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English Language Department

M.A. Thesis in Language Teaching

**The Representation of Multicultural Values in English Language
Teaching Textbooks: A Content Analysis Approach**

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Dedication:

To my parents for their endless support,

&

As a personal note:

To all the teachers whose teachings made me who I am today.

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- تحقیقات در این پایان نامه توسط اینجانب انجام شده است و از صحت و اصالت برخوردار است.
- در استفاده از نتایج پژوهش‌های محققین دیگر به مرجع مورد استفاده استناد شده است.
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مالکیت نتایج و حق نشر

- کلیه حقوق معنوی این اثر و محصولات آن (مقالات مستخرج، کتاب، برنامه‌های رایانه‌ای، نرم‌افزارها و تجهیزات ساخته شده است) متعلق به دانشگاه صنعتی شاهroud است. این مطلب باید به نحو مقتضی در تولیدات علمی مربوطه ذکر شود.
- استفاده از اطلاعات و نتایج موجود در این رساله بدون ذکر مرجع مجاز نمی‌باشد.

Abstract

As the world moves toward globalization, knowledge of culture gains momentum; since it is a prerequisite for establishing international communications and contacts. To this end, different scholars are stressing that ELT textbooks need to incorporate sufficient cultural materials to develop language learners' intercultural communicative competence and to help them become globalized citizens of the world. The literature review indicated the lack of multidimensional assessment of multicultural/intercultural content in ELT textbooks. Thus, to address this gap, this study aimed to examine and to compare a locally-developed and international series of ELT textbooks (i.e., *Vision* and *Top Notch*) from different cultural and intercultural perspectives to have an in-depth look at their differences in the surface and the deep culture representation, as well as the representation of elements associated with the development of ICC. Therefore, the study was conducted in two phases. In the first phase, the surface and the deep culture representation in the two series were examined and compared using Gomez Rodriguez's (2015) framework and classifications. In the second phase, the representation of ICC elements in the two series was investigated and compared using Byram's (1997) framework and definitions. Accordingly, different sections in each textbook in the two series were examined, and the two series as a whole were compared against each other from different cultural perspectives. The findings revealed that the *Vision* series covered a limited number of categories, and subcategories of cultural elements associated with both the local and the international community, and presented most of its cultural elements at the surface level. Additionally, the *Vision* series contained very few deep cultural elements, all of which were confined to the Iranian or Islamic cultures, and presented the ICC elements in some reading passages. In contrast, the *Top Notch* series incorporated numerous multicultural elements while lacking to represent the Iranian culture(s) and still presented most of its cultural elements at the surface level. Additionally, compared to the *Vision* series, the *Top Notch* series contained more cultural elements at the deep level without making a direct reference to the Iranian culture. Also, this series took advantage of different sections to present ICC. Consequently, the *Vision* series—despite having its advantages—was concluded to be limiting the development of Iranian language learners' ICC. Thus, we found that this series needs to pay more attention to the representation of multicultural/intercultural elements to make Iranian language learners needless of the international series. Moreover, the *Top Notch* series—despite being a better choice for multicultural education and intercultural communication—lacked the incorporation of the Iranian culture(s) to suit the needs of the Iranian language learners. Finally, the pedagogical implications and applications of the study were discussed in the context of language teaching and learning.

Keywords: ELT Textbooks; EFL textbooks; ESL Textbooks; *Vision*; *Top Notch*; Multicultural Representation; Intercultural Representation; Cultural Representation; Surface Culture; Deep Culture; Intercultural Communicative Competence (ICC); Intercultural Knowledge; Intercultural Awareness; Intercultural Attitude; Intercultural Skills

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List of Abbreviations

CEFR: Common European Framework of Reference

CLT: Communicative Language Teaching

DM: Direct Method

EFL: English as a Foreign Language

ELT: English Language Teaching

ESL: English as a Second Language

IC: Intercultural Competence

ICC: Intercultural Communicative Competence

RM: Reading Method

SLT: Situational Language Teaching

CHAPTER 1

Introduction

1.0. Introduction

This chapter begins by presenting a brief background to the study and then moves toward making a statement of the problem, discussing the significance and the purposes of the study, as well as highlighting the limitations and delimitations of the study. Finally, the definitions of key terms such as textbooks, culture, multiculturalism, intercultural competence, communicative competence, intercultural communicative competence, and content analysis were presented.

1.1. Background

The teaching of culture is considered to be an important part of modern approaches to language teaching and learning (Kramsch, 1993; Freitag-Hild, 2018), especially in the context of English as a foreign language, where one of the primary aims of language teaching is to promote understanding of and to build tolerance toward different cultures (Corbett 2003; Siddiqie, 2011). In this regard, Buttjes (1991) asserts that knowledge of culture is a prerequisite for establishing international communications and contacts. This goal of language teaching and learning is thought to gain much more significance in the future since the world is constantly moving toward the direction of globalization (Wagner & Byram, 2017).

One of the main instruments for teaching language learners about cultural differences and developing their intercultural competence is ELT textbooks (Gómez Rodríguez, 2015). According to Gómez Rodríguez (2015), ELT textbooks have established a strategic position in the domain of teaching English as a second or foreign language since many teachers greatly depend on textbooks to help their students develop communicative competence; that is, the ability to use language, to convey messages, and to negotiate meaning with other speakers of the language in a variety of social as well as real-life contexts (Bachman, 1999; Savignon, 1997; 2001).

To this end, textbooks offer a variety of communicative functions, communicative tasks, language skills, and authentic culture-rich reading passages. These components are assumed to increase the knowledge and awareness of language learners about the cultural differences amongst various ethnic, racial, social groups, and nations, as well as to teach them what they need to know to become global citizens of the world.

Nowadays, it is a necessity, in teaching any language, to pay much more attention to the development of language learners' intercultural awareness (Byram, Gribcova, & Starkey, 2002), to help them fit into a globalized world where intercultural speakers, who have different cultural backgrounds, establish relations with each other (Banks, 2004; Byram, 1997). To this end, Kumaravadivelu (2008) asserts that language learners need to develop a "global cultural consciousness", so that they could interact appropriately with other cultures, many of which might be drastically different from their own (p. 43). In a similar vein, Tudor (2001) claims that the two elements of cultural awareness and the socio-cultural dimensions of interaction are the limiting factors in language use. Thus, culture cannot and should not be neglected throughout all stages of textbook design, or language teaching.

Since ELT textbooks are the medium and channel through which language use is taught (Gómez Rodríguez, 2015; Tomlinson, 2011), then, they should provide both teachers and students with the necessary means to address not only the local but also the foreign cultures. Bearing that in mind, all ELT textbooks must include and integrate the necessary means to enhance language learners' intercultural competence; that is, the ability to understand and to appropriately interact with people of different social backgrounds who may have different identities and their unique social norms and traditions (Byram, Gribcova, & Starkey, 2002).

1.2. Statement of the Problem

English language teaching in Iran, using Iranmehr and Davari's (2018) terminology, is "a site of struggle between globalized and localized versions of English" (p. 70). The last two decades, in particular, have witnessed a growing struggle between the public sector that uses indigenous ELT textbooks and the private sector that uses international textbooks (Iranmehr & Davari, 2018). And due to the low efficacy of the ELT textbooks used in the public sector, the international ELT textbooks used in the private sector are playing the chief role in English language teaching and learning in Iran (Iranmehr & Davari, 2018).

Nevertheless, Khansir and Mohammadifard (2015) argue that in recent years, Iran, similar to many other countries, has developed a reformed series of ELT textbooks for school use based on the communicative language teaching (CLT) approach. Textbooks that are designed to develop communicative competence need to incorporate a variety of "socially/culturally and

internationally effective content" (Kaffash, Yazdanmehr, & Ghanizadeh, 2018, p. 143). This content could be in the form of texts, images, tasks, and activities.

Given that there is a conflict of interest between local and international ELT textbooks, especially in the Iranian context, where localization is favored to counter the undesirable effect of Westernization, and imperialism which is advocated through international textbooks. Then, the indigenous textbooks need to fulfill the linguistic and cultural needs of the Iranian language learners to make them needless of the international textbooks. The lack of attention to meeting the cultural needs of the Iranian language learners and developing their ICC through indigenous ELT textbooks can lead Iranian language learners toward using international textbooks to fulfill their needs and developing different competencies.

Other relevant studies on the indigenous and international textbooks such as those of Tajeddin and Teimournezhad (2015), as well as Tajeddin and Bahrebar (2017), have already concluded and implicated that there should be a balance in and sufficient referencing to the source, target, and international cultures in international and localized textbooks; and these references should cover the sociological and the aesthetic sense of culture to the same extent to develop language learners' intercultural awareness. However, what these studies did not take into account was making a distinction between the level of cultural referencing and representation.

In this study, we believe that all the cultural values, beliefs, views, and ideologies are transmitted through representing culture at the deep level, as opposed to the surface level that delivers a shallow image of culture and makes language learners inter-culturally dumb. The underlying conflict of interest between local and global ELT textbooks roots in their deep culture representation. Besides, the development of language learners' ICC consists of more than intercultural awareness. It also consists of intercultural knowledge, intercultural attitude, and intercultural skills, which were not taken into account in the previous relevant studies.

This study implies that there should be a balance in the level of cultural representation in ELT textbooks. In addition, textbooks should cover different intercultural aspects to develop language learners' ICC effectively.

Bearing these objectives in mind, a content analysis approach would thus be a useful tool to assess whether different ELT textbooks meet the curricular aims for which they were designed and developed. Following such an approach can also lead to making conclusions of what needs to be further included in the textbooks in the future. However, this kind of comparative

multidimensional analysis seems to be lacking in ELT textbooks taught at public and private schools and language institutes across Iran.

1.3. Significance of the Study

Language learners in outer-circle countries, such as Iran, rarely have access to any native speakers of English (Alemi & Mesbah, 2013). According to Alemi and Mesbah (2013), in the EFL setting, teachers have the duty of mediating between the learner and the text. Similarly, in such a context, they believe, textbooks play a key role in developing language learners' different competencies. Supporting this claim, Guilani, Yasin, and Hua (2011) also point out that language learners in countries such as Iran, where English is taught as a foreign language, use textbooks as the main source of knowledge and interaction with the foreign languages and cultures. This, in turn, would give the content analysis and evaluation of textbooks a greater significance.

Also, any kind of analysis or evaluation of any textbook is likely to help future curriculum designers and textbook writers to work toward the qualitative improvement of their textbooks (Siddiqie, 2011). Additionally, any textbook analysis could help English teachers to make much more educated decisions on which textbooks and materials to choose for teaching purposes, and what alternatives to use, adapt, or even design for teaching their students the cultures of different nations, and helping them develop intercultural competence (Gómez Rodríguez, 2015; Siddiqie, 2011).

Bearing in mind the philosophy of the Great Reform in the Iranian education system in 2012, and its curricular aims, which identified English language teaching as one of its major flaws (Kheirabadi & Alavi Moghaddam, 2014), and concluded the need for developing language learners ICC for reception, perception, and transmission of cultural messages, the exchange of interpersonal and intercultural messages, the economic growth through developing the tourism industry, making Iranian language learners familiar with the communicative approaches, as well as enhancing the scientific status of Iran at the regional and the international levels (Kheirabadi & Alavi Moghaddam, 2014). Then, different dimensions of multicultural/intercultural representation in the indigenous textbooks need to be evaluated, and then, compared against other globally-recognized ELT series, such as *Top Notch*, which are used as references for English language teaching in the country (Ahmadi Safa, Moradi, & Hamzavi, 2015). Doing so would help to identify the advantages

and the deficiencies of different ELT textbooks so that policymakers, curriculum designers, syllabus designers, textbook writers, teachers, and other decision-makers and stakeholders can make better decisions on what to include in the ELT textbooks to tune the contents to the Iranian learners' cultural needs.

Having already discussed (see section 1.2.) that previous studies on local and international ELT textbooks did not make a distinction between the level of culture representation, nor did they cover different aspects of intercultural communicative competence in ELT textbooks, this multidimensional study aimed to cover different aspects of these two constructs. Therefore, the significance of the study is that it can give us a better idea of the advantages and disadvantages of each ELT series, and the type of multicultural and intercultural elements which need to be incorporated in each section of each textbook to better suit and fulfill the needs of Iranian language learners.

It is hoped that through providing an in-depth insight into the way and the extent to which multicultural/intercultural elements are presented in different ELT textbooks, the results of this study can ultimately serve as a catalyst for language textbook writers, syllabus designers, and teachers in Iran to design, write, develop and adapt multi-culturally sensitive language materials, which aim to develop language learners' intercultural communicative competence.

1.4. Purpose of the Study

The overall aim and purpose of this study was to analyze, evaluate, and compare two sets of widely-used ELT textbooks across Iran (i.e., *Vision* and *Top Notch*) in terms of not only their representation of multicultural elements at the surface and the deep cultural levels but also how and to what extent each series represented elements associated with the development of language learners' intercultural communicative competence.

Accordingly, the first aim of the study was to examine and to compare these two series in terms of their representation of multicultural elements at the surface level using the framework and classifications of Gómez Rodríguez (2015).

Similarly, the second aim of the study was to examine and to compare these two series in terms of their representation of multicultural elements at the deep level using the framework and classifications of Gómez Rodríguez (2015).

Finally, the third aim of the study was to examine and to compare these two series in terms of their representation of the intercultural elements of knowledge, awareness, attitude, and skills- all of which are necessary for the development of language learners' intercultural communicative competence- using the framework and definitions of Byram (1997).

1.5. Limitations of the Study

Unlike the United States of America, the United Kingdom, and many other European countries, where the textbook market industry is vast, competitive, free, and open, the textbook market in Iran is very restricted, limited, and controlled exclusively by the government. Thus, the printing of any textbook, especially foreign ELT textbooks, would have to undergo excessive processes of evaluation to get the official approval and consent for their release. As a result, there is a very limited number of ELT textbooks to evaluate and to work with. This study, similar to many other studies in Iran, had to be conducted on textbooks that were available on the market at the time.

Another limitation of the study was that at the time of conducting this research the coronavirus pandemic had struck the world leading to world-wide closures of educational institutions including language institutes, schools, and universities. This complication was a major blow to researchers around the world, especially those who had to work with people to collect the necessary data for their research. As a result of the closures and the difficulty of finding participants to fill out questionnaires, this study had to be conducted qualitatively all the way through; although a qualitative-quantitative approach would have provided us with much more interesting results.

Additionally, the available time for conducting the research was relatively short. Given that a comprehensive questionnaire regarding this topic did not exist at the time of conducting the research, had the researcher followed a quantitative approach alongside a qualitative one, he would have had to develop some questionnaires, which would then have to be checked for their internal and external validities by the experts in the field. This process, in the best of cases, is very time-consuming. As a result, following such an approach would have made the study unmanageable.

Similarly, since examining, analyzing, and reporting the results of two complete series of textbooks is very time-consuming, only parts of every textbook were examined and analyzed;

although analyzing the entire linguistic contents of the two series would have provided us with more comprehensive results.

Moreover, the chosen instructional materials included supplementary materials as well, yet only the students' textbooks were chosen for the analysis since they were most likely to be used in classrooms, and included the most socially and culturally-oriented content. In other words, this study did not examine or analyze the workbooks and supplementary materials. This choice was made based on the fact that students' textbooks are the starting point for instruction, and are most commonly used in classrooms; while the workbooks and other supplementary materials include content focusing mostly on the reader's comprehension of the textbook material, as well as vocabulary building exercises and grammar exercises-to name a few-which makes them not suitable for cultural content analysis.

Finally, at the time of conducting this study, there was no single comprehensive framework for analyzing and assessing the cultural content of all verbal, non-verbal, and visual elements of textbooks. As a result, the non-linguistic contents such as images were left out of the analysis; even though analyzing the entire cultural contents of the textbooks would have provided us with more precise results.

1.6. Delimitations of the Study

The researcher chose two sets of widely-used textbooks for the analysis which were also available and accessible on the market at the time of conducting the study. This choice could enhance the readership validity of the examined materials since the textbook users (i.e., teachers and students) come from different locations from all over the country.

Similarly, the examined textbooks were all newly-published textbooks that both English teachers and students were using at the time of conducting the study. This choice was made to enhance the content validity of the examined materials.

Also, before deciding on which sections were best for the analysis, the two series of textbooks were examined in search of different types of cultural elements. Then, the most culturally-driven sections throughout the textbooks of the two series were chosen for the examination, analysis, and

comparison. This choice was made to ensure that the selected sections for the textual analysis, and data collection were as representative as possible.

In addition to that, the study employed a measurement of interrater reliability, to minimize subjectivity in the coding process, data collection, as well as data analysis. Accordingly, aside from the researcher two independent researchers, who were experts in the field of cultural studies, reviewed and assessed the counting, coding and categorization of the data as well. This choice was made to increase the reliability of the study.

Another delimitation of the study was using two different comprehensive, yet complementary, frameworks to examine and analyze different aspects and dimensions of the multicultural/intercultural representation in the textbooks to have a more exhaustive, and reliable, insight of their overall cultural content. The chosen frameworks were from respected scholars known as Gomez Rodriguez and Michael Byram.

1.7. Definition of Key Terms

Communicative competence: Communicative competence is defined as “The cluster of abilities that enable humans to convey and interpret messages and to negotiate meanings interpersonally within specific contexts” (Brown, 2007, p. 378). That is, the ability to use language, to convey messages, and to negotiate meaning with other speakers of the language in a variety of social as well as real-life contexts (Bachman, 1999; Savignon, 1997; 2001).

Content analysis: Content analysis is “a research method applied to written or visual materials for the purpose of identifying specified characteristics of the material or meaning inferred from the material” (Ary, Jacobs, Irvine, & Walker, p. 394).

Culture: Culture has as many definitions as there are researchers studying it (Slade, 2020) since it is a multi-faceted and complex concept that could be interpreted differently by different people in a variety of contexts (Nieto, 2009). For Nieto (2009) culture is defined within the context of different nationalities as “a shared world-view, common history, geographic location, language,

social class and religion.” (P. 136). For Corbett (2003) culture includes not only different nationalities but also different cultures within a given nation. A single society, Corbett (2003) argues, may consist of different cultures, and a particular community or a group of people may have different cultures in within.

Intercultural competence: Intercultural competence is defined as the ability to understand and to appropriately interact with people of different social backgrounds who may have different identities and their unique social norms and traditions (Byram, Gribcova, & Starkey, 2002).

Intercultural communicative competence: ICC is defined as the ability to understand and interact with people of multiple social identities and with their own individuality (Byram, Gribkova, & Starkey, 2002). Additionally, Byram (1997) defines ICC as one’s ability to understand other people’s culture as well as to help others to understand one’s own culture through the eyes of those who live in a given culture. Similarly, Corbett (2003) defines ICC as having a full grasp of the language and the behaviors of the target culture and acting as a diplomat between one’s own culture and the target culture.

Multiculturalism: Multiculturalism is defined as “a sociopolitical construct aimed at promoting interconnectedness and respect between and among peoples of varying cultural and racial backgrounds” (Sogunro, 2001, p. 20).

Textbooks: There are two main definitions for the term textbook. In a general sense, the definition of a textbook includes “books made and published for educational purposes”, or even “any book used as a help tool in the classroom” (e.g., a storybook, a magazine, a novel) (Lappalainen, 2011, p. 7). In a broader sense, however, the term textbook may be linked to the term “teaching media” and may include other teaching materials (e.g., CDs, DVDs, internet, audio, and videos) (Johnsen, 2001, p. 50). Textbooks may include different types such as “handbooks”, “theme books”, and “course books” (Lappalainen, 2011, p. 7). A single textbook is often a part of a larger series of books and might include a student workbook, extra reading passages, a teacher’s guide-book, and even ready-made exams for classroom assessment (Lappalainen, 2011).

1.8. Chapter Summary

To sum up this chapter, there seems to be a growing consensus amongst scholars that ELT textbooks need to present sufficient cultural elements to develop language learners' intercultural communicative competence. In order to realize how different ELT textbooks attempt to achieve this goal, their cultural content needs to be examined and compared. Having established that ELT textbooks, especially in the EFL context, play a significant role in cultural, intercultural, and multicultural education, the present study aimed to examine and compare the multicultural representation of two series of textbooks- Iran's high school EFL textbooks, also known as, the *Vision* series, and the *Top Notch* series of ESL textbooks- in terms of their differences in the surface and the deep culture representation, as well as the way and the extent to which each series incorporated intercultural elements associated with the development of language learners' ICC. This study is hoped to help textbook writers, syllabus designers, as well as teachers, to develop and adapt better multicultural syllabuses that aim at developing Iranian language learners' ICC.

CHAPTER 2

Review of Literature

2.0. Introduction

This chapter begins by presenting and discussing the theoretical background of the study. Then, it presents and discusses the previous researches relevant to these theories and to this work. Finally, the research gap and the research questions were presented.

2.1. Theoretical Background

2.1.1. Language Education and Intercultural Representation in ELT Textbooks

The starting point for the creation of a link between foreign language education with cultural education goes back to the 1970s (Amerian & Tajabadi, 2020). This link firstly originated as an offshoot of textbook research, and gained much more significance as it was realized that teaching a foreign language cannot equip students with the necessary skills required to overcome the challenges of international communication (Moosmuller & Schonhuth, 2009). In support of this claim, Deardorff (2009) and Pusch (2009) point out that learning only the linguistic features of a language would neither be adequate for developing intercultural competence, nor for adapting to different communicative styles or behaviors. To this end, many researchers in the field of language education have stressed the crucial need for developing language learners' intercultural competence (e.g., Byram, 1997; Byram, Gribcova, & Starkey, 2002; Fantini, 2000; Gomez Rodriguez, 2015) since it is not a naturally occurring phenomenon, nor is it a natural by-product of language education (Deardorff, 2009). Thus, culture is an inseparable part of language education.

Bearing that in mind, textbooks, as one of the main instruments in language teaching and learning, gain much more significance; for they are among the main sources of input in language classes (Gomez Rodriguez, 2015). On a similar note, Liddicoat and Scarino (2013) assert that textbooks should not be perceived only as linguistic materials; rather, they should also be perceived as "cultural products" filled with "identities, assumptions, and worldviews of their creators and their intended audiences" and are "entry points to new cultural realities" (p. 84). Therefore, textbooks should not only develop language learners' own cultures, but also provide them with opportunities to learn about and to engage with the target cultures (Kramsch, 2001).

Moreover, according to Amerian and Tajabadi (2020), ELT textbooks play a crucial role in promoting the principles of intercultural learning and teaching since they can greatly impact the

learners' attitude toward the target cultures. In a similar vein, Liddicoat and Scarino (2013) stress that ELT textbooks and multicultural literature are useful resources for intercultural language learning. Therefore, one would expect the main aim of ELT textbooks to be getting language learners interested in other cultures (Belli, 2018), given that their primary function is to present different cultures, as well as different languages and peoples' mentalities, in an interesting and motivating way (Amerian & Tajabadi, 2020). To complete these functions, Byram and Esarte-Sarries (1991) point out that textbooks need to do more than just promoting positive attitudes and images toward cultures; textbooks also need to present a realistic image of a culture exactly as it is lived and described by its own people.

In conclusion, in the foreign language teaching context, in particular, it is of great significance that ELT textbooks, as well as teachers, provide language learners with sufficient multicultural content so that they would get familiarized with the foreign cultures (Lappalainen, 2011); otherwise, language learners will not be able to fully grasp the foreign cultures, and they might even end up having wrong suppositions and beliefs about them. Given that EFL teachers, especially the novice ones, heavily rely on ELT textbooks in their teaching, then, textbooks are expected to be sufficiently representative of various cultural aspects and intercultural elements (Amerian & Tajabadi, 2020).

2.1.2. Intercultural Communicative Competence

The concept of intercultural communicative competence has been addressed using a variety of terms. The most frequently-used terms to refer to this concept are “biculturalism, cross-cultural adaptation, cross-cultural communication, intercultural sensitivity, and intercultural competence” (henceforth IC) (Amerian & Tajabadi, 2020, p. 2). Regarding this concept, Trimble, Pedersen, and Rodela (2009) argue that the process of intercultural development is “extraordinarily complicated,” yet extremely necessary since only through IC is the human behavior fully realized (p. 501). At the heart of the intercultural approach is that “people with different cultural and ethnic roots can coexist and strive for mutuality and cooperation by looking across and beyond the frontiers of traditional group boundaries with minimum prejudice or illusion” (Kim, 2009, p. 53). Similarly, Fantini (2009) regards IC as “[the] complex abilities that are required to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself” (p. 458).

The concept of intercultural communicative competence has been defined differently by different scholars (e.g., Bennett & Bennett, 2004; Byram, 1997; Fantini, 2001; Gomez Rodriguez, 2015; Sinicrope, Norris, & Watanabe, 2007; Tran & Duong, 2018) which usually results in confusion when addressing this particular concept. In this thesis, ICC will be referred to as the ability which enables a language learner to successfully and appropriately interact with speakers of other languages who come from various cultural backgrounds (Tran & Duong, 2018). Even though this concept as a whole consists of both language competence (i.e., linguistic, sociolinguistic, and discourse competence) and intercultural competence (i.e., attitudes, knowledge, skills, and awareness)-both of which are necessary for successful interaction in a multicultural society (adapted from Bennett & Bennett, 2004; Byram, 1997; Fantini, 2001; Sinicrope, Norris, & Watanabe, 2007)- yet in this thesis, the focus of the study was on assessing only the intercultural aspect of ICC in the textbooks.

To this end, researchers have proposed different models for assessing and evaluating ICC, amongst which one can enlist Byram's (1997) ICC model; Fantini's (2000) IC model; and Deardorff's (2006) pyramid model of IC.

Many scholars and researchers (e.g., Mostafaei Alaei & Nosrati, 2018; Tran & Duong, 2018) have unanimously agreed that Byram (1997) presented the most comprehensive and complete definitions for the elements associated with the development of ICC. In Byram's (1997) view, ICC refers to one's ability to understand other people's culture, as well as to help others to understand one's own culture through the eyes of those who live in a given culture. Additionally, Byram (1997) states that people who acquire ICC could "act as mediators between people of different cultural origins" (p. 71); that is, they have a full grasp of the target culture and the behaviors of its people, in addition to being able to explain the cultural elements to other individuals in both the source and the target cultures. According to Byram (1997), Acquiring ICC necessitates possessing certain "attitudes", "knowledge", and "skills" of the target culture alongside linguistic, sociolinguistic, and discourse competencies (pp. 5-6).

Having intercultural knowledge means knowing how social groups in one's own culture, as well as the target culture, behave. It also means knowing the products, practices, and general processes of social and individual interaction in both cultures (Byram, 1997). Byram (1997) categorizes intercultural knowledge as "knowledge of others and of social processes of social groups" and "knowledge of self and of critical cultural awareness" (p. 34). Also, Byram (1997)

defines the concept of critical cultural awareness as “an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one’s own and other cultures and countries.” (p. 7).

Moreover, having an intercultural attitude refers to developing a sense of curiosity, openness, acceptance, and receptiveness toward foreign cultures and coming to terms with the fact that the world is viewed differently through different peoples’ eyes, and thus peoples’ attitudes and behaviors may differ from our own and from one another (Byram, 1997). Accordingly, Byram (1997) defines intercultural attitudes as “relativizing self” and “valuing others’ values, beliefs, and behaviors” (p. 34).

Finally, intercultural skills are the skills that are needed to be taught to students, so they would be able to compare, interpret, explain, and relate their own culture to that of the target culture (Byram, 1997). Accordingly, Byram (1997) categorizes intercultural skills as “skills to interpret and relate” and “skills to discover and/or to interact.” (p. 34). This implies that language learners need to be taught to be self-sufficient in searching for information, and finding it themselves since teachers may not be able to give them all the necessary information they might need to use in the future.

As for the IC model, Fantini (2000) introduces four necessary elements for the development of language learners’ ICC. These elements are cultural awareness, cultural attitudes, cultural skills, and cultural knowledge. The IC model is likely to overlap with that of Byram (1997). Even though Fantini’s (2000) IC model does not specifically emphasize the significance of linguistic competence, yet he argues that being proficient in the target language plays a significant role in developing one’s IC (Fantini, 1997). Moreover, he stresses the need for language education to put more emphasis on intercultural aspects so that language learners can develop “awareness, attitudes, skills, and knowledge that will make [them] better participants on a local and global level, able to understand and to empathize with others in new ways” (Fantini, 1997, pp. 13–14). On another note, Fantini (2000) points out that self-awareness and reflection- both of which are part of cultural awareness- lead to “deeper cognition, skills, and attitudes just as it is also enhanced by their development” (p. 29). In other words, the element of cultural awareness helps to develop other aspects of IC in the same way that it benefits from their development.

Furthermore, Deardorff’s (2006) research-based pyramid model of IC has two other different elements of internal outcomes and external outcomes alongside the three elements of attitude,

knowledge, and skills as mentioned in Byram's (1997) and Fantini's (2000) models. The aforementioned elements are arranged like a pyramid where the lower levels are the basis to develop the higher ones. This model presents a different way to organize and display the data in the process model of IC and would be a good choice for measuring language learners' development of intercultural competence, but not assessing IC in textbooks.

2.1.3. Cultural Content Analysis: Surface vs. Deep Culture

Culture is a complex concept, and it is hard to define (Nieto, 2009). Krämer (2013), a scholar who has a postmodernist view about culture, defines it as “[...] a dynamic discursive process, constructed and reconstructed in various ways by individuals” (p. 68). This definition though being somewhat useful does not have any analytical capacity (Wickersham, 2020).

Concerning culture, Gomez Rodriguez (2015) makes a valuable distinction between deep and surface culture. He defines the surface culture as “the easily observable [...] and static elements that represent a nation” (p. 168); while defining deep culture as what “[...] embraces invisible meanings associated with a region, a group of people, or subcultures that reflect their own particular socio-cultural norms, lifestyles, beliefs, and values” (p. 168). It is worth noting that Gomez Rodriguez's (2015) definition of deep culture is an extension to Hinkel's (2001) complex definition of culture where he considers values, norms, and traditions, amongst other things, to be an integral part of language use.

Moreover, Gomez Rodriguez (2015) characterizes the surface cultural content “as being static, congratulatory, neutral, and homogeneous” while considering the deep cultural content to be “transformative, complex, contentious, and heterogeneous” (p. 171). In his work, he provides some examples of the surface cultural elements such as tourist information and what celebrities do. According to his study, some examples of deep culture are avoiding being disrespectful in Thailand and offensive behaviors in Dubai.

