

An Analysis of Cultural Contents Embedded in English Textbooks for the Upper Secondary Level in Vietnam

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ABSTRACT

The increasing frequency of international and intercultural communication has made English a top priority foreign language taught in Vietnam. Given that culture is inseparable from English language teaching, especially in the landscape of English as an international language (EIL), English teaching materials should integrate and reflect culture teaching perspectives under the EIL paradigm. The present study aimed at examining the extent to which the cultural contents in six English textbooks for the upper secondary level in Vietnam correspond with the EIL paradigm. A content analysis of these textbooks was conducted. The findings reveal signs of EIL paradigm influence in the set of investigated English textbooks. Firstly, the ‘source culture’ and the ‘international target culture’ appeared more frequently than the ‘target culture’. Secondly, the ‘international target culture’ covered

a diversity of cultures in the world with a noticeable emphasis on ASEAN countries. The ‘interactional culture’ which is used to examine the reflection of source culture on other cultures is also found in a relatively large number of units. Finally, the ‘global culture’ is presented throughout the set of textbooks as topics of units.

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INTRODUCTION

The correlation between culture and language in English language teaching (ELT) has been debated among scholars over the last century. Many scholars (e.g. Corbett, 2003; Hinkel, 1999; Kramersch, 1993; Nault, 2006; Valdes, 1990) have come to agree on the indispensably complementary role of culture in language acquisition. Kramersch (1993), for instance, claimed that culture was the core of ELT, enabling learners to reach language proficiency and functioning as an outcome of language proficiency itself. Presently, the English language expands itself geographically and functionally to become an international lingua franca, i.e. the main medium of international communication. The growth of the English language can be envisaged in the fact that the number of non-native English speakers has grown massively (McKay, 2003). It is estimated that roughly 80% of conversations in English these days are among non-native English speakers (Marlina, 2014). This means that, in many contextual settings, non-native English speakers will converse with each other without reference to native speakers and their cultures. The international status of the English language is also confirmed due to its “special role that is recognized in every country” (Crystal, 2003). By this, English either functions as the official second language in educational and political institutions, and the media of some countries such as Hong Kong, Singapore, the Philippines and India, albeit the existence of a variety of local languages; or the top-priority foreign language in other

countries. The spread of English signifies the end of English as a ‘property’ of native English speakers and marks the emerging essence of local and international norms. Therefore, the native-speakersim which idolizes linguistics and cultures from native countries in the practice of ELT (Holliday, 2006) is now challenged.

The special growth of the English language challenges the tenet that native-speaker’s norm is a valid standard and leads to the promotion of a paradigm shift in ELT (Saraceni, 2009; Sharifian, 2009), from native-centeredness to an EIL paradigm. In the light of this new paradigm, the teaching of culture has become ever more important. McKay (2002) argued that cultural content should be integrated in teaching EIL because learners encountered intercultural conversations when using EIL. It is impossible that there are people in the world who share the same world view and culture (Atkinson, 1999). Therefore, if EIL learners use English to interact with their foreign interlocutors, they should acquire some understanding of the cultural norms and values of those people. As a result, the new paradigm requires a serious revision of cultural content in ELT (Jenkins, 2006; Nault, 2006; Matsuda & Friedrich, 2011; McKay, 2000, 2002, 2003). According to Canagarajah (2005), learners who earlier acquire English language to gain access to native speaking countries should obtain the ability to shuttle between different communities in the context of EIL. Learning a language is not only about developing linguistic skills “but more importantly

intercultural communication skills, in a systematic way, which are necessary for successful communication between users from various cultural backgrounds” (Sharifian, 2014). Under the scope of the EIL paradigm, the cultures from native nations should not be overly emphasized (Alptekin, 2002; Kirkpatrick, 2014; McKay, 2002; Nault, 2006), rather, the diversity of cultures from bilingual / multilingual users should be included (Alptekin, 2002; Kirkpatrick, 2014; Wandel, 2002). The learner's own cultural background is also acutely essential in the EIL paradigm because “[o]ne of the primary functions of English, as in case with any international language, is to enable speakers to share their ideas and cultures” (McKay, 2002). However, as the purpose of learning culture in EIL context is for learners to communicate in intercultural settings, the sole presentation of local cultural knowledge is not adequate for them to function well in many of these settings. McKay (2002) also suggests that English learners should be encouraged to reflect on their own culture through exposure to other cultures in order to create the sphere of interculturality, and states that “understanding one's own culture in relation to that of others is paramount”.

