

TRACES OF CULTURES IN ENGLISH TEXTBOOKS FOR PRIMARY EDUCATION

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Abstract: The inseparability of language and culture has become a rich source of investigation in the field of English Language Teaching. Possible topics may be focused among others, on how culture is packaged and presented, whose culture is disseminated, is there, if any, local culture preserved and disseminated in textbooks which often serve as the main English language learning material. Learning material can often carry cultural content (see McGrath: 2002) which can refer to Source Cultures, Target Culture, or International Target Culture (Cortazzi and Jin 1999). Culture is often about wisdoms and worldview of the country and textbooks can be a good source for students to learn and adopt these wisdoms and worldview, and develop their cultural awareness and identity. Relying on this, the present study investigates whose culture the textbooks investigated disseminate, how culture is disseminated in the textbooks, and whether local culture is also preserved and disseminated. The study is descriptive qualitative in nature. It employs a systematic technique for analyzing message content and message handling. Element of quantitative in the form of how the data are recorded in percentages has also been used. The data for this study are collected from three English textbooks for primary schools entitled “Grow with English”, book four to six published by Erlangga. The data for the study are in the form of written texts and illustrations that may accompany the reading passages. The reading passages are categorized and analyzed based on the framework of Culture in Four Senses proposed by Adaskou, Britten, and Fahsi (1990). The study finds that Target Culture is more salient and disseminated in the textbooks, while Local Culture when present is presented in the form of, among others, names chosen for the characters, places and locations discussed in reading passage, and rituals.

Kata kunci: Culture, Cultural awareness and identity, Four sense of culture, Textbooks.

Abstrak: Dalam pengajaran Bahasa Inggris, kemanunggalan antara bahasa dan budaya menjadi suatu sumber yang sangat menarik untuk ditelaah. Berbagai topik

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dapat ditelaah dari isu tersebut, seperti budaya mana yang disebar dan jika memang ada, apakah budaya lokal tetap dilestarikan dan ditampilkan dalam buku-buku pelajaran yang acapkali menjadi sumber utama pembelajaran Bahasa Inggris. Bahan ajar seringkali mengusung muatan budaya (*lihat McGrath: 2002*) yang dapat merujuk pada Budaya Sumber, Budaya Target, ataupun Budaya Target Internasional (Cortazzi dan Jin, 1999). Budaya sejatinya mengusung kebijakan dan pandangan dunia terhadap negara pemilik budaya itu. Dalam hal ini, buku pelajaran dapat menjadi sumber yang baik bagi siswa untuk belajar dan beradaptasi terhadap kebijakan dan pandangan tersebut guna mengembangkan kesadaran dan identitas budaya mereka. Berdasarkan pemaparan di atas, penelitian ini dilakukan untuk menelaah budaya mana yang disebar, bagaimana cara penyebarannya di dalam buku pelajaran yang peneliti telaah serta apakah budaya lokal juga tetap dilestarikan dan diperkenalkan. Pendekatan yang digunakan dalam penelitian ini adalah pendekatan kualitatif. Pendekatan tersebut mampu memberikan suatu teknik sistematis untuk menganalisa muatan pesan dan penanganan pesan. Selain itu, elemen kuantitatif juga digunakan dalam bentuk persentase. Sebagai penguat data penelitian, tiga buku pelajaran Bahasa Inggris berjudul "Grow With English 4,5,6" terbitan Erlangga dijadikan data penelitian. Bentuk data yang diolah adalah dalam bentuk teks tertulis dan ilustrasi yang menyertai bahan bacaan. Bahan bacaan tersebut kemudian dikategorisasikan dan dianalisa berdasarkan kerangka budaya yang dikemukakan oleh Adaskou, Britten, dan Fahsi (1990). Hasil penelitian menunjukkan bahwa Budaya target lebih menonjol di dalam buku pelajaran. Budaya lokal sendiri dipresentasikan dalam bentuk penamaan karakter, tempat, lokasi serta ritual yang menjadi topik diskusi dalam bahan bacaan buku tersebut.

Kata Kunci: budaya, kesadaran dan identitas budaya, empat pemahaman budaya, buku pelajaran.

