got a higher score than the Palestinian (P) culture in both textbooks with a total percentage of 66 % with the frequency of 719. Grade 11 scores 62% with the frequency of 344, while Grade 12 scores 70% with the frequency of 375.

**Table (4.4)**  
**Frequency & Percentage of the overall Palestinian and Non-Palestinian Culture in Secondary Stage Textbooks**

	Grade11		Grade12		Mean	
	F	%	F	%	F	%
<b>P</b>	212	<b>38%</b>	161	<b>30%</b>	187	<b>34%</b>
<b>NP</b>	344	<b>62%</b>	375	<b>70%</b>	360	<b>66%</b>

To

make it clearer, however, Non-Palestinian (NP) cultures subcategories: Target, Arab,



and other cultures reference in both textbooks are displayed along with the Palestinian (P) one. In Table (4.5) below it is clear that reference to the Palestinian (P) culture is very close to that of Target cultures of a score of 34% and 33% respectively. Next comes Other cultures with a mean frequency of 102 and a percentage of 18% , while Arab cultures come last with a mean frequency of 79 and a percentage of 15%.

This result, however, is not applicable to both textbooks. While in Grade 11, reference to the Palestinian (P) culture tops the rank with 38%, 212 frequency; it comes next to Target cultures in Grade 12 scoring 30%, 161 frequency. The same is applicable on Arab and Other cultures, respectively.

**Table (4.5)**  
**Frequency & Percentage of the Palestinian and Non-Palestinian: Target, Arab, and Other Cultures in Secondary Stage Textbooks**

	P		NP					
			Target		Arab		Other	
	F	%	F	%	F	%	F	%
<b>Grade 11</b>	212	38%	148	27%	73	13%	123	22%
<b>Grade 12</b>	161	30%	208	39%	86	16%	81	15%
<b>Mean</b>	<b>187</b>	<b>34%</b>	<b>178</b>	<b>33%</b>	<b>79</b>	<b>15%</b>	<b>102</b>	<b>18%</b>

Regarding the Non-Palestinian (NP) culture subcategories, Table (4.6) below shows the scores for Target, Arab, and other cultures reference in both textbooks.

**Table (4.6)**  
**Frequency & Percentage of the Non-Palestinian Target, Arab, and Other Cultures in Secondary Stage Textbooks**

Textbook	NP					
	Target		Arab		Other	
	F	%	F	%	F	%
<b>Grade 11</b>	148	43%	73	21%	123	36%
<b>Grade 12</b>	208	55%	86	23%	81	22%
<b>Mean</b>	<b>178</b>	<b>49%</b>	<b>79</b>	<b>22%</b>	<b>102</b>	<b>29%</b>

It is clear from this table that reference to Target cultures got the highest score of 49% with the frequency means of 178. On the other hand, reference to Arab cultures got the lowest score of 22% with the frequency means of 79. This result is applicable to both textbooks but with different frequency and percentage. In Grade 12, however, reference to Target cultures is higher than Grade 11 with a score of 55% and a frequency of 208.

Thus, Tables (4.4) ,(4.5), and (4.5), makes it clear that *English for Palestine* Secondary Stage Textbooks focus on the Non-Palestinian (NP) culture more than the Palestinian (P) culture. Besides, within the Non-Palestinian (NP) culture subdivision the focus on the Target cultures is dominant, leaving Arab and Other cultures with close scores.

### **I.3. Distribution of cultural content across the six domains of the checklist**

Before moving to display the results of the content analysis card and thus examining the sub-questions of this study, it is inevitable to present the findings regarding the distribution of the cultural content through all the six domains of the checklist of the study.

In Table (4.7), it is clear that the fifth domain that refers to the activities that address diverse locations or geographic regions in Palestine or any other country labeled as (G) gets the highest score of 46% with a frequency mean of 46%. This domain is presented with absolute domination in Grade 11 and 12 that ranged from 38% to 55%. On the other extreme, however, the sixth domain designed to locate activities that include authentic written texts from Palestine or other countries labeled as (A) scores 0% with no frequency at all. This indicates that none of the written texts in the Secondary Stage Textbooks is an authentic one; all of them are non-authentic.

**Table (4.7)**  
**Frequency & Percentage of the distribution of the cultural content across the six domains of the checklist**

Textbook	P1		P2		P3		P=NP		G		A	
	F	%	F	%	F	%	F	%	F	%	F	%
Grade 11	136	24%	36	6%	70	12%	14	3%	314	55%	0	0%
Grade 12	145	24%	80	13%	135	22%	20	3%	231	38%	0	0%
Mean	140	24%	58	10%	102	17%	17	3%	272	46%	0	0%

Concerning the first domain (**P1**) which refers to activities that provide opportunities for students to learn about the *Products* of the Palestinian and the Non - Palestinian culture, it comes next to the fifth domain with identical score of 24% for the two Grades (11 and 12) but in different frequency. Then comes the third domain (**P3**) that refers to activities that provide opportunities for students to think about the *Perspectives* of the Palestinian and the Non - Palestinian culture with a score of 17%, 102 frequencies. After that comes the second domain (**P2**) which refers to activities that provide opportunities for students to learn about the *Practices* of the Palestinian and the Non - Palestinian culture with a score of 10% and a frequency mean of 58. Finally, however, comes the fourth domain (**P=NP**) which locates activities that provide opportunities for students to compare the *Products, Practices, or Perspectives* of the Non - Palestinian cultures with the Palestinian culture. As Table (4.7) shows, in this domain Grade 11 and Grade 12 have identical and very low scores of only 3% each. This suggests that students are rarely invited to compare their Palestinian culture with other cultures.

It is remarkable, however, that this distribution has the same sequence through the two textbooks but with different frequencies and percentages. On the other hand, it is clear that there is no balance in the distribution of these six domains throughout the textbooks activities; while one domain is completely absent, another scores about 50%.

## II. Examination of the sub- questions of the research

To answer the sub- questions of the research, the results of the content analysis card based on the six basic developed domains are displayed as follows:

### II.1. *Products* of the Palestinian and the Non-Palestinian cultures

This domain addresses the first sub-question of this study which states " **To what extent does *English for Palestine Secondary Stage Textbooks* provide opportunities for students to learn about the *Products* of the Palestinian and the Non - Palestinian culture ?**".

Table (4.8) shows the percentage and frequency mean of the presentation of the *Products* of the Palestinian (P1P) and Non-Palestinian (P1NP) Culture through the Secondary Stage Textbooks. It is clear that the higher score goes to the (P1NP) with a percentage of 72% and a mean frequency of 101, leaving the (P1P) with only 28% and a mean frequency of 40.

**Table (4.8)**  
**Frequency & Percentage of the *Products* of the Palestinian and Non-Palestinian Cultures in the Secondary Stage Textbooks (First Domain)**

	Grade11		Grade12		Mean	
	F	%	F	%	F	%
<b>P1P</b>	54	<b>40%</b>	25	<b>17%</b>	40	<b>28%</b>
<b>P1NP</b>	82	<b>60%</b>	120	<b>83%</b>	101	<b>72%</b>

Moreover, in Grade 12 one can notice that (P1P) and (P1NP) are presented with absolute domination for the latter that ranged from 17% to 83% with a frequency of 25 to 120. This is applicable to Grade 11, but with a closer score in favor of the (P1P).

This means that *English for Palestine* Secondary Stage Textbooks provide students with more opportunities to learn about the *Products* of the Non - Palestinian culture than those of the Palestinian culture.

For more details, however, *Products* of the Non-Palestinian culture (P1NP) was divided into three main sub-categories. Table (4.9) below shows the scores for Target, Arab, and other cultures *Products* reference in both textbooks along with the Palestinian ones.

**Table (4.9)**  
**Frequency & Percentage of the *Products* of the Palestinian and Non-Palestinian: Target, Arab, and Other Cultures in Secondary Stage Textbooks**

	P1P		P1NP					
			Target		Arab		Other	
	F	%	F	%	F	%	F	%
<b>Grade 11</b>	54	40%	35	26%	17	12%	30	22%
<b>Grade 12</b>	25	17%	69	47%	32	22%	19	13%
<b>Mean</b>	<b>40</b>	<b>28%</b>	<b>52</b>	<b>37%</b>	<b>24</b>	<b>17%</b>	<b>24</b>	<b>18%</b>

Based on Table (4.9), it is clear that reference to Target cultures products tops the rank with 52 mean frequency and 37%. This is followed by reference to Palestinian culture products with a mean frequency of 40 and a percentage of 28%. Arab and Other cultures reference both almost fall third in the rank with a very close score of 17% and 18% respectively.

Looking at each grade in turn, one can notice that while in Grade 11, reference to Palestinian products tops the rank with a score of 40% , it is not the case in Grade 12. In this grade reference to Palestinian products comes third, next to Target and Arab cultures; Target cultures products references are quite predominant with a score of 47%.

Regarding the three main sub-categories of the *Products* of the Non-Palestinian culture (P1NP), Table (4.10) below shows the scores for Target, Arab, and other cultures *Products* reference in both textbooks.

**Table (4.10)**  
**Frequency & Percentage of the *Products* of Non-Palestinian Target, Arab, and Other Cultures in Secondary Stage Textbooks**

	P1NP					
	Target		Arab		Other	
	F	%	F	%	F	%
<b>Grade 11</b>	35	43%	17	21%	30	36%
<b>Grade 12</b>	69	57%	32	27%	19	16%
<b>Mean</b>	<b>52</b>	<b>52%</b>	<b>25</b>	<b>24%</b>	<b>25</b>	<b>24%</b>

It is clear from Table (4.10) that reference to Target cultures products (P1NPT) got the highest score of 52% with the frequency means of 52. On the other hand, reference to Arab cultures products (P1NPA) has the same score of Other cultures products (P1NPO) which is 24% each, with the frequency means of 25.

This result, however, is not applicable to both textbooks. In Grade 11, (P1NPO) score is higher than Grade 12 with a score of 36% and a frequency of 30. The opposite is true for Grade 12 since it scores 27% for (P1NPA), and 16% for (P1NPO).

All in all, it is clear that *English for Palestine* Secondary Stage Textbooks provide more opportunities for students to learn about the *Products* of the Non - Palestinian culture more than those of the Palestinian culture. Besides, within the (P1NP) subdivision the focus on the Target cultures products is dominant with a score of 52%, leaving Arab and Other cultures sharing the other half almost equally.

### 3.2. Practices of the Palestinian and the Non-Palestinian cultures

This domain addresses the second sub-question of this study which states "To what extent does *English for Palestine Secondary Stage Textbooks* provide opportunities for students to learn about the *Practices of the Palestinian and the Non - Palestinian culture* ?".