The EIL paradigm has influenced the practice of ELT worldwide, and Vietnam is no exception. The policy and curricula in ELT settings in Vietnam have indicated the consciousness of and the shift towards the EIL paradigm. From 2008, Vietnam's Ministry of Education and Training (MOET) issued Decision No. 1400/ QD-TTg initializing the National Project for

teaching and learning Foreign Languages in the National Formal Educational System in the Period of 2008-2020. The general objective of the project is to enable learners to communicate and function well in integrative, multilingual and multicultural working environments. Also in this project, the Common European Framework of Reference (CEFR) is adopted as the base for textbook and curriculum designs as well as learner assessment, which means that the new English language policy addresses both language and culture. CEFR highlights plurilingualism which respects the diversity of the English language in the world, and develops learners' communicative competence via their experience in their own language and other languages in diverse cultural contexts. English teaching and learning, therefore, aims at improving learners' plurilingualism and interculturality (Council of Europe, 2001). In addition, in Decision No. 5209/QDBGĐT (2012) concerning the design and publishing of English textbooks for the upper secondary level, English is regarded as a significant tool for economic development, regional and international integration, as well as a tool to gain knowledge about cultures in the world. Also, through English textbooks, the students are expected to appreciate the diversity of cultures in the world, understand Vietnamese culture and improve their critical thinking about global issues which they can apply to authentic situations. In short, the attention to culture in ELT explicitly makes its own position in ELT policy and real settings in Vietnam, which

inspires this study to see how cultural contents are depicted in English textbooks for the upper secondary level in Vietnam.

CULTURE IN ELT MATERIALS

Culture plays an essential role in an English classroom because it provides not only the background for discussion and guidelines for pragmatics (McKay, 2003), but also the diversity of cultural conceptualizations and worldviews in the world (Sharifian, 2015). In language teaching, materials function as the backbone for teaching practice. They play as a source of linguistic features and function as an essential provider of the target language's cultural knowledge (Zacharias, 2014). The shift of EIL paradigm has pushed the ELT teaching from the superiority of native English speakers' linguistics and culture to the appreciation of linguistic and cultural variety in the world. Therefore, the cultural content in ELT materials should match the change of this phenomenon (Matsuda & Friedrich, 2011).

In foreign language materials, Cortazzi and Jin (1999) classified cultural contents into three categories: source cultures, target cultures, and international target cultures, which were also discussed by McKay (2002) under the EIL paradigm.

The source culture refers to learner's own culture embedded in textbooks with the purpose of raising the awareness of their identity. This type of culture should be accompanied by other cultures because cultural identity is dynamic and "framed, negotiated, modified, confirmed, challenged through communication" and interaction

with others (Collier & Thomas, 1988). It means that the learners negotiate and realize their identity during conversations in different contexts, with other cultures. The target culture implies the cultural contents related to native English speaking countries. In authentic conversations, learners still have chance to interact with native speakers (Baker, 2009), therefore, involving the target culture in the EIL paradigm helps motivate learners, broaden their chance to reflect their own culture and enhance their intercultural communicative competence (McKay, 2002). However, this culture should be limited to the minimum because the interaction between native speakers and non-native speakers are no longer the majority in EIL settings (Alptekin, 2002). The international target culture indicates a wide variety of cultures in countries where English is spoken as a second, foreign or international language. English learners will interact in international situations where English is not their mother tongue, then textbooks designed with international culture will provide them with proper preparation for their intercultural interaction.