Culture has a lot of definitions. Many linguists have pointed out what culture is, observed from surface and deeper level. One of the definitions has been stated by Rogers and Steinfatt (1999) who point out that culture refers to "the the total way of life of people composed of their learned and shared behavior patterns, value, norms, and material objects." Therefore, culture influences the way how the community lives, behaves, thinks, and speaks. Additionally, language and culture have intricate significance that makes the two impracticable to separate (Brown as cited in Magogwe, 2009). In other words, language and culture are indivisible.

According to McGrath (2002) language learning materials can carry cultural content. The culture the materials can attach could represent Source Cultures, Target Culture, or International Target Culture. Source Culture refers to learners' own culture. Target Culture address to the culture in which the target language is spoken as first language or mother tongue. And International target culture refers to various cultures in English or non-English speaking countries which use English as an international language (Cortazzi and Jin 1999). In

other words, English has been considered as belong to wider a community of various speakers.

When talking about English textbooks, a large number of various textbooks can be obtained in the market. However, the presence of local cultural content in the books is still questionable. Apparently, the awareness of introducing the target language culture as an effort to learn target language well, which mainly refers to western culture, is more considered important than preserving local culture. This is in line with what Zakaria and Hashim (2009) have found in their study. They found that there was insufficient number of local culture presented in English material in Malaysia. Whereas, promoting the context familiar to the learners will help learners to make use English in a meaningful way.

There are considerable studies concerning on evaluating and identifying cultural elements in English textbooks. Abdullah and Chandran (2009) investigated the cultural elements in English textbooks in Malaysian context. They suggested that the presence of local or source culture needed to be integrated in English textbooks. Adaskou, Britten, and Fahsi (1990) in their study on investigating the teaching material in Morocco found that there was a less benefit gained by including western culture in the textbooks. They argued that Introducing Western culture would result in a tendency for cultural comparison which would cause displeasure among learners with their own culture. However, this notion is in contrast with Suemasa (2004) who argued that comparison between the native culture and foreign cultures is an important way of raising awareness of both culture. Thus it remarks another perspective regarding to the inclusion of foreign culture content in English textbook.

The findings of those studies in many nations indicate that the presentations of local culture still lack in quantity and quality. In general, they indicate that western culture is used to introduce stereotypes presenting differences between western and local culture. Considering this fact, this present study intends to explore local cultural content in English textbooks for primary school in Indonesia.

The present study investigates (1) whose culture the textbooks disseminate and (2) how the culture is disseminated in the textbooks. This study is limited to investigate only whose culture is disseminated in the English textbooks for primary school and how the culture is disseminated. It also probes into the presence of local culture in the textbooks. The investigation is conducted on three English textbooks "Grow with English" (book four to book six). It focuses on written texts. Written texts in this sense are limited to reading passages for they are believed to be a medium to disseminate culture. Illustration, which is usually juxtaposed next to the text, is analyzed only if it helps describing what the text tries to tell the readers.

In English learning and teaching process, textbooks are crucial tools which serve various functions (Kobia 2009). In terms of intercultural issue, textbooks are believed to have several roles for students (Lund 2006). She believes that textbooks can provide valuable input when it comes to exposing students to new cultural expressions and to the diversity of cultures. Reflecting a worldview of a cultural system and a social construction, textbook is considered

to be an ideology (Aliakbari 2004). Thus, it influences the way how students and teachers perceive the view of culture. This is in line with what Littlejohn and Windeatt (1989 as cited in McGrath: 2002) argue that English teaching and learning materials, textbooks in this sense, cover a hidden curriculum that comprises certain values and ideology built into materials by design. This may also cover attitudes toward knowledge, attitudes toward teaching and learning, attitudes toward the role and relationship of the teacher and students, and values and attitudes related to gender, society, etc.

The various terms proposed by many theorists to label English such as English as Lingua franca, English as international language (EIL), English as global language, or world Englishes (Kachru 1996, Crystal 1997, Jenkins 2006) indicate that English has been growing up as a language which is used widely. How it is spread has been discussing by different experts. Initially, Kachru (1992) proposes the three-circle model of World Englishes. The concept is believed to be one of the most useful and influential (Jenkins 2009). In accordance with this notion, Jenkins (2009) divides three distinct groups of English users, in the sense of those who speak English respectively as a native language (ENL), a second language (ESL), and a foreign language (EFL). As the community of English speakers develops, then it is intricate to classify which speakers belong to each group of English speakers.

