

## Representation of Cultural Elements in Iranian EFL High schools' Textbook, Vision 1\*

Monireh Azimzadeh Yiğit\*\*, Yonca Özkan\*\*\*

Makale Geliş Tarihi: 12/07/2020

Makale Kabul Tarihi: 28/01/2021

DOI: 10.35675/befdergi.768517

### Abstract


English language has now become the language of international communication all over the world. It means that speakers of different languages use it to interact with each other in diverse situations. Thus, speakers of English language may encounter with people of different cultures from various countries. Therefore, to be a successful language communicator, learners should have information about the customs, traditions, and beliefs of various countries. Hence, the main purpose of this study, a part of Azimzadeh's dissertation (2020) conducted in Çukurova University, is to discover the cultural contents of English language textbook that is being used in high schools in Iran. Kachru's (1986) model has been used to determine the geographical origins of the cultures which were represented in this textbook. The results of the study show that the cultural contents of Iran dominated the cultural subjects of English language textbook.

**Key Words:** Culture, English language teaching, textbook evaluation

### Öz

İngilizce tüm dünyada iletişim dili haline gelmiştir. Bunun anlamı, farklı dillerdeki konuşmacıların farklı durumlarda birbirleriyle etkileşim kurmak için bu dili kullandıklarıdır. Ancak İngilizce konuşan kişiler farklı ülkelerden ve kültürlerden insanlarla karşılaşabilirler. Bu nedenle, başarılı bir dil iletişimcisi olabilmek için, öğrencilerin çeşitli ülkelerin adetleri, gelenekleri ve kültürleri hakkında bilgi sahibi olmaları gerekir. Bu bilgiler ışığında Azimzadeh'in (2020) doktora çalışmasından bir kesit içeren bu çalışmanın temel amacı, İran

\*Bu çalışma "Representation of Cultural Elements in EFL Textbooks used in Iranian EFL High Schools" isimli tezden üretilmiştir.

\*\*Bayburt Üniversitesi, Eğitim Fakültesi, Yabancı Diller Eğitimi, İngiliz Dili Eğitimi, Bayburt, Türkiye. [Monir.Azimzadeh@gmail.com](mailto:Monir.Azimzadeh@gmail.com). ORCID <https://orcid.org/0000-0003-1598-1457> 

\*\*\*Çukurova Üniversitesi, Eğitim Fakültesi, Yabancı Diller Eğitimi, İngiliz Dili Eğitimi, Adana, Türkiye. [YoncaCaylakliOzkan@gmail.com](mailto:YoncaCaylakliOzkan@gmail.com). ORCID <https://orcid.org/0000-0001-5279-4568> 

**Kaynak Gösterme:** Azimzadeh Yiğit, M., & Özkan, Y. (2022). Representation of cultural elements in Iranian EFL high schools' textbook, vision 1, *Bayburt Eğitim Fakültesi Dergisi*, 17(33),73-93.

*lise müfredatlarında kullanılan İngilizce ders kitabının kültürel unsurlarını incelemektir. Bu doğrultuda, İngilizce ders kitabında temsil edilen kültürlerin coğrafi kökenlerini belirlemek için Kachru'nun (1986) modeli kullanılmıştır. Çalışmanın sonuçları, İran'ın kültürel içeriklerinin incelenen İngilizce ders kitaplarının kültürel içeriklerine hâkim olduğunu göstermiştir.*

**Anahtar Kelimeler:** Ders kitabı inceleme ve analizi, ingilizce öğretimi, kültür

## Introduction

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

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

According to Kachru's concentric circle, Iran is located in Expanding-Circle countries in which English is considered as a foreign language. As a result, learners' communication opportunities are limited to the classroom context. There are few opportunities for learners to practice language functions outside the classroom context and learning English occurs only in language classrooms, whether schools or private English institutes. Consequently, textbooks have a crucial role in both teaching and learning processes. In previous years, the English textbooks taught in Iranian schools followed the old method of teaching English, Grammar Translation Method (GTM). With the shift which occurs in teaching English language from the traditional grammar-translation method to new methods based on the communicative approach, textbooks in high school were changed as well. New English language textbooks entitled Vision were designed by the Ministry of education to be used in high schools in Iran. Although there were lots of researches on evaluating English textbooks in Iran (Aliakbari, 2005; Zare, Nemati & Jafarian, 2015; Aslanabadi & Aslanabadi, 2013), limited number of studies were carried out to evaluate new English language textbook.

Similarly, no study evaluated English language textbook based on Kachru's model to see the cultural aspect of countries that were included in these new English language textbooks.

As a result, this study aimed to detect cultural contents of new English language course book that is being used in high schools in Iran.

### **Literature Review**

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

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

Likewise, Aliakbari (2005) studied the previous ELT textbooks which were used in Iranian high schools stating that these textbooks were not useful and they could not promote learners' intercultural competence. His findings also display that learners could not focus on cultural contents since there were not any cultural contents of other countries.

