IDENTITY ISSUES IN EFL AND ESL TEXTBOOKS: A SOCIOCULTURAL PERSPECTIVE

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By

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ABSTRACT

Research (Francis, 1996; Ihm, 1996; and Lesikin, 1998) has shown that textbooks typically contain representations of a culture and its social identifications. English as a Foreign Language (EFL) textbooks in Taiwan were not particularly designed with an emphasis on cultural content and the social identity of the students as a focus. To investigate the nature of this problem, the cultural content and social identifications embedded in two series of contemporary English textbooks—one series from Taiwan EFL and one series from America (ESL) were examined. Content analysis was employed as the research methodology to determine cultural and social representations occurring in reading passages and picture illustrations in the analyzed textbooks. Simple percentages were presented to describe the findings.

The findings revealed that ESL textbooks were designed to respond to the needs of the diverse cultural backgrounds of immigrant students, whereas the EFL textbooks did not focus on the needs of Taiwanese students. Six subcategories of cultural content were used to investigate cultural representations in the textbooks. Both EFL and ESL textbooks showed that PNE= people, national identity, and ethnicity occupied the biggest proportion (49%) in their cultural representations. For the invisible cultural content of textbook analysis, value orientations were evident in both EFL and ESL textbooks. This was mainly seen through statements referring to individualism and collectivism. Individualism was found in both the ESL and EFL textbooks, in that most of the content in the EFL textbooks was adapted from Western language instructional materials. Whereas collectivism was only reinforced in some decontextualized sentences and reading passages reflecting Taiwan/Chinese cultural content in the EFL textbooks.

Social identity was investigated through picture illustrations and statements of gender, race, profession (occupation), age, and disability in EFL and ESL textbooks.
Analysis of pictures and readings in the EFL textbooks showed that there was an inconsistency between the reading passages and picture illustrations. Some of the EFL textbooks did not accurately reflect the diversity of American society. On the contrary, ESL textbook writers seemed to try to break the barriers of race, gender, age, and disability. Biased and stereotyped issues were taken care of by avoiding use of the third person as subjects and by not using men to represent all humans in the content. Also, analysis of the pictures showed that ESL textbooks reflected the diversity of American society.

It is recommended that the EFL textbook authors need to work to reflect the needs of EFL students and become more aware of these needs in selecting cultural content and pictures. Also a feminist perspective as well as a non-white American point of view are recommended to help raise both teachers' and students' cultural awareness by encouraging them to question the cultural content while using textbooks. The study includes tables showing summaries of the textbook analysis, a conclusion and recommendations for further study. References and appendixes are included at the end of the document.
Dedicated to my family
ACKNOWLEDGEMENTS

My highest gratitude goes to my advisor, Dr. Charles Hancock. To him, I would like to express my sincere appreciation for his guidance in the Second/Foreign Language Education field, for his support and encouragement during the research, and for always being willing to help. I also want to thank Dr. Gail McCutcheon, who has inspired me greatly in my doctoral program. Thanks to her for continually giving me insightful suggestions in my study and research. Also, I am indebted to Dr. Anna Soter, who is always considerate and supportive to international students. I am grateful for her careful reading of my dissertation and for the precious comments she provided me in refining my research.

I also extend my gratitude to Dr. Shelley Wong, Chu-Yu Huang, and Jennifer Schrock for helping me in data analysis. Particular thanks are due for their support and friendship, which have enriched my doctoral study a great deal. Additionally, I would like to thank Ryo Benson for her generosity and for always being there to encourage me.

I would also like to acknowledge my academic advisor, Dr. Ping-huang Huang in Taiwan, and express my appreciation for his insightful counsel and endless concern for me. My gratitude also goes to the Ministry of Education in Taiwan, for sponsoring my doctoral program at the Ohio State University. Finally, I am deeply grateful to my family, my mother, sisters and brothers, who have been my sources of strength and counsel. Thanks to them for always providing me with their care, attention, and unending support.
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FIELDS OF STUDY

Major Field: Second/ Foreign Language Education (TESOL)
Minor Field: Curriculum and Instruction
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CHAPTER 1

INTRODUCTION

Historical Background of Identity Research

English as a Foreign Language (EFL) teaching in Taiwan has been experiencing some important changes in recent years. The first change comes from the opening of the textbook market in senior high schools. In the past few decades, all senior high schools in Taiwan used government-designed textbooks. However, since 1999, most of the first-year senior high school teachers have adopted a new English textbook that emphasizes the practical use of language, which is called “the communicative syllabus” (Taiwan Today News Network, January 15, 2000). In the communicative approach, the aim of the syllabus is to produce students who can communicate with native speakers about their needs, and such a communicative competence asks not only for linguistic knowledge, but also for skill in using the knowledge (Ellis, 1996). The second change is the policy that adopts a Communicative Language Teaching (CLT) approach in all primary school English learning starting in 2001. These two changes have caused Taiwan’s EFL teacher training programs and curriculum developers to switch their focus to the CLT approach in order to meet current trends.
in language learning.

The CLT approach puts a greater emphasis on cultural content than the traditional language teaching approach. From a sociocultural perspective, it is confirmed that language, culture, literacy, and identity are interwoven within a social context. Thus, it is difficult to view language learning as isolated and decontextualized. More and more researchers have started to view language, culture, and literacy from a sociocultural perspective; these include Foster, 1992; Gee, 1992; Kantor et al., 1993; Pierce, 1995; and the Santa Barbara Classroom Discourse Group, 1994, etc. For example, Alptekin (1993) claimed that language and culture are inextricably tied together, and that it is impossible to teach a foreign language without its culture base (p.139). In Nelson’s (1993) opinion, languages are social constructs and thus belong to the larger culture, which is learned, shared, and passed on through interaction with others (p.327). Duff & Uchida (1997) also insisted that language and culture are, to some extent, inseparable. Furthermore, culture relates not only to the cultural content of courses that second language teachers teach, but also to the subtle practices that are characteristic of teaching. Flower et al. claimed that cultural and institutional factors are silent but they powerfully influence students’ reading and writing behaviors (cited in Basham et al., 1993, p.301).

The textbook, as a product of culture, is a primary and powerful tool of instruction, especially in the Chinese cultural model of learning English (Gopinathan, 1983; Jin & Cortazzi, 1998). Altbach (1987) also pointed out that “textbooks are among the most important yet ignored aspects of any educational system; even in the West, research on textbooks is very limited” (p.105). Francis (1995) conducted a
content analysis study of twelve English language textbooks used in Brazilian senior high schools and colleges. She examined three dimensions of culture—value orientation, ideology, and hegemonic practices of instructional materials—and suggested that teachers should not ignore the influence of culture in language teaching.

As there is increased emphasis on cultural content, more and more researchers (e.g., Damen, 1987; Kramsch, 1991) view cultural teaching as the fifth dimension of language teaching, accompanying the four widely accepted skills of language teaching. Language is a key factor of cultural and social identification, and second language learning usually involves the acquisition of a second identity (Brown, 1998; Saville-Troike, 1984). In her study, Pierce (1995), who brought to the foreground “the role of language as constitutive of and constituted by a language learner’s social identity” (p.13), claimed that Second Language Acquisition (SLA) theory needs to reconceptualize language learners as having a complex social identity.

Based on changes in the field of EFL in Taiwan, the CLT approach has become a new focus in language teaching. Due to the fact that the textbook is a major instructional tool of language teaching, it becomes a key way of transmitting cultural knowledge. Therefore, the present study includes an examination of cultural and social identity issues embedded in the textbooks of language. Through this research, insights are provided on raising cultural awareness and an intercultural perspective for textbook developers to enhance the design of textbooks as well as strategies for teachers who want to help students better understand the target language without losing their own cultural identity while learning this second language.
Statement of the Problem

Background. Cultural identity and social identity have been found to have an impact on language learning (Pierce, 1995; Ogbu, 1987). Textbooks as a primary resource of learning language at different levels of schooling directly impact what teachers teach in schools. Textbooks are cultural products. When teachers depend heavily on textbooks in class, then the quality of textbooks takes on major importance (Ihm, 1996, p.4).

In the development of textbooks in Taiwan, social and cultural identity is usually not considered, and the importance of teaching culture is usually not emphasized. In Chinese culture, “teacher and textbook are seen as authoritative sources of knowledge,” and the focus of language learning is on grammar and vocabulary (Jin and Cortazzi, 1998, p.102). According to Maley (1998), the traditional Chinese memory-based teaching approach is “usually devoid of contextual meaning and takes precedence over meaningful communication.” (p.105). The emphasis on grammatical form tends to be on knowledge of “language as an object rather than competence in using it as a tool” (Ibid.). However, current EFL researchers suggest that adding an intercultural perspective is of great help in enabling students to achieve communicative competence (Dunnett et al., 1998; Jin & Cortazzi, 1998). Dunnett et al. (1998) stated that teachers who are not sensitive to an intercultural approach will probably not be successful using instructional materials. They suggested that in addition to training students for appropriate linguistic performance, EFL teachers must also make their students aware of the proper linguistic performance in diverse types of intercultural settings. And they concluded that an EFL teacher, while
introducing some aspects of foreign culture to students, must also encourage them to maintain their own cultural identity. While expanding the student’s cultural identity to promote an intercultural perspective, EFL teachers need to encourage a positive attitude toward the learners’ own cultural heritage.

Both cultural awareness and intercultural communication competence are important in language teaching. Based on the findings in their research study, Jin & Cortazzi (1998), claimed that intercultural communication competence not only enables students to communicate appropriately in intercultural contexts, but also further helps them understand the communication patterns, expectations, and interpretations of others. According to these researchers, intercultural understanding that encourages learners within the target culture to question the cultural content and recognize cultural differences offers three benefits: it eliminates cultural imperialism, raises students’ cultural awareness, and solves some of the dilemmas (e.g., possible loss of cultural identity) of intercultural classrooms. In other words, intercultural understanding helps students to stabilize their self-identity while comparing their culture to others. From these statements by Dunnett et al., 1998 and Jin & Cortazzi, 1998, it is clear that an intercultural perspective plays an important role in raising cultural awareness and promoting cultural understanding in language learning.

This research is focused on investigating the cultural and social identity implicit in two English textbook series for senior high school students, one published in Taiwan and one published in the United States. The analysis describes the cultural and social identities represented in the language textbook materials examined, which are representative of Chinese culture and American culture. Cultural comparison not
only provides a basis for better understanding of people from other backgrounds, but also supplies new insights into the approaches to teaching language (Valdes. 1998). Moreover, the 1997 move to open the senior high school textbook market gave teachers in Taiwan more opportunities to select their own textbooks. To use the cultural content of textbooks appropriately, teachers need to raise the level of their students' cultural awareness and maintain an intercultural perspective when transmitting the cultural content of the language textbook to their students.

Focus of the problem. Formerly, EFL textbooks in Taiwan usually were not designed with emphasis on cultural content and the social identity of the students. To investigate the nature of this problem, an emphasis was put on examining the cultural content and social identification embedded in two series of contemporary English textbooks—one series from Taiwan (EFL) and one series from America (ESL) were examined. The cultural content examined includes visible and invisible categories. The visible category entails food, clothes, holidays, customs and traditions; the invisible category entails beliefs, values, and thinking patterns. The social identification--gender, age, race, and disability--were examined by reviewing the reading passages and pictures in the EFL and ESL textbooks. The data mentioned above were collected and analyzed using content analysis.

A pilot study of analysis of a Taiwanese EFL textbook in the Summer Quarter of 1998 found that most of the readings were adapted from either American or Western literature. Therefore, directly or indirectly, teaching American or Western cultural and social identities through language materials is inevitable. As Brown (1998) pointed out, "Second language learning in some aspects involves the acquisition of a
second identity" (p.33). Thus, it is unavoidable that students encounter culture shock while they are learning a second or foreign language. To help students with their culture learning, teachers should support the students in developing self-understanding and a bicultural understanding of the differences between the two cultures which may help them slowly but empathetically learn the foreign culture (Brown, 1998, p.38).

Since culture shock is inevitable, Dunnett et al. (1998) suggested that "through the curricular modification of both EFL programs and EFL teacher training programs to add an intercultural perspective, we shall enable our students to achieve true communicative competence in English" (p.159). An intercultural perspective encourages learners to maintain a positive attitude toward their own heritage, yet at the same time pay more respect to other cultures. Recently, because of the influence of communicative approaches to language learning, the culture of learning in the Chinese cultural model of learning English has been changing. The focus of mastering knowledge (i.e., grammar and vocabulary) has been switched to development of skills such as how to use language and interact appropriately in real-life situations (Jin & Cortazzi, 1998). Therefore, it is necessary for Taiwanese EFL curricula to make some revisions if a CLT approach is to be implemented in Taiwan because the teaching of culture is central to the CLT approach.

Despite the significance of the cultural content in textbook design, a review of the literature from the past ten years revealed that very limited research has been conducted on cross-cultural curriculum comparisons between ESL and EFL instructional materials, and there has been no study of this kind reported in a
Taiwanese context. Therefore, the present study will be a starting point in filling this gap in knowledge. It is the aim of the researcher to provide recommendations, based on the findings of this study, for major decision-makers in EFL textbook development and for teachers in Taiwan.

**Purposes of the Study**

The major purpose of this study is to investigate the cultural content, especially cultural and social identity, in textbook design. The objective is to raise the cultural awareness of Taiwanese textbook developers to social and cultural identification. First of all, learning English has become an inevitable trend in the world; however, learning English will unavoidably include some culturally bound and socially bound aspects of language learning. Therefore, to enable students to learn English without the risk of losing their own cultural identity, it is important for curriculum designers to choose appropriate textbook content in English teaching. As Brown (1998) said, “second language learning is often a second culture learning” (p.33). Butjes (1991) suggested that “if language learning can be seen as a form of cultural transmission, serious bilingual education will have to be truly bicultural, allowing students to make use of their native cultural potential in order to develop their own (inter)cultural strategies in response to their specific experience” (p.6).

The culture aspect in language learning reminds teachers of the importance of the culture dimension in their language teaching. To assist EFL teachers to select an appropriate textbook, some guidelines might be helpful. These include:

- Examine the textbooks to determine if they take an intercultural point of view;
• Try to identify the cultural aspects inherent in the textbooks and analyze them to determine if the content involves some meaningful cultural context and intercultural activities;

• Examine photographs to determine if they are culturally related;

• Re-examine the textbooks to determine if they stereotype or overgeneralize foreign culture (Dunnett et al., 1998, p.160).

Textbooks not only have a function of transmitting cultural content, but also have a significant social function. Luke & Luke (1989) pointed out that school textbooks hold a unique and significant social function and provide students with authorized and sanctioned human knowledge and culture. Lesikin (1998) confirmed that in the ESL field, the textbooks provide social representations for students as role models through which to identify themselves. Teachers as mediators should help students in gaining intercultural perspectives to achieve true communicative competence.

Epstein (1970) suggested that teaching more English in Puerto Rico might result in students’ learning less Spanish and simultaneously losing their cultural identity (p. 137). In a study of the Puerto Ricans’ resistance to learning English, Sheweers and V’elez (1992) identified several reasons for such resistance. One of the major sources of resentment against English stems from its being associated with attempts to minimize the island’s identification with Spanish, so that Puerto Ricans are challenged to defend their heritage and vernacular. Ogbu (1987) claimed that African Americans, when adopting whites’ successful attitudes and behaviors, simultaneously
assume and fear that they will be giving up a part of their identity, culture, and language. In other words, ‘acting white’ is a form of rejecting minority identity and culture (p.167). The potential risk of losing one’s identity might be true for Taiwanese students as it is for students from other countries who learn English. Textbooks are a unique authoritative resource; writers consciously or unconsciously convey cultural content to the readers. If students are not taught to raise their cultural awareness, they might encounter conflict and feel reluctant to learn a new language.

However, the world is not monolingual and monocultural. While giving learners insights into a different culture from the native-speaker’s viewpoint to attain intercultural communication competence, teachers of language and culture have to make sure that students do not learn to despise their own cultural identity and abandon their own cultural heritage (Byram, 1991). Moreover, when teaching literacy, educators need to “develop a sensitivity to the culturally specific communication patterns and styles of children from culturally different backgrounds.” They must “become aware of children’s divergent linguistic and social competencies and attempt to incorporate these in their teaching” (Luke, 1986, p.404). Through intercultural understanding, students are not only encouraged to have positive attitudes toward their own cultural identity, but also to pay more respect to other cultures. As a result, students then can expand their cultural awareness without losing their own identity.

Considering the importance of textbooks, this study attempts to investigate the cultural content in textbook design for the EFL and ESL program. According to Kramsch & Sullivan (1996), “appropriate pedagogy should prepare learners to be both global and local speakers of English and to feel at home in both international and
national cultures” (p.211). Therefore, it is appropriate for learners of English to explore their local culture and to be respected when they express their voice. As an international language, English does not belong only to native speakers, but it belongs to all English speakers, including EFL learners. Based on this view, English learners should have the right to express their need for a connection to their own local culture, and use English as another tool to learn about their culture and introduce their own culture to others.

In addition to the purposes stated above, this study also includes the following two objectives. First, to provide data to contribute to the presently limited research on cross-cultural comparisons between Taiwan EFL textbooks and American ESL textbooks. Second, to provide suggestions to materials designers on providing students with appropriate and culturally relevant content to enable students to integrate their language learning with cultural and social identity learning. This study will be accomplished by means of content analyses of the cultural differences found in selected EFL and ESL textbooks.

Research Questions

This study is focused on exploring the issues of identity, cultural awareness, and intercultural perspectives in textbooks. Using the technique of content analysis, this study attempts to raise the cultural awareness of textbook developers through a comparison of cross-cultural EFL and ESL textbooks. The primary purpose of the present study, stated in terms of the following research questions, is to investigate:

1. To what extent is cultural identity revealed in two Taiwanese EFL and American
2. To what extent is social identity revealed in two Taiwanese EFL and American ESL textbook series?

3. How are the value orientations of Eastern culture and Western culture presented in the examined EFL and ESL textbook series?

4. What are the representations of cultural identity found in selected Taiwanese EFL textbooks and American ESL textbooks used in secondary schools?

5. What are the representations of social identity found in selected Taiwanese EFL textbooks and American ESL textbooks in secondary schools?

6. What pedagogical and curricular implications does the present study identify for the EFL and ESL profession?

Description of Terms

Textbooks are the central tools and the central objectives of attention in all modern forms of schooling (Westbury, 1990). In this study, two series of textbooks were examined with regard to identity issues represented in the materials. One is a series of six EFL textbooks: English Book 1 through English Book 6 published in Taiwan. It was developed by the government and is used by all students in senior high school to learn English. The other is a series of three ESL textbooks—Making Connections 1 through Making Connections 3 published by Heinle and Heinle for high school students in the United States. It has been adopted by many states as required material. The purpose of this study is to investigate the cultural content and the social identification of the textbooks in order to raise the cultural awareness of
Taiwanese textbook developers. To begin this study, some key terms which appear in this study are operationally defined and alphabetically listed as follows.

**Cultural awareness.** Cultural awareness is the ability to be aware of the existence of the differences in cultures. Since the target culture and the native culture do not have the same values and attitudes, language learners need to be made aware of these cultural differences to help them communicate (Valette, 1998). For instance, the perception of time might vary in different cultures. American people tend to be punctual, yet in Taiwan, people sometimes are not so punctual. For example, if a wedding reception in Taiwan is set for 6:00 p.m., people usually arrive around 6:30 p.m. or even later. It rarely happens that they go there earlier than the appointed time.

**Cultural identity.** Adler (1982) defined cultural identity as “the symbol of one’s essential experience of oneself as it incorporates the worldview, value system, attitudes, and beliefs of a group with whom such elements are shared” (p.392). Collier (1989) elaborated that cultural identities are identifications with and perceived acceptance into a group with shared systems of symbols and meanings as well as rules for conduct. In this study, the operational definition for cultural identity involves the invisible “self-image of cultural group membership,” which can be examined through looking at those values, beliefs, and norms that underlie the patterned behaviors of people’s lives in different cultures. For example, the perception of space is different in Taiwanese culture and American culture. American people keep a greater distance between two persons than Taiwanese do. The identity of a particular culture helps to answer “Who am I in terms of belonging to larger culture” questions. In addition, cultural representations include the visible shared systems of symbols such as
representations of natural phenomena, products, people, engineering accomplishment, and other values or customs. For example, the sentence “The original Mona Lisa is kept at the Louvre” (Textbook 4, p. 44) is the representation of a product of Western culture. Also, the Louvre is an example of an engineering accomplishment in Western culture.

**Intercultural communicative competence.** Intercultural communicative competence is “conduct perceived to be appropriate and effective for both cultural identities being advanced” (Collier, 1989, p. 296-7). Gudykunst and Nishida (1989) elaborated the rules theory of Collier and Thomas’s 1988 study, and claimed that “communication is intercultural when cultural interpretations emerge in discourse and that intercultural competence is a function of negotiating meanings, rules, and outcomes that are positive” (p.36). Intercultural communicative competence allows “language learners to reflect upon their own language and culture and its relationship to others” (Byram & Fleming, 1998, p. 14). It is “the comparison of one’s own and another culture which begins to help learners to perceive and cope with difference, and further provides them with the basis for successful interaction with members of another cultural group” (Byram & Fleming, 1998, p.4).

**Literacy-based textbook.** A literacy-based textbook is defined as a textbook which focuses on reading and writing. In Taiwan, textbooks mainly focus on reading and writing for academic purposes, rather than emphasizing all four of the language skills. Based on the characteristics of Taiwan’s EFL textbooks, the other series of textbooks, which are used for high school minority students in America and contain more reading and writing content, was chosen for comparison in the present study to
explore how the authors differed in selecting cultural content for non-native English speakers in different contexts.

Social identity. Tajfei (1974) defined social identity as "that part of an individual's self-concept which derives from his knowledge of his membership of a social group (or groups) together with emotional significance attached to that membership" (p.69). The operational definition for social identity is the total of social identification used by people to define themselves. This social group membership can be examined through subcategories, such as race, gender, and class. For example, the sentence "She has nearly everything: looks, youth, and wealth" (Textbook 4, p.55) suggests that a woman is described by her appearance.

Textbook. Gopinathan (1983) defined textbooks as "organizations of selected, ordered, and simplified content capable of being taught" (p.44). In this study, a textbook is defined as "a book designed to provide an authoritative pedagogic version of an area of knowledge" (Stray, 1994, p.2). For example, EFL textbooks, in which English is taught as a Foreign Language, are books that present a selected and sanctioned knowledge of language.

Value orientation. According to Francis (1995), "value orientation" refers to the interpretations of values made by segments or groups within the population to serve their own interests, and values refer to the unifying beliefs and practices that are commonly held in a society (Francis, 1995, p.25). The operational definition for value orientation in the present study is a "multifaceted set of priorities that can serve as the explanatory logic for behavior" (Ting-Toomey, 1999). Dimensions of value orientation include: individualism and collectivism; small power distance and large
power distance; weak uncertainty avoidance and strong uncertainty avoidance; short-term orientation and long-term orientation; and high-context and low-context. In this study, only the “core dimension individualism versus collectivism” (Hofstede, 1991) has been discussed. For example, the sentence “We should try our best to preserve world peace” (Textbook 3, p.27) elaborates the characteristics of collectivism.

Basic Assumptions

Some assumptions of the present study are presented in this section. First, different cultures have different value orientations. As Chandler (1994) said, cultures are the ways in which people perceive and act in specific situations, and different cultures affect people’s identity. Second, cultural identities and social identities can be differentiated through language materials analysis because texts are very important in serving as representations of valued characters and actions (Dyson, 1995). Third, based on the different cultural backgrounds of students, textbook authors tend to provide them with different cultural identities. Duff & Uchida (1997) argued that through the means of language, sociocultural identities are constructed, negotiated, and transformed. Therefore, a person’s identity is not static, but changes over time. Fourth, different contexts will impact the content choice for both ESL and EFL textbooks. Auerbach (1989) exemplified the importance of contexts in language learning while claiming that “the acquisition of literacy skills is related to its context and uses. Literacy is meaningful to students to the extent that it relates to daily realities; divorced from such contexts, it can become one more burden” (p.166).
Significance of Study

English language education has been experiencing significant changes in the last few years. With the adoption of the CLT approach in primary school from 2001 and the new focus on communicative competence in the senior high school English textbook, research on learning culture, intercultural perspectives, and textbook design has become more important than it was in the days of the traditional grammar-translation method because cultural knowledge is a dimension of the ability to communicate effectively in real-life situations. Thus, the current study is significant in three ways. First, as Reid (1993) claimed, acquiring relevant cultural schemata can facilitate the learning process by enabling students to integrate and understand the material (p.41). Therefore, it is important for students to gain cultural background knowledge when they are learning a new language. Adding the cultural content of the target culture as well as the local culture to the curriculum not only makes learning more meaningful and motivates students to learn English through such culturally relevant content, but also helps students to extend their cultural identity through the comparison of different cultures.

As Saville-Troike (1984) pointed out, bilingual teachers should demonstrate their ability to respond positively to the diverse cross-cultural environment; develop awareness in the learner of the value of diverse cultures; interact successfully in a cross-cultural setting; recognize and accept the different patterns children have in formulating realistic goals; assist students to maintain and extend identification with and pride in the mother culture; recognize both the cultural similarities and differences; understand the effects of socio-economic and cultural factors on the
learner, etc. These responsibilities of language teachers define the key components of culture teaching and learning for better understanding of language. These include cultural sensitivity; cultural awareness; and intercultural communication competence. As Brown (1998) argued, if learners are aided by sensitive and perceptive teachers, their chances of succeeding in both second language learning and second culture learning will be increased.

This study is also significant in terms of intercultural perspectives. Since culture and language teaching are inseparable, in order to help students learn English in an EFL context, it is important to make students aware of culturally-bound content and socially-bound content which occurs in their language textbooks. Thus, it is necessary to raise students' awareness of identity issues while they learn a new language. According to Byram’s (1991) research, cultural awareness teaching allows students to gain a perspective through comparison and makes it possible for them to attain both cultures and thereby acquire an intercultural communication competence (p.25). Valdes (1998) also confirmed that “the comparison of other cultures with the language being taught opens great vistas for teachers and provides a basis for better understanding of persons from other backgrounds, as well as supplying new insights into approaches to teaching a second language” (p.49). Both Byram and Valdes noted the necessity of cultural comparison and the importance of an understanding of other cultures, which can assist the language learner to recognize the values and behavior patterns of the new culture.

Yet a third significance of this study is its potential impact on textbook design. In the past, all the textbooks used at senior high schools were dominated and
developed by the Ministry of Education in Taiwan. As the government has only recently begun to open the textbook market, there is now no uniform textbook for all senior high schools. Also, since 1999, most of the language teachers in senior high schools have started to adopt the “Communicative Language Teaching Approach,” which emphasizes the importance of communicative competence.

According to Canale & Swain (1980), there are four major competencies in communicative language teaching: grammatical competence; sociolinguistic competence; discourse competence; and strategic competence. Among the four competencies, sociolinguistic competence, which involves two sets of rules--sociocultural rules of use and rules of discourse, is the key factor in the process of meaning negotiation (Canale & Swain, 1980). The sociocultural rules make the cultural learning more important in language learning in that these rules help individuals communicate appropriately in social contexts (Li, 1998). Therefore, in order to assist students to attain sociolinguistic competence, the EFL program curricula and the content of teacher training programs need to add cross-cultural awareness and an intercultural perspective in EFL teaching (Dunnett et al., 1998). This cross-cultural comparison of EFL and ESL textbooks on cultural and social identity issues attempts to provide some insights into the role of cultural content in future curriculum development of second language materials in Taiwan to help EFL students gain a better understanding of language and communicate effectively.
Limitations

The limitations of this study come from several different dimensions. First, the textbooks selected for the analysis were literacy-based, rather than emphasizing all four of language skills. The textbook series used in Taiwan focuses more on reading and writing for academic purposes. In the present study, only reading passages and pictures in the EFL and ESL textbooks were examined. Writing, speaking and listening were not included. Reading passages comprise the largest proportion of materials in textbooks, and pictures (visual images) usually convey a powerful image of cultural and social representations.