Furthermore, in his work, Gomez Rodriguez (2015) argues that a requisite for the development of ICC is intercultural awareness. The intercultural awareness, he believes, is acquired through presenting the cultural elements at the deep level. However, since Gomez Rodriguez's (2015) work only addresses the intercultural components at the awareness level, which is only a fragment of the criteria necessary for the development of ICC, then, the researcher had to adopt a more comprehensive theoretical framework which is that of Byram (1997) to cover more aspects of ICC,

and to have a more reliable measurement and a better judgment of the textbooks' intercultural content.

2.1.4. Some Theoretical Views on Culture:

1) Culture Is Not Only at the Surface but Also at the Deep Level

The field of EFL is known to put great emphasis on teaching elements of the surface culture; which means, in such a context, the field of language teaching focuses primarily on presenting the static and the easily observable elements which represent a particular nation (Hinkel, 2001). As a result, it is evident that EFL materials usually include a variety of cultural elements such as holidays, tourist sites, famous people's achievements, local and foreign foods, and so on. Despite such a vast coverage, however, it seems that the representation of these surface forms is not sufficient in terms of enabling students to understand and to learn about the target culture or even the local culture for that matter. This is partly because such forms only represent general fixed information, and a shallow image of culture, which in no way provides opportunities for addressing "the underlying sociocultural interactions" that occur in different contexts (Gómez Rodríguez, 2015, p. 168).

In contrast, the deep culture, according to Gómez Rodríguez (2015) and Pardo (2018), refers to the invisible meanings which are related to and associated with a region, a group of people, or subcultures that have their unique socio-cultural norms, customs, lifestyles, beliefs, and values. These deep cultural forms are extremely complex, mostly hidden since they are personal, distinct, and multi-layered entities in nature, and because they do not necessarily fit the traditional social norms and customs or the fixed cultural standards of society (Gómez Rodríguez, 2015).

Understanding the concept of deep culture is sometimes a challenge. In support of this claim, Shaules (2007) notes that "in many intercultural contexts, deep culture is not noticed or understood in any profound sense [because] it constitutes the most fundamental challenge of cultural learning" (p. 12). Therefore, deep culture often leads to misunderstanding, confusion, misperception, and misinterpretation of other peoples' behaviors.

2) Culture Is Not Only Static but Also Transformative

Culture is often presented as a static entity in EFL settings (Gray, Coates, & Hetherington, 2007; Hofstede, 1980; Holliday, 2000). According to Gómez Rodríguez (2015), this fixed entity usually represents a combination of socio-cultural norms, traditions, customs, lifestyles, and values that

are learned, shared, and transmitted by the people of a community (e.g., the British value punctuality, Americans are workaholics). The representation of such fixed elemental visions, however, is believed to create stereotypical views regarding a specific group of people, a specific community, or a specific society (Czura, 2018; Edalati Kian, 2020). Such a cultural view would be inaccurate since every culture in the world undergoes changes and transformations over time. It would thus be false to claim that all the people of a community share, follow, and comply with the exact same established traditions, customs, and socio-cultural norms, or that each and every culture has its own set of unalterable norms and traditions (Gómez Rodríguez, 2015).

Had history taught us anything, it would be that one nation can indirectly or directly influence another nation's culture and as easily result in cultural alterations. In this sense, culture is a relative concept, not an absolute one, because it transforms over time and amongst people (Greenblatt, 1995; Levy, 2007). In fact, human beings tend to try to change culture as they face new or question old cultural realities related, for instance, to oppression, politics, social conflicts, gender, race, ethnicity, human rights, and so forth.

3) Culture Is Not Only Congratulatory but Also Contentious

According to Gómez Rodríguez (2015), in the EFL context, culture is usually presented in celebratory, or neutral, terms; that is, culture is presented by highlighting the most symbolic elements that define and form the identity of a cultural group, a community, or a society. This kind of cultural representation advocates the notion of peaceful coexistence, as well as mutual respect and tolerance amongst all cultures and peoples of the world. As a result, language learners tend to create safe, celebratory visions of the target cultures. The reason behind the formation and the crystallization of this kind of vision is that language learners have not been taught that there also exist some defects in and deviations from the models of the "correct" or standard cultural behavior (Gómez Rodríguez, 2015, p. 169). Consequently, we see that language learners only learn to appreciate the positive characteristics of other nations (e.g., Americans are hardworking individuals and patriots). Such congratulatory representations of culture are very common when representing "tourist sites, the lives of famous celebrities, the main human achievements of a country, and tips on how to survive as a tourist in a foreign country" (Gómez Rodríguez, 2015, p. 169).

Nevertheless, scholars such as Graff (1993) and Hames-Garcia (2003) recommended teachers and textbook writers to avoid self-congratulatory approaches to culture, history, and identity; as they believe that celebratory discourses are limited to presenting only one side of a culture, and that such discourses prevent students from fully realizing the true conflictive sociocultural realities of a nation. In this sense, the contentious and controversial aspects of culture should also be presented in ELT textbooks and EFL classrooms in a way that would help students explore the deep, complex elements of the culture as well. Following such an approach would help students to become more aware and to think more critically about the controversial cultural dynamics of other nations as well (Cho, 2018).

4) Culture Is Not Only Homogeneous but Also Heterogeneous

Following the same trend, culture is usually presented as a homogeneous entity in the EFL context (Gómez Rodríguez, 2015). That is, all of its components are studied in equal and generalized terms. Atkinson (1999) refers to this form of culture as “geographically distinct” and “relatively unchanging” (p. 626). A homogenous view to culture means that culture is a set of fixed behaviors that all individuals in any community uniformly and identically practice. Such a view, however, would lead to the creation of a standardized generalization of the target culture, since language learners would never be taught the exceptions which exist within a culture and its practices.

Therefore, it is of great significance to recognize the existence of subgroups and subcultures within a particular cultural community or society, whose values, mindset and ideologies may differ from those of the dominant group in that society. A heterogeneous approach in Gómez Rodríguez's (2015) view can potentially lead language learners toward contemplating about different cultural issues such as gender, ethnicity, race, identity, social class, power, and so on. In other words, it has the potentiality to make language learners reflect on the heterogeneous and hybrid nature of all cultures of the world.

Heterogeneity, as a concept relating to culture, is driven by cultural transformation (Gómez Rodríguez, 2015). That is, every cultural community and society undergoes some changes as a result of the influences of other nations or societies. Similarly, each and every culture undergoes transformation under the influence of its own people's practices and their diverse ideologies. This indicates that culture is not a superficial and static phenomenon, and that it is more complex than it may seem at first glance.

Given what has been discussed so far, there seems to be more to culture than just the static, surface, congratulatory, and homogeneous aspects and values that only limit our understanding of people who come from different backgrounds. In order to avoid such a scenario, Guest (2002) stresses, EFL teachers need to study the cultural representations in textbooks more thoroughly. For only then, will they be able to teach language learners and to make them understand that culture is transformative, deep, contentious, and heterogeneous in nature. Doing so would eventually help students develop intercultural competence.

2.1.5. The History of Localized ELT Textbooks in Iran

The history of local high school textbook design in Iran goes back to the late 1930s (Foroozandeh & Forouzani, 2015) when a committee of Iranian and American experts cooperated to design an ELT series for high school use in Iran. According to Foroozandeh and Forouzani (2015), the contemporary history of local ELT textbook design in Iran could be classified between two main periods: The pre-revolution period 1939-1979; and the post-revolution period 1982-2014.

The first high school textbook series that was developed in 1938 and used in 1939 was based on the “Direct Method” and the “Reading Method” (Foroozandeh & Forouzani, 2015, p. 59). The aforementioned series followed no specific design and was not based on any official curriculum (Kheirabadi & Alavi Moghaddam, 2014). And it remained part of the high school curriculum until 1964 when it was replaced by another series based on the Situational Language Teaching (SLT) approach, called ‘*the Graded English Series*.’ This series also consisted of six volumes of textbooks, taught during the six years of junior and senior high school. And it remained the official high school textbook up until the Islamic revolution of 1979 took place. Following the Islamic Revolution, the *Graded English Series* was replaced by another series called ‘*Right Path to English*’ (Kheirabadi & Alavi Moghaddam, 2014).

The post-revolutionary period underwent three major revisions of the high school textbooks (Foroozandeh & Forouzani, 2015). The first major revision was done during 1982-90, which led to the removal of the *Graded English Series* from the Iranian high school curriculum and had it replaced by another four-volume series based on the Reading Method (RM), with little emphasis on teaching conversation. At that point, English teaching started from the second year of junior

high school and lasted for four years; and focused on teaching “reading, vocabulary and grammar” (Foroozandeh & Forouzani, 2015, p. 60).

Later in 1991, the second revision of high school textbooks was conducted, and the fourth textbook in the *Right Path to English* series was replaced by another one, based on the RM and SLT principles, and was named *Pre-University for Students*. Foroozandeh and Forouzani (2015) argue that the textbook included long reading passages and grammar points, aiming to prepare students for taking “the National University Admission Examination” (p. 60). In 2003, the *Pre-University* textbook witnessed some fundamental changes and it became the first high-school textbook in the history of Iran to incorporate the Communicative Language Teaching (CLT) approach (Foroozandeh & Forouzani, 2015). Among the major revisions of this edition were “Warm-up activities, role plays, context-based language and colourful illustrations” (Foroozandeh & Forouzani, 2015, p. 60). It is worth noting that other textbooks in this series underwent some minor changes, but remained the same after all. This series remained in use in Iranian high schools until 2010, when the Curriculum Development Center of the Ministry of Education in Iran introduced the third major revision and the new curriculum.

Up until 2010, the textbooks were mainly developed based on the Reading Method (RM) and the Direct Method (DM) and lacked being based on a comprehensive national curriculum and roadmap that directed the overall process of formal teaching of English (Kheirabadi & Alavi Moghaddam, 2014). After setting some macro-level policies and structural reforms by “The 20-year National Vision of Islamic Rep. of Iran” and “The Comprehensive Scientific Roadmap” (Kheirabadi & Alavi Moghaddam, 2014, p. 227), there was an attempt to enhance the scientific status of Iran at both the regional and the international level. English education was thus identified as one of the main flaws in the country’s Education System. Therefore, the Supreme Council of Cultural Revolution later approved the National Curriculum of the Islamic Republic of Iran as the comprehensive roadmap of education in late 2012. Accordingly, the reading-based approach of the *Right path to English* shifted toward a communicative one in the *English for Schools* series- A.K.A., *Prospect* and *Vision* series (Kheirabadi & Alavi Moghaddam, 2014).

In 2012, right after approving the National Curriculum of the Islamic Republic of Iran, the Ministry of Education announced the beginning of conducting fundamental reforms in the country’s education system (Kheirabadi & Alavi Moghaddam, 2014). The 11th domain of the

National Curriculum, which is dedicated to the teaching of foreign languages, sets forth the following objectives for teaching foreign languages in the country's formal education system:

1. "Teaching foreign languages should pave the way for reception, perception and transmitting cultural messages and human science achievements within linguistic means of communication."
2. "Besides the interpersonal and intercultural functions, teaching foreign languages should play an active role in economic developments such as tourism industry, IT technology science development and so on so forth."
3. "The education of foreign languages initiates from the 7th grade and lasts for 6 years and its main objective is educating four basic skills of listening, speaking, reading and writing and making the students familiar with the communicative approaches" (Kheirabadi & Alavi Moghaddam, 2014, p. 227).

2.2. Background of the Relevant Studies

2.2.1. Previous Studies on Cultural Representation in ELT Textbooks

In the last decade, different studies have examined the cultural representation of different ELT textbooks. Some of these studies investigated the cultural representation of locally-developed ELT textbooks in the non-Iranian context (e.g., Ahmed & Narcy-Combes, 2011; Alcoberes, 2016; Awayed-Bishara, 2015; Dinh & Sharifian, 2017; Lappalainen, 2011; Setyono & Widodo, 2019; Song, 2013; Su, 2016; Vinall & Shin, 2019; Yamada, 2010; Yuen, 2011), while some others investigated the cultural representation of Iranian indigenized EFL textbooks used in junior and senior high schools throughout different periods (e.g., Abbasian & Biria, 2017; Asakereh, Yousofi, & Weisi, 2019; Cheng & Beigi, 2012; Gheitasi, Aliakbari, & Yousofi, 2020; Gholami-Pasand & Ghasemi, 2018; Goodrich, 2020; Khajavi & Abbasian, 2011; Saeedi & Shahrokhi, 2019). Additionally, a third group of studies investigated the cultural representation of a variety of international ELT textbooks (e.g., Naji-Meidani & Pishghadam, 2013; Orlando, 2016; Sadeghi & Sepahi, 2018; Shin, Eslami, & Chen, 2011; Si, 2018; Tajeddin & Pakzadian, 2020).

In the non-Iranian context, many studies have investigated the representation of cultural elements in a wide range of locally-developed ELT textbooks. Some of these studies reported that

the examined textbook or set of textbooks—despite being locally developed—mostly focused on promoting the target cultures (e.g. Ahmed & Narcy-Combes, 2011; Setyono & Widodo, 2019; Song, 2013; Su, 2016; Yuen, 2011). In contrast, some other studies reported that the examined textbooks mostly focused on presenting the local culture(s) as opposed to that of the target culture(s) (e.g., Alcoberes, 2016; Awayed-Bishara, 2015; Dinh & Sharifian, 2017; Yamada, 2010). Also, a few studies reported the adequate portrayal of both local and target cultures in locally-developed textbooks (e.g. Lappalainen, 2011; Vinall & Shin, 2019).

Yamada (2010) carried out a study on Japan’s junior high school’s English language textbooks to investigate their representation of the culture of different inner, expanding, and outer-circle countries. The results of his investigation revealed that Japan was the country whose culture was mostly represented in the examined textbooks. Also, the textbooks included the culture of some minority groups (e.g., the newcomers to Japan). Moreover, English users in the inner and expanding circles almost equally appeared in most textbooks.

Ahmed and Narcy-Combes (2011) conducted a study on some indigenized Pakistani EFL textbooks to investigate their local and foreign cultural representation. The results of the study indicated that the examined textbooks put more emphasis on presenting the foreign cultures as opposed to the Pakistani local cultures.

Lappalainen (2011) examined five ELT textbooks used in secondary and upper secondary education in the Finnish context to investigate their cultural elements. The results of the study suggested that the examined textbooks were flexible in terms of covering a wide range of cultural topics about everyday life and other vital aspects of the target culture (e.g., ethnic minorities, immigration, schools, and education).

Yuen (2011) carried out a study on secondary school English textbooks in Hong Kong to investigate their local and foreign cultural representation. The results of the study indicated that the examined textbooks put more emphasis on presenting the foreign cultures as opposed to the local cultures.

Song (2013) evaluated a number of locally-developed EFL textbooks in the South Korean context in terms of their portrayal of different cultures and the cultural biases they incorporated. The results of the study showed that the examined textbooks had unequal cultural representations and were biased in that they were dominated by Anglo male representations.

Awayed-Bishara (2015) conducted a textual analysis on some locally-developed ELT textbooks used in Israel to investigate their portrayal of different cultural groups. The results of the study indicated that the examined textbooks- despite focusing on local cultural representation- underrepresented the culture and traditions of the Palestinian Arab minority.

Alcoberes (2016) analyzed a number of indigenized EFL textbooks used in some outer-circle countries such as Singapore and the Philippines, and some expanding circle countries such as Vietnam and Indonesia to assess their author-initiated discourses. The results of the study revealed that the examined textbooks contained many non-English words, as well as non-English local cultural elements, which showed the strong influence of the local cultures on what students of non-native English-speaking countries learn.

Su (2016) studied several secondary school English textbooks in South Korea to explore their local and foreign cultural representation. The results of the study suggested that the examined textbooks put more emphasis on presenting the foreign cultures as opposed to the local cultures.

Dinh and Sharifian (2017) examined the textual and visual elements in the reading sections of a locally-designed ELT textbook for Vietnamese high-school students. Their findings indicated that the examined textbook focused mostly on themes related to the local Vietnamese culture (e.g., Vietnamese Lunar New Year).

Setyono and Widodo (2019) studied the representation of multicultural values (local and international cultures) in an EFL textbook approved by the Indonesian Ministry of Education. The results of the study indicated that the examined textbook lacked the representation of international cultures. They also concluded that since English is a global lingua franca nowadays, then, multicultural materials from outer and expanding circle countries are needed to be added to English language teaching (ELT) textbooks as well.

Vinall and Shin (2019) examined the cultural content of several ELT textbooks used for secondary education in South Korea from both national and international cultural perspectives. The results of the study suggested that the examined materials incorporated both national and international cultural elements from a tourist's perspective.

In the Iranian context, however, all studies have reported that the old and new locally-developed EFL textbooks needed more representation of the foreign or target cultural elements

(e.g., Abbasian & Biria, 2017; Asakereh, Yousofi, & Weisi, 2019; Cheng & Beigi, 2012; Gheitasi, Aliakbari, & Yousofi, 2020; Gholami-Pasand & Ghasemi, 2018; Goodrich, 2020; Khajavi & Abbasian, 2011; Saeedi & Shahrokhi, 2019). Additionally, some researchers even argued that the old Iranian indigenized EFL textbooks were inadequate in terms of representing the local cultural elements, since they mostly depicted culturally-neutral elements (Cheng & Beigi, 2012; Khajavi & Abbasian, 2011). Moreover, several studies have indicated that the newly-developed EFL textbooks (i.e., the *Prospect* and the *Vision* series) limitedly incorporated and represented cultural elements (Abbasian & Biria, 2017; Asakereh, Yousofi, & Weisi, 2019; Gholami-Pasand & Ghasemi, 2018; Goodrich, 2020; Saeedi & Shahrokhi, 2019).

Khajavi and Abbasian (2011) assessed the old version of the Iranian indigenized high school ELT textbooks *English Book 1, 2, and 3* in terms of their representation of the national identity and globalization using Byram's (1993) checklist which focuses on social identity and interactions, as well as national history and stereotypes. The results of their study indicated that the examined textbooks were culturally neutral, and lacked information about the Persian ancient history, as well as foreign cultures, and globalization.

Cheng and Beigi (2012) analyzed the old version of the Iranian indigenized high school ELT textbooks *Right Path to English 1, 2, and 3* from a religious point of view. The results of the study revealed that the examined textbooks represented the Islamic Shi'ite sect and neglected to present the Iranian cultural diversity. Additionally, they asserted that their findings of mono-cultural representation in Iranian ELT textbooks were in line and in compliance with the homogenous nature of religious and anti-western policies in the Iranian theocracy of post-1979 Islamic Revolution.

Abbasian and Biria (2017) conducted a study on the *Prospect* series of high school textbooks in terms of their cultural representation. The results of the study unveiled that the textbooks deliberately ignored the representation of international and foreign cultures, and they only presented Iranian national cultural elements since Iranian textbook developers expected Iranian learners to export their local culture to other countries through English.

Gholami Pasand and Ghasemi (2018) carried out a cultural analysis on the three textbooks of *prospect 1, 2, and 3*, which are the fourth generation of English language textbooks for Iranian junior-high-school students. The results of the study suggested that the examined textbooks

limitedly incorporated cultural topics and missed the foreign and international cultural components.

Asakereh, Yousofi, and Weisi (2019) did a critical content analysis on the activities of English textbooks used in the Iranian education system (i.e., *Prospect* and *Vision*) to evaluate them in terms of fulfilling the necessary criteria of English as a lingua franca using the methodology of Caleffi (2016). The results of the study indicated that the examined textbooks neither provided sufficient exposure to various situational contexts nor did they incorporate a sufficient amount of cultural elements. Additionally, the Iranian high school textbooks did not provide enough opportunities for English teachers to implement the sociolinguistic and socio-cultural realities of the English language in their English classes.

Saeedi and Shahrokhi (2019) evaluated and compared the cultural content of *Vision (1 & 2)* and *Pre-University English (1 & 2)* textbooks using the frameworks proposed by Cortazzi and Jin (1999), and Adaskou, Britten, and Fahsi (1990) to investigate their differences in the cultural content they incorporated. The results of the study indicated that the *Vision* series presented mostly culturally-neutral and source-based cultural elements, while the *Pre-University* series covered the source and the target cultures almost to the same extent. Additionally, both series were found to contain mostly aesthetic and semantic cultural elements.

Gheitasi, AliAkbari, and Yousofi (2020) carried out a study on the *Vision* series to evaluate its cultural references and senses of cultural representation using a combination of frameworks by Cortazi and Jin (1999)-modified by Tajeddin and Teimournezhad (2015)-as well as Adaskou, Britten, and Fahsi (1990). The results of the study revealed that the *Vision* series focused primarily on representing cultural content that is associated with the source (i.e., Iranian) culture in its aesthetic sense followed respectively by the semantic, sociological, and pragmatic senses.

Goodrich (2020) investigated and compared the cultural representation of Iranian junior and senior high school textbooks before and after the Islamic revolution. The results of her study suggested that the high school textbooks under the Qajar and the Pahlavi's reign were highly cultural and represented the culture of English-speaking countries such as Britain and America, while the post-revolutionary indigenized EFL textbooks eliminated the western culture and replaced it with the Islamic/Revolutionary cultures. Additionally, in the pre-revolutionary textbooks, cultural perspectives were found to outnumber cultural products and practices, while in

the post-revolutionary textbooks cultural products were more dominant. Moreover, the study reported that the political and ideological hegemony of each era directly influenced the textual and graphic content of the textbooks.

In regard to the studies examining international ELT textbooks, several studies have compared and contrasted different international ELT textbooks with each other from different cultural perspectives (Naji-Meidani & Pishghadam, 2013; Orlando, 2016; Sadeghi & Sepahi, 2018; Shin, Eslami, & Chen, 2011; Si, 2018; Tajeddin & Pakzadian, 2020). The results of these studies suggested that each textbook presented different cultural elements to some extent.

Shin, Eslami, and Chen (2011) examined seven internationally recognized ELT textbooks to investigate what cultural aspects and what countries' cultures they presented. The results of the study indicated that each textbook presented a variety of cultural elements mostly from the inner-circle countries.

Naji Meidani and Pishghadam (2013) analyzed four different ELT textbooks, namely, *New American Streamline*, *Cambridge English for Schools*, *Interchange*, and *Top Notch* to determine which ones were better representatives of English as an international language. The results of the study revealed that in comparison to all other textbooks the examined *Top Notch* textbook had more international cultural elements which could expose students to more diversity and a variety of English speakers since it focused greatly on presenting English for international communication.

Orlando (2016) investigated the inter-American cultural relations presented in the reading and listening texts of six random English and French as foreign language textbooks. The results of the study showed that the EFL textbooks presented more target texts containing inter-American cultural relations, and mentioned a greater number of countries in comparison to the examined FFL textbooks.

Sadeghi and Sepahi (2018) investigated the cultural themes represented in three internationally-recognized ELT textbooks (i.e., *Top Notch*, *Summit*, and *Passages*) using the big "C" and small "c" classification of cultural elements. The results of the study indicated that among all three textbooks, *Top Notch* incorporated the most cultural themes in the categories of daily life, food, customs, norms, and other big C themes; while *Summit* and *Passages* textbooks included mostly themes of small "c" like values and beliefs.

Si (2018) evaluated some textbooks designed for business English programs to assess their cultural content in terms of meeting the cultural reality of English as a global lingua franca. The results of the study showed that the examined textbooks neglected to cover a great part of the sociocultural and sociolinguistic reality of the English language.

Tajeddin and Pakzadian (2020) investigated the representation of cultural elements associated with the inner, outer, and expanding circles countries in three international ELT textbooks, namely *Interchange*, *English Result*, and *American English File*. The study revealed that the *American English File* textbooks presented mostly cultural elements associated with the inner-circle countries; while *Interchange* and *English Result* textbooks presented mostly cultural elements associated with the outer and expanding circle countries.

2.2.2. Previous Studies on Intercultural Representation in ELT Textbooks

In the last decade, several studies have evaluated ELT materials and textbooks from an intercultural perspective. Some of these studies evaluated locally-developed ELT materials in the non-Iranian context (e.g., Abid & Moalla, 2019; Järvinen, 2017; Siddiqie, 2011; Weninger & Kiss, 2013), while some others evaluated locally-developed ELT materials in the Iranian context (e.g., Ajideh & Panahi, 2016; Janfeshan, 2018; Mozaffarzadeh & Ajideh, 2019; Pourshirvani, 2017; Taherkhani, Afzali Mir, Malmir, Mosalsal, & Montazeri, 2017). Similarly, the third group of studies evaluated internationally-recognized ELT materials and textbooks from an intercultural perspective (e.g., Ahmadi Safa, Moradi, & Hamzavi, 2015; Amerian & Tajabadi, 2020; Farsi, Rad, & Tondar, 2013; Gómez Rodríguez, 2013; 2015; Homayounzadeh & Sahragard, 2015; Kafi, Ashraf, & Motallebzadeh, 2013; Raigón-Rodríguez, 2018; Wang, 2012).

In the non-Iranian context, some studies have evaluated ELT materials and textbooks from an intercultural perspective. The results of most of these studies indicated that locally-developed ELT materials are inadequate in terms of developing language learners' intercultural competence (e.g., Abid & Moalla, 2019; Weninger & Kiss, 2013). Nevertheless, a few studies reported that the examined localized ELT materials were adequate in terms of developing students' ICC (e.g., Järvinen, 2017; Siddiqie, 2011).

Siddiqie (2011) analyzed a locally-developed English language textbook (i.e., *English for Today*) used in Bangladesh to assess its intercultural content and its effect on students' awareness of international cultures as well as that of their own. The results of the study suggested that the

examined textbook used sufficient intercultural content, and that the intercultural contents used in the textbook could be interesting and fruitful to Bangladeshi learners in their language acquisition.

Weninger and Kiss (2013) did a study on the texts, images, and tasks of two EFL textbooks (i.e., *Bloggers and Steps*)- locally-developed for Hungarians- to investigate the cultural meanings represented in them. The findings of the analysis revealed that the examined textbooks incorporated texts about famous people from different nationalities, and festivals from around the world. Yet these representations were found to be insufficient in terms of encouraging students to reflect on cultural values.

Järvinen (2017) examined the reading texts and tasks of the Finnish upper secondary school EFL textbooks to study their representation of ethnic minorities and different racial groups. The study unveiled that the reading passages of the examined textbooks developed students' abilities to empathize, and to critically reflect on not only the target culture, but also their own culture-both of which are essential for developing an understanding of and for creating a positive attitude toward diversity of cultures in different societies.

Abid and Moalla (2019) evaluated the potentiality of the intercultural contacts portrayed in the tasks of a Tunisian EFL textbook, designed for third-year secondary school students, in developing the model of the intercultural speaker. The results of the study indicated that the portrayal of the intercultural contacts was imbalanced in terms of its frequency and variety and that the examined textbook had a low potential in helping language learners to become good intercultural speakers.

Additionally, in the Iranian context, several studies have suggested that despite the integration of CLT which necessitates intercultural provisions (e.g., Kaffash, Yazdanmehr, & Ghanizadeh, 2018), the fourth generation of Iranian indigenized EFL textbook series (i.e., *Vision and Prospect*) were inadequate in terms of developing language learners' ICC (e.g., Ajideh & Panahi, 2016; Asakereh, Yousofi, & Weisi, 2019; Janfeshan, 2018; Mozaffarzadeh & Ajideh, 2019; Pourshirvani, 2017; Taherkhani, Afzali Mir, Malmir, Mosalsal, & Montazeri, 2017).

Ajideh and Panahi (2016) conducted a study on the *Vision 1* textbook to determine whether it was culturally adequate to teach students about the culture of other countries. The results of the study, however, suggested that the examined textbook fell short of representing the cultures of other countries and developing language learners' intercultural competence.

Similarly, Pourshirvani (2017) examined the *Vision 1* textbook to determine whether it was culturally adequate to teach students about the culture of other countries. The results of the study, however, indicated that the examined textbook was culturally-inadequate.

Taherkhani, Afzali Mir, Malmir, Mosalsal, and Montazeri (2017) interviewed language teachers to evaluate their perception of the intercultural adequacy of the *prospect 2* textbook. The results of the study revealed that the aforementioned textbook was culturally-poor and lacked the necessary components to enable students to use English in real-life situations.

Janfeshan (2018) investigated the perceptions of 66 experienced English teachers regarding the adequacy of the *Vision 1* textbook in terms of teaching students about the culture of other countries. The results of the study revealed that the subjects believed the *Vision 1* textbook was culturally-inadequate.

Asakereh, Yousofi, and Weisi (2019) did a critical content analysis of the activities of English textbooks used in the Iranian Education System namely the *Prospect* and the *Vision* series to evaluate them in terms of containing the criteria of English as a lingua franca as specified by Caleffi's (2016) study. The results of the study indicated that these two sets of textbooks neither provided sufficient exposure to various situational contexts, nor did they incorporate a sufficient amount of intercultural elements. Additionally, the Iranian high school textbooks did not provide enough opportunities for English teachers to implement the sociolinguistic and sociocultural realities of the English language in their English classes.

Mozaffarzadeh and Ajideh (2019) examined six ELT textbooks used in the Iranian education system before and after the Islamic revolution to assess them in terms of their incorporation of cultural elements associated with the development of intercultural competence. The results of their study revealed that the Iranian indigenized ELT textbooks in both eras were inadequate for teaching communicative language and/or culture-general skills associated with the development of intercultural competence and understanding.

Moreover, in the last decade, numerous studies have evaluated different international ELT materials and textbooks in terms of promoting language learners' ICC. Some of these studies focused on investigating the effect of ELT materials, especially the reading passages, on the development of language learners' ICC (e.g., Farsi, Rad, & Tondar, 2013; Gómez Rodríguez, 2013; 2015; Kafi, Ashraf, & Motallebzadeh, 2013; Wang, 2012). The results of all these studies have indicated the existence of a correlation between the incorporation of reading passages and

the development of language learners' ICC, since reading passages provide a great medium for representing cultural elements.

Similarly, another group of studies focused on evaluating different ELT materials and textbooks in terms of their potentiality for developing language learners' ICC (e.g., Ahmadi Safa, Moradi, & Hamzavi, 2015; Amerian & Tajabadi, 2020; Homayounzadeh & Sahragard, 2015; Raigón-Rodríguez, 2018). The results of these studies differed from one textbook to another. Two relevant studies by Ahmadi Safa, Moradi, and Hamzavi (2015), as well as Homayounzadeh and Sahragard (2015), however, indicated that the *Top Notch* series had great potentiality and incorporated sufficient multicultural elements needed for developing language learners' ICC.

Wang (2012) investigated the effect of multicultural representations in EFL readings on students' intercultural attitudes. The results of the study unveiled that the reading of multicultural texts in the classroom and the thinking about one's own cultural backgrounds in connection with the texts tend to have a positive impact on students' attitudes toward diversity.