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

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

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

The study seeks responses to the following research question:

*How can cultural characteristics incorporated in EFL course books targeting high school students in Iran be categorized considering inner, outer and expanding circles?*

### **Method of the Study**

#### **Materials**

Iranian EFL textbook was selected and analyzed for this study. This textbook was approved by the Ministry of Education and has been used in high schools in Iran since October 2016 in the first grade of high school. Vision 1 which is utilizing in the first grade in Iranian high schools consists of four lessons and each lesson includes nine parts as Get Ready, New Words and Expressions, Reading, Listening and Speaking, Grammar, Pronunciation.

#### **Models of Analyzing Course Books**

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

#### **Kachru's Concentric Model**

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

a) Inner Circle Countries: It includes countries where English language is considered as the first language. Countries such as the United Kingdom, Australia, Canada, and the United States are included in inner circle countries. In these countries,

approximately 320-380 million people use English as their first language. It contains about 20-28% of the total English users (Crystal, 2003, p.61).

(b) Outer Circle countries: English language nations colonized outer-circle countries and developed English language in these countries. In countries such as Singapore, India, or the Philippines English language was used as an official language in the 19<sup>th</sup> century as a result of British colonization. In these outer-circle countries varieties of English was appeared and developed as the local language (Kachru, 1985). 300-500 million people use English in this circle which contains about 26% of the total English users (Crystal, 2003, p.61).

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

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

### **Conflict of Interest and Ethics Statement**

The authors declared that there is no conflict of interest between them and that they contribute equally to the study. The authors declared that they comply with all ethical rules.

## **Findings**

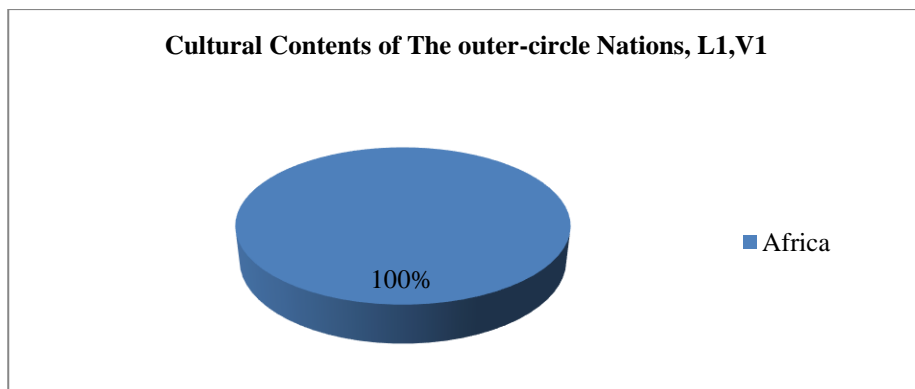
### **Cultural Contents of the First Lesson**

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

### **Cultural Contents of the Inner-circle, Outer-circle, and Expanding Circle**

#### **Nations**

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



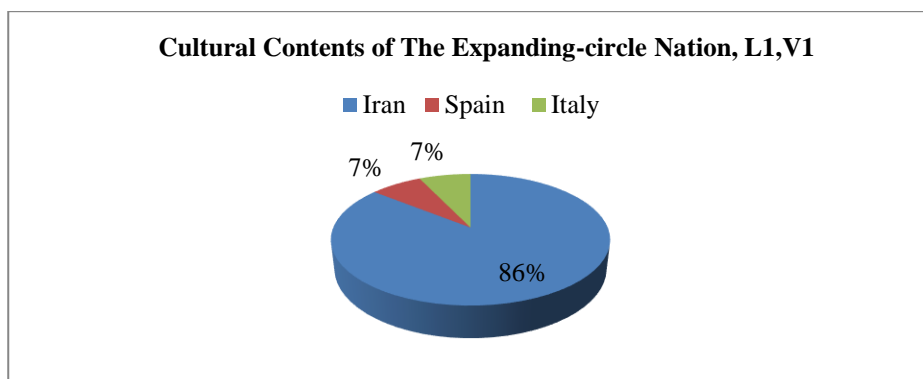
**Figure 1.** Cultural contents of the outer-circle countries

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

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

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

Similarly, Figure 2 displays the cultural contents of the expanding-circle countries.



**Figure 2.** Cultural contents of the expanding-circle countries

We see in Figure 2 that the cultural contents of Iran dominate the cultural contents of the expanding-circle countries in the first lesson. 86 percent of cultural contents in the first lesson are about Iran. Lesson 1 consists of historical places of Iran like Shiraz which is one of the most beautiful cities in Iran as well as the tomb of one of the famous poets of Iran, Saadi. It also contains a picture of the flag of Iran, a picture of Avicenna who is a famous Iranian scientist, Milad Tower and a special dress of Iran.