Matsuda and Friedrich (2011) also discussed the types of in EIL textbooks. They agreed that the learner's own culture was remarkably important in EIL and learning English was not only to know other cultures, but also to reflect upon and analyze one's own culture with others to create an equal and harmonious relationship between the cultures. Matsuda and Friedrich (2011) also argued that once English was perceived as an international language, it was essential

for students to acknowledge some global issues in the global society, which was across the boundaries of nations and Krachu's English concentric circles. Therefore, they believed that what they termed "global culture" should be integrated into classroom discussion and materials. Some examples of this term can be global warming, world peace and environment protection. Matsuda and Friedrich (2011) also mentioned another group of culture which should be taken into account, called "future interlocutors". By this, learners should be exposed to the cultures of their potential future interlocutors who can be from both native and non-native English speaking countries. However, it is impractical and unrealistic to cover all the national cultures in the world in teaching materials. Their recommendation is to cover a wide range of regions and countries in both native and non-native English speaking areas.

CONCEPTUAL FRAMEWORK

It is apparent that Cortazzi and Jin (1999) and Matsuda and Friedrich (2011) shared overlapping types of cultures. They both agreed on the importance of source culture while Matsuda's future interlocutor type of culture was a combination of Cortazzi and Jin's target and international target culture types. Moreover, Cortazzi and Jin (1999), McKay (2002) and Matsuda and Friedrich (2011) also emphasized that the sole presentation of the source culture was not adequate for learners to develop the intercultural communicative competence which was essential in an EIL paradigm.

They recommended the importance of giving opportunities for learners to reflect their own cultures with other cultures in the world to found intercultural sensitivity.

The shift to the EIL paradigm made English teaching materials become a fertile field for researchers. These studies examined both commercial textbooks written by native speakers and locally produced textbooks in various contexts.

The very first convincing place to start with is commercial textbooks. A variety of studies on commercial textbooks were investigated in various contexts such as Asian countries (Shin et al., 2011), Taiwan (Chao, 2011), Hong Kong (Yuen, 2011) and Iran (Dehbozorgi et al., 2014). The findings from these studies, to some extent, reflected a similar trend in commercial English textbooks that the target culture or Inner-circle-related cultural contents dominated the cultural contents while little attention was paid to local and Asian countries.

Many studies were also conducted in locally published textbooks. The current study reviewed studies conducted in Turkey (Kirkgoz & Agcam, 2011), Indonesia (Mukhamirudin et al., 2017), and Korea (Kim & Paek, 2015). In short, these studies showed various patterns of cultural categories in the textbooks. However, the researchers of these studies concluded that these textbooks still failed to meet the requirements of English teaching materials in the new context of ELT, the paradigm of EIL.

Generally speaking, the researchers of these studies employ a range of conceptual

frameworks. Firstly, three categories of culture as proposed by Cortazzi and Jin (1999) were frequently employed as the theoretical framework, (e.g. Celik & Erbay, 2013; Faris, 2016; Syahri and Susanti, 2016). Secondly, some other studies used Krachu's concentric circles (including Inner circle, Outer circle and Expanding circle) as the primary theoretical framework, (e.g. Ookawa, 2016; Shin et al., 2011). These studies contribute significantly to the literature of the EIL paradigm. However, in these studies, the discussion on the interaction between the source culture and other cultures as well as the global culture is not paid much attention. As aforementioned, the reflection of the source culture on other cultures is paramount in the EIL paradigm (McKay, 2002). Additionally, global culture which covers cross cultural issues is a vital element in the era of globalization and intercultural communication. Therefore, the current study devotes more space for these two types of culture. The study modifies the framework from Cortazzi and Jin (1999), McKay (2002) and Matsuda and Friedrich (2011), analyzing the cultural contents in English textbooks for the upper secondary level in Vietnam. Combining these perspectives, the researcher establishes an instrument including five types of culture as follows:

Source culture: Refers to Vietnamese culture

Target culture: Refers to cultural content related to native English-speaking countries (US, Britain, Australia, New Zealand, Ireland, Canada)

International target culture: Refers to cultural content related to other countries and territories in the world (e.g. Asia, Europe, Africa...), except for Vietnamese and native English speaking countries

Global culture: Refers to global issues and concerns which are commonly shared by all countries regardless boundaries (e.g. global warming, gender equality)

Interactional culture: Refers to comparison, reflection or awareness of the differences and similarities between source culture (Vietnamese culture) and target and international target cultures to help learners establish the sphere of interculturality.