Farsi, Rad, and Tondar (2013) conducted a comparative study on EFL learners who studied culturally-driven ELT textbooks and those who haven't, aiming to investigate the possible impact of cultural materials on their cultural understanding and conceptualization of the world. The findings of the study revealed that students who had learned the language through culturally-driven ELT textbooks developed cultural understanding and perception of the world as presented in the studied textbooks.

Kafi, Ashraf, and Motallebzadeh (2013) investigated the relationship between the cultural content of culturally-driven ELT textbooks (i.e., *Top Notch* and *Interchange* series) and the cultural attitude of Iranian EFL students. The results of the study indicated the existence of a significant correlation between the cultural content of ELT textbooks and the cultural attitude of Iranian EFL students. The texts of the examined textbooks were found to have greatly impacted the language learners' cultural attitudes. Additionally, the findings of the study highlighted that the students who had higher linguistic proficiency levels showed more changes in their attitude since they were more capable of going beyond the linguistic features of a foreign language.

Ahmadi Safa, Moradi, and Hamzavi (2015) carried out a quantitative study investigating some Iranian EFL teachers' and learners' perception of the potentiality of the *Top Notch* series to develop language learners' intercultural competence, and found out that both teachers and learners

believed that the *Top Notch* series had an acceptable level in promoting cultural awareness, cultural knowledge and attitude, intercultural skills, and cross-cultural understanding.

In his studies on the effect of incorporating multicultural short stories about sociocultural and sociopolitical issues in EFL teaching on the development of language learners' critical intercultural competence, Gómez Rodríguez (2013; 2015) found out that the critical reading of and discussions on such literary texts helped language learners develop better critical thinking skills, critical intercultural awareness, positive attitudes and respect for diversity and enhanced their ability to critically reflect on their own life experiences and their native cultures as well as the target culture.

Homayounzadeh and Sahragard (2015) examined the representation of sociocultural identities in six textbooks selected from the *Top Notch* and *Summit* series, to assess their potentiality in developing language learners' ICC. The results of the study revealed that the *Top Notch* series focused mostly on presenting international cultures and had a great potentiality in developing language learners' ICC. The *Summit* series, however, was found to have a unilateral approach in its identity presentations, depicting mostly European and American nationalities and the cultural values of individualism-typically associated with them.

Raigón-Rodríguez (2018) conducted a study on six EFL textbooks meant for young adults and adults to examine their changes in the cultural representation throughout different publishing periods from 1992 to 2013. The results of the study unveiled that most of the examined materials incorporated a wide range of objective facts about culture. The study also concluded that materials need to be designed in a way which develops intercultural awareness in language learners.

Amerian and Tajabadi (2020) assessed some teachers' perceptions of the potentiality of the *New Headway* series in developing language learners' intercultural competence. The results of the analyses of the participants' responses on the checklists and their interviews both suggested that the aforementioned textbooks were inadequate and biased in terms of presenting and developing intercultural knowledge, attitude, and awareness.

2.2.3. Previous Studies on Deep and Surface Cultural Representation in ELT Textbooks

Recently, a number of studies have examined the cultural representation of instructional materials and textbooks at the surface and at the deep cultural levels. Some of these studies were carried out on locally-developed textbooks (Lee & Li, 2019; Obaid, Ismail, Razali, Mansor, Othman, &

Aralas, 2019; Rybková, 2018; Wickersham, 2020), while some others were conducted on internationally-recognized ELT textbooks (Caro & Caro, 2019; Chutong, 2020; Gómez Rodríguez, 2015).

The results of the studies which examined the locally-developed textbooks reported considerable differences in their cultural representation at the deep level. Yet, the common result among all of them was that the examined materials presented the culture mostly at the surface level (Lee & Li, 2019; Obaid, Ismail, Razali, Mansor, Othman, & Aralas, 2019; Rybková, 2018; Wickersham, 2020).

Rybková (2018) examined three ELT textbooks used in Czech secondary schools to assess the extent to which different surface and deep cultural elements appeared in them. The results of the study revealed that there were considerable differences among the textbooks both in terms of the cultural breadth and diversity, as well as the manner of representation of cultural elements. Moreover, the comparison of the textbooks revealed that only one of them had sufficiently presented culture at the deep level, which could be claimed to enhance students' ICC.

Lee and Li (2019) examined the cultural representation of two series of English language textbooks, developed in China and Hong Kong, to investigate and to compare the breadth and depth of the cultural representation in those textbooks. The results of the study suggested that both series presented local and international cultures to some extent. Nevertheless, while the Chinese textbooks focused mostly on presenting the British culture, the textbooks used in Hong Kong presented a wider-range of cultures. Additionally, both series contained mainly static and congratulatory cultural topics, which means they presented culture mostly at the surface level. Similarly, both series were found to have neglected to address cultural values, which means they lacked the representation of cultural elements at the deep level.

Obaid, Ismail, Razali, Mansor, Othman, and Aralas (2019) carried out a descriptive analysis of the cultural content incorporated in the "*English for Iraq*" textbooks used in the intermediate schools in Iraq to investigate their hidden cultural curriculum and to evaluate their texts in terms of presenting cultural elements at the surface and the deep levels. The results of this qualitative study indicated that the textbooks focused mostly on the Iraqi local culture, which made them source-culture-based-textbooks. Moreover, the textbooks also presented culture mostly at the

surface level, while focusing on items like Folks, Fairs, Festivals, and Food, which made them look like tourist guide textbooks; whereas lacking the representation of culture at the deep level.

Wickersham (2020) investigated the cultural content of some English instructional materials used in Sweden's Secondary Education to assess their representation of the surface and the deep cultural elements using both Gomez Rodrigues' (2015) methodology and the critical discourse analysis approach. In his study, he found that although the cultural content of the instructional materials used in Sweden's secondary education was presented mostly at the surface level, yet the examined materials incorporated many components at the deep level as well.

Likewise, the results of the studies which examined internationally-recognized textbooks have also reported significant differences in their cultural representation at the deep level. Surprisingly, one of the latest studies carried out by Chutong (2020) reported that the examined textbook (i.e., *English for Tourism*) presented culture mostly at the deep level, while lacking the representation of cultural elements at the surface level.

Gómez Rodríguez (2015) carried out a textbook analysis on three unnamed internationally-recognized ELT textbooks to investigate their representation of the surface and the deep cultural elements and to determine whether they were sufficiently promoting ICC. In his study, Gómez Rodríguez found out that the deep cultural elements were basically not present (aside from a few examples), and that the surface cultural elements dominated the materials' contents. Gomez Rodriguez further discusses this as a problematic issue for the development of ICC, and considers further how teachers can compensate for this lack of deep cultural content in instructional materials.

Caro and Caro (2019) investigated the cultural hegemony portrayed in *Cutting Edge's* pre-intermediate textbook using the critical discourse analysis approach. The study aimed at unveiling the hidden mechanisms of colonization at the deep cultural level. The results of the study revealed that the examined textbook presented culture mostly at the surface level through highlighting the features that make people different from each other rather than considering the deeper issues that make people believe and behave differently.

Last but not least, Chutong (2020) examined the cultural content represented in the *English for Tourism* textbook. Interestingly, he found that the examined textbook presented culture mostly

at the deep level and paid little attention to the surface culture. He identified four predominant themes for the deep culture as “Economy”, “Geography”, “Architecture” and “History” and three themes under surface culture including “Lifestyle”, “Food”, and “Holidays”.

2.2.4. Previous Studies on Cultural Representation in Locally-developed and International ELT Textbooks

In recent years, some studies have examined and compared the cultural content across international and locally-developed textbooks. Some of these studies were conducted in the Iranian context (e.g., Allami, 2017; Heidari Tabrizi & Talakoob, 2019; Rashidi & Meihami, 2016; Shahini & Meymandi, 2017; Tajeddin & Teimournezhad, 2015; Tajeddin & Bahrebar, 2017), while some others were conducted in the non-Iranian context (e.g., Abdul Rahim & Jalalian Daghig, 2019; Al Atbee, 2019; Halil, 2019; Elshadelin & Yumarnamto, 2020).

In the Iranian context, for example, Tajeddin and Teimournezhad (2015) examined and compared the dialogues and readings of two textbooks—an international (i.e., *Top Notch 1*, 1st edition.), and a localized (i.e., *The Iran Language Institute English intermediate*)-in terms of their references to the source, target, international, and neutral cultural elements in the sociological and aesthetic senses using the frameworks proposed by Cortazzi and Jin (1999), and Adaskou, Britten, and Fahsi (1990), respectively. The results unveiled that most of the cultural themes included in the localized ELT textbook were culturally neutral, and only a few references were made to the target or international cultures, and the sociological sense of representation was more prevalent throughout this textbook. Surprisingly, they also found that the source culture was not present in the examined localized textbook. As for the *Top Notch 1* textbook, the study indicated that this textbook mostly presented international cultural elements, two-thirds of which were in the aesthetic sense, and very few of its representations were culturally neutral. The study further illustrates that ELT textbooks need to incorporate a sufficient amount of the source, target, and international cultural content to develop language learners’ intercultural awareness effectively.

Rashidi and Meihami (2016) examined and compared the readings and dialogues of three textbook series from the inner circle (i.e., *Functional Skills English*), outer circle (i.e., *Celebrate*), and expanding circle (i.e., *Prospect*), using the frameworks of Cortazzi and Jin (1999), and Adaskou, Britten, and Fahsi (1990), to investigate their L1, L2, and international culture

representation in the aesthetic, sociological, semantic and pragmatic senses. The study reported that the *Functional Skills English* series presented mostly cultural elements associated with the source and target cultures, while the *Prospect* series presented mostly cultural elements associated with the source and international cultures. Additionally, the *Celebrate* series covered the source, target, and international cultures almost to the same extent. Moreover, while the *Functional Skills English* and *Celebrate* series tended to present the target cultural elements in the aesthetic sense, the *Prospect* series tended to present the source cultural elements in the aesthetic and sociolinguistic sense.

Allami (2017) compared the representation of cultural elements in the texts, tasks, and visuals of a locally-developed (i.e., *Vision 1*) and an international textbook (i.e., *English Result*) using the classifications of the source, target, international and culture-free categories, as well as Big (C) and small (c) themes for categorizing the cultural elements. The results of the study revealed that there was a significant difference in the type and categories of cultural elements between the two textbooks. Accordingly, the locally-developed textbook was found to present mainly cultural elements associated with the source culture, and presented a few target cultural elements, with a focus on the Big (C) cultural themes. The international textbook, on the other hand, was found to present mostly culture-free elements and contained almost no source-based cultural themes. Additionally, this textbook mostly presented cultural themes associated with the international cultures, followed by the target cultures, respectively. Finally, the international textbook was found to have presented mostly Big (C) cultural elements.

Tajeddin and Bahrebar (2017) conducted a comparative cultural analysis of the readings and dialogues of a global ELT series (i.e., *American English File*) and a localized ELT series (i.e., *The ILI English Series*), using the framework of Adaskou, Britten, and Fahsi (1990), to explore the cultural referencing in the aesthetic, and sociological senses in these textbooks. The study reported that the cultural and culture-free elements in the two series showed a significant difference both in their frequencies and sense of realization. In other words, while the localized series presented mostly culture-free themes, and was inadequate in terms of representing culture in its sociological and aesthetic senses. The global series presented the cultural themes in both the sociological and the aesthetic sense adequately, and very few of its representations were culture-free. The study further illustrates that ELT textbooks need to incorporate a sufficient amount of sociological and

aesthetic cultural content to help develop language learners' cultural awareness and understanding effectively.

Shahini and Meymandi (2017) did a comparative study on the cultural representation of a locally-developed (i.e., *General Persian*) and a foreign ELT textbook (i.e., *Top Notch Fundamentals*) at the elementary level to investigate their differences in cultural representation, using Lee's (2009) Big 'C' and little 'c' classification of cultural elements. The study found that both textbooks were to some extent similar in the representation of Big 'C' cultural components. And while the *General Persian* textbook incorporated more cultural content focusing on people's common lifestyles and their daily interactions, the *Top Notch* textbook's main focus was on entertaining lifestyles. Concerning the little 'c' categorization, it was found that both textbooks lacked the representation of cultural content associated with this category.

Heidari-Tabrizi and Talakoob (2019) investigated the presence of the cultural elements in an international and an Iranian locally-developed ELT textbook series (i.e., *Top Notch* and *Prospect*) in terms of whether they meet the minimum cultural requirements of ELT textbooks based on the framework of Byram and Morgan (1994). The results of the analysis, based on the frequency of representation, revealed that in the *Prospect* series the cultural categories of socialization and life cycle came in the first place, while national history and national geography came in the last place. Also, the findings revealed that between the two examined sections of pictures and conversations, the conversation sections were more representative of cultural elements. The *Top Notch* series, on the other hand, was found to present most of its cultural elements in the category of social identity and social groups; while presenting the least cultural elements in the category of national geography. Overall, the study discovered a significant difference between the two series in terms of their categories of cultural representation.

Similarly, in the non-Iranian context, Al Atbee (2019) studied the English textbooks taught at Iraqi state-run high schools (i.e., *English for Iraq Series*) and private institutes (i.e., *New Interchange Series*) using Newmark's (1988) classification of cultural elements and Kachru's (1985) classifications of inner, outer, and expanding circles. The findings indicated that both series covered all the categories of Newmark (1988) to some extent. Additionally, the cultural elements associated with the expanding circle countries were predominantly presented in the advanced levels of both series. Moreover, while the cultural elements associated with the inner-circle

countries were most frequently presented in the advanced levels of the *New Interchange* textbooks. They were almost nonexistent in the *English for Iraq* series.

Halil (2019) carried out a comparative analysis of the cultural representation of a local and an international textbook (i.e., *World Quest*) used in Turkey in terms of their source, target, and international cultural representation in the four aspects of products, practices, perspectives, and persons, using Cortazzi and Jin's (1999), and Yuen's (2011) frameworks and categorizations. The analysis suggested that the international textbook incorporated more cultural items in comparison to the locally-developed textbook. Additionally, the local textbook was found to put more emphasis on the source culture, while the international textbook presented mostly cultural elements associated with the target and international cultures. In other words, the source, the target, and the international cultural elements were found to be distributed unequally in both textbooks. The findings also indicated that in both examined textbooks, the most frequently represented cultural category was products.

Abdul Rahim and Jalalian Daghig (2020) conducted a cultural content analysis of a locally-developed textbook (i.e., *English Form 1*) and a global textbook (i.e., *Pulse 2*)- widely used in Malaysia- to investigate their differences in the source, target, and international cultural representation. The study showed that while the *English Form 1* textbook, placed more emphasis on presenting the Malaysian learners' culture and highlighted the country's multicultural status. It did not neglect the target and international cultures. In contrast, the global textbook was found to not present the source culture and making the most references to the target and international cultures, respectively. As a result, the local textbook was found to be a better choice for multicultural education in the country.

Finally, Elshadelin and Yumarnamto (2020) evaluated the cultural representation of a localized textbook (i.e., *Bahasa Inggris*) and an international textbook (i.e., *Think*)- widely used in Indonesia- aiming to investigate their differences in the cultural sources' referencing using Yuen's (2011) and Matsuda's (2012) frameworks and classifications for assessing the linguistic and visual contents of textbooks. The study unveiled that the locally-developed textbook put a great emphasis on representing the source and the target cultural elements, while the global textbook presented almost exclusively the target and other cultures and lacked making any references to the local culture.

2.3. Research Gap

In the last decade, many studies concerning English as a foreign language have examined how multicultural content is represented in various English language teaching (ELT) textbooks. Drawing on the review of the literature, there seem to be three dominant categories under which studies on the content of ELT textbooks could be classified. One group of studies merely assessed and evaluated the representation of different types of cultural elements in the local and/or international ELT textbooks. While focusing on identifying *the local and foreign (target) cultural elements* (e.g., Abbasian & Biria, 2017; Ahmed & Narcy-Combes, 2011; Dinh & Sharifian, 2017; Gholami-Pasand & Ghasemi, 2018; Khajavi & Abbasian, 2011; Lappalainen, 2011; Su, 2016; Vinall & Shin, 2019; Yuen, 2011), *the source, target, and international cultural elements* (e.g., Gheitasi, Aliakbari, & Yousofi, 2020), *inner, outer, and expanding circle countries' cultural elements* (e.g., Setyono & Widodo, 2019; Shin, Eslami, & Chen, 2011; Tajeddin & Pakzadian, 2020; Yamada, 2010), *cultural biases* (e.g., Awayed-Bishara, 2015; Goodrich, 2020; Song, 2013), as well as *English as a Lingua Franca* (e.g., Asakereh, Yousofi & Weisi, 2019; Naji- Meidani & Pishghadam, 2013; Si, 2018).

The second group of studies merely evaluated the different aspects of ICC in the local or international ELT textbooks while focusing on investigating, for example, the potentiality of the textbooks to develop language learners' *intercultural awareness* (e.g., Mozaffarzadeh & Ajideh, 2019; Raigón-Rodríguez, 2018), *encouraging reflection on cultural values* (e.g., Weninger & Kiss, 2013), *developing in the language learners' a positive attitude toward diversity* (e.g., Järvinen, 2017), or the *development of language learners' intercultural competence* (e.g., Abid & Moalla, 2019; Ahmadi Safa, Moradi, & Hamzavi, 2015; Ajideh & Panahi, 2016; Homayounzadeh & Sahragard, 2015; Siddiqie, 2011).

The third group of studies including those which investigated the surface and the deep cultural elements in local or international ELT textbooks (e.g., Caro & Caro, 2019; Chutong, 2020; Gómez Rodríguez, 2015; Lee & Li, 2019; Obaid, Ismail, Razali, Mansor, Othman, & Aralias, 2019; Rybková, 2018; Tajeddin & Teimournezhad, 2015; Wickersham, 2020), assessed not only the types of multicultural elements represented in the ELT textbooks. But also an aspect of how they promoted ICC-for example, at the awareness level.

As the literature review indicates, there is a growing body of research and interest among researchers to investigate different ELT textbooks from various cultural perspectives. Yet most studies investigated one aspect or dimension of multicultural/intercultural representations in ELT materials.

Drawing on the theoretical background of the study (see sections, 2.1.2., 2.1.3., and 2.1.4.), culture and intercultural communicative competence are both multi-dimensional constructs. Thus, the extensive coverage of these two concepts requires a multi-dimensional examination of ELT materials and textbooks using different frameworks. Bearing that in mind, there seems to be a lack of multi-dimensional assessment of ELT textbooks used in the public and the private sectors in Iran to have a more reliable, exhaustive, and precise in-depth look into the way ELT textbooks present different types of multicultural elements, as well as how they contribute to the development of language learners' ICC.

Furthermore, drawing on the review of the literature and to the best of the researcher's knowledge, no study has used a combination of the two frameworks of Gomez Rodriguez (2015) and Byram (1997) for assessing textbooks. Using these two comprehensive yet complementary frameworks allowed the researcher to have a more reliable, comprehensive comparison of the two series of textbooks; since different aspects and dimensions of multicultural representation in both series were investigated.

To add to the developing body of research addressing this gap, the current study examined and compared two sets of widely-used English language textbooks in Iran (an indigenous EFL series and an international ESL series) to have a better understanding of their similarities and differences in terms of representing multicultural elements at the surface and the deep levels; and to assess the extent to which both of these series emphasize promoting different elements of ICC.

2.4. Research Questions

The growing focus on international and cross-cultural communication and interaction has made it a crucial necessity to incorporate intercultural content alongside the linguistic content in EFL teaching and learning. In some foreign contexts, such as Iran, English language learners might never have the opportunity for the real-life experience of the target culture; therefore, the duty of replacing such cultural contents as much as possible is left to teaching and learning materials-

mainly ELT textbooks. From this perspective, and building upon the previous studies on textbook evaluation, the present study aimed at finding answers to the following questions:

1. What is the difference between the indigenous Iranian high-school textbooks (*Vision* series) and the *Top Notch* series in terms of their representation of the surface culture?
2. What is the difference between the indigenous Iranian high-school textbooks (*Vision* series) and the *Top Notch* series in terms of their representation of the deep culture?
3. What is the difference between the indigenous Iranian high-school textbooks (*Vision* series) and the *Top Notch* series in terms of their representation of elements associated with the development of ICC?

2.5. Chapter Summary

To sum up this chapter, there seems to be a growing body of research, especially in the EFL context, to assess different ELT textbooks in terms of their multicultural, intercultural, as well as surface and deep cultural representations. Most studies in the last decade, however, focused on assessing one aspect of multicultural representation in locally-developed, or international ELT textbooks. Thus, there seems to be a lack of multidimensional assessment of multicultural representations in both locally-developed and international ELT textbooks.

Therefore, to add to the developing body of research on multicultural representation in different ELT textbooks, and to address the research gap, there seems to be a need to examine and to compare locally-developed and/or international ELT textbooks from different cultural perspectives not only to have an in-depth insight into their multicultural representation, but also to contribute to the development of better multicultural materials in the future.

CHAPTER 3

Methodology

3.0. Introduction

This chapter begins by introducing the *Vision* and the *Top Notch* series, and the units of textual analysis in this study. Then, the frameworks and the coding systems as well as the procedure of data collection and analysis were discussed. Finally, the design of the study was presented.

3.1. Data

3.1.1. Corpus

The first set of ELT textbooks from which the data was collected is titled “*Top Notch*”. The third edition of the *Top Notch* series, printed in 2015, was examined, which consisted of the following textbooks: *Top Notch Fundamentals*, *Top Notch 1*, *Top Notch 2*, and *Top Notch 3*. According to the Common European Framework of Reference (CEFR) scale, *Top Notch Fundamentals* is taught to A1 level students; *Top Notch 1* is taught to A1 to A2 level students; *Top Notch 2* is taught to A2 to B1 level students, and *Top Notch 3* is taught to B1+ level students. The four *Top Notch* textbooks have similar patterns and structures. All four skills of listening, speaking, reading, and writing were addressed in these textbooks. Each lesson in the *Top Notch* series starts with a *Preview of the Communication Goals* section and is followed by *Vocabulary*, *Grammar*, and *Conversation Strategies* sections. Other sections of the textbooks are titled as *Listening*, *Pronunciation*, *Reading*, and *Writing*. Moreover, each textbook in this series contained a workbook, audio materials stored on a DVD, and a teacher’s edition and lesson planner textbook. This series was developed and published by Pearson Longman Publication, and written by Joan Saslow and Allen Ascher. Table 3.1 presents some descriptive information about the *Top Notch* series including the title of the textbook, the authors and the publisher, the number of units, and the title of units.

Table 3.1.
Some Descriptive Information About the Top Notch Series

Title of Textbook	Authors and Publisher	Number of Units	Title of Units
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<i>Top Notch Fundamentals</i> 3 rd Edition	Saslow and Ascher, published by Pearson Longman Publication in 2015	14	1. Names and occupations 2. About people 3. Places and how to get there 4. Family 5. Events and times 6. Clothes 7. Activities 8. Home and neighborhood 9. Activities and plans 10. Food 11. Past events 12. Appearance and health 13. Abilities and requests 14. Life events and plans
<i>Top Notch 1</i> 3 rd Edition	Saslow and Ascher, published by Pearson Longman Publication in 2015	10	1. Getting acquainted 2. Getting out 3. The extended family 4. Food and restaurants 5. Technology and you 6. Staying in shape 7. On vacation 8. Shopping for clothes 9. Taking transportation 10. Spending money
<i>Top Notch 2</i> 3 rd Edition	Saslow and Ascher, published by Pearson Longman Publication in 2015	10	1. Greetings and small talk 2. Movies and entertainment 3. Staying in hotels 4. Cars and driving 5. Personal care and appearance 6. Eating well 7. About personality 8. The arts 9. Living with computers 10. Ethics and values
<i>Top Notch 3</i> 3 rd Edition	Saslow and Ascher, published by Pearson Longman Publication in 2015	10	1. Make small talk 2. Health matters 3. Getting things done 4. Reading for pleasure 5. Natural disasters 6. Life plans 7. Holiday traditions 8. Inventions and discoveries 9. Controversial issues 10. Beautiful world

The second series of textbooks from which the data was collected is titled “*Vision*”. The *Vision* series is a curricular artifact of the year 2013 and is a locally-developed EFL series for senior high school students across Iran. This series was developed and published by the Ministry of Education of the Islamic Republic of Iran in 2013, although the first textbook in the series, *Vision 1*, was released later in 2016. The *Vision* series is supposedly based on the CLT approach (Kaffash, Yazdanmehr, & Ghazizadeh, 2018; Khodabandeh & Mombini, 2018), and aims to develop student’s communicative competence. The series consists of the following textbooks: *Vision 1*,

Vision 2, and *Vision 3*. Based on Iran's high school education system, the *Vision 1* textbook is taught at the tenth grade; the *Vision 2* textbook is taught at the eleventh grade, and the *Vision 3* textbook is taught at the twelfth grade. The three textbooks in the *Vision* series had similar patterns and structures. All four skills of listening, speaking, reading, and writing were addressed in the textbooks. Accordingly, each lesson starts with a *Get Ready* section followed by a *Conversation* and a *New Words* section. Other sections in the textbooks are tilted *Reading*, *Grammar*, *Listening*, *Speaking*, *Pronunciation*, and *Writing*. Moreover, each textbook in this series contains a workbook and audio materials stored on a CD. Table 3.2 presents some descriptive information about the *Vision* series including the title of the textbook, the authors and the publisher, the number of units, and the title of units.

Table 3.2.
Some Descriptive Information About the Vision Series

Title of Textbook	Authors and Publisher	Number of Units	Title of Units
<i>Vision 1</i>	Alavimoghaddam, Kheirabadi, Rahimi, and Davari, published by the Iranian Ministry of Education in 2016	4	1. Saving nature 2. Wonders of creation 3. The Value of knowledge 4. Travelling the world
<i>Vision 2</i>	Alavimoghaddam, Kheirabadi, Rahimi, and Davari, published by the Iranian Ministry of Education in 2017	3	1. Understanding people 2. A healthy lifestyle 3. Art and culture
<i>Vision 3</i>	Alavimoghaddam, Kheirabadi, Rahimi, and Davari, published by the Iranian Ministry of Education in 2018	3	1. Sense of appreciation 2. Look it up! 3. Renewable energy

3.1.2. The Rationale Behind the Use of These Specific Series of Textbooks

The *Top Notch* series of textbooks were chosen as the units of linguistic content analysis based on the following justifications:

1. This series of textbooks is widely-used in different language institutes across the country (Ahmadi Safa, Moradi, & Hamzavi, 2015). This choice could enhance the readership validity of the textbooks because the textbook users (i.e., teachers and students) come from different geographical locations from all over Iran. Additionally, the back covers of the textbooks read: "Over 3 million students worldwide have learned English using the *Top Notch* program" (Saslow & Ascher, 2015). This would even further enhance their readership validity.

2. These textbooks are all-new editions of the *Top Notch* series published in 2015 (3rd edition)-released in early 2018 on the Iranian market. This could increase their content validity because we would have analyzed one of the current series of ELT textbooks that both English teachers and students are using nowadays;
3. The series contains multicultural values represented in the forms of visual and non-visual (verbal) texts.
4. The incorporation of multicultural values into these textbooks needs to be critically assessed since the textbook writers place great emphasis on multicultural values as they claim at the back cover of the textbooks: “*Top Notch* develops confident, culturally fluent English speakers who can successfully navigate the social, travel, and business situations that they will encounter in their lives” (Saslow & Ascher, 2015). This statement indicates the authors’ attitudes in valuing and incorporating culture-related materials into their textbooks.

Similarly, the *Vision* series of English textbooks for Iranian senior high school students were chosen as the unit of linguistic content analysis based on the following justifications:

1. This series is widely used throughout the country, as every high school student has to study and pass all three textbooks in order to get a diploma and/or to enroll in a college. This could enhance the readership validity of the textbooks because textbook users (i.e., teachers and students) come from different geographical locations from all over Iran.
2. This series of textbooks is also part of the ELT curriculum of all schools across Iran- public and private-since 2018. This could increase their content validity because we would have analyzed a set of ELT textbooks that are currently used by both English teachers and students;
3. These textbooks are assumed, based on their curricular goals, to contain representations of multicultural values as well as ethnic, racial, and cultural groups from within and outside of Iran in the forms of visual and non-visual texts;
4. The incorporation of multicultural values into these textbooks needs to be critically assessed not only to have an in-depth evaluation of their cultural content- since Iran is a multicultural country where different racial and ethnic groups live together- but also to determine whether they meet the curricular goals for which they were designed considering

that they were developed based on the CLT approach (Kaffash, Yazdanmehr, & Ghanizadeh, 2018; Khodabandeh & Mombini, 2018).

3.1.3. Units of Textual Analysis

In the current study, the linguistic content of two sets of ELT textbooks-widely used across Iran-was examined and compared. The non-linguistic content such as images were left out of the analysis since the frameworks used in this thesis were only suitable for analyzing the linguistic (verbal) content. Counting the two series altogether, the total number of the examined textbooks was 7 (11 volumes). The scope of the study, however, was limited to analyzing some equivalent parts of the textbooks to make it manageable (see Section 1.5., Chapter 1).

Before deciding on which sections were best for the analysis, the researcher examined the two series of textbooks in search for different types of cultural elements. During the examination, the researcher realized that in the *Top Notch* series the *Preview*, the *Photo Story*, as well as the *Reading* sections, had the most culturally-driven content throughout the series. Similarly, in the *Vision* series, the *Get Ready*, the *Conversation*, as well as the *Reading* sections, were found to have the most culturally-driven content throughout the series. This step was taken to make sure that the selected sections for the textual analysis were as representative as possible. It's worth noting that the *Preview* section in the *Top Notch* series is the equivalent of the *Get Ready* section in the *Vision* series. Similarly, the *Photo Story* section in the *Top Notch* series is the equivalent of the *Conversation* section in the *Vision* series. Lastly, the *Reading* sections in the two series are also equivalent to each other.

Some reasons behind choosing these sections, especially reading passages, as the units of textual analysis are that the linguistic contents, especially those in the form of texts, provide a great medium for representing cultural elements. Supporting this claim, many studies have already proven the existence of a correlation between the incorporation of reading passages and the development of language learners' ICC (e.g., Farsi, Rad, & Tondar, 2013; Gómez Rodríguez, 2013; 2015; Kafi, Ashraf, & Motallebzadeh, 2013; Wang, 2012). Also, due to their textual properties, reading passages have the potentiality to provide the most culturally-driven, and meaning-oriented content in textbooks. While the vocabulary, spelling, grammar, and other similar sections include contents focusing mostly on the reader's vocabulary building skills, grammar

comprehension, and other general skills, to name a few, which makes them not suitable for cultural content analysis. Moreover, as a support for this choice of selection, many studies have also chosen reading passages as the units of textual analysis for their studies (e.g., Ahmadi Safa, Moradi, & Hamzavi, 2015; Gomez Rodriguez, 2015; Järvinen, 2017; Lappalainen, 2011; Siddiqie, 2011; Yamada, 2010).