Table (4.11) below shows the percentage and frequency mean of the presentation of the *Practices* of the Palestinian (P2P) and Non-Palestinian (P2NP) Culture through the Secondary Stage Textbooks.

**Table (4.11)**  
**Frequency & Percentage for the *Practices* of the Palestinian and Non-Palestinian Cultures in the Secondary Stage Textbooks (Second Domain)**

	Grade11		Grade12		Mean	
	F	%	F	%	F	%
<b>P2P</b>	24	<b>67%</b>	24	<b>30%</b>	24	<b>49%</b>
<b>P2NP</b>	12	<b>33%</b>	56	<b>70%</b>	34	<b>51%</b>

Table (4.11) makes it clear that the higher score goes to the *Practices* of the Non-Palestinian Cultures (P2NP) with a percentage of 51% and a mean frequency of 68. The score of the *Practices* of the Palestinian Culture (P2P), however, is very close with 28% and a mean frequency of 48.

It is remarkable, that the score for this domain is completely opposite for the two Grades. That is, in Grade 11 (P2P) is presented with absolute domination with a score of 67%, while in Grade 12 (P2NP) dominates (P2P) with a score of 70%. This means that *English for Palestine Secondary Stage Textbooks* provide students with very close opportunities to learn about the *Practices* of both the Non Palestinian and the Palestinian cultures.

*Practices* of the Non-Palestinian culture (P2NP) was also divided into three main sub-categories. Table (4.12) below shows the scores for Target, Arab, and other cultures *Practices* reference in both textbooks along with the Palestinian ones.

**Table (4.12)**  
**Frequency & Percentage of the *Practices* of the Palestinian and Non-Palestinian: Target, Arab, and Other Cultures in Secondary Stage Textbooks**

	P2P		P2NP					
			T		A		O	
	F	%	F	%	F	%	F	%
<b>Grade 11</b>	24	66%	6	17%	2	6%	4	11%
<b>Grade 12</b>	24	30%	42	53%	2	3%	12	14%
<b>Mean</b>	<b>24</b>	<b>48%</b>	<b>24</b>	<b>35%</b>	<b>2</b>	<b>4%</b>	<b>8</b>	<b>13%</b>

This table suggests that these findings are completely different from those of the first domain. Here, and for the first time, reference to Palestinian *Practices* (P2P) comes first with a score of 48%, 24 frequency. This is followed by Target culture reference with a score of 35%, Other cultures reference with a score of 13%, and finally Arab culture reference with a score of 4%. However, this sequence is applicable only to Grade 11. In Grade 12 the ranking is completely different; leaving Target culture reference to be quite predominant with a score of 53%.

Regarding the three main sub-categories of the Non-Palestinian culture (P2NP), Table (4.13) shows the scores for Target, Arab, and other cultures reference in both textbooks.

**Table (4.13)**  
**Frequency & Percentage for the *Practices* of the Non-Palestinian Cultures in the Secondary Stage Textbooks**

	P2NP					
	Target		Arab		Other	
	F	%	F	%	F	%
<b>Grade 11</b>	6	50%	2	17%	4	33%
<b>Grade 12</b>	42	75%	2	4%	12	21%
<b>Mean</b>	<b>24</b>	<b>63%</b>	<b>2</b>	<b>10%</b>	<b>8</b>	<b>27%</b>



As Table (4.13) suggests, reference to Target cultures *practices* (P2NPT) got the highest score of 63% with the frequency means of 24. On the other extreme, reference to Arab cultures products (P2NPA) has the lowest score of only 10% with a frequency mean of 2. Other cultures products (P2NPO) comes in the middle with a score of 27% , frequency means of 8.

This result is applicable to both textbooks, but with different frequencies and percentages. In Grade 11, (P2NPT) score is the highest with a score of 50% and a frequency of 6, while (P2NPA) is the lowest with a score of 17%. Similar to this result but with more discrepancy, Grade 12 scores 75% for (P1NPT), leaving only 4% for (P2NPA), and 21% for (P2NPO).

On the basis of the results from the two above-mentioned tables related to the second sub-question of this study it is clear that *English for Palestine Secondary Stage Textbooks* provide students with very close opportunities to learn about the *Practices* of both the Non - Palestinian and the Palestinian cultures.

Besides, within the Non Palestinian subdivisions the focus on the *Target cultures Practices* comes first with a score of 63%, leaving Arab culture *Practices* score to come last with only 10%.

### **III.3. Perspectives of the Palestinian and the Non-Palestinian cultures**

This domain addresses the third sub-question of this study which states **"To what extent does *English for Palestine Secondary Stage Textbooks* provide opportunities for students to think about the *Perspectives* of the Palestinian and the Non - Palestinian culture ?"**.

Table (4.14) below shows the percentage and frequency means of the presentation of the *Perspectives* of the Palestinian (P3P) and Non-Palestinian (P3NP) Culture through the Secondary Stage Textbooks.

**Table (4.14)**  
**Frequency & Percentage for the *Perspectives* of the Palestinian and Non-Palestinian Cultures in the Secondary Stage Textbooks (Third Domain)**

	Grade11		Grade12		Mean	
	F	%	F	%	F	%
<b>P3P</b>	35	<b>50%</b>	55	<b>69%</b>	45	<b>60%</b>
<b>P3NP</b>	35	<b>50%</b>	25	<b>31%</b>	30	<b>40%</b>

This table presents a completely different results of this domain in comparison to previously mentioned domains. It is the first time that the higher score goes to the *Perspectives* of the Palestinian Cultures (P3P) with a percentage of 60 % and a mean frequency of 90. Moreover, the score of the *Perspectives* of the Non- Palestinian Culture (P3NP) is not very close with 40 % and a means frequency of 60.

In Grade 11, it is remarkable that the score for (P3P) and (P3NP) are identical with 50% each. On the other hand, in Grade 12 (P3P) almost doubles (P3NP) with a score of 69% and 31% , respectively.

This means that *English for Palestine* Secondary Stage Textbooks provide students with more opportunities to think about the *Perspectives* of the Palestinian culture than the *Perspectives* of the Non-Palestinian culture.

With reference to the three main sub-categories of the *Perspectives* of the Non-Palestinian culture (P3NP), Table (4.15) below shows the scores for Palestinian, Target , Arab, and other cultures reference in both textbooks.

**Table (4.15)**  
**Frequency & Percentage of the *Perspectives* of the Palestinian and Non-Palestinian: Target, Arab, and Other Cultures in Secondary Stage Textbooks**

	P3P		P3NP					
			T		A		O	
	F	%	F	%	F	%	F	%
<b>Grade 11</b>	35	50%	20	28%	2	3%	13	19%
<b>Grade 12</b>	55	69%	15	19%	5	6%	5	6%
<b>Mean</b>	<b>45</b>	<b>60%</b>	<b>17</b>	<b>24%</b>	<b>4</b>	<b>4%</b>	<b>9</b>	<b>12%</b>

In Table (4.15), reference to Palestinian *Perspectives* overwhelming the two textbooks with a score of 60%. Reference to Target cultures *Perspectives* comes next with a score of 24%. These are followed by Other cultures leaving Arab culture reference to come last with a score of only 4%. For each grade, however, the sequence is the same but with a greater discrepancy and in favor of the Palestinian culture.

Turning to more details of the *Perspectives* of the Non-Palestinian culture (P3NP), Table (4.16) below shows the scores for Target, Arab, and other cultures reference in both textbooks.

**Table (4.16)**  
**Frequency & Percentage for the *Perspectives* of the Non-Palestinian Culture in the Secondary Stage Textbooks**

	P3NP					
	Target		Arab		Other	
	F	%	F	%	F	%
<b>Grade 11</b>	20	57%	2	6%	13	37%
<b>Grade 12</b>	15	60%	5	20%	5	20%
<b>Mean</b>	<b>17</b>	<b>58%</b>	<b>4</b>	<b>12%</b>	<b>9</b>	<b>30%</b>

It is clear from Table (4.16) that reference to Target cultures *Perspectives* (P3NPT) got the highest score of 58% with the frequency means of 17. On the other extreme, reference to Arab cultures *Perspectives* (P3NPA) has the lowest score of only 12% with a frequency mean of 4. Other cultures *Perspectives* (P3NPO) comes in the middle with

a score of 30% , frequency means of 9. This result is not applicable to both textbooks. In Grade 11, (P3NPT) score is the highest with a score of 57% and a frequency of 20, while (P3NPA) is the lowest with a score of only 6%. Similar to this result but with identical scores for (P3NPA) and (P3NPO) of 20% each, comes Grade 12 results.

On the basis of the results from the two above-mentioned tables, it is clear that *English for Palestine Secondary Stage Textbooks*, and for the first time, provide students with more opportunities to think about the *Perspectives* of the Palestinian culture more than those of the Non-Palestinian cultures.

On the other hand, within the Non - Palestinian subdivisions the focus on the *Target cultures Perspectives* is still overwhelming these categories, leaving *Arab cultures Perspectives* score to come last.

#### **II.4. Comparing the *Products, Practices and Perspectives* of the Non-Palestinian cultures with the Palestinian culture**

This domain addresses the fourth sub-question of this study which states **"To what extent does *English for Palestine Secondary Stage Textbooks* provide opportunities for students to compare the *Products, Practices and Perspectives* of the Non-Palestinian cultures with the Palestinian culture?"**.

As it was shown in Table (4.7) p.117 regarding the fourth domain of this study, comparing the *Products, Practices and Perspectives* of the Non-Palestinian cultures with the Palestinian culture scores very low with a percentage of only 3% in the two textbooks. In addition, Table (4.17) shows that Grade 12 gets the big portion with a score of 59%, while Grade 11 scores 41%. This suggests that Grade 12 textbook contains more comparisons between the Palestinian and the Non-Palestinian cultures than that of Grade 11.

**Table (4.17)**  
**Frequency & Percentage of comparing the Palestinian culture with the Non-Palestinian cultures in the Secondary Stage Textbooks**  
**(Fourth Domain)**

	GRADE11		GRADE12	
	F	%	F	%
<b>P=NP</b>	14	41%	20	59%

Moreover, to make the results clearer, another table was devised to show the distribution of the comparisons available in the two textbooks regarding: the *Products*, *Practices* and *Perspectives* of the Non-Palestinian cultures with the Palestinian culture.

It is clear from Table (4.18) below that the frequency of the comparisons available in the two textbooks are very few in relation to other domains. In spite of this, comparisons of the *Practices* tops the rank with a mean frequency of 7 and a score of 39%. Very close to it comes comparisons of the *Perspectives* with a score of 37%, and finally comes the comparisons of the *Products* scoring only 24%.