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

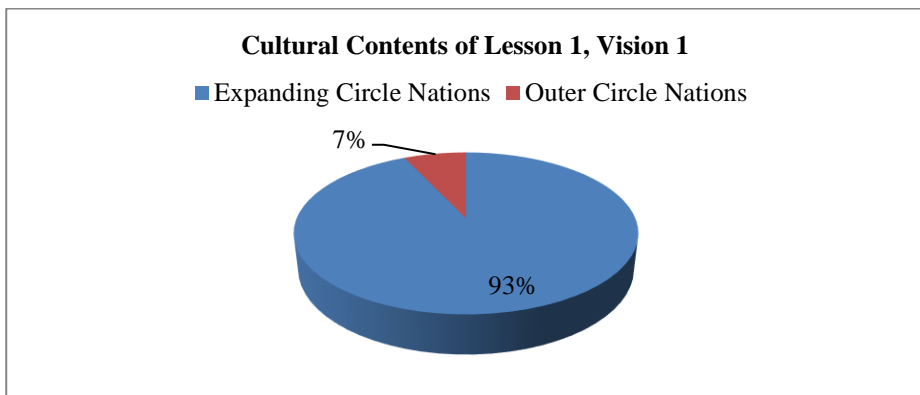
.....*The Iranian cheetah is among these animals. This wild animal lives only in the plains of Iran. Now there are only a few Iranian cheetahs alive.*

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

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

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

Similarly, Figure 3 represents the cultural contents of inner, outer and the expanding-circle countries in Vision 1.



**Figure 3.** Cultural contents of lesson 1 of Vision 1

As Figure 3 displays, the expanding-circle countries' cultural contents dominate the cultural contents of the first lesson of Vision 1 with 93 percent. As was displayed in Figure 3, most of the cultural contents in the expanding-circle are about Iran (86%). Cultural contents of other countries in the expanding-circle make up just 14 percent of the whole cultural contents and are about Spain with 7 percent and Italy with 7 percent. There are no cultural contents of the inner-circle countries in lesson 1. Likewise, there are not so much cultural content related to the outer-circles countries since they constitute just 7% of the cultural contents of the lesson. There is just a text in the grammar part which is about Africa.

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

Table 1.

*Frequencies of Countries in the First Lesson of Vision 1*

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

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

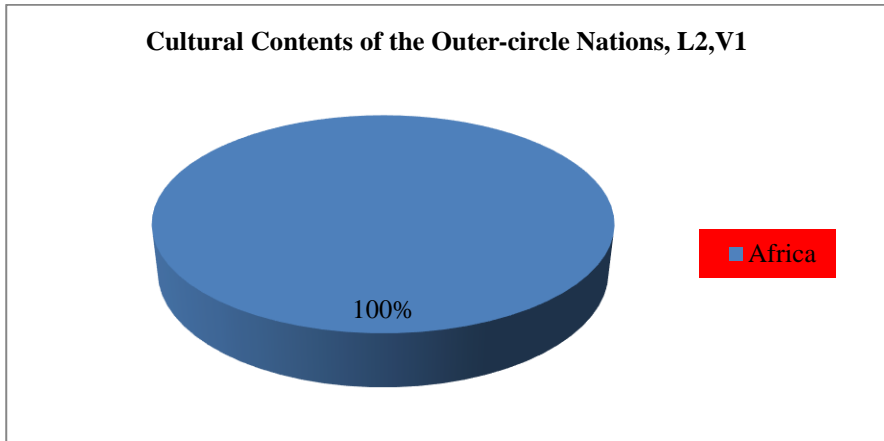
### **Cultural Contents of the Second Lesson of Vision 1**

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

#### **Cultural Contents of the Inner-circle, Outer-circle, and Expanding-Circle Countries**

Just like lesson one, there is not any cultural content about inner-circle countries and there are only two cultural contents about outer-circle countries. Figure 4 shows the cultural contents of outer-circle countries.



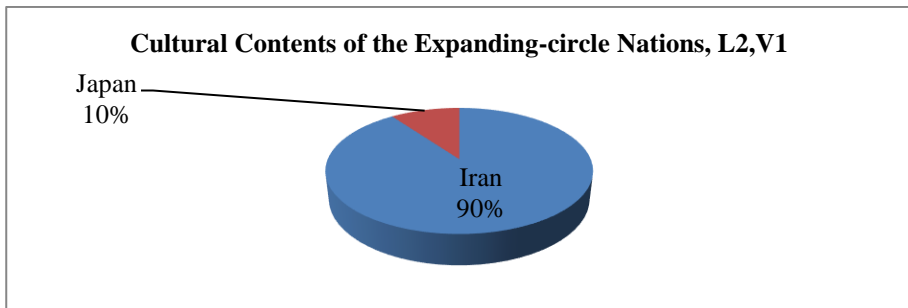


**Figure 4.** Cultural contents of the outer-circle countries

As can be seen in Figure 4, there is only cultural content about Africa in the outer-circle nations. For instance, there is a text in the grammar part about the Nile River in Africa or there is a picture of an African lion.