Tables 3.3. to 3.7. present some descriptive information about the title of textbooks, the total number of the examined sections, and the titles of the examined sections inside each textbook. Accordingly, the total number of the examined sections for both series of textbooks was 172.

Table 3.3.

Descriptive Information About the Examined Sections in the Top Notch Fundamentals Textbook

Title of Textbook	Number of the Examined Sections	Titles of the Examined Sections
<i>Top Notch Fundamentals</i> 3rd Edition	22	<ol style="list-style-type: none"> 1. Simple forms and business cards 2. Short descriptions of famous people, their occupations, and countries of origin 3. Simple maps and diagrams 4. Introductions of people, their relationships and occupations, where they live and how they get to work 5. A family tree 6. A magazine article about famous actors and their families 7. A world map with time Zones 8. Events posters 9. Newspaper announcements 10. A Zodiac calendar 11. A sales flyer from a department store 12. A review of housekeeping robots 13. House and apartment rental listings 14. Descriptions of people and their homes 15. A daily planner 16. The weather forecast for four cities 17. Recipe cards 18. A weekly schedule 19. A blog in which people describe what they did the previous weekend 20. A magazine article about two celebrities 21. An article about infant toddler development 22. A short biography of Harry Houdini

Table 3.4.*Descriptive Information About the Examined Sections in the Top Notch 1 Textbook*

Title of Textbook 3rd Edition	Number of the Examined Sections	Titles of the Examined Sections
<i>Top Notch I</i>	41	1. An enrollment form 2. Personal profiles 3. A photo story 4. A music website 5. An entertainment events page 6. Authentic interviews 7. A survey of musical tastes 8. A photo story 9. Family tree diagrams 10. A self-help website 11. A survey about adult children 12. A photo story 13. Menus 14. A nutrition website 15. A photo story 16. Newspaper advertisements 17. An online review for a product 18. A photo story 19. A bar graph 20. A fitness survey 21. A magazine article 22. A photo story 23. Travel brochures 24. Personal travel stories 25. A vacation survey 26. A photo story 27. An online clothing catalogue 28. Simple and complex diagrams and plans 29. A travel article 30. A personal opinion survey 31. A photo story 32. Transportation schedules 33. Public transportation tickets 34. Arrival and departure boards 35. Magazine and newspaper articles 36. A photo story 37. A travel guide 38. Product ads 39. A magazine article 40. Personal travel stories 41. A photo story

Table 3.5.*Descriptive Information About the Examined Sections in the Top Notch 2 Textbook*

Title of Textbook 3rd Edition	Number of the Examined Sections	Titles of the Examined Sections
<i>Top Notch 2</i>	42	1. A poster about customs 2. A magazine article about non-verbal communication 3. A geographical map 4. A photo story 5. A movie website 6. Movie reviews 7. A textbook excerpt about violence in movies 8. A photo story 9. A hotel website 10. Phone message slips 11. A hotel guide book 12. A city map 13. A photo story 14. A rental car brochure 15. Rental car case studies 16. A feature article about defensive driving 17. A driving behavior survey 18. A photo story 19. A hotel spa advertisement 20. A health advice column 21. A photo story 22. A healthy eating pyramid 23. Descriptions of types of diets 24. A magazine article about eating habits 25. A lifestyle survey 26. Menu ingredients 27. A photo story 28. A pop psychology website 29. A textbook excerpt about the nature/nurture controversy 30. Personality surveys 31. A photo story 32. Museum descriptions 33. A book excerpt about the origin of artistic talents 34. An artistic survey 35. A photo story 36. A computer troubleshooting website 37. A computer user survey 38. Newspaper clippings about the internet 39. A photo story 40. A personal values self-test 41. Print and online news stories about kindness and honesty 42. A photo story

Table 3.6.*Descriptive Information About the Examined Sections in the Top Notch 3 Textbook*

Title of Textbook 3rd Edition	Number of the Examined Sections	Titles of the Examined Sections
	37	<ol style="list-style-type: none"> 1. A business meeting e-mail and agenda 2. An online article about formal dinner etiquette of the past 3. A survey about culture change 4. A photo story 5. A travel tips website about dental emergencies 6. A brochure about choices in medical treatments 7. A medicine label 8. A patient information form 9. A photo story 10. A photo about procrastination 11. A business article about how to keep customers happy 12. A photo story 13. An online bookstore website 14. A questionnaire about reading habits 15. A magazine article about the internet's influence on our habits 16. A photo story 17. News headlines 18. A textbook article about earthquakes 19. Statistical charts 20. A photo story 21. Career and skills inventories 22. A magazine article with tips for effective work habits 23. A photo story 24. Factoid on holidays 25. A magazine article about holidays around the world 26. Proverbs about weddings 27. A photo story 28. Case studies of poor purchasing decisions 29. A book excerpt about antibiotics 30. Factoids on famous inventions 31. A photo story 32. A self-test of political literacy 33. A textbook introduction to global problems 34. A photo story 35. Maps 36. An online article about ways to curb global warming 37. A photo story

Table 3.7.*Descriptive Information About the Examined Sections in the Vision 1, 2 and 3 Textbooks*

Title of Textbook	Number of the Examined Sections	Titles of the Examined Sections
<i>Vision 1</i>	12	1. Get ready 2. Conversation 3. Endangered animals 4. Get ready 5. Conversation 6. A wonderful liquid 7. Get ready 8. Conversation 9. No pain no gain 10. Get ready 11. Conversation 12. Iran: A true paradise
<i>Vision 2</i>	9	1. Get ready 2. Conversation 3. Languages of the world 4. Get ready 5. Conversation 6. Having a healthier and longer life 7. Get ready 8. Conversation 9. Art culture and society
<i>Vision 3</i>	9	1. Get ready 2. Conversation 3. Respect your parents 4. Get ready 5. Conversation 6. How to use a dictionary 7. Get ready 8. Conversation 9. Earth for our children

3.2. Framework and Coding System

In this study, two different frameworks were adapted. The first adapted framework was that of Gomez Rodriguez (2015) who introduced nine general categories under which different cultural elements could be classified. All the cultural elements found in the examined sections were classified under these nine categories: 1. Holidays/Celebrations, 2. Tourist Places/Geographical Sites, 3. Food, 4. Celebrities/Entertainment, 5. Customs/ Traditions, 6. History/Historical Facts, 7. Literature and the Arts, 8. General Cultural Information, and 9. Legends. In his study, Gomez Rodriguez (2015) provided three tables for three examined textbooks. These tables were used as the original framework of reference for this study. Table 3.8. presents some descriptive

information regarding the cultural elements which could be ascribed to different general categories. These elements and subcategories were derived and adapted from the three tables provided in Gomez Rodriguez's (2015) study.

Table 3.8.

Descriptive Information About the General Categories and Their Relevant Cultural Elements

General Aspect of Cultural Elements	Relevant Cultural Elements
<i>Holidays/Celebrations</i>	Elements such as national holidays, festivals, celebrations, birthdays, weddings, carnivals, fests, festivities, as well as religious holidays were included in this category.
<i>Tourist Places/Geographical Sites</i>	Elements such as tourist attraction sites and places, geographical locations, capital cities, mountains, countries' cities and provinces, buildings, monuments, shrines, hotels, deserts, jungles, plains, geographical information, national parks, islands, resorts, bays, seas, rivers, oceans, volcanos, and continents were included in this category.
<i>Food</i>	Elements such as local, national and international foods and dishes, deserts, fruits, herbs, spices and produce, among other subcomponents were included in this category.
<i>Celebrities/Entertainment</i>	Elements such as celebrities, influencers, scientists, films, theater plays, music and TV programs, actors and actresses, bands, singers, composers, songs, magicians, TV stars, TV networks, famous people and their families, as well as popular games and sports were included in this category.
<i>Customs/ Traditions</i>	Elements such as local, national and international customs, cultural norms and traditions, what people of a community do, table manners, greetings, taboos, traditional or local dresses of a given ethnic group, male and female behavior, offensive behavior, conventional and nonconventional medicines and treatments were included in this category.
<i>History/Historical Facts</i>	Elements such as historical revolutions and events, local, national and international historical facts, different historical discoveries and inventions, global disasters, as well as natural disasters which were presented with the date of occurrence were all ascribed to this category.
<i>Literature and the Arts</i>	Elements such as local, national and international literature and art forms, different literature books and pieces of writings, paintings, sculptures and the like were included in this category.
<i>General Cultural Information</i>	Elements such as general information about a culture, a country's policies, and its national symbols, languages, nationalities, discussion of different forms of governments, a democracy, a monarchy, and a dictatorship, in addition to controversial social issues were included in this category.
<i>Legends</i>	Elements such as local, national and international legends, myths, folktales, monsters and heroes were included in this category.

The first step in the coding process was finding the cultural elements as presented in Table 3.8 and ascribing the identified cultural elements to the nine general categories. This step as well as all other steps were taken for every textbook separately; which means, for every textbook a separate list of the identified and classified cultural elements was designed and presented based on the descriptive information provided in Table 3.8.

The second step in the coding process was ascribing the previously identified and classified cultural elements (in step one) under one of two categories of surface and deep culture. The definitions of surface and deep culture have already been discussed in the second chapter (see Section 2.1.3.). Accordingly, elements such as names of celebrities (e.g., Harry Houdini) were classified under surface culture; while tipping customs in taxis, hotels, and restaurants in the US and Europe were classified under deep culture. The definitions combined with the tables Gomez Rodriguez (2015) presented in his study were used as the reference framework for this study aiming to answer the first and the second research questions.

At times, during the coding process, a cultural element (e.g., Britain) was repeated in several sections. In such cases, the frequency of all the elements was counted although they were mentioned in the tables only once. At other times, a section had included several elements of different categories (e.g., Hanami party in Japan). In such cases, where two elements (e.g., celebration and countries) were reported together, the main theme of celebration was considered as the category to which such elements should be ascribed. In the frequency count, however, every element was counted; in other words, the elements in the aforementioned example were counted as two. This way, it was assured that every element was counted.

Gomez Rodriguez (2015) provided the most comprehensive and useful distinction between deep and surface culture (Wickersham, 2020) and his framework seemed to cover not only an aspect of the intercultural communicative competence but also the sociocultural norms of societies. However, his framework had one major flaw, in that it assessed the development of ICC based solely on the criterion of intercultural awareness, which is only one of the criteria needed for developing language learners' ICC. As a result, a second framework was adapted to cover this flaw and to get more comprehensive results.

The secondly-adapted framework is that of Byram (1997), who identified three elements for the development of ICC. These elements were intercultural knowledge, intercultural attitude, and intercultural skills. These elements have already been discussed in the second chapter (see section 2.1.2.). Since the definition of intercultural awareness overlaps with intercultural knowledge, they were both considered as one category in this study, and were referred to as intercultural knowledge. Table 3.9. presents some descriptive information about different elements of IC and their relevant

sections according to the definitions provided by Byram (1997). This framework was used to answer the third research question of the study.

Table 3.9.

Descriptive Information About Different Elements of IC and Their Relevant Sections

Different Elements of IC	Relevant Sections
<i>Intercultural knowledge</i>	Sections which address the behavior of different social groups-local or international- their products, practices, and the general processes of their social and individual interactions are included in this category.
<i>Intercultural attitude</i>	Sections which tend to develop a sense of curiosity, openness, acceptance and receptiveness toward foreign cultures and valuing others' values, beliefs, and behaviors are included in this category.
<i>Intercultural skills</i>	Sections which promote students' ability to discover, interact, compare, interpret, explain and relate their own culture to that of the target culture are included in this category.

The last step in the coding process was identifying and ascribing different sections and cultural elements to the three categories using the presented definitions in Table 3.9. Accordingly, a reading passage that discussed tipping customs in taxis, hotels, and restaurants in the US and Europe was ascribed to the first category, and considered as an element that promoted intercultural knowledge. Secondly, a reading passage that discussed contrasting views on how to tackle global problems such as corruption, poverty, terrorism, racism, and discrimination was ascribed to the second category, and considered as an element that promoted intercultural attitude. Thirdly, a reading passage that presented some survival tips and skills for the workplace needed when providing services to customers was ascribed to the third category, and considered as an element that promoted intercultural skills.

At times, during the coding process, some section included cultural elements which promoted more than one IC element. In such cases, those particular sections were ascribed to more than one category. For example, a reading passage that discussed and compared clothing choices in Turkey and the US for male and female citizens and tourists in formal and informal settings was considered to develop not only the language learners' intercultural knowledge, but also their intercultural attitude.

Byram (1997) has provided the most comprehensive and exhaustive definition of intercultural communicative competence (Mostafaei Alaei & Nosrati, 2018; Tran & Duong, 2018), and his methodology and framework has been used and adapted by many scholars (e.g., Ahmadi Safa,

Moradi, & Hamzavi, 2015; Ryshina-Pankova, 2018; Shiri, 2015; Siddiqie, 2011; Siregar, 2016; Troyan, 2012; Zerzová, 2016).

As a final note, in order to minimize subjectivity in the coding process, data collection, as well as data analysis, the study employed a measurement of interrater reliability. Accordingly, aside from the researcher two independent researchers, who were experts in the field of cultural studies, reviewed and assessed the counting and the categorization of the data. The correlation between the results was then calculated using the SPSS software and a Cronbach's Alpha of .79 was reported which indicated an acceptable interrater reliability.

3.3. Procedure

In the beginning, every *Get Ready*, *Conversation*, and *Reading* section, in every textbook in the *Vision* series was thoroughly read and examined. Similarly, in the *Top Notch* series, every *Preview*, *Photo Story*, and *Reading* section, in every one of its textbooks, were thoroughly read and examined. In doing so, different cultural themes and elements were identified, and a separate list of the detected cultural elements for every textbook was made. The detected cultural items were classified according to Gomez Rodriguez's (2015) framework under one of the nine aforementioned general categories. At this point, for each textbook, a separate list of the categorized cultural elements was obtained. In each list, the static aspects of culture (e.g., holidays, geographical sites, food) were considered as representations of the surface culture; while all the invisible aspects which seemed to be complex were considered as the deep culture (e.g., table manners, customs, norms, and traditions). The cultural elements were then classified into one of these two categories: 1) Topics of surface culture; 2) Topics of deep culture.

Then, the content, categories, subcategories, as well as deep and surface cultural representations of each table and textbook were discussed thoroughly. Also, the frequency and percentage of all the identified cultural elements in both series were counted and reported in different tables. The results were quantified based on the total number of identified cultural elements, the percentage of the surface cultural elements, and the percentage of the deep cultural elements in each textbook. The results were then totaled and presented in a table for each set of textbooks separately since this would help better compare the two series of textbooks with each other.

After that, the two sets of textbooks, as a whole, were compared against each other in terms of their differences in the surface cultural representation. This step was taken to answer the first question of this thesis.

Next, the two sets of textbooks, as a whole, were compared against each other in terms of their differences in the deep cultural representation. This step was taken to answer the second question of this thesis.

Afterward, every examined section of each textbook was assessed and evaluated in terms of the extent to which it promoted intercultural competence based on the IC criteria and definitions presented by Byram (1997). At this point, examples, figures, and frequencies for each IC element and each textbook were presented. The textbooks which incorporated deep cultural elements were also considered as developing students' ICC. In contrast, the textbooks which incorporated only the surface cultural elements were considered as limiting the development of language learners' ICC.

Finally, the two sets of textbooks, as a whole, were compared against each other in terms of their differences in the representation of ICC elements. This step was taken to answer the third question of this thesis.

3.4. Design

A qualitative research design was used throughout this study, employing content analysis to describe what and how cultural elements were represented in the textbooks. To analyze the collected data, the number of cultural elements was obtained through frequencies and percentages. Also, the type of cultural elements and the way they were presented were qualitatively identified through content analysis. Finally, the results of the study were reported descriptively.

3.5. Chapter Summary

To sum up this chapter, the study had two rounds of analysis. In the first round of analysis, the *Get Ready*, *Conversation*, and *Reading* sections of the *Vision* series, as well as the *Preview*, *Photo Story*, and *Reading* sections of the *Top Notch* series were examined and their surface and deep

cultural elements were identified and classified based on the framework of Gomez Rodriguez (2015). Also, the frequency and percentage of these elements were reported. Then, the two sets of textbooks were compared against each other in terms of their differences in the surface and the deep culture representation to answer the first and the second research questions. In the second round of the analysis, the *Get Ready*, *Conversation*, and *Reading* sections of the *Vision* series, as well as the *Preview*, *Photo Story*, and *Reading* sections of the *Top Notch* series were examined and their IC elements were identified and reported. Then, the two sets of textbooks were compared against each other in terms of their differences in ICC elements' representation to answer the third research question.

CHAPTER 4

Findings and Results

4.0. Introduction

This chapter begins by presenting the cultural elements found in the two series of textbooks. Then, the categories, subcategories, frequencies, and percentages of the surface and the deep cultural elements in the two series were compared with each other to answer the first and the second research questions. After that, the relevant ICC elements in each series were presented and compared in order to answer the third research question.

4.1. Surface and Deep Cultural Elements in the *Vision* Series

In this section, the surface and the deep cultural elements of the *Vision* series are presented based on each textbook. The relevant discussion of each textbook is followed by its table. Then, the frequencies and percentages of the surface and the deep cultural elements are presented. To this end, Tables 4.1. to 4.3. present some cultural elements/aspects with corresponding examples based on the types of culture in the *Vision* series. Additionally, Table 4.4. presents the frequency and the percentage of the data representing the two types of culture in the *Vision* textbooks.

Table 4.1.

Types of Culture and Some Cultural Elements Represented in the Vision 1 Textbook

General Aspects of Cultural Elements	Examples of Surface Culture	Examples of Deep Culture
Tourist Places/ Geographical Sites	<i>Countries:</i> Iran, Italy, Spain, France, Egypt, Brazil, China <i>Cities, Capitals, States and Provinces:</i> Madrid, Beijing <i>Iranian Tourist Attractions and buildings:</i> The Museum of Nature and Wildlife, Golestan Forest, Moghan Plain <i>International Tourist Attractions:</i> The Great Wall of China, Taj Mahal <i>Continents:</i> Asia, Africa, Europe, South America	None
Celebrities/Entertainment	<i>Iranian Scientists:</i> Razi, Nasireddin Toosi <i>International Scientists:</i> Thomas Edison	None
Customs/ Traditions	None	Islamic Traditions: Muslims visit the holy shrines in Iran; Donating blood as a way to thank Allah
Literature and the Arts	<i>Iranian Textbooks:</i> Famous Iranian Scientists	None
General Cultural Information	<i>International cultural information:</i> Egypt is one of the oldest countries of Africa, and is famous for its wonderful pyramids; France, Italy and Spain attract many tourists from other parts of the world <i>Iranian Cultural Information:</i> Iran is a four-season country. It has many historical sites and an amazing nature. Also, its people are very kind and hospitable. <i>Iranian Rare Species:</i> Iranian cheetah, the Persian Lion <i>International Rare species:</i> Asian Elephants <i>Languages:</i> Persian <i>Citizenship and Nationalities:</i> Iranian people, Spanish tourist	None

At the surface level, the *Vision 1* textbook covered only four of the nine general categories. In the tourist places and geographical sites category, the textbook included the subcategories of *countries* (e.g., Iran, Italy, Spain, France, Egypt, Brazil, China, India, Peru, Chile), *cities, capitals, states, and provinces* (e.g., Madrid, Beijing, Mashhad, Qom, Shiraz), *Iranian tourist attractions and buildings* (e.g., the Museum of Nature and Wildlife, Golestan Forest, Moghan Plain, Gahar Lake, Maragheh Observatory, Ray Hospital), *international tourist attractions* (e.g., The Great Wall of China, Taj Mahal), and *continents* (e.g., Asia, Africa, Europe, South America).

In the celebrities and entertainment category, the textbook covered only the subcategories of *Iranian scientists* (e.g., Razi, Nasireddin Toosi) as well as *international scientists* (e.g., Thomas Edison). There was, however, no mention of any subcategories associated with entertainment in this textbook.

In the literature and the arts category, the textbook mentioned an *Iranian textbook (Famous Iranian Scientists)*. There was, however, no mention of any subcategories associated with arts in this textbook.

Lastly, in the general cultural information category, the textbook presented some *international cultural information* (e.g., There are more than 100 pyramids in Egypt; around one billion people live in India; Egypt is one of the oldest countries of Africa, and is famous for its wonderful pyramids; France, Italy and Spain attract many tourists from other parts of the world; Brazil, Peru, and Chile are famous for their ancient history and amazing nature; Edison invented the first lightbulb), *Iranian cultural information* (e.g., Iran is a four-season country. It has many historical sites and an amazing nature. Also, its people are very kind and hospitable; ancient wind towers of Iran are attractive to tourists; Mehrabad is one of the first international airports of Iran; Iran is a great destination for tourists; it is a beautiful country; its people are hospitable and kind to travelers and tourists), *Iranian rare species* (e.g., Iranian cheetah, the Persian Lion, Persian Zebra), *International rare species* (e.g., Asian Elephants), *Languages* (e.g., Persian), as well as *citizenship and nationalities* (e.g., Iranian people, Iranian scientists, Spanish tourist).

At the deep level, the *Vision 1* textbook covered only one of the nine general categories. Accordingly, in the customs and traditions category, the textbook presented two well-known *Islamic traditions* (i.e., Muslims visit the holy shrines in Iran; Donating blood as a way to thank Allah).

Table 4.2.*Types of Culture and Some Cultural Elements Represented in the Vision 2 Textbook*

General Aspects of Cultural Elements	Examples of Surface Culture	Examples of Deep Culture
Tourist Places/ Geographical Sites	<p><i>Countries</i>: Russia, Kazakhstan, Mongolia, China, Laos</p> <p><i>Cities, Capitals, States and Provinces</i>: Kordestan, Moscow</p> <p><i>Iranian Tourist Attractions and buildings</i>: Mount Damavand, Darband, Astan Ghods Museum</p> <p><i>Continents</i>: Americas, Asia, Africa, Europe, Oceana</p> <p><i>Gulf</i>: Persian Gulf</p>	None
Food	<i>International Dishes</i> : Rice is the most popular food in Iran	None
Literature and the Arts	<p><i>Iranian Literature</i>: Nezami's poems</p> <p><i>Iranian Art</i>: Farshchian's paintings, Isfahan Termeh, Qashqai Gabbeh</p>	Iranian girls in the villages of Azerbaijan and Kordestan are known for the beautiful silk carpets they weave
General Cultural Information	<p><i>International cultural information</i>: Asia is the largest continent of the world</p> <p><i>Iranian Cultural Information</i>: Iran is a vast country in southwest Asia</p> <p><i>Languages</i>: French, Russian, Persian, English, Spanish</p> <p><i>Iranian Citizenship and Nationality</i>: Iranian craftsmen and craftswomen</p>	None

At the surface level, the *Vision 2* textbook covered four of the nine general categories. In the tourist places and geographical sites category, the textbook included the subcategories of *countries* (e.g., Russia, Kazakhstan, Mongolia, China, Laos, Myanmar, Bangladesh, Bhutan, Nepal, India, Pakistan, Afghanistan, Tajikistan, Uzbekistan, Turkmenistan, Iran, Azerbaijan, Georgia, Armenia, Turkey, Syria, Iraq, Kuwait, Jordan, Saudi Arabia, United Arab Emirates, Oman), *cities, capitals, states and provinces* (e.g., Kordestan, Moscow, Meybod, Tehran), *Iranian tourist attractions and buildings* (e.g., Mount Damavand, Darband, Astan Ghods Museum, Sheikh Lotfollah Mosque), *continents* (e.g., Americas, Asia, Africa, Europe, Oceana) and *gulfs* (e.g., Persian Gulf).

In the food category, the textbook presented an *international dish* (i.e., Rice).

Additionally, in the literature and the arts category, the textbook covered the subcategories of *Iranian literature* (e.g., Nezami's poems) as well as *Iranian art* (e.g., Farshchian's paintings, Persian Carpet, Isfahan Termeh, Qashqai Gabbeh, Persian rugs).

Lastly, in the general cultural information category, the textbook presented some *international cultural information* (e.g., Asia is the largest continent of the world; There are more than 2000 languages in Africa, 1000 in the Americas, more than 2250 in Asia, about 230 in Europe, and more than 1300 in Oceana. The most popular language in the world is Chinese, more than one billion

people speak Chinese. English has fewer native speakers than Chinese, but there are about one billion learners of English all around the world. About fifty percent of the world's languages have fewer than 5000 speakers), *Iranian cultural information* (e.g., Iran is a vast country in southwest Asia; The animal diversity of Lorestan is amazing; Mazandaran is one of the best farming regions of Iran), *Languages* (e.g., French, Russian, Persian, English, Spanish), as well as *Iranian citizenship and nationality* (e.g., Iranian craftsmen and craftswomen, Iranian art, Persian art, Iranian people, Iranian art and culture, Iranian handicrafts, Iranian hand-made products).

At the deep level, the *Vision 2* textbook covered only one of the nine general categories. Accordingly, in the literature and the arts category, the textbook discussed the art form that makes Iranian girls in the villages of Azerbaijan and Kordestan distinguishable among their peers (i.e., the beautiful silk carpets they weave). There was, however, no mention of any elements associated with literature at the deep level in this textbook.

Table 4.3.

Types of Culture and Some Cultural Elements Represented in the Vision 3 Textbook

General Aspects of Cultural Elements	Examples of Surface Culture	Examples of Deep Culture
Holidays/Celebrations	<i>Iranian Holidays: Norooz</i>	None
Tourist Places/ Geographical Sites	<i>Iranian Cities, Capital, and Provinces: Tehran, Guilan, Manjeel, Yazd, Toos</i> <i>Iranian famous buildings: The Children's Medical Center</i>	None
Celebrities/Entertainment	<i>Iranian scientists: Dr. Mohammad Gharib</i> <i>Iranian poets: Ferdowsi</i>	None
Customs/ Traditions	<i>Globally-respected Customs: Children should respect their parents, we have to take care of elderly people, family members should listen to each other, we can help many people by donating what they need</i>	None
Literature and the Arts	<i>Dictionaries: French-Persian Dictionary, Spanish Dictionary, Persian- English Dictionary, English Dictionary</i>	None
General Cultural Information	<i>Iranian Cultural Information: Iran is an Islamic Republic country; Iran is rich in oil resources</i> <i>Iranian Citizenship and Nationality: Iranians</i>	None

At the surface level, the *Vision 3* textbook covered six of the nine general categories. In the holidays and celebrations category, the textbook presented an *Iranian holiday* (i.e., Norooz). There was, however, no mention of any elements associated with celebrations in the textbook.

In the tourist places and geographical sites category, the textbook presented a number of *Iranian cities, capital, and provinces* (e.g., Tehran, Guilan, Manjeel, Yazd, Toos), as well as *Iranian famous buildings* (e.g., The Children's Medical Center).

In the category of celebrities and entertainment, the textbook included the name of an *Iranian scientist* (i.e., Dr. Mohammad Gharib) and an *Iranian poet* (i.e., Ferdowsi). There was, however, no representation of any elements associated with entertainment in the textbook.

In the customs and traditions category, the textbook presented some *Globally-respected customs* (e.g., Children should respect their parents; we have to take care of elderly people; family members should listen to each other; we can help many people by donating what they need). There was, however, no mention of any elements associated with traditions in this textbook.

In the literature and the arts section, the textbook mentioned a number of *dictionaries* (e.g., French-Persian Dictionary, Spanish Dictionary, Persian- English Dictionary, English Dictionary). There was, however, no mention of any elements associated with arts in the textbook.

Lastly, in the general cultural information category, the textbook covered the subcategories of *Iranian cultural information* (e.g., Iran is an Islamic Republic country; Iran is rich in oil resources), as well as *Iranian citizenship and nationality* (e.g., Iranians).

It is worth noting that the *Vision 3* textbook did not present any cultural elements at the deep level.

Table 4.4.
Types of Culture and Frequency of Their Representation in the Vision Series

Type of culture	Textbook	Frequency	Total
Surface culture	<i>Vision 1</i>	63 (40.39%)	156 (98.11%)
	<i>Vision 2</i>	73 (46.79%)	
	<i>Vision 3</i>	20 (12.82%)	
Deep culture	<i>Vision 1</i>	2 (66.66%)	3 (1.89%)
	<i>Vision 2</i>	1 (33.33%)	
	<i>Vision 3</i>	0	

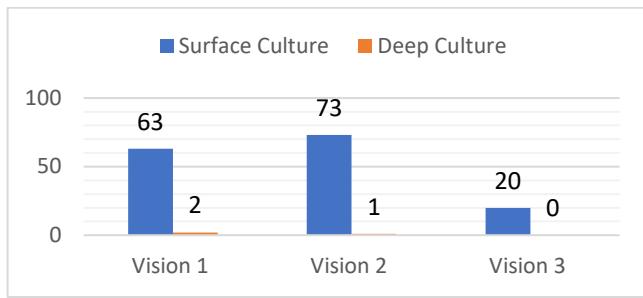


Figure 1

Type and Frequency of the Cultural Elements in Different Vision Textbooks

Based on table 4.4., the *Vision 1* textbook contained 63 surface cultural elements which formed 40.39% of the total surface cultural elements in the series. Accordingly, the *Vision 2* textbook contained 73 surface cultural elements which made up 46.79% of the total count. This textbook contained the most surface cultural elements in the entire series. Additionally, the *Vision 3* textbook contained only 20 surface cultural elements which formed 12.82% of the total count. This textbook contained the least surface cultural elements in the entire series.

In terms of the deep cultural representation, the *Vision 1* textbook reported the most cultural elements at this level in the entire series (2 elements); while the *Vision 2* textbook contained only one cultural element at the deep level. Additionally, the *Vision 3* textbook contained no cultural elements at the deep level whatsoever. It is a shame that in this series the higher the level of the textbook gets; the less deep cultural elements it represents.

4.2. Surface and Deep Cultural Elements in the *Top Notch* Series

In this section, the surface and the deep cultural elements of the *Top Notch* series are presented based on each textbook. The relevant discussion of each textbook is followed by its table. Then, the frequencies and the percentages of the surface and the deep cultural elements are presented. To this end, Tables 4.5. to 4.8. present some cultural elements/aspects with corresponding examples based on the types of culture in the *Top Notch* series. Additionally, Table 4.9. presents the frequency and the percentage of the data representing the two types of culture in the *Top Notch* textbooks.

Table 4.5.