The second limitation came from the various texts and different design approaches in the textbooks. Different genres, such as stories, poetry, songs, and role-plays in reading passages, were counted as the same units for the sake of having a convenient count, even though they are not equivalent. The large number of reading passages in the two series of textbooks made this study less in-depth. Also, because of different approaches to textbook design, decontextualized sentences in the EFL textbooks were used to explore cultural and social identification. In addition, the reading passages in the exercises of EFL textbooks were usually paragraphs. Therefore, they were not combined with the analysis of reading passages of the beginning of each lesson, but were analyzed individually as supplementary evidence to explain the differences of cultural content in the EFL textbooks.

Third, the method used in this study was content analysis; thus, careful attention to reliability and validity was required. In Weber’s opinion, accuracy is the strongest form of reliability in content analysis. Still, difficulties arise because of the ambiguity
of words and of category definitions (Weber, 1985, pp. 17-21). In order to increase validity, a second reader, who has expertise in the Second/Foreign Language field and is an insider to American culture, was asked to re-analyze the data to obtain intercoder reliability. Fourth, in the United States, there is no national unified ESL curriculum for all the senior high schools. Therefore, one textbook series that has been recommended for use in many states was selected for analysis.

Summary

The organization of the study is stated as the following. Chapter 1 includes a brief background, and the definition of terms to be analyzed and focused on in this study. Chapter 2 reviews the literature pertinent to this study. Chapter 3 describes the methodology to be used and the procedures to be followed. Chapter 4 presents the data and analysis of the issues pertaining to social and cultural identity representations embedded in the textbooks under consideration. Finally, Chapter 5 will present a summary, conclusions, and recommendations for further study.
CHAPTER 2

LITERATURE REVIEW

Even in the age of computers and satellite communications, textbooks are still “the most powerful and pervasive educational technology.” and they “serve several important functions in schooling” (Altbach, 1987, p.93). Based on the implicit cultural transmission function of textbooks, designing and selecting unbiased and accurate cultural content that reflects the real situations of the target language becomes an urgent issue. This is especially the case in Taiwan, where from 1999, all the first year senior high school students started to use new English textbooks that are focused on the Communicative Language Teaching (CLT) approach (Taiwan Today News Network, 2000).

The emphasis of CLT is on communicative competence, which includes “not only rules for communication (both linguistic and sociolinguistic) and shared rules for interaction, but also the cultural rules and knowledge that are the basis for the context and the content of communicative events and interaction processes” (Saville-Troike, 1982, p.3). Saville-Troike (1982) explained that “communicative competence not only involves the language code, but also what to say to whom, and how to say it appropriately in any given situation” (p.22). Thus, as Saville-Troike argued,
communicative competence includes knowledge and skills that are contextually appropriate and interpreted by learners of language in a community (p.26).

Recently, researchers on identity issues have tended to adopt a sociocultural perspective. These researchers include Duff & Uchida, 1997; Norton, 1997; Pierce, 1995; and Ting-Toomey, 1999. For this literacy-based textbook analysis, a sociocultural perspective was adopted in that the current trend regards language as culturally and socially bound, and insists that language can not be decontextualized. The first section describes the nature of a sociocultural perspective and its relationship to Second Language Acquisition (SLA). The following sections focus on discussion of the relationships between language and identity, literacy and culture, language and culture, the role of textbooks, and setting/context from a sociocultural perspective. The final section elaborates on the characteristics of Communicative Language Teaching (CLT).

The Nature of a Sociocultural Perspective and SLA

The nature of a sociocultural perspective. In this section, characteristics of a sociocultural perspective, such as the role of language, culture, activities, interactions, and context, will be discussed. As Kantor (1999) described it, the sociocultural perspective views/interprets various phenomena related to human experiences as socially constructed, dynamic, and situated in multiple interdependent cultural contexts (Kantor, 1999, in-class notes). To build a theoretical framework for this study, several issues need to be discussed, such as what a sociocultural perspective is and the roles of language, culture, literacy, and context in sociocultural theory.
Wertsch (1989) asserted that “the sociocultural approach enables us to recognize the ways in which the phenomena under investigation, as well as the investigation itself, are socially, culturally, and historically situated” (p.15). In Wertsch’s opinion, Vygotsky’s three general themes provide a theoretical framework for generating socioculturally situated accounts of mind. These themes are (1) the employment of genetic or developmental analysis; (2) the claim that mental functioning in the individual derives from social activity; and (3) a focus on tools and signs that mediate human mental functioning (pp. 16-17). Applying Vygotsky’s theory helps to distinguish the characteristics of a sociocultural perspective. These include a sociohistorical or cultural historical approach, emphasis both on social and individual activity, and the notion of mediation.

Sociocultural approaches to learning and development were first systematized and applied by Vygotsky and his collaborators in Russia in the 1920s and 1930s (John-Steiner and Mahn, 1996). For Vygotsky, human activities which take place in cultural contexts are mediated by language and other symbol systems and can be understood when investigated in their historical development (p.191). Donato and McCormick (1994) argued that sociocultural theory implies that social interaction and cultural institutions (e.g., schools and classrooms) have important roles to play in an individual’s cognitive growth and development. In their view, sociocultural theory can provide an explanatory framework for understanding and refining our notions of how learners become competent members of a language learning community (p.453).

Theoretical framework for identity research. Based on the statements discussed above, Figure 2.1 has been developed to explain identity and second language
learning. In this theoretical framework, textbooks are used as a tool to identify the representations of identity issues, and language and literacy interact with each other to impact the development of textbooks and identity within socio-cultural contexts. According to Ting Toomey (1999), cultural identity can be seen as a part of social identity. However, in recent TESOL journals, researchers (e.g., Pierce, 1995; Duff & Uchida, 1997) tended to separate sociocultural identity into cultural and social identity, and this approach was adopted in this study. Identity impacts learners’ motivations to learn the content in textbooks. Also, textbooks influence learners’ identity. There is interaction between learners’ first language learning and their second language learning across different contexts.

Figure 2.1: Theoretical framework of identity research from a sociocultural perspective
From a sociocultural perspective, Kantor et al. (1993) argued that the classroom can be viewed as a culture where life is “patterned, constructed over time by members interacting with, and reacting to, each other” (p.125). Chandler (1994) had a similar view that classroom behavior can be interpreted as socially constructed cultures with patterned ways of acting, perceiving, believing, and evaluating through the interactions occurring in a particular setting.

As to the role of language in a sociocultural perspective, Corsaro (1997) claimed that “language plays an important role in the process of individuals’ internalization or appropriation of culture in Vygotsky’s view. Vygotsky argues that language and other sign systems (for example, writing, film, and so on), like tool systems (for example, material objects like machines) are created by societies over the course of history and change with cultural development” (p.15). This exemplifies the notion that language is culturally bound as well as socially bound and will change over time.

Texts play an important role in serving as representations of valued characters and actions, as reinforcers of authority, dialogic mediators, and as ways of anticipating and responding. They are not decontextualized; they are populated with images that reflect the historic, material, and ideological conditions of a particular time, and those images can be questioned (Dyson, 1995). In evaluating English language textbooks, Williams (1983) proposed four criteria which include: up-to-date methodology, guidance for non-native teachers, the needs of second language learners, and relevance to the socio-cultural environment. He further explained that ESL textbook developers need to be sensitive to the differences present in the socio-cultural environment.
Regarding literacy, many researchers (e.g., Auerbach, 1989; Bloome & Talwalkar, 1997; Dyson, 1995; Ferdman, 1990; Foster, 1992; Gee, 1992; Kantor et al., 1993) view literacy from a sociocultural perspective and argue that literacy is inherently plural (literacies) and that writing, reading and language are always embedded in and inextricable from social practices, cultures, and subcultures. In Gee’s view, writing, reading, and language are not isolable from specific content and contexts (p.33). Bloome & Talwalkar (1997) noted that although reading, writing, and literacy can be defined as social processes, events, or practices, there is a limited usefulness to abstract and decontextualized definition. Definitions of reading, writing, and literacy as social processes need to incorporate the dynamics of the particular contexts in which they exist (p.110).

**SLA and sociocultural theory.** Traditionally, researchers focused more on the quantitative approach, emphasizing how to predict rather than understand human behaviors (Lantolf and Appel, 1994). Vygotsky’s theory helps us to better understand the importance of learning processes, interactions, contexts, and activity/task in teaching. Some key concepts of Vygotsky’s theory include ZPD (the zone of proximal development), activity theory, tools as mediation, inner speech and private speech. The following is a discussion of the applications of ZPD, inner speech, and activity theory in second language education.

1. ZPD and second language research

ZPD (the zone of proximal development) refers to the differences between actual development (without help) and the potential for development (with the help of teachers or more capable peers). For Vygotsky, learning is enhanced through
interaction with another. Danoto (1994) found that learners can be good supporters for their peers. Scaffolding routinely occurs and children can learn better through the help of teachers or capable peers. Small group work, for example, supports the learning processes. Schinke-Llano (1994) conducted a study of LEP (Limited English Proficiency) and LD (Learning Disability) students and found that NS (Native English-Speaker) and NA (Normally Achieving) students received more responsibility for learning compared to LEP and LD students. Adults always modified their attitudes to accommodate different agents. They found that: (1) LEP and LD students are more other-regulated; (2) more regulation may impede students’ progress in terms of transferring interpsychological functioning into intrapsychological functioning; and (3) excessive over-regulation and nonabbreviation may impede students’ language development.

Washburn (1994) compared and identified the differences between fossilized and non-fossilized groups in second language acquisition. Washburn argued that although there are many definitions of fossilization, “all the definitions agree that when fossilization occurs, the second language acquisition process, or some aspect of this process, has ceased at least temporarily” (p. 70). He found that: (1) fossilization can be approached and the differences in behavior identified through observation of performance across tasks and groups; (2) the errors produced by the fossilized speakers are not in themselves distinct; and (3) the fossilized groups seemed insensitive to the input available. In sum, Vygotsky’s ZPD concept confirms the role of students, and supports the principle that students need to actively participate in the interactive learning process. Also, it emphasizes the basic social nature of language
learning, that interactions need to be involved in the learning processes.

2. Inner speech and second language research

Chomsky claimed that children’s private speech will disappear when they grow up. Unlike Chomsky, Vygotsky argued that children’s private speech does not disappear, but goes underground into their inner speech. McCafferty (1994) proposed that there are three levels of regulation: object-regulation, other-regulation and self-regulation. According to his study, adults are more self-regulated than children. He claimed that there are several functions of inner-speech: (1) metacognitive and cognitive function; (2) attentional function (selective attention, monitoring); (3) social function (with other); and (4) affective function. de Gurrero (1994) conducted an extensive study of 426 university students in Puerto Rico. She found that inner speech is a powerful device for understanding what’s going on in students’ minds. Also, she claimed that inner speech reminds SLA researchers to put more focus on the processes of learning.

McCafferty (1994) has used Frawley and Lantolf’s data from 1985 and has supported their results. McCafferty’s study revealed that the low-intermediate group is more object-regulated and also that, when the learners’ proficiency increases, their use of inner speech diminishes, which is similar to Frawley and Lantolf’s findings. Ushakova (1994), in a series of experiments, found that children’s first language development facilitates their second language learning. This means the first language is the foundation of second language learning. To put it figuratively, the second language can be considered as a window looking out of the first language onto which this second language is mapped. The concept of inner speech informs that students
can be transformed from the other-regulated to the self-regulated through the learning processes and that the mediation function of learners’ first language is an important foundation for acquiring the second language. As a result, language educators need to help students build a connection between the learners’ first and second language learning.

3. Activity theory and second language research

Activity theory helps to explain human beings’ higher mental functioning. Through activities, we can understand the development of language learning through the mediation of tools, sign systems and language. Usually, activities are goal-directed. Different motives will impact on the performance of activities. Tasks are a blueprint of behaviors which include a set of objectives. Activities themselves do not have a set of objectives; activities are the actual performance. In activities, language works as a mediation that explains the higher mental functioning of human experiences.

Coughlan and Duff (1994) found that the same basic task can be conceptualized differently by different people. Their results illustrated the notion that second language data cannot be removed from the sociocultural context. They claimed that while the task or blueprint may be the same, the activity it generates will be unique, that is, the same task but different activity. A task is a kind of “behavioral blueprint” provided to subjects to elicit linguistic data, whereas an activity “comprises the behavior that is actually produced when an individual (or group) performs a task” (p. 175). As a result, they suggest that SLA researchers should pay more attention to this phenomenon when they attempt to generalize about data from similar, but distinct,
activities. Their study reminds us of the importance of actors, settings, tasks, and motivation in the processes of language learning.

Donato and McCormick (1994) also found that the orientation of language learning and language learning strategies can be influenced by dialogue in the development of a learning portfolio. During an activity, a dialogical discourse occurs. That is why researchers often use discourse analysis to analyze their data in sociocultural fields. Gillette (1994) conducted a study on three effective French learners and three ineffective language learners. She found that there is a link between learners’ goals and learners’ learning effectiveness. She also found that motives impact learners’ learning. Students who consider language as valuable in and of itself are shown to make a great effort to acquire the target language. Although other factors, such as teachers and well-organized curriculum, may affect students’ learning, she argued that goals and motives are of great importance in learning. In her study, she concluded that goals and motives are key factors that impact students’ efforts and learning strategies.

From the statements above, it is clear that the sociocultural approach, though just newly introduced to the West, has had a powerful impact on many fields, such as psychology, language learning, childhood education, etc. To sum up, some outcomes of Vygotsky’s theory are:

(1) Greater focus on student-centered or learner-centered learning. Students are considered active participants in the learning.

(2) Greater focus on process, rather than on product. Language learners can learn better through interaction with either teachers or more capable peers.
(3) Emphasis on the importance of contexts. Since learning is socially constructed in a complex, interdependent context, different contexts will impact the meaning-making of language because language is social-bound and cultural-bound.

(4) Collaborative learning is encouraged in the process of learning. Since the ZPD concept shows that children can have better development through the help of adults or capable peers, more small group activities are thought to promote students' learning.

As Lantolf and Pavlenko (1995) claimed, SCT (Sociocultural Theory) has a great impact on second language learning. It removes the boundaries of quantitative research, and tries to understand the phenomena of human behaviors rather than to "predict" something. In SCT, dialogical discourses are important to understand the in-depth meaning of human behavior. Also, learners are given more responsibility and are encouraged to be active participants. Students are responsible for their learning, and they cooperate with their teachers in designing their learning. Teachers are not so authoritative and directive as before; they are more like facilitators than controllers.

In short, current curricula (Fourth Wave Curricula) in the United States focus on higher order thinking, problem solving, and critical thinking (Sheeran and Sheeran, 1996). Unlike the Third Wave Curricula, which focused on memorization of discrete, unrelated facts and for which input/output theory might explain the learning behaviors sufficiently, Fourth Wave Curricula will need a more flexible, interactive and diverse sociocultural perspective to help explain the complex processes of human mental functioning. Therefore, it is more appropriate to apply sociocultural theory in
designing teaching and learning in language education because it emphasizes the importance of learners, contexts, interactions, and activities. Vygotsky’s theory contributes to an explanation of complex human behaviors and helps to shift the research paradigm in SLA to a qualitative approach which emphasizes exploring in-depth meaning. Although still more research needs to be done with Vygotsky’s theory in this field, Vygotsky’s theory has had a great impact on explanations of learners’ behaviors. Especially, his idea of ZPD encourages students and teachers to exceed the limits of learning through interaction with each other. In addition, activity theory and inner speech have helped to design task-based activities in CLT and encourage students to be more independent and self-regulated persons, which makes life-long learning possible. What is important is for students to learn how to learn rather than just learn what to learn.

Language and Identity

Language can serve as a key means of identification. Language learning can be a way to retain one’s identity or a threat to one’s identity. For example, in the movie “My Fair Lady,” language serves as a signal of social identity through which the style and content of the flower girl’s speech reveals her social class. Starr and Wilson (1980) claimed that “since language codifies a good deal of cultural information, speaking the language becomes one dimension of identification with the community and a sound basis for discovering important nuances of the natives’ conceptual organization of their behavior” (p.147).
Saville-Troike (1982 & 1984) argued that language is a key signal of identification for both self and outside perception regarding group membership choice. Saville-Troike (1982) concluded that the relationship between language and identity is very complex, and important clues to its nature may be used to explain the changing patterns of language distribution and use through time (p.192). If most attitudes toward language and identity are positive, then people tend to maintain their identity; if negative, then they tend to lose it (p.197).

Language learning has to do with the negotiating of cultural and social identity learning. Brown (1998) confirmed that second-language learning usually involves the acquisition of a second identity, and the second language learning and foreign language learning have been usually been used interchangeably (p.33). Alptekin (1993) stated that “because native speakers have face validity in EFL circles, most textbook writers are native speakers who consciously or unconsciously transmit the views, values, beliefs, attitudes, and feelings of their own English-speaking society” (p.138). Therefore, an analysis of EFL and ESL textbooks should help to distinguish the cultural and social identity issues represented in the materials to raise cultural awareness while learning the cultural content. At the same time, English language teaching professionals should allow linguistic human rights to non-native speakers of English (Phillipson & Skutnabb-Kangas, 1996) and help learners not to lose their identity but to gain a bilingual and intercultural identity (Alptekin & Alptekin, 1984).

For Pierce (1995), language learning is in many ways, an investment in social identity. She suggested that SLA theorists need to “develop a conception of language learners as having a complex social identity that must be understood with reference to
larger, and frequently inequitable social structures which are reproduced in day-to-day social identity” (p.13). Consistent with Pierce’s point, McKay and Wong (1996) confirmed that “learners are extremely complex social beings with a multitude of fluctuating, at times conflicting, needs and desires” (p.603). Pierce proposed a notion of investment which conceives of the language learner as having a complex social identity and multiple desires. In her opinion, an investment in the target language is also an investment in a learner’s own social identity, an identity which is constantly changing across time and space. This means that language is not conceived as a neutral medium of communication. Through it, a person negotiates a sense of self.

Gumperz and Cook-Gumperz (1982) claimed that social identity and ethnicity are in large part built and retained through language. In their view, social identity is usually created by gender, ethnicity, and class. In a case study of Black Americans, Ogbu (1987) defined the attitudes and behaviors which learners adopt in order to acquire literacy and academic respect and described these as a one-way or linear acculturation that would force Black minorities to give up a part of their own identity, culture, and language (p.167). To avoid this kind of problem, Ogbu suggested that school personnel need to understand how minority students’ sense of social identity and cultural frame of reference influence their school attitudes and behaviors. School personnel need further to design effective programs and find ways to help students avoid equating academic success with linear acculturation or assimilation (p.174).

Cultural identity is a self-image related to the larger culture. Identities usually are viewed as dynamic, multiple, and negotiated from a sociocultural perspective. Adler (1982) claimed that cultural identity is the symbol of one’s essential experience
of oneself, as it incorporates the worldview, value system, attitudes, and beliefs of a group with whom such elements are shared. The center, or core, of cultural identity is an image of the self and the culture intertwined in the individual’s total conception of reality. This image, a patchwork of internalized roles, rules, and norms, functions as the coordinating mechanism in personal and interpersonal situations (p.392). Collier (1989) argued that “cultural identities are identifications with and perceived acceptance into a group with shared systems of symbols and meanings as well as rules for conduct” (cited in Martin, 1993, p.25).

Norton (1997) defined identity as “how people understand their relationship to the world, how that relationship is constructed across time and space, and how people understand their possibilities for the future” (p.410). For Norton (1997) and Hansen and Liu (1997), identity is a dynamic phenomenon and is often context bound. They argued that identity is not static but will change across time and space. Duff & Uchida (1997) confirmed that sociocultural identities and ideologies are not static. To them, identities and beliefs are co-constructed, negotiated, and transformed on an ongoing basis by means of language. In their findings, texts are a medium for teachers’ negotiations with aspects of the foreign language culture and their own (dis)identification with certain representations. Collier (1998) claimed that “identities are multiple, overlapping, and contextually constituted and negotiated” (p.134).

Based on the previous discussion, it is clear that language learning and identity negotiating are interrelated. In the process of identification, texts play an important role as a medium of identity learning in the process of language learning. Because language learners’ new identities are shaped in part by what they read in the
authoritative sanctioned primary source at schools, it is essential for textbook writers or educators to be more aware of their selection and interpretation of these cultural and social representations embedded in the texts.

**Literacy and Culture**

The definition of literacy varies from time to time and from space to space. Traditionally, literacy has been defined as the study of reading and writing processes that individuals use as they engage in interpreting or producing a text. However, recently literacy is conceptualized as a social accomplishment of a group (Green et al., 1992, p.119). According to Green et al, (1992), "literacy is a socially constructed phenomenon that is situationally defined and redefined within and across differing groups. It is a dynamic process which involves more than reading and writing processes, and also involves the communicative processes through which it is constructed" (Ibid. pp.120-21). Kantor et al. (1992) defined literacy in cultural terms and viewed children as becoming literate within the cultures of their communities. They continued to say that to view literacy and group life together is to take a contextualized or situated view of the meanings, purposes, functions, and outcomes of literacy.

Lemke (1998) took a similar sociocultural perspective and argued that "literacies are transformed in the dynamics of these larger self-organizing systems, and we--our own human perceptions, identities, and possibilities--are transformed along with them" (p.283). As Lemke claimed, "today new information technologies are mediating the transformation of our meaning-making communities and these
transformed communities potentially represent new literacies” (p.287).

For Perez (1998a), literacy cannot be considered to be content-free or context-free because it is always socially and culturally situated. Literacy is not just the multifaceted act of reading, writing, and thinking, but involves constructing meaning from a printed text within a sociocultural context (p.4). In Perez’s (1998b) view, sociocultural perspectives of literacy argue that reading, writing, and language are not decontextualized. Nor are they generalized skills separate from specific contexts, content, and social-communicative purposes (p.23).

Shen (1989) argued that identity is a key to learning English composition. She claimed that for her, creating an English self is a way of reconciling her old cultural values with the new values required by English writing, without losing the former. In her findings, the process of learning to write in English is in fact a process of creating and defining a new identity and balancing it with the old identity. She claimed that the traditional advice “Just be yourself” is not clear and helpful. Therefore, Shen suggested that it would be helpful to point out the different cultural/ideological connotations of the word “I,” the connotations that exist in a group-centered culture and in an individual-centered culture. Shen’s point of acknowledging the cultural differences helps to exemplify the important relationship between culture and literacy.

Ferdman (1990) argued that literacy is culturally framed and defined; therefore, members of different cultures will differ in what they view as literate behavior. He claimed that people’s perceptions of themselves in relationship to their ethnic group and the larger society, as reflected in cultural identity, can change, and in turn be changed, by the process of becoming and being literate. Ferdman claimed that
literacy and cultural identity are interrelated, and cultural identity is linked closely to ethnic and social identity. Therefore, we need to "pay closer attention to the role of cultural and ethnic variation as they relate to literacy processes" (Ferdman & Weber, 1994, p.12). Parry (1996) suggested that reading strategies can be seen at least partly as a function of culture and that differences in these strategies can often be explained in terms of how different cultural communities represent, use, and teach both language and literacy. Therefore, cultural background is an important factor in the formation of individual reading strategies.

Basham, Ray and Whalley (1993) claimed that an understanding of cultural differences in attitudes toward literacy and literate practice can enhance effectiveness in teaching both reading and composition to students for whom English is a second language. They stated that cultural and institutional factors have been proven by Flower et al. to silently, but powerfully, influence reading and writing behavior (p.301). Since culture involves assigning meaning and value, people from different cultural backgrounds would have some controversy between different cultures.

From the above statements, it is clear that sociocultural perspectives of literacy are constituted as acts of knowing or multiple literacies and are situated within a given cultural and social context (Perez, 1998b, p.25). Learners are assumed to play an active role in constructing or negotiating meaning within a social context. Learners are not passive. Rather they are given much more responsibility than before. Learners interact with teachers and other classmates in constructing meaningful learning within classroom contexts. Furthermore, the teachers need to respect students' diverse backgrounds and regard them as a positive influence.
Language and Culture

The first part of this section discusses the definition of culture, and the second part discusses the relationship between language and culture. From a sociocultural perspective, the component of culture plays a key role in realizing effective language teaching. Also, in the CLT approach, cultural rules and knowledge serve as a basis for the content of communicative events and interaction processes (Saville-Troike, 1982). Therefore, it is unrealistic to learn linguistic skills without those cultural rules that help to communicate appropriately in real-life situations.

Cultural representations will not only impact learners’ cultural identity, but also affect their social identity because culture and society are hard to separate. Ting-Toomey (1999) claimed that “social identities can include cultural or ethnic membership identity, gender identity, sexual orientation identity, social class identity, age identity, disability identity or professional identity” (p.28). To Ting-Toomey, cultural identity is part of social identity. Language textbooks consciously or unconsciously transmit cultural content. In addition, these textbooks also provide the function of socialization. Lesikin (1998) observed, “As ESL students acculturate, they may seek role models and identify with the female and male characters in their ESL textbooks” (p.83). Yet, researchers (e.g., Duff & Uchida, 1997; Lesikin, 1998; and Norton, 1997) in the current TESOL field have tended to separate sociocultural identity from social identity and cultural identity when doing their research study. Therefore, in the present study, the researcher will discuss identity issues separately, dividing them into cultural and social identity. The former refers to a person’s individual cultural belonging, and the latter refers to a person’s group membership.
Definition of culture. From an anthropological view, culture is regarded as learned and shared values, beliefs, and rules for social behavior. Irving (1984) said that culture is the shared and learned information people use to generate meaning and order within a social system (p.138). That is, culture can be an important mediator for people to generate meaning and order within a society. From an ethnographic and anthropological view, Saville-Troike (1984) claimed that “culture includes all of the rules for appropriate behavior which are learned by people as a result of being members of the same group or community, and also the values and beliefs which underlie overt behaviors and are themselves shared products of group membership” (p.1). Galloway (1992) argued that cultures are powerful human creations, affording their members a shared identity, a cohesive framework for selecting, constructing, and interpreting perceptions, and for assigning value and meaning in a consistent fashion (p.88). In her opinion, cultures are powerful shared identities which work as a cohesive and consistent framework for assigning value and meaning. From these studies by Irving (1984) and Galloway (1992), it is affirmed that cultures are learned and powerful human creations, which afford a shared identity and support meaning making in a social system. An example of shared identity is the value of freedom. Children in America are regarded as independent individuals, whereas in many Eastern cultures, children depend heavily on their parents and often consult with their parents.

Hofstede (1991) claimed that in a narrow sense, culture means ‘civilization’ or ‘refinement of the mind’; in a broader sense, culture is “the collective programming of the mind which distinguishes the members of one group or category of people from
another” (p.5). In his opinion, culture is not inherited, but learned; it does not derive from one’s genes, but from one’s social environment. Norton (1995) claimed that “culture is not just a body of knowledge; it comprises implicit assumptions, dynamic processes, and negotiated relationships” (p.415). Like Norton, Valette (1998) also stated that culture has two key components, an invisible component and a concrete cultural element. The former is anthropological or sociological culture: the attitudes, customs, and the daily activities of a people, their ways of thinking, their values, their frames of references. The latter is the history of civilization that traditionally represents the culture element in foreign language teaching, which includes geography, history, and achievements in the sciences, the social sciences, and the arts (p.179).