This means that *English for Palestine* Secondary Stage Textbooks provide very few opportunities for students to compare the *Products*, *Practices* and *Perspectives* of the Non-Palestinian cultures with the Palestinian culture. On the other hand, and within the same context, there are more opportunities for students to compare the *Practices* and *Perspectives* of the Non-Palestinian cultures with the Palestinian culture than those of the *Products* for the same cultures.

**Table (4.18)**

**Frequency & Percentage of comparing the *Products*, *Practices* and *Perspectives* of the Non-Palestinian cultures with the Palestinian culture**

<b>P=NP</b>		GRADE11		GRADE12		Mean	
		F	%	F	%	F	%
	<b>P1P=P1NP</b>	4	28%	4	20%	4	24%
<b>P2P=P2NP</b>	4	28%	10	50%	7	39%	
<b>P3P=P3NP</b>	6	44%	6	30%	6	37%	
<b>Total</b>	<b>14</b>	<b>100%</b>	<b>20</b>	<b>100%</b>	<b>17</b>	<b>100%</b>	

## II.5. Addressing diverse locations or geographic regions in Palestine and Non - Palestinian countries

This domain addresses the fifth sub-question of this study which states: "**To what extent does *English for Palestine Secondary Stage Textbooks* address diverse locations or geographic regions in Palestine and Non - Palestinian countries ?**".

Table (4.19) below shows the percentage and frequency means of the presentation of diverse locations or geographic regions in Palestine and Non - Palestinian countries through the Secondary Stage Textbooks.

**Table (4.19)**  
**Frequency & Percentage for *diverse locations or geographic regions* in Palestine and Non - Palestinian countries in the Secondary Stage Textbooks (Fifth Domain)**

	Grade11		Grade12		Mean	
	F	%	F	%	F	%
GP	99	32%	57	25%	78	29%
GNP	215	68%	174	75%	195	71%

Regarding this domain, reference to diverse locations or geographic regions in Non - Palestinian countries (GNP) seems to be predominant. It got higher score of 71%, 197 mean frequency than reference to diverse locations or geographic regions in Palestine (GP) . This sequence applies to Grade 11 and 12, as well. The discrepancy in Grade 12, however, is clearer with a score of 75% for GNP and only 25% for GP. This simply means that *English for Palestine Secondary Stage Textbooks* address diverse locations or geographic regions in Non - Palestinian countries more than those in Palestine.

With reference to the three main sub-categories of the Non-Palestinian culture, Table (4.20) below shows the scores for Palestinian, Target, Arab, and other cultures reference for diverse locations or geographic regions in both textbooks.

**Table (4.20)**  
**Frequency & Percentage for *diverse locations or geographic regions* in Palestine and Non - Palestinian: Target, Arab, and Other countries in Secondary Stage Textbooks**

	GP		GNP					
			T		A		O	
	F	%	F	%	F	%	F	%
<b>Grade 11</b>	99	32%	87	28%	52	16%	76	24%
<b>Grade 12</b>	57	25%	82	35%	47	20%	45	20%
<b>Mean</b>	<b>78</b>	<b>29%</b>	<b>84</b>	<b>31%</b>	<b>50</b>	<b>18%</b>	<b>60</b>	<b>22%</b>

In Table (4.20), reference to diverse locations or geographic regions in Palestine scores very close to reference to diverse locations or geographic regions in Target countries with 29% and 31%, respectively. Next comes Other countries with a score of 22%, leaving Arab countries to come last as usual.

Taking every Grade separately, Grade 12 comes again with Target countries reference domination, leaving (GP) to come next. Reference to diverse locations or geographic regions in Arab and Other countries both fall third in the rank with a score of 20%. The opposite, however, is true for Grade 11 that has more focus on diverse locations or geographic regions in Palestine than those in the Target countries. This is followed by Other cultures score of 24%, then Arab cultures score comes last of 16%, 52 frequency.

On the other hand, within the Non - Palestinian subdivisions addressing diverse locations or geographic regions in the Target countries is still overwhelming these categories, leaving Arab cultures score to come last.

This result is clearly shown in Table (4.21) below. Reference to *diverse locations or geographic regions* in Target ( GNP) Non - Palestinian countries tops the rank with a score of 44%. It is followed by Other, then comes Arab countries with a score of 25%. This means that the focus on the *Target cultures* is still overwhelming these categories, leaving *Arab cultures* score to come last. This sequence is applicable to both textbooks for the two grades.

**Table (4.21)**  
**Frequency & Percentage for *diverse locations or geographic regions* in Non - Palestinian countries in the Secondary Stage Textbooks**

Textbook	GNP					
	Target		Arab		Other	
	F	%	F	%	F	%
Grade 11	87	40%	52	24%	76	35%
Grade 12	82	47%	47	27%	45	26%
Mean	84	44%	50	25%	60	31%

## II.6. Authenticity of the written texts

This domain addresses the last sub-question of this study which states " **To what extent does *English for Palestine Secondary Stage Textbooks* include authentic written texts from Palestine or other countries related to the cultural topics being studied?**"

It is obvious from Table (4.22) in the next page that the sixth domain designed to locate activities that include authentic written texts from Palestine (AP) or other countries (ANP) scores 0% with no frequency at all.



**Table (4.22)**  
**Frequency & Percentage for *Authentic written texts* in Palestine and Non - Palestinian countries in the Secondary Stage Textbooks (Sixth Domain)**

	Grade11		Grade12		Mean	
	F	%	F	%	F	%
AP	0	0%	0	0%	0	0%
ANP	0	0%	0	0%	0	0%

This indicates that none of the written texts in *English for Palestine* Secondary Stage Textbooks is an authentic one; all of them are non-authentic.

### **III. Cultural content distribution through each Unit & Section in Secondary Stage Textbooks**

For more comprehensive analysis of the findings, the researcher concludes this chapter by specifying more detailed results concerning each unit in the two textbooks. Separate two tables were designed to present the frequencies and percentage of the activities that are culturally oriented in Grade 11 and 12. In these two tables, however, all the sections in every unit are given separate score in relation to the total activities of the unit. Certainly, this would be of great importance when discussing the results and deciding on the recommended improvement of these textbooks.

### III.1. Cultural content distribution through each Unit & Section in Grade 11 textbook

Table (4.23) below shows the cultural content distribution through each Unit and Section in Grade 11 Textbook. To begin with the cultural content distribution through each Unit, a scrutiny of this table makes it clear that Unit 7 scores the highest of 78%. Then comes Unit 4 with a score of 74%. Units 3 and 12 have close score of 66% and 64%, respectively. Other Units score range from 56% to 46%. The least cultural content is in Unit 8 with a score of 33% and a total cultural activities of 13.

Turning to the cultural content distribution through each Section within every Unit in the textbook, one can notice that this cultural content is clearly evident with a high score in Reading sections which together constitutes 50% of the total culture oriented activities. This is followed by Writing & Vocabulary section with a score of 22%. Language and Integrated Skills both come third in rank with a score of 10% each. The last section is Vocabulary Development with a score of only 8%.

**Table (4.23)**  
**Frequency & Percentage for the cultural content distribution through each Unit & Section in Grade 11 Textbook**

Grade 11	Unit	1	2	3	4	5	6	7	8	9	10	11	12	Total	%
<b>Sections</b>	R	8	6	5	7	6	2	7	1	6	1	7	5	61	24%
	VD	0	2	1	6	0	0	3	0	1	0	3	3	19	8%
	L	3	3	0	4	0	3	4	1	2	0	2	3	25	10%
	IS	2	2	4	3	0	2	2	1	3	3	1	2	25	10%
	R	4	4	7	4	7	8	6	5	5	5	4	5	64	26%
	W&V	8	3	8	5	1	5	7	5	1	6	0	7	56	22%
<b>Cultural Activities</b>		25	20	25	29	14	20	29	13	18	15	17	25	250	<b>100%</b>
<b>Total Activities</b>		45	38	38	39	34	46	37	39	39	35	38	39	467	
<b>%</b>		56	53	66	74	41	43	78	33	46	43	45	64	53%	

#### 4.1. Cultural content distribution through each Unit & Section in Grade 12

##### textbook

Table (4.24) below shows the cultural content distribution through each Unit and Section in Grade 12 Textbook. To begin with the cultural content distribution through each Unit, a scrutiny of this table makes it clear that Unit 9 scores the highest of 79%. Then comes Unit 10 with a close score of 74%. Units 1 and 2 have the same score of 65%. Other Units score range from 50% to 62%. The least cultural content is in Unit 7 with a score of 31% and a total cultural activities of 11.

Turning to the cultural content distribution through each Section within every Unit in the textbook, it is as in Grade 11 that the cultural content is clearly evident with a high score in Reading sections which together constitutes about 48% of the total culture oriented activities. This is followed by Writing & Vocabulary section with a score of 20%. Integrated Skills come third in rank with a score of 13%. Language section, however has very close score of 11%. The last section is Vocabulary Development with a score of only 9%.

**Table (4.24)**  
**Frequency & Percentage for the cultural content distribution through each Unit & Section in Grade 12 Textbook**

Grade 12	Unit	1	2	3	4	5	6	7	8	9	10	Total	%
<b>Sections</b>	R	7	5	6	8	5	6	5	6	9	7	64	28%
	VD	1	3	1	4	2	1	1	2	5	0	20	9%
	L	5	2	1	2	1	1	0	3	6	5	26	11%
	IS	4	3	5	3	2	3	2	1	4	4	31	13%
	R	6	2	3	8	4	3	2	5	5	5	43	19%
	W&V	5	5	3	9	4	6	1	5	5	5	47	20%
<b>Cultural Activities</b>		<b>28</b>	<b>20</b>	<b>19</b>	<b>34</b>	<b>18</b>	<b>20</b>	<b>11</b>	<b>22</b>	<b>34</b>	<b>25</b>	<b>231</b>	<b>100%</b>
<b>Total Activities</b>		<b>43</b>	<b>31</b>	<b>38</b>	<b>46</b>	<b>31</b>	<b>36</b>	<b>36</b>	<b>37</b>	<b>43</b>	<b>34</b>	<b>375</b>	
<b>%</b>		<b>65%</b>	<b>65%</b>	<b>50%</b>	<b>61%</b>	<b>58%</b>	<b>56%</b>	<b>31%</b>	<b>59%</b>	<b>79%</b>	<b>74%</b>	<b>62%</b>	

To conclude, it is clear that the Cultural content distribution through each Unit and Section in Grade 11 and 12 of Secondary Stage Textbooks is very close in both books. This is obvious in the distribution of this content through the sections of each textbook. Reading sections, as it is expected contains the majority of the cultural content, then comes Writing & Vocabulary section followed by the Integrated Skills in the third rank. Language section, however, comes next. The last section is Vocabulary Development.