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

There is not any cultural content of other countries in lesson 2 related to the outer-circle countries. The expanding-circle countries are also represented with one example, namely Japan. Figure 5 represents the cultural contents of the expanding-circle countries.



**Figure 5.** Cultural contents of the expanding-circle nation

Figure 5 reveals that cultural contents about Iran dominate the cultural contents of the expanding-circle countries. About 82 percent of the cultural contents in the expanding-circle nations represent Iranian culture. There are examples of Iran in the grammar part as:

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

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

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

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

Table 2 shows the frequencies of the countries in the second lesson of Vision 1.

Table 2.

*Frequencies of Countries in the Second Lesson of Vision 1*

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

There is only one cultural subject about Japan but there are two cultural subjects about Africa and nine cultural subjects about Iran as represented in Table 2. In general, there are not any cultural contents of inner-circle countries. There is only the cultural content of Africa in outer-circle countries. In The expanding-circle countries, just like lesson one most of the cultural contents are about Iran.

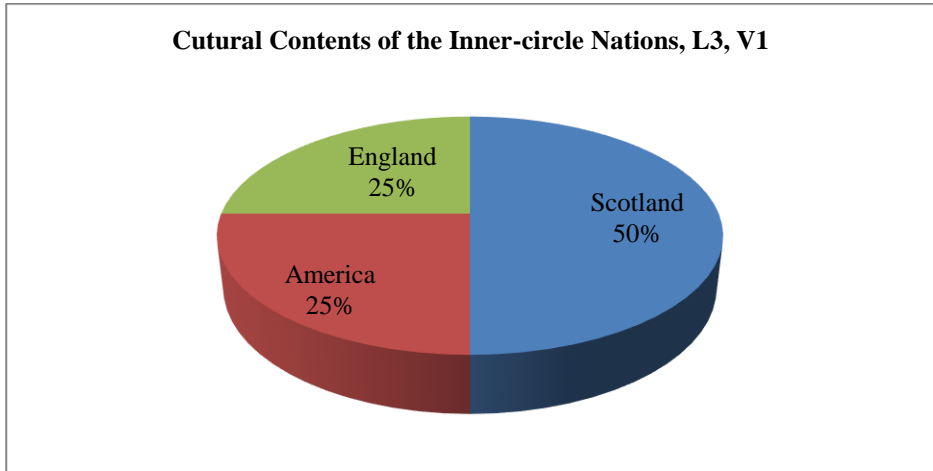
### **Cultural Contents of Third Lesson**

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

### **Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding-Circle Countries**

Figure 6 represents the cultural contents of inner-circle countries. Unlike other lessons in this lesson the share of inner-circle countries is relatively high. This

implies that when it comes to things other than culture, there is little sensitivity toward inner-circle country nationals.



**Figure 6.** Cultural contents of inner-circle countries

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

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

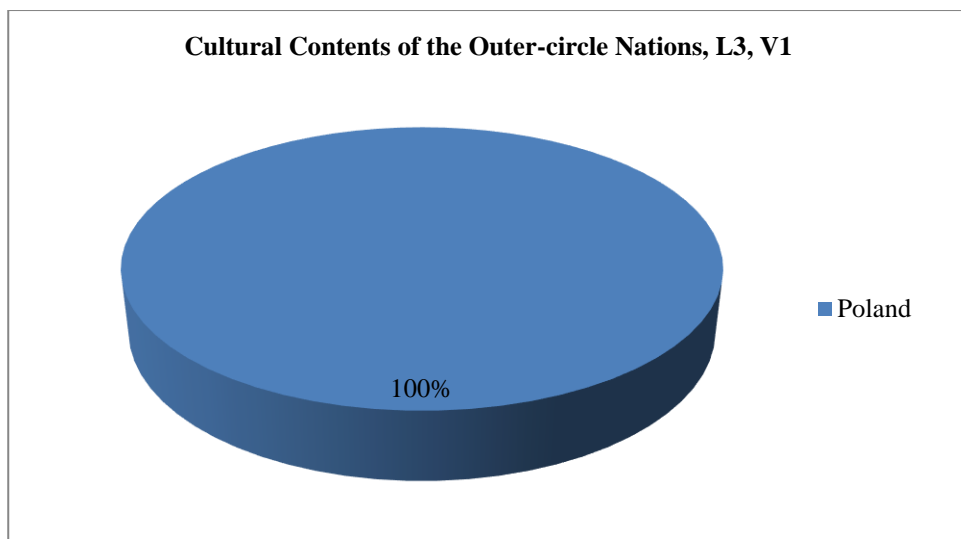
Also, there is a sentence about Newton, an English scientist. The sentence is: *Newton was sitting under a tree when an apple hit his head.* Similarly, there is a text about the Scottish scientist, Alexander Fleming. Just like Edison, the nationality of Fleming is not mentioned in the text. The text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