Ting-Toomey (1999) defined culture as “a complex frame of reference that consists of patterns of traditions, beliefs, values, norms, symbols, and meaning that are shared to varying degrees by interacting members of a community” (p.10). She also agreed with the metaphor of culture as an iceberg. Yet, she claimed that traditions, beliefs, and values are the deeper layers of culture that are hidden from our view; we see and hear only the upper layers of cultural artifacts and of verbal and nonverbal symbols. However, she argued that to understand a culture deeply, we have to match its underlying values correctly with its respective norms, meanings, and symbols. In her view, it is the deep-seated and invisible set of beliefs and values that guides people’s thinking, reacting, and behaving. Usually, surface level cultural artifacts such as popular culture change faster than deep-level cultural beliefs, values,
and ethics (Ting-Toomey, 1999). In this study, an anthropological view was preferred, in that it represents the invisible but core meaning of culture that underlies people’s behaviors.

**Language and culture.** Language reflects culture; it is a part of culture, a major instrument for learning culture, and further constitutes culture (Byram, 1991; Goodenough, 1964; Jin & Cortazzi, 1998; Saville-Troike, 1984). Kramsch (1995) argued that language not only plays a critical role “in the construction of culture,” but also “in the emergence of culture change.” Kramsch further suggested that “it is because of the mediatory role of language that culture becomes the concern of language teachers” (p.85). On the relationship of language and culture, Brown (1998) argued that “second language learning is often second culture learning” (p.33). It might also be true to say that “teaching language is teaching culture” (Kramsch, 1993, p.177). Recently, most teachers have come to regard culture as a fifth skill (Damen, 1987; Kramsch, 1991), recognizing that usually “the difficulty of understanding cultural codes comes from the difficulty of seeing the world from another perspective, not grabbing another lexical or grammatical code” (Kramsch, 1991, pp.187-88). Goodenough (1964) claimed that “a society’s culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and do so in any role they accept for any one of themselves” (p.36). He defined a language as “whatever it is one has to know in order to communicate with its speakers as adequately as they do with each other and in a manner which they will accept as corresponding to their own” (p.37).
Cultural awareness has become an important component of gaining better communication in language learning. In their study on sociolinguistic competence and second language learning, Holmes and Brown (1980) suggested that developing an awareness of using language appropriately and interpreting meaning correctly is more productive in building sociolinguistic competence than building a large vocabulary. In their opinion, by taking responsibility for pointing out the potential violations of sociolinguistic rules to second-language learners, the teacher may help students to improve their sociolinguistic skill (p.80). Irving (1984) argued that we must make a conscious effort to increase awareness of our informal level of culture in order to better understand the causes and effects of the influence of culture. In her opinion, cultural shock is an important ingredient in the process which leads to cultural awareness. Irving suggested that integrating cross-cultural awareness in the ESL classroom is a worthwhile activity and will make our students better communicators. Byram (1991) proposed an integrated model for teaching language and culture and argued that there are four components of teaching the process of language and culture: language learning, language awareness, cultural awareness, and cultural experience. In his view, the language will ‘unlock the door’ to culture (p.17).

Language is regarded as a major medium for transmitting the cultural knowledge that leads to effectiveness in language learning. Damen (1987) claimed that language and culture are closely related and interactive. In her opinion, culture is transmitted in great part through language; cultural patterns in turn are reflected in language. To her, cultural components include dress, systems of rewards and punishments, uses of time and space, eating habits, means of communication, family relationships, beliefs,
and values of societal systems such as kinship, education, economy, government, association and health (p.89). There is no question that “there is a correlation between the form and content of a language and the beliefs, values, and needs present in the culture of its speakers” (Saville-Troike, 1982, p.35). Ochs (1988) adopted a sociocultural approach and confirmed that “language development is partly organized by social and cultural processes. Language is not acquired without culture” (p.38). According to Ochs (1988), “understandings of the social organization of everyday life, cultural ideologies, moral values, beliefs, and structures of knowledge and interpretation are to a large extent acquired through the medium of language” (p.14).

Ryan (1995) argued that to study a language involves studying cultural aspects tied to the language; that is, culture and language are inseparable. He argued that the relationship between teachers’ thinking about what culture means to language teaching and their actual teaching is central to understanding the teachers’ involvement in student learning of a language, including its socio-cultural aspects. Thus, he suggested that rather than providing prescriptive proposals, teachers should be involved in a dynamic that would reflect on the beliefs they hold and draw on their teaching experiences with culture and language.

Since culture and language are considered to be inseparable throughout language learning, students will also learn the target culture when they learn a new language. Therefore, to provide the kind of cultural identity that is suitable for students is an important issue in designing an English curriculum. Otherwise, language teaching might cause some problems, such as misunderstanding or reluctance to learn language because of the fear of losing one’s own cultural heritage. As Alptekin (1993) argued,
although practical advantages do exist in teaching the target language in relation to its own culture, there are problems associated with this approach. First, in foreign language teaching, learners are forced to express a culture of which they have scarcely any experience. Second, developing a new identity might cause some regression, reluctance, or resistance to learning. To avoid these problems, he suggested that rather than indulging in an over-simplification such as the inseparability of language and culture, it would be more realistic to speak of a language which is not always inextricably tied to one particular culture, as is the case with English (pp.139-40). Prodromou (1988) assumed that an ethnocentric response to the tension of the culture of the native speaker of English makes learning difficult and that the native-speaker teacher would do well to recognize the international status of English and to work from local varieties of the language (p.73). The studies of Prodromou (1988) and Alptekin (1993) showed that local cultural knowledge, cultural awareness, and intercultural perspective lead to better understanding in English learning.

Since the complexity of accessing, interpreting, and describing another culture is indeed sobering, Galloway (1992) suggested some considerations that may serve to focus and guide pedagogical efforts. First, she noted the importance of expecting to encounter differences. Second, a frame of reference is very powerful; therefore, learners require opportunities to build a new frame of reference. Shen (1989) implied that the process of learning to write in English is in fact a process of creating and defining a new identity and balancing it with one’s old identity (Shen, 1989, p.466). Third, conflict is necessary. The construction of other-culture meaning systems must begin with focused opportunity to analyze one’s own frame of reference and to
experience the conflict of ambiguity that accompanies cultural discovery. In Shen’s opinion, it would be helpful to point out the different cultural/ideological connotations of the words which exist in different cultures (p.466). Fourth, process development is very important. While knowledge is unstable, the skills and strategies that learners develop to process new phenomena can equip them with an enduring system for lifelong learning. And, finally, language and culture are inseparable because language as a codifying instrument for the negotiation of meaning is referenced in a cultural context.

Role of Textbooks

Curriculum and instruction are inseparable. For a long time, textbooks have worked as a major determiner of schools’ curricula. Textbooks help teachers to organize their teaching and are the main instructional materials in their class. It is convenient for teachers to have a textbook to help in their teaching. Most teachers feel secure with the use of a textbook. As Talmage (1972) said, the textbook is the “arbiter” of the curriculum in school systems. Fullan (1982) argued that teachers frequently teach directly from the textbook. Goodlad (1984) claimed that textbooks are the dominant forms of a curriculum. Textbooks do play an important role in different levels of education.

For more than 60 years, many teachers have relied heavily on textbooks as instructional materials (McCutcheon, 1995, p.157). According to McCutcheon (1980), reading and mathematics teachers design their activities based on suggestions in the teacher’s guide from 85 to 95 percent of the time. McCutcheon’s (1981) study
showed that all twelve teachers used as informants relied on the textbook for all subjects except art. In her findings, McCutcheon (1981) claimed that teachers generally relied on textbooks as the basis for their plans because the texts provided a sense of security about what to teach (p.57). Goodlad (1984) argued that textbooks dominate schools’ curricula, that textbooks and workbooks appear with great frequency at the junior and senior high school levels, and that junior high schools appear to be somewhat more textbook-oriented. At the elementary level, the visual arts, drama, dance, and physical education were the only subjects not oriented to textbooks.

Eisner (1987) claimed that the textbook holds a place of unparalleled importance in influencing what shall be taught in schools (p.11). He argued that the textbook not only defines a substantial proportion of the content, sequence, and aims of the curriculum, but also impacts the way in which certain topics will be regarded (p.12). This means that the textbook does define schools’ curricula to some extent. For example, Woodward (1987) found that textbooks structure up to 90% of instructional time. Based on his observations in U.S. elementary and junior high schools, Woodward confirmed that many teachers are highly dependent on teachers’ guides and textbooks to organize their instruction. Woodward & Elliott (1990) claimed that “textbooks are an ubiquitous aspect of American schooling and they play a major role in shaping day-to-day classroom instruction” (p.146). In Westbury’s (1990) view, textbooks are the central tools and the central objects of attention in all modern forms of schooling, and the textbooks that teachers have are the most significant resource for their teaching.
Luke and Luke (1989) pointed out that “the school textbook holds a unique and significant social function which is to represent to each generation of students an officially sanctioned, authorized version of human knowledge and culture” (vii). Yet, even though “the text dominates curricula at the elementary, secondary, and college levels, very little critical attention has been paid” to textbooks (Apple, 1989, p.157). Duff and Uchida (1997) claimed that cultures manifested and constructed in each classroom represent many elements created by teachers, students, and others and shaped to a large extent by other factors, such as institutional goals and course textbooks. They argued that fostering critical awareness regarding issues of cultural identity and the curriculum is essential not only in EFL contexts but increasingly in ESL settings as well, “particularly with minority populations in new cultures of learning and living, who may experience alienation and hence fall through cracks in the socioeducational and economic system” (p.477). In other words, cultural awareness and understanding are essential for language teachers while they are teaching second language to students.

In a study identifying sexism in school textbooks and children’s literature, Michel (1986) argued that “school textbooks and children’s literature must not only reflect society, but must also be a factor of change and lay the foundations for the future equality of men and women” (p.48). According to Michel, “sexism is present in the text and illustrations of textbooks when they depict men and women, boys and girls, in stereotyped activities that do not accurately reflect the diversity of their roles.” Also sexism is present in textbooks which “merely show an existing sexist situation that tacitly accepts the inequalities and discriminatory behavior afflicting
girls and women in most societies today, and thus serves to strengthen them.” She further suggested that to fight against sexism, it is not enough to eliminate the stereotyped roles of women and men from textbooks, but “that a more positive approach must be taken by promoting non-traditional roles for men and women” (p.48).

Texts play an important role in constructing students’ social identities with regard to gender roles. In the field of ESL teaching, Lesikin (1998) argued that “no research has been done on the effects of gender bias in ESL textbooks. Studies on gender and language have suggested that gender bias and sexual stereotyping in written texts and pictures, and sexist behavior in classrooms, have deleterious effects” (p.92). Lesikin claimed that as part of the acculturation process, ESL students’ new identities are shaped in part by what they read in classes. When the texts they read reflect biased assumptions about gender, the texts may transmit these biases, often reinforcing the lower prestige and the power ascribed to females. From her studies on gender and language, she suggested that gender bias and sexual stereotyping in written texts and pictures and sexist behavior in the classroom have deleterious effects for American females. She argued that the undervaluing of women potentially adds to the female language learners’ sense of alienation and worthlessness, making adjustments more problematic and perhaps slower than for her male counterparts (p.92). Lesikin’s study inspired me to focus my research on the analysis of reading passages and pictures contained in the EFL and ESL materials.
From a sociocultural perspective, contextual knowledge is a key component that helps students to gain better understanding by providing students social and cultural information related to language learning. Language is contextualized; therefore, the social and cultural dimensions should not be ignored in the process of language learning. As Pennycook (1994) pointed out, “language can never be removed from its social, cultural, political and discursive contexts.” In other words, language use is always ‘situated’, and “is always part of the cultural and political moments of the day” (pp.33-34). Saville-Troike (1982) also claimed that the meaning of symbols is dependent on shared beliefs and values of the speech community coded into communicative patterns, and the meaning cannot be interpreted apart from the social and cultural context (p.47). Pennycook further proposed a critical pedagogy for teaching English as a world language and said “A critical practice in English teaching must start with ways of critically exploring students’ cultures, knowledge, and histories in ways that are both challenging and at the same time affirming and supportive” (p.311).

Pierce (1995) argued that “because of the failure to develop a comprehensive theory of social identity which integrates the language learner and the language context, SLA theorists have struggled to conceptualize the relationship between the language learner and the social world. Since English cannot be separated from its many contexts, that “it is possible that to just teach the language is equally untenable” (Pennycook, 1994, p.295). Altbach (1987) observed that “imported textbooks naturally reflected the orientations and values of the country of publication” (p.94),
and in the same way, articles adapted from the West reflect non-domestic values which might cause students to feel foreign to the content of the textbooks. As Pennycook (1994) pointed out, for non-native speakers to communicate with native speakers, they usually take the risk of creating misunderstanding due to social and cultural factors. They do not share the native-speaking community’s knowledge even though this risk of misunderstanding is minimized when students are in a foreign language classroom rather than in a second-language context (p.43).

Based on the importance of contexts, Pennycook (1994) argued that the critical educator, as a specific intellectual rather than a technician, “needs to understand the cultural politics of her or his educational context, trying to understand issues of gender, religion, ethnicity, and economic and political power in the contexts in which we work” (p.305). In addition, the critical educator also needs to “enhance self-reflexivity and attentiveness to the cultures, knowledge, and voices of others” (Ibid.). That is to say, language teaching is to help students both find and create voices in a new language, since English is not the possession of native-speakers alone, but belongs to the world (Strevens, 1980, p.90). Phillipson & Skutnabb-Kangas (1996) and Collier (1998) also asserted that English does not belong to native speakers only; it belongs to all the English speakers. From the critical perspective, it is claimed that knowledge is not fixed, the students are not passive receivers, and teachers are not technicians. Also, students should have the right to use the new language to introduce their own culture and maintain their own cultural heritage.

Local contexts that are familiar and relevant to students have gained more attention in studies in the last two decades (e.g., Alptekin & Alptekin, 1984; Alpetkin,
motivate students’ learning interest by building a connection to their own culture. Alptekin & Alptekin (1984) and Alpetkin (1993) stated that language and culture are inextricably tied together, and that it is impossible to teach a foreign language without its culture base. Therefore, language and culture should be taught together. They suggested that EFL writers should try to build conceptual bridges between the culturally familiar and the unfamiliar in order not to give rise to conflicts as learners acquire English. That is, local and international contexts familiar and relevant to students’ lives should be used rather than unfamiliar and irrelevant contexts from the English-speaking world (Alptekin & Alptekin, 1984). Alptekin & Alptekin (1984) suggested that “learners should be provided with opportunities to use English in relation to local situations and to international circumstances in which they are interested” (p.18). Strevens (1980) confirmed that “the pedagogical model selected for English must reflect local or regional characteristics” (p.88).

Prodromou (1988) placed the teaching and learning of English as a foreign language in its cultural contexts: the culture of the native speakers of English on the one hand, and that of the learner on the other. He assumed that an ethnocentric response to the tension makes learning more difficult. According to Prodromou, it is important to recognize the nature of language as carrying social, cultural, and ideological meanings and associations that are perceived differently by individuals and particularly in EFL situations where cultures make contact and often collide.

Kramsch (1993) summarized some features of a critical language pedagogy, which includes an awareness of global context, local knowledge, the ability to listen,
etc. By “awareness of global context,” Kransch means that “the teacher should be attuned to a larger cultural context and make students aware of it.” By local knowledge, Kransch means that teachers should understand in more sensitive ways why students talk the way they do, and why they remain silent. The ability to listen, meanwhile, is the most important and most difficult task for the teacher” (Ibid., pp.244-45). Kransch’s (1993) study explained the importance of cultural awareness, cultural sensitivity, and the emphasis on both local and global knowledge in English learning. Pennycook (1994) proposed a critical pedagogy and concluded that a critical educator of English is a person “who understands him- or herself as a specific rather than a universal intellectual, who is engaged with both the local context and the global domain, who works not in isolation but with other cultural and political workers” (p.306). A current trend shows a tendency to strengthen the indigenous content and orientations when textbooks are revised and updated, and books are becoming more relevant to local needs (Altbach, 1987).

Alptekin (1993) suggested that “EFL writers should try to build conceptual bridges between the culturally familiar and the unfamiliar through the use of comparisons as techniques of cross-cultural comprehension or the exploitation of universal concepts of human experience as reference points for the interpretation of unfamiliar data” (141-42). Alptekin agreed with Smith’s (1987) point that English represents many cultures and it can be used by anyone as a means to express any cultural heritage and any value system.

From a linguistic standpoint, Luke and Cook (1986) argued that no particular dialect or accent is qualitatively superior to another, yet teachers’ negative reactions
to low-prestige varieties of language can at the very least, lead to misunderstanding and to extremely low expectations of academic performance. Pierce (1995) confirmed that communicative competence should include an awareness of the right to speak. She stated that “theories of communicative competence in the field of second language learning should extend beyond an understanding of the appropriate rules of use in a particular society to include an understanding of the way rules of use are socially and historically constructed to support the interest of a dominant group within a given society” (p.18).

The discussion on contexts reminds us of the importance of cultural awareness, intercultural perspective, and emphasis on both local and global contexts in language teaching. In the present study, there are two different settings. In Taiwan, the curriculum system was historically unified and controlled by the Ministry of Education. For the past few decades, there was just one national curriculum for English subject matter in all senior high schools. All teachers used the same national textbooks in their teaching to meet the needs of the entrance examination for college.

Just as in most of the countries in the Third World, where in general there is considerable government involvement in the production of textbooks below the post-secondary level (Altbach, 1987, p.99), the Taiwanese government nationalized the production of textbooks for several decades. In contrast, in the United States, textbooks are generally developed by private sector publishers. There are no unified textbooks used for all senior high schools in the United States, and teachers can choose their teaching materials. In addition, the purposes of teaching English are different in these two settings. In Taiwan, English is taught as a foreign language
(EFL), while in the United States, English is taught as a second language for non-native language learners (ESL). Therefore, the materials teachers choose will be different based on the students’ different contexts and cultural backgrounds.

Based on the consideration of different contexts, Strevens (1980) suggested that “different models of English are more suitable in EFL areas and it is generally appropriate to teach a native-speaker model,” whereas “in ESL areas where local L2 forms have developed and where they command public approval, it is these forms which constitute the most suitable models for use in school” (p.90). Strevens (1980) proposal that the models of English should be adjusted according to different contexts provides a strong argument that the designs of textbooks should differ meet the needs of different contexts.

The Characteristics of Communicative Language Teaching

**Background.** The understanding of CLT can be traced to concurrent developments on both sides of the Atlantic (Savignon, 1990). In Europe, during the 1970s, the language needs of immigrants and guest workers led to the development of a functional-notional syllabus based on the learners’ needs assessment (Li, 1998; Savignon, 1990). Meanwhile in America, Hymes (1971) proposed the term “communicative competence” to represent the use of language in social contexts, the observance of sociolinguistic norms of appropriateness (Ibid.). Savignon (1972) defined “communicative competence” as “the ability to function in a truly communicative setting” (p.8). But the best known definition of communicative competence was proposed by Canale and Swain in 1980. Canale and Swain divided
communicative competence into four dimensions: grammatical competence (e.g., phonology, morphology, vocabulary, and syntax), sociolinguistic competence (e.g., rules of sociocultural context), discourse competence (e.g., rules of discourse), and strategic competence (e.g., compensating skills to enhance learning effectiveness).

The second dimension, sociolinguistic competence, has been identified as a key aspect of successful communication, and cultural values, norms, and background knowledge are important in gaining sociolinguistic competence (Kramsch, 1991). From this sociolinguistic competence dimension, “the communicative goals are no less than the ability to understand, respect and accept people of different race, sex, ability, cultural heritage, national origin, religion and political, economic and social background as well as their values, beliefs, and attitudes” (cited in Kramsch, 1991, p. 226). Savignon (1991) claimed that in second language acquisition learners’ self-identity and motivation interact with opportunities and contexts to influence the development of competence. In sum, the exploration of cultural identity and social identity issues will be important to the acquisition of communicative competence in the CLT approach.

The CLT approach starts with a theory of language as communication, and its goal is to develop learners’ communicative competence (Celce-Murcia, 1989; Li, 1998). The notion of communicative competence solves the problem of inadequate linguistic competence (Davies, 1989). This is accomplished because a communicative approach attempts to extend the range of communication situations in which the learner can perform with a focus on meaning, without being hindered by the attention paid to linguistic form (Littlewood, 1981). However, this does not mean
that CLT ignores the importance of linguistic skills, but that CLT focuses both on form and meaning negotiation. In other words, a communicative approach should consider language not only in terms of its structures (grammar and vocabulary), but also in terms of communicative functions that it performs (Ibid.).

**Characteristics of CLT.** Based on dissatisfaction with the traditional method that focused on grammatical and structural knowledge, CLT was intended to prepare learners for effective and appropriate use of language in natural communication (Celce-Murcia, 1997). The focus in CLT has been “the elaboration and implementation of programs and methodologies that promote the development of L2 functional competence through learner participation in communicative events” (Savignon, 1990, p.210). For Liao (1997), both linguistic and communicative competences are needed in the CLT approach. Linguistic competence involves “the ability to comprehend and compose grammatically correct sentences,” and communicative competence entails “the ability to comprehend and use the well-formed sentences appropriately in real communication” (Liao, 1997, p.6).

Before implementing CLT, it is essential to understand the features of this approach. According to three researchers, Li (1998), Liao (1997), and Lin (1995), there are some essential characteristics of CLT. For example, rather than focusing on linguistic structure and grammatical rules as in the grammar-translation method, CLT regards meaning as the central goal of language learning (Lin, 1995). In CLT, the role of the teacher is defined as that of needs analyst, director, co-communicator, facilitator, counselor, and evaluator; students are communicators, performers, and negotiators. The relationship between the teacher and students is like a partnership.
Learners are given more emphasis than before and become the center of language learning. Four types of communicative activities that are usually used in CLT include social formulas and dialogues, community-oriented tasks, problem-solving activities, and role-plays (Liao, 1997). As for the use of authentic materials in CLT, they are designed (1) to overcome the typical problem that students are unable to transfer what they learn in traditional classes to real situations outside the class and (2) to expose students to natural language in a variety of situations (Ibid., p.14).

To sum up, the characteristics of CLT include: the objective of language use for communicative competence; use of real-life communicative situations in classroom learning; emphasis on two-way communicative function; sufficient exposure to the target language; development of all four skills (listening, speaking, reading, writing); use of authentic materials, meaningful tasks, and group activities; and the attempt to create a secure, nonthreatening atmosphere (Li, 1998; Liao, 1997).

Problems and directions. The difficulties of implementing the CLT approach arise from several aspects. First, no single model of CLT is universally accepted as authoritative (Li, 1998). Davies (1989) pointed out that communicative competence suffers two kinds of problems—it is shapeless and ambiguous. Therefore, it is difficult to define or limit for research and for teaching. Secondly, teachers are important in achieving success in language learning, yet teachers often feel inadequate in their knowledge of the foreign culture, and they lack adequate training in the teaching of culture (Crawford-Lange & Lange, 1984; Li, 1998). The third difficult aspect comes from the evaluation of CLT. As Savignon (1990) claimed, “many a curricular innovation has been undone by failure to make corresponding changes in evaluation.”
(p.211). Celce-Murcia (1997) and Li (1998) also argued that there is a lack of effective and efficient assessment instruments in CLT. Finally, for EFL contexts like those in Taiwan, South Korea, and Japan, the class size is usually larger than forty students, which makes it hard for the teacher and students to interact with each other. In addition, it is difficult for teachers to gain authentic materials. However, difficult as it is, many EFL countries are still striving to introduce CLT in the hope that it will improve English teaching. For example, South Korea introduced CLT in 1992 (Li, 1998), and, in Taiwan, most of the senior grade one classes started to adopt a communicative syllabus in 1999.

To solve the problems of CLT, some researchers such as Davies, (1989); Celce-Murcia, (1997); and Tarvin and Al-Arishi (1991) have proposed some directions that may make CLT more achievable. Davies (1989) elaborated communicative competence as language use to emphasize the pragmatic function of communication by saying that communicative competence is a typical expression of the knowledge concept that includes performance, proficiency, and innate ability. Tarvin and Al-Arishi (1991) proposed three types of CLT activities; these are task-oriented, process-oriented, and synthesis-oriented to encourage reflection and thus promote better target language acquisition.

To resolve the evaluation issues in CLT, a global, qualitative evaluation such as portfolio assessment is used to replace standardized tests in an effort to better represent and encourage learner achievement (Savignon, 1991) in that quantitative evaluation is not sufficient to represent learners’ achievement. Regarding the use of authentic materials, Savignon (1991) argued that authentic materials that are used in
the United States are hard to present in a classroom of nonnative speakers. Therefore, local interests need to receive more attention, and materials should be relevant to learners’ cultures in order to motivate their interest in learning. In view of inadequate research about CLT in EFL teaching, Li (1998) suggested that “EFL countries should strive to establish their own research contingents” and encourage the development of language teaching methods that take into account their own situations in their countries (p.698).

Summary

In this chapter, a theoretical framework that emphasizes the interaction of language learning is described from a sociocultural perspective. From the discussion of Sociocultural Theory and SLA and the exploration of the nature of the CLT approach, it is clear that Sociocultural Theory, Second Language Acquisition and the approach of CLT are well-interwoven together. The role of teachers and students has been changed from teacher-centered to learner-centered; learners have become meaning negotiators through the mediation of language textbooks. The learners’ identity impacts their language learning, and, at the same time, learners also learn a second identity through their second language learning. To investigate the identity issues embedded in the primary instructional materials—textbooks, this study was conducted to raise cultural awareness, which is important in gaining the sociolinguistic competence that is central to the communicative competence in CLT. According to Fraenkel (1996), content analysis is an unobtrusive technique that enables researchers to study human behaviors in an indirect way. Through content
analysis, the content of any type of communication can be analyzed and people’s conscious and unconscious beliefs, attitudes, values, and ideas can be revealed (p.405). Based on the above statements, content analysis was chosen to identify specified cultural and social identities in the present textbook comparison study.
CHAPTER 3

RESEARCH PROCEDURES

Introduction

Textbooks used in EFL and ESL courses express content that can be analyzed in terms of identification of cultural and social representations. Content analysis that has been used to analyze texts was reviewed, and a selection was made according to the specific characteristics of each and their applicability to the present study. In this chapter, the procedures followed in analyzing six English as a Foreign Language (EFL) textbooks used at the senior high school level in Taiwan and three English as a Second Language (ESL) textbooks used at the high school level in the United States are presented.

Content Analysis

Definition. Some researchers define content analysis as a quantitative approach. For example, Berelson (1952) argued that “content analysis is a research technique for the objective, systematic and quantitative description of the manifest content of communication” (p.18). Holsti (1969) defined content analysis as “any technique for making inferences by objectively and systematically identifying specified
characteristics of messages” (p.14). By this definition, Holsti postulated that making inferences is the major purpose of content analysis. Holsti’s definition of content analysis revealed broad agreement on the requirements of objectivity, system, and generality. Regarding objectivity, he stipulated that each step in the research process must be carried out on the basis of explicitly formulated rules and procedures. Systematic means that the inclusion and exclusion of content or categories is done according to consistently applied rules. And generality requires that the findings must have theoretical relevance (Holsti, 1969, pp. 3-5).

Krippendorff (1980) noted that “content analysis is a research technique for making replicable and valid inferences from data to their context” (p.21). To say that a content analysis is replicable means it is reliable. In Krippendorff’s view, content analysis is a reliable and valid tool for making inferences from data. Also, Denzin and Lincoln (1994) claimed that content analysis is a quantitatively oriented technique by which standardized measurements are applied to metrically defined units and these are used to characterize and compare documents. Recently, the use of content analysis has been most popular in cultural studies and mass communication research (p.464).