### **Summary**

This chapter answered the questions of the study by presenting the results of the content analysis card. Regarding these results, it can be concluded that *English for Palestine* Secondary Stage Textbooks focus on the Non-Palestinian (NP) culture more than the Palestinian (P) culture. Besides, within the Non-Palestinian (NP) culture subdivision the focus on the Target cultures is dominant, leaving Arab and Other cultures with close scores.

In the light of these results, the discussion will be provided in the next chapter.

# Chapter V

## Findings, discussion, conclusions and recommendations

### Introduction

- **Culturally oriented Activities in the Secondary Stage Textbooks**
- **Palestinian and Non-Palestinian cultures in Secondary Stage Textbooks**
- ***Products* of the Palestinian and the Non-Palestinian cultures**
- ***Practices* of the Palestinian and the Non-Palestinian cultures**
- ***Perspectives* of the Palestinian and the Non-Palestinian cultures**
- **Comparing the Palestinian culture with other culture**
- **Geographic regions in Palestine and Non - Palestinian countries**
- **Authenticity of the written texts**
- **Cultural content distribution through each Unit & Section**

### Conclusions

### Recommendations

## Chapter V

### Findings, discussion, conclusions and recommendations

#### Introduction

This chapter aims at discussing the study results thoroughly. Besides, it attempts to find out connections between these results and those of the previous studies. In addition, examples from the textbooks are provided. At the end of the chapter, suggestions and recommendations depending on the study findings, interpretations and analysis are given.

#### Findings and discussion

- **Culturally oriented Activities in the Secondary Stage Textbooks**

A scrutiny of all the activities included in Grade 11 and 12 shows a remarkable score of 57% with the frequency mean of 240 for the activities that contain cultural reference out of all the activities included in both textbooks. This means that almost more than half of these activities are culturally oriented. This goes in line with the new trend in foreign language teaching. Nowadays, textbooks are no longer considered as vehicles for linguistic comprehension, but as sources of cultural knowledge as well. Thus, having such a score for the cultural content of Secondary Stage textbooks under scrutiny can be a point of strength.

Moreover, this abundance of cultural content goes in line with the General Goals of The English Language Curriculum as stated by the Ministry of Education, as well as with Core Curriculum objectives, namely: developing cultural awareness. Similar to this result, however, an abundance of cultural information was figured out in the study of Al Migdadi (2008) and Zu and Kong (2009). In addition, culture learning seems to be a priority in the textbooks analyzed in Bateman and Mattos (2006) study.

On the contrary, a number of textbooks analyzed in different studies failed to achieve this. Locally, such findings are confirmed in the results of Almazloum (2007) study, who claims that culture poorly appeared in *English for Palestine*, Grade 10. Another study is in the Iranian context conducted by Aliakbari (2004). In this study, 53% of the reading passages analyzed proved to be 'free from culture', while reference to any other culture got only 3%. Such result emphasizes what was demonstrated in the study of Majdzadeh (2002). In this study, no sign of teaching either English or Iranian culture in the two textbooks analyzed were figured out. Similarly, Dahmardeh (2006) remarked his surprise to find that there was no evidence of non-Iranian culture in the textbooks analyzed.

- **Palestinian and Non-Palestinian culture in Secondary Stage Textbooks**

The main purpose of this study is to find out the extent to which the Palestinian and the Non-Palestinian culture is displayed in *English for Palestine* Secondary Stage Textbooks. The results show that the Non-Palestinian (NP) culture got a higher score than the Palestinian (P) culture in both textbooks with a total percentage of 66 % and 34%, respectively.

However, when taking each sub-division of the Non-Palestinian cultures one can notice an almost equal focus on the Palestinian and that of the Target cultures, with a score of 34% and 33%, respectively. Next comes Other cultures with a percentage of 18%, while Arab cultures come last with a percentage of 15%.

Thus, it is clear that *English for Palestine* Secondary Stage Textbooks focus on the Non-Palestinian (NP) culture more than the Palestinian (P) culture. Besides, within the Non-Palestinian (NP) culture subdivision the focus on the Target cultures is

dominant, leaving Arab and Other cultures with close scores. On the other hand, it can be said that *English for Palestine Secondary Stage Textbooks* do not focus on the local culture or on the Target one; rather there is a kind of balance in displaying both of them.

For decades, a central issue about the content of textbooks for the teaching of English as a foreign language is, of course, which countries and cultures they deal with. Lund (2006) indicates that according to research there are three different trends: most textbooks focus on the two countries that have, traditionally, the closest links with the language, namely the United Kingdom and the United States; another group of textbooks link the teaching of English to the students' own culture. "The rationale for this is that students will need foreign language skills, first and foremost, to talk about themselves and their own background" (ibid: 63). In addition, some of these textbooks are made to help students become aware of their own cultural identity; yet, some textbooks teach English as an international language. These textbooks provide information about a number of different cultures in and outside the English-speaking world, and situations are presented that exemplify the use of English as a *lingua franca* (Cortazzi & Jin 1999 cited in Lund 2006).

Accordingly, the researcher believes that the general content of *English for Palestine Secondary Stage Textbooks* belong to this category of textbooks that teach English as an international language. At present, however, as English has become a global language which is used for interacting with people all over the world, it would be beneficial for young Palestinians to learn about a variety of cultures, not just those related to the English speaking countries nor to their own. Thus, this balance in terms of the cultural content that is included in the textbooks would certainly enhance their



content. Similar findings, however, were figured out in the studies of Hamiloglu and Mendi (2010), Zu and Kong (2009), Yamanaka (2006), and Yassine (2006).

- ***Products of the Palestinian and the Non-Palestinian cultures***

Concerning reference to the *Products* of the Palestinian and the Non-Palestinian cultures, it was found that *English for Palestine* Secondary Stage Textbooks provide students with more opportunities to learn about the *Products* of the Non - Palestinian culture than those of the Palestinian culture. Reference to Target cultures products tops the rank with 37%. This is followed by reference to Palestinian culture products with a score of 28%. Arab and Other cultures reference both almost fall third in the rank with a very close score of 17% and 18%, respectively.

The teaching of English has, traditionally, been linked to cultural information about the Target countries, mainly: United Kingdom and the United States. It could be argued that students of English ought to learn about the products of these countries and about their strong position in the English-speaking world. But one could also claim that it is time to question this tradition and to investigate alternatives ( Lund, 2006). In a similar line, focus on introducing the products of Target cultures not the local ones was demonstrated in the findings of Skopinskaja (2003), and Lee (2009) .

An example of introducing information about the educational system as part of the Target culture *products* is evident in Grade 12 textbook. In the Reading Section of Unit 9, Arwa Abed has applied for the post of Personal Assistant to the Director in GlobalCom Organization. This position has requirements; one that is mentioned in her CV is related to English language proficiency. She submits her CV stating that her score in TOEFL is 667.


Below is the given explanation about TOEFL and IELTS language proficiency tests appeared in **Unit 9, Reading Section, Activity 5**.

Like lots of other people, Arwa has taken an international test in English proficiency. TOEFL (Test of English as a Foreign Language) is the most common American qualification. IELTS (International English Language Testing System) is the most common qualification in Britain and other English-speaking countries.




Another clear example of introducing the *Products* of the Target Culture is in Unit 9 in the same book. **Activity 5 in the Second Reading Section** below introduces Tourist sights in USA using positive words and phrases to make readers interested in San Francisco.


**Some 'must-see' tourist sights**



**A**




**B**





**C**



**D**

**1** Island in SF Bay. America's top-security prison till 1963. Excellent tours.

**2** Home of SF's oldest and largest **ethnic** community. (Approx 150,000 Chinese-Americans live in SF today).

**3** Built in 1937 across the mouth of SF Bay. Allow an hour to walk across. Amazing views.

**4** Drops steeply to the old fishing **port**, with its famous cable cars moving up and down it. Often used in Hollywood films.

However, there are activities that refers to *Products* of different cultures, an example presented in Grade 12 textbook is presented below

**Grade 12, Unit 2 ( People, people everywhere), Reading Section, Activity 5**

**After you read**

**5** Say whether these statements are true (T) or false (F). Correct the false statements.

- 1 The Great Pyramid is about thirty-five hundred years old. \_\_\_\_\_
- 2 The Eiffel Tower was built before the New York skyscraper age began. \_\_\_\_\_
- 3 The Empire State Building was completed the year after the Chrysler Building was finished. \_\_\_\_\_
- 4 If the Shanghai tower is built, it will be more than twice as tall as Taipei 101. \_\_\_\_\_
- 5 Three of the structures that are mentioned are in Asia. \_\_\_\_\_
- 6 The text gives four main reasons for building tall. \_\_\_\_\_

Examples of Palestinian *Products* – embroidery - however; are evident in Grade 11, Unit 4, Reading section. All the activities in this section are about two formal letters, in which one of them is from a Palestinian company that exports handmade embroidery.

However, there are some 'unreal' *products*, such as the ones in the Reading section of Unit 8; no existence for Al Rasheed University in Gaza or Al Amir Senior High School.

Regarding the Arab *products*, it is introduced in more than on place but to a minimum degree. An example is in Unit 2, Grade 12 that introduces to the reader some information about Dubai and its important position in the Arab world. Then, this

is followed by an activity that gives the student an opportunity to discuss these pieces of information.

**Grade 12, Unit 2, Integrated Skills Section, Activity 4.**

**DUBAI**

Location: Arabian Gulf; member of the United Arab Emirates (UAE)

Area: 3,900 km<sup>2</sup>

Population: 1.1 M (est)

**RECENT HISTORY**

1966 Fateh Oilfield opens; Dubai becomes oil producer.

1971 Dubai helps form UAE with Abu Dhabi & 5 other Gulf states.

1972 Completes new port.

1970s–  
today • Dubai becomes main trade centre for the region.

- Develops many new industries, including manufacturing & tourism.
- Population grows by 600%; becomes 80% foreign.

Today • Oil is just 10% of Dubai economy.  
• Huge construction programme is continuing, with many big projects, including Burj Dubai.

2020s • Oil industry declines as oil runs out.  
• Dubai is able to rely totally on its non-oil economy.