Moreover, Tsuda (1990, in Seumasa: 2004) points out that the status of English as a global language relates to the present international conditions, that consequently influence the increasing number of its speakers. Factors, such as bilingualism and multilingualism, influence the development of English speakers as well. Therefore English nowadays is considered a universal language spoken around the globe and it does not belong to any particular group anymore (Jenkins: 2006). In fact, the countries that speak English as second or foreign language are excessive in numbers, more than native-speaker countries.

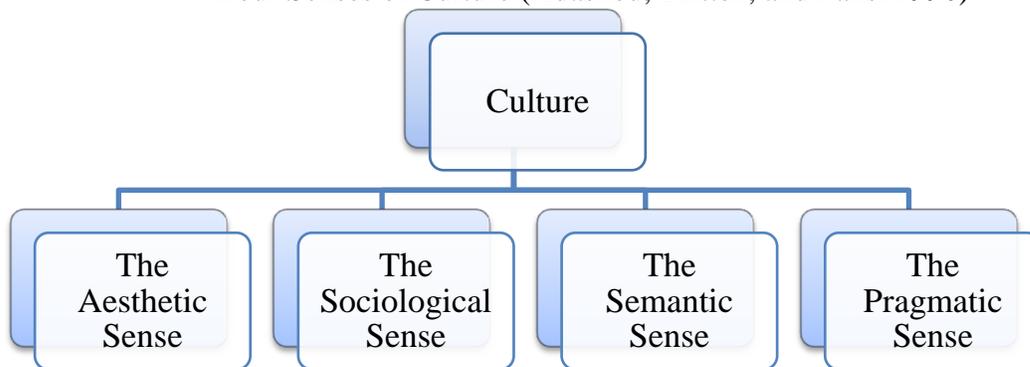
As a developing country, Indonesian government realizes that education is one of the fundamental keys in maintaining nation building and identity (Ishanah 2004). The government has been trying to develop the educational segment through various policies. One of the concerns is given to early education programs. Issuing some decrees No.22 year 2006-concerning the standard of contents and No.23 year 2006-concerning the standard of graduate competence, the Minister of National Education sets the guideline for standardized learning material development. Those actions are parts of the efforts taken by the government in a hope to improve the standard of national education, to be high in quality.

In terms of the process of selecting learning materials, textbooks in this case, various considerations can give particular influence. Byrd (2001) argues that in the United States, ESL teachers can often make individual decisions about the textbooks they are going to use in their classes. Meanwhile, in Indonesia, according to Damayanti (cited in Rahmani: 2009) some influential factors may involve in the process of selecting textbook. The decision may be taken on the base of financial issue, the power of authority such as principals' link with particular textbook publisher, or simply the visual appearance of textbook which may be attractive for teachers. Considering the fact that there is no perfect textbook, the evaluation needs to be conducted. One of the concerns may focus on the cultural content attached in textbooks as the

present study tries to investigate. By conducting this kind of evaluation, it is hoped that educational practitioners may include the cultural content analysis in the process of textbook decision making.

Adaskou, Britten, and Fahsi (1990) view culture to have dimensions. They distinguish culture into four senses: The aesthetic, the sociological, the semantic, and the pragmatic, as they can be seen in the following chart:

Figure 1
Four Senses of Culture (Adaskou, Britten, and Fahsi 1990)



The Aesthetic Sense or Culture with a capital C refers to the media, the cinema, music (whether serious or popular) and above all literature-study which are often to be one of the main reasons for language teaching. Many of these forms of culture are at the same time sources of information on culture in the second sense. The Sociological Sense or Culture with a small c refers to the organization and nature of family, of home life, of interpersonal relations, material condition, work and leisure, custom, and institutions.

The Semantic Sense refers to the conceptual system embodied in the language and, according to the Whorf-Sapir Hypothesis, conditioning all our perceptions and our thought processes. Many semantic areas (e.g., food, clothes, institutions) are culturally distinctive because they relate to a particular way of life - that is, to our sociological sense of culture. For instance you cannot learn to use the names of meals without learning the main meal times. So these cultural features - like culture in one's sociological sense - may differ for English from one English-speaking country to another.