Other researchers have claimed that content analysis can be approached qualitatively, rather than quantitatively. For example, Michel’s (1986) study proposed an analytical checklist in three parts for the identification of sexism. These include: quantitative analysis of content that includes statistical numbers; qualitative analysis of content that involves a statistical comparison of characteristics; and analysis of sexism inherent in the language that involves the use of vocabulary,
grammatical structure, and insinuations. Wilson (1989) defined qualitative analysis as “the non-numerical organization and interpretation of data in order to discover patterns, themes, forms, exemplars, and qualities found in field notes, interview transcripts, open-ended questionnaires, journals, diaries, documents, case studies, and other texts” (p.454). Fraenkel (1996) defined content analysis as “a technique that enables researchers to study human behaviors in an indirect way, through an analysis of their communication” (p.405). In his view, the great advantage of content analysis is that it is unobtrusive because there is no external interruption, as might happen in the case of observation or interview. Through content analysis, the content of any type of communication can be analyzed and “a person or group’s conscious and unconscious beliefs, attitudes, values, and ideas can be revealed in their communications” (p.405). Fraenkel claimed that there are three types of content analysis: analysis in terms of frequency counts; qualitative or nonfrequency analysis; and contingency analysis. Both Fraenkel and Michel agree that content analysis can be either a quantitative or qualitative approach.

Neuman (1997) defined content analysis as “a technique for gathering and analyzing the content of the text. The content refers to words, meanings, pictures, symbols, ideas, themes, or any messages that can be communicated, and the text is anything written, visual, or spoken that serves as a medium for communication. Text includes books, newspaper or magazine articles, advertisements, speeches, official documents, films or videotapes, photographs, and so on (pp.272-73). In content analysis, a researcher uses objective and systematic counting and recording procedures to produce a quantitative description of the symbolic content in a text. In
addition, there are qualitative or interpretive versions of content analysis, which may not be highly respected by most positivist researchers, but have been adopted by feminist or interpretative researchers for exploratory purposes (p.273).

From these definitions, it is clear that some researchers have assumed that content analysis is a systematic and objective technique, which can be used to identify specified characteristics of messages and to make inferences. While other researchers argued that content analysis can be qualitative or quantitative in nature, most of the content analysts tend to define it as quantitative measurement. Mishler (1990) noted that given the context- and content-specific nature of human thinking and action, socio-culturally situated research on literacies usually adopts qualitative research approaches. In a case study of textbooks, Rifkin (1998) claimed: “Given that some of the numbers did not truly reflect the pattern of gender equity or inequity, it was only the qualitative analysis that revealed the apparent inequity of the nature” (p.231). Moreover, “qualitative and quantitative to the study of culturally situated communication are not mutually exclusive, and each can and should inform the other” (Saville-Troike, 1982, p.10). As Polit and Hungler (1987) pointed out, “the understanding of human behaviors, problems, and characteristics is best advanced by the judicious use of both qualitative and quantitative data” (p.352). Based on the statements mentioned above, it is clear that content analysis could be both a qualitative and quantitative approach.

Quantitative and qualitative content analysis. Kracauer (1952-1953) submitted three propositions regarding the significance of qualitative exegesis for communications research. First, one-sided reliance on quantitative content analysis
may lead to a neglect of qualitative explorations, thus reducing the accuracy of analysis. Because of the overemphasis on quantification, the researcher tends to ignore nonquantitative explorations. Second, the assumptions underlying quantitative analysis tend to preclude a judicious appraisal of the important role which qualitative considerations may play in communications research. In effect, quantitative analysis is not as objective and reliable as quantitative analysts claim it to be. And third, the potentialities of communications research can be developed only if the emphasis is shifted from quantitative to qualitative procedures. Because quantitative analysis has proven to be inadequate, it would be advisable to inquire into the prospects of an analytical approach which emphasizes qualitative procedures. Moreover, Kracauer’s (1952-1953) argument is consistent with Holsti’s (1969) perspective that qualitative content analysis should not be neglected.

Berelson (1952) claimed that qualitative content analysis is based on small but particular content which contains “a higher ratio of non-content to content statements than quantitative analysis” and reflects deeper phenomena (p.122). By way of its ability to use non-quantifiable frequencies, qualitative exegesis entails textual dimensions which are inaccessible to quantitative techniques (Kracauer, 1952-1953). Compared with quantitative techniques, qualitative content analysis is more complex (Berelson, 1952). However, it is worth using qualitative content analysis because the patterns and the wholes can be made manifest by the qualitative approach.

Since quantitative analysis has many limitations, Kracauer (1952-1953) claimed that the qualitative approach may be a more helpful procedure in some types of international communication research in that the latter provides more complex and in-
depth information in explaining the complexity of communication. Holsti (1969) did not limit data extraction to quantitative measurement because he thinks that content analysis should use qualitative and quantitative methods to supplement each other. In his view, it is by moving back and forth between these approaches that the investigator is most likely to gain insight into the meaning of his data (p.11).

Polit and Hungler (1987) pointed out that even though some investigators claimed that the quantitative analysis is the best way to determine objectively whether relationships between variables exist, “qualitative materials are richer than numbers and offer more potential for understanding relationships and meanings” (p.352). Weber (1990) defined content analysis as “a research method that uses a set of procedures to make valid inferences from text” (p.9). In his view, the best content-analytic studies should adopt both qualitative and quantitative approaches to the text.

The statements mentioned above explain the weakness of using quantitative analysis and the necessity of using qualitative analysis in this cross-cultural comparison research. Due to the large amount of data in this study, it is difficult to pursue an in-depth discussion. Therefore, a quantitative content analysis was used as the major approach. However, in addition to using simple percentages in presenting the findings, cultural and social representations were also provided to illustrate the differences of cultural and social identification in the two series of textbooks.

**Validity and reliability.** In reference to the validity and reliability of content analysis, Weber (1990) further pointed out some central problems that originate mainly from the data-reduction process. One set of problems concerning the reliability of text classification grows out of the ambiguity of the meaning of words.
Another much more difficult set of problems concerns validity issues, which also grow out of ambiguity of the meaning of words and category or variable definitions (p.15).

Neuman (1997) identified three types of validity problems. First, the researcher’s theoretical definition does not match that of the data. The second problem is associated with construct validity. And the third problem arises because of the researchers’ lack of control over how the information is collected. As for the problem of qualitative analysis, Kracauer (1952-1953) argued that being inevitably subjective, qualitative analysis can not ascertain the accuracy and validity of its finding in the manner of an exact science (p.641). Morse’s study (1991) suggested that the methods of establishing validity and reliability are closely related to the research purposes. If the purpose is descriptive, then validity and reliability are essential, but if the purpose of the research is interpretive, then the aim for consistency or reliability is “antithetical to the purpose of a study which is dependent upon the creative insights of the investigator” (p.18). To enhance validity and reliability, Brink suggested (1991) using training to achieve consistency, using multiple coders, and establishing inter-rater reliability. In Brink’s view (p.172), face and content validity are necessary in qualitative research and its validity is usually obtained through the use of multiple data collection methods and procedures on the same content, also known as “triangulation.”

To increase the reliability and validity in this study, after the first-time data analysis, some subcategories were revised based on the preliminary analysis. A second rater, who is a native speaker of American English and has a specialization in
the Second/Foreign Language field, was invited to review a proportion of the readings in the two series of textbooks analyzed. It was found that insiders to American culture have more cultural background knowledge in interpreting poetry and some historical events than an outsider to American culture has. The researcher sometimes can not fully understand the content if the authors of ESL textbooks did not provide enough information on cultural background. It is especially difficult to analyze the poetic and cultural content of diverse cultures, e.g., cultures of Vietnamese and Hispanics. Meanwhile, when there was some ambiguity, a second rater who is an “insider” to American culture was consulted to obtain agreement in the categorization of reading passages and pictures.

For the picture analysis, another second rater was invited to analyze all the pictures in the EFL and ESL textbooks. Only 2% (14 out of 902) of the pictures were a source of disagreement between the researcher and the second rater. These disagreements mostly came from analysis of racial identification in black and white pictures in EFL textbooks. Also, for some ambiguous pictures, Caucasoid European Americans tended to see pictures as Caucasoid, whereas Mongoloid Taiwanese tended to see pictures as Mongoloid, when background information was not provided. The explanation of this phenomenon may be that people tend to look at the world from their own perspective and categorize new information accordingly. The results of the analysis suggested that it is urgent to have a second rater who has an opposite perspective when conducting a cross-cultural textbook analysis like the present study.
The Researcher's Role

A pilot study showed that EFL textbooks in Taiwan were usually not designed with an emphasis on cultural content and the social identity of the students' local culture. To investigate the nature of this problem, this study focused on exploring the issues of identity, cultural awareness, and intercultural perspectives in selected EFL and ESL textbooks. Using the technique of content analysis, this study attempts to raise the cultural awareness of textbook developers through a comparison of cross-cultural EFL and ESL textbooks. The primary purpose of the present study, as noted in Chapter 1, can be stated in terms of the following research questions:

1. To what extent is cultural identity revealed in two Taiwanese EFL and American ESL textbook series?

2. To what extent is social identity revealed in two Taiwanese EFL and American ESL textbook series?

3. How are the value orientations of Eastern culture and Western culture presented in the examined EFL and ESL textbook series?

4. What are the representations of cultural identity found in selected Taiwanese EFL textbooks and American ESL textbooks used in secondary schools?

5. What are the representations of social identity found in selected Taiwanese EFL textbooks and American ESL textbooks in secondary schools?

6. What pedagogical and curricular implications does the present study identify for the EFL and ESL profession?

In this study, the researcher drew upon her five years of teaching experience at senior high schools in Taiwan. She brought the perspective of an English teacher to
bear on this study and sought insights to provide English curriculum developers with practical suggestions through cross-cultural comparisons of ESL and EFL instructional materials, specifically focusing on texts in textbooks.

Cross-cultural researchers should seek to take both an insider’s view (emic) and outsider’s view (etic) to gain an intercultural perspective (Kramsch, 1993): “The emic perspective--the insider’s view, or the informant’s perspective of the reality--is at the heart of ethnographic research. Obviously, the insider’s view of what is happening and why is instrumental in understanding and accurately describing situations and behaviors. The etic perspective is the outsider's framework, the researcher’s abstractions, or the scientific explanation of reality” (Boyle, 1994, p.166; Saville-Troike, 1982).

Kramsch (1993) pointed out that the “the only way to build a more complete understanding of both C1 (first culture) and C2 (second culture) is to develop a third perspective, that would enable learners to take both the insider’s and outsider’s view on C1 and C2.” In her view, it is this third perspective that cross-cultural education should seek to establish (Kramsch, 1993, p.210). Kramsch suggested that besides trying to understand the foreign culture, it is important for learners to be aware of their own cultural myths and realities that ease or impede their understanding of the foreign culture. Also, teachers can talk about and try to understand the differences in order to have a deep understanding of the boundaries (pp.216-28).

Boyle (1994) noted that “both emic and etic views are important in helping to understand why members of that particular group do what they do, and both are necessary if the ethnographer is to understand and accurately describe situations and
behaviors” (p.166). In the ethnoscientific view, “culture can be studied best through language. The emic, or insider’s view is that human beings have an understanding of their own actions, values, and feelings and that is the overriding prerequisite for understanding what they do. A strict emic view is that cultural knowledge is accessible only through language” (p.175). Boyle further pointed out that emic views are usually obtained from direct interviews with informants, whereas etic views emphasized in data collection and analysis are based on observational data and scientific viewpoints (p.175).

In this present cross-cultural study, the emic views of American ESL textbooks were obtained from native readers of American English, and etic views were obtained from observational data (e.g., cultural background information provided in textbooks). The insiders’ emic view inspired the researcher’s analysis of American ESL materials and helped in understanding the deep meaning embedded in the texts.

From the analysis, it was found that cultural background does have a great impact on the construction of meaning. For instance, the picture with a poem “Far, Far Away She Was Going” (see Appendix D: Sample Pictures and Reading Passages in EFL and ESL Textbooks), excerpted from a Vietnamese poet in 1813, was not categorized until an American who knows some Vietnamese was found. Other examples, such as the content in the poems “West Side” or “Song for Smooth Waters” are full of meaning under the surface description of natural phenomena/living surroundings. “West Side” represents a neighborhood where immigrants or poor people usually live. And “Song for Smooth Waters” has a latent meaning related to religion.
Data Collection

Data were collected from six EFL textbooks used at the senior high school level in Taiwan and three ESL textbooks used at the high school level in the United States. All the reading passages and pictures embedded in all nine textbooks were analyzed. Exercises in EFL textbooks and the activity menu in ESL textbooks were also examined to provide suggestions for the future design of communicative EFL textbooks. In addition, the decontextualized sentences contained in EFL textbooks were also used to examine cultural and social representations. These reading passages are from the beginning of each lesson in the EFL textbooks, and others embedded in thematic units in the ESL textbooks. The range of passages varies in length from a paragraph to a stanza to a whole story. Reading passages were classified by type (e.g., fiction and non-fiction) and content dealing with European American, non-European American, race, gender. All reading passages of the two series of textbooks were analyzed in terms of themes and content. The fiction and non-fiction text categories were developed after discussions with a dissertation committee member and a native American second rater of this study.

The term European American culture in this study refers to the White American culture and the term, non-European American culture represents cultures that are not White American culture. The non-European American culture category refers to Taiwan/Chinese Culture in EFL textbooks, and African American, Asian American, and Hispanic American cultures. The content of reading passages was also addressed according to its reference to the context in which an activity took place (Taiwan/Chinese or America/other world), and the gender, race, age, and profession
of the individual involved. Portrayal of disabilities was also noted. Each reading passage was coded twice in this study. Tables 4.1, 4.2, 4.3, 4.4, 4.5, 4.6, and 4.7 present the code data of reading passages and pictures. Reading passages in EFL and ESL textbooks were analyzed separately.

Frequency and direction were used to count the percentages and to show positive or negative direction on culture-related categories in the quantitative content analysis. Two conceptual coding schemes on cultural and social identity issues were developed to code the data. According to Neuman (1997), the unit of analysis can be a word, a phrase, a theme, a newspaper article, a character, and so on; and the coding systems identify one or more of four characteristics of text content: frequency, direction, intensity, and space. Neuman further divided the coding into manifest and latent coding and stated that latent coding, which depends on the coder’s knowledge of language and social meaning, tends to be less reliable than manifest coding, but training, practice, and written rules may improve reliability.

In sum, in this study, data were collected from two series of textbooks. One is still being used by the third year students of senior high schools in Taiwan, and the other has been used in senior high schools for minority language students in the United States since 1996. Pictures and reading passages that include different genres were classified by category and content dealing with cultural identification (e.g., natural phenomena, products, people, discoveries, events, values, beliefs, or customs), and social identification such as race, gender, age, profession, and disability. Each reading passage was coded twice by the researcher and by a second coder in order to increase the reliability of the study, which was found very good. Reading passage
length varied from sentence to paragraph to whole story. One thing that needs to be noted is that decontextualized sentences and some reading passages embedded in the EFL textbooks were also examined as supplementary evidence to explain the differences in cultural content.

Categories and Subcategories

Berelson (1952) argued that content analysis stands or falls by its categories. Studies using content analysis have been productive to the extent that the categories were clearly formulated and well adapted to the problem and to the content (p.147). Holsti (1969) concluded that categories should reflect the purposes of the research, be exhaustive, be mutually exclusive, independent, and be derived from a single classification principle.

The two major categories of analysis in this study are cultural identity and social identity. Ting-Toomey (1999) defined cultural identity as “the emotional significance that we attach to our sense of belonging or affiliation with the larger culture” (p.30). It is the sentiment of belonging to one’s larger culture. Since Ting-Toomey suggested that “one way to understand one’s cultural identity is to look at the value orientations that underlie one’s behavior,” focus on the value dimension was chosen for the analysis of cultural identity. According to Ting-Toomey, cultural values are “a set of priorities that guide good or bad behaviors, desirable or undesirable practices, and fair or unfair actions” (Kluckhohn & Strodtbeck, 1961, cited in Ting-Toomey, 1999, p.10).
Ting-Toomey (1999) claimed that the differences of different cultural dimensions of value orientations are as follows: individualism and collectivism; small power distance and large power distance; weak uncertainty avoidance and strong uncertainty avoidance; feminine and masculine; and short-term orientation and long-term orientation. She concluded that the United States is more individualistic, has small power distance, weak uncertainty avoidance, and short-term orientation characteristics, whereas Taiwan is more collectivistic, has strong uncertainty avoidance and long-term orientation characteristics (pp. 66-74). For Ting-Toomey, individualism refers to “the broad value tendencies of a culture in emphasizing the importance of individual identity over group identity, individual rights over group rights, and individual needs over group needs. Individualism promotes self-efficiency, individual responsibility, and personal autonomy” (p. 67). Collectivism emphasizes group identity (we), group rights, and in-group needs; it promotes relational interdependence, in-group harmony, and in-group collaboration (Ibid.).

Delk (1997), in her book Discovering American Culture, discussed “what culture means in terms of the beliefs, behaviors, and values of a society” (p. 1). She differentiated between various cultural values, such as privacy, efficiency/practicality, materialism, competition, individualism, perception of time, values associated with American family life, independence, informality/formality, direct/indirect expression, equality, honesty, inductive/deductive thinking, and so on. These components include roles and relationships, norms and expectations, beliefs and values, activities and events, rituals and routines, etc.
Hofstede (1991) proposed that values form the “core of culture”; they are “broad tendencies to prefer certain states of affairs over others” (p.8). Children learn values not consciously, but implicitly in their early development (Hofstede, 1991). Hofstede agreed with developmental psychologists that “by the age of 10, most children have a basic value system firmly in place, and after that age, changes are difficult to make” (p.8). Althen (1994) claimed that behaviors, words, customs, and traditions are visible, while values are not so visible, but are fundamental (p.59). Hofstede (1991) presented four dimensions of cultural difference that include the core dimension individualism versus collectivism and other dimensions such as uncertainty avoidance, masculinity versus femininity, and power distance.

Samovar and Porter (1982) proposed differences between collectivism and individualism which are important in identifying different cultures. These differences can be explained in terms of five dimensions: the self, activities, attitudes, values, and behaviors (pp. 372-76). Table 3.1 was developed based on the research of Samovar and Porter (1982) to show the explicit characteristics of individualism and collectivism by reducing the wordy descriptions of their findings. There are some clear distinctions between collectivism and individualism. In textbooks, cultural identification embedded in the cultural content helps students to look at themselves and others from different perspectives, including the self, attitudes, values, and behaviors. Students then have a chance to learn the different aspects of values and gain cross-cultural awareness through cultural comparisons.
<table>
<thead>
<tr>
<th>Individualism</th>
<th>Collectivism</th>
</tr>
</thead>
<tbody>
<tr>
<td>North America, Northern, Western Europe</td>
<td>Asia, Africa, South America and the Pacific</td>
</tr>
<tr>
<td>Nuclear family</td>
<td>Extended family, work group, tribe, caste, country</td>
</tr>
<tr>
<td>Personal goals</td>
<td>In-group goals</td>
</tr>
<tr>
<td>Group-independent (I)</td>
<td>Group-dependent (we)</td>
</tr>
<tr>
<td>Idiocentric</td>
<td>Allocentric</td>
</tr>
<tr>
<td>Positive towards horizontal relationships</td>
<td>Positive towards vertical relationships</td>
</tr>
<tr>
<td>Competition</td>
<td>Cooperation</td>
</tr>
<tr>
<td>Value freedom, honesty, comfort, equity</td>
<td>Value harmony, face-saving, equality</td>
</tr>
<tr>
<td>Confrontation is acceptable</td>
<td>Confrontation is taboo</td>
</tr>
<tr>
<td>Prefer superficial and short-term relationships</td>
<td>Prefer close and long-term relationships</td>
</tr>
<tr>
<td>Status is defined by achievement</td>
<td>Status is defined by ascription (e.g., age, sex, and family.)</td>
</tr>
<tr>
<td>Trust strangers and outsiders</td>
<td>More associative within their in-groups</td>
</tr>
<tr>
<td>Work-attachment</td>
<td>Family-attachment (with exception of Japan)</td>
</tr>
<tr>
<td>Stronger needs for autonomy</td>
<td>Stronger needs for affiliation</td>
</tr>
<tr>
<td>Fewer consultations</td>
<td>Frequent consultation with others, particularly in vertical relationships</td>
</tr>
</tbody>
</table>

Table 3.1: Characteristics of individualism and collectivism

The categorization of cultural content in this study was based on Francis’ 1996 dissertation study. Francis developed seven subcategories: natural phenomena and living surroundings; products; people; discovery and independence; engineering accomplishments; events; and archaeology/ancient sayings. Since this study focused only on the analysis of reading passages, two types of genres—fiction text and nonfiction text—were used to compare factual and fictitious readings. The cultural content used in this study was adapted into six subcategories: NPLS = natural phenomena and living surroundings; PD = products; PNE = people, national identity, and ethnicity; DEE = discoveries, events, and engineering accomplishments; LLPS = language, literacy, proverbs, and sayings; and O = others (e.g., values, beliefs,
customs, and manners).

Often a people's sociocultural identity is connected with their national identity or ethnicity; therefore, these three related concepts were put together to avoid too many double counts. For instance, Confucius is strongly identified with Chinese ethnicity or national identity. For the DEE subcategory, sometimes an engineering accomplishment, such as the invention of the microscope, was related to discoveries or historical events. As a consequence, these three concepts were put into one subcategory. A subcategory O (for values, beliefs, manners and customs) was created because Chinese culture puts strong emphasis on moral education.

The subcategory NPLS—natural phenomena and living surroundings was identified in statements pertaining to the geography, climate, and location in a particular context. Examples of decontextualized sentences in this subcategory were “Mount Ali is noted for its beautiful sunrise” (EFT1, p.28); and “Where is the source of the Columbia River?” (EFT2, p.60). Appendix B provides more examples of cultural content of decontextualized sentences in EFL textbooks.

The subcategory “products” included widely available concrete items such as foods, clothes, or famous novels. People, national identity, ethnicity referred to the people, nationality in a context. Discoveries, events, and engineering accomplishments referred to inventions (e.g., the invention of paper, jeans, microscope); the specific occurrence of some activities, such as historical events (war or contest); and achievement in the engineering field (e.g., Brooklyn Bridge in ESL texts and Kwan-tu Bridge in EFL texts). Language, literature, proverbs, and sayings referred to statements from “American Speech,” “Universal Language,” and “Active
Reading.” Other values, customs, and beliefs referred to statements that guide people’s behavior such as “Good Manners,” “Politeness,” and “True Nobility” in EFL texts.

For the subcategories of the social identity category, Tajfei (1974) defined social identity as “that part of an individual’s self-concept which derives from his knowledge of his membership of a social group (or groups) together with emotional significance attached to that membership” (p.69). Gumpertz and Cook-Gumpertz (1982) indicated that people usually take gender, ethnicity, and class as their social identity. According to their view, social identity and ethnicity are largely built and sustained through language. Although some researchers have claimed that social identity is different from cultural identity, Ting-Toomey (1999) noted that “social identities can include cultural or ethnic membership identity, gender identity, sexual orientation identity, social class identity, age identity, disability identity or professional identity” (p.28). However, in this study, the researcher has tended to argue that cultural and social identity are different dimensions of identity in that the former places more emphasis on individual belonging and the latter places more emphasis on social group membership roles.

In this study, the subcategories of social representations such as race, gender, social class, disability, and profession were selected as a beginning point of quantitative analysis of the social identity dimension. Race was analyzed based on hair color, skin color and some facial features (e.g., eyes and nose) and was separated into Caucasian (coded as C), Negroid (coded as N), Mongoloid (coded as M), and others (coded as O, including ambiguous, mixed, and Hispanics). The subcategories
of race were developed according to The Encyclopedia Americana International Edition (1992). However, it is perhaps problematic to categorize people into specific racial categories. Especially in the United States, many people are biracial or multi-racial (Pao et al., 1997).

Genders were divided into males, females and mixed males and females. For gender roles, the subcategories were mainly adapted from Francis’ (1996) study. She divided gender roles into seven subcategories for males and females: victims, nurturers, workers, school/intellectual, appearance, leisure, and interpersonal. Yet based on the emphasis on moral values in the Taiwanese/Chinese context, an additional subcategory—character that refers to a person’s long-lasting quality was developed. “Nurturers” referred to persons who take care of children, prepare food, and do household chores. “Victims” referred to people who lose money or health. “Workers” referred to persons who participate in an occupation, such as teachers, professors, doctors, and writers. “School/intellectual” referred to statements regarding school activities such as preparing for exams or participating in a class. “Appearance” referred to statements regarding one’s physical features, such as beautiful, old, tired, and tall. Leisure referred to those statements describing activities that people do in their free time for fun or relaxation, such as swimming, travel, or shopping. The “interpersonal” subcategory referred to content that describes the interaction between one person and others. And “character” referred to those statements that describe a person’s long-lasting qualities, such as patience, kindness, persistence, and generosity. Other subcategories of social identification such as class, age, and religion were also addressed in the analysis, but were not the major focus of
this study. This is because the textbook writers usually tried to present people from the middle class and the young generation to connect to the students’ backgrounds and avoid some sensitive issues such as poverty or religion.

The focuses of social identity were on gender and race in that these issues have been discussed for several decades and gained more attention than the other subcategories of social identity. For example, Koelsch (1986) argued that “the actual lived or privatized lives of women seem unreal because they are unrepresented or misrepresented by a literary tradition that is predominantly male and patriarchal” (p. 19). Even in a recent cross-cultural study of EFL and ESL textbooks, Ihm (1996) found that gender stereotypes were still prevalent: more male than female characters were assigned to main characters (61.65%; 37.75%). Rifkin (1998) noted that “the question of gender as a factor in all aspects of foreign language (FL) instruction continues to interest researchers” and “the question of gender representation in FL language textbooks is also a matter of great concern” (p.217). He claimed that “the exclusion of girls and women from FL (foreign language) textbooks may seriously impair their abilities to understand the target language and its culture(s). Moreover, boys and men can ill afford to ignore learning feminine markers in those languages” (p.218).

Michel (1986) used characters’ marital and family status, level of employment and occupation to express the social reference of gender; used domestic tasks carried out in the home, contributing to the education of children, professional activities, political or social activities and leisure activities to explain the sexism that existed in the activities; and used three categories (passive or negative emotions, resistance to
social pressure, and weakness and strength of character) to explain the social and emotional behaviors of male and female characters. Gumpertz & Cook-Gumpertz (1982) claimed that language is one of the most powerful influences on ethnic identity development. Pao et al., (1997) based on their study of identity formation for mixed-heritage adults, suggested that “educators should develop and implement curricula that respect human differences in race, ethnicity, language, religion, age, gender, sexual orientation—balance is key” (p.630).

In addition, some themes or patterns of cultural representations (e.g., European American culture vs. non-European American culture; fiction and nonfiction text of cultural content) and social representations (e.g., conventional and unconventional roles) were developed and discussed after reviewing all of the textbooks collected in this study in an effort to explore in more detail the meaning of identity issues in instructional materials.

Data Analysis

Weber (1990) claimed that the purposes of using content analysis include the disclosure of differences, to reflect patterns, and to describe trends. All of the data in this study were coded by categories and subcategories for quantitative content analysis regarding various cultural identity and social identity issues. Therefore, frequency counts and numbers were used to show trends of quantitative analysis in these areas. Some themes or patterns that emerged repeatedly in nonfrequency content analysis were also developed after analyzing all of the textbooks collected in this study. In Polit and Hungler’s (1987) view, “a theme that might be a phrase,
sentence, or paragraph embodying ideas, concepts or making an assertion about some topic” (p.364) is a more molar unit of analysis. Polit and Hungler claimed that the initial coding scheme that relates to the major topics under investigation is usually not complete or adequate; therefore, it is necessary to review a large amount of data before a final coding scheme is developed.

Initially, the reading passages in these two series of textbooks were read and classified based on categories and subcategories of coding. If the coding did not fit, it was necessary to go back to refine the coding. For example, after the first-time analysis, there were some obvious questions, such as double count or differences between fiction and nonfiction text. After discussing the questions with a reference, and doing the second-time analysis with a second rater who is a native American and has expertise in the Second /Foreign Language Education, some subcategories (such as people, national identity, and ethnicity) were merged to avoid too many double counts. Also, the range of data was narrowed to the reading passages (ignoring all the listening, speaking, and writing practices) because these passages covered most of the content that the authors intended to convey.