**4** Answer these questions.

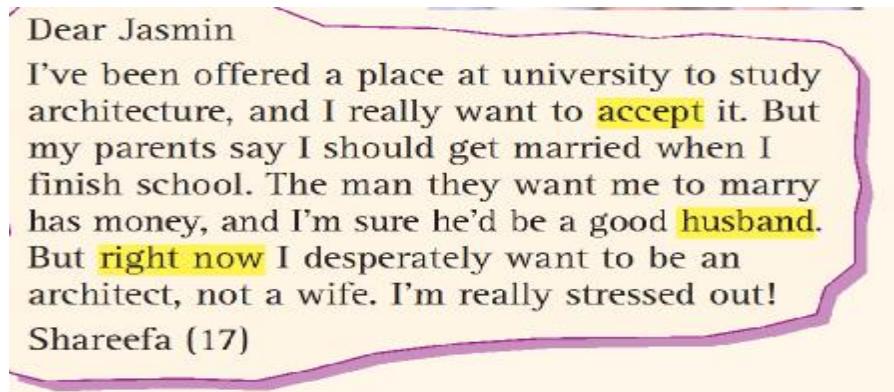
- 1 Say what you now know about Dubai that you did not know before.
- 2 Say what you might like or dislike about Dubai if you went to live and work there like the Palestinian teacher who spoke in Listening and note making above.

- **Practices of the Palestinian and the Non-Palestinian cultures**

Findings here are completely different from those of the first domain. For the first time, reference to Palestinian *Practices* comes first with a score of 48%. This is followed by Target culture reference with a score of 35%, Other cultures reference with a score of 13%, and finally Arab culture reference with a score of 4%.

An example is in Grade 12 textbook, Unit 7, Reading Section, Activity 4. Shareefa does not want to get married and asks for Jasmine's advice for help. This activity reflects the Palestinian *Practices* in such situations of sometimes, forcing female daughters to marry instead of continuing education.

#### **Unit 7, Reading Section, Activity 4**



Dear Jasmin  
I've been offered a place at university to study architecture, and I really want to **accept** it. But my parents say I should get married when I finish school. The man they want me to marry has money, and I'm sure he'd be a good **husband**. But **right now** I desperately want to be an architect, not a wife. I'm really stressed out!  
Shareefa (17)

Yet, an example of positive *Practices* of the Palestinian culture existed in Grade 11: Unit 12, Vocabulary development Section, Activity 4. Salwa is a school girl from Palestine sending an e-mail to her friend telling about a big voluntary job she is doing at a school in Nablus with about 100 other parents. She concludes saying that "a lot of Palestinian people do voluntary work like this".

To sum up, since Palestinians may use English in an infinite number of different contexts, in interaction with people from any country in the world, it could be argued

that it is important to provide students with a background knowledge about their own *Practices* in order to be able to defend their identity.

An obvious reason to focus on Palestinian *Practices* in a textbook for the teaching of English would be to help students develop the ability to express themselves in English about things Palestinian. Another reason could be to draw the students' attention to situations in which Palestinians need to use English in order to communicate. Yet another concern could be to help students gain increased insights into their own culture, both in order to develop their ability to communicate across other cultures and to contribute to their intercultural awareness and understanding.

- ***Perspectives of the Palestinian and the Non-Palestinian cultures***

It is the first time that the higher score goes to the *Perspectives* of the Palestinian Cultures with a percentage of 60%. Moreover, the score of the *Perspectives* of the Non-Palestinian Culture is not very close with 40 % . This means that *English for Palestine* Secondary Stage Textbooks provide students with more opportunities to think about the *Perspectives* of the Palestinian culture than the *Perspectives* of the Non-Palestinian culture.

However, not so many texts are included that aim specifically at providing students with words and phrases that they can use in order to talk about different issues related to Palestine and Palestinians. Incidental inclusion of some Palestinian perspectives concerning their issue is evident in a mere reference such as "a Palestinian revolt against unlawful Jewish immigration and loss of land...", "the 1948 disaster", in Second Reading Section about Abdul Hameed Shoman, the Palestinian founder of the Arab Bank (P.52-53). Reference to Palestinian cities occupied in 1948 existed for :

Jaffa, Haifa, and Beit Hanina. It seems as if Palestine is Gaza and the West Bank only; since most Palestinian places addressed are located there. However, real Palestinian family names are evident throughout the two textbooks. To name some are: Farra, Jadallah, Badawi, Abed, Ashour, Arafah, Shareef, Khalili, Asfour, Salah, Shahin

In addition, Palestinian cause (issue) is discussed in a separate unit. Unit 9 is the one and only unit in Grade 12 textbook which tackles this issue. Being entitled "*Palestinians around the world*", this unit and in the second 'Reading Section' focuses on Palestinian 'Diaspora', using patriotic terms such as: 1948 Palestinian Disaster, catastrophe, and (Nakba). Outstanding Palestinian figures are presented, namely: Edward Saeed, Mahmoud Darwish, and Hisham Sharabi.

On the other hand, it should be noted that there is a kind of bias in portraying the efforts of those famous people. They are introduced as 'fighters' through their writings. No remark is given for the efforts of those 'real fighters' who sacrifice their souls to free Palestine. Even when Yasser Arafat was mentioned, he was introduced as a man of peace having 'an olive branch' in his hand and speaking in the United Nations. To quote the concluding words in this unit (p. 93), it is: " Today, they are building the bridges of understanding that will one day carry the Palestinian nation home".

Moreover, it is for the first time that something is introduced about ' Right of Return'. The last activity below is an invitation to think about this point but again from the same perspective that suggests the language of peace not the struggle to get freedom.

#### **Unit 9, second 'Reading' Section, Activity 6**

##### **6 Say what you think.**

There's an old saying: 'The pen is mightier than the sword.' What do you think?

Another instance is in Unit 11, Second Reading section, in Grade 11 textbook. In this section entitled 'Volunteering for the land of their fathers', exists the only reference to the fact that - the situation in Palestine is very different from that in other countries. In addition, there is a reference to the 'Palestinian Diaspora', but from another perspective. For Palestinians living in Diaspora, Palestine is referred to as 'the land of their fathers'. This, indirectly, suggests that they do not have the 'Right of Return' to their homeland.

Furthermore, in Unit 3, Reading section of Grade 11, sentences like: "You asked about differences that I've noticed between school back home and here" and " I'm not coming home in July" both refer to foreign countries where Palestinians live in the 'Diaspora' but considered as their home! Although this focus on things Palestinian may be seen as a positive trait, one could certainly argue that more central topics could have been selected if the intention was to make students able to talk in English about their own country and their own cultural background. Even though, it should be noted that Palestinian *practices* spring from Islamic perspective. Thus, living in Palestine imposes the fact that our education system should reflect Palestinian way of life that spring mainly from Islam.

This is not the case, however, in Unit 5 entitled ( Money Matters) in Grade 12 textbook. In this unit, money matters are dealt with in a non Islamic perspective. In the Reading section, a suggestion is made for young people to ask banks some questions before opening a bank account. One of these questions is " Could I get *a loan* if necessary, how long for, and at what *interest* rate?". The italicized words are highlighted in the original text. They are introduced as something usual and not



prohibited according to Islamic teachings. It is repeated, however, in the fourth activity in the same unit but in the Language section.

#### Unit 5, Language Section, Activity 4.

- 4 Use passive forms to rewrite the underlined parts of the bank manager's letter more formally.

Dear Miss Jamjoum

It was good to meet you here at the bank three days ago, and I was very happy to be able to help you. I am writing to you now to confirm what (1) we said.

(2) We have now raised your overdraft limit to \$2,000.00. Although your original \$1,000.00 student overdraft facility is free, (3) our rules require us to charge interest on the further overdraft facility that (4) we have agreed. (5) We will charge you at the rate of 9.60% per year (0.80% per month). This is in fact a little more than the rate (6) I promised you at our meeting, and this is due to the fact that (7) the government raised all interest rates yesterday.

(8) We debit interest and any other charges at the end of each month, and (9) we always show these costs at the end of our customers' monthly statements.

Finally, (10) we will contact you as soon as your money from Canada reaches your account with us.

Yours sincerely

*Adnan Jadallah*

A. Jadallah (Manager)

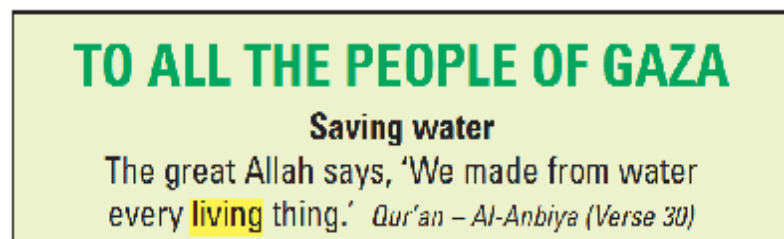
It is ironic, or better yet tragic, to find no reference to any Islamic perspective. Since Secondary Stage textbooks used in Palestinian classrooms have been written and produced specifically for Palestinian schools, it seems that the textbook itself can be a natural resource for work that aims to develop the students' insight into their own cultural patterns and understandings.

In this regard, and before almost two decades, Almasri (1988) reached the same conclusion when he analyzed *Practice and Progress* for Gaza Secondary schools. However, the situation is now completely different, the English Curriculum National Team (ECNT) proposed a main goal for Teaching English as a Foreign Language (TEFL) in Palestinian schools, namely: "To reinforce pride in their Palestinian, Arab / Islamic cultural heritage, and family backgrounds"(ELC, 1999:13). By investigating some selected Islamic perspectives, students can probably be helped to focus on their own cultural background in order to help them talk about their own culture in English and to strengthen the sense of their own identity and religion.

Only two Islamic perspectives are introduced throughout the whole two textbooks; one is in Grade 11 while the other one is in Grade12. In Unit 12 in Grade 11, Vocabulary Development, Activity 6, students are asked to complete the following:

"1. *You have to \_\_\_\_\_ your shoes before you go into a mosque.*"

Yet, the other example is in Unit 3 below:



As it seems clear, this is an artificial reference to Islamic teachings, asking people to save water according to Islamic perspectives, but without an activity that focus on this piece of information.

Regarding the Target culture *Perspectives*, three 'proverbs' were found in Unit 6, 7 and 10 in Grade 12 textbook that present those cultures ideas and beliefs. They are: " A problem shared is a problem halved.", " Kill two birds with one stone.", and " When in Rome, do as the Romans do".

Peterson and Coltrane (2003) present 'using proverbs' as one of what they call some useful ideas for presenting culture in the classroom. By comparing common proverbs in the target language with those in the students' native language, differences might underscore historical and cultural background (Ciccarelli, 1996) cited in the same source. Moreover, proverbs provide students with the opportunity to clear out the misconception as well as the stereotypes that students might have about other cultures.

- **Comparing the Palestinian culture with other cultures**

It was found that *English for Palestine* Secondary Stage Textbooks provide very few opportunities for students to compare the *Products, Practices* and *Perspectives* of the Non-Palestinian cultures with the Palestinian culture. This domain is poorly evident in both textbooks, although one could expect the opposite since it has a big portion of both cultures. Such finding goes in line with the studies of Almazloun (2007), and Skopinskaja (2003).

However, to give an example, Unit 10 can be considered as an invitation to compare and focus on practices and perspectives of different cultures. This is evident in a number of activities through this unit.