The last, The Pragmatic Sense (or Sociolinguistic) refers to the background knowledge, social skills, and paralinguistic skills that, in addition to mastery of the language code, make possible successful communication. It includes: (a) the ability to use appropriate exponents of the various communicative functions, (b) the ability to conform to norms of politeness, where different from the learners' culture, including taboo avoidance, (c) awareness of conventions governing interpersonal relations- questions of status, obligation, licence, where different from the learners' culture, (d) familiarity with the main rhetorical conventions in different written genres e.g. different types of letters and messages, form-filling, advertisements. In order to reveal how culture is disseminated and whose culture is presented in the textbooks, this notion of culture in four senses is employed

For the purpose of this study, As culture in this term is limited to four dimensions, the Aesthetic Sense or Dimension is limited to several forms of cultural items: Indonesian visual art (traditional puppet), literature, music (traditional or popular), and cinema. The sociological sense, in this study is limited to family relationship and organization, the housing organization, leisure, interpersonal relation, and naming as a part of custom. Semantic Sense is limited to food and clothes. The Pragmatic/Sociolinguistic is limited to rhetorical convention and function of language.

METHODOLOGY

This study is a content analysis study to reveal the cultural content in English textbooks for primary school. This study is descriptive qualitative in nature. However, this study also employs the element of quantitative in the form of how the data are recorded in percentages. The sources of the data for this study are three English textbooks for primary school entitled “Grow with English” book four to six published by Erlangga. The data for the study are in the form of written texts and illustrations that may accompany the text of reading passages. The data are collected by analytically selecting potential sources of data. Selected parts of the books have been determined to be further analyzed to answer the previously formulated research questions.

Data analysis consists of two main stages. First, to see the presence of cultural content, the texts are investigated by employing the concept of Culture in Four Dimensions. Reading passages were analyzed in terms of content. Content reading passages are classified in terms of Local culture, which refers to Indonesian culture and Non-local culture which refers to the foreign culture. Culture in this context is perceived in terms of Aesthetic Sense, Sociological sense, Semantic Sense, and Pragmatic (Sociolinguistic) Sense (Adaskou, Briten, and Fahsi 1990). Second, after classifying and recording the cultural loads in the text, the frequency of each dimension of culture is then converted to percentages for comparison purpose. These percentages are then analyzed to determine which culture disseminates in the books and which dimension of culture occurs the most frequently. Findings are then presented in the form of tables. The findings are then discussed qualitatively to retort the research questions.

FINDINGS AND DISCUSSION

Whose Culture the textbook disseminate?

The result of the identification of cultural content in the three textbooks reveals that the treatment of target, source, and international culture is significantly different from one to another. As the table 1 shows, there are 51 items with Indonesian culture reference in the three textbooks. This number is slightly higher than the items with non-Indonesian culture reference. Two out of three textbooks have more items with Indonesian culture reference. In

TB4 and TB5, there are 14 and 23 items while in TB6, there are only 14 items. In other words, it is clear that the presence of local cultural items outnumbers non-local cultural ones.

Table 1
The ratio of cultural items with Indonesian and non-Indonesian culture reference in reading passages

Culture reference	TB 6	TB 5	TB 4	Total
Items with Indonesian culture reference	14	23	14	51
Items with Non-Indonesian culture reference	25	7	10	42

***note: TB6=textbook for grade 6, TB5=textbook for grade 5, TB4=textbook for grade 4**

How Culture is disseminated in the Textbooks

There were 54 reading passages found in the three textbooks. The total number of reading passages served as the data available in each textbook are presented in the table 2.