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

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

Figure 7 shows the cultural contents of outer-circle countries. Of the outer-circle countries it is only Poland which is mentioned in this lesson. In other words, there is

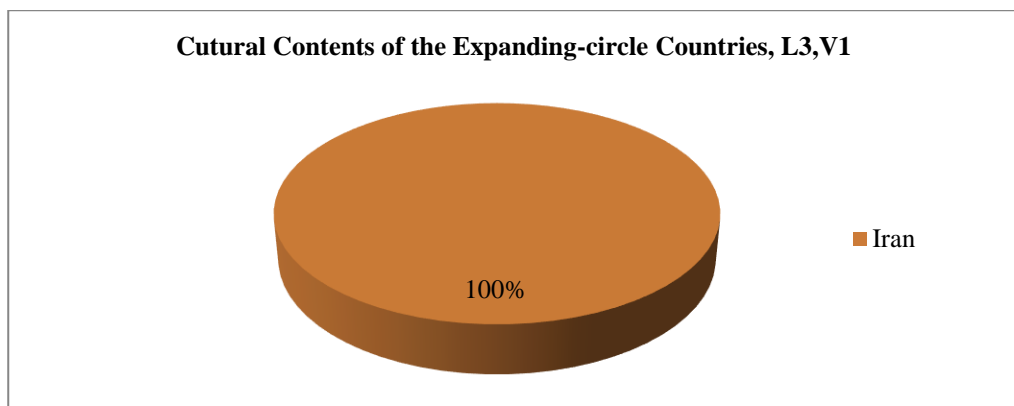
a text about a Polish scientist namely, Marie Curie. In the lesson, she was introduced as the founder of uranium.



*Figure 7.* Cultural contents of the outer-circle nations

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

Figure 8 represents the cultural contents of the expanding-circle countries.



*Figure 8.* Cultural contents of the expanding-circle countries

As can be observed in Figure 8, cultural contents related to the expanding-circle countries belong just to Iran. Strangely, no scientist from other expanding-circle

countries is mentioned. In the first part of the third lesson, there are pictures of Iranian scientists and famous buildings. Similarly, in the conversation part, Iranian scientists such as Razi and Nesireddin Toosi are mentioned. The conversation is as follows:

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

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

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

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

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

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

Table 3 represents the frequencies of countries in the third lesson of Vision 1.

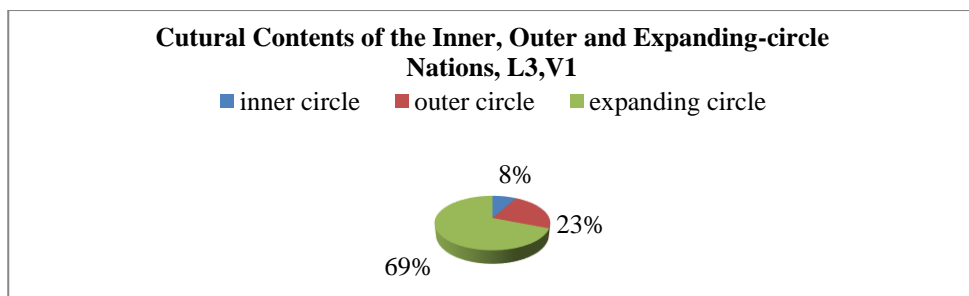
Table 3.

*Frequencies of the Countries in the Third Lesson of Vision 1*

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

Table 3 shows that there is only one cultural subject related to the inner-circle countries, three cultural subjects related to outer-circle countries, and nine related to Iran. Again like other lessons, cultural contents related to Iran dominate the cultural contents of the third lesson.

Figure 9 represents the frequency of cultural contents in the inner-circle nations, the outer-circle nations and the expanding-circle nations.



**Figure 9.** Cultural contents in the inner-circle, outer-circle and expanding-circle nations

As can be seen in Figure 9, just 8 percent of the cultural contents of the third lesson are related to inner-circle countries. Likewise, 23 percent of cultural contents are about outer-circle countries. A large number of cultural contents in the third lesson but are related to the expanding-circle and in particular Iran.

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

### **Cultural Contents of the Fourth Lesson**

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

### **Cultural Contents of the Inner-Circle, Outer-Circle, and Expanding-Circle Countries**

There are no cultural contents of the Inner-circle countries in the fourth lesson. It is just like the first and the second lesson which contains no cultural contents of the inner-circle nations. Although there are cultural contents of inner-circle countries in lesson three, they are related to only one subject. Among the outer-circle countries too, it is only India that has been mentioned. Figure 10 shows the cultural contents of the outer-circle countries.