In the next page there are two examples of activities that contain comparison of this type.

## Unit 10, first 'Reading' section, Activity 4 &7

### After you read

- 4 Complete the statements with information from the texts.
- 1 Sami wanted to improve his English, so ...
  - 2 The Director has sent him a booklet in order to ...
  - 3 The booklet includes a section on social Do's and Don'ts so that ...
  - 4 Americans prefer to stand at least half a metre apart as they speak, whereas ...
  - 5 Arabs may kiss cheeks when they meet. However, ...
  - 6 Americans are likely to offer something or invite someone only once or twice. By contrast, ...
  - 7 Some Arabs ask personal questions very soon after meeting someone for the first time. On the other hand, ...

7 Say what you think.

Why should I change the way I behave if I visit another country? I don't want to pretend to be different from the real me.

You know what they say: 'When in Rome, do as the Romans do.' You can get on better with people if you try to fit in with their ways of doing things.



Moreover, in the second 'Reading' section entitled 'Communicating across cultures', three cultural misunderstandings are introduced. This suggests that the author seems to introduce the idea that cross-cultural differences are real and that accepting the differences and trying to understand them is the way to limit cross-cultural misunderstanding.

Regarding Comparisons between cultures, students are asked in Grade 12 to compare between Palestine and America in terms of cultural differences and similarities. The example is given below.

### Unit 10, Writing and Vocabulary Section, Activity 6

## Writing and vocabulary *continued*

- 6 Take Salwa's part at the meeting in New Jersey. Choose just one of the areas from your network and explain cultural differences (and similarities) between Palestine and America. Try to use verbs and nouns from Exercise 4.

Another example of Comparisons between cultures appears in the same textbook in the example below. Students are asked to compare between the Palestinian culture and other Arab cultures in terms of *Products* and *Practices*.

### Unit 10, Second Reading Section, Activity 5

- 5 Say what you think.

It's not just the big differences between, say, us and Americans. Think of all the smaller differences between us and other Arab cultures. Think of food, clothing, and the way we speak, for example.



Furthermore, one can say that since 'intercultural awareness' is the universal trend, it seems that students need to be invited to explore the differences and the boundaries between several cultures, with a view both to foreign cultures and to their own. A suitable approach may be seen in the description of cultural encounters, which can be used as a starting point for the exploration of cultural differences and for reflection on the issues that such encounters may imply (Lund, 2006).

In line with this, Skopinskaja (2003) asserts that students should be aware that different cultures provide different cultural framework. It is by this process of comparison and contrast that learners gain access to more diverse ways of seeing the world, as well as to better understanding of their own culture.

- **Geographic regions in Palestine and Non - Palestinian countries**

In the two textbooks (Grade 11&12), reference to diverse locations or geographic regions in Palestine scores very close to reference to diverse locations or geographic regions in Target countries with 29% and 31%, respectively. Next comes Other countries with a score of 22%, leaving Arab countries to come last as usual. Such result emphasizes what was demonstrated in the study of Lund (2006), Majdzadeh (2002), Aliakbari (2004) and Dahmardeh (2006).

Reference to different countries and cities all over the world is evident almost in every unit of the two textbooks. In Grade 12, for example, Unit 2 is entirely devoted to present several pieces of information about diverse Arab and foreign countries and cities, such as: Dubai, London, Paris, Shanghai, Egypt, Lagos and New York. In the next page there is an obvious activity that tackles this point.

Unit 2, Language Section, Activity 1.

Language Lesson 5

**be and have (1)** ⇨ Grammar reference p126

- 1 Study the map and the bar charts, and then complete the statements with *be* or *have*. Change the verb forms as necessary.



- 1 London: In 1900, London's population was 4.5M, but in 2000 it had a population of 8.0M.
- 2 New York: In 1900, New York \_\_\_\_\_ a population of 3.6M, but in 2000, the population \_\_\_\_\_.
- 3 Paris: \_\_\_\_\_  
\_\_\_\_\_
- 4 Bombay: In 2000, Bombay's population \_\_\_\_\_ 12.6M, but in 2020, it will \_\_\_\_\_ a population of \_\_\_\_\_.
- 5 Tokyo-Yokohama: In 2000, Tokyo-Yokohama \_\_\_\_\_ a population of \_\_\_\_\_, but in 2020, the \_\_\_\_\_  
\_\_\_\_\_
- 6 Lagos: \_\_\_\_\_  
\_\_\_\_\_

Although a wide variety of places in the English-speaking world is covered it is not the case for Palestinian places. Most of these places are located in Gaza, or the West bank. No real reference is made to any part of historical Palestine; Jericho Gaza and Nablus are frequently referred to.

A clear example is in Grade 11, Unit 6, Integrated Skills section, Activity (3). Students are asked to 'Read about two cities' to decide 'Which city offers more to see and do? And Which city is better as a center for tours?'. These two cities are Jericho and Nablus. Another example from the same textbook is in Unit 10, Integrated Skills section, Activity (3&4) in which four extracts from guidebooks about Jericho are presented. A third example is from Grade 12 textbook in which students are invited to look at a simple map for Gaza to focus on some natural places in this coastal city.

#### Unit 4, Integrated skills, Activity 1

### Integrated skills Lesson 6

#### 1 Do these tasks.

- 1 Look at the map and guess what the symbols might stand for.

#### GAZA: Natural strengths as a centre for tourism





It can be concluded, then, that *English for Palestine* Secondary Stage Textbooks maintain the long tradition of centering the cultural material in the teaching of English round the English speaking countries. But these textbooks also devote a considerable amount of space to other countries and to places in Palestine, as well.

Nonetheless, it should be noted that in the ELC (1999) there are no detailed instructions about which nations should be included in the textbooks; the only directions to be found are expressions such as " The thematic content should cover aspects of the national, target and global cultural heritage" (ELC, 1999: 41). Consequently, it is not clear on what grounds the writers of these textbooks have made judgments on the inclusion, or lack of inclusion, of specific nations appearing in these textbooks.

- **Authenticity of the written texts**

None of the written texts in *English for Palestine* Secondary Stage Textbooks is an authentic one; all of them are non-authentic. Similar to this result , lack of authentic texts in EFL textbooks was figured out in the studies of Lee (2009), Bataineih (2009), Oguro (2008), Yassine (2006). In addition, in a very recent evaluation of *English for Palestine-Grade 9* conducted by Ali (2010) this result was confirmed through contacting Gavin McLean, a publisher in Macmillan Education and Michael Macfarlane, the author of the books. Both declared that the reading texts in *English for Palestine-Grade 9* are not authentic.

With the new focus in the 1980s on the development of the students' communication skills, Lund (2006) states that there was a growing concern that students needed to be exposed to examples of 'authentic' language. The term 'authentic text'

refers to texts that serve a purpose in the world outside the textbook and the classroom: texts that have not been written for a pedagogic purpose. Richards (2001: 253) pinpointed many advantages for using authentic materials in language programmes. One of these advantages was that " They provide authentic cultural information about the target culture". Many aspects of the target culture, including culturally based practices and beliefs and both linguistic and non-linguistic behaviour are illustrated. This fact makes an obligation on *English for Palestine* to contain authentic texts since it is communicatively oriented.

- **Cultural content distribution through each Unit & Section**

The Cultural content distribution through each Unit and Section in Grade 11 and 12 of Secondary Stage Textbooks is very close in both books. This is obvious in the distribution of this content through the sections of each textbook. Reading sections, as it is expected contain the majority of the cultural content, then comes Writing & Vocabulary section followed by the Integrated Skills in the third rank. Language section, however, comes next. The last section is Vocabulary Development.

This fact of having the most cultural content in Reading texts led researchers to conduct their analysis on 'Reading texts 'included in the textbooks analyzed. Clear examples are available in the studies of Hamiloglu and Mendi (2010), Bataineih (2009), Oguro (2008), Yen (2000), Lund (2006), Cleeve (2003), and Aliakbari (2004). This trend, however, is evident in most of the previous studies reviewed in this study. The researcher believes that this is natural, since the Reading sections in any textbook contains the topics to be presented in details and, hence should contain the most cultural content.

## Conclusions

Based on the analysis and interpretations of data, the following brief final conclusions were reached:

- The newly released *English for Palestine* Secondary Stage Textbooks – Grade 11 & 12 have definitely proved to make a great breakthrough owing to its provision of cultural elements throughout its different types of activities. These activities are concerned with English speaking cultures as well as Palestinian culture.
- The textbooks focus on introducing the *Products* of the Target and Other cultures more than the Palestinian and Arab cultures.
- The textbooks focus on introducing the *Practices* of the Palestinian culture more than the Target or Other cultures.
- The textbooks focus on introducing the *Perspectives* of the Palestinian culture more than the Target or Other cultures.
- Very limited opportunities for comparing cultures is evident. This suggests that there is an attempt to include intercultural activities that give students opportunity to compare cultures and more understand their Palestinian one.
- Wealthy presentation of various countries and cultures from different parts of the world is found, thus providing a sense of intercultural learning. However, the textbooks contain poor reference to cities in historical Palestine.
- No authentic texts for either Palestinian or Non-Palestinian countries are found.
- Absence of Islamic topics that tackle teaching the Muslim Palestinian youth some expressions to talk about and introduce their religion to the world via English is clear in both textbooks.

- No special focus on providing Palestinian youth with phrases and suitable expressions to talk about and introduce their Palestinian issue to the world is obvious.

To sum up, being part of the newly implemented Textbooks Series entitled *English for Palestine*, the Secondary Stage textbooks failed to be Palestinian to a very great extent. They do not provide enough activities to enable students talk about or introduce things Palestinian, namely: Islamic teachings or Palestinian Issue to the world using the English language.

### **Recommendations**

Based on the conclusions made, the following recommendations are forwarded:

1. Curriculum Development Centers in the Ministry of Education are recommended to hold workshops in order to evaluate the cultural content of the newly released *English for Palestine* series. These workshops should focus on the 'Reading Sections' since it was proved to have the most cultural load.
2. Since there are no teaching guidelines concerning how to introduce the cultural content of textbooks, Curriculum Development Centers in the Ministry of Education are recommended to give coherent directives in terms of guidance on the teaching of culture. This might be included in a separate section in the Teacher's guide.
3. Due to the fact that almost all English Language teachers in Palestine are non native speakers, it is inevitable that those teachers themselves suffer from insufficient cultural knowledge of Target cultures. Hence, it is recommended to

design teacher training programs that will equip teachers with cultural teaching knowledge and related cultural activities.