Decontextualized (or segmented) sentences were used to examine the social and cultural representations in that these segmented sentences were characteristic of the EFL textbooks. Also, in EFL textbooks, the researcher used some reading passages embedded in exercises as supplementary evidence to explain the effort of Taiwanese textbook editors to adopt more local cultural content. In contrast, the ESL textbooks have adopted an integrated thematic unit approach; there are only a few decontextualized (segmented) sentences in the text as in the “language focus” section.
One example of a decontextualized sentence in “language focus” was “Tran’s first period class is English” (EST1, p.6). The above few decontextualized sentences were excluded from the analysis because they did not contribute to the analysis of cultural identification based on the brevity of the sentences. Pictures were the other important dimension analyzed because, consciously or unconsciously, they have a powerful impact on learners’ identity. Table 4.4 and Table 4.6 were designed to depict gender and racial identity issues in both EFL and ESL textbooks.

In short, the summary procedures for data analysis included:

1. Develop conceptual coding scheme for cultural and social identity issues;

2. Define the unit of analysis (word, sentence, paragraph, and whole reading passage);

3. Define categories and subcategories for cultural and social identification;

4. Test coding on a certain amount of text;

5. Assess accuracy and reliability;

6. Revise the coding rules after the first analysis;

7. Return to coding test;

8. Code all of the text; and

9. Assess achieved reliability by inviting a second rater to code the data.

In this study, after finishing the initial coding of the test, the researcher started by coding the text based on the categories and subcategories defined in this study, then she revised the coding scheme after the first analysis. A second rater coded the text in order to assess the reliability, which was found to be very good. In the present study, only reading passages and pictures embedded in both EFL and ESL textbooks were
used as the major sources for comparing the differences of cultural content in the textbooks; writing, speaking and listening sections were excluded. Seven tables were used to explain the comparison of the two series of textbooks in terms of cultural and social identification. Table 4.1 was designed to explain the cultural content in EFL and ESL textbooks. Table 4.2 and Table 4.3 were designed to explain the different focuses (European American and non-European American culture) in the two series of textbooks. Tables 4.4, 4.5, 4.6, and 4.7 were designed to explain gender and race (social identification) in the textbooks. Simple percentages were used in the above tables. Also, cultural and social representations were given to provide more detailed information regarding the differences of cultural and social identification. Additionally, based on the different approaches to design of the textbooks, the decontextualized sentences in the EFL textbooks were used to explain males and females roles.

Textbook Selection and Description

To make a cross-cultural comparison of language materials, two series of textbooks were selected for analysis. For the EFL textbooks, there were six textbooks, while for the ESL textbooks, there were only three. The former were used only for senior high school students, and the latter were used for both middle and high school students. In Taiwan, until 1997, there was a national curriculum for English from junior through senior high schools. The series of six textbooks used in Taiwan to teach English as a Foreign Language at the senior high school level focused more on a literacy-based approach than on a whole language approach. But after 1997, the
Taiwanese government started to open the textbook market. Consequently, in the early years of the new century, there will be more opportunities for teachers in Taiwan to select their own instructional materials. In contrast, in the United States, there is no national curriculum for all senior high schools, so teachers (and administrators) have many opportunities to select instructional materials such as textbooks. Different school districts might have different instructional materials based on the choices of teachers and supervisors.

Since in Taiwan English is taught as a Foreign Language, English is not the native language for EFL learners. To conduct a comparison of two series of English textbooks, selecting a literacy-based series of textbooks designed for non-native English speakers was the first priority in selection of teaching materials to explore how textbook editors design the content for their non-native English learners. After consulting with administrators and instructors, the “Making Connections” textbook series (three sequential textbooks) was chosen for three reasons. First, it is a literacy-based approach and has been adopted by numerous states (e.g., Texas, California, Florida, and New Mexico) as required teaching material for high school ESL students whose first language is not English. Second, this series of textbooks was published and used in the same year (1997) as the ESL instructional materials. Finally, even though this series of textbooks was designed for middle and high school programs rather than just for senior high schools, it is the closest series of textbooks which have been adopted in many states for school students who are non-native speakers.

The six EFL textbooks were coded from EFT1 to EFT6, and the three high school level ESL textbooks were coded from EST1 to EST3. EFT1 to EFT6 were
adapted and designed according to the curriculum standards of Senior High School Foreign Language by the Ministry of Education in Taiwan in 1983. The EFL series was first revised in 1988. In each EFL textbook, there are fourteen lessons consisting of listening, speaking, reading, and writing skills and covering literature, science, and real-life issues. In each lesson, there is a reading passage, vocabulary, idioms and phrases, paraphrases, questions on the reading, questions for discussion, oral practice and exercises. The series provides a teacher’s manual with answers and a cassette with recordings of all texts (reading passages).

As to the ESL textbooks (coded as EST), EST1 “Making Connections 1,” and EST2 “Making Connections 2,” are parts of a three-book series co-authored by Kessler, Lee, McCloskey, Quinn, and Stack, and published by Heinle and Heinle in 1996. The former is the beginning level and the latter is the intermediate level. EST3 “Making Connections 3,” was designed for the advanced level and co-authored by Kessler, Lee, McCloskey, Quinn, Stack, and Bernard-Johnson, and published by Heinle and Heinle in 1996. These three textbooks were designed to help middle school and high school ESL students to develop authentic English communication skills through thematic topics from content areas such as math, science, social studies, and literature. The authors combined reading, writing, listening, and speaking into learning activities that students do. The textbooks include four kinds of integrations: language areas, language and academic content, student interaction, and schools within a larger community. Each textbook provides a teacher’s extended edition, workbook, teacher tape, student CD-ROM, transparencies, and an assessment package.
Comparing these two series of textbooks, some things became evident. First, the ESL textbooks were newer than the EFL textbooks in that the former were developed in 1996, whereas the latter were developed in 1983 and first revised in 1988. Second, these EFL textbooks were adopted as the uniform language textbooks in most senior high schools in Taiwan until 1997. After 1997, teachers could choose their teaching materials as teachers do in the United States. In the United States, the ESL textbook series is not uniform through the country, but is used by many states. Third, the EFL textbooks have been used to help senior high school students pass the college entrance exam in Taiwan for several decades, whereas the ESL textbooks are used to meet the needs of multicultural students in high schools in the United States. Although these two series were published in different years and utilized different design approaches, different learning goals, and different contexts, they are both designed to help learners who speak other languages.

Summary

Content analysis can be done by a qualitative or quantitative approach. In this study, due to the large number of reading passages in the two series of textbooks, it is hard to provide in-depth qualitative analysis. Therefore, a quantitative approach was used to collect systematic and objective data to answer the “what” questions. Content analysis was used to count the subcategory percentages of cultural and social representations and provide a sense of the broad idea or tendency of the data. In addition to using simple percentages in presenting the findings, supplementary descriptions to enhance deeper understanding of the differences in cultural and social
representations in the textbooks were also provided. Data collection procedures and data analysis steps in the present study were provided for future researchers to replicate. In the following chapter, results and discussion are presented using content analysis.
CHAPTER 4

DATA ANALYSIS AND DISCUSSION

Introduction

Six English as Foreign Language (EFL) textbooks used in senior high schools in Taiwan and three English as Second Language (ESL) textbooks used in high schools in the United States were examined to identify cultural and social issues contained in these instructional materials. For the purpose of this study, the textbooks were separated into two groups: six textbooks published for use at the Taiwanese senior high school level and three textbooks published for use at the American high school level. Chapter 4 presents the results and analysis of the primary instructional materials in schools --textbooks.

The chapter is divided into three parts. Part one summarizes the description of the textbooks examined. Part two presents the research questions of the study and the findings. Part three is the discussion of the findings. References to the textbooks analyzed, where appropriate, are placed in parentheses following each citation. The first number refers to the textbook and the second number to the page being cited. A numbered list of textbooks is provided in Appendix A. For the Taiwanese senior high school textbooks, the structure of the textbooks is designed for English for academic
purposes (EAP) and is geared to college entrance exams. As to the American ESL textbooks, the structure of the textbooks is designed to enable immigrant students to communicate in English in actual life American contexts.

General Description of the Textbooks

Taiwanese Senior High School EFL Textbooks

Six textbooks used at senior high schools in Taiwan were examined. Among the group of editors, five were females and three were males. These textbooks presented characteristics common to EFL texts in Taiwan. The features that can be pointed out as commonalities to these instructional materials are the pictures, texts, and exercises. Texts included reading passages, vocabulary, idioms and phrases, paraphrases, questions on the reading, questions for discussion, oral practice, and exercises. Exercises contained fill in the blanks (e.g., vocabulary, prepositions, or proper words); match; translation; complete the sentence; make sentences by using provided information or combining two sentences; choose the best answer; rewrite; true/false; change the tense, reading comprehension, write a composition, a dialogue, a letter, or a paragraph. For this study, only pictures, reading passages, and decontextualized (or segmented) sentences embedded in vocabulary, idioms and phrases, paraphrases, and reading passages contained in exercises were examined to identify the cultural representations (cultural content and cultural value orientation) and social representations (such as gender, race, religion and disability).

The characteristics of the design of the examined Taiwanese EFL textbook series included: drill-approach, manipulated-situations, decontextualized, segmented, and
overpracticed repetitiveness. For example, in the oral practice or exercises, usually after an example was provided, students were asked to practice another five times or more to strengthen their memory. Manipulated practice can be exemplified through the reading passages embedded in the exercises of Lesson Eight: "Education in the United States," EFL Textbook 2. In those reading passages, a teacher from a Western country visits an elementary school in an Asian country. In one class, she watches sixty young children as they learn to draw a cat. At the end of class, there are sixty-one identical drawings of cats in the classroom. Each student’s cat looks exactly like the one that the teacher drew on the board. Although this story might be a little exaggerated, in my view, it does reflect some truth about Asian education, such as large classes, teacher-centered teaching approaches, students being asked to follow the teacher’s instructions and not encouraged to think creatively, and a system of entrance exams which emphasizes memorization of facts. Besides, most teachers have not been trained in the communicative language approach, so they tend to adopt a grammar-translation approach and put less emphasis on speaking and listening. As a result, reading and writing become the focus of language teaching, and listening and speaking occupy only a small proportion of teaching.

In this study, cultural identification in both EFL and ESL textbooks was examined mainly through the cultural content contained in the reading passages (such as whole passages, paragraphs or versions of stories, poems, reports, essays, letters, and songs), which were divided into fiction text and non-fiction text. Basically, these different types of genres are not equivalent in essence. Therefore, researchers should be aware that these different forms of discourse might affect analysis by using
quantitative content analysis rather than in-depth discussion of these differences. Also, because of the different purposes of the textbooks, they have different designs; the EFL textbooks were designed for academic purposes to prepare students for college entrance exams, whereas the ESL textbooks were designed to help students survive in their new surroundings. The EFL textbooks consist of many segmented and decontextualized sentences, which were also used to examine cultural and social identification. But the ESL textbooks are designed with integrated topics or themes, which consisted of many task-based activities. Since segmented sentences offered only a few examples in the text, these sentences were excluded because they did not contribute to the analysis of cultural identification based on the limited scope of the sentences.

Since the EFL textbooks English Book 1 to 6 were first edited in 1983 and were revised in 1988 by the Ministry of Education in Taiwan, the examined series of EFL textbooks are still used by most of the third-year senior high school students even though the Taiwanese government began to open the textbook market two years ago. Analysis of each lesson in the EFL textbooks revealed that half of the readings adapted from language textbooks were published in the 1970s (25%) and 1980s (25%), for 42% of the readings the years of publication were not provided, 4% of the readings were published in the 1950s and 1960s, and only 2% of the readings were written in the 1990s. It is obvious that most of the content was up-to-date in the first year of publication (1983), but is not very up-to-date after having been used for more than 17 years.
As for the cultural content of the six EFL textbooks, there are 84 lessons, 14 lessons in each textbook. Among them, European American cultural content occupied 76% of the readings. Fifteen percent of the cultural content did not belong to a particular culture, for example, EFT3-L14: “The Universal Language,” EFT5-L7: “Earthquakes,” and EFT5-L13: “Acid Rain.” One percent of the cultural content was related to African American culture (Martin Luther King, Jr., and an African American student), and only 8% of the content was related to Taiwanese or Chinese cultures. It is also true for the reading passages in the exercises that European American culture occupied most (62%) of the cultural content, Taiwanese/Chinese cultures were represented in 13% of the exercises’ cultural content. From the analysis, it is obvious that European American culture is the mainstream in the EFL textbooks.

Analysis of race, gender, occupation, and disability in social identification was examined through the picture illustrations, reading passages, and the decontextualized sentences. Among 144 pictures shown in the Taiwanese EFL textbooks, 34% of the pictures were males, and 7% were females. The only persons with disabilities presented in all the pictures were one blind man and one blind woman. Helen Keller was representative of disabled female European Americans. As for the reading passages in the beginning of each lesson, both non-human subjects and gender-mixed reading passages constituted 35% of all the readings. Twenty-six percent of the content depicted males as main characters, and 5% depicted females as main characters. Race was analyzed based on hair color, skin color and some facial features (e.g., eyes and nose) and was separated into Caucasian (coded as C), Negroid
(coded as N), Mongoloid (coded as M), and others (coded as O, including ambiguous, mixed race, and Hispanic). The Negroid race was presented in 1% of the pictures, the Caucasoid race (representing European Americans) occupied 18% of the pictures, and the Mongoloid race (representing Taiwanese or Chinese) occupied the largest proportion (36%) of the pictures, even though most of the content was related to European American culture (76%). This meant that the pictures were not consistent with the content of the readings in the EFL textbooks.

**American High School ESL Textbooks**

As for the series of ESL textbooks, Making Connections Books 1, 2 and 3 were first published by Heinle and Heinle Publishers in 1996. All of the editors were females, and the textbooks include four different kinds of integration: language areas, language and academic content, students with one another, and school with the larger community. The resources were designed to help teachers and students to develop the students’ ability to communicate in English, and they focus on motivating themes. Topics, activities, tools, and procedures introduce the content areas of science, social studies, and literature. Instead of providing many materials as the EFL textbooks do, the ESL textbooks try to provide students with various learning strategies and opportunities to use language to accomplish real tasks. Active involvement of students in activities and cooperative learning is largely used to facilitate student learning and successful cross-cultural, multi-level student integration. Making Connections Book 1 includes four units of different themes, Making Connections Book 2 provides five units of themes, and Making Connections Book 3 contains four units of themes with
17 chapter topics.

Compared to the EFL textbooks, the ESL textbooks focus more on integrating all of the four skills: reading, writing, listening, and speaking. The characteristics of the ESL series of textbooks include an integrated curriculum; a communicative language approach; task-based and hands-on activities; and a student-centered approach. Rather than giving many materials, the ESL textbooks provide many learning strategies for reading, writing, listening, and speaking and include only two or three opportunities (not five times or more as the EFL textbooks do) to practice the grammar patterns in the language focus. For example, in the reading instruction of the ESL textbooks, the editors provide many study strategies which include: making a story map, making a timeline, writing a summary, making a word map, using pictures, making a K-W-L (know-want to know-learned) chart, using contexts, previewing, predicting, scanning, and speculating. To strengthen students' learning, many activity menus are provided. These activities are typically hands-on and problem-solving activities. Some examples from the activity menu include: taking photograph, drawing a map, making a collage of hobbies, interviewing, making a food display, listening and taking notes, investigating an organization, writing a story that teaches a lesson, researching a communication device, and reading a novel.

Compared to the EFL exercises, the ESL activity menu offers more choices designed to help students become active, capable, and self-starting learners. Students can implement what they have learned through doing the activities that interest them. They are active learners rather than passive receivers from teachers. Moreover, ESL students are asked to not only practice their reading and writing skills, but also to
practice their speaking and listening skills through tasks in the activity menu. Compared to the EFL textbooks, the ESL textbooks are more practical and more closely connected to real-life situations. In Making Connections Book 2 and Making Connections Book 3, “Read on” poems, chants, stories, and reports are provided for further study. Additionally, Making Connections Book 3 further provides two Appendixes: Guide to Study Strategies and Writer Guide to help students with their reading and writing. For this cross-cultural textbook comparison, the focus was put on analyzing cultural and social identification.

Cultural identification was examined through 88 reading passages included in the ESL textbooks. Within the cultural content of the reading passages, 81% were about U.S. culture; 10% were about European American (including European immigrant Americans) culture; 32% were about non-European American culture; 5% were about U.S. culture, but were not about European American or non-European American culture (e.g., “Who use English?”); 17% were about cultures of other world areas; and 2% did not reveal a unique culture (e.g., “Making Music” and “Nutrients in Food”). Since the ESL textbooks were designed for immigrant students, non-European American (such as African American, Hispanic American and Asian American) culture became the center of the cultural content to connect those immigrant students’ diverse cultural backgrounds to the content of English learning. Unlike the EFL textbooks, the ESL textbooks focused on connecting to the ESL students’ cultural backgrounds rather than to the European American majority culture. The ESL students were the center of their ESL textbooks.
The social identification (e.g., gender, race, occupation, and disability) embedded in the ESL textbooks was analyzed through pictures and reading passages. Regarding the gender roles embedded in the ESL textbooks, 24% of the readings were male-oriented, 21% were female-oriented, 16% were gender-mixed, and 40% covered non-human subjects. Of the 758 pictures, 19% of the pictures showed males, 13% showed females, and most of them were gender-mixed (19%) and non-human (50%). As to race, the Caucasoid race was presented in 15% of the pictures, (representing European Americans), the Negroid race (representing African Americans) occupied 7% of the pictures, and the Mongoloid race (representing Asian Americans, not including people in the Middle East) occupied 6%. Hispanic Americans (5%) were included in others, and non-human subjects occupied half of the pictures. The analysis of reading passages and pictures showed that ESL textbooks reflected real-life situations in America. However, female subjects still occupied less content and pictures. In the ESL textbooks, White Male Americans were not the focus; they were replaced with more gender-balanced and race-balanced social identification to include the voices of different immigrant students.

Although these two series of textbooks have differences in their design structure and approach, they have some cultural content in common. They both used the poem “The Road Not Taken,” by Robert Frost. Both of these two series of textbooks adopted an article (two different ones) from Rachel Carson. They both mentioned “The North Wind and the Sun.” In the ESL textbooks, there was an introduction of the whole story. Some famous figures that were mentioned in both were the Chinese poet Li-Po, the Civil Rights leader Martin Luther King, Jr., and U.S. Presidents
Washington and Lincoln. Also, American fast food such as hamburgers, pizza, and sandwiches were introduced in the reading passages of these two series of textbooks.

Results

Six research questions were proposed as the basis of the research. Statements from six EFL textbooks and three ESL textbooks were examined and categorized to determine their relevance to the aforementioned research questions. Two major categories (i.e., social identity and cultural identity issues) were examined to answer questions one to five. Question six dealt with the pedagogical and curricular implications of the study findings for the EFL and ESL profession. That question will be discussed in Chapter 5. This section presents the analysis in two major parts: cultural identity issues and social identity issues.

Cultural Identity Issues

In this section, research questions 1 and 4 were analyzed and discussed together for the cultural content underlying cultural identification. Question 3 was analyzed and discussed in terms of the sometimes invisible elements of cultural identification such as value orientations related to cultural identity. The first question of the study is repeated below:

To what extent is cultural identity revealed in two Taiwanese EFL and American ESL textbook series?

Statements that described Taiwanese EFL and American ESL textbooks’ cultural content were identified and analyzed using six Taiwanese EFL textbooks and three
American ESL textbooks. A category that emerged from the data was the representation of American and Chinese/Taiwanese culture for the EFL context and European American and non-European American culture for the ESL context. These portrayals were found in the reading passages (e.g., whole stories, paragraphs, or stanzas) of both EFL and ESL textbooks. Decontextualized sentences embedded in vocabulary, idioms, phrases and paraphrases were analyzed for the EFL textbooks. The EFL textbooks (coded as EFT) were found to focus on memorizing grammar and vocabulary to prepare for the college entrance exams. In contrast, the ESL textbooks (coded as EST) were found to emphasize how to help students use language in real-life situations. The ESL textbooks used the communicative approach, adopting many hands-on and task-based activities organized in thematic units.

In the ESL textbooks (coded as EST), there was some science fiction, realistic and historical fiction stories, and poetry, and it was considered inappropriate to compare fiction stories and poetry with nonfiction autobiography, reports, or essays. The different genres have different formats: one is realistic and the other is hypothetical based on certain facts. Cultural content was divided into fiction text (e.g., stories, poetry, songs, and role-plays) and nonfiction text (e.g., essays, letters, reports, autobiographies, and biographies). Table 4.1 reveals that in ESL textbooks, there tended to be more fiction text (52%); poetry, chants, and songs occupied 35%. In contrast to the ESL textbooks, in the EFL textbooks, poetry occupied only 7%. In the EFL textbooks, there were more factual statements (64%) than in the ESL textbooks (53%). Six subcategories adapted from Francis’ dissertation study in 1996 regarding categorizations for cultural content of cultural identification were identified.
as follows: NPLS = natural phenomena and living surroundings; PD = products; PNE = people, national identity and ethnicity; DEE = discoveries, events, engineering accomplishments; LLPS = language, literacy, proverbs, and sayings; O = others (such as values, beliefs, customs, and manners). These subcategories were identified in Taiwanese EFL textbooks separately from American ESL textbooks. Each reading passage could be double counted for the above subcategories. For example, there are 84 reading passages in EFL textbooks and 88 reading passages in ESL textbooks, but after double counting, there are 99 reading passages in EFL textbooks and 110 reading passages in ESL textbooks. Table 4.1 summarizes the cultural content from both EFL and ESL textbooks. Table 4.2 summarizes the representation of European American and non-European American cultures in EFL textbooks (coded as EFT). Table 4.3 summarizes the references to European American and non-European American as well as other world cultures.

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<th>Fiction text, EST: 57, EFT:36</th>
<th>Non-F text, EST: 53, EFT:63</th>
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<td>5%</td>
<td>0%</td>
<td>19%</td>
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</table>

Non-F = non-fiction; TP = type; NPLS = natural phenomena and living surroundings; PD = products; PNE = people, national identity, and ethnicity; DEE = discoveries, events, and engineering accomplishments, LLPS = language, literacy, proverbs, and sayings; O = others (e.g., values, beliefs, customs and manners); EST = English as Second Language Textbooks; EFT = English as Foreign Language Textbooks.

Table 4.1: Cultural content (double counts) in ESL and EFL textbooks
Table 4.1 shows that compared to the EST (English as Second Language Textbooks), the EFT (English as Foreign Language Textbooks) had more content about others (coded as O, which included cultural values, beliefs, and customs, about 14%), less content about products (coded as PD, about 5%) and discoveries, events, and engineering accomplishments (coded as DEE, about 6%). EFL and ESL textbooks had the same (49%) proportion of cultural content related to people/national identity/ethnicity. Several reasons may be posited to explain these findings. First, most of the poetry was related to natural phenomena (e.g., in EST3, there are six poems related to waves and paths) and products (e.g., in EST2, there are 7 poems related to food, shoes, and fruits). Second, the smaller representative content on discoveries, events and engineering accomplishments might be because in Taiwan society, scientific information is not emphasized as much as in American society. In America, science education is emphasized more as a result of the focus on creative thinking and problem solving in American society. Third, the greater amount of content about others (cultural values, beliefs, and customs) may be because that moral education is an important part of education in Taiwan, which may reflect the influence of Confucianism. These cultural values are embedded in some reading passages in the EFL textbooks, such as T1-L8 (refer to Textbook 1, Lesson, 8): Good Manners, L11: What Money Can’t Buy; T3-L3, “Confucius”; L10: “Politeness”; T5-L4: “All Out and a Little Extra”; and T6-L13: “A Statement of Belief.”

As for the cultures presented in EFL and ESL textbooks, Table 4.2 summarizes the references to European American and non-European American cultures in EFL
textbooks (coded as EFT). Table 4.3 summarizes the references to European American and non-European American as well as other world cultures. Table 4.2 shows that European American culture (including two reading passages about African Americans) occupied most (76%) of the content; content related to Taiwanese or Chinese only was represented in 8% of all the reading passages. Thirteen percent of the content was written by Americans, yet could not be said to belong only to European American culture (such as EFT3-L1: “Art”; L12: “Clothing”; EFT5-L1: “Who uses English”; and L7: “Earthquake”). Therefore, White or European American culture is identified as the mainstream; local Taiwanese/Chinese culture then becomes marginal.

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<tr>
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<th>M: 26%</th>
<th>F: 5%</th>
<th>G-Mx: 35%</th>
<th>Non-H(35%)</th>
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<tr>
<td></td>
<td>EA</td>
<td>NEA</td>
<td>EA</td>
<td>NEA</td>
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<td>NI</td>
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<tr>
<td>EFT1</td>
<td>3</td>
<td>1</td>
<td>6</td>
<td>0</td>
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<td>EFT2</td>
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<td>EFT3</td>
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<td>101%</td>
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<td>5%</td>
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Table 4.2: European American and non-European American cultures in EFL textbooks

In Table 4.3, content reflecting U.S. culture totaled 81% in the ESL textbooks, other world cultures occupied 17%, and 2% (e.g., Making Music and Nutrients in Food) did not belong to a particular culture. Among the references to U.S. culture,
non-European Americans (32%) were represented in reading passages more frequently than European Americans (10%). To help immigrant students value their own cultures and connect to their cultural backgrounds, much non-European American cultural content was included. The following groups were all represented: African Americans (e.g., “Taking Action for Change: Rosa Parks” in EST2, “Harriet Tubman” in EST3), Hispanic Americans (e.g., “Sandra Cisneros: an interview” in EST1, “Homero E. Acevedo II,” and “West Side, a poem” by Sandra Cisneros in EST3), Chinese Americans (e.g., “Who’s Hu” in EST3), Japanese Americans (e.g., “A Shameful Chapter” in EST3), Puerto-Ricans and Cubans (e.g., “Essay of Monique Rubio” in EST3). Based on the different goals of the ESL textbooks, the content was related more to the majority groups of non-European Americans. The ESL learners received more attention from the authors or editors compared with the learners using EFL textbooks. The difference of cultural content between EFL and ESL textbooks showed that immigrant students are the center of cultural content in ESL textbooks.

<table>
<thead>
<tr>
<th></th>
<th>U.S. Culture (81%)</th>
<th>Other World Culture (17%)</th>
<th>A (2%)</th>
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<td>NI</td>
<td>EA</td>
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<td>EST1</td>
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<td>100%</td>
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Table 4.3: European American and non-European American culture in ESL textbooks
Cultural Representations

For identifying the cultural representations in EFL and ESL textbooks, content analysis was used to provide detailed descriptions of different cultural content in the readings for Research Question 4. The question was stated as follows:

What are the representations of cultural identity found in selected Taiwanese EFL textbooks and American ESL textbooks used in secondary schools?

These cultural representations are presented in the following sections for EFL and ESL contexts. The first section is about the EFL textbooks’ cultural identification and the second section is concerned with that of the ESL textbooks.

Cultural Representations in EFL textbooks. In the Taiwanese EFL textbooks, cultural identification was examined through readings in each lesson and exercises as well as in 164 decontextualized sentences. The subcategory NPLS= natural phenomena and living surrounding, refers to geography, climate, and location of these communities in a specific context. Reading passages in 84 lessons referring to European American culture and Taiwanese/Chinese culture in the Taiwanese EFL textbooks totaled 99 (double counting the themes). Natural phenomena were used 18 times (fiction 5 times and nonfiction 13 times) when mentioning European American or Chinese/Taiwanese cultures in the EFL context. Examples of reading passages on European American culture referring to NPLS subcategory were EFT1-L14 (represented in the English as Foreign language textbook 1: English Book 1, Lesson 14): “The Changing Climate,” EFT3-L13: “Wind Movement,” EFT5-L7: “Earthquake,” EFT5-L13: “Acid Rain,” EFT6-L4: “The Road not Taken.” “Natural
phenomena” were also exemplified in Taiwanese/Chinese culture through decontextualized sentences. An example of the natural phenomena of Taiwan was “John is living in a certain place in Taipei” (T1-28: Textbook 1, p.28).