Table 2
The distribution of the text to analyze

Text to analyze	Textbook grade			Total
	TB6	TB5	TB4	
The number of Reading passages in the textbook	23	16	15	54

Table 3
Frequency of Local Culture Distinctive Occurrences/ Frequency of cultural item (in 3 textbooks)

The Aesthetic Sense	The Sociological Sense	The Semantic Sense	The Pragmatic (or Sociolinguistics) Sense	Total
1 (1.97%)	45(88.23%)	5(9.80%)	0	51(100%)

Table 4
Frequency of Non-Local Culture Distinctive Occurrences (in 3 textbooks)

The Aesthetic Sense	The Sociological Sense	The Semantic Sense	The Pragmatic (or Sociolinguistics) Sense	Total
0	28 (66.67%)	7 (16.67%)	7 (16.67%)	42(100%)

Table 3 shows that the occurrences of local cultural items are found in three senses: The Aesthetic, sociological, and semantic sense. It is apparent that the sociological sense tops the rank with 45 occurrences or 88.23% of the total frequency of local culture distinctive occurrences. The occurrences in sociological sense are mainly associated with local travel destination and cities (such as: Malang-East Java, Taman Mini Indonesia Indah, Jakarta, Jombang-East Java), people naming (Balinese Made, Bataknese Tigor, Indonesian-Chinese Meilin), Housing organization (bathroom and kitchen placement), name of the street (Jalan Pattimura, Jalan Pulo Raya), and family role and value (mom prepares breakfast, a girl helps mom prepare breakfast).

Following the sociological sense, the semantic sense falls second in the rank with 5 occurrences or 9.80% of the total occurrences. The items in this sense are mainly related to local foods and clothes. Typical Indonesian foods such as *gado-gado* (in TB6), *soto* (in TB5), and rice (in TB6) are exposed in passages within particular topic in the textbooks. Meanwhile, the only clothes which strongly signal the nuance of local culture in the textbook is typical Indonesian elementary school uniform worn by a character in TB6 (white shirt, red skirt, red tie, and red cap. p. 60).

The aesthetic sense, which comes up with only 1 occurrence or 1.97% of the total occurrences, falls third in the rank. A narrative story, which belongs to the Aesthetic sense, is presented in TB6. Regrettably, this text is not well elaborated. There is no particular elaboration to discuss the text in details. Students are not given particular task to explore the content of the text. Thus, it seems that the presence of the text is only as an additional decoration for completing the topic being discussed in the unit.

The local cultural item in the pragmatic sense, however, is totally neglected with zero occurrence. This is presumably because the forms and functions of language presented are the forms and functions in English language. Therefore, the form and function of local language will never be found in English textbooks.

Considering these findings, it is apparent that sociological sense is significantly predominant. This is consistent with what Adaskou et al. (1990) and Abdullah and Chandran (2009) discovered in their studies. This result also supports the notion that almost all the culture distinctive occurrences are sociological in nature (Abdullah and Chandran: *ibid*). It means the predominant concept of culture is 'culture as the way of life': which mostly presents culture in surface level. Additionally, sociological sense covers various cultural items that a textbook can employ as an approach.

Table 4 presents the frequency of non-local culture distinctive occurrences. It can be seen that the sociological sense is found to be predominant with 28 occurrences or 66.67% from the total frequency of non-local culture distinctive occurrences, making it ranks the top. The items in this sense are mainly associated with leisure activities (such as roller-skating, going to digital game center, and skateboarding), clothes (jeans and t-shirt), and foods (such as pizza and coke). It also covers the items which have apparent references to non-local culture i.e.

travel destinations and people naming. The travel destinations mentioned in the text are mainly focused on the places in the United States.

Moreover, there are two most appealing occurrences to discuss within this Sense as they are found in the textbooks. First is the family value and relationship depicted by the characters of mom and dad in the text which expose the expression of affection by kissing one another's cheeks (TB6 p.78-79). It is visually illustrated through a picture juxtaposed next to the text. It is interesting to find such an exposure presented in primary textbook which is intended for young learners in Indonesia. For most Indonesians, expressing affection (in this sense, kissing) in front of public (in this sense, children) is considered taboo and avoided. They never exhibit public displays of affection common to Euro-Americans (Forshee 2006) and this behavior pattern is not desirable and incompatible with local value (Adaskou, Brtitten, and Fahsi *ibid*). Considering this fact, hence the inclusion of non-local cultural item which is strikingly contrastive to the value of local culture in the textbooks needs to be carefully conceived by the authors.