4. Teachers are recommended to present the cultural content with authentic materials or through interactive home assignments using technologies such as the Internet, so the learners become interested and motivated. The active use of authentic materials along with the Internet proved to be as the most effective and efficient step towards the culture learning process.
5. Supervisors and teachers of English are recommended to prepare an enrichment material that includes Islamic and Palestinian Issues. By doing so they can focus on the students' own cultural background in order to help them talk about their own culture in English and to strengthen the sense of their own Islamic - Palestinian identity.

#### **Suggestions for Further Research**

1. Conducting other studies similar to this study for evaluating the cultural content of other textbooks in *English for Palestine Series* .
2. Because most of the cultural content proved to be in 'Reading' Sections of the two textbooks, coming research should focus on evaluating Reading texts alone.
3. Conducting research that use interviews as a tool to investigate the teachers' as well as the students' point of view of the cultural content of *English for Palestine Series* .
4. Coming research should evaluate the cultural significance of other aspects of the textbooks such as the illustrations involved.
5. Research should be conducted to evaluate the literature section in the Workbooks that accompany the textbooks.

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# Appendices

## Appendix 1

### Consultation Form of an Analysis Card

Dear Dr. \_\_\_\_\_

The researcher Niveen R. El Shawa is carrying out an M. ED dissertation entitled

#### **Evaluating the Cultural Content of *English for Palestine* Secondary Stage Textbooks in the Light of Universal Trends**

You are kindly invited to examine and referee this content analysis card which is designed to survey and collect data on the cultural content of *English for Palestine* Secondary Stage Textbooks in the Light of Universal Trends.

This study seeks to find out if the cultural content of these textbooks meets the criteria proposed by the researcher according to new universal trends. A survey for all the activities of each unit in the student's two textbooks will be conducted by marking the number of frequencies that each activity can match the criteria proposed.

I would be so grateful if you provided me with your comments related to the effectiveness of the criteria used in this analysis card .

Any modifications, additions, or omissions will be taken into consideration .

Thank you in advance,

The researcher  
Niveen R. El Shawa

Comments:

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Referee's name,

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Signature

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## Appendix 2

### Criteria for Evaluating the Cultural Content of Foreign Language Textbooks

In Bateman, B. and Mattos, M. (2006)

#### To what extent does the textbook . . .

1. Provide opportunities for students to learn about the practices of the target culture?
2. Provide opportunities for students to learn about the products of the target culture?
3. Provide opportunities to think about the cultural perspectives (values, beliefs, priorities) associated with practices and products?
4. Provide opportunities for students to compare the perspectives of the target culture with their own, and gain insight into their own culture?
5. Include a variety of authentic texts from the target culture?
6. Provide information on diverse regions/countries where the target language is spoken?
7. Depict the heterogeneity in cultures (regional, ethnic, socioeconomic, linguistic, political, religious, etc.) through the visual images and voices represented in the text?

## Appendix 3

### STANDARDS FOR FOREIGN LANGUAGE LEARNING

<http://www.actfl.org/i4a/pages/index.cfm?pageid=3392>

#### COMMUNICATION

##### Communicate in Languages Other Than English

- **Standard 1.1:** Students engage in conversations, provide and obtain information, express feelings and emotions, and exchange opinions
- **Standard 1.2:** Students understand and interpret written and spoken language on a variety of topics
- **Standard 1.3:** Students present information, concepts, and ideas to an audience of listeners or readers on a variety of topics.

#### CULTURES

##### Gain Knowledge and Understanding of Other Cultures

- **Standard 2.1:** Students demonstrate an understanding of the relationship between the practices and perspectives of the culture studied
- **Standard 2.2:** Students demonstrate an understanding of the relationship between the products and perspectives of the culture studied

#### CONNECTIONS

##### Connect with Other Disciplines and Acquire Information

- **Standard 3.1:** Students reinforce and further their knowledge of other disciplines through the foreign language
- **Standard 3.2:** Students acquire information and recognize the distinctive viewpoints that are only available through the foreign language and its cultures

#### COMPARISONS

##### Develop Insight into the Nature of Language and Culture

- **Standard 4.1:** Students demonstrate understanding of the nature of language through comparisons of the language studied and their own
- **Standard 4.2:** Students demonstrate understanding of the concept of culture through comparisons of the cultures studied and their own.

#### COMMUNITIES

##### Participate in Multilingual Communities at Home & Around the World

- **Standard 5.1:** Students use the language both within and beyond the school setting
- **Standard 5.2:** Students show evidence of becoming life-long learners by using the language for personal enjoyment and enrichment.

## Appendix 4

### **Guidelines to evaluate a textbook for cultural information from an intercultural dimension . Kilickaya, F. (2004)**

1. Does the book give any information, instructions or suggestions about how the book may be used and how the cultural content may be handled?
2. Does the book address specific learners or are there any characteristics of the learners that the book addresses to?
3. Does the book suggest any role that the teachers using it should have?
4. Do they include a variety of cultures or just specific ones such as British or American culture?
5. Do they represent the reality about the target culture or the author's view?
6. Where is the cultural information taken from? Author's own ideas or empirical research?
7. What subjects do they cover? Are these specific to the target culture? Are there any topics that might not be culturally suitable for the learners in class?
8. What cultural and social groups are represented? Is this adequate coverage of a variety of people or is this limited to a chosen people? If so, what kind of people are these? Are there any stereotypes?
9. Does the book include generalizations about the culture? Does it inform the audience of the fact that what is true of the parts is not necessarily true of the parts?
10. Is the cultural information presented with comments such as being good or being bad? Or is it presented without such comments?
11. 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?
12. What are the activities asked of the learners? Are they familiar to the learners?
13. Would a teacher using this book need specialized training to be able to use it or is there enough information given?
14. What are the learners supposed to do with the cultural information such as using actively or just be aware of it for a better understanding of the target culture?
15. What is your overall view of the textbook?

## Appendix 5 Standards-Based Textbook Evaluation Guide

**STANDARDS-BASED TEXTBOOK EVALUATION GUIDE**  
**Foreign Language Standards Implementation Guide, Indiana Standards (2000)**  
**Developed by Sally Hood Cisar**  
**Indiana University, Bloomington Indiana**

Name of Textbook: \_\_\_\_\_

**Goal: COMMUNICATION**

Browse the text and ancillaries for communicative activities that address each of the three standards for communication. Read through the activities carefully and rate them according to the listed criteria, using the scale 0 through 4.

Activity names (and/or numbers) \_\_\_\_\_ Pages \_\_\_\_\_

Not At All	Partially	Completely
0	2	4

Do the activities allow students to personalize their response or provide their own meaning?	
Do the activities allow students to provide their own form and structure (grammar formation)?	
Do students interact with each other, a native speaker, or teacher in meaningful ways?	
Do the activities allow students to demonstrate or showcase their knowledge of and/or skill in using the foreign language?	
Do the activities include language that is authentic, accurate, and current?	
Is vocabulary presented in functional and/or cultural contexts or clusters?	
Are the activities set in a real-world context or represent a real-world task?	
Do the activities provide guidance or hints for facilitating comprehension?	
Do the activities allow for student variation in applying different strategies for comprehension?	
Do the activities appeal to students' interests?	
Are the activities age-appropriate?	

Comments: \_\_\_\_\_

Total: \_\_\_\_\_

**Goal: CULTURES**

**PART ONE:** Select several culturally-based visual images from the text and/or ancillaries and look at them carefully. Rate them according to the criteria listed below  
 Visual images found on pages \_\_\_\_\_

Not At All	Partially	Completely
0	2	4

Are they current?	
Are they authentic?	
Do they depict different peoples/cultures who use the foreign language for communication?	
Are text activities integrated with the visual images inviting student observation, identification, discussion, or analysis of cultural practices or products?	

Comments: \_\_\_\_\_

Total: \_\_\_\_\_

PART TWO: Identify several culture sections in the text and ancillaries.

Culture sections found on pages \_\_\_\_\_

Not At All                      Partially                      Completely  
 0                      1                      2                      3                      4

Are a variety of regions/countries where the foreign language is spoken represented?	
Do students have opportunities to participate in games, songs, celebrations, storytelling, dramatizations, sports, or entertainment representative of the foreign culture?	
Are students asked to identify, analyze or discuss perspectives, behaviors, or practices of the foreign culture (school, family, games, sports, etc.)?	
Are students asked to identify, experience, analyze, produce, or discuss tangible (toys, dress, foods, etc.) and expressive (artwork, songs, literature, etc.) products of the foreign culture?	

Comments: \_\_\_\_\_ Total: \_\_\_\_\_  
 Sum Total of Parts One and Two: \_\_\_\_\_

**Goal: CONNECTIONS**

Peruse the text to find opportunities for students to connect their foreign language learning with other disciplines in the school curriculum and beyond. Rate them according to the criteria below using the scale 0 through 4.

Opportunities for making connections found on pages \_\_\_\_\_

Not At All                      Partially                      Completely  
 0                      1                      2                      3                      4

Do students have opportunities to discuss or discover more about concepts and topics learned in other subject areas (math, science, history, geography, art, literature, music, health, etc.)?	
Are there opportunities for students to build on prior personal experiences and existing background knowledge?	
Are students given opportunities to participate in projects in which they acquire information through technology, personal interviews, print media (newspapers, magazines), visual media (television, videos, advertising) or print references (dictionaries, encyclopedias)?	
Does the text provide sources written for native speakers of the foreign language (age and language appropriate stories, poems, songs, media, etc.)?	

Comments: \_\_\_\_\_ Total: \_\_\_\_\_

**Goal: COMPARISONS**

PART ONE: Locate sections that present comparisons of the students' own language and the foreign language. Rate them according to the criteria below using the scale 0 through 4.

Opportunities for making language comparisons found on pages \_\_\_\_\_

Not At All                      Partially                      Completely  
 0                      1                      2                      3                      4





its alignment to the national and state standards for foreign languages. This information will also be helpful in ascertaining which goal areas might require supplementary attention and resources if the textbook proves to be weak in a particular area.