In the context of Vietnam, teachers have positive attitudes towards teaching cultures in their English classroom (Tran & Dang, 2014). A number of studies have been conducted to investigate the cultural content in English textbooks. Le (2004) conducted a study examining the sociocultural information in an English textbook for the beginners of secondary level to find that the textbook paid little attention to culture awareness. Later, Dang and Seals (2016) evaluated English textbooks for primary school level revealed that the textbooks offered more space for the cultural content but still paid an inappropriate amount of attention to cross-cultural knowledge.

Among the educational levels in the formal education system in Vietnam, the upper secondary level is an important phase due to the fact that students will either pursue their academic work at universities or participate in the mainstream of job-hunting. It means that once graduating from

this education level, high school students should primarily be able to converse in cross-cultural communication. Therefore, this study is conducted to examine the extent to which the cultural content in English textbooks published locally in Vietnam for the upper secondary level satisfies the English as an international language paradigm.

RESEARCH QUESTION

Employing the above framework, the current study attempts to examine the correspondence of the cultural content in English textbooks for the upper secondary level in Vietnam with the EIL paradigm by answering the following research question:

To what extent do the types of culture in English textbooks for the upper secondary level in Vietnam correspond with the EIL paradigm?

METHODOLOGY

Research Design

In order to examine the cultural content in English textbooks for the upper secondary level in Vietnam in terms of types of culture, the content analysis would be employed as the current research design. Content analysis is "a research method that uses a set of procedures to make valid inferences from the text" (Weber, 1990). Miles and Huberman (1994) defined content analysis as archival strategies in which the research subject related to documents receiving no treatments from the researchers. Content analysis basically searches for meanings of

the contents. This study aimed at gaining an insight into the cultural content of textbooks in Vietnam. Therefore, content analysis was employed to examine the nature of cultural types in English textbooks for the upper secondary level in Vietnam. Content analysis can be used to deal with materials of all types, including verbal discourse, written text and pictures (Krippendorff, 2012). In this study, content analysis covers dialogues, reading passages and tasks from the set of six English textbooks for the upper secondary schools in Vietnam. According to Cohen et al. (2013), content analysis is regarded as a reliable and objective approach in research due to the explicit rules in the process of data classification and arrangement.

Research Materials

In the context of Vietnam, students from state schools use the same textbooks published by Vietnam Education Publishing House, making it easy to choose the research materials. The material for this study was a set of six English textbooks for the upper secondary level in the general education system in Vietnam. It was published domestically by Vietnam Education Publishing House, incorporated with an international publisher, under the supervision of Vietnam's MOET. For the upper secondary level, the set of six English textbooks is mandatory for all students in grades 10, 11 and 12, two for each academic year. Each textbook contains five lesson units and two review units. In total, there are 42 units in this set of six textbooks. Each lesson unit comprises eight parts:

Vocabulary, Pronunciation, Grammar, Reading, Speaking, Listening, Writing, Communication and Culture, Looking Back and Project, which is taught in eight 45-minute period lessons. According to MOET's Decision No. 5209/QDBGĐT (2012), the textbooks of the upper secondary level would cover four main themes: *our lives, our society, our environment* and *our future*. These four themes would be further developed into different topics in each unit. The titles of textbooks from grade 10 to grade 12 relatively are *Tieng Anh 10-1 (English 10-1)*, *Tieng Anh 10-2 (English, 10-2)*, *Tieng Anh 11-1 (English 11-1)*, *Tieng Anh 11-2 (English 11-2)*, *Tieng Anh 12-1 (English 12-1)*, *Tieng Anh 12-2 (English 12-2)*.

Data Analysis

The cultural contents in each unit were investigated and categorized into appropriate types of culture. For instance, the lesson about Vietnamese weddings presented in Unit 7, p. 16, *Tieng Anh 10-2* was counted as source culture; information about New York, US in Unit 5, p. 61, *Tieng Anh 12-1* was collected as target culture; inventions in Asian countries in Unit 5, p. 55, *Tieng Anh 10-1* was an example of the international target culture; comparing ways of raising children in Vietnam and US in Unit 3, p. 39, *Tieng Anh 11-1* was counted as interactional culture; and global warming in Unit 6, p. 6, *Tieng Anh 11-2* was categorized into global culture.