Secondly, the role of men in the family which may be interesting to discuss is found in TB6. The value of gender equality is depicted in a text telling a dad who is hand-in-hand with his son cooking dinner for the family. Cooking, which is stereotypically associated with female's work, is depicted to be also doable by men in the text. Meanwhile, for some Indonesian in some parts of the country, the presence of a man in the kitchen is considered inappropriate since kitchen and all the activities within belong to women only (Forshe *ibid*). Apart from the gender issue that assists the occurrence above, this portrayal seems to be consciously put by the author. However, the incidence of this value is rarely found in the textbooks.

The Pragmatic or Sociolinguistics Sense and Semantic Sense both fall second in the rank with 7 occurrences which equals to 16.67% from the total frequency. Surprisingly, the aesthetic sense is found to be neglected in the textbooks with zero occurrences. This is consistent with the result of a study conducted in Korea (cited in Abdullah and Chandran 2009) that the Aesthetic Sense of culture does not seem to be taken into consideration.

To sum up, these findings make it obvious that the sociological sense is the most prominent dimension in the textbooks. Again, this is probably due to the fact that culture is mainly introduced through various items in sociological sense. In terms of whose culture the textbooks disseminate, quantitatively it is evident that local culture holds the main cultural focus. The fact that the textbooks are written and produced locally might be the probable reason behind this finding. Despite the slightly different number compared to the non-local, qualitatively, the local cultural content integrated in the textbooks is still questionable, in terms of its role in promoting local culture, and need to be deeply discussed.

Based on the numerical evidence elaborated in the findings, the local cultural items slightly outnumber the non-local cultural ones. This, however, does not necessarily mean that the cultural focus or content of textbooks investigated mainly emphasizes on source culture or local culture. Notwithstanding the attempts the books try to make, the result of the study does not confirm that local culture is well elaborated and developed in the textbooks.

The findings of culture distinctive occurrences in four senses reveal that the predominant concept of culture is mainly introduced as culture in Sociological Sense. This is seemingly considered an attempt made by the authors to encourage the learners to compare their own and their foreign culture and arrive thus at a better understanding and appreciation of their own (Byram, as cited in Adaskou, Britten, and Fahsi 1990).

Of this Sociological Sense, the items that are found to dominate in presenting both local and non-local culture are mainly associated with travel destinations, people naming, foods and drinks, and family role and value. The first item is mainly presented in relation to the topic of holiday activities where there is seemingly an implicit comparison between local and non-local places of interest. The exchange of this cultural information, which thus leads to implicit comparison, is transmitted through letter and email correspondence in the textbooks. This is quite different from what Suemasa (2004) found in her study of Japanese textbooks that foreign cultures were basically shown through representations of people from other cultures who came visiting the country. This finding of the present study signifies that the text is consciously designed for learners to be familiar with these things, and being able to talk about them in English and perhaps to introduce their own culture to other people.

Judging from differences between the frequency of reference to non-local cultural items (as shown in table 4) and local cultural items in Sociological Sense, it is apparent that the textbooks provide local cultural content more than the non-local ones. One of the cultural items which reflect the nuance of local culture can be seen in the characters or names which constantly appeared in the textbooks such as Balinese Made, Bataknesse Tigor, and Indonesian-Chinese Meilin. The existences of these local names are presumably an attempt to provide learners with recognizable characters, one of the strengths Dat (2008) believes to be typically possessed by domestic coursebooks. Unfortunately, these ethnic characters do not significantly contribute to promote local culture. There is no evidence found which indicates that these names talk about anything in particular (such as event) referring to their ethnic backgrounds.

Another thing worth discussing here is the cultural items relating to leisure activities which carry certain perturbing implication. Some non-local leisure activities such as going to digital game center, skateboarding, playing computer games, and roller-skating are found to be abundant in the texts. Surprisingly, there is no presence of leisure activity which signals the local element. Instead of inviting to play traditional children games for example, a character of an Indonesian boy in the textbooks invites his friend to go to the digital game center after school. This might suggest an idea to the students that playing modern games is more fun than traditional games. Unfortunately, for students who live in remote area and are unfamiliar with these kinds of activity, this might not support the contextual learning since they are alien to them. Hence, this might be in contrast with what Kramsch (cited in Olajide 2010) believes that young learners require familiarity with their environment in forming the worldviews. Moreover, the absence of the exposure to local leisure activity as one of local cultural aspects strengthens the assumption that the authors do not pay contributive attention to support the

promotion of local culture: the exposure that Olajide (2010) believes can increase the learners' sense of identity.