Types of Culture and Some Cultural Elements Represented in the Top Notch Fundamentals Textbook

General Aspects of Cultural Elements	Examples of Surface Culture	Examples of Deep Culture
Tourist Places/ Geographical Sites	<i>Countries: Italy, the U.S., China, Canada, Mexico Cities, Capitals, States and Provinces: Miami, Vancouver, Los Angeles, New York, Mexico City International Tourist Attractions: Central Park International Restaurants, Stores and Buildings: The City Bookstore, Rossini's Restaurant, Athlete Central Addresses: 58 Post Street, 58 New Street, Fitch Avenue</i>	None
Food	<i>International Dishes: Hungarian Cabbage and Noodles</i>	None
Celebrities/ Entertainment	<i>International celebrities (actors, musicians, singers, athletes, chefs, authors, magicians and their families): Bradley Cooper (actor), Nadia Santini (chef), Chris Botti (Musician), Li Na (athlete), Vincent Lam (doctor and writer), Harry Houdini (magician) Internationally-recognized Movies: Space Pilot, The Party Internationally-recognized Bands: A band called Genesis</i>	None
General Cultural Information	<i>International cultural information: The Chinese Zodiac Calendar Months: Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius Citizenship, Nationalities and Languages: Chinese, French</i>	None

At the surface level, the *Top Notch Fundamentals* textbook covered four of the nine general categories. In the tourist places and geographical sites category, the textbook covered the subcategories of *countries* (e.g., Italy, the U.S., China, Canada, Mexico, Taiwan, Australia, Korea, Venezuela, England, Hungary), *cities, capitals, states and provinces* (e.g., Miami, Vancouver, Los Angeles, New York, Mexico City, Honolulu, Caracas, Bogota, La Paz, Lima, Sao Paulo, Santiago, Buenos Aires, London, Moscow, New Delhi, Cairo, Bangkok, Cape Town, Beijing, Seoul, Tokyo, Taipei, Sydney, St. John's, Paris, Buenos Aires, Tokyo, Montreal, Busan, Seattle, Caracas, Guadalajara, Toronto, Miami, Mexican state of Jalisco, Puerto Vallarta, Baltimore, State of Maryland, New York, the Canadian Province of Quebec, Los Angeles, Budapest, Appleton, Wisconsin), *International tourist attractions* (e.g., Central Park), *International restaurants, stores and buildings* (e.g., The City Bookstore, Rossini's Restaurant, Athlete Central, Hank's Restaurant, Parker Hall, Pat's Restaurant, Chuck's Café, Kim's Newsstand, Carson's Bookstore, the New School, Family Bank, Branfield School, the Uptown Mall) and *addresses* (e.g., 58 Post Street, 58 New Street, Fitch Avenue, 62 Main Street, South Street Station).

In the category of food, the *Top Notch Fundamentals* textbook presented an *international dish* (i.e., Hungarian Cabbage and Noodles).

In the category of celebrities and entertainment, the textbook covered the subcategories of *internationally-recognized celebrities* including *actors, musicians, singers, athletes, chefs, authors, magicians and their families* (e.g., Bradley Cooper (actor), Nadia Santini (chef), Chris Botti (Musician), Li Na (athlete), Vincent Lam (doctor and writer), Gael Garcia Bernal (actor), Diego Luna (actor), Patricia Bernal (Gael Garcia Bernal's mother), Jose Angel Garcia (Gael Garcia Bernal's father), Jay Chou (singer, musician and actor), Hannah Quinlivan (Jay Chou's wife), Sally Neufield (celebrity), Peter Sellers (actor), Johnny Depp (actor), Lily-Rose Depp (Johnny Depp's daughter), Jack Depp (Johnny Depp's son), Nicholas Cage (actor), Phil Collins (singer, actor and author), Ehrich Weisz (magician), Harry Houdini (magician), Beatrice Raymond (Houdini's wife), Robert Houdin (magician)), *internationally-recognized movies* (e.g., *Space Pilot, The Party*), as well as *internationally-recognized bands* (e.g., Genesis).

Lastly, in the category of general cultural information, the textbook covered the subcategories of *international cultural information* (e.g., The Chinese Zodiac Calendar Months: Capricorn, Aquarius, Pisces, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius), as well as *citizenship, nationalities, and languages* (e.g., Chinese, French).

It is worth noting that the *Top Notch Fundamentals* textbook did not incorporate any cultural elements at the deep level.

Table 4.6.

Types of Culture and Some Cultural Elements Represented in the Top Notch 1 Textbook

General Aspects of Cultural Elements	Examples of Surface Culture	Examples of Deep Culture
Holidays/ Celebrations	<i>International Celebrations: Jisan Valley Festival</i>	None
Tourist Places/ Geographical Sites	<i>Countries: Japan, Brazil, Sweden, the U.S., France</i> <i>Cities, Capitals, States and Provinces: Sendai, Tokyo, Curitiba, Dubai, Beirut, Seoul, Fortaleza, Madrid</i> <i>International Tourist Attractions: Natural History Museum, Hollywood, the British Museum</i> <i>International Restaurants, Stores, hotels, theaters and Buildings: The Spot Concert Hall, Kingston Gallery, Café Luna, Hotel De Callao</i> <i>Addresses: Saw Mill Parkway, Green Lane</i> <i>Continents: North America, Europe, South America</i>	None
Food	<i>International Dishes: Potato Soup Colombian Style, Brazilian Steak, German Chocolate cake</i>	None
Celebrities/ Entertainment	<i>International celebrities (artists, musicians, benefactors, singers, athletes, chefs, authors): Joshua Bell (violinist), Bruno</i>	None

	Mars (singer), Melinda Gates (of the Bill and Melinda Gates Foundation), Tom Jobim (artist), Bethany Hamilton (professional surfer) <i>Internationally-recognized Music Albums:</i> Boomerang (pop music album), Hometown (country music album) <i>Internationally-recognized Movies and Theater plays:</i> Pop High School (movie), Andrew Lloyd Weber's classical Musical, the Dentist's Chair (theater play) <i>Internationally-recognized Bands:</i> Mexico City Philharmonic Orchestra (band), Klepto (R&B band)	None	How <i>North Americans</i> treat their adult children, what male, female citizens and tourists in <i>Turkey</i> and <i>the U.S.</i> wear in different formal and informal settings, tipping customs in <i>restaurants, taxis and hotels</i> in different countries
Customs/ Traditions			
General Cultural Information	<i>Citizenship, Nationalities and Languages:</i> American, French, Italian, Swedish, Portuguese, Korean, Hawaiian		None

At the surface level, the *Top Notch 1* textbook covered five of the nine general categories. In the holidays and celebrations category, the textbook presented an *international celebration* (i.e., Jisan Valley Festival). There was, however, no mention of any elements associated with holidays in the textbook.

In the category of tourist places and geographical sites the textbook covered the subcategories of *countries* (e.g., Japan, Brazil, Sweden, the U.S., France, The United Arab Emirates, Lebanon, South Korea, Spain, Canada, Indonesia, Zimbabwe, the U.K., Tajikistan, Mexico, Turkey, Korea, Malaysia, New Zealand, Singapore, Thailand, Vietnam, Austria, Germany, Australia), *cities, capitals, states and provinces* (e.g., Sendai, Tokyo, Curitiba, Dubai, Beirut, Seoul, Fortaleza, Madrid, New York, Vancouver, London, Paris, Vienna, Milan, Rome, Oahu, Honolulu, Maui, Hawaii, Hilo, Bali, Seattle, Zambia, Dartford, Monterrey, Istanbul, Nazca, Lima, Beijing, Shanghai, Osaka, Tokyo, Manila, Sao Paulo, Seoul, Sokcho, New York, Los Angeles, Taipei, Tokyo, Odawara, Atami, Maibara, Kyoto, Washington, Baltimore, Newark, Sao Paulo, Rio de Janeiro, Bedford Hills, White Plains, London's West End), *international tourist attractions* (e.g., Natural History Museum, Hollywood, the British Museum, the Eiffel Tower, The Colosseum in Rome, Victoria Falls, Zambezi River, the Blue Mosque), *international restaurants, stores, hotels, theaters, galleries and buildings* (e.g., The Spot Concert Hall, Kingston Gallery, Lamont Theater, Kingston Concert Hall, the Bagus Jati Spa and Hotel, Café Luna, Hotel De Callao), *addresses*

(e.g., Saw Mill Parkway, Route 117, Green Lane), and *continents* (e.g., North America, Europe, South America).

In the category of food, the textbook presented several famous *international dishes* (e.g., Potato Soup Colombian Style, Brazilian Steak, German Chocolate cake, Pizza).

In the celebrities and entertainment category, the textbook presented *international celebrities* including *artists, musicians, benefactors, singers, and athletes* (e.g., Joshua Bell (violinist), Estrellita by Manuel Maria Ponce (violinist), Stravinsky (violinist), Andrew Lloyd Webber (English composer), Bruno Mars (singer), Andy Walters (singer), Melinda Gates (of the Bill and Melinda Gates Foundation), Tom Jobim (artist), Grover Washington Junior (artist), Kenny G. (artist), Mark Zupan (Quad Rugby champion), Bethany Hamilton (professional surfer)), *internationally-recognized music albums in different genres* (e.g., Boomerang (pop music album), Hometown (country music album), Smooth Lain (Latin music album), Andy Walters (Rhythm and Blues), the Chapman Quartet (classical music album), Movie soundtracks, Flutes of the Andes (folk), A Pirate's Adventure (show tunes), Earth to Mars (music album), the Rite of Spring (music album)), *internationally-recognized movies and theater plays* (e.g., Pop High School (movie), Andrew Lloyd Webber's classical Musical (theater play), the Dentist's Chair (theater play)), as well as *internationally-recognized bands* (e.g., Mexico City Philharmonic Orchestra (band), Klepto (R&B band), River T (R&B band)).

Finally, in the general cultural information category, the textbook covered the subcategory of *citizenship, nationalities, and languages* (e.g., American, French, Italian, Swedish, Portuguese, Korean, Hawaiian, Chinese, Russian).

At the deep level, the *Top Notch 1* textbook covered only one of the nine general categories. In the category of customs and traditions, the textbook discussed several *social norms* and *customs in different countries around the world* including how North Americans treat their adult children who move back to live in their parents' house; what male and female citizens and tourists wear in different formal and informal settings in Turkey and the U.S., and tipping customs in restaurants, taxis, and hotels in different countries.

Table 4.7.

Types of Culture and Some Cultural Elements Represented in the Top Notch 2 Textbook

General Aspects of Cultural Elements	Examples of Surface Culture	Examples of Deep Culture
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Tourist Places/ Geographical Sites	<i>Countries:</i> Japan, Mexico, Spain, United Kingdom <i>Cities, Capitals, States and Provinces:</i> Acapulco, London, Paris, Madrid, Venice, Vienna, Athens, Sierra Leone <i>International Tourist Attractions:</i> Buckingham Palace, the Millennium Wheel, the Eiffel Tower <i>International hotels, galleries, theaters, universities, airports and Buildings:</i> The Plaza Hotel, Broadway's Theater District, Cornell University, Bank Street Gallery, Indira Ghandhi International Airport <i>Continents:</i> South America, Europe <i>Oceans:</i> Atlantic Ocean	None
Food	<i>International Dishes:</i> Crepes, Tapas, Moussaka	None
Celebrities/ Entertainment	<i>International celebrities (actors, artists):</i> Leonardo DiCaprio (actor), Djimon Hounsou (actor), Michelangelo (artist), Fan K'uan (artist) <i>Internationally-recognized Movies:</i> <i>Blood Diamond, Catch Me If You Can, Revolutionary Road, Titanic</i>	None
Customs/ Traditions	<i>International Customs of Greeting:</i> Some people bow, some people kiss once, some kiss twice, some shake hands, some hug <i>Behavior in Formal and Informal Settings:</i> in formal settings people use two hands, and look at the card carefully; in informal settings people accept a card with one hand, and quickly put it in their pocket <i>Cultural Differences in Making Small Talk:</i> in some places it is not polite to ask about someone's age and salary. In others, it's considered rude to ask about someone's family.	Preferences of handshakes in different cultures; using the index finger and thumb for numbers; the 'palm up' gesture's meaning, the thumbs-up sign; lifestyle, eating habits, and food choices of the Americans and the French; the tipping customs of shampoo technicians and hair stylists in Europe
Literature and the Arts	<i>International Books:</i> <i>French Women Don't Get Fat</i> by Mireille Guiliano, <i>Drawing on the Right Side of the Brain</i> <i>Internationally-recognized Artworks:</i> <i>David</i> sculpture, <i>Travelers Among Mountains</i> Painting, <i>the Grinder</i> Painting	None
General Cultural Information	<i>American Proverbs:</i> you can't always judge a book by its cover <i>Citizenship, Nationalities and Languages:</i> North Americans, the French, Latinos, Brazilian, Americans	None

At the surface level, the *Top Notch 2* textbook covered six of the nine general categories. In the tourist places and geographical sites category, the textbook presented the subcategories of *countries* (e.g., Japan, Mexico, Spain, United Kingdom, France, Italy, Austria, Greece, Canada, Chile, Luxembourg, Switzerland, Malaysia, Brazil, Korea, Australia, Japan, Argentina, The U.S., Thailand, Korea, Colombia, China, Peru, Italy, Taiwan), *cities, capitals, states and provinces* (e.g., Acapulco, London, Paris, Madrid, Venice, Vienna, Athens, Sierra Leone, Miami, Calgary, Kingston, Jamaica, Temuco, the Soviet Union, Hong Kong, San Diego, New York, Geneva, Kota Kinabalu, Porto Alegre, Puebla, Mexico City, Seoul, Veracruz, Osaka, Buenos Aires, Munyville, Florence, Taipei, Mexico City, Santa Ana, California, New York, New Delhi, Mumbai), *international tourist attractions* (e.g., Buckingham Palace, the Millennium Wheel, the Eiffel Tower, the Prado Museum, the Campanile Tower, Mozart's House, the Parthenon, the Lake District, Central Park, the National Palace Museum, the Palace of Fine Arts), *international hotels*,

theaters, galleries, universities, airports and buildings (e.g., The Plaza Hotel, Hotel Chelsea, the Broadway Inn, the Peninsula-New York, Hotel Pennsylvania, the Habitat Hotel, the Hotel Newton, the Lucerne Hotel, Casablanca Hotel, Fifth Avenue Hotel, Victorian Hotel, Broadway's Theater District, Cornell University, Bank Street Gallery, the Academia Gallery, Carnegie Mellon University, Indira Ghandhi International Airport), *continents* (e.g., South America, Europe, Eastern Europe), and *oceans* (e.g., Atlantic Ocean).

In the category of food, the textbook presented a variety of *international dishes* (e.g., Crepes, Tapas, Moussaka, Pad Thai, Bi Bim Bop, Chicken Mole, Potato Soup, Tabouleh Salad, Pot Stickers, Stuffed Rocoto Peppers).

In the category of celebrities and entertainment, the textbook presented *international celebrities* including *actors and artists* (*Actors*: Leonardo DiCaprio, Djimon Hounsou, Jennifer Connelly, Steven Spielberg, Tom Hanks, Richard Yates, Kate Winslet, Humphrey Bogart, Ingrid Bergman, Andrew Lloyd Webber, Alec Baldwin, Sean Connery, Dustin Hoffman, Jessica Lange *Artists*: Michelangelo, Fan K'uan, Diego Rivera, Don Lipski, Picasso), as well as *internationally-recognized movies* (e.g., *Blood Diamond*, *Catch Me If You Can*, *Revolutionary Road*, *Titanic*, *The Man in the Iron Mask*, *The Beach*, *Gangs of New York*, *The Aviator*, *The Departed*, *Body of Lies*, *Shutter Island*, *The Wolf of Wall Street*, *Brave New World*, *The Rise of Theodore Roosevelt*, *Casablanca*, *Wall-E*, *The Hunt for Red October*, *Phantom of the Opera*, *Tootsie*).

In the category of customs and traditions, the textbook presented elements with regard to *international customs of greeting* (e.g., some people bow; some people kiss once; some kiss twice; some shake hands; some hug), *behavioral differences in formal and informal settings* (e.g., in the formal setting people use two hands, and look at the card carefully; in the informal setting people accept a card with one hand and quickly put it in their pocket), as well as *cultural differences in making small talk* (e.g., in some places it is not polite to ask about someone's age and salary. In others, it's considered rude to ask about someone's family).

In the category of literature and the arts, the textbook presented a number of *international books* (e.g., *French Women Don't Get Fat* by Mireille Guiliano; *Drawing on the Right Side of the Brain*) as well as *international artworks* (e.g., *David* sculpture, *Travelers Among Mountains* Painting, *the Grinder* Painting).

Finally, in the category of general cultural information, the textbook presented *American proverbs* (e.g., you can't always judge a book by its cover), as well as *citizenship, nationalities*,

and languages (e.g., North Americans, the French, Latinos, Brazilian, Americans, Soviet, Moroccan, Russian, French, Chinese).

At the deep level, the textbook covered only one of the nine general categories. Accordingly, in the customs and traditions category, the textbook delved deeply into preferences of handshakes in different cultures; using the index finger and thumb for numbers; the ‘palm up’ gesture’s meaning; the thumbs-up sign; lifestyle, eating habits, and food choices of the Americans and the French, as well as the tipping customs of the shampoo technician and the hairstylist in Europe.

Table 4.8.

Types of Culture and Some Cultural Elements Represented in the Top Notch 3 Textbook

General Aspects of Cultural Elements	Examples of Surface Culture	Examples of Deep Culture
Holidays/ Celebrations	<i>International Holidays and Celebrations:</i> Hanami party in Japan, thanksgiving dinner in the U.S., the Korean holiday of Chuseok, Quinceanera celebration in Mexico, Brazil’s world-famous celebration of Carnival, Simon Bolivar’s Birthday	The Chuseok and Eid al-Adha Holidays; Ramadan and the Eid ul-Fitr holiday; the Chinese New Year; Songkran Water Festival; Mexican Independence Day
Tourist Places/ Geographical Sites	<i>Countries:</i> U.S., Canada, Mexico, Brazil, Thailand, Chile <i>Cities, Capitals, States and Provinces:</i> Bangkok, Santiago, Jackson, Mississippi, Istanbul, Port-au-Prince <i>International Universities:</i> Oxford University <i>Continents:</i> Central America, South America <i>Oceans, Gulfs, Seas, Rivers, waterfalls bays and coasts:</i> Caribbean Sea, Lake Nicaragua, Gulf of Nicoya, Pacific Ocean, Coronado Bay, La Fortuna Waterfall <i>Volcanos:</i> Irazu volcano, the Arenal volcano <i>Islands:</i> Caribbean, Sumatra, Kamchatka	None
Celebrities/ Entertainment	<i>International Figures, Inventors and Scientists:</i> Prophet Muhammad (international figure), Johannes Gutenberg (inventor), Edward Jenner (scientist) <i>International Broadcasting Networks:</i> CNN Channel	None
Customs/ Traditions	None	Meeting etiquette in Thailand; greeting gestures and cultural norms in Thailand; dating customs, addressing elders and table manners in South America; different types of

		conventional and non-conventional treatments; the social norm of asking someone of their political affiliation in the U.S.
History/ Historical Facts	<p><i>International Historical Facts:</i> the history of conventional and non-conventional medicines and therapies</p> <p><i>Global Disasters:</i> the influenza epidemic of 1918-1919 left an estimated 25 million people dead</p> <p><i>Natural Disasters:</i> in 1556, in China, the deadliest earthquake in history killed 830000 people</p> <p><i>Inventions and Discoveries:</i> The invention of the plow in 2000 BCE, the discovery of vaccination in 1796</p> <p><i>Racism and Discrimination:</i> The European Holocaust and the massacre in Sudan were genocides</p>	None
Literature and the Arts	<p><i>International Books:</i> novels (<i>The Old Man and the Sea</i> by Ernest Hemingway), mysteries (<i>Murder on the Orient Express</i> by Agatha Christie), <i>Koran</i></p>	None
General Cultural Information	<p><i>International cultural information:</i> The Buddhist New Year</p> <p><i>Different types of Governments:</i> a monarchy, a democracy</p> <p><i>Citizenship, Nationalities and Languages:</i> Spanish, Russian</p> <p><i>International Proverbs:</i> when in Rome do as the Romans do!</p>	None

At the surface level, the *Top Notch 3* textbook covered six of the nine general categories. In the holidays and celebrations category, the textbook presented a variety of *international holidays and celebrations* (e.g., the Hanami party in Japan; thanksgiving dinner in the U.S.; the Korean holiday of Chuseok; Friends come together for Quinceanera to celebrate a girl's fifteenth birthday and her entry into adulthood in Mexico; Brazil's world-famous celebration of Carnival; Simon Bolivar's Birthday).

In the category of tourist places and geographical sites the textbook covered a wide range of subcategories including *countries* (e.g., U.S., Canada, Mexico, Brazil, Thailand, Chile, Australia, Japan, Italy, Korea, Ecuador, Slovakia, Mongolia, Ethiopia, Haiti, Indonesia, Russia, Colombia, Spain, Venezuela, Bolivia, Colombia, Peru, Italy, Ireland, Poland, United Kingdom, Costa Rica, Nicaragua, Panama, Rome), *cities, capitals, states and provinces* (e.g., Bangkok, Santiago, Jackson, Mississippi, Istanbul, New Orleans, Port-au-Prince, Valdivia, Alaska, Arica, Bio-Bio, Caracas, Puerto Limon, Liberia, La Fortuna, Puntarenas, San Jose, Quepos, Hong Kong, Labro), *international universities* (e.g., Oxford University), *continents* (e.g., Central America, South America, Europe, Asia, Latin America, South Africa), *oceans, gulfs, seas, rivers, waterfalls, bays and coasts* (e.g., Caribbean Sea, Lake Nicaragua, Lake Arenal, Gulf of Nicoya, Gulf of Dulce,

Pacific Ocean, Coronado Bay, La Fortuna Waterfall, The Chilean Coastline), *volcanos* (e.g., Irazu volcano, the Arenal volcano), and *islands* (e.g., Caribbean, Sumatra, Kamchatka, Tohoku Region).

In the category of celebrities and entertainment, the textbook presented a number of *international figures, inventors, writers and scientists* (e.g., Prophet Muhammad (international figure), Nelson Mandela (international figure), Johannes Gutenberg (inventor), Agatha Christie (writer), Ernest Hemingway (writer), Robert Ludlum (writer), H. G. Wells (writer), Paul Negri (writer), Donna Faulkner (writer), Bill Bryson (writer), Eric R. Braverman (writer), John Grisham (writer), Edward Jenner (scientist), Antonie Van Leeuwenhoek (scientist), Louise Pasteur (scientist), Alexander Fleming (scientist), Ernst Chain (scientist), Howard Florey (scientist)), as well as an *international broadcasting network* (CNN Channel).

In the history and historical facts category, the textbook presented many *international historical facts* including *the history of conventional and non-conventional treatments* (e.g., the history of conventional medicine goes back to the fifth century BCE in Ancient Greece; Homeopathic remedy was founded in the 18th century in Germany; Acupuncture originated in China over 5000 years ago; herbal medicine has been practiced for thousands of years in almost all cultures around the world. The World Health Organization claims that 80% of the world's population uses herbal therapies), *global disasters* (e.g., the influenza epidemic of 1918-1919 left an estimated 25 million people dead; between 2010 and 2012, 260000 people died of hunger in Somalia; the Second World War took place in 1940), *natural disasters* (e.g., in 2013, a major blizzard hit the Northeastern U.S.; 20000 were killed in Bam earthquake in Iran; in 1556, in China, the deadliest earthquake in history killed 830000 people; the floodwaters of the 2004 tsunami in Sumatra killed over 200000; in 1960, the strongest earthquake recorded struck the Pacific Ocean; in 2010, a terrible earthquake in Port-au-Prince caused the destruction of a tremendous number of the city's buildings), *inventions and discoveries* (e.g., The invention of the plow in 2000 BCE; the invention of typecasting in the 15th century; the discovery of vaccination in 1796; the invention of zipper in 1914; the invention of the first electronic computer in 1940), as well as *racism and discrimination* (e.g., The European Holocaust and the massacre in Sudan were genocides which threatened to wipe out entire peoples).

Additionally, in the literature and the arts category, the textbook presented a wide range of *international books in different genres* (e.g., Novels: *The Old Man and the Sea*; Mysteries: *Murder*

on the Orient Express; Thrillers: The Bourne Supremacy; Science Fiction: The War of the Worlds; Short Stories: Great Short Short Stories; Biographies: Mandela; Biography of Helen Keller; Autobiographies: Long Walk to Freedom; Travel: Notes from a Small Island; Self-Help: Younger You; Koran.) This textbook, however, did not present any cultural elements associated with art.

Lastly, in the category of general cultural information, the textbook presented some international cultural information about *different types of calendars* (e.g., the Islamic Calendar; the Buddhist New Year), *different types of governments* (e.g., a monarchy, a democracy, a dictatorship, and a constitutional monarchy); and presented examples of *citizenships, nationalities, and languages* (e.g., Spanish, Thai, Chilean, Russian, Chinese, Arabic, Korean, Mexican, Dutch, French, British), as well as *international proverbs* (e.g., When in Rome do as the Romans do!; Marry off your son when you wish. Marry off your daughter when you can; Marriages are all happy. It's having breakfast together that causes all the trouble; Marriage is just friendship if there are no children; The woman cries before the wedding and the man after; Advice to the bride: wear something old and something new, something borrowed and something blue).

At the deep level, the *Top Notch 3* textbook covered only two of the nine general categories. Accordingly, in the holidays and celebrations category, the textbook delved deeply into explaining several international holidays and celebrations including the Chuseok and Eid al-Adha Holidays; the month of Ramadan, and the Eid ul-Fitr holiday; the Chinese New Year; the Songkran Water Festival, and the Mexican Independence Day.

Additionally, in the customs and traditions category, the textbook included a meeting etiquette in Thailand introducing the greeting customs, taboos, and the dress code for formal meetings; introduced greeting gestures and cultural norms in formal and informal settings in Thailand; discussed the dating customs, the way young people addressed their elders and table manners in South America in the past and the present; different types of conventional and non-conventional treatments, as well as the social norm of asking someone their political affiliation in the U.S.

Table 4.9.

Types of Culture and Frequency of Their Representation in the Top Notch Series

Type of culture	Textbook	Frequency	Total
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Surface culture	<i>Top Notch</i>	128 (20.35%)	629
	<i>Fundamentals</i>	158 (25.12%)	(96.47%)
	<i>Top Notch 1</i>	181 (28.78%)	
	<i>Top Notch 2</i>	162 (25.75%)	
	<i>Top Notch 3</i>		
Deep culture	<i>Top Notch</i>	0	23
	<i>Fundamentals</i>	6 (26.08%)	(3.53%)
	<i>Top Notch 1</i>	7 (30.44%)	
	<i>Top Notch 2</i>	10 (43.48%)	
	<i>Top Notch 3</i>		

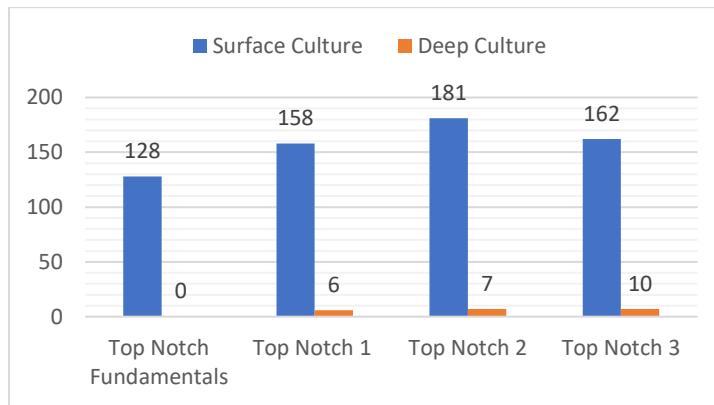


Figure 2

Type and Frequency of the Cultural Elements in Different Top Notch Textbooks

Based on table 4.9., the *Top Notch Fundamentals* textbook reported 128 surface cultural elements, which made up 20.35% of the total count in the series. This textbook contained the least cultural elements at the surface level among all other textbooks in the series. Additionally, the *Top Notch 1* textbook reported 158 surface cultural elements which made up 25.12% of the total count. Similarly, the *Top Notch 2* textbook contained 181 cultural elements, which made up 28.78% of the total count. This textbook contained the most surface cultural elements in the entire series. Moreover, the *Top Notch 3* textbook reported 162 surface cultural elements which formed 25.75% of the total count.

In terms of the deep cultural representation, the *Top Notch Fundamentals* textbook reported no cultural elements at this level. Additionally, the *Top Notch 1* reported 6, the *Top Notch 2* reported 7, and the *Top Notch 3* reported 10 deep cultural elements, respectively. Accordingly, in the *Top Notch* series as the level of the textbook gets higher, the number of the deep cultural

elements increases as well. Furthermore, The *Top Notch 3* textbook contained the most cultural elements at the deep level in the entire series.

4.3. Comparison of the Two Series at the Surface Level

The first research question aimed to investigate the differences between the indigenous Iranian high-school textbooks (the *Vision* series) and the *Top Notch* series in terms of their representation of the surface culture. The *Vision* Series covered only seven of the nine general categories as presented in Gomez Rodriguez's (2015) study including holidays and celebrations, tourist places and geographical sites, celebrities and entertainment, food, customs and traditions, literature and the arts, as well as general cultural information. This series, however, lacked the representation of any cultural elements associated with the history and historical facts, as well as legends. The *Top Notch* series, on the other hand, covered one more category of the history and historical facts and still lacked the representation of any cultural elements associated with legends.

Based on Tables 4.1. to 4.3., as well as Tables 4.5. to 4.8., at the surface level, and in the holidays and celebration category, the *Vision* series included only the *Iranian holiday* of Norooz, and neglected to present elements associated with celebrations. The *Top Notch* series, on the other hand, introduced a variety of *international holidays and celebrations* such as the Jisan Valley Festival, the Hanami party in Japan, the thanksgiving in the U.S., the Korean holiday of Chuseok, Quinceanera celebration in Mexico, Brazil's world-famous celebration of Carnival, Simon Bolivar's Birthday, among others.