The content in each unit was divided into different tasks, dialogues and reading

passages, which are called tokens, depending upon the context of cultural contents. For instance, a reading passage and its following questions were counted as one token; the speaking part which contained more than one activity, but discussed the same cultural content was counted as one token; different tasks in the grammar part with non-interrelated contents were counted as different tokens. In order to assure the reliability of the findings from the content analysis, an inter-rater reliability assessment was carried out. The researcher codified the data with an English teacher who had experience in teaching this set of textbooks.

RESULTS AND DISCUSSION

Generally speaking, the cultural aspect has been paid significant attention in the set of textbooks for the upper secondary level in Vietnam. In the introduction of the textbooks, the chief of writers refers to the fluidity of culture related contents and the diversity of culture in the globe. Culture is also treated as an important skill alongside Speaking, Reading, Writing, Listening and Grammar. In other words, there is a session in each unit of the textbooks devoted to cultural aspects from various nations in the world. Meanwhile, cultural contents are also integrated into other skills.

Table 1 presents the types of culture in the set of English textbooks for the upper secondary level in Vietnam by the number of units.

Regarding types of culture in investigated textbooks by units, global culture dominates the cultural contents in

Table 1

Types of culture in English textbooks for secondary level in Vietnam (by units)

Books	Source culture	Target culture	International target culture	Global culture	Interactional culture
Grade 10	12/14 (86%)	12/14 (86%)	11/14 (79%)	11/14 (79%)	8/14 (57%)
Grade 11	12/14 (86%)	10/14 (71%)	12/14 (86%)	11/14 (79%)	9/14 (64%)
Grade 12	11/14 (79%)	12/14 (86%)	10/14 (71%)	14/14 (100%)	8/14 (57%)
Total	35/42 (83%)	34/42 (81%)	33/42 (79%)	36/42 (86%)	25/42 (60%)

the textbooks. The frequency for this type of culture is equivalent in textbooks for grade 10 and 11, but peaks up significantly in grade 12, the last grade for this important educational level. The textbooks are written based on given themes and topics, and the central topic in each unit is mostly global culture. As a result, textbooks seem to be a medium for globally common and concerning issue provision such as gender equality, global warming, endangered species and preserving the environment. Cultural contents related to source culture, target culture and international target culture also account for high percentages in the investigated textbooks. Interactional culture which is employed to investigate the reflection of source culture on other cultures can be seen in more than half of total units (25/42, 60%). The reflections of source culture on other cultures can be viewed in several ways. On the one hand, the textbook writers put two similar cultural objects together in one reading passage so that the students can compare them. The following tasks of this reading passage also require students to compare the provided objects. For instance, Unit 3, Tieng Anh 10-1 (p. 33) provides information about the

traditional music in Vietnam (Quan Ho) and Indonesia (Dangdut). After reading, students are required to compare these two types of music by completing a table. On the other hand, the writers provide information about another culture and require students to compare with the information they know in their culture. To illustrate, Tieng Anh 12-1 (p. 27) provides students with information about Bangkok, the capital city of Thailand. After reading, the students are required to compare Bangkok with Hanoi, the capital city of Vietnam. The interactional culture can also be seen in the way source culture are delivered in each unit with the integration of either international target culture or culture from native English speaking countries.

Since the difference among source culture, target culture and international target culture is not significant based on the units, which hinders the clear conclusion, the researcher continues to look at the distribution of cultural contents inside each unit. The tokens are divided in each unit, and then the type-of-culture related tokens will be counted. The result is presented in Table 2.