For the cultural representations in EFL textbooks, there were only 7 lessons regarding Taiwanese/Chinese cultures. These included EFT1-L5: A Brief History of Our Country, representing people, national identity, and ethnicity in PNE, and historical events in DEE; EFT2-L5: Some Facts about Taiwan (nonfiction-NPLS for natural phenomena/living surroundings and PNE for national identity); EFT2-L12: The House with Golden Windows (fiction-O, values of home); EFT3-L3: Confucius (nonfiction-PNE and O for people and values) EFT4-L9: How the Tides Helped to Erect the Kwan-tu Bridge (non-fiction DEE for engineering accomplishments of Taiwanese culture); EFT4-L10: Garlic, Onions and Aspirin (non-fiction PNE and DEE for Shen-Lung Ti and discovery of Chinese herbs); EFT5-L3: Chinese Horoscope (Fiction-PNE for Chinese national identity).

For the European American cultural content, some examples included: EFT1-L8: Good Manners, (coded as nonfiction-O for manners of European culture); EFT3-L10: A Polite Form in English (fiction-LLPS and O for language and manners), EFT6-L13: A Statement of Belief (nonfiction for NPLS and O, natural phenomena and belief or value of nature); EFT4-L6: Getting Something to Eat (nonfiction-PD for products-American fast food); EFT6-L2: I Have a Dream (nonfiction-PNE, Martin Luther King, Jr. an African American) EFT5-L12: Three Days to See (nonfiction-PNE for European female American); EFT6-L7: The Life of Isaac Newton, EFT5-L10: A Man of Contrasts-Alfred Nobel (nonfiction-PNE for European Americans); EFT6-L3: The
Discovery of X-Rays (nonfiction-PNE and DEE for people and discoveries); EFT1-L10: Mark-Twain (realistic fiction for PNE people).

The analysis of 39 reading passages from the exercises showed similar results to the reading passages in each lesson, namely that European-American culture occupied most of the content (62%, 24 out of 39); Taiwan/Chinese culture represented 13% (5 out of 39). The cultural content included an introduction of Dr. Lee Yuan-tseh (1986 winner of the Nobel Prize in Physics) in T5-L10; Lord Kwan and Hua To in T4-L10; T2-L8: Taiwan’s education and T3-L6: Noise Pollution in Taipei; and T5-L7: Chinese Way to Learn about Earthquake.

The analysis of 164 decontextualized sentences was consistent with the reading passages in each lesson in that PNE = people, national identity and ethnicity occupied the greatest proportion of the cultural content in EFT, and NPLS = natural phenomena and living surroundings comprised the second greatest proportion (41%) of all the statements. Similarly to the reading passages in each lesson, the figures of European Americans in the PNE subcategory of reading passages in the exercises were references to more famous people (8 out of 19), Robert Frost, Beethoven, Mark Twain, Santa Claus, Lincoln, Churchill, George Washington, and Ronald Reagan. Interestingly, the EFL textbooks increased the Taiwan/Chinese cultural representations in those decontextualized sentences. An example is in the two largest subcategories of all the content in decontextualized sentences of EFL textbooks. The descriptions of Taiwan or Chinese cultural content occupied 45% (totaled 53 out of 117 sentences) in these two subcategories (PNE = people/national identity and NPLS = natural phenomena). Appendix B provides some samples of decontextualized
sentence transcriptions.

From the analysis of cultural identification in EFL textbooks, there were several characteristics emerged: (1) there is a need to increase Taiwanese or Chinese cultural content in readings in Exercises and the decontextualized vocabulary, idioms and phrases, and paraphrases; (2) European American culture is portrayed as the mainstream culture, especially in the readings of each lesson (76%); (3) there is more non-fiction text; (4) most of the people shown in the readings are famous figures who can be role models for students, such as Helen Keller, Isaac Newton, Mark Twain, Alfred Nobel, and Confucius; (5) the Others subcategory, comprising values, beliefs, customs or manners occupied the third largest (14%) proportion of cultural content, which may be explained by the observation that Chinese culture puts more focus on students’ moral education.

Cultural representations in ESL textbooks. In the ESL textbooks, cultural identification was analyzed based on the reading passages in the three integrated curriculum approach textbooks. Cultural content was divided into two genres based on the fact that in the ESL textbooks there are so many fiction text samples that it was reasonable to separate them into two different categories: fiction text and non-fiction text. For the representations of NPLS: natural phenomena and living surroundings in fiction text, some poems were categorized as natural phenomena, such as “At the Beach”: Turkish poetry, “The Waves of Matsuyama”: Japanese poetry, “The Road not Taken”: American poetry in EST3 (English as Second language Textbook 3). Other poems, like “How to Eat a Hot Fudge Sundae”; “The Microscope” in EST2 represented products in the ESL textbooks. For representations of PNE (people,
national identity, and ethnicity). Poems like “David Klein,” and “Deaf Donald” were included in this subcategory. As an example of a nonfiction text in DEE: Discoveries, events, and engineering accomplishments, “A Shameful Chapter” depicts a historical event, how Japanese Americans were treated during the Second World War in EST3. The introduction of “The Eighth Wonder of the World” is an example of Engineering accomplishments in nonfiction text-DEE in EST3. As for the subcategories of LLPS (language, literacy, proverbs, and sayings), the report on “Language Diversity in the United States” in EST1 was categorized under this item. For the subcategory of O (others such as values, beliefs and customs), the song “You Can Get It If You Really Want” is an example of belief that belongs to the fiction text-O subcategory.

Because the ESL textbooks (coded as EST) were designed for immigrant students, 32% of the readings were related to immigrant students’ cultural backgrounds. Among the readings, U.S. culture (European American and non-European American human and non-human cultures) occupied 81%. To help immigrant students become accustomed to school life, there was a story “My First Day at School” in EST1 about a female immigrant student’s first day at school; she can not speak English well because she speaks Spanish as her first language. “The Education of Berenice Belizaire” in EST3, a story of a female Haitian immigrant student, and “Who’s Hu?” in EST3, a story of a female Chinese immigrant student who is a genius in mathematics provide two successful role models in school life for the majority of immigrant students. Some figures as in “An Interview with Sandra Cisneros” in EST1, “A Biography of Homero E. Acevedo II” in EST2, and a report of “Nicholasa Mohr” provide career role models for Hispanic immigrant students. For
African immigrant students, “Younde Goes to Town” (a Folktale from Ghana) and Bouki’s Glasses (a Haitian Folktale) in EST2 help these students to connect with their African cultural background.

As to the local United States culture, Unit 1: Getting around School, Unit 3: Counting Dollars and Cents, Unit 4: Choosing Clothes, Unit 5: Checking the Weather, Unit 6: Making Journeys, in EST1; and Unit 1: Choosing Foods in EST2 are some thematic units designed to help immigrant students acculturate to the United States by featuring some poetry or stories of or about immigrant Americans and local American poets and writers. Local American writers include Ernest Hemingway (writer), Rachel Carson (writer and marine biologist), Robert Frost (poet), and Carole King (songwriter). In addition to the cultural content about White European Americans, in EST there are introductions to African-Americans, such as Unit 4: Working for Social and Political Change: Rosa Parks in “Taking Action for Change” and “The Unexpected Heroine” in EST2 and Harriet Tubman in “The Underground Railroad” in EST3, “The Douglass ‘Station’ of the Underground Railroad,” and “Harriet Tubman.” In the ESL textbooks, Martin Luther King, Jr., was mentioned in a dialogue but was not one of the main representations of African Americans.


From the cultural representations of the two series of textbooks that were analyzed, several distinct features were apparent in the findings. First, Table 4.2 shows that the EFL textbooks contained more (76%) representations of White European American cultures (note: 2% of African American content was included in this subcategory) compared to local Taiwanese/Chinese cultures (8%, 7 lessons out of 84). Students in Taiwan had fewer opportunities to connect language learning to their real-life and local culture. In contrast, the immigrant students had more opportunities to connect to their diverse cultural backgrounds. In Table 4.3, the analysis of the ESL textbooks, culture representations regarding non-European Americans comprised about three times that of European Americans. Second, the ESL textbooks involved more fiction text (about 57%, compared to 36% in the EFL textbooks): poems, chants, songs, and some science-fiction stories, possibly to encourage students’ creativity and imagination. The science-fiction story, “Professor Hugo’s Interplanetary Zoo” and “August 2002: Night Meeting” from The Martian Chronicles in EST3 are two examples. Third, the content in the ESL textbooks that were first published in 1996 seemed to have more up-to-date information. In contrast, approximately half of the contents in the examined EFL textbooks seemed to come from the 1970s and 1980s, even though the EFL textbook series was first revised in 1988.
Value Orientations in Cultural Identity

To depict invisible cultural content-- value orientation in the two series of language textbooks developed for students of English as Second (ESL) or Foreign Language (EFL), the third question of this study was designed to address this problem:

How are the value orientations of Eastern culture and Western culture presented in the examined EFL and ESL textbook series?

Value orientations were identified in the textbooks through the examination of individualism and collectivism. The data obtained from the EFL textbooks being analyzed suggested that both individualism and collectivism tend to be encouraged, in that there was some limited content related to Taiwanese/Chinese cultures (representing Eastern culture) even though Western cultural content occupied most of the reading passages. Based on an analysis of the content of the three ESL textbooks reviewed in this study, the results showed that these textbooks did not focus on collectivism to the degree that the EFL textbooks published in Taiwan did.

Individualism as a category is derived from the literature. Values form the core of culture, and collectivism and individualism are major dimensions of cultural differences (Hofstede, 1991). For Ting-Toomey (1999), individualism is defined as “the broad value tendencies of a culture in emphasizing the importance of individual identity over group identity, individual rights over group rights, and individual needs over group needs. Individualism promotes self-efficiency, individual responsibility, and personal autonomy” (p. 67). Collectivism emphasizes group identity (we), group rights, and in-group needs; it promotes relational interdependence, in-group harmony,
and in-group collaboration (Ibid.). In fostering individualism, individual identity and individual rights and responsibilities are considered the goal as opposed to the group identities, group rights and responsibilities of collectivism.

**Value orientations in EFL textbooks.** A total of 84 lessons in the EFL textbooks were examined, yet only a few lessons mentioned the value orientation of Western culture. In EFT5-L8: “Child Raising, Young Adulthood, and the Elderly in the American Family,” the characteristics of Western culture were broadly introduced as seen in child raising to the elderly in the American family. The newborn was put in a separate room that belonged only to the child as a first step toward personal independence. In the process of American socialization, children learn to “look out for number one” and “to stand on their own two feet.” Also, many children are taught to make decisions at a very early age and to be responsible for their actions. Often children work for money outside the home as a first step towards establishing autonomy and financial independence. Second, usually between 18 and 21 years of age, young people are encouraged to “leave the nest” and begin an independent life. In many American families, parents feel that children should make major life decisions by themselves. And, finally, societal and familial treatment of the elderly also reflects the independence and individualism of the United States. Older people usually do not become emotionally dependent on their children. From excerpted descriptions of Lesson Eight in EFL textbook 5, individualism in the United States emphasizes self-sufficiency, individual responsibility, and personal autonomy, as Ting-Toomey (1999) claimed. Frost’s poem: “The Road Not Taken” (excerpted from EST3), adopted in both the EFL and ESL textbooks, reflects the characteristics of
individualism in American culture.

Frost wrote in his poem:

Two roads diverged in a wood, and I-
I took the one less traveled by,

And that has made all the difference. (Excerpted from “The Road Not Taken”)

Rather than taking the road more traveled, which many people would take for the sake of security, the subject in the poem decided to take the road less traveled and that choice has made a very great difference in his life. This poem encourages people to take an adventure, to make their own decision, and try to be unique in their choice of road or in the decisions that they made in their own life. It is “I”-- individual-oriented rather than “We”-- group-oriented.

Examples of collectivism in EFL textbooks can be explored through looking at those reading passages related to Eastern Taiwanese/Chinese cultures. In EFT3-L3: “Confucius,” is the statement: “Confucius’s teachings held that men should develop the virtues of kindness, tolerance, and respect for older people and ancestors. In government, Confucius believed that the ruler was like the father in a family: he directed the government, but was responsible for the welfare of his people. He also emphasized the importance of education, good manners, and tradition. It was his belief that education should not be the privilege of a limited number of people.” The description above points out some characteristics of collectivism in Chinese culture, such as in-group goals (work for the welfare of his people, rather than personal goals), valuing harmony (tolerance is necessary for the group’s interest), positive attitude
towards vertical relationships rather than horizontal relationships (e.g., like a father directs a family). The teaching of Confucianism explain why Chinese people pay more respect to older people, ancestors, and teachers, and why they stress the importance of education, good manners, and tradition. In EFT4-L9: “How the Tides Helped to Erect the Kwan-tu Bridge,” is the explanation, “it shows that our engineers have the ingenuity to make creative use of every available means in doing their job.” That excerpted sentence portrays the characteristics of collectivism: Group-dependency (we) and cooperation in a work group.

In addition to the analysis of reading passages, the representations of collectivism and individualism were also examined through the decontextualized sentences embedded in EFL texts. The examples of collectivism from these sauces are:

“When we won the first prize, we all felt very excited” (T2-30).

“The father told the boy not to show off” (T5-141).

“We have a deepening sense of brotherhood among ourselves” (T3-41).

As for the representations of individualism, some examples from the decontextualized sentences are as follows:

“Sir Winston Churchill was greater than any other British statesman of modern times” (T2-139).

“He established a record of long-distance swimming” (T3-134).

“Seeing that Helen was better than I in every way, I vowed that I would catch up with her” (T6-140).
The analysis of the cultural content in EFL textbooks showed that in content relating to American culture, individualism seems to be emphasized, but in Eastern Taiwanese/Chinese culture, collectivism may be emphasized, particularly through the embedded representations found in the reading passages. Since the EFL textbooks are designed for Taiwanese students, the characteristics of collectivism were explored in some reading passages (but not in all seven reading passages) with Taiwanese/Chinese cultural content. Also, there were more representations of collectivism in the decontextualized sentences compared to those in the reading passages of the EFL textbooks (see Appendix B for more examples of collectivism and individualism in EFL decontextualized sentences), even though these sentences were not specifically put in a cultural context, such as Taiwan or America.

Value orientations in ESL textbooks. As for value orientations in the ESL textbooks, since they were designed for American immigrant students, collectivism is not emphasized in the reading passages. There is not much Eastern cultural content embedded in the textbooks. Also, individualism seems not to be clearly emphasized in the readings, but is scattered through the readings. For example, in EST1 story: “The North Wind and the Sun,” North Wind and Sun were arguing about who was the stronger one. The competition of individualism is emphasized in the contest between the North Wind and the Sun. In EST2: “That’s Nice,” is the passage:

I made the team!

Really?

Yes, and I’m the youngest player.

That’s nice. Did you clean your room?
Yes. The coach said I’m the fastest on the team (excerpted from EST2, p. 44).

The excerpt from the poem “That’s Nice” shows the competition and autonomy of individualism. For instance, cleaning one’s personal room and being the youngest and fastest player are important. In the reading in EST3: “Who’s Hu?,” when the female Chinese immigrant student says to Arthur: “So you’re really afraid I might do better than you on the exam!,” Arthur replies: “I can do better than you any day, don’t you worry!.” Their dialogue shows that each individual is competing with the other and trying to be the best. In the story of Nicholasa Mohr in EST3, Nicholasa confides: “I decided that by making pictures and writing letters I could create my own world, like ‘magic.’ Through the loss of my parents and separation from my family in my early teens, I continued to rely on my ability to draw and to tell stories” (EST3, p.57). Making personal decisions, autonomy, and financial independence show the characteristics of individualism, even though the author is a Hispanic American. A poem by Mel Glenn: “Graduation” describes the success of the individual:

“And I never liked nor took the easy way out

So, in a few minutes when they call my name

To come up for the diploma I earned,

I will walk with pride up to the stage.

Easily.” (Excerpted from EST3, p.75).

The excerpt from “Graduation” illustrates the individual as willing to take a challenge and individualism is thus emphasized. Through the analysis of the reading passages in ESL textbooks, it was found that most of the time, the subject in the
readings is the individual “I,” and only a few passages start with the group—“we.” For example, the readings: “My, How We’ve Grown,” “Those Who Don’t,” and “Teaching Sign Language in Schools” do not stress group rights or group responsibilities. Overall, collectivism is not emphasized through the 88 reading passages examined in the ESL textbooks. On the contrary, characteristics of individualism such as taking risks, being unique, being the best, and autonomy are emphasized.

**Social Identity Issues**

For identification of the social identity issues in the EFL and ESL textbooks, two questions were designed to explore the social representations in six Taiwanese EFL textbooks and three American ESL textbooks. A quantitative content analysis was used to answer question 2:

**To what extent is social identity revealed in two Taiwanese EFL and American ESL textbook series?**

_Social identification in Taiwanese EFL textbooks._ According to Ting-Toomey (1999), “social identities can include cultural or ethnic membership identity, gender identity, sexual orientation identity, social class identity, age identity, disability identity or professional identity” (p. 28). In the present study, social identity issues were separated from cultural identity issues and were explored through looking at the identification of gender, race, disability, and profession. These representations were examined through pictures and reading passages embedded in
Taiwan’s EFL textbooks and America’s ESL textbooks. In addition, in the EFL textbooks, decontextualized sentences also were used to analyze gender identity and professional identity.

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<thead>
<tr>
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<th>Female: 10 (7%)</th>
<th>G-Mx: 36 (25%)</th>
<th>Non-H: 49</th>
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Table 4.4: Gender and race in the pictures of EFL textbooks (EFT)

There are 144 pictures in the EFL textbooks (coded as EFT). Table 4.4 shows that males and non-humans occupied the same proportions (34%), gender-mixed pictures occupied 25%, and pictures of females occupied only 7%. European American males (representing Caucasoid, White) occupied 12% of all the pictures. African American males (Martin Luther King, Jr.) occupied 1%, Mongoloid males, (Taiwanese/Chinese) 16%. Females as the main character in the pictures occupied only 7%. Gender-mixed pictures totaled 25% and pictures of non-humans totaled 34% of all the pictures. Sixteen (8 males +2 females + 6 gender mixed) pictures (racially mixed) were assigned to the others (coded as “O” for: racially mixed, people of the Middle East, Indian Americans and ambiguous) subcategory; eight were males, two were females, and six were gender-mixed. From the analysis of race and gender in the EFL textbooks, it was interesting to find that the Mongoloid race (Taiwanese/Chinese) occupied more pictures than that of White European Americans, even though only 7% of the readings were related to Taiwanese/Chinese culture. This
fact indicates that the pictures in the EFL textbooks were not consistent with the reading passages.

As for the inclusion of disability in the EFL textbooks, there were only two pictures depicting disability in all of the 144 pictures. One picture was of Helen Keller, and the other was of a blind man who was helped by a young man presented in EFT5-L4 (See Appendix D for samples of biased EFL pictures and unbiased ESL pictures). Gender roles of women were mostly depicted as conventional nurturers or low-paid workers, such as housewives, mothers, nurses, and teachers. In the reading passages of EFL textbooks, there were no successful career role models for women. Among 88 lessons, there were only four lessons that featured females as the main character. These were EFT3-L2: Someone Else’s Watch--about the value of honesty; EFT3-L7: The Way to a Man’s Heart--women as nurturers; EFT4-L5: “Women in Today’s Society”--the changing women’s roles; and EFT5-L12: Three Days to See--a story of Helen Keller.

As to the roles of women depicted in decontextualized sentences, there were a limited number of career roles for women depicted, and, most of the time the woman was working as a teacher, writer, actress, maid, waitress, operator, or nurse. Some professional work roles used to describe women were journalist, assistant manager, marine biologist, scientist, and geneticist. For men, there were many male role models and also there was a wider variety of work roles in their careers. One thing we should notice is that there were no female role models provided for women in the EFL textbooks. Women were never described as president, general manager, or leader. Appendix E provides more roles of men and women depicted in the readings.
Gender identity and professional identity were also examined through the decontextualized sentences embedded in the EFL textbooks. For the 1012 sentences analyzed, 710 (70%) sentences were used to describe males, 229 (23%) sentences were used to describe females, and the rest (73 of the sentences, 7%) of them were gender-mixed sentences. Decontextualized sentences that were related to the roles of gender totaled 682 sentences. Men were described in relation to their roles 75% of the time, and women were depicted in relation to their roles 25% of the time. Gender identity categorization was adapted from Francis’ 1996 dissertation study. She developed seven subcategories for the roles of gender: victims, nurturers, workers, school/intellectual, appearance, leisure, and interpersonal. In this study, character related to a person’s long-term quality was added, in that in Chinese culture moral education is emphasized.

<table>
<thead>
<tr>
<th>Female 171 (25%)</th>
<th>Subcategories</th>
<th>Male 511 (75%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>7 (4%)</td>
<td>Victims</td>
<td>25 (5%)</td>
</tr>
<tr>
<td>16 (9%)</td>
<td>Nurturers</td>
<td>1 (0.2%)</td>
</tr>
<tr>
<td>17 (10%)</td>
<td>Workers</td>
<td>136 (27%)</td>
</tr>
<tr>
<td>19 (11%)</td>
<td>School/Intellectual</td>
<td>57 (11%)</td>
</tr>
<tr>
<td>46 (27%)</td>
<td>Appearance</td>
<td>66 (13%)</td>
</tr>
<tr>
<td>9 (5%)</td>
<td>Leisure</td>
<td>37 (7%)</td>
</tr>
<tr>
<td>40 (23%)</td>
<td>Interpersonal</td>
<td>128 (25%)</td>
</tr>
<tr>
<td>17 (10%)</td>
<td>Character</td>
<td>61 (12%)</td>
</tr>
</tbody>
</table>

Table 4.5: Roles of males and females in decontextualized sentences of EFL textbooks

From Table 4.5, women were mostly described related to their physical appearance (27%) and their interpersonal relations with others (23%). Women were
similarly portrayed as nurturers (9%), paid workers (10%), related to their character (10%), and participating in school activities (11%). Women were described less frequently as victims and participating in leisure activities. In contrast, men were most often described as workers (27%) and participating in interpersonal relationships with others (25%). Compared to women, men as nurturers were described only once. EFL textbook 3 provided the only example of a man as a possible nurturer (could be a worker, too) in the sentence “He rolled up his sleeves and washed the dishes” (p. 112). Men as participants in school activities (11%), relating to their appearance (13%), and regarding their character (12%) were similarly close. For more examples of gender roles in the EFL textbook, please see Appendix B. From the results, men were most often portrayed as workers, whereas women were described by their appearance. Compared to men, women were regarded as take-for-granted nurturers in the EFL textbooks.

Social identification in American ESL textbooks. In ESL textbooks, the content in reading passages and pictures was used to examine gender identity, racial identity, professional identity, and disability identity for social identification. Table 4.6 shows that among 758 color pictures, 50% of the pictures were non-human, males and gender-mixed pictures were in the same percentage (19%), and women occupied 13%. As to race, the Caucasoid race was shown in 16%, the Negroid race was in 7%, the Mongoloid race was in 6%, with 21% for others (e.g., Hispanics, racially mixed, people from Egypt, the Middle East, and ambiguous). The subcategories of race were developed according to “The Encyclopedia American International Edition” (1992). However, it is maybe problematic to categorize people into a specific race. Especially
in America, many people are biracial or multi-racial. In this study one thing that needs to be addressed is that Hispanics were shown about 5% in all pictures. This fact helps to explain that in real-life situations, Hispanics occupy a certain proportion among the immigrant students, because they were represented in the fourth largest proportion in the pictures of ESL textbooks.

<table>
<thead>
<tr>
<th>G</th>
<th>Male: 141 (19%)</th>
<th>Female: 96 (13%)</th>
<th>G-Mx: 141 (19%)</th>
<th>Non-H: 380</th>
</tr>
</thead>
<tbody>
<tr>
<td>R</td>
<td>C N M O</td>
<td>C N M O</td>
<td>C N M O</td>
<td></td>
</tr>
<tr>
<td>T:758</td>
<td>58 24 19 40</td>
<td>38 16 19 23</td>
<td>20 11 8 102</td>
<td>380</td>
</tr>
<tr>
<td>100%</td>
<td>8% 3% 3% 5%</td>
<td>5% 2% 3% 3%</td>
<td>3% 2% 1% 13%</td>
<td>50%</td>
</tr>
</tbody>
</table>


Table 4.6: Gender and race in the pictures of ESL textbooks (EST)

Social identification in the ESL textbooks was also examined through the reading passages, since the ESL textbooks were designed for immigrant students, for the racial identity, European American (White), and non-European American (non-White). Non-European Americans included African Americans, Hispanic Americans, Asian Americans and others such as Chinese, Burmese, Turkish, Vietnamese, West African, and Japanese. Table 4.7 shows that in the ESL reading passages 24% of the main characters were males, 21% were females and gender-mixed readings were counted as 16%. For the characters in the reading passages, non-European Americans as the main character comprised about 50% (15%+21%+14%), European Americans as the main character constituted only 11% (9%+2%), and the rest of the passages had non-human content.
<table>
<thead>
<tr>
<th>Gender</th>
<th>M: 21 (24%)</th>
<th>F: 18 (21%)</th>
<th>G-Mx=14 (16%)</th>
<th>Non-H: 35 (40%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>NI</td>
<td>EA</td>
<td>NEA</td>
<td>EA</td>
<td>NEA</td>
</tr>
<tr>
<td>EST1</td>
<td>3</td>
<td>2</td>
<td>0</td>
<td>2</td>
</tr>
<tr>
<td>EST2</td>
<td>3</td>
<td>6</td>
<td>0</td>
<td>4</td>
</tr>
<tr>
<td>EST3</td>
<td>2</td>
<td>5</td>
<td>0</td>
<td>12</td>
</tr>
<tr>
<td>Total:</td>
<td>88</td>
<td>13</td>
<td>0</td>
<td>18</td>
</tr>
</tbody>
</table>


Table 4.7: Gender and race in the reading passages of the ESL textbooks

Compared to the picture analysis, the reading passages showed that there was more cultural content related to females and diverse cultural and racial content which echoed the true multicultural and multiracial backgrounds of immigrant students. Non-human subjects occupied 50% of the pictures; therefore, it occupied the highest proportion of the content in the reading passages. Most of the non-human readings were poetry, such as “How to Eat a Poem,” “Watermelon,” “The Microscope,” “How to Eat a Hot Fudge Sundae.” In short, the editors of the ESL textbooks made a great effort to break the boundary of race, gender, and age by making a less biased selection of pictures with diverse cultural content.

As to the roles of disability and gender, there were more positive and less biased descriptions in the pictures and readings. For example, there were two men on a wheel, one was a transportation planner, and the other was a coach. Disabled people were not depicted as vulnerable or dependent and weaker; instead they were described as capable and professional workers. Women were given more untraditional working roles, such as a veterinarian, computer programmer, sports counselor, computer
specialist, justice, and civil right leader. For the portrayal of roles, the Appendix E: Social Representations in EFL and ESL Texts: occupation, provided some examples of gender and disability representations in the examined ESL textbooks.

Social Representations

For the social representations in EFL and ESL textbooks, content analysis was used to provide nonfrequency descriptions of this different cultural content in the readings for research question 5. Question 5 of the study was:

**What are the representations of social identity found in selected Taiwanese EFL textbooks and American ESL textbooks used in secondary schools?**

The social representations for EFL and ESL textbooks were presented in two sections. The first section is about the EFL textbooks’ social identification and the second section is that of the ESL textbooks.