In the second category of tourist places and geographical sites, while the *Vision* series covered only the subcategories of *countries* (e.g., Italy, Spain), *cities capitals, states, and provinces* (e.g., Madrid, Beijing, Mashhad), *Iranian tourist attractions, and buildings* (e.g., The Museum of Nature and Wildlife, Golestan Forest), *international tourist attractions* (e.g., The Great Wall of China, Taj Mahal), *continents* (e.g., Asia, Africa), and *Gulfs* (e.g., Persian Gulf), the *Top Notch* series covered a wider range of subcategories including *countries* (e.g., Italy, China), *cities, capitals, states, and provinces* (e.g., Miami, Vancouver), *international tourist attractions* (e.g., Central Park, Natural History Museum), *international restaurants, stores, hotels, galleries, theaters, gyms, universities, airports, and other monumental buildings* (e.g., The City Bookstore, Rossini's Restaurant, Athlete Central, Kingston Gallery, The Plaza Hotel, Oxford University), *addresses*

(e.g., Saw Mill Parkway, Green Lane), *continents* (e.g., North America, Europe), *oceans, gulf, seas, rivers, waterfalls, bays, and coasts* (e.g., Atlantic Ocean, Caribbean Sea, Lake Nicaragua, Gulf of Nicoya), *Volcanos* (e.g., Irazu Volcano, the Arenal Volcano), and *Islands* (e.g., Caribbean, Sumatra).

As for the third category of Food, while the *Vision* Series presented only one *popular international dish* (i.e., Rice), the *Top Notch* Series presented a variety of *famous international dishes* (e.g., Hungarian Cabbage and Noodles, Potato Soup Colombian Style).

In regard to the fourth category of celebrities and entertainment, the *Vision* series presented the subcategories of *Iranian scientists* (e.g., Razi, Nasireddin Toosi), *international scientists* (e.g., Thomas Edison), and *Iranian poets* (e.g., Ferdowsi). There was, however, no coverage of any elements associated with entertainment in this series. The *Top Notch* series, on the other hand, covered a wide range of subcategories associated with both celebrities and entertainment including *internationally-recognized actors, musicians, singers, athletes, chefs, authors, artists, writers, benefactors, magicians, and their families* (e.g., Bradley Cooper (actor), Nadia Santini (chef), Chris Botti (Musician), Li Na (athlete), Vincent Lam (doctor and writer), Joshua Bell (violinist)), *internationally-recognized figures, inventors, and scientists* (e.g., Prophet Muhammad (international figure), Johannes Gutenberg (inventor), Edward Jenner (scientist)), *internationally-recognized movies, and theater plays* (e.g., *Space Pilot (movie)*, *The Party, the Dentist's Chair* (theater play)), *internationally-recognized bands* (e.g., Genesis, Mexico City Philharmonic Orchestra), *internationally-recognized music albums* in different genres (e.g., Boomerang (pop music album), Hometown (country music album)), and an *international broadcasting network* (i.e., CNN Channel).

In the fifth category of literature and the arts, the *Vision* series presented *Iranian literature and books* (e.g., *Famous Iranian Scientists*), *Iranian art* (e.g., Farshchian's paintings, Isfahan Termeh, Qashqai Gabbeh), and *international dictionaries* (e.g., French-Persian Dictionary, Spanish Dictionary). The *Top Notch* series, however, presented a wide range of *international books* in different genres including *novels, mysteries, thrillers, science fiction, short stories, biographies, autobiographies, travel, self-Help, holy books* (e.g., *French Women Don't Get Fat, Koran*), as well as *internationally-recognized artworks* (e.g., *David* sculpture, *Travelers Among Mountains* Painting).

Interestingly, in the sixth category of customs and traditions, the *Vision* series took a global approach in representing the cultural elements. To this end, the series presented some *globally-respected customs* (e.g., children should respect their parents). Similarly, in this category, the *Top Notch* series focused on representing *global customs of greeting* (e.g., some people bow; some people shake hands), *behavioral differences in formal and informal settings* (e.g., in the formal settings people use two hands, and look at the card carefully), as well as *cultural differences in making small talk* (e.g., in some places it is not polite to ask about someone's age and salary).

As for the seventh category of history and historical facts, the *Vision* series did not present any cultural elements associated with this category. The *Top Notch* series, on the other hand, provided an abundance of examples of international historical facts regarding *the history of conventional and nonconventional medicines and therapies* (e.g., homeopathic remedy was founded in the 18th century in Germany), *global disasters* (e.g., the influenza epidemic of 1918-1919 left an estimated 25 million people dead), *natural disasters* (e.g., in 1556, in China, the deadliest earthquake in history killed 830000 people), *inventions and discoveries* (e.g., the discovery of vaccination in 1796) and *racism and discrimination* (e.g., the European Holocaust and the massacre in Sudan were genocides).

Lastly, in the eighth category of general cultural information, the *Vision* series presented a number of *international cultural information* (e.g., There are more than 100 pyramids in Egypt), *Iranian cultural information* (e.g., The animal diversity of Lorestan is amazing), *Iranian rare species* (e.g., Iranian cheetahs), *International rare species* (e.g., Asian Elephants), *different languages* (e.g., French, Russian), *nationalities, and citizenship* (e.g., Iranian people, Spanish tourist). In this category, however, the *Top Notch* series took a slightly different approach and presented *different types of international cultural information* (e.g., the Buddhist New Year), *different types of international calendars* (e.g., The Chinese Zodiac Calendar), *different types of governments around the world* (e.g., a monarchy, a democracy), *international proverbs* (e.g., marry off your son when you wish. Marry off your daughter when you can), *different languages* (e.g., French, Russian), as well as *nationalities, and citizenship* (e.g., American, Hawaiian).

According to Tables 4.4. and 4.9., the *Vision* series included only 156 cultural elements at the surface level which was significantly less than the total count of the surface cultural elements in the *Top Notch* series which were reported to be 629. Additionally, the surface cultural elements in

the *Vision* series formed 98.11% of the total count of elements which was higher than the *Top Notch* series in which the surface cultural elements were reported to make up only 96.47% of the total count of elements.

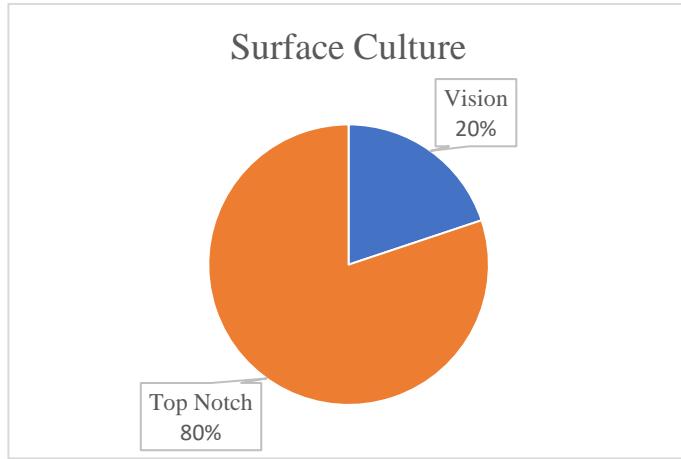


Figure 3
Comparison of the Two Series at the Surface Level

To sum up this section, at the surface level, the *Vision* series presented a limited number of cultural elements associated with both the source (Iranian) and the international community. In contrast, the *Top Notch* series presented an abundance of subcategories of cultural elements and examples associated with the international community, which made it highly multicultural. Yet, this series did not make any direct references to the source culture. Additionally, the *Vision* series provided fewer examples and subcategories of surface cultural elements in comparison to the *Top Notch* series. Moreover, all the textbooks in the *Top Notch* series reported more cultural elements at the surface level when compared to the textbooks of the *Vision* series.

4.4. Comparison of the Two Series at the Deep Level

The second research question aimed to investigate the differences between the indigenous Iranian high-school textbooks (i.e., the *Vision* series) and the *Top Notch* series in terms of their representation of the deep cultural elements. At the deep level, the *Vision* series presented cultural elements in just two of the nine general categories as presented by Gomez Rodriguez's (2015) study including, customs and traditions, as well as literature and the arts. This series, however,

lacked the representation of cultural elements at the deep level in the general categories of holidays and celebrations, tourist places and geographical sites, celebrities and entertainment, general cultural information, food, history and historical facts, as well as legends. Similarly, the *Top Notch* series, presented the deep cultural elements within just two of the nine general categories including customs and traditions, as well as holidays and celebrations. This series, however, lacked the representation of cultural elements at the deep level in the general categories of tourist places and geographical sites, celebrities and entertainment, general cultural information, literature and the arts, food, history, and historical facts, as well as legends.

Based on Tables 4.1. to 4.3. as well as Tables 4.5. to 4.8., at the deep level, in the category of customs and traditions, while the *Vision* series presented two *Islamic traditions* conducted by Muslims including visiting the holy shrines in Iran, and donating blood as a way to thank Allah, the *Top Notch* series, took a much broader approach and introduced *international customs and traditions*, in the forms of peoples' behaviors, clothing choices, tipping customs, greeting gestures, lifestyle and eating habits, cultural differences, etc. Among the deep elements presented in this series one can enlist how North Americans treat their adult children who come back to live at their parents' house; what male and female citizens and tourists wear in different formal and informal settings in Turkey and the U.S.; the tipping customs in restaurants, taxis and hotels in different countries; the preferences of handshakes in different cultures; using the index finger and thumb for numbers, the 'palm up' gesture's meaning, and the thumbs-up sign in different cultures; the lifestyle, eating habits, and food choices of the Americans and the French; the greeting gestures, taboos, the dress code, and the cultural norms in formal and informal settings in Thailand; the differences of dating customs, the way young people addressed their elders, and table manners in South America in the past and the present; different types of conventional and non-conventional treatments around the world, and the social norm of asking someone their political affiliation in the U.S.

In the second category of literature and the arts, the *Vision* series takes a local approach and introduces the *hand-made products* (i.e., the silk carpets) which make Iranian girls in the villages of Azerbaijan and Kordestan distinguishable among their peers. The *Top Notch* series, however, did not incorporate any deep cultural elements associated with this category.

In the third category of holidays and celebrations, the *Top Notch* series covered, and discussed, several international holidays and celebrations at the deep level including the Chuseok and Eid al-Adha Holidays; Ramadan and the Eid ul-Fitr holiday; the Chinese New Year; the Songkran Water Festival, as well as the Mexican Independence Day. The *Vision* series, however, did not incorporate any deep cultural elements associated with this category.

Based on Tables 4.4. and 4.9., the *Vision* series included only 3 cultural elements at the deep level, which was significantly less than the total count of the deep cultural elements in the *Top Notch* series which were reported to be 23. Additionally, the deep cultural elements in the *Vision* series formed 1.89% of the total count of elements, while in the *Top Notch* series the deep cultural elements made up 3.53% of the total count of cultural elements which was comparatively higher.

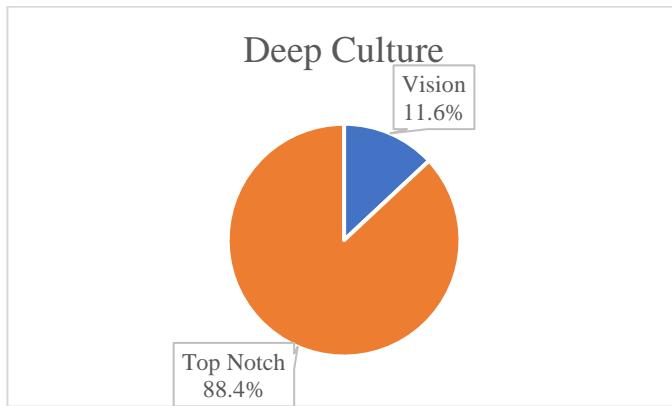


Figure 4

Comparison of the Two Series at the Deep Level

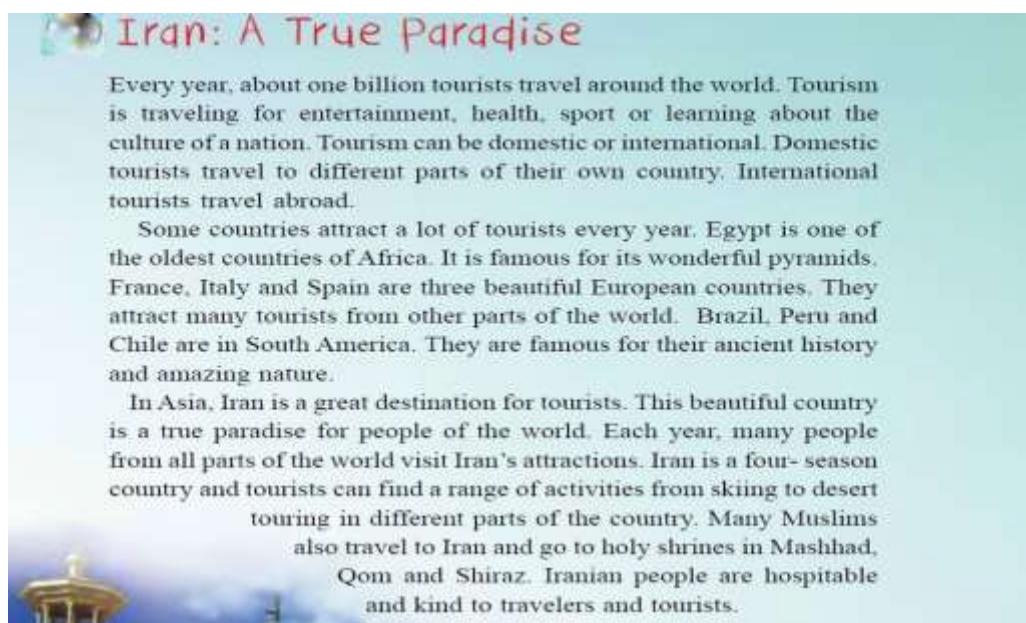
To sum up this section, at the deep level, the *Vision* series presented only local (i.e., Iranian or Islamic) cultural elements, and lacked the representation of elements associated with the international community which made it limiting the development of language learners' ICC. In contrast, the *Top Notch* series incorporated a wide range of cultural elements and examples associated with the international community which made it a better choice for language learners' ICC development. Additionally, the *Vision* series provided less deep cultural elements in comparison to the *Top Notch* series. In other words, aside from *Top Notch Fundamentals*, all other

Top Notch textbooks reported more cultural elements at the deep level when compared to the textbooks in the *Vision* series.

4.5. ICC Elements in the *Vision* Series

In this section, the elements associated with the development of language learners' ICC in the *Vision* series were presented based on each textbook. As has already been discussed (see chapter 2, section 2.1.2.), according to Byram (1997), language learners' ICC develops through promoting the three intercultural components of intercultural knowledge, intercultural attitude, and intercultural skills. The relevant discussion of each section associated with the development of ICC is followed by its figure. Then, the frequencies and percentages of the ICC elements in the *Vision* textbooks are presented. To this end, Table 4.10. presents the frequency and percentage of the ICC elements in the *Vision* textbooks.

4.5.1. *Vision 1*



Iran: A True Paradise

Every year, about one billion tourists travel around the world. Tourism is traveling for entertainment, health, sport or learning about the culture of a nation. Tourism can be domestic or international. Domestic tourists travel to different parts of their own country. International tourists travel abroad.

Some countries attract a lot of tourists every year. Egypt is one of the oldest countries of Africa. It is famous for its wonderful pyramids. France, Italy and Spain are three beautiful European countries. They attract many tourists from other parts of the world. Brazil, Peru and Chile are in South America. They are famous for their ancient history and amazing nature.

In Asia, Iran is a great destination for tourists. This beautiful country is a true paradise for people of the world. Each year, many people from all parts of the world visit Iran's attractions. Iran is a four- season country and tourists can find a range of activities from skiing to desert touring in different parts of the country. Many Muslims also travel to Iran and go to holy shrines in Mashhad, Qom and Shiraz. Iranian people are hospitable and kind to travelers and tourists.

Figure 5

Religious Pilgrimage and Tourism (Alavimoghaddam, Kheirabadi, Rahimi, & Davari, 2016, *Vision 1*, p. 105)

In lesson 4 (p. 105) of the *Vision 1* textbook (see, Figure 5), there is a *Reading* section titled, “Iran: A True Paradise”, which discusses domestic and international tourism and different tourist destinations in a variety of countries around the world. Through highlighting the reason tourists visit different countries, among which is Iran and its holy shrines, the reading passage tends to develop language learners’ intercultural knowledge about religious tourism, which is common among Muslims.

4.5.2. *Vision 2*



Languages of the World

Language is a system of communication. It uses written and spoken forms. People use language to communicate with each other in a society. They exchange knowledge, beliefs, wishes, and feelings through it.

Languages vary greatly from region to region. They are so different that a person may not understand the language of someone from another region, country or continent. It is not surprising to hear that today about 7000 languages exist in the world. There are more than 2000 languages in Africa, 1000 in the Americas, more than 2250 in Asia, about 230 in Europe, and more than 1300 in Oceania.

Native speakers of these languages range in number from very large, with hundreds of millions of speakers, to very small, with fewer than 10 speakers. The most popular language in the world is Chinese.

More than one billion people in the world speak Chinese.

Interestingly, English has fewer native speakers than Chinese, but there are about one billion learners of English all around the world. They learn English as an international language.

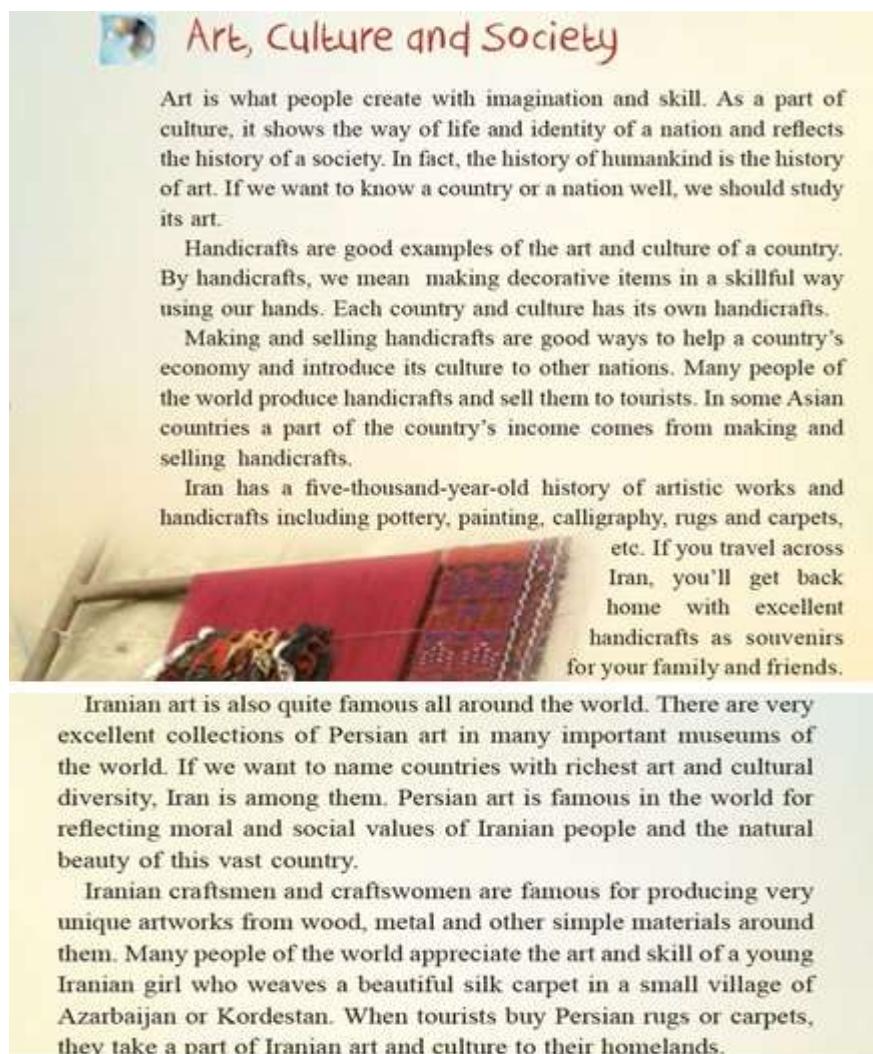
About fifty percent of the world’s languages have fewer than 5000 speakers. In the beginning of the twenty-first century, 204 languages had fewer than 10 speakers and 344 languages had between 10 and 99 speakers. The 548 languages with fewer than 99 speakers make up nearly 8 percent of the world’s languages. We call them ‘endangered languages’. As the speakers of such languages grow old and die, their languages will die, too.

All languages are really valuable, despite their differences. Every language is an amazing means of communication that meets the needs of its own speakers. It is impossible to imagine the world without language. Therefore, we should respect all languages, no matter how different they are and how many speakers they have.

Figure 6

Languages of the World (Alavimoghaddam, Kheirabadi, Rahimi, & Davari, 2017, Vision 2, pp. 24-25)

In lesson 1 (pp. 24-25) of the *Vision 2* textbook (see, Figure 6), there is a *Reading* section titled, “Languages of the World”, which discusses the existence of different languages around the world, the most popular languages, and an estimate of their speakers-native or non-native- and the importance of valuing and respecting all languages regardless of their differences or number of speakers. Through presenting such elements, the reading passage tends to enhance language learners’ intercultural attitude toward the languages of the world, since it creates in them a sense of curiosity and openness to be more accepting of other languages regardless of their number of speakers.



Art, Culture and Society

Art is what people create with imagination and skill. As a part of culture, it shows the way of life and identity of a nation and reflects the history of a society. In fact, the history of humankind is the history of art. If we want to know a country or a nation well, we should study its art.

Handicrafts are good examples of the art and culture of a country. By handicrafts, we mean making decorative items in a skillful way using our hands. Each country and culture has its own handicrafts.

Making and selling handicrafts are good ways to help a country's economy and introduce its culture to other nations. Many people of the world produce handicrafts and sell them to tourists. In some Asian countries a part of the country's income comes from making and selling handicrafts.

Iran has a five-thousand-year-old history of artistic works and handicrafts including pottery, painting, calligraphy, rugs and carpets, etc. If you travel across Iran, you'll get back home with excellent handicrafts as souvenirs for your family and friends.

Iranian art is also quite famous all around the world. There are very excellent collections of Persian art in many important museums of the world. If we want to name countries with richest art and cultural diversity, Iran is among them. Persian art is famous in the world for reflecting moral and social values of Iranian people and the natural beauty of this vast country.

Iranian craftsmen and craftswomen are famous for producing very unique artworks from wood, metal and other simple materials around them. Many people of the world appreciate the art and skill of a young Iranian girl who weaves a beautiful silk carpet in a small village of Azarbaijan or Kordestan. When tourists buy Persian rugs or carpets, they take a part of Iranian art and culture to their homelands.

Figure 7

Art, Culture and Society (Alavimoghaddam, Kheirabadi, Rahimi, & Davari, 2017, Vision 2, pp. 90-91)

In lesson 3 (pp. 90-91) of the *Vision 2* textbook (see, Figure 7), there is a *Reading* section titled “Art, Culture and Society”, which discusses how a country’s art introduces its identity, history, and culture to the whole world, and how every society has its unique forms of art (e.g., handicrafts). In addition, the reading passage introduces the hand-made products (i.e., the silk carpets) which make Iranian minority girls in the villages of Azerbaijan and Kordestan distinguishable among their peers. These descriptions tend to develop not only the language learners’ intercultural knowledge, but also their intercultural attitude since a society’s artwork indicates its people’s different perceptions of art.

4.5.3. *Vision 3*



How to Use a Dictionary

A good dictionary gives the user information about words such as spellings, pronunciations and definitions. It also gives examples of how to use the words in sentences correctly. Therefore, it is essential to know how to use a dictionary. In this lesson, we provide you with some helpful tips on how to use a dictionary effectively.

- 1. Choose the Right Dictionary.** There are many different types of dictionaries such as learner's dictionaries, general dictionaries, picture dictionaries, etc. Therefore, first identify your needs. Without choosing the right one you cannot meet your language needs.
- 2. Read the Introduction.** The best way to learn how to use your dictionary effectively is to read its introduction. This section explains issues like how entries are arranged, what information is offered in entries and what abbreviations and pronunciation symbols are used throughout the entries.
- 3. Learn the Abbreviations.** Different types of abbreviations are often used in the definitions for a word. This can be confusing if you do not know what the abbreviations stand for.
- 4. Learn the Guide to Pronunciation.** If you immediately jump into using the dictionary without understanding the pronunciation guide, it can be difficult to figure it out.
- 5. Read the Guide Words.** These are the two words at the top of each page that show the first and last entries on the page. These words will help you find the word you are looking for in the right letter section.
- 6. Read the Definitions.** Once you find an entry, you can find the exact meaning of the word, its pronunciation, part of speech, synonyms, antonyms, and probably its origin.
- 7. Look for Collocations.** Learning the meaning of a single word is not usually enough. Through sentence examples, try to learn 'words in combination' to expand your vocabulary.

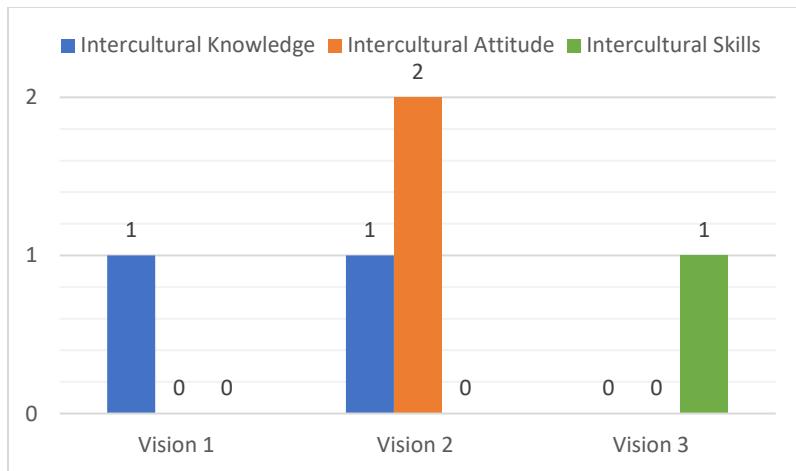
Figure 8

How to Use a Dictionary (Alavimoghaddam, Kheirabadi, Rahimi, & Davari, 2018, Vision 3, pp. 52-53)

In lesson 1 (pp. 52-53) of the *Vision 3* textbook (see, Figure 8) there is a *Reading* section titled "How to Use a Dictionary", which aims to teach language learners' to choose a suitable dictionary, use a dictionary effectively, and to learn how to use a word in a correct sentence. Through teaching language learners the skill of using a dictionary effectively, the reading passage tends to develop language learners' intercultural skills since through using a dictionary, they will be able to cope with new conversational situations, use new words in correct sentences for communication, and interpret the meaning they get from the definitions, especially in situations where there might be no teachers around to help them.

Table 4.10.*Types of ICC Elements and Frequency of Their Representation in the Vision Series*

Type of ICC Element	Textbook	Frequency	Total
Intercultural Knowledge	<i>Vision 1</i>	1 (50%)	2 (40%)
	<i>Vision 2</i>	1 (50%)	
	<i>Vision 3</i>	0	
Intercultural Attitude	<i>Vision 1</i>	0	2 (40%)
	<i>Vision 2</i>	2 (100%)	
	<i>Vision 3</i>	0	
Intercultural Skills	<i>Vision 1</i>	0	1 (20%)
	<i>Vision 2</i>	0	
	<i>Vision 3</i>	1 (100%)	

**Figure 9***Type and Frequency of the ICC Elements in Different Vision Textbooks*

To sum up this section, it is interesting to note that all the components needed for the development of ICC were found in the *Vision* series, although their number was very low, and their presentation was limited only to the *Reading* section. Based on table 4.10., the *Vision 1* textbook contained only one section that promoted intercultural knowledge. This textbook lacked the representation of elements that promoted intercultural attitude and intercultural skills. Additionally, the *Vision 2* textbook incorporated one section that promoted intercultural attitude, and another section that promoted both intercultural knowledge and intercultural attitude. However, this textbook lacked the representation of elements associated with promoting intercultural skills. Among the three textbooks in the series, the *Vision 2* textbook incorporated the

most ICC elements. Moreover, the *Vision 3* textbook contained only one section that promoted intercultural skills. This textbook lacked the representation of elements associated with promoting intercultural knowledge and intercultural attitude. Accordingly, the total number of sections that promoted ICC in this series was five. Finally, the *Get Ready* and *Conversation* sections in this series lacked the representation of any kind of intercultural elements.

4.6. ICC Elements in the *Top Notch* Series

In this section, the elements associated with the development of language learners' ICC in the *Top Notch* series were presented based on each textbook. The relevant discussion of each section associated with the development of ICC is followed by its figure. Then, the frequencies and the percentages of ICC elements in the *Top Notch* textbooks are presented. To this end, Table 4.11. presents the frequency and the percentage of the ICC elements in the *Top Notch* textbooks.

4.6.1. *Top Notch Fundamentals*

The *Top Notch Fundamentals* textbooks did not contain any sections to promote ICC.

4.6.2. *Top Notch 1*

In unit 3, lesson 4 (p. 34) of the *Top Notch 1* textbook, there is a *Reading* section titled, "When Adult Children Come Home," which addresses the issue of adult children moving back to live with their parents, the view of North Americans regarding this issue, and how they approach it. This cultural representation tends to develop language learners' intercultural knowledge since it addresses a cultural norm in North America at the deep level.



Figure 10

Vacation Preferences of an American, a British, and a Mexican (Saslow & Ascher, 2015, Top Notch 1, p. 80)

In unit 7, lesson 3 (p. 80) of the *Top Notch 1* textbook (see, Figure 10), there is a *Reading* section titled, “Now that’s my kind of vacation!”, which presents the reviews of three tourists from the U.S., the U.K., and Mexico. The tourist destinations are the Bagus Jati spa and hotel in Bali, Indonesia, Victoria Falls, and Tajikistan. The reading passage illustrates how different people have a different perception of a good vacation, which can be claimed to develop language learners’ intercultural attitude since it develops in them a sense of curiosity and openness to different world views.

Last-Minute Travel Deals Packing Tips Cultural Information Health and Safety About Us

TRAVEL SMART

Turkey

Pack light clothing for the heat. Even though most tourists wear T-shirts and shorts, Turkish people usually wear more modest clothes: dresses or blouses with sleeves for women, and short-sleeved shirts and long pants for men. For tourists visiting Turkey's beautiful historic places, casual comfortable clothing is fine for men and women. If you visit a mosque, however, the dress code is stricter, and shorts are definitely inappropriate for both men and women. Women must cover their knees, shoulders, and head, and men must cover their knees and shoulders. Everyone must remove his or her shoes. On Turkey's beaches, on the other hand, anything goes for tourists. Shorts, T-shirts, and sandals or flip-flops are normal for both Turkish people and foreigners.



In some countries, people consider sleeveless blouses inappropriate. However, in the U.S., it's always OK for women to go sleeveless.



towman.ir
Istanbul: the Blue Mosque

OK. You're planning a foreign trip. After you get your passport, reservations, and tickets, it's time to think about clothes. Clothing customs can vary from very liberal to quite conservative. Compare clothing do's and don'ts in two popular destinations.