Meanwhile, illustration, which Adaskou, Britten, and Fahsi (1990) also consider as a medium in transmitting culture takes its part in presenting certain cultural value and distinctiveness. The uniqueness of culture is depicted through a picture of a bathroom juxtaposed next to a reading passage (TB4, p.98) that explicitly carries the nuance of non-local culture (in which the bathroom is featured with a shower, bathtub, and non-squat closet). Unfortunately, there is no context of non-local cultural reference given in the passage. The text only elaborates the names of the rooms without mentioning whose the house belongs to. Thus, this absence might bring about the inaptness of portrayal of local culture.

Regarding to the question of the foreign culture integrated in the textbooks, it is apparent that the gist of English course of the textbooks is still held by one of Anglo-Saxon countries. The key findings of the investigation are that these three primary English textbooks deal with only one foreign country: the USA. This fact leads to a point that the textbooks provide limited information to support students' intercultural awareness. The USA, or a country within the inner circle (Kachru 1992), is still the most important country in terms of how often it is presented and reviewed in the textbooks. This is similar to what Lund (2006) found in her study that the Anglo-Saxon country (in this respect, Britain) still held the main focus of cultural orientation in Norwegian textbooks. While, she also argues that the tradition of placing the United Kingdom at the heart of an English course has lost its relevance in an age when students meet English and need English in contacts with a variety of different cultures around the world.

Apart from which English-speaking country to include, there is an instance of comparison between holiday time spent by an American boy in the U.S. and an Indonesian boy in Indonesia found in the textbooks. This supports the notion stating that comparison between the native culture and foreign cultures is an important way of raising awareness of both cultures (Suemasa 2004). However, students need also to consider the other global speakers of English who live outside the inner circle or those who are from non-Anglo-Saxon backgrounds. As Jenkins (2000) points out that nowadays more people speak English as a second or foreign language than as a first language. Therefore, the exclusion of non-English speaking countries signifies the insensitivity of the textbooks to support the learners' awareness of the various roles of English in the world nowadays. While in fact, developing learners' awareness of both their own culture and a few other cultures where English is spoken should be the primary aim of cultural education in English language teaching (Sano cited in Suemasa 2004). It means various cultures of diverse English speakers should also be consciously integrated in English textbooks.

CONCLUSION

The examination of the textbooks has revealed two major points; the local cultural content outnumbers non-local ones quantitatively and the culture is primarily disseminated through

sociological sense. The initial fact may lead to a point that there should be balanced proportions of local and non local cultural content in the textbooks. Despite the numbers, this fact however, does not simply confirm that the textbooks mirror the local culture or learners' culture. Qualitatively, the cultural information presented in the textbooks is not an in depth exploration of cultural promotion. The cultural discussion is mainly in surface level. Underlying concepts and value system of local and non-local culture have not been well introduced. Consequently, this might hamper students to understand other cultures and appreciate their own. This fact might raise a call for more efforts to integrate a deep elaboration of various cultural aspects that may support the local cultural promotion as well as students' intercultural awareness. As a result, this may benefit students in a way that they are able to introduce their culture in English and understand foreign culture at the same time.

Moreover, in terms of cultural dimension, culture in sociological sense is found to be dominant in introducing both local and non-local culture. This finding is consistent with the previous Japanese, Korean, and Malaysian studies. The lack of presence of other cultural dimensions signifies that the concept the textbooks mainly emphasize is the culture as the way of life. In fact, culture has various concepts and definitions. Consequently, the integration of other cultural dimensions -which involve various concepts of culture- needs to be taken into consideration, particularly by the textbooks authors who obviously have the capacity to do so. Last, in terms of the foreign country mentioned in the textbooks, the USA is found to be the only one exposed. It is obvious that the core of English the textbooks promote is still the country in which English spoken as first language. This traditional view of English has a big possibility to restrict students' horizon of the role of English nowadays as well as the other speakers of English. As a result, this implicates that the exposure to the culture of other speakers of English is indispensable and the portrayal of the culture of international speakers of English needs to be factually depicted in the textbooks.

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