**Social representations in EFL textbooks.** From the analysis of the reading passages in the EFL textbooks, White Americans were found to be the focus of the content. Yet, interestingly, in the analysis of pictures, the Mongoloid (Taiwan/Chinese) people were included in more pictures than White Americans. In terms of gender roles, analysis of pictures, reading passages, and decontextualized sentences revealed that males were always depicted more than females. Men were provided with more successful and influential role models, such as president (e.g., Presidents Washington, Lincoln, and Reagan), scientist (e.g., Issac Newton, Copernicus, Alfred Nobel, Edison, and Rontgen), and moral leader (Martin Luther
King, Jr.). Although there were some professions for women in the decontextualized sentences, there were no successful career role models given for females in the reading passages. In EFT5, “She worked as a journalist on the Times” (p. 36) was one of the few examples that portrayed women as professionals. For the roles of females, even though there was a lesson: “Women in Today’s Society” in EFT4 that specifically introduced the changing roles of women in today’s world, women were still described mostly in relation to their appearance and their nurturing responsibility in the EFL textbooks. For instance, in EFT3, a lesson: “The Way to a Man’s Heart” obviously described the conventional roles that women were expected to fill in a family.

In addition to the few introductions and successful role models for women in the reading passages, there was some sexist language embedded in the decontextualized sentences. Some examples were:

“In addition to food and shelter, man has a third need. This is clothing” (EFT3-135).

“It is her responsibility to take of the baby” (EFT4, p. 44).

“Mr. Jones made a proposal to Mary last week” (EFT6, p. 176).

Sexist language is usually used by men to represent all. Men were portrayed with a title or last name, and were taking active roles, whereas women were in passive positions, called by their first name, and worked in a lower paying job rather than as a leader. Appendix B provides more examples of sexist language in the EFL textbooks. Also in the analysis of pictures, there were biased images for women’s roles (see Appendix D: Samples of EFL biased pictures). For instance, in the pictures from the
EFL textbooks in Appendix D, all of the doctors are males, and the only female is a nurse. Also, men are portrayed as helpers, whereas disabled, elderly, children, and pregnant women are the helped. Of all the 144 pictures, only five of them were in color. These color pictures included dictionaries, maps, books, the space shuttle, and traffic signs; none of the human pictures were in color. Although there were more Taiwanese/Chinese in the pictures, these pictures only seemed odd in putting Eastern figures in Western content.

**Social representations in ESL textbooks.** The pictures in the examined ESL textbooks were more attractive and more consistent with the content. These pictures also showed efforts to break the barriers of race, gender, age, and disability; that is, a conscious effort to show diversity was evident. Many pictures in the ESL textbooks showed people of different races, genders, ages, and disabilities mixed together. The editors of the ESL textbooks tried to create the image that everyone is equal in spite of race, age, gender, or disability. In all of the 758 color pictures, gender-mixed and males comprised the same number of pictures (19%). Women did not occupy equal representation in all the pictures, yet compared to the EFL textbooks, they had more representation. Women were shown participating in outside activities (playing baseball, swimming), and they were described as professional workers (e.g., computer programmer, sports reporter, and veterinarian). As to the racial identity in the pictures, White European Americans (Caucasoid), African Americans (Negroid), Asian Americans (Mongoloid), and Hispanic Americans separately occupied 16%, 7%, 6%, and 5% of all the pictures respectively, and a lot of (16%) the pictures were racially mixed.
In the analysis of the ESL textbook reading passages, the roles of men and women seem balanced. Males as main characters in the reading passages occupied 24%, and women occupied 21%. In spite of this, the reading: “Career Goals” was evenly set for both men and women (see samples of ESL pictures in Appendix D). Compared to males, females representation showed less diverse choice of careers, yet women were given more challenging working roles, such as computer specialist, computer programmer, and Supreme Court justice. In the choices of readings in the ESL textbooks, the editors also tried to bring in more female and non-European American writers’ works. For example, from the analysis of the introduction of the twelve authors in EST3 (refers to ESL textbook 3), it was found that seven of them were males and five were females. Six of them were European Americans (e.g., Rachel Carson, May Swenson, Robert Frost, Ernest Hemingway, Ray Bradbury, Carole King), five of them were non-European Americans (Lensey Namioka-Chinese American, Nicholasa Mohr-Hispanic American, Dwight Okita-Japanese American, Daisy Zamora-Nicaragua), and one (Mel Glenn) was uncertain because of the lack of background information.

In addition, the cultural context of non-European Americans was the focus of the reading passages in the examined ESL textbooks. For example, a story of a female Chinese immigrant student: Emma Hu, who is a math genius, helped to break the image that “girls in America weren’t supposed to be good in math.” A chosen article: “Across Ages” was used to build a new image of elders through a project and brought older people together with teenagers. Older people are portrayed as nice, fun, caring, and funny rather than mean, cranky, helpless, or boring.
To break the barriers of racial and ethnic groups, the reading “What Can Individuals do to Bring about Greater Understanding between Different Racial and Ethnic Groups?” provided some suggestions about crossing the barrier between races. These suggestions were: “Make sure more classes and areas are really mixed”; “Have lectures in public schools about understanding different cultures”; “We should also have groups that encourage people to be proud of who they are. We should encourage people to at least try to like a racial group they dislike for one day”; and “Younger people should be brought up to believe that all races are equal.”

Throughout the adopted readings, the editors kept encouraging immigrants to cherish their cultural heritage. For example, “The Little Mice” story reminded students of the importance to know a second language. In the interview with Sandra Cisneros, Cisneros said: “People’s cultures are what make them special. People should never let go of their roots.” In the reading about Nicholasa Mohr, she shared her sense of identity: “Writing has given me the opportunity to establish my own sense of history and existence as a Puerto Rican woman in the literature of these United States. However, because of who I am, I feel blessed by the work I do, for it permits me to use my imagination and continue to ‘make magic’.” From the analysis of ESL textbooks, it was found that the authors assumed that encouraging ESL immigrant students to cherish their cultural heritage and who they are, and paying respect to people of different races were some steps to be taken to break down racial barriers.
Discussion

Cultural identity and social identity issues were two major concerns in this study. This section presents the discussion of these two issues. From analysis of the findings, it was shown that the EFL textbooks had more biases than ESL textbooks in their social and cultural representations.

Cultural Identity

In the EFL textbooks, cultural content related to Western European American culture occupied most (76%) of the content and local Taiwan/Chinese culture comprised only 8%. On the contrary, in the ESL textbooks, local U.S. culture occupied 81%, and other world cultures occupied 17% of the content. Yet non-European American culture (32%) occupied more content than the European American culture (10%). This finding shows that ESL textbook authors put more emphasis on immigrant ESL students and tried to help these students connect to their local cultural context. But the EFL students did not have sufficient opportunities to connect their language learning to their local culture in that Taiwan/Chinese culture occupied only a small (8%) proportion of the reading passages. PNE (representing for people, national identity, and ethnicity) occupied the largest proportion of the cultural content in EFL and ESL textbooks. Yet, there are a few differences in the selection of cultural representations. The EFL textbooks presented more noncurrent famous historical figures (e.g., Newton, Churchill, and Nobel) who were generally not active in modern society. On the contrary, in the ESL textbooks, there were more currently successful non-European Americans (e.g., Sandra Cisneros, Nicholasa Mohr, and
Homero E. Acevedo II) provided as role models to help immigrant students to acculturate themselves.

Compared to EFL textbooks, the ESL textbook authors put more emphasis on creative thinking, problem solving, and critical thinking related to science education (more inventions, and discoveries) and less focus on moral education. From analysis of the findings, ESL high school textbooks presented 17% of the products and 18% of the discoveries, events, and engineering accomplishments, yet provided less content related to values, customs, or manners. On the contrary, in the EFL textbooks, in addition to introducing the content of natural phenomena (18%), the editors in Taiwan put more emphasis (14%) on the values, manners, and customs content. While fiction poetry (35%, 31 out of 88) were emphasized in the ESL textbooks, in the EFL textbooks, they represented only 7% (6 out of 84) of the content. In addition, sayings were presented more often in the readings of the EFL textbooks than in the ESL textbooks (see Appendix B: Sample of Transcription of Cultural Content). There were only three proverbs included in the ESL textbooks. From the content chosen in the textbooks, it seems that the authors of the American ESL textbooks tended to adopt close to the present, or even future fiction content. In contrast, the EFL textbooks emphasized the content from the distant past and tended to use more authoritative historical content (e.g., Confucius, Shen Nung Ti). Among seven lessons related to Taiwan/Chinese culture, four of them were regarding history of the past. No lesson introduced currently successful figures in the reading passages in the beginning of each lesson. The only currently active famous figure depicted in a reading passage contained in the exercises of the EFL textbooks was Dr. Lee Yuan-
tseh, the 1986 Nobel Prize winner from Taiwan.

For the invisible cultural content, value orientations were evident in the nine textbooks as seen through statements referring to individualism and collectivism. Individualism was emphasized in both the ESL and EFL textbooks in that most of the content in EFL textbooks was adapted from Western language textbooks. Collective action was reinforced in only a few reading passages and decontextualized sentences embedded in the EFL senior high school textbooks in contexts in which the individual was contributing to the interests of the group. For instance, Taiwanese/Chinese showed collective action on a project of erecting their own bridge in a Textbook 4, Lesson 9 reading passage. Statements referring to collectivism were found in decontextualized sentences of Textbook 3, “We should try to do something to help mankind,” “They tried hard to promote good will between the two countries” (p.41). The differences of value orientations between Western culture and Eastern culture can also be exemplified through the usage of “we, they, and you” which are commonly seen in the EFL textbooks than that in the ESL textbooks, while the word “I” was commonly used in the ESL context.

Murphy-Lejeune et al. (1996) stated that “foreign language learning confronts learners with the challenge of constructing new representations of other cultures and, in the process, of questioning representations of their own” (p.51). This situation might affect Taiwan’s EFL learners because of the lack of explicit cultural representations and lack of awareness and consciousness of cultural differences. Murphy-Lejeune et al. (1996) suggested that “in order to learn a foreign language, we must first learn how to construct new representations of other cultures, and in the
process, we must also learn how to revise our representations of our own cultures.” They pointed out that even languages and cultures that are known widely are closely bound; European teaching training courses still rarely include a component dealing explicitly with cultural representations and their relationship with the foreign language. They proposed that the “process of analyzing various representations which can be elicited from a text be employed as a way of increasing cultural awareness” (p.51). Their argument confirms the strength of textual analysis that makes cultural representations more obvious to language learners and increases their cultural awareness through the analysis of texts.

Joiner (1974) stated that textbooks have a potential impact on the students’ conception of foreign culture; thus, she suggested that language teachers “look beyond eye-catching illustrations and investigate the hidden cultural content of the materials which they use” (p.242). Heiman (1994) said that since culture teaching is essential to language learning, we must closely examine the instructional materials and methods we use and “make conscious and responsible choices about what we present for non-Western students” (p.7). Based on an assumption that the knowledge of foreign language is socio-political, Simpson (1997) also confirmed that foreign language learners should be enabled to raise their consciousness of the process of language learning and question their awareness of their own culture.

Cultural knowledge is important to the construction of meaning by language learners. To gain mutual understanding, learners have to learn the culture of the target language while they are learning the language. Kramsch et al. (1996) proposed that knowledge of a person’s language is no guarantee of mutual understanding if one
does not, at the same time, gain an understanding of that person’s culture (p.99). Language learning may impact one’s identity because we are “socially constituted, historically situated, and more changeable” (Kramsch et al., 1996). The authors claimed that “representations are both created and perpetuated or changed through language and they are constitutive of personal, group and national identities.” (p.106). They suggested that “language study is both knowledge and performance, awareness and experience;” and “it is the recognition of the boundary between the familiar and the unfamiliar and the actual crossing of that boundary” (p.105). To implement this goal, students have to be taught “how to recognize both the cultural voice of a socially dominant group and the unique voice of a particular person” (Ibid.). This view implies that the learners’ cultural heritage should not be excluded from the content of language materials. Yet, it was not until after the 1970s that language teaching was made to “serve more democratic social goals” and to “meet the local needs of local speakers and hearers in locally situated contexts of communication” (Kramsch, 1995, p.87).

Francis (1996) examined hegemonic practices in Brazil’s high school and university texts through the representation of EC, OC, and IC countries. According to Kachru (1992), the current sociolinguistic profile of English may be viewed in terms of three concentric circles: EC, OC, and IC. EC refers to the Expanding Circle (such as countries of China, Japan, and Taiwan), OC refers to the Outer Circle (e.g., India, Singapore, and Kenya), and IC refers to the Inner Circle (e.g., USA, UK, and Canada). Francis (1996) found that descriptions regarding IC content occupied the greatest proportion of the readings (both EC and OC countries’ content occupied only
9% of all the readings in university level texts); IC countries are usually depicted as urban centers consolidating wealth and power. Francis (1996) recommended that textbook authors need to recognize and include the people who use English outside the IC, and authors and publishers of EFL materials need to be sensitive to the many different groups represented in a community. Her finding is consistent with the analysis of Taiwan EFL textbooks, in which the local Taiwan/Chinese culture only occupied 7% of the readings and European American culture occupied the greatest part (76%) of the content in the EFL textbooks.

Currently, language proficiency is viewed as the ability to be communicatively effective in the tasks one must carry out, not in terms of grammatical correctness or good pronunciation (Snow, 1992). In terms of sociocultural approaches, Snow (1992) stated that “notions like language proficiency are replaced by notions like communicative effectiveness and social appropriateness.” (p.17). Kramsch (1995) argued that language teachers should focus less on fixed, stable cultural entities and identities on both sides of national borders, and more on the shifting and emerging third place of the language learners themselves. Further, Kramsch contended that “the texts have to be considered not only as instances of grammatical or lexical enunciation, but as situated utterances, contributing to the construction of particular cultural contexts” (p.90). This point supports the communicative language approach that emphasizes situated learning, meaning-construction by learners. Tarvin and Al-Arishi (1991) proposed three types of CLT activities which could encourage reflection for EFL and ESL teaching: task-oriented, process-oriented, and synthesis-oriented. They believe that these activities will “promote the developing of critical
thinking and metacognitive learning strategies, encourage an individualizing of language acquisition, and instill motivation and self-esteem” (p.24). These research findings provide some direction in selecting cultural content for the improvement of textbook design in Taiwan.

**Social Identity**

Social identity as manifested through statements of gender, race, profession (occupation), age, and disability was evident in the nine textbooks analyzed. The subcategories of gender, race, profession, age, and disability have been identified in the literature (Ting-Toomey, 1999). From the analysis of pictures and readings in the EFL and ESL textbooks, it has found that the high focus on White European American representation and less emphasis on local Taiwan/Chinese representation made it hard for EFL students to connect language learning to their real-life situations. Gender can be one of the most powerful components of an individual’s social identity (Young, 1999). Analysis showed that gender roles in the EFL context were stereotyped and biased; women were not given balanced and successful role models in their real-life society. Taiwanese/Chinese women seemed invisible and voiceless in the EFL textbooks.

As for professional identity, statements of the decontextualized sentences in the EFL textbooks depicted women mostly in relation to their appearance (46 times out of 171) and their interpersonal relationships with others (40 times out of 171) whereas men were showed mostly as workers (136 times out of 511), and in interpersonal relationships (128 times out of 511). Overall, men appeared more than women did in
the decontextualized sentences, yet the only subcategory where women exceeded men was in women as nurturers (16 times); men were mentioned once as possible nurturers. The finding that depicted women more as nurturers in the private sphere that is the realm of necessity was a symbol of inequity in the EFL textbooks. Yet, analysis of the pictures in the ESL textbooks showed that males were depicted as taking care of children and cooking, and women were depicted as doctors and civil rights leaders. Gender roles were more balanced in the ESL textbooks. As Sharistanian (1986) observed in describing traditional roles, the private sphere relationships between individuals where were inevitably hierarchical, and these hierarchies were seen as natural (e.g., husband/wife, father/son). Thus, this spheres was fundamentally inequitable and authoritarian (p.12).

In the ESL textbooks, the analysis of pictures and reading passages showed that the editors tried to break the barriers of race, gender, age, and disability. Compared to the EFL textbooks, the ESL textbooks put more emphasis on the non-White European Americans. For the professional identity in the ESL context, both women and men provided positive and successful role models for immigrant students. In EST2, “Career Goals” there were four professional role models: two for men and two for women. Women had more opportunities to be depicted in unconventional roles. Biased and stereotyped issues were taken care of by avoiding the third person as subject and using men to represent all the humans in the content. Despite these steps, the percentage of females as the main characters in the pictures and readings has still shown to be a little less than that of males as the main character; yet, there was not a huge difference as in the EFL textbooks.

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Generally, the results showed that the ESL textbooks tried to integrate content with the diverse cultural backgrounds of immigrant students and reflected more accurately the real-life American society. Multicultural and multiple perspectives and gender-balanced and racially mixed cultural and social representations were provided in the ESL textbooks. In contrast, the EFL textbooks did not reflect the diversity of American society in that White male European Americans predominated in most of cultural and social representations. Those ignored were African, Asian, and Hispanic cultures.

Religion as a part of social identity was not reinforced in the ESL textbooks, yet in the EFL textbooks, God, Jesus, the Lord, and religious holidays such as Easter and Christmas were mentioned several times in decontextualized sentences and reading passages. For the images of elders and the disabled, the ESL textbooks showed more positive, independent and help-giving identities in the ESL context, whereas in the EFL context, pictures of the disabled and the elderly portrayed them as weak, dependent, and needing help. As to social class, all texts attempted to avoid the issues of social class by portraying virtually everyone as middle class, which is similarly to the results of Sleeter and Grant’s (1991) study: “Race, class, gender, and disability in current American textbooks.”

Hartman and Judd (1978) reported that “women in ESL materials are often less visible than men, and are often placed in stereotyped roles and assigned stereotypical emotional reactions.” In their findings, the occupation roles of men are quite diverse whereas women’s roles are very limited. Ihm (1996) found that EFL textbooks showed more biases than ESL textbooks (p.113). Ihm claimed that racial and gender
stereotypes of particular groups continue to appear in textbooks, and, as a result, may limit students’ perceptions of the target language. Based on her findings, Ihm (1996) suggested that textbook writers should be more aware of the need to accommodate every aspect of the target culture society, and they should eliminate the tendency to emphasize a certain race, gender, or class.

Francis (1996) also confirmed that in high school textbooks, women were depicted as nurturers (35%), victims (24%), concerned with appearance (23%), and in school and intellectual activities (16%). This result is quite similar to the findings on Taiwan’s EFL textbooks. In the EFL textbooks, there was more frequent biased and sexist language than in the ESL textbooks. The following was depicted in EFT5: “Mr. Jones made a proposal to Mary last week (p.176) (for more examples, see Appendix B). According to Hartman & Judd (1978), sexist language involves certain characteristics: (1) use of man to refer to humankind; (2) man’s name is used with titles and woman is called by her first name; and (3) a man is positively reinforced as being manly strong and brave, while a woman is reinforced for being feminine weak and womanly. Porreca (1984) examined sexism in ESL textbooks and found that although females comprise slightly over half the population of the Unites States, they are depicted only half as often as males in both text and illustrations. Porreca concluded that sexism continues to flourish in ESL materials (pp.718-719). To eliminate this weakness, Cairns & Inglis (1989), in their analysis of history textbooks, suggested that history textbook writers should be more aware of the dangers of the model they have adopted and plan their writing with more consciousness of the overall pictures they create (p.226). Cochran (1996) also suggested that EFL and ESL
teachers must avoid the use of sexist and racist language, become “gender attentive,” and try to create a language that is gender inclusive (p.161).

In 1991, in their analysis of textbooks, Sleeter and Grant found that “the curriculum still focuses on the White male and downplays or simply ignores the accomplishments and concerns of Americans who are of color, female, poor, and/or disabled” (p.98). This result is quite consistent with the findings in the EFL textbook analysis in the present study. Yet, the ESL textbooks employed in this study were just published in recent years (1996), the results of the analysis do not support these findings for the ESL textbooks.

Pennycook (1999) proposed “a pedagogy of engagement: an approach to TESOL that sees such issues as gender, race, class, sexuality, and postcolonialism as so fundamental to identity and language that need to form the basis of curriculum organization and pedagogy” (p.340). Pennycook suggested that “a critical approach to TESOL needs to work at multiple levels that include an understanding of a critical domain, an approach to pedagogy that aims at transformation, and ways of engaging with difference” (Pennycook, 1999). Shenke (1996) argued that “feminism is a way of thinking, a way of teaching, and, most importantly, a way of learning” (p.158). Pao et al. (1997) claimed that “rather than relying on male, White, and European perspectives from the center to provide a universal understanding of identity, feminists look to female, non-White, and colonized voices from the periphery” (p.624).

In short, the above researchers all support the idea that a critical approach to TESOL should adopt feminist perspectives to become aware of those fundamental
issues of identity. It is seen as important not to hear only from the dominant center, but to hear voices from the oppressed. From feminist points of view, curricula should incorporate multicultural literature and materials that respect human differences in race, ethnicity, language, religion, age, gender, and sexual orientation (Pao et al., 1997). These feminist points of view also provide direction for the improvement of EFL textbooks in the future. That is, to try to hear voices from non-White, non-Male, and non-Americans to design a curriculum based on students’ cultural backgrounds and contexts would be an appropriate focus.

Summary

Statements from six EFL textbooks and three ESL textbooks were examined to identify cultural and social representations. Two groups of instructional materials were analyzed: six textbooks published for use at the Taiwanese senior high school level and three textbooks published for use at the American high school level. Reading passages and picture illustrations were analyzed in terms of themes and content. All textbooks were examined using content analysis. Categories were derived from the literature, and some from the data examined.
CHAPTER 5

CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

Introduction

The present study had as its main objective the analysis of English as a Foreign Language (EFL) textbooks used at the senior high school level in Taiwan and English as a Second Language (ESL) textbooks used at the high school level in the United States. The analysis was designed to identify cultural and social identity issues contained in these instructional materials. Content analysis was employed as the research methodology to determine cultural and social representations occurring in reading passages and exercises (i.e., the activity menu for the ESL textbooks) in the analyzed textbooks. Simple percentages were presented to describe the findings.

Chapter 5 is divided into four parts. The first part presents the summarized results from the previous chapter. Part two addresses the final research question about pedagogical and curricular implications of the present study for the EFL and ESL profession. Part three presents conclusions and a summary, and part four provides recommendations for EFL publishers, teachers, and researchers.

Six EFL textbooks used in most senior high schools of Taiwan and three ESL textbooks used at the high school level in the United States were used as the source of data for the present study. Textbooks were initially divided into two groups: EFL
textbooks for Taiwan’s senior high schools and ESL textbooks for America’s high schools. Descriptions of the textbooks were provided in the part one of Chapter 4. Pictures and reading passages were used to analyze the issues of cultural identification and social identification. Cultural identity issues, which include visible cultural content and invisible value orientations, were examined through the themes and content embedded in the textbooks. Social identity issues including gender identity, racial identity, professional identity, and disability identity were identified in the pictures and readings of the textbooks.

Summarized results from Chapter 4

The summarized results presented in Chapter 4 were separated into two sections. The first section is the discussion of cultural identity issues and the second is the discussion of social identity issues.

Summary results of cultural identity. In this study, cultural representations were identified in statements describing Western (European American) culture and Eastern (Taiwan/Chinese) culture in EFL textbooks and European American (White, coded as EA) culture and non-European American (non-White, coded as NEA) culture in ESL textbooks. The summary results of cultural identity are:

1. Western European American culture occupied most (76%) of the content in EFL textbooks, and local Taiwanese/Chinese culture comprised only 8%. As for the ESL textbooks, local U.S. culture occupied 81%, and other world culture occupied 17% of the content, yet non-European American culture (32%) occupied more than European American culture (10%).

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2. Both EFL and ESL textbooks focused their description on PNE (people, national identity, and ethnicity, 49%). EFL textbooks presented more noncurrent famous individuals and their contributions, while in the ESL textbooks, more current non-European Americans were provided to help immigrant students acculturate to the American society.

3. ESL high school textbooks presented 17% of the products and 18% of the discoveries, events, and engineering accomplishments, yet provided less representation of values, customs, or manners in the content. In EFL textbooks, on the contrary, in addition to introducing the content of natural phenomena (18%), the editors in Taiwan put more emphasis (14%) on the values, manners, and customs content.

4. While poetry (35%, 31 out of 88) was emphasized in the ESL textbooks, in the EFL textbooks it represented only 7% (6 out of 84) of the content. In spite of this, sayings (proverbs) were well represented in EFL textbooks, but not in ESL textbooks (see Appendix C: Samples reading passages for transcription in EFL and ESL textbooks). There were only three proverbs shown in the ESL textbooks.

5. The invisible cultural content--value orientations-- were evident in the nine textbooks through statements referring to individualism and collectivism. Individualism and collectivism as categories were derived from the literature. Individualism was emphasized in both the ESL and EFL textbooks, in that most of the content in EFL textbooks was adapted from Western language textbooks. Individualism was manifested through a focus on independence, competition, self decision-making, self rights, and self responsibility.
6. Collective action was exemplified in the EFL senior high school textbooks in contexts that showed the individual contributing to the interest of the group. Taiwanese/Chinese showed collective action on a project of erecting their own bridge in a Textbook 4, Lesson 9 reading passage. Statements referring to collectivism were also found in decontextualized sentences. Some examples were found in Textbook 3, for example, “We should try to do something to help mankind,” and “They tried hard to promote good will between the two countries” (p. 41).

**Summary results of social identity.** Social identity as manifested through statements of gender, race, profession (occupation), age, and disability was evident in the nine textbooks analyzed. The summary results of social identity are:

1. The subcategories of gender, race, profession, age, and disability were identified in the literature (Ting-Toomey, 1999). Analysis of pictures and readings in the EFL and ESL textbooks showed that the local Taiwan/Chinese cultural content was not emphasized, which means that EFL students lack opportunities to connect language learning to their real-life situations.

2. The pictures used in the EFL context were black and white, and many times were not consistent with the reading passages.

3. The roles of women were stereotyped in the EFL textbooks, and women were typically not given balanced or successful role models in real-life situations. As the results showed, men were presented as the main character in 26% (women were only 5%) of the reading passages, and 34% (women were only 7%) of the pictures.
4. Statements in the EFL textbooks depicted women in relation to their appearance (46 times out of 171) and their interpersonal relationships with others (40 times out of 171) whereas men were shown mostly as workers (136 times out of 511), and in interpersonal relationships (128 times out of 511).

5. Overall, men had more occurrences than women did in the decontextualized sentences, and the only subcategory in which women exceeded men was women as nurturer (16 times). Men were mentioned only once as possible nurturers. In pictures, the disabled and the elderly were depicted as weak, dependent, and needing help. These stereotyped pictures did not reflect the real-life situation in the EFL context.

6. In the ESL textbooks, the analysis of pictures and reading passages showed that the editors had tried to break the barriers of race, gender, age, and disability. Compared to the hegemonic White European American culture shown in EFL textbooks, the ESL textbooks put the non-White European American cultural content at the center of the readings.

7. In terms of professional identity, both women and men provided positive and successful role models for immigrant students. For example, in ESL textbook 2 (coded as EST2) “Career Goals,” there were four professional role models, two for men and two for women. Women had more opportunities to be depicted in unconventional roles.

8. Biased and stereotyped issues were taken care of by avoiding use of the third person as subject and using men to represent all of the humans in the content of ESL textbooks. The percentage of females as main characters in the pictures and
readings was still shown to be a little less than that of males as the main character; yet, there was not a huge difference as in the EFL textbooks.

9. The images for elders and persons with disability were shown as positive, independent and help-givers in the ESL textbooks. For example, in EST2, a handicapped African American was depicted as an independent professional transportation planner.