Flip-flops are popular summer shoes almost everywhere.

The United States

United States weather in July differs by region. A good rule of thumb is to check an Internet weather site to be sure. The dress code is generally liberal, so it's common in the warmer months for Americans of both sexes to wear T-shirts, shorts, and sandals or flip-flops on the street and in informal settings. But young people frequently wear some pretty wild clothes! The dress code, however, is definitely *not* anything goes in schools, formal restaurants, or religious institutions. There, more conservative clothes and shoes are appropriate, with women wearing skirts, dresses, or nice pants with a sweater or a blouse. But even in more formal places like offices, women never have to cover their arms. For men, in formal settings, a suit and tie or a nice shirt and a blazer are always appropriate.



In the U.S., young people's style is often "anything goes."

Figure 11

Clothing Choices in Turkey and the U.S. (Saslow & Ascher, 2015, Top Notch 1, p. 94)

In unit 8, lesson 4 (p. 94) of the *Top Notch 1* textbook (see, Figure 11), there is a *Reading* section titled, “Travel Smart,” which discusses the clothing customs for tourists to Turkey and the United States, as well as the ‘do’s and don’ts’ of clothing in these two popular tourist destinations. Through such deep representation of clothing choices and comparing the two countries against each other, the reading passage aims not only to develop language learners’ intercultural knowledge, but also to develop their intercultural attitude since it creates in them a sense of curiosity and openness toward different clothing styles for both formal and informal settings in different countries.

When Should I Tip?

FOR YOUR INFORMATION

Never tip in these countries:

Japan
Korea
Malaysia
New Zealand
Singapore
Thailand
United Arab Emirates
Vietnam

www.irLanguage.com

It's the question every traveler asks.

In some countries around the world, you never have to tip. But in most countries—at least 180 of them—tipping is customary, and the rules can be quite complicated.

Restaurants

In the U.S., restaurant servers expect a tip of 15 to 20% of the check—depending on how satisfied you are with the service. In most other countries, however, it's about 10%. In the U.S., you leave your tip on the table. But in Austria and Germany, it's considered rude if you don't hand the tip directly to the server.

In Europe, restaurants almost always add a service charge to the check, so you don't need to leave a separate tip. But in the U.S., a service charge is only added for groups of six or more people. So it's a good idea to look carefully at your check!

Taxis

In the U.S. and Canada, taxi drivers expect a tip of 15% of the taxi fare. However, in South America and many European countries, you don't usually tip taxi drivers. Instead, you can round off the fare and say, "Keep the change!" (For example, if the fare is 3.80 euros, you just round it off to 4 euros.)

Hotels

What about the porter who carries your luggage? In Australia, you tip about AUS \$3 (US \$2) per bag. But in most countries, a tip of about US \$1 is fine. You can also leave about US \$1 to \$2 a day for the housekeeper who cleans your hotel room.

So check the Internet for information on tipping customs before you travel. And remember: You *never* have to tip if the service is terrible.



Figure 12

Tipping Customs in Different Countries (Saslow & Ascher, 2015, Top Notch 1, p. 116)

Finally, in unit 10 lesson 3 (p. 116) of the *Top Notch 1* textbook (see, Figure 12), there is a *Reading* section titled, “It's the question every traveler asks,” which discusses tipping customs in restaurants, taxis, and hotels in various countries around the world. In addition, the passage specifies some countries where tourists should not tip at all! The reading passage aims to increase the language learners’ knowledge of where and how much they should tip in different countries and settings.

4.6.3. Top Notch 2

READING ► 

**We talked to June Galloway about her book,
Get off on the Right Foot: Don't Let the Wrong Gesture Ruin Your Day.**

English is the world's international language. But in your book, you've focused on non-verbal communication. Why is that so important?
Well, gestures and other body language can have different meanings in different places. Something that you think is friendly or polite could come across as very rude in another culture. I've described many of these customs and cultural differences so my readers don't get off on the wrong foot when they meet people from places where the culture differs from their own.

Can greeting someone in the wrong way really lead to misunderstanding?
In some cases, yes. The firm handshake a North American expects may seem quite aggressive in other places. And a light handshake—which is normal in some countries—may seem unfriendly to a North American.

In what ways can hand gestures lead to misunderstanding?
Well, as an example, we assume all people indicate the numbers one to ten with their fingers the same way. But in fact, they don't. While North Americans usually use an index finger for "one," most Europeans use a thumb. North Americans extend all ten fingers for "ten." However, Chinese indicate the numbers one to ten all on one hand. For example, an extended thumb and pinkie means "six," and a fist means "ten." Imagine how confusing this can be when you're trying to communicate quantities and prices with your hands!

What other gestures can cause confusion?
Take the gesture for "come here," for example. In North America, people gesture with the palm up. Well, in southern Europe, that gesture means "good-bye"! And in many Asian countries, the palm-up gesture is considered rude. Instead, people there gesture with the palm down.

I've heard that, in Japan, pointing with the index finger is not polite. Is that right?
Yes. Japanese prefer to point with the palm open and facing up.

Surely there must be some gestures used everywhere, right? What about the thumbs-up sign for "great"?
Sorry. That's extremely rude in Australia and the Middle East. This is why it's so important to be aware of these cultural differences.

Figure 13

Cultural Differences in Handshakes and Body Gestures (Saslow & Ascher, 2015, Top Notch 2, p. 8)

In unit 1 lesson 3 (p. 8) of the *Top Notch 2* textbook (see, Figure 13), there is a *Reading* section titled, "We Talked to June Galloway about her book," which discusses different types of handshakes and body gestures, and their preferences in various cultures. Through such deep representation of greeting gestures and body signs, the reading passage aims not only to develop language learners' intercultural knowledge, but also to develop their intercultural attitude since it illustrates how in different cultures body signs and gestures could mean entirely different things, and how different people could interpret the same gesture differently.

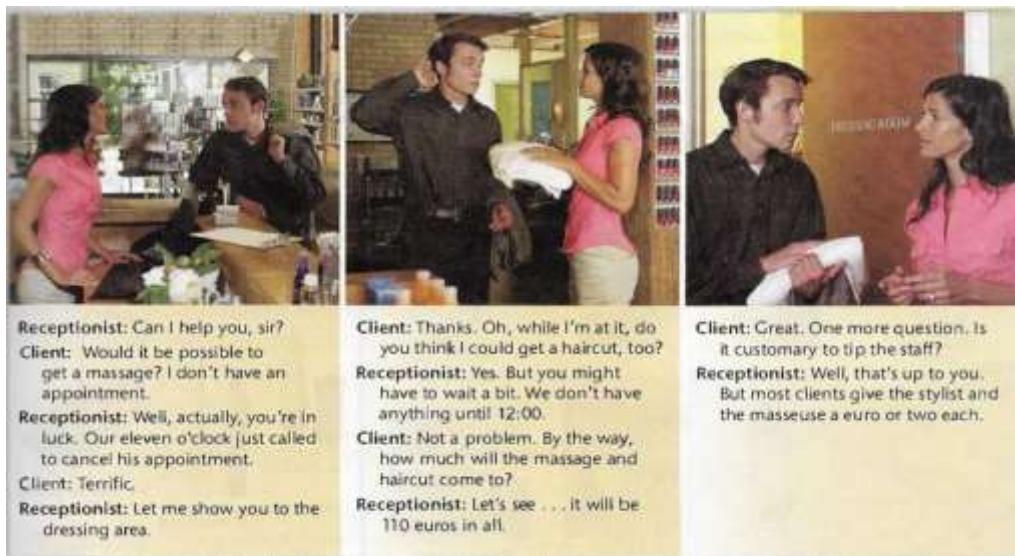


Figure 14

Tipping Customs in Europe (Saslow & Ascher, 2015, Top Notch 2, p. 51)

In unit 5 (p. 51) of the *Top Notch 2* textbook (see, Figure 14), there is a *Photo Story* section which includes a conversation about the tipping customs of hairstylists, as well as masseuses, in Europe. Through such a deep representation of tipping customs, the conversation aims to increase language learners' intercultural knowledge.



Figure 15

Food Choices and Eating Habits of the Americans and the French (Saslow & Ascher, 2015, Top Notch 2, p. 68)

Last but not least, in unit 6 lesson 3 (p. 68) of the *Top Notch 2* textbook (see, Figure 15), there is a *Reading* section titled “How Can It Be? Americans gain weight...while the French stay thin” which addresses and compares the food habits and lifestyle of the Americans and the French. Through such deep representation and comparison, the passage aims not only to increase language learners’ intercultural awareness but also to develop their intercultural attitude since it demonstrates how an activity such as eating is viewed differently in different cultures.

4.6.4. Top Notch 3



Figure 16

Formal Meeting Etiquette in Thailand (Saslow & Ascher, 2015, Top Notch 3, p. 2)

In unit 1 (p. 2) of the *Top Notch 3* textbook, in the *Preview* section (see, Figure 16), there is a meeting etiquette for an annual meeting in Bangkok, Thailand. The etiquette discusses the timing of attendance, the dressing choice, acceptable behavior, and cultural norms during a formal meeting. This section develops language learners' intercultural awareness of the social norms in the formal setting in Thailand.

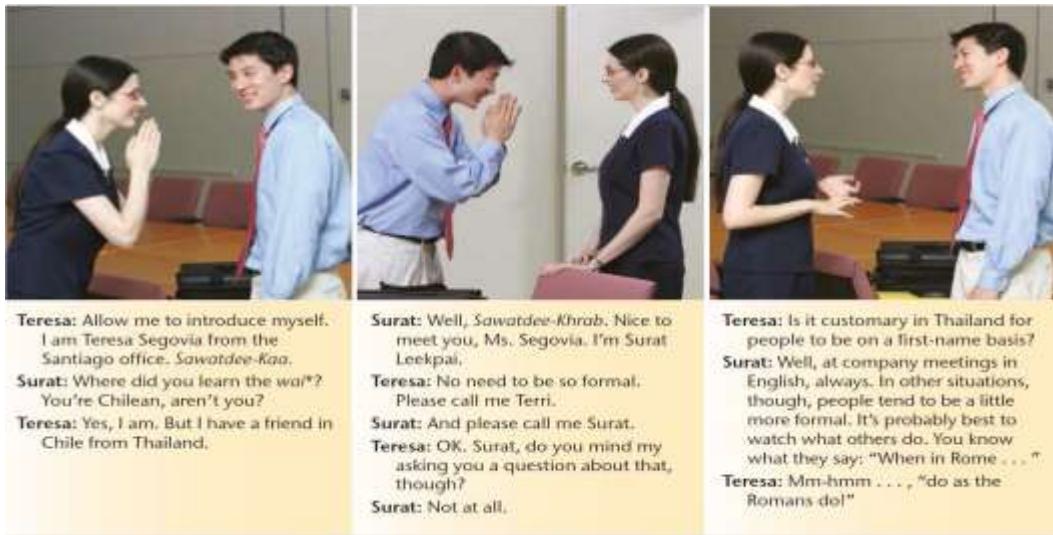


Figure 17

Greeting Customs in Thailand (Saslow & Ascher, 2015, Top Notch 3, p. 3)

In unit 1 (p. 3) of the *Top Notch 3* textbook in the *Photo Story* section (see, Figure 17), there is a conversation between a Spanish and a Thai speaker. The conversation illustrates how Thais greet each other using the Wai gesture and saying Swatdee-kaa (women) and Swatdee-Khrab (men), and how they treat each other on a first-name basis in friendly and informal settings, as well as company meetings in English. But they have to stand on formal grounds in other situations. Through such deep representation of the greeting customs and social norms, the conversation aims to develop language learners' intercultural knowledge.

In unit 1 lesson 4 (p. 10) of the *Top Notch 3* textbook, there is a *Reading* section titled "Global Culture," which includes an interview on cultural changes throughout different periods of time. Through comparing South American's habits, dating customs, the way young people address their elders, table manners, etc., throughout different periods of time, the passage aims not only to develop language learners' intercultural knowledge, but also to develop their intercultural attitude through creating in them a sense of openness and acceptance of social changes, and coming to terms with the fact that the world is viewed differently by different people and different generations.

In unit 2 lesson 3 (p. 20) of the *Top Notch 3* textbook, there is a *Reading* section titled, "Consider the Choices . . ." which introduces different types of conventional and non-conventional

medicines such as homeopathy, acupuncture, herbal therapy, and spiritual healing, as well as their origins and places of practice. Through such deep representation of different types of medicines and therapies and their places of practice, the passage aims to develop language learners' both intercultural knowledge and intercultural attitude since it creates in them a sense of curiosity, openness, and acceptance of different types of therapies.



Figure 18

Workplace Skills on How to Treat Customers (Saslow & Ascher, 2015, Top Notch 3, P. 32)

In unit 3 lesson 3 (P. 32) of the *Top Notch 3* textbook (see, Figure 18), there is a *Reading* section titled “How can I help you?”, which gives some tips and teaches some skills for the workplace needed when providing services to customers. These tips, which could be applied to all customers around the world, could be claimed to develop language learners’ intercultural skills since they are useful survival skills for different workplace situations.

In unit 4 lesson 4 (P. 46) of the *Top Notch 3* textbook, there is a *Reading* section titled “Reading Habits in Transition,” which discusses how the internet-as a new source of information-has changed our reading habits and the way we acquire information; yet at the same time has increased our knowledge. The passage aims to teach language learners’ an intercultural skill; that is, to use the internet for finding the information one needs in different settings and situations.

In unit 6 lesson 4 (p. 70) of the *Top Notch 3* textbook, there is a *Reading* section titled “The Five Most Effective Work Habits,” which introduces some globally-recognized work habits to make workers more successful in their careers. Through teaching some globally-recognized workplace skills, which are needed in any culture, the passage aims to develop language learners’ intercultural skills.



Figure 19
Comparing the Chuseok and Eid al-Adha Holidays (Saslow & Ascher, 2015, Top Notch 3, p. 75)

In unit 7 (p. 75) of the *Top Notch 3* textbook (see, Figure 19), there is a *Photo Story* section, which includes a conversation between an Arabic and a Korean speaker about holidays. The conversation highlights what people wear, eat, and do during the Chuseok and Eid al-Adha holidays, and compares the traditions of the Arabs and the Koreans in these holidays. These deep representations tend to develop not only the language learners’ intercultural knowledge, but also their intercultural attitude since they create in them a sense of curiosity, openness, and acceptance of different cultures’ holidays.

Holidays Around the World

Ramadan, the Month of Fasting

"May you be well throughout the year" is the typical greeting during Ramadan, the ninth month of the Islamic calendar, a special occasion for over one billion Muslims throughout the world. According to Islamic tradition, Ramadan marks the time when Muhammad received the word of God through the Koran. Throughout the month, Muslims fast—totally abstaining from food and drink from the break of dawn until the setting of the sun. It is also a time of increased worship and giving to the poor and the community. Ramadan ends with the festival of Eid ul-Fitr—three days of family celebrations—and eating!



Worshippers pray during Ramadan.

The Chinese New Year

The Chinese New Year is celebrated by Chinese around the world and marks the beginning of the first month in the Chinese calendar. The celebration usually takes place in February and lasts for fifteen days. Before the holiday begins, families clean out their houses to sweep away bad luck, and they decorate their doors with red paper and big Chinese characters for happiness, wealth, and longevity. The night before, families gather together for a delicious meal. Outside, people set off firecrackers that make loud noises all through the night. In the morning, children wish

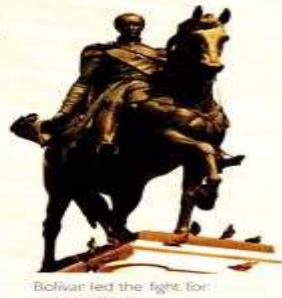
their parents a healthy and happy new year and receive red envelopes with money inside. It is customary for people to give each other small gifts of fruits and sweets and to visit older family members. In the street, lion and dragon dancers set off more firecrackers to chase away evil spirits.



On the last day, people dance in the street, carrying a large cloth dragon.

Simón Bolívar's Birthday

Simón Bolívar was born on July 24, 1783, in Caracas, Venezuela. He is known throughout Latin America as "The Liberator" because he led the fight for independence from Spain. His armies freed Venezuela, Bolivia, Colombia, Ecuador, and Peru. He is memorialized in many ways, but two countries celebrate his birthday every July 24th—Venezuela and Ecuador. On that day, schools and most general businesses are closed, and there are military parades and government ceremonies. But the malls are open, and people usually use the holiday to go shopping.



Bolívar led the fight for independence.

Figure 20

Holidays Around the World (Saslow & Ascher, 2015, Top Notch 3, p. 80)

In unit 7 lesson 3 (p. 80) of the *Top Notch 3* textbook (see, Figure 20), there is a *Reading* section titled "Holidays Around the World," which introduces the Islamic month of fasting, Ramadan, and the Eid ul-Fitr holiday, the Chinese New Year and Simon Bolivar's Birthday. The text delves deeply into these holidays and highlights what people in different societies do during different holidays, as well as how every society has a different perception of a reason to celebrate which could be claimed to develop language learners' intercultural knowledge, as well as intercultural attitude.

In unit 7 (p. 85) of the *Top Notch 3* textbook, there are two fact sheets about the Songkran Water Festival in Thailand and the Mexican Independence Day, which tend to develop language learners' intercultural knowledge of these two famous celebrations.

In unit 9 (p. 99) of the *Top Notch 3* textbook, there is a *Photo Story* section that includes a conversation between two individuals- an Italian and an American-about whether it is polite to ask

someone in the U.S. about their political affiliation. Through such a deep representation of social norms, the conversation tends to develop language learners' intercultural awareness.

Finally, in unit 9 (p. 104) of the *Top Notch 3* textbook, there is a *Reading* section about global issues such as corruption, poverty, terrorism, racism, and discrimination. Through presenting and discussing such controversial social issues and current global problems, as well as discussing contrasting views on how to eliminate such threats, the passage aims to develop language learners' intercultural attitude.

Table 4.11.

Types of ICC Elements and Frequency of Their Representation in the Top Notch Series

Type of ICC Element	Textbook	Frequency	Total
Intercultural Knowledge	<i>Top Notch Fundamentals</i>	0	14 (53.84%)
	<i>Top Notch 1</i>	3 (21.43%)	
	<i>Top Notch 2</i>	3 (21.43%)	
	<i>Top Notch 3</i>	8 (57.14%)	
Intercultural Attitude	<i>Top Notch Fundamentals</i>	0	9 (34.62%)
	<i>Top Notch 1</i>	2 (22.22%)	
	<i>Top Notch 2</i>	2 (22.22%)	
	<i>Top Notch 3</i>	5 (55.56%)	
Intercultural Skill	<i>Top Notch Fundamentals</i>	0	3 (11.54%)
	<i>Top Notch 1</i>	0	
	<i>Top Notch 2</i>	0	
	<i>Top Notch 3</i>	3 (100%)	

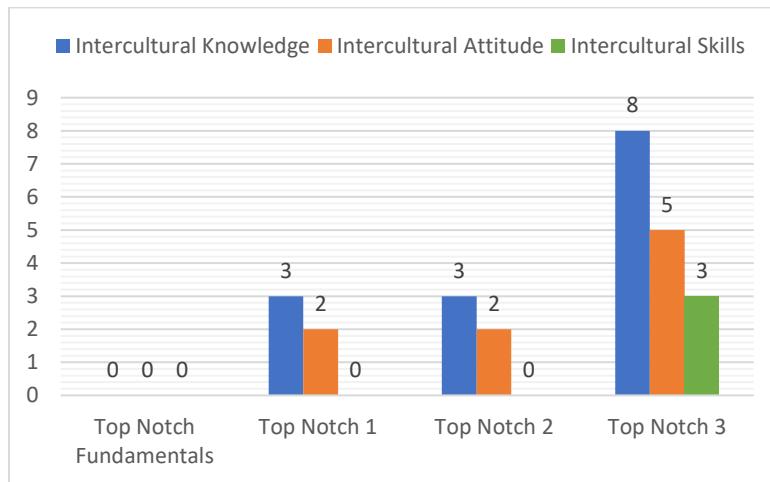


Figure 21

Type and Frequency of the ICC Elements in Different Top Notch Textbooks

To sum up this section, all the *Top Notch* textbooks, except for *Top Notch Fundamentals*, included some sections to promote language learners ICC. Based on table 4.11., the *Top Notch 1* textbook incorporated four reading passages that promoted ICC. Two of the reading passages in the textbook promoted only intercultural knowledge, one promoted only intercultural attitude, and one promoted both intercultural knowledge and intercultural attitude. This textbook, however, lacked the representation of elements associated with developing intercultural skills. In addition to that, the *Preview* and the *Photo Story* sections in this textbook lacked the representation of any kind of intercultural elements.

Additionally, the *Top Notch 2* textbook included two reading passages that promoted both intercultural knowledge and intercultural attitude at the same time. It also incorporated one *Photo Story* section that promoted intercultural knowledge. However, this textbook lacked the representation of elements associated with promoting intercultural skills. In addition, the *Preview* section in this textbook lacked the representation of any kind of intercultural elements.

Lastly, the *Top Notch 3* textbook incorporated twelve sections promoting ICC. The textbook included one *Preview* section that promoted intercultural knowledge; two conversations in the *Photo Story* section that promoted intercultural knowledge; one conversation in the *Photo Story* section that promoted both intercultural knowledge and intercultural attitude; three reading passages that promoted both intercultural knowledge and intercultural attitude; three reading passages that promoted intercultural skills, and two reading passages that promoted intercultural attitude. Unlike all other textbooks in this series, this textbook included all the elements necessary for the development of ICC. Similarly, the ICC elements were found in its *Preview* and *Photo Story* sections as well. Finally, the *Top Notch 3* textbook incorporated the most ICC elements amongst all the textbooks in the series.

4.7. Comparison of the Two Series in the Representation of ICC Elements

The third research question aimed to investigate the differences between the indigenous Iranian high-school textbooks (the *Vision* series) and the *Top Notch* series in terms of their representation of ICC elements. To this end, subsections 4.7.1. to 4.7.3. present the differences between the two series in the representation of elements associated with the development of intercultural knowledge, intercultural attitude, and intercultural skills, respectively.

4.7.1. Intercultural Knowledge

The *Vision* series included only two *Reading* sections which promoted intercultural knowledge. The reading passages promoted intercultural knowledge through introducing religious tourism, which is common among Muslims, and Iranian hand-made products (i.e., silk carpets) which are woven by Iranian minority groups in the villages of Azerbaijan and Kordestan. The *Get Ready* and *Conversation* sections in this series, however, did not incorporate any elements associated with promoting intercultural knowledge.

The *Top Notch* series, on the other hand, incorporated fourteen sections that promoted intercultural knowledge. In the *Reading* section, the series promoted intercultural knowledge through presenting and comparing different instances of cultural norms, customs, traditions, holidays, and celebrations, as well as discussing controversial cultural issues. The reading passages presented a variety of topics such as when adult children move back to live at their parents' house; clothing choices, as well as the 'do's and don'ts' of clothing for female and male citizens and tourists in formal and informal settings in two tourist destinations (i.e., Turkey and the US); tipping customs in restaurants, taxis, and hotels in different countries; different types of handshakes, body language signs and gestures and their meanings and preferences in various cultures; differences in the food choices, eating habits and lifestyle of the Americans and the French; cultural changes in terms of dating customs, table manners, how young people addressed their elders, the curfew hour for boys and girls, reading habits, etc. throughout different periods of time in South America; different types of conventional and non-conventional therapies and their origins and places of practice, as well as explaining different national and religious holidays and festivals around the world, and how people in those societies celebrate them.

Additionally, in the *Preview* section, the *Top Notch* series promoted intercultural knowledge through presenting a meeting etiquette for formal meetings in Thailand which included the timing of attendance, the dressing choice for men and women, as well as the acceptable behavior and cultural norms during such a formal meeting.

Moreover, in the *Photo Story* section, the *Top Notch* series promoted intercultural knowledge through presenting conversations about tipping customs of hairstylists, and masseuses in Europe; differences of greeting gestures (i.e., the Wai gesture), and social norms (e.g., treating each other on the first-name basis in informal settings and company meetings in Thailand); the similarities

and differences between the Korean Chuseok holiday and Islamic Eid al-Adha holiday and what people do during these two holidays, as well as the social norms of asking someone their political affiliation in the U.S.

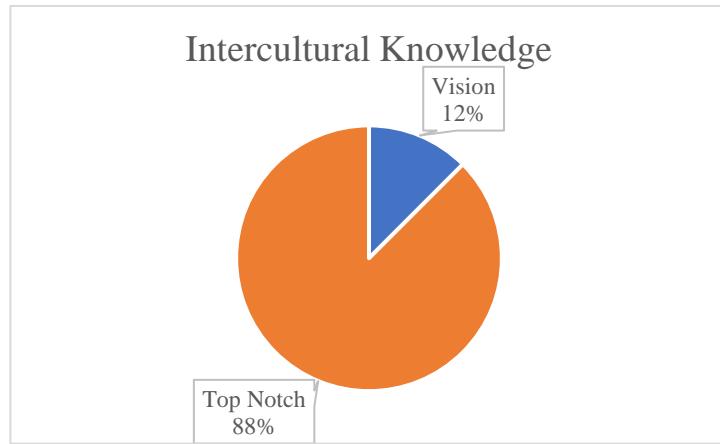


Figure 22

Comparison of the Two Series in the Representation of Intercultural Knowledge

4.7.2. Intercultural Attitude

The *Vision* series included only two *Reading* sections which promoted intercultural attitude. The first reading passage was about different languages around the world and highlighted the significance of valuing and respecting all languages regardless of their differences or number of speakers. The second reading passage was about culture and art and highlighted how different societies had different perceptions of art. The *Get Ready* and *Conversation* sections in this series, however, did not incorporate any elements associated with promoting intercultural attitude.

The *Top Notch* series, on the other hand, incorporated nine sections that promoted intercultural attitude. In the *Reading* section, the series promoted intercultural attitude through developing a sense of curiosity and openness toward different perceptions, ideologies, and world views. The reading passages covered a variety of topics such as different tourist destinations, which illustrated how different people had different perceptions of a good vacation; clothing choices, as well as the 'do's and don'ts' of clothing for male and female citizens and tourists in formal and informal settings in two tourist destinations (i.e., Turkey and the US), which created a sense of curiosity and openness toward different clothing styles; different types of handshakes, body language signs and gestures, and their meanings and preferences in various cultures, which illustrated how in

different cultures body signs and gestures meant entirely different things; differences in the food choices, eating habits and lifestyle of the Americans and the French, which demonstrated how an activity such as eating was perceived differently in different cultures; cultural changes in dating customs, table manners, how young people addressed their elders, the curfew hour for boys and girls, reading habits, etc. throughout different periods of time in South America, which showed how the world was viewed differently by different people and different generations, and created a sense of openness and acceptance toward cultural changes; different types of conventional and non-conventional therapies and their origins and places of practice, which built up in the language learners a sense of curiosity, openness, and acceptance of different types of therapies; different national and religious holidays and festivals around the world, which illustrated how every society had a different perception of a reason to celebrate, as well as global issues such as corruption, poverty, terrorism, racism and discrimination, which discussed contrasting views on how to tackle such threats.

Additionally, in the *Photo Story* section, the *Top Notch* series promoted intercultural attitude by presenting a conversation about the similarities and the differences between the Korean Chuseok holiday and the Islamic Eid al-Adha holiday, and what people do during these two holidays, which gave a sense of curiosity, openness, and acceptance of different cultures' holidays and practices. Moreover, the *Preview* section in this series did not present any elements associated with promoting intercultural attitude.

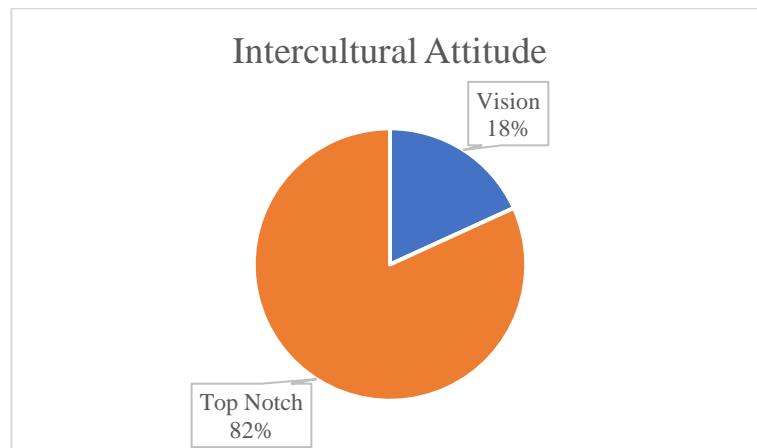


Figure 23
Comparison of the Two Series in the Representation of Intercultural Attitude

4.7.3. Intercultural Skills

The *Vision* series included only one *Reading* section to promote intercultural skills. The reading passage was about how to use a dictionary effectively which taught language learners a useful intercultural skill. The *Get Ready* and *Conversation* sections in this series, however, did not incorporate any elements associated with promoting intercultural skills.

The *Top Notch* series, on the other hand, incorporated three *Reading* sections which promoted intercultural skills. The series presented reading passages about useful tips and skills needed for the workplace when providing services to customers, which could be applied to all customers around the world; five effective work habits, which introduced some globally-recognized work habits to make workers more successful in their careers; and using the internet as a means to finding the information one needs in different settings and situations. Moreover, the *Preview* and the *Photo Story* sections in this series did not present any elements associated with promoting intercultural skills.

Overall, in comparison to the *Vision* series, the *Top Notch* series incorporated more sections and elements promoting ICC. Another difference between the two series was that while the *Top Notch* series promoted ICC in sections other than *Reading*, the *Vision* series promoted it only through its reading passages. However, these two series had one common ground which was that they both covered all three elements of intercultural knowledge, intercultural attitude, and intercultural skills to some extent.