Gaining insight into units, it is apparent that the source culture by far prevails in

Table 2
Distribution of types of culture (by tokens)

Books	Source culture	Target culture	International target culture
Grade 10	46	28	22
Grade 11	59	25	47
Grade 12	33	32	33
Total	138	85	102

the number of tokens, following by the international target culture, despite the fact that the target culture is slightly higher than international target culture in grade 10. Counted by tokens, the target culture appears to be the least frequent among three. The cultural knowledge from target countries brings the insight into typical cultural products or practice of daily life and customs in these countries. For instance, in Review 1, Tieng Anh 10-1 (p. 37), folk music in America and Canada is introduced as a popular type of music in these countries while Unit 8 in Tieng Anh 10-2 (p. 33) introduces how US children learn with electronic devices. The source culture or Vietnamese culture provides students a great deal of information about their own country. This information covers many respects such as practice in daily life (e.g. family life in Vietnam Unit 1, Tieng Anh 10-1, p. 13); traditions and customs (e.g. superstitions in Vietnam Tieng Anh 10-2, p. 19); beliefs (e.g. Vietnamese beliefs in success, Tieng Anh 10-2, p. 24); ecotourism destinations (Unit 10, Tieng Anh 10-2, p. 52); food (e.g. Pho, Unit 7, Tieng Anh 10-2, p. 25); entertainment (e.g. TV shows such as Vietnamese Idols, Who Wants to be a

Millionaire (Unit3, Tieng Anh 10-1, p.30); great historical figures (Unit 1, Tieng Anh 12-1, p.13, 16); and festivals (e.g. Forest Worshipping and Elephant Racing Festival in Unit 5, Tieng Anh 12-1, p.67). The set of textbooks also raises awareness of the use of English as an international language by placing an emphasis on cultural identity in Unit 5, Tieng Anh 12-1. It provides students the information about what cultural identity is, the influence of globalization in cultural identity (p. 62, 65) and how to keep their identity (p. 63). The EIL paradigm is also promoted via the attention paid to integration as in Unit 5, Tieng Anh 11-1 “Being a part of ASEAN” implying the relationship of Vietnam with the regional association; and the consciousness of cultural diversity which is delivered in Unit 7, Tieng Anh 10-2 (p. 16-25). In a nutshell, source culture is not solely presented, but associates with other cultures and emphasizes on the integration issues.

Under the EIL paradigm, the diversity of culture is appropriated; therefore, the research also looked at the diversity of culture in international target culture. The result is presented in Table 3.

Table 3

Distribution of international target culture (by number of tokens)

Books	ASEAN	Other Asian countries	Europe
Grade 10	10(/22)	8(/22)	6(/22)
Grade 11	38 (/47)	15(/47)	9 (/47)
Grade 12	12 (/33)	16 (/33)	11 (/33)
Total	60/102	39/102	26/102

Apparently, cultures from a variety of regions around the globe are covered in the set of textbooks albeit the fact that cultures from ASEAN countries clearly predominate as more than half of tokens of the international target culture. The emphasis on the ASEAN region is highlighted in Unit 5 'Being a part of ASEAN' (p. 58) in *Tieng Anh 11-1*. This unit is devoted to describing the ASEAN association, charter, and intensively introducing cultures from ASEAN members. Cultures from other Asian countries are also paid considerable attention, which involves a wide variety of countries in this area. For instance, the textbooks introduce acupuncture from China (Unit 2, *Tieng Anh 10-1*, p. 19), Mahatma Gandhi from India (Unit 4, *Tieng Anh 10-1*, p. 45), inventions from China, Japan (Unit 5, *Tieng Anh 10-1*, p. 55), or customs in Korea and Japan (Review 3, *Tieng Anh 10-2*, p. 37). The emphasis placed on cultures from these regions is apparently not a coincidence. The statistics of countries investing to Vietnam via Foreign Direct Investment (FDI) projects implemented by Vietnam's Ministry of Planning and Investment in 2012 indicate that Asian countries occupy a large portion (Doan, 2014). Moreover, from 2008, it was decided that the working

language in ASEAN is English language (Secretariat ASEAN, 2008). Besides, the travelling among ASEAN nations has become more convenient with the absence of visa requirement. It can be assumed that the interaction between Vietnam and these countries is triggered to increase. Kirkpatrick (2012) also suggested that students in the ASEAN community should have the knowledge about cultures in ASEAN countries so that they could communicate and acquired their regional identity. It is safe to conclude that embedding a range of ASEAN and Asian cultures in the set of textbooks is a strategic step for students to gain an understanding about their highly interactive counterparts.