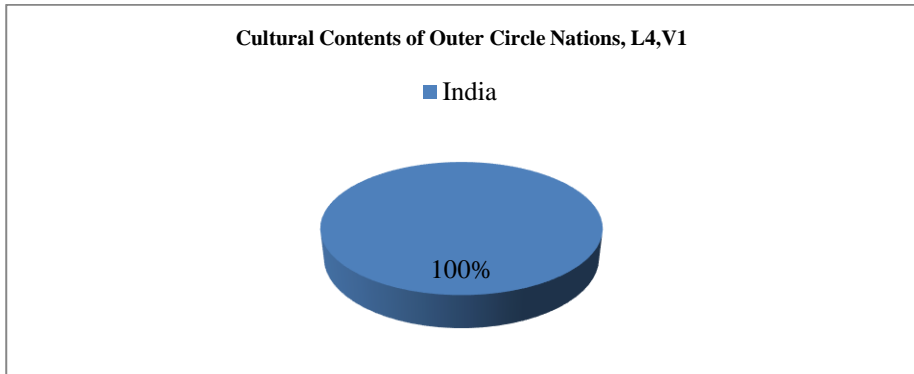


Figure 10. Cultural contents of the outer-circle nations

As can be seen in Figure 10, there are only cultural contents related to India in outer-circle countries. There are no cultural contents related to other outer-circle countries in the last lesson. In the conversation part, the agent talks about the Taj Mahal which is one of the most famous and historical places of India.

The attention was given to the expanding-circle countries but it is much more varied compared to the previous lessons. Figure 11 represents the cultural contents of the expanding-circle countries.

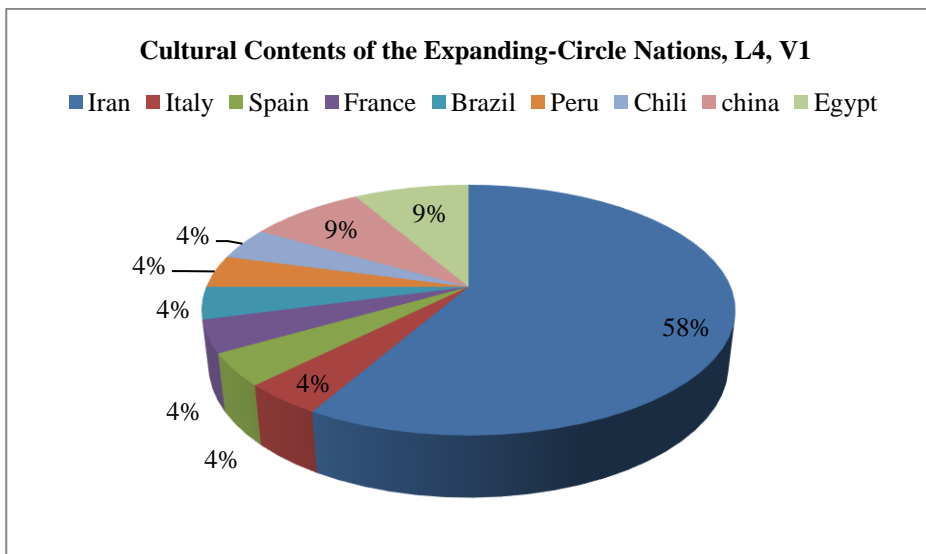


Figure 11. Cultural contents of the expanding-circle countries

As can be seen in the Figure 11, just 4 percent of cultural contents in the last lesson of vision 1 are related to countries such as Peru, Brazil, France, Italy, and Chile each. However, this is an improvement over other lessons. There are pictures of the Eiffel Tower, and Leaning Tower of Pisa.

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

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

## **Results and Discussion**

This study was conducted to explore cultural contents of English language text book that is being used in Iranian high schools. The analysis of Vision 1 based on Kachru's model reveals that the majority of the cultural contents of Vision 1 are about inner-circle countries and that among these nations' cultural contents it is Iran whose cultural contents dominate the Vision1. Presentation of a foreign language, in this case English, through cultural contents of the country in which it is taught is frowned upon by many linguists. Linguists such as Byram (1990), Byram and Flemming (1998), Stewart (1982), Valdes (1986), and Garcia (2005) believe that target culture should be taught in English language classes. As a result, the findings of this study contrast with the views of these scholars since there is little target cultural content in Vision 1.

Similarly, scholars such as Hall (1959), Nostrand (1974), Brooks (1975), Alvarez (2007), and Zohrabi and Shah (2009) believed that learners should encounter with cultural contents of different countries to be able to be successful intercultural communicators. As the findings of the study show there are not so many cultural contents about other countries Vision 1. As a result, the findings of this study are not parallel to the outlooks of these scholars. Although a shift has recently occurred in the educational system of English language teaching in Iran and they claim that they consider English as an international language, the cultural contents of Vision 1 show a move in the opposite direction.