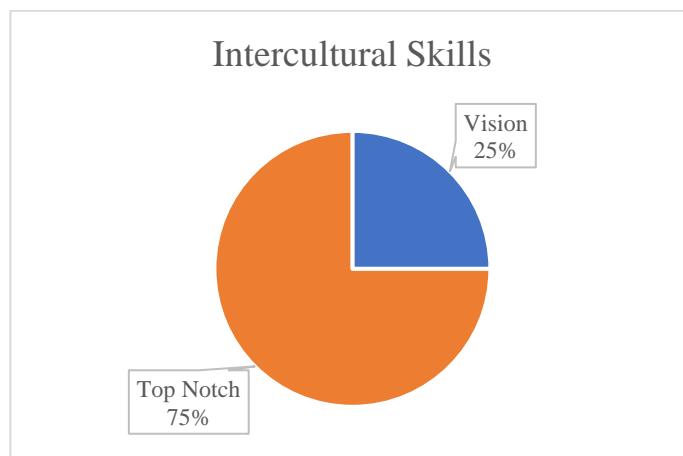


Figure 24

Comparison of the Two Series in the Representation of Intercultural Skills

4.8. Chapter Summary

To sum up this chapter, the *Top Notch* series covered more categories, and subcategories of cultural elements at the surface and the deep levels in comparison to the *Vision* series. Similarly, the *Top Notch* series presented the elements associated with the development of ICC in all sections to some extent. The *Vision* series, however, presented less categories and subcategories of cultural elements, and it presented the ICC elements only in the *Reading* section. Moreover, one common ground between both series was that most of the cultural elements they presented were at the surface level; and thus, both series could use the incorporation of more deep cultural elements.

CHAPTER 5

Discussion,
Conclusion, and
Pedagogical
Implications

5.0. Introduction

This chapter begins by presenting a discussion and making a conclusion based on the findings of the study. Then, it continues by presenting the pedagogical implications and applications of the study. Finally, the chapter ends by making suggestions for further research.

5.1. Discussion and Conclusion

The first finding of this study was the representation of the source (i.e., Iranian) cultural elements in the *Vision* series, which could be considered as one of its advantages over the international series, such as *Top Notch*. Many scholars have already argued that they were in favor of including the source cultural elements in ELT textbooks: Adaskou, Britten, and Fahsi (1990), for example, argued that the representation of cultural content in a context relevant to the learners' lives, would motivate them to learn foreign languages. In addition, particularly in the EFL context, local teachers and language educators might feel uncomfortable teaching foreign cultures that they do not recognize or have little knowledge about or experience of (Adaskou, Britten, & Fahsi, 1990). Moreover, Ostovar-Namaghi and Charmchi (2016) argue that the cultural content in international textbooks advocates cultural imperialism, presents the western cultural values and lifestyle as the standard model, and marginalizes the language learners' native culture, and makes it seem substandard and inferior. Thus, the incorporation of the source culture in ELT textbooks is an effective way to counter such issues and to make language learners aware of their own cultural identity. This finding was in line with our expectations since localization, particularly in the Iranian context, necessitates integrating the language learners' own cultures to make them aware of their cultural heritage and identity.

Despite the compelling arguments that scholars advocating the incorporation of the source culture make (e.g., Adaskou, Britten, & Fahsi, 1990; Ostovar-Namaghi & Charmchi, 2016), this study found that the international ELT textbooks made no direct reference to the source (i.e., Iranian) culture either at the surface or at the deep level. We can present some straightforward explanations for the absence of the source culture in international ELT textbooks. The first reason, as Alptekin (1993) maintains, is marketing considerations since any orientation toward a particular source culture would prevent language learners in other countries and societies from making use of the textbooks or materials. Another reason, as Tajeddin and Teimournezhad (2015) argue, is

that “it is usually difficult for native-speaker textbook authors to gather relevant, accurate data about other cultures” (p. 10). The third reason, as Ostovar-Namaghi and Charmchi (2016) argue, is the hidden curriculum that international textbooks tend to promote through presenting specific cultures. Thus, one would expect an international series, such as the *Top Notch* series that targets learners from different communities, nations, and countries, not to incorporate the cultural elements of a particular society such as Iran. All of these reasons, and many more, highlight the need for having indigenized ELT textbooks that are sufficiently representative of the source (i.e., Iranian) culture.

Another finding of the study was that the *Vision* series did not pay much attention to the representation of cultural elements, especially those associated with the international community. The lack of representing international cultural elements, especially at the deep level, in the indigenous series was against our expectations since these textbooks were based supposedly on the Common European Framework of Reference (CEFR) and the Communicative Language Teaching (CLT) approach (Foroozandeh & Forouzani, 2015). Given that English is still the dominant foreign language in Iran, despite much stronger sociopolitical ties with non-English-speaking countries, highlights the need that Iranian language learners must learn English as an international language (Tajeddin & Teimournezhad, 2015).

Yet, based on the present study, it seemed the local ELT textbook developers were not aware of such demands since the indigenous textbooks inadequately represented international cultural elements. This inadequacy, as Hamiloğlu and Mendi (2010) argue, may relate to factors such as the textbook developers’ views and awareness of the learners’ needs, the political restrictions enforced on the local syllabus designers, textbook writers, and publishers, as well as the cultural policies imposed by the local decision-makers. We can add another reason for such inadequacy, which is that despite the Great Reform in Iranian ELT textbooks and their shifting from the Grammar Translation Method toward the CLT approach, the indigenous ELT textbooks are still regarded as the vehicle for academic success in the National University Admission Test rather than, for example, multicultural/intercultural education. These factors explain the limited incorporation of the international cultural elements in the indigenized ELT textbooks.

This inadequacy, however, comes at a heavy price. Given that most language institutes in Iran tend to select international ELT series, such as *Interchange*, *American English File*, and *Top*

Notch, the lack of representation of international cultures would make the indigenized textbooks less appealing to language learners who find the international series to be a better source of multicultural/intercultural education and learning. As a result, language learners would turn to international textbooks for learning foreign languages. Doing so, as Ostovar-Namaghi and Charmchi (2016) argue, would lead to shaping the understanding and the attitude of the Iranian language learners toward life, based on the western ideologies, weaken their religious reservoir, marginalize their own culture, as well as the Islamic countries and Muslims, and it would advocate the western-lifestyle, imperialism, and secularism. Besides, we can argue that the lack of representing international cultural elements in the indigenous textbooks may damage the authenticity and the originality of the ELT materials in the eyes of the Iranian language learners. Especially those who consider the English language as a vehicle for both academic success and international communication, which would again lead them to use international textbooks for learning foreign languages.

The study also found that the international ELT series of *Top Notch* sufficiently represented international cultural elements. This finding was in line with our expectation, given that the purpose and the core function of this series are to prepare language learners for international communication. In this series, all the examined sections of *Preview*, *Photo Story*, and *Reading* functioned as cultural input. Additionally, we found that this series took advantage of different sections to present international cultural themes (e.g., the dress code and the tipping customs in different countries). Due to the role of English as the lingua franca in many non-English-speaking countries, international textbooks such as *Top Notch* tend to present a wide range of international cultural elements to respond to the needs of different kinds of language learners and to develop their intercultural competence. The findings of this study, in terms of the frequency of international cultural elements, provide proof and evidence of this tendency. Moreover, real-life interactions in many contexts using English for communication are between non-native speakers; rather than between native and non-native speakers. Thus, exposure to sufficient international cultural elements plays a significant role in developing language learners' intercultural competence, and enhancing their ability to communicate effectively. As a result, the international series seems to focus on representing, using Tajeddin and Teimournezhad's (2015) terminology, an "international culture" along with some target cultural elements (p. 11).

The third finding of this study was that the indigenized series (i.e., *Vision*) presented most of its cultural elements at the surface level. And lacked to sufficiently represent deep cultural content. In comparison to the surface form, the deep cultural form can include a greater variety of culturally loaded elements that are directly related to human life and the underlying socio-cultural practices and interaction of different nations (Gomez Rodriguez, 2015). Supporting this notion, Wintergerst and Mcveigh (2010) argue that learners who become competent in the sociocultural aspects of culture can efficiently participate in different intercultural settings, and can effectively communicate about their daily life, and succeed in intercultural communication.

The deep level of cultural representation can cover the everyday culture that people may frequently experience or come across in their interactions with each other. Scholars such as Tomalin (2008) argue that cultural teaching should involve the cultural behaviors of different people, including knowledge of everyday practices. Additionally, the deep cultural representation could provide a context relevant to the learners' lives; and consequently motivate language learners to learn the foreign language. Supporting this statement, Xiao (2010) argues that EFL classes should pay much more attention to presenting the sociocultural aspects of culture to make language learners familiar with the beliefs, ideas, and values of other people in other societies. On a similar note, Adaskou, Britten, and Fahsi (1990) stress that when culture is introduced in a context relevant to the learners' lives-a context to which they can relate-language learners will become motivated to learn the foreign language. Also, Mckay (2002) asserts that the main issues that concern ordinary people are daily life interactions, behaviors, and routines. Only through the deep representation of culture can we address these issues in ELT textbooks. Moreover, Ng and Tang (1997) stress that presenting culture traditionally-as is the case with history, geography, and literature-without attending to the cultural forms relevant to the learners' everyday life can only make students culturally dumb, and it would hinder their ability to speak or understand the foreign language. Presenting the sociocultural aspects of culture can also provide language learners with opportunities to make comparisons between their own and foreign cultures (Adaskou, Britten, & Fahsi, 1990).

Therefore, the representation of deep culture could enhance the cultural knowledge and awareness of the language learners, since such forms are directly relevant to their lives and their everyday interactions, and can provide a suitable ground for comparing and contrasting cultures,

which could develop language learners' intercultural attitude as well. The question raised here is why the indigenized textbooks did not present a sufficient amount of deep cultural elements. One possible reason might be that local syllabus designers and materials developers are unaware of the significant role that the deep culture can play in teaching and learning English. This lack of awareness is easily observable by comparing the frequency of the surface and the deep cultural elements in the indigenous series. Furthermore, the representation of culture at the surface level is another easily observable approach taken by the local materials developers. The unbalanced representation of the two levels of cultural elements can reduce the cultural richness and authenticity of ELT textbooks, and it deprives language learners of developing cultural knowledge and ICC.

In comparison to the indigenous textbooks, the international series included much more deep cultural elements. Nevertheless, similar to the *Vision* series, most of the cultural elements in the *Top Notch* series were at the surface level as well. This finding contradicted our expectations since one would expect an international series that aims to teach language and culture to students from different parts of the world to pay more attention to the representation of culture at the deep level. Thus, similar to the *Vision* series, representing culture at the surface level was the easily observable approach taken by the international materials developers as well. One reason for following such an approach, as stated earlier, might be that materials developers and textbook designers were not aware of the significance of presenting culture at the deep level.

The fourth finding of this study was that the indigenous textbook series of *Vision* did not pay much attention to developing Iranian language learners' intercultural knowledge and awareness, intercultural attitude, and intercultural skills. Bearing in mind the philosophy of the ELT textbooks' reform in Iran in 2012, which based on the 11th domain of the National Curriculum identified the need for developing language learners ICC for reception, perception, and transmission of cultural messages, the exchange of interpersonal and intercultural messages, the economic growth through developing the tourism industry, and making Iranian language learners familiar with the communicative approaches (Kheirabadi & Alavi Moghaddam, 2014), this lack of focus on representing ICC in the indigenous series came against our expectations. This series did not take advantage of all sections (i.e., *Get Ready*, *Conversation*, and *Reading*) to present the different components of ICC. Accordingly, only some of its reading passages served as

intercultural input. Textbook developers should keep in mind that both the privileged and the underprivileged students use these textbooks for learning English (Foroozandeh & Forouzani, 2015), while only the privileged get to learn English in private institutes through the international textbooks. Thus, having indigenous textbooks that are sufficiently representatives of ICC would benefit all segments of the society.

Compared to the indigenized series, the international series of *Top Notch* was found to pay much more attention to developing language learners' ICC, as it took advantage of all the examined sections (i.e., *Preview*, *Photo Story*, and *Reading*) to present different components of ICC. This finding was in line with our expectations since the primary aim and purpose of this series is to prepare language learners' from different parts of the world for intercultural communication.

Having presented the relevant discussion, we shall now make conclusions based on the results of the study. The present study aimed at finding answers to three different questions. The first research question aimed to shed some light on the differences between the *Vision* and the *Top Notch* series in terms of their cultural representation at the surface level. The findings of the study indicated that the *Vision* series incorporated a limited number of cultural elements associated with both the local (i.e., Iranian) and the international community; while covering only seven of Gomez Rodriguez's (2015) general categories to some extent. Additionally, in the *Vision* series, the subcategories, and the number of cultural elements at the surface level was found to be significantly lower in comparison to the *Top Notch* series. Another drawback in this series was that most of the cultural elements it represented were at the surface level as opposed to the deep level.

The *Top Notch* Series, on the other hand, was found to take a much broader international and multicultural approach in representing the surface cultural elements, as it covered eight of Gomez Rodriguez's (2015) general categories; and it presented more subcategories and elements associated with the international community. Additionally, in this series, the overall number of cultural elements at the surface level was found to be significantly higher than the *Vision* series. One drawback in this series was that it did not refer to the source (i.e., Iranian) culture(s). Another drawback in the series was that, similar to the *Vision* series, it represented the cultural elements mostly at the surface level as opposed to the deep level.

The second research question aimed to shed some light on the differences between the *Vision* and the *Top Notch* series in terms of their cultural representation at the deep level. Accordingly, the *Vision* series was found to incorporate only three elements at the deep level. And its deep representation was confined to the local (Iranian or Islamic) cultures. Additionally, this series was found to incorporate less deep cultural elements in comparison to the *Top Notch* series. Another drawback in this series was that it did not make any comparisons between the source culture and other international cultures to help Iranian language learners relate their knowledge of culture to that of the international community. Finally, the deep level of cultural representation in this series was found only in the customs and traditions as well as literature and the art categories.

The *Top Notch* series, on the other hand, was found to take a much broader international and multicultural approach in representing the deep cultural elements, as it presented 23 instances of international cultural norms and traditions and discussed and compared different holidays around the world. Additionally, this series was found to incorporate much more deep cultural elements in comparison to the *Vision* series. One drawback in this series, however, was that it presented the deep cultural elements only in the customs and traditions as well as holidays and celebrations categories. Another drawback in the series was that it made no direct references to the source (i.e., Iranian) culture at the deep level to help Iranian language learners relate their knowledge of culture to that of the international community.

The third research question aimed to shed some light on the differences between the *Vision* and the *Top Notch* series in terms of their ICC elements representation. Accordingly, the *Vision* series was found to incorporate a total of five sections promoting language learners' ICC. Two of the sections were associated with developing intercultural knowledge, two with developing intercultural attitude, and one with developing intercultural skills. Additionally, this series was found to incorporate fewer sections promoting ICC in comparison to the *Top Notch* series. Moreover, among the three examined sections of *Get Ready*, *Conversation*, and *Reading*, the ICC elements appeared only in the *Reading* section.

The *Top Notch* series, on the other hand, was found to incorporate a total of 26 sections promoting language learners' ICC. Fourteen of these sections were associated with developing intercultural knowledge, nine with developing intercultural attitude, and three with developing intercultural skills. Additionally, this series was found to incorporate much more sections

promoting ICC in comparison to the *Vision* series. Moreover, in this series, the ICC elements appeared in all three sections of *Preview*, *Photo Story*, and *Reading* to some extent.

In sum, the *Vision* series presented a limited number of cultural elements associated with both the local and the international community. These findings are in line with the results of the previous studies which suggested that the new locally-developed Iranian EFL textbooks (i.e., the *Vision* series) incorporated a limited number of cultural elements (e.g., Abbasian & Biria, 2017; Asakereh, Yousofi, & Weisi, 2019; Gholami-Pasand & Ghasemi, 2018; Goodrich, 2020). Additionally, the series presented very few ICC and deep cultural elements and contained no comparisons of the source and the target or international cultures, which made it limit the development of language learners' ICC. These findings are also in line with the results of the previous studies which suggested that despite the integration of CLT which requires the incorporation of intercultural elements (e.g., Kaffash, Yazdanmehr, & Ghanizadeh, 2018), the *Vision* series was inadequate in terms of developing language learners' ICC (e.g., Ajideh & Panahi, 2016; Asakereh, Yousofi, & Weisi, 2019; Janfeshan, 2018; Pourshirvani, 2017; Taherkhani, Afzali Mir, Malmir, Mosalsal, & Montazeri, 2017).

In contrast, the *Top Notch* series presented many cultural elements associated with the international community, which made it highly multicultural. These findings are in line with the results of the previous studies which suggested that the *Top Notch* textbooks presented a variety of cultural themes and international cultural elements that could expose students to more diversity and a variety of English speakers (e.g., Naji Meidani & Pishghadam, 2013; Sadeghi & Sepahi, 2018; Tajeddin & Teimournezhad, 2015). Moreover, compared to the *Vision* series, the *Top Notch* series presented a fair amount of intercultural elements at the deep level which made it a much better choice for multicultural education and the development of language learners' ICC. These findings are also in line with the results of the previous studies which suggested that the *Top Notch* series had great potentiality and incorporated a fair amount of intercultural elements needed for developing language learners' ICC (e.g., Ahmadi Safa, Moradi, & Hamzavi, 2015; Homayounzadeh & Sahragard, 2015; Kafi, Ashraf, & Motallebzadeh, 2013).

In conclusion, in terms of the deep and the surface cultural representation, the *Vision* series needs to cover more categories and subcategories of cultural elements associated with the local, target, and international cultures. The series also lacks and requires integrating elements and

sections in which different cultures are compared with one another at the deep level. Since most of the cultural elements in this series were at the surface level, it could greatly benefit from incorporating more deep cultural elements, especially those which are not confined to the local (Iranian or Islamic) cultures. Also, the deep culture representation in this series needs to cover more of Gomez Rodrigues's (2015) general categories. Moreover, given that Iran is a multicultural country, more attention must be paid to different minority groups within the country. Finally, in terms of the ICC elements representation, syllabus designers and textbook writers need to pay much more attention to integrating the ICC elements in other sections (i.e., *Get Ready* and *Conversation*) as well.

Similarly, in terms of the deep and the surface cultural representation, the *Top Notch* series lacks representing the source (Iranian) culture. Hence, it would be of great benefit for Iranian language learners if this series was supplemented with the source cultural elements at both levels. The series also lacks and requires integrating elements and sections in which different cultures are compared with the source (Iranian) culture at the deep level. Since most of the cultural elements in this series were at the surface level, it could greatly benefit from incorporating more deep cultural elements. Also, the deep cultural representation in this series must cover more of Gomez Rodrigues's (2015) general categories. Finally, in terms of the ICC elements representation, syllabus designers and textbook writers need to pay more attention to integrating the ICC elements in other sections (i.e., *Preview* and *Photo Story*) as well.

5.2. Implications and Applications

Given the place of the English language as the lingua franca in today's world, its native speakers are no longer the only owners of the language (Baker, 2011; Cogo, 2012; Kachru, 2011); and thus, the English language belongs to many other cultures as well. This status gives rise to the concept of intercultural communicative competence (Baker, 2008, 2012; Byram, 1997; Gomez Rodriguez, 2015; Ho, 2009; McKay, 2003a; Nault, 2006; Thanasoulas, 2001).

The current study found that the *Vision* series may be limiting the development of ICC among language learners since it made limited references to multicultural and a few references to intercultural elements. In order to provide language learners with the necessary intercultural competence, the study suggests that local materials developers and language educators pay more

attention to the representations of the deep cultural elements associated with both the local and especially the international community. Similarly, local teachers and ELT materials need to pay more attention to increasing the cultural knowledge and awareness of the language learners, and to teaching them to respect other cultures, and to be open and accepting of them, as well as to provide them with the necessary intercultural skills. Therefore, different aspects of intercultural competence and levels of cultural representation need to be addressed in the local ELT curriculum, textbooks, and language education so that language learners can develop both intercultural and linguistic competencies; and thus become linguistically, culturally, and communicatively competent.

Supporting this statement, Bassnett (1997) stresses the necessity of following an intercultural competence pedagogy that covers a comparative “cultural awareness” (p. 60). She argues, “this enables them [i.e., language learners] to anticipate cross-cultural communication problems because they are conscious of culture-specific meanings of the cultural identities of their interlocutors” (p. 60). To this end, Alptekin (1993) recommends ELT materials developers, textbook writers, and teachers to use the cultural comparison technique-focusing on similarities and differences- to develop language learners’ ICC and to bridge the gap between the culturally familiar and unfamiliar concepts.

Nevertheless, the current study found that the Iranian localized textbooks (i.e., the *Vision* series) did not pay much attention to addressing different intercultural aspects or cultural elements for that matter, especially those associated with the development of ICC. This alienation occurs through the lack of making references to the source and other cultures at the deep level; and it results in the deprivation of language learners from the authentic, real-life cultural context, and it works against their awareness of culture-specific features. If language learners are kept away from other cultures, it could hinder their language learning (Abdullah & Kumari, 2009). And consequently, lead to unfamiliarity and lack of understanding of the relation between their own culture and other cultures. This could cause serious problems for language learners in real-life communication, especially when they try to communicate with people from other cultures since they might lose self-esteem when trying to express their own cultural identity.

On the other hand, the absence of the source (i.e., Iranian) culture, especially at the deep level, in international textbooks, such as the *Top Notch* series, poses a real problem for Iranian language

learners' ICC development. A solution for this problem is that policymakers and curriculum designers pave the way for developing indigenized textbooks that cover various aspects of the source culture both at the surface and the deep levels. Another solution is that local EFL teachers use various cultural-comparison activities focusing on the deep representation of the source and the international cultures using reading passages, pictures, and video clips that are specifically designed to address intercultural aspects. Additionally, language teachers need to be taught through different teacher education programs, workshops, and seminars that language learners also require some knowledge and understanding of their own cultural identity to develop ICC. Similarly, teachers need to be taught to be conscious of the cultural differences and try to make students aware of such differences through debates, discussions, and supplementary materials, rather than relying solely on textbooks.

Nonetheless, in the EFL context, not all language teachers are inter-culturally competent to teach their students about cultural differences. This duty would thus fall upon the shoulders of teacher-educators to help teachers develop intercultural competence. Teachers need to be taught, through teacher education programs, how to acquire the necessary intercultural knowledge, awareness, attitude, and skills. One way to achieve this goal would be that teacher-educators teach student-teachers to become reflective of and sensitive to the multicultural and intercultural content presented in ELT textbooks. To this end, the current study could serve as a ready-to-use guide and corpus of multicultural and intercultural representation in two complete series of local and global textbooks.

Finally, educational policymakers, curriculum designers, and textbook writers need to lay the ground for integrating a sufficient amount of the surface and the deep cultural elements of the international cultures into the locally-developed textbooks just to ensure language learners are exposed to sufficient multicultural and intercultural content.

5.3. Final Considerations

In this section, I will present an example of what needs to be done for further qualitative improvement of ELT textbooks to meet the needs of Iranian language learners. The following example aims to show the overall findings and implications of this study in practical terms. The *Vision* series presented only one cultural element in the category of holidays and celebrations,

without making references to other national or international holidays or celebrations. The *Vision 3* textbook mentions the Iranian holiday of Norooz at the surface level. This kind of representation (i.e., just mentioning the name of a holiday) does not help to develop Iranian language learners' knowledge of their own cultural identity, nor does it help to develop their ICC.

To solve this issue, the study suggests that this element must be presented at the deep level to develop Iranian language learners' knowledge of their own cultural identity; and it should be compared to other international holidays at the deep level as well. In other words, teachers, syllabus designers, and textbook writers need to develop a fact sheet (similar to Figure 16), a conversation (similar to Figure 19), or a reading passage (similar to Figure 20), to address the reason people celebrate and what they do, wear, eat, etc. before and during the holiday of Norooz. Also, since we as Iranians are not the only nation celebrating Norooz, then the way and the reason we celebrate this holiday could be compared to why and how other nations celebrate it. To develop language learners' intercultural knowledge and attitude, this holiday could be compared to other similar holidays, for example, the Chinese new year, as is presented in Figure 20.

As for developing Iranian language learners' intercultural skills, they could be taught and assigned to different tasks, for example, to search on the internet for relevant information regarding this particular and other local or international holidays. The same could be applied to other Islamic holidays such as Eid al-Adha and Eid al-Fitr, as we could compare how people in our society and other Islamic societies celebrate them.

As for tuning the international textbooks to the needs of the Iranian language learners, and to help them acquire ICC, local ELT teachers need to develop reading passages, conversations, or fact sheets regarding different national (Iranian or Islamic) holidays to compare them with the international holidays-as presented in the *Top Notch* series (see, for example, Figures 19 and 20). Also, local teachers could teach language learners and assign them to different tasks, for example, to search on the internet for relevant information regarding different local (i.e., Iranian or Islamic) holidays to develop their intercultural skills.

5.4. Suggestions for Further Research

The present study analyzed the linguistic content of three sections in each textbook of the two series. Thus, the *Vocabulary*, *Grammar*, *Conversation Strategies*, *Listening*, *Pronunciation*, and *Writing* sections in the *Top Notch* series, as well as the *New Words*, *Grammar*, *Listening*, *Speaking*,

Pronunciation, and *Writing* sections in the *Vision* series were left out of the analysis. Since analyzing and comparing the cultural content of the entire sections in both series could provide more accurate results, it is recommended that further studies analyze other equivalent sections in both series as well.

Additionally, since the non-linguistic content such as pictures were left out of the content analysis, it is suggested that future studies pay attention to the multicultural representation of the textbooks' non-linguistic content as well. Moreover, other supplementary materials of the textbooks could use analysis of their multicultural/intercultural content too.

Methodologically, the present study assessed only the IC elements in the textbooks while the development of language learners' ICC, based on Byram (1997), is associated with the linguistic, sociolinguistic, and discourse competencies as well. Hence, other studies could focus on assessing and analyzing the representation of these elements in the textbooks too.

To extend this study and to develop the body and corpus of research on multicultural/intercultural representation in ELT textbooks, it is recommended that other researchers use the frameworks in this study to analyze the content of other locally-developed and international ELT textbooks.

Finally, the intercultural sensitivity and intercultural competence of teachers, as mediators in language teaching and learning, also require further assessment. Similarly, language learners' perceptions and attitudes toward cultural diversity and intercultural content in the textbooks could use further analysis.

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چکیده

از آنجایی که مردم دنیا دائماً به سمت جهانی شدن در حال حرکت می‌باشند، یادگیری فرهنگ جوامع مختلف اهمیت بسیاری پیدا می‌کند؛ چرا که دانش فرهنگی لازمه برقراری ارتباط با افراد و اقوام مختلف در جهان است. بدین دلیل، محققین بسیاری تأکید بر آن دارند که کتاب‌های آموزش زبان انگلیسی نیازمند گنجاندن مطالب فرهنگی کافی در راستای پرورش توانش ارتباطی بینافرهنگی زبان آموزان و تربیت شهروندان جهانی می‌باشند. ادبیات پیشینه تحقیق نشان داد که کمبودی در بررسی ترکیبی کتاب‌های آموزش زبان انگلیسی از ابعاد مختلف چندفرهنگی و بینافرهنگی وجود دارد. در راستای پرکردن این خلاً تحقیق، هدف از این مطالعه، بررسی و مقایسه چند بعدی یک سری کتاب داخلی آموزش زبان انگلیسی به نام ویژن و یک سری کتاب بین‌المللی آموزش زبان انگلیسی به نام تاپ ناج از لحاظ نحوه ارائه مطالب فرهنگی به صورت سطحی و عمیق و همچنین نحوه ارائه عناصر مرتبط با پرورش توانش ارتباطی بینافرهنگی زبان آموزان می‌باشد. بر این اساس، مطالعه در دو مرحله انجام شد. در مرحله اول، ارائه سطحی و عمیق مطالب فرهنگی در هر دو سری کتاب با استفاده از چارچوب تحلیلی و طبقه‌بندی گومز رودریگز (۲۰۱۵) بررسی و مقایسه شد. در مرحله بعد، ارائه عناصر مرتبط با تقویت توانش ارتباطی بینافرهنگی در هر دو سری کتاب با استفاده از الگوی تحلیل و تعاریف بایرام (۱۹۹۷) مورد بررسی و مقایسه قرار گرفت. بدین صورت، بخش‌های مختلف فرهنگی از هر کتاب در هر دو سری به صورت جداگانه مورد بررسی و تحلیل قرار گرفت؛ سپس هر دو سری کتاب به صورت کامل از ابعاد مختلف فرهنگی با هم مقایسه شدند. نتایج تحقیق نشان داد که کتاب‌های سری ویژن تعداد محدودی از عناصر فرهنگی محلی (ایرانی) و یا بین‌المللی را ارائه کرده و اکثر این عناصر در مقوله فرهنگ سطحی بودند. همچنین، سری ویژن تعداد بسیار کمی از عناصر فرهنگی را در مقوله فرهنگ عمیق ارائه داده و این عناصر محدود به فرهنگ‌های ایرانی و اسلامی بودند. در ضمن، عناصر مرتبط با پرورش توانش ارتباطی بینافرهنگی در این سری کتاب از بخش‌های بررسی شده تنها در چند متن وجود داشت. در مقابل، مشخص شد که کتاب‌های تاپ ناج دارای مطالب چندفرهنگی متعددی بوده، ولی کمبودی در ارائه فرهنگ ایرانی داشته و اکثر عناصر فرهنگی آن در مقوله فرهنگ سطحی بوده است. به علاوه، در مقایسه با سری ویژن، این سری کتاب به نسبت دارای تعداد بیشتری از عناصر چندفرهنگی عمیق بوده، ولی در این مقوله هم اشاره‌ای به فرهنگ ایرانی نشده است. سری تاپ ناج همچنین عناصر مرتبط با پرورش توانش ارتباطی بینافرهنگی را در بخش‌های مختلف ارائه کرده است. در نتیجه، تحقیق ثابت کرد که سری کتاب‌های ویژن - علیرغم داشتن مزیت‌های خاص خود - پیشرفت و تقویت توانش ارتباطی بینافرهنگی زبان آموزان را محدود می‌کند؛ بنابراین، نیازمند توجه بیشتر به ارائه مطالب چندفرهنگی و بینافرهنگی بوده تا زبان آموزان را از کتاب‌های خارجی بی‌نیاز سازد. در مقابل، ثابت شد کتاب‌های سری تاپ ناج - علیرغم مناسب‌تر بودن برای آموزش چندفرهنگی و ارتباط بینافرهنگی - کمبودهایی را در ارائه فرهنگ ایرانی برای تناسب آن با نیاز زبان آموزان ایرانی دارا می‌باشد. در پایان، کاربردهای آموزشی این مطالعه در حیطه آموزش و یادگیری زبان بیان گردید.

کلید واژه‌ها: کتاب آموزشی زبان انگلیسی؛ کتاب آموزشی زبان خارجه؛ کتاب آموزشی زبان دوم؛ ویژن؛ تاپ ناج؛ ارائه چندفرهنگی؛ ارائه بینافرهنگی؛ ارائه فرهنگی؛ فرهنگ سطحی؛ فرهنگ عمیق؛ توانش ارتباطی بینافرهنگی؛ دانش بینافرهنگی؛ آگاهی بینافرهنگی؛ نگرش بینافرهنگی؛ مهارت بینافرهنگی



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