Grand Total from all Five Goals	Score from Communities	Score from Comparisons	Score from Connections	Score from Cultures	Score from Communication	Name of Textbook

*Oklahoma Standards for World Languages – Priority Academic Student Skills (PASS) Languages PASS Module I – Checklists  
October 2002*

**STANDARDS-BASED TEXTBOOK EVALUATION GUIDE**  
**Foreign Language Standards Implementation Guide, Indiana Standards (2000)**  
**Developed by Sally Hood Cisar**  
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## Appendix 6

### A manual for evaluating the cultural content of EFL textbooks

#### The Cultural Checklist: The evaluative questions

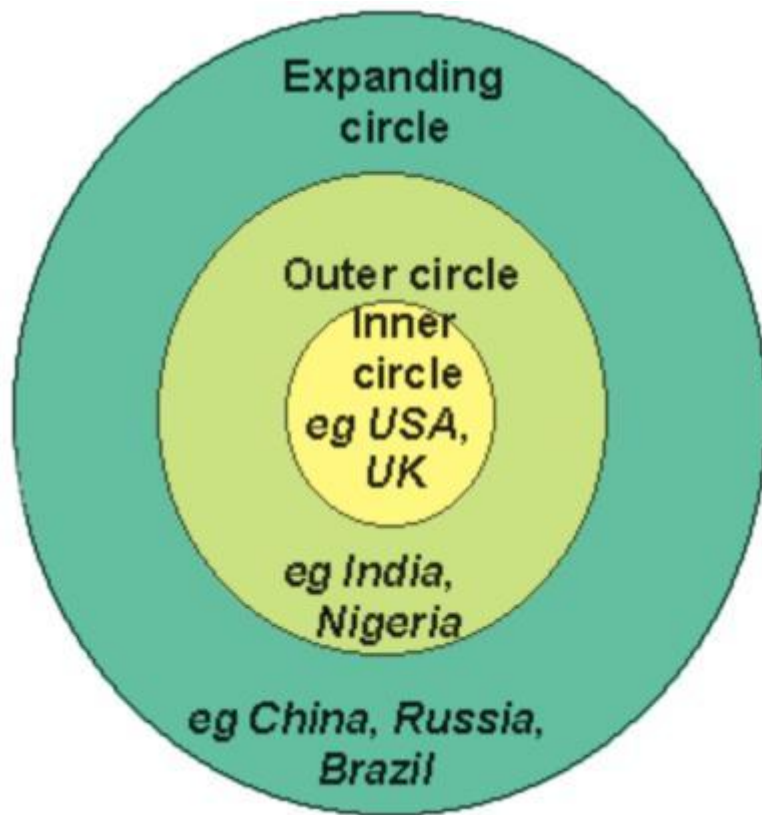
<b>A. Rationale and Objectives</b>	4	3	2	1	0
1. Does each unit in the Textbook have clearly stated goals?					
2. Is the content of the Textbook consistent with the general objectives?					
3. Does the cultural material increase the level of understanding regarding the conventional behavior in various common situations in the target culture(s)?					
4. Does the cultural material present foreign cultural projects that involve interacting and communicating with members of the local community or using community resources?					
5. Does the thematic content develop cultural awareness by understanding the dynamic nature of the target culture(s)?					
<b>B. Social and Cultural Topics</b>					
6. Are the topics rich with different social aspects?					
7. Do these social aspects fit the students' age?					
<b>C. Cultural Materials</b>					
8. Does the Textbook promote student's awareness of intercultural understanding?					
9. Does the Textbook promote active student participation to communicate different values (i.e. punctuality, neat, working hard, mannerism, and courtesy)?					
10. Does the cultural content include generalization about the target culture(s)?					
11. Does the thematic material increase students' awareness and appreciation of his/her own culture, as well as the target culture(s)?					
<b>D. Language Features and Language Skills</b>	4	3	2	1	0
12. Are new vocabularies repeated in subsequent units for reinforcing the meaning of the cultural content?					
13. Does the Textbook develop the students' four language skills with the themes of cultural content?					
<b>E. Class Activities and Cultural Activities</b>					
14. Does the content perform intercultural understanding and cross-cultural communication in both cultures (i.e. knowing the meaning of those words fitting the words into recognized patterns of class activities)?					
15. Do they provide practice in oral skills to communicate the meaning of different forms rather than learning about them, as well as to develop students' productive skills (i.e. speaking and writing skills)?					
16. Do the cultural activities provide students with opportunities to participate in games, songs, celebrations, sports, or entertainment representative of the foreign culture?					

<b>F. Exercises/ or Home Assignments</b>				
17. Are students given opportunities to use their interim language system to communicate the meaning of cultural themes in meaningful situations, as well as to express themselves again meaningfully?				
<b>G. Teaching Aids: Illustrations</b>				
18. Do the characters represent different nationalities, countries, and the local society?				
19. What do Illustrations tell us about the values of the social groups who adopt them?				
20. How are the people in the image dressed, and does the stereotype refer always to the same group?				
<b>H. Teaching Aids: Teacher's Book and the Tape Scripts of the Audio Cassettes.</b>				
21. Does the Manual Book help the teacher understand the rationale objectives and methodology of the Textbooks as well as understand how social values can be taught?				
22. Do the audio cassettes promote students to have actual memorization of dialogs, songs, poems, etc?				

## Appendix 7

### Kachru's Three Circles of English

[http://en.wikipedia.org/wiki/File:Kachru's\\_three\\_circles\\_of\\_English.jpg](http://en.wikipedia.org/wiki/File:Kachru's_three_circles_of_English.jpg)



## Appendix 8

### List of Referees

- |                        |                          |                        |
|------------------------|--------------------------|------------------------|
| 1. Dr. Akram Habib     | PhD. in Literature       | The Islamic University |
| 2. Dr. Kamal Murtaja   | PhD. in TEFL             | The Islamic University |
| 3. Dr. Khader Khader   | PhD. in Stylistics       | The Islamic University |
| 4. Dr. Mohammad Hamdan | PhD. in Curricula Design | Al Aqsa - university   |
| 5. Dr. Nazmi Al Masri  | PhD. in Curricula Design | The Islamic University |
| 6. Dr. Sana Abu-Dagga  | PhD. in Statistics       | The Islamic University |
| 7. Dr. Walid Amer      | PhD. in Linguistics      | The Islamic University |

















Grade 12  
Unit Eight

		R									V D						L				I S					R							W & V						NOTES
		1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	1	2	3	4	1	2	3	4	5	1	2	3	4	5	6	7	1	2	3	4	5	6	
P1	P																																						
	NP	T																																					
		AO																																					
P2	P																																						
	NP	T																																					
		AO																																					
P3	P																																						
	NP	T																																					
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	P3																																						
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	NP	T																																					
		AO																																					
A	P																																						
	NP																																						































Grade 11  
Unit Twelve

		R									VD						L				IS				R						W & V										Notes
		1	2	3	4	5	6	7	8	9	1	2	3	4	5	6	1	2	3	4	1	2	3	4	1	2	3	4	5	6	1	2	3	4	5	6	7	8	9	10	
P1	P																																								
	NP	T																																							
		AO																																							
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	NP	T																																							
		AO																																							
P3	P																																								
	NP	T																																							
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## ملخص الدراسة

### تقويم المحتوى الثقافي لكتب تعليم اللغة الانجليزية المدرسية للمرحلة الثانوية في ضوء التوجهات العالمية

هدفت هذه الدراسة إلى تقويم المحتوى الثقافي لكتب تعليم اللغة الانجليزية المدرسية للمرحلة الثانوية (الصف الحادي عشر والثاني عشر) بهدف إيجاد مدى اشتمال هذه الكتب على عناصر الثقافة المختلفة. وحيث أن الكتب المدرسية تحتل موقعاً رئيسياً في المدارس الفلسطينية فقد كان الهدف الرئيس من إجراء هذه الدراسة هو الوقوف على مدى ملاءمة كتب هذا المنهاج الفلسطيني الأول للاتجاهات الحديثة في تعليم اللغة الانجليزية كلغة أجنبية .

ولتحقيق أهداف الدراسة اتبعت الباحثة المنهج الوصفي التحليلي مستخدمة أداة رئيسية وهي بطاقة تحليل المحتوى . قامت الباحثة بصياغة معايير التقويم و التي شكلت بطاقة تحليل المحتوى بعد مراجعة الأدب التربوي و الدراسات السابقة و قوائم التحليل المختلفة و قد تم عرض بطاقة التحليل على سبعة محكمين للتحقق من صدق البطاقة و الحصول على نسخة نهائية للبطاقة . وفيما يخص ثبات البطاقة فقد تم إجراء التحليل بالتعاون مع باحثة أخرى ثم تم احتساب معامل الثبات ليصل إلى أعلى من ٠,٩ و يؤكد ثبات البطاقة .

وبعد تحليل الكتابين ، تم التوصل إلى النتائج التالية :

- تجاوزت الأنشطة ذات الطابع الثقافي نصف الأنشطة المتضمنة في الكتابين.
- يركز الكتابان على عرض عناصر الثقافات الأخرى أكثر من الثقافة الفلسطينية .
- هناك اهتمام بإبراز منتجات الثقافات الأخرى أكثر من منتجات الثقافة الفلسطينية .
- فيما يخص التعرف على الأنماط السلوكية للثقافة الفلسطينية و الثقافات الأخرى كان هناك شبه توازن في عرض كليهما بينما كان التركيز واضحاً على استنباط عموميات الثقافة الفلسطينية أكثر من عموميات الثقافات الأخرى .
- كان الاهتمام واضحاً بإبراز عناصر الثقافة المختلفة بالدول الناطقة بالانجليزية أكثر من الدول العربية و الدول الأخرى .
- كما أظهرت النتائج احتواء الكتابين على قدر كبير من المعلومات عن بلدان و ثقافات من أرجاء العالم المختلفة .
- لم يكن هناك قدر كاف فيما يخص المقارنة بين الثقافات المختلفة . و قد غابت النصوص الأصلية لأي ثقافة سواء فلسطينية أو غيرها من الكتابين بالكامل، كما اتضح أن هذين الكتابين لا يعطيان للطالب أدنى قدرة على التعبير عن خصوصية قضيته الفلسطينية باستخدام ألفاظ و عبارات انجليزية .

استناداً إلى النتائج السابقة التي أظهرتها الدراسة ، أوصت الباحثة بإعطاء قدر أكبر من الاهتمام فيما يخص عنصر الثقافة في تعليم اللغة الانجليزية و ذلك بتنفيذ برامج تدريبية تزود المدرسين بقدر كاف من المعلومات عن كيفية إدراج عنصر الثقافة في التدريس. بالإضافة إلى استخدام مواد إثرائية تشتمل على مواضيع إسلامية و فلسطينية يتم مناقشتها لتزويد الطلاب القدرة على التعبير عن قضيتهم و عكس ثقافتهم و هويتهم الفلسطينية .

بسم الله الرحمن الرحيم



الجامعة الإسلامية- غزة  
عمادة الدراسات العليا  
كلية التربية  
قسم المناهج وطرق التدريس

تقويم المحتوى الثقافي لكتب تعليم اللغة الانجليزية المدرسية للمرحلة الثانوية في  
ضوء التوجهات العالمية

إعداد الطالبة  
نفين رشدي الشوا

إشراف

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رسالة مقدمة لكلية التربية بالجامعة الإسلامية- غزة استكمالاً لمتطلبات الحصول على درجة  
الماجستير في التربية – قسم مناهج وطرق تدريس اللغة الانجليزية

يناير ٢٠١١