Cultures from European countries are also relatively significant. Cultures from this region focus on the practice of the daily life or the advance in living standard and technology. For instance, Unit 3, *Tieng Anh 12-1* (p. 39) provides information about cities in Europe which are considered as green places in the world. Another example is from Unit 2, *Tieng Anh 10-2* (p. 20). In the given reading passage, the traditions and customs of Russia such as popular drinks, dishes, sports or beliefs are provided, parallel with those in the UK. Africa and

South America, despite being the least frequent types of culture, are also mentioned quite intensively and explicitly. In Unit 10, *Tieng Anh 10-2* (p. 55), the potential of ecotourism in Africa is introduced to compare to that in Vietnam. Meanwhile, the development of tourism and its effects in Costa Rica are discussed in the same books (Unit 10, *Tieng Anh 10-2*, p. 51).

CONCLUSION

The study attempts to find the correspondence between the cultural content in English textbooks for the upper secondary level in Vietnam and the EIL paradigm via different types of culture. Exploring the types of culture in this set of textbooks reveals some crucial findings. Firstly, global culture is integrated in almost all the units of the textbooks as general topics for further discussion. These topics inform students several issues of concern for the entire world such as global warming, pollution and environmental protection. Existing studies on culture in textbooks rarely paid adequate attention to this type of culture. For example, Xiao (2010) added 'free culture' category to Cortazzi and Jin (1999)'s framework to classify the cultural content not belonging to the existing types. However, this category was not fully analyzed. Noticeably, Chao (2011), Kim and Paek (2015) and Mukhamirudin et al. (2017) used a similar type of culture as Universal Culture (UC). However, UC is defined as the linguistic and teaching practices which do not belong to any particular culture. This differs from global culture

employed in this study which is defined as the common concerning issues regardless national boundaries. Target culture referring to cultures from native English speaking countries is still relatively high, which can be considered as a minus point from the perspective of the EIL paradigm. However, source culture is the dominant cultural aspect compared to target and international target culture in the textbooks. According to McKay (2002), source culture is acutely essential in teaching English because the goal of learning English is to share one's ideas and culture. The set of English textbooks functions as a medium to introduce students to various respects of culture in Vietnam, from history and artefacts to daily practice. International target culture, as an important factor in the EIL paradigm, also gains remarkable recognition in the set of textbooks. This type of culture covers a wide range of cultural diversity round the globe, which is beneficial for students who learn English as an international language. It is clear from the result that there is an apparent emphasis on ASEAN and Asian cultures. Earlier mentioned conditions confirm the lingua franca environment of Vietnam and other countries in these regions. Therefore, for Vietnam as a part of these regions, to place a focus on these cultures is highly reasonable. Cultures from far-flung areas such as Africa and South America can also be found in the set of English textbooks, though it is only touched upon. Furthermore, it is noticeable that there is no unit in the examined set of textbooks that presents cultures from one single type.

Instead, cultures from different types are integrated, implicitly or explicitly compared with each other. The interactional culture which represents the reflection of source culture on other cultures is also remarkable. In comparison with studies on commercial textbooks (e.g. Chao, 2011; Dehbozorgi et al., 2014; Shin et al., 2011; Yuen, 2011) which over presented the cultures from English native speaking countries, the textbooks in Vietnam represented more of the cultural diversity. As for the studies in locally published textbooks (e.g. Kim & Paek, 2015; Kirkgoz & Agcam, 2011; Mukhamirudin et al., 2017), even though divergent cultural types could be found, the interactional culture was either ignored or paid very less attention. The textbooks in Vietnam, to some extent, have embedded all types of culture necessary for the EIL paradigm. In summary, it is concluded that the English textbooks for the upper secondary level in Vietnam reveal apparent influences from the EIL paradigm. The cultural aspect has been intensively invested in the new set of textbooks for the upper secondary level in Vietnam. However, how much attention and focus the teacher pays for cultures in the authentic classroom is also a crucial element to the success of the EIL paradigm. Regarding the current study's findings, target culture still receives a high proportion of presentation in the set of textbooks. Therefore, it is suggested that the teachers encourage students to treat all cultures equally as part of the international variety of cultures in the context of the EIL paradigm.

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