A simplistic view would be that they have not been successful in presenting international cultural contents in English language classes. But the more cogent justification would be that to address the national demand for the inclusion of English language in the curriculum and because of the apparent need for learning English at academic levels, governmental program developers have simply been forced to incorporate the English language in the curricula. However, they have adroitly supplanted native materials for a more varied neutral material so that the books are



more similar to tourist manuals or travel guide booklets. Native cultural contents dominate cultural contents of the Vision series and this series lacks enough cultural contents of different countries thus it cannot promote students to be successful intercultural communicators.

### **Implications of the Study**

Culture has a significant role in language teaching and learning. Scholars and researchers in the field of ELT agree that cultural content should be taught in language classes since having cultural awareness is certainly a fundamental part of foreign language competence. Researchers approve that foreign language learners as well as teachers need to have knowledge about customs, traditions and cultural elements of the different countries and cultural contents should be included “at the core” of any curriculum. Considering English language as an international language, cultural contents of textbooks should contain cultural contents of various countries. Familiarity with cultural differences broadens students’ horizons and helps them to sort out misunderstandings that may crop up in social encounters. This study may be important therefore since it has tried to discover the cultural contents of new English language textbooks that are being taught in high schools in Iran. It was also intended to explore Iranian English language teachers’ perspectives on teaching culture in their English language classes. Consequently, the findings of this study may have important implications for the ELT field. The implications may be of interest to teachers, authors, and students.

### **Conflict of Interest and Ethics Statement**

The authors declared that there is no conflict of interest between them and that they contribute equally to the study. The authors declared that they comply with all ethical rules.

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### Genişletilmiş Özet

Günümüzde İngilizce dili, anadili İngilizce olmayan ülkelerde yaşayan kişiler arasında yaygın olarak kullanılması nedeniyle uluslararası iletişim dili haline gelmiştir. İngilizce şu anda tüm dünyada yaklaşık iki milyar insan tarafından konuşulmaktadır. Bu nedenle, anadili İngilizce olmayanların sayısı, anadili İngilizce olanlara göre 3'te 1 oranında daha fazladır. Bu da geleneksel olarak kategorize edilen anadili konuşan insaları, bu dilin daha küçük bir grubu haline getirir (Crystal, 2003). Ayrıca İngilizce'nin küreselleşmesi nedeniyle İngilizce öğrenme ve kullanma amaçlarına yönelik durumu da değişmiştir. Kirkpatrick (2007), 'İngilizce'nin aynı ana dili konuşmayan insanlar tarafından bir iletişim aracı olarak kullanıldığına' işaret etmektedir (155). Benzer şekilde, Widdowson (1994) İngilizce dilinin yalnızca İngilizce'yi anadili olarak konuşanlara değil, onu konuşan herkese ait olduğunu iddia eder. İngilizce artık bu dili anadili olmayan kişiler arasında anadili İngilizce olan kişilerden daha fazla kullanılmaktadır. Graddol (2006), "Küresel İngilizce kullanımındaki amansız eğilim artık daha az etkileşimin anadili İngilizce olan bir kişiyi içermesidir" (87). Ancak bazı ülkeler İngilizce'yi ana dilleri olarak kabul ettiğinden, bazı ülkeler İngilizce'yi ana dillerine paralel olarak resmi dil olarak kullandığından ve bazı ülkeler onu farklı ülkelerin insanlarıyla iletişim kurmak için kullandığından, İngilizce dilinin konumu tüm dünyada milletler arasında farklılık göstermektedir. Sonuç olarak, Kachru (1986) İngilizce'nin kullanımını yaygınlığının doğasına, öğrenme kalıplarına ve İngilizcenin oynadığı role göre üç çevreye ayırmıştır: a) İç Çember ülkeleri, (b) Dış Çember ülkeleri, ve (c) Genişleyen Çember ülkeleri. Kachru'nun yukarıda bahsedilmekte olan üç eşmerkezli dairesine göre İran, İngilizce'nin yabancı dil olarak kabul edildiği Genişleyen Çember ülkelerinin

içerisinde yer almaktadır. Sonuç olarak, öğrencilerin iletişim fırsatları öğrenim ortamında buldukları sınıf bağlamıyla sınırlıdır. Öğrencilerin sınıf bağlamı dışında dil işlevlerini kullanmaları, uygulamaları ve pratik yapmaları için çok az fırsat vardır ve İngilizce öğrenmek, ister okullarda ister özel İngilizce enstitülerinde olsun, yalnızca dil sınıflarında gerçekleşmektedir. Sonuç olarak, ders kitapları hem öğretme hem de öğrenme süreçlerinde çok önemli bir role sahiptir. Çünkü öğrenmeler ve uygulamalar kullanılan ders kitapları üzerinden gerçekleştirilmektedir. Önceki yıllarda, İran okullarında eğitim öğretim için kullanılmakta olan İngilizce ders kitapları, eski İngilizce öğretim yöntemi olan Gramer Çeviri Yöntemi'ni (GTM) benimsemekteydi. İngilizce öğretiminde geleneksel dilbilgisi - çeviri yönteminden iletişimsel yaklaşıma dayalı yeni yöntemlere geçiş yapılmıştır. Bu geçiş ile birlikte lise ders kitaplarında da değişiklikler olmuştur. Sonuç olarak, bu çalışma İran'da liselerde kullanılan yeni İngilizce ders kitaplarının kültürel içeriklerini tespit etmeyi amaçlamıştır. Bu ders kitabında temsil edilen kültürlerin coğrafi kökenlerini belirlemek için Kachru'nun (1986) modeli kullanılmıştır. Kachru (1986), yaygınlığın doğasına, öğrenme kalıplarına ve İngilizcenin oynadığı role göre İngilizce kullanımını üç gruba ayırmıştır: a) İç Çember Ülkeleri: İngilizcenin birinci dil olarak kabul edildiği ülkeleri kapsar. Birleşik Krallık, Avustralya, Kanada ve Amerika Birleşik Devletleri gibi ülkeler yakın çevre ülkelerine dahildir. Bu ülkelerde yaklaşık 320-380 milyon kişi İngilizce dilini ana dil olarak kullanmaktadır. Bu sayı dünyada toplam İngilizce dilini kullanan kişilerin yaklaşık %20-28'ini kapsamaktadır (Crystal, 2003, s.61). (b) Dış Çember ülkeleri: Ana dili İngiliz dili olan ülkeler, diğer ulusları yani dış çember ülkelerini sömürgeleştirme yoluna gitmiştir ve bu ülkelerde İngilizce dilini geliştirmeyi amaç edinmiştir. Singapur, Hindistan veya Filipinler gibi ülkelerde İngilizce, İngiliz kolonizasyonu oluşturulması sonucunda 19. yüzyılda resmi dil olarak kullanılmaya başlanmıştır. Bu dış çember ülkelerinde farklı İngilizce kullanım türleri ortaya çıktığı görülmektedir ve yerel dil olarak bu dil kullanımları geliştirilmiştir (Kachru, 1985). Toplam İngilizce dili kullanan kişilerin yaklaşık %26'sını içerdiği bilinen bu ülkelerde yaklaşık 300- 500 milyon kişi İngilizce dilini kullanmaktadır (Crystal, 2003, s.61). (c) Genişleyen Çember ülkeleri: Bu ülkelerde, uluslararası etkileşimler ve iletişim kurmanın gerekliliği için bir dil gerekliliği olduğundan dolayı İngilizce dili kullanılmaktadır. Örneğin Çin, Japonya veya Tayvan gibi ülkelerde İngilizce dili yabancı dil olarak okullarda ders olarak okutulmaktadır. Öğrenciler verilen dersler ile birlikte okullarda İngilizce dilinin uluslararası bir dil olarak önemini anlamaktadır ve bu durumun bir sonucu olarak İngilizce dilini öğrenmektedirler. Dolayısıyla kodlar ünitede temsil edilen ülkelerin adlarıdır. Vizyon 1'in Kachru'nun modeline dayalı olarak analizi, Vizyon 1'in kültürel içeriklerinin çoğunluğunun iç çember ülkeleri içerisinde yer alan ülkelerle ilgili olduğunu ve bu ulusların kültürel içerikleri arasında kültürel içerikleri Vizyon 1'e hakim olanın İran olduğunu bulgusunu ortaya koymaktadır. İngilizce dilinin uluslararası bir dil olarak kullanılıyor olduğu düşünüldüğünde, ders kitaplarında yer alan kültürel içerikler çeşitli ülkelerin kültürel içeriklerini içerecek şekilde düzenlenmiş olması gerekmektedir. Kültürel farklılıklara olan aşinalık öğrencilerin bakış açılarını

genişletir ve sosyal hayatta, toplum içerisinde karşılıklarına çıkabilecek olan iletişimse karşılařmalarda ortaya çıkabilecek yanlış anlamaları en aza indirebilmelerinde ve çözebilmelerinde yardımcı olur. Yapılan bu çalışmanın İran'da yer alan liselerde okutulan yeni İngilizce ders kitaplarının kültürel içeriklerini açıklamayı amaçladığı için önemli olduğu düşünölmektedir. Ayrıca bu çalışma İranlı İngilizce öğretmenlerinin İngilizce derslerinde kültür öğretme konusundaki bakış açılarını keşfetmeyi de amaçlamaktadır. Sonuç olarak, bu çalışmanın bulgularının ELT alanı için önemli çıkarımlarının olabileceği düşünölmektedir. Çalışmadan çıkarılan çıkarımların öğretmenler, yazarlar ve öğrenciler için ilgi çekici olabileceği düşünölmektedir.