Pedagogical and Curricular Implications

The final research question dealt with implications of this study. Question six of the study was:

**What pedagogical and curricular implications does the present study identify for the EFL and ESL profession?**

As Cummins (1993) suggested, students must be taught “not by being forced to attend to hollow, insane, decontextualized subskills, but rather within the context of meaningful communicative endeavors” (p. 138). In learning language, “even while students are assisted in learning the culture of power, they must also be helped to learn about the arbitrariness of those codes and about the power relationships they represent” (Ibid.). These suggestions emphasize the importance of culture, cultural awareness, and the communicative approach in language learning. Cummins (1993) argued that we must fight cultural hegemony to allow students to have the right to their own language and culture, and allow them to express themselves in their language style. Pennycook (1994) also claimed that critical educators need to try to understand issues of gender, religion, ethnicity, and economic and cultural political
power in context; they also need to enhance self-reflexivity and attentiveness to the cultures, knowledge, and voices of others (p. 305). Based on the findings of this study, some suggestions are provided separately for publishers of Taiwan’s EFL textbooks and of American ESL textbooks. The first part deals with EFL textbooks and the second part with ESL textbooks.

**Pedagogical and curricular implications for EFL textbooks.** Since the EFL textbooks were first published in 1983 and revised in 1987, there has not been much revision based on an analysis of the reading passages. In 1999, all of the senior high schools started to adopt a communicative language approach. Additional recommendations that might need to be backed up by a research data were proposed by the researcher for the improvement of EFL textbooks in Taiwan. These claims include the following:

1. Greater sensitivity in the selection of reading passages and pictures and greater use of up-to-date fiction and nonfiction cultural content and color pictures are needed in textbooks.

2. Increase the amount of local Taiwanese/Chinese cultural content and cultural background information in the readings.

3. Provide meaningful tasks, authentic materials, real-life communicative situations, learning strategies, and group activities for students to practice English communication.

4. Decrease decontextualized subskills and develop thematic units to integrate language skills with other areas (e.g., social study, science, and literature).

5. Avoid using stereotyped and biased language in the content of reading passages.
6. Provide more diversity in English textbooks to reflect the various English speakers in the world, rather than exclusively including White American English content.

7. Provide more positive and less biased cultural and social representations of females in readings and pictures.

8. Regularly revise EFL textbooks to increase appropriate cultural and social representations in textbooks.

**Pedagogical and curricular implications for ESL textbooks.** The ESL textbooks, which published in 1996, have fewer weaknesses and more strengths. Therefore, fewer suggestions are made about the ESL context.

1. Increase the amount of cultural background information included in ESL textbook reading passages, especially for the poetry (e.g., “West Side” by a Hispanic poet, “Far, Far Away She Was Going” by an ancient Vietnamese poet).

2. Decrease the number of pictures accompanying the texts. Although a picture may be worth a thousand words in the texts, too many pictures sometimes can be a distraction and a waste of textbook space.

3. Provide more positive and less biased cultural and social representations of females in readings and pictures.

4. Increase the amount of grammar pattern practice and vocabulary explanation to help ESL students strengthen their grammar knowledge and vocabulary.

5. Regularly revise ESL textbooks to increase appropriate cultural and social representations in textbooks.
Summary

Six EFL textbooks and three ESL textbooks were examined to determine cultural and social representations contained in instructional materials. Content analysis was used to identify categories and subcategories of the data selected for analysis. It was found that in the EFL textbooks, there were biases and stereotypes in the cultural and social representations. White male American culture was the mainstream focus, while African, Asian, and Hispanic cultural and social representations in EFL textbooks did not reflect the diversity of American society. The ESL textbooks’ editors appeared to try to break the barriers of race, gender, age, class and disability to build an ideal and optimistic goal for language instruction. Multicultural and multiple perspectives and gender-balanced and racially mixed cultural and social representations were provided in the ESL textbooks. Finally, the American ESL texts seemed to have structural and integrated hands-on activities, assuming that learning is better achieved by “doing” and problem solving related to real-life situations, instead of simple mastery of grammar, conversation, and language mechanics.

Recommendations

Language textbooks are an authoritative primary resource that transmits cultural and social perspectives (Apple & Christian-Smith, 1991; Weiler, 1988). The issue of which culture and which voices should be included in these authoritative instructional materials (i.e., textbooks) is also a reflection of politics. Therefore, it must be an issue for textbook publishers, authors and teachers to consider when conveying both knowledge and viewpoints in the language textbooks for the next generations of
students. In this section, some recommendations were made for textbook publishers and authors, teachers, researchers, and for further study.

**Publishers and authors.** Publishers and authors should take students’ cultural backgrounds into consideration when they design instructional materials. Language learning is also related to students’ cultural and social identity learning. Therefore, the selection of cultural content in the textbooks should be carefully considered to avoid gender, race, class, age, and disability biases. Textbooks are regarded as legitimate ‘authoritative sources of content and method’ (Baker and Freebody, 1989, p. 263). As a result, reflecting real-life situations in society is one of the responsibilities of language publishers and textbook writers.

**EFL and ESL teachers.** Language teachers are critical educators for their students. They need to be sensitive and conscious to make students question and challenge the textbook. While questioning the content, both teachers and students can become more “self-conscious” about sexism and racism issues embedded in the textbook content (Weiler, 1988). The attitude of language teachers also has a great impact on their students. Language teachers, especially ESL teachers, should make use of students’ diverse cultural backgrounds, respect students’ cultures, and encourage students to cherish their cultural and linguistic heritage. As for EFL language teachers, they need to remind themselves that language learning is not just a mastery of decontextualized subject matter, but needs to be based on real-life situations. Language skills should be integrated into meaningful student tasks or activities. Then students can have more opportunities to practice and use their language skills to communicate in diverse situations. In addition, both EFL and ESL
teachers should have the ability to design some activities and their own curriculum to meet students' needs.

Since language teaching typically also means culture teaching, teachers should have more cultural background knowledge about the language they teach; then they can help students learn the deeper meaning of the content. Compared to ESL teachers, EFL teachers tend to encounter more challenges in designing authentic materials and real-life situations for students because they do not have many opportunities to communicate in English on a daily basis. This issue needs further study to identify appropriate EFL communicative textbook designs.

Researchers. Through the examination of two series of textbooks, it was found that the assumptions of textbook authors and the content that the authors chose to include have an impact on students’ cultural identity and social identity learning. Researchers should help textbook authors and textbook users to study and design accurate and unbiased cultural content. They should also provide suggestions for future improvement of textbooks. Since the textbook market has become more open in Taiwan since 1997 and the communicative language teaching approach has been applied in newer English language textbooks, it is necessary for researchers to develop guidelines for evaluating diverse versions of English as a Foreign Language textbooks. It is further suggested that future study of EFL textbooks in Taiwan and elsewhere include a comparison of the cultural and social representations contained therein. Also, the responses of students and teachers should be studied to improve EFL textbooks.
For further study. In the present study, only three ESL textbooks were examined, but there were six textbooks in the EFL textbook series. The different amount of textbooks might have had some effect on the analysis. Future researchers may utilize additional ESL textbooks to investigate whether there are significant differences in the textbook analysis because of the difference in the textbook numbers. Also, future researchers in Taiwan might conduct a textbook comparison of the newly published CLT textbooks with the older government-designed EFL textbooks or with the American ESL CLT approach textbooks. In addition, the recommendations made in the present study for future improvement of textbooks were not based solely on data, but also included the views/experiences of the researcher. Future researchers might conduct an outcome-based study to investigate whether there is empirical evidence to support the claim that students are motivated in language learning by increasing cultural and social identification related to their own backgrounds.

This section on recommendations should also include mention of the following types of long-term investigations:

- Study students’ learning, both cultural and linguistic based on their English textbooks;
- Research teachers’ pedagogical knowledge of how to adapt textbooks that are found to be culturally biased;
• Investigate EFL textbooks from different non-English contexts to study their inclusion of local cultural value orientations;

• Study policies needed for textbook development in EFL settings.

Conclusion

In this chapter, the final research question about pedagogical and curricular implications of the present study for the EFL and ESL profession was addressed. In addition, recommendations for EFL and ESL publishers and authors, teachers, and researchers were provided. Through textbook analysis, it has been concluded that EFL textbook authors need to work to reflect the needs of EFL students and become more aware of these needs in selecting cultural content and pictures. Moreover, a feminist perspective as well as non-white and non-American points of view are recommended to help raise both students’ and teachers’ cultural awareness by encouraging them to reflect about the cultural content of their English textbooks.
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APPENDIX A

TEXTBOOKS BY NUMBER ANALYZED
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EFL Senior High School Textbooks (EFT) Published by the Ministry of Education in Taiwan in 1983, Revised from 1987:

1. English Book 1 (coded as EFT1)
2. English Book 2 (coded as EFT2)
3. English Book 3 (coded as EFT3)
4. English Book 4 (coded as EFT4)
5. English Book 5 (coded as EFT5)
6. English Book 6 (coded as EFT6)

ESL High School Textbooks (EST) Published by Heinle and Heinle Publishers in 1996:

1. Making Connections 1 (coded as EST1)
2. Making Connections 2 (coded as EST2)
3. Making Connections 3 (coded as EST3)
APPENDIX B

SAMPLE DECONTEXTUALIZED SENTENCES FOR TRANSCRIPTION IN EFL TEXTBOOKS
Natural Phenomena/Living Surroundings in decontextualized sentences of EFL Textbooks (Note: the first number is the order of textbooks, and the second number is the page number)

- John is living in a certain place in Taipei (T1-28: represented for textbook 1, p. 28).
- Mount Ali is noted for its beautiful sunrises (T1-49).
- The climate of Taiwan is warmer than that of Japan (T1-144).
- Greenland is the biggest island in the world (T1-145).
- The winter in America was a lot colder than the winter in England they were used to (T2-19)
- Where is the source of the Columbia River? (T2-60).
- She described in her autobiography a visit to Rome in 1945 (T3-39).
- What was your first impression of London? (T3-122).
- Mr. Lin maintains a branch establishment in New York (T3-163).
- It takes about sixteen hours to fly from Taipei to New York (T4-80).
- Hong Kong was a shoppers’ paradise in old days (T5-49).
- He was a romantic who went off to the South Seas to paint pictures (T6-171).

Products:

- War and Peace is a great novel (T3-4).
- Have you read Stevenson’s Treasure Island? (T4-15).
- Pizzas originally came from Italy (T4-68).

People/National identity/Ethnicity:

- The Chinese people don’t usually kiss in public (T1-80).
- Mark Twain was famous for his funny stories (T1-102).
- Jesus Christ rose again from the dead (T2-28).
- Li Po and Tu Fu were very famous Chinese poets (T2-70).
- That book is one of the classics of Chinese literature (T3-4).
- Taipei is the temporary capital of the Republic of China (T3-98).
- If you compare British football with American football, you’ll find many differences (T3-111).
- Nicholas Copernicus was considered a freak when he put forth his theory that the earth moves around the sun (T4-42).
- In the United States, fireworks have a strong association with July 4th; but in China, fireworks are associated with New Year (T4-90).
- The Chinese Dragon Boat Festival falls on the fifth day of the fifth moon (T-35).
- In the United States it is not uncommon for parents to put a newborn in a separate room that belongs only to the child (T5-99).
- Martin Luther King, Jr. was awarded the Nobel Peace Prize in 1964 (T6-20).
- Sir Isaac Newton was a very important figure in the Scientific Revolution (T6-93).
- The Aswan Dam helps to control the River Nile in Egypt (T6-172).

Discoveries/Events/Engineering Accomplishments:

- Columbus discovered America, but he did not explore the new continent (T3-122).
- The original of the Mona Lisa is kept at the Louvre (T4-44).
- The Kwan-tu bridge has three huge arches (T4-100).
- The pyramids were mostly built by slave laborers (T5-181).
- The Academy Award is held once a year. Those who have won the Academy Award are considered the best entertainers or contributors to the movie business (T6-17).
• When Rontgen wrote the report of his discovery, he called these new rays X-rays, because X is a symbol often used for something which is not yet understood (T6-34).

• The Columbia was the first space shuttle that had been sent out into space and then landed back safely on earth (T6-187).

Language/Literacy/Proverbs/Sayings:

• Look before you leap (T2-38).

• Birds of a feather flock together (T2-149).

• Don’t kill the goose that lays the golden eggs (T4-15).

• Prevention is better than cure (T4-113).

• There is no use crying over spilt milk (T6-67).

• Honesty is the best policy (T6-146).

Others (Values, Beliefs, Customs, and Manners):

• It is our custom to wear new clothes on New Year’s Day (T1-48).

• In fact, Confucianism has given the Chinese people a very good system of useful moral rules and has had a great influence on them up to now (T3-30).
Roles Assigned to Men in the EFL Textbooks

Men as Victims:
- All the doctor’s efforts were in vain and the man died soon (T2-70).
- The little boy cried out with pain when he burnt his fingers (T2-127).
- He was sapped by disease (T3-52).
- Unfortunately, the accident happened and he was seriously burnt (T3-61).
- He was a prisoner of war during World War II (T3-62).
- He was fined NT$6000 for speeding (T3-62).
- He was driving at a speed of 100 miles per hour when the accident happened (T4-80).
- They bound the prisoner’s hands behind him (T4-135).
- He has just been released from prison (T4-145).
- He’s a complete wreck after his illness (T4-145).
- After a bout of coughing, he was sent to the hospital (T4-156).
- Twenty men were killed in the explosion (T5-84).
- The man suffered from the irregularity of the heart rate (T5-84).
- There wasn’t enough evidence to show the cause of his death (T5-152).
- He was convicted of murder (T5-178).
- His injured leg throbbed with pain (T6-60).
- He suffered a reversal of fortune and lost all his money (T6-119).

Men as Nurturers:
- He rolled up his sleeves and washed the dishes (T3-112).

Men As Workers:
- He has to be retrained to get a new job (T1-146).
- The teacher sets high standard for his students (T2-59).
- Li Po and Tu Fu were very famous Chinese poets (T2-70).
- He has a large family to support (T3-83).
- His farm brings in half a million dollars a year (T3-5).
- He devoted himself to the education of the blind (T3-26).
- He made up his mind to become a doctor when he was ten (T3-28).
- Mr. White, principal of our school, will give a speech tomorrow morning (T3-39).
- Did you read the article by Mr. Smith? (T4-5).
- He started off for work an hour ago (T4-7).
- He is the president of a chemical company (T4-55).
- He established a record for long distance swimming (T4-134).
- Your father seems to be involved in this project (T5-8).
- With a move of his hand, the magician made the cup of water vanish (T5-21).
- His ambition is to be a successful journalist (T5-36).
- He had managed to earn a living as a broadcaster (T6-7).
- The owner of this car is probably a salesman (T6-31).
- He went out of town on business (T6-63).
School / Intelligence for Men:
- He stayed up until midnight preparing for the examination (T1-48).
- He has a master’s degree in physics (T2-80).
- He dropped out of college after two weeks (T2-81).
- How is your brother getting along in school? (T2-93).
- He had a high I.Q. but he didn’t do well in his study (T3-39).
- Paul has a very active interest in the student organization (T3-40).
- Please read the first two paragraphs, John (T4-5).
- He has made his point very clearly (T4-45).
- He cannot be matched in knowledge of wild plants (T4-56).
- He never mastered the art of public speaking (T5-7).
- The boys were summoned in turn to see the examiner (T5-8).
- The little boys are learning to make puts with clay (T5-73).
- He was listening attentively to the teacher (T6-120).
- He has worked out a solution to that problem (T6-73).
- He got his doctor’s degree from Cambridge (T6-91).

Appearance for Men:
- He looks ridiculous in those tight jeans (T2-104).
- He was born of a very poor family (T3-39).
- His hair has turned gray (T3-52).
- He is deaf in one ear (T3-63).
- To his great delight, his design won the first prize (T4-14).
- The man stamped his feet with rage (T4-26).
- The old man can’t walk without his stick (T5-112).
- He crashed the vase onto the floor in a fit of anger (T5-139).
- He is in a sad plight now (T6-18).
- He was sitting there with tears in his eyes (T6-134).
- He has a head of unnatural size (T6-91).

Leisure Activities for Men:
- Besides writing, he also liked hunting and fishing very much (T1-103).
- My father used to take a walk along the coast after dinner (T1-145).
- He went out hunting and came back with a couple of rabbits (T2-105).
- He is in Africa shooting lions (T2-115).
- He just did it for fun (T2-115).
- He went downtown to do some shopping (T3-39).
- To what degree is he interested in fishing? (T3-61).
- Mr. Wang is enthusiastic about baseball games (T3-105).
- He always drinks whisky straight (T4-69).
- He picked up a small pebble on the beach (T5-83).
• The old man takes a walk every afternoon, rain or shine (T6-8).
• Listen. He’s playing a tune on the piano (T6-132).
• He went on a voyage around the world (T6-186).

Interpersonal for Men:
• He asked me if I agreed to his plan (T1-114).
• He offered money to help me (T1-114).
• John always talks loudly in public (T1-181).
• He took legal action to stop his neighbors (from) making so much noise (T2-4).
• He went to the aid of the hurt man (T2-71).
• He will be considered a weak leader, if he can’t make his own decision (T2-104).
• The more he gives his children, the more they want (T3-112).
• He is full of gratitude for your help (T3-165).
• I treasure his friendship (T4-15).
• His curt reply annoyed the teacher (T4-42).
• My brother and I often go into a big argument over something very small (T5-6).
• He was in search of a company (T5-154).
• I am sure he has no hostility toward you (T6-158).
• I have some doubt about his attention (T6-90).

Character for Men:
• He has no sense of humor (T2-104).
• He is a man of great courage (T2-138).
• The little boy drew praise for his honesty (T3-15).
• He has very strong political opinions (T3-26).
• He was labeled by his friends as a miner (T4-56).
• He holds liberal attitudes toward education (T4-57).
• He has no fame or power (T5-6).
• He has been generous with money (T5-38).
• The embarrassed boy fiddled with the hat in his hand (T6-62).
• Being indecisive is his weakness (T6-119).

Roles Assigned to Females in the EFL Textbooks

Females as Victims:
• I sent her a get-well card when she was in hospital (T2-17).
• The medicine has eased her pain (T1-71).
• Her life was blighted by constant illness.
• I was very concerned about my mother’s illness (T1-163).
• The dentist gave her an injection to reduce the sensitivity of the nerves (T4-43).
• My beloved grandmother went to paradise after a nine-month illness (T5-49).
Females as Nurturer:
- Jean made herself helpful in the kitchen (T1-79).
- Nothing in the world can replace a mother’s love (T1-146).
- My grandmother taught my mother the trick of making pies (T2-105).
- She served us a very good dinner (T3-72).
- Every mother has affection for her children (T3-163).
- She has brought up five children (T4-29).
- It is her responsibility to take care of the baby (T4-44).
- I enjoy my mother’s companionship and love (T5-99).
- The mother takes a look at her sick baby every third moment or so (T5-113).
- Rearing four children filled all of her time (T6-135).
- She sat gently caressing the baby in her lap (T6-135).

Females as Workers:
- She started out to write a novel (T2-127).
- She hopes to become a ballet dancer (T3-5).
- Her lifelong ambition was to be an excellent teacher (T3-41).
- She is an expert at teaching small children (T4-44).
- If a woman did have to work, she was very limited in her choice of jobs (T4-58).
- She worked as a journalist on the Times (T5-36).
- She was invited to join the staff of the BBC (T6-6).
- The maid is polishing the furniture (T6-59).

Females in School / Intellectual Activities:
- When I said, “Girls are stupid”, I never referred to you (T1-37).
- She is interested in Chinese literature (T2-80).
- She entered college as a history major (T2-81).
- She always behaves properly in class (T3-27).
- She has great potential in music (T4-56).
- The intellectual has won a scholarship (T4-54).
- She is one of the most imaginative students in the class (T5-127).
- The student tittered when the teacher came up to her (T5-140).

Appearance for Women:
- The fat woman is at least two hundred pounds (T1-103).
- The frightened girl ran away in a fright (T1-103).
- She has a joyful look and a joyful heart (T2-4).
- She’s feeling a bit tired (T3-113).
- She seemed to be a little afraid (T3-112).
- She is a girl with extraordinary beauty (T4-90).
- She’s always in a merry mood (T4-28).
• She smiled with an upward tilt of her head (T5-86).
• She was speechless with astonishment (T5-137).
• Helen is a girl of exceeding beauty (T6-172).

**Leisure Activities for Women:**
• The little girl was busy coloring the picture (T2-4).
• Tennis and swimming are her leisure activities (T3-73).
• Jane takes an active interest in the activity (T3-40).
• She enjoys watching the flight of birds (T4-15).
• She danced with grace (T4-15).
• Jennifer went to see a movie or something (T5-114).
• She likes pop; she doesn’t care for classical music (T6-77).
• She has a light hand with knitting (T6-160).

**Interpersonal Relationships for Women:**
• She is a good friend of mine. Her kindness earned other people’s love and respect (T1-27).
• She invited me to her party (T2-4).
• I waited for a long while before she showed up (T2-16).
• Helen wants nothing more than someone to talk to (T3-5).
• It’s fair for your sister to give you half of the cake (T3-83).
• How do you do, sir; she said, without warmth (T4-90).
• Her contribution is very significant to us (T4-102).
• She found the charity in her heart to forgive them for their wrongdoing (T5-180).
• She was sympathetic to my aims (T5-152).
• She discussed the finding of her study with her students (T6-91).
• The grieving woman was consoled by her friends (T6-71).

**Character for Women:**
• She showed great courage during the war (T2-138).
• She strengthened herself in those hard years (T2-137).
• She made a direct answer to the request (T3-110).
• Her bad tempers led her into all sorts of scrapes (T3-39).
• She is a very determined woman who always gets what she wants (T4-27).
• She has never been able to face reality (T4-91).
• She said she had no taste for fame and wealth (T5-128).
• She has no patience with those thoughtless and ungrateful people (T5-179).
• She tends to be very stubborn (T6-91).
• She has a sharp and hurtful tongue (T6-146).
Collectivism

- We should try our best to preserve world peace (T3-27).
- A good president should always care about the welfare of the people (T3-27).
- We should show respect for our elders (T3-27).
- We should try to do something to help mankind (T3-41).
- They tried hard to promote good will between the two countries (T3-41).
- We have a deepening sense of brotherhood among ourselves (T3-41).
- Keeping city noises from increasing requires everybody to make efforts (T3-63).
- The odds are in our favor. We are going to defeat the other team (T3-85).
- When we won the first prize, we all felt very excited (T2-30).
- We should take good care of the elderly (T5-99).
- The father told the boy not to show off (T5-141).
- We all believe that all men are created equal (T5-141).
- Honesty is the best policy (T6-146).
- Do not do to others what you would not have others do to you (T6-174).

Individualism

- He won the championship in the speech contest (competition) (T2-103).
- Sir Winston Churchill was greater than any other British statesman of modern times. (T2-139)
- Bob was the fastest runner in our school (T2-142).
- He thought that he could beat Tom, but instead, he was beaten by Tom (T3-84).
- His teacher spoke highly of him. He said that he was one of the best students (T3-98).
- He established a record for long-distance swimming (T3-134).
- To everyone’s surprise he won the first prize (T4-139).
- He made the world’s record for a hundred miles (T4-139).
- Alice is the most charming girl in her class (T4-36).
- He was well-known for his habit of always looking out for number one (T5-99).
- Often children work for money outside the home as a first step to establishing autonomy (T5-100).
- She deserved to win because she was the best (T5-126).
- She is one of the most imaginative students in the class (T5-127).
- The Academy Award is held once a year. Those who have won the Academy Award are considered the best entertainers or contributors to the movie business (T6-17).
- He dreamed of becoming the first chair violinist in the orchestra (T6-133).
- Seeing that Helen was better than I in every way, I vowed that I would catch up with her (T6-140).
- When it comes to playing (play tennis), nobody can best him (T6-151).
Sayings

- Don’t fish in troubled waters (T3-27).
- Look before you leap (T2-38) (T3-74).
- Birds of a feather flock together (T4-15) (T2-149).
- Don’t kill the goose that lays the golden eggs (T4-15).
- Do not do to others the things that you would not have others do to you (T6-174).
- Don’t count your chicken before they hatched (T2-38).
- There’s no royal road to learning (T2-136).
- Honesty is the best policy (T6-136).
- Laughter is the best medicine (T4-28).
- Beauty is only skin deep (T4-55).
- Prevention is better than cure (T4-113).
- One man’s meat may be another’s poison (T5-50).
- There is no use crying over spilt milk (T6-67).

Sexist Language Examples in Taiwanese EFL Textbooks

- His courage was unequaled (T1-49).
- My grandmother taught my mother the trick of making pies (T2-105).
- A sportsman should always follow the rules of any game he takes part in (T3-83).
- Of all the fibers now used by man, a very large percentage is man-made (T3-133).
- In addition to food and shelter, man has a third need. This is clothing (T3-135).
- It is her responsibility to take care of the baby (T4-44).
- In recent years, women are spending more money on cosmetics than they used to (T4-55).
- One man’s meat may be another’s poison; that is, every one has his own likes and dislikes (T5-50).
- Everyone has his own aptitudes and skills, likes and dislikes which, when put together, make him different from others (T5-52)
- She said she had no taste for fame and wealth (T5-128).
- His achievements have brought fame to his country (T5-128).
- Mr. Jones made a proposal to Mary last week (T6-176).
APPENDIX C

SAMPLE READING PASSAGES FOR TRANSCRIPTION IN EFL AND ESL TEXTBOOKS
Reading passages of natural phenomena and living surroundings in EFL Textbooks
Michael has a boring day (Mount Everest) (fiction, EFT-1)
Life in a big city (non-fiction, EFT-1)
The changing climate (non-fiction, EFT-1)
Spring comes with Easter (non-fiction, EFT-2)
Some facts about Taiwan (non-fiction, EFT-2)
There’s always weather (fiction, EFT-3)
I dream a world (fiction, EFT-3)
Noise (non-fiction, EFT3)
Wind movement (non-fiction, EFT3)
Controlling the weather (non-fiction, EFT4)
Two poems (fiction. EFT5)
The Chinese Horoscope (fiction, EFT5)
Earthquake (non-fiction, EFT5)
Acid rain (non-fiction, EFT5)
Two poems- The road not taken (fiction, EFT6)
Statement of belief (natural environment) (non-fiction, EFT6)

Reading passages of products in EFL textbooks
Art (non-fiction, EFT3)
Clothing (non-fiction, EFT3)
Garlic, onions and aspirin (medicine) (non-fiction, EFT4)
Getting something to eat (non-fiction, EFT5)
A marvelous way of communicating your feelings-music (non-fiction, EFT6)

Reading passages of people/national identity/ethnicity in EFL textbooks
Michael has a boring day (fiction, EFT-1)
Mark Twain (fiction, EFT-1)
A brief history of our country (non-fiction, EFT-1)
A conversation (interviews) (fiction, EFT-2)
Holidays in the U.S. (non-fiction, EFT-2)
Sir Winston Churchill (non-fiction, EFT-2)
Someone else’s watch (fiction, EFT-3)
What does a yellow traffic light mean to you? (fiction, EFT-3)
American speech (non-fiction, EFT-3)
Confucius (non-fiction, EFT-3)
Autobiography (non-fiction, EFT-3)
Father & daughter (fiction, EFT-4)
Crash (fiction, EFT-4)
Women in today’s world (non-fiction, EFT-4)
Shen Nong (non-fiction, EFT-4)
The Chinese Horoscope (fiction, EFT-5)
A pleasant encounter (fiction, EFT-5)
Alfred Nobel (non-fiction, EFT-5)
Three days to see (Helen Keller) (non-fiction, EFT-5)
Information please (fiction, EFT-6)
A seven dollar dream (fiction, EFT-6)
The life of Isaac Newton (non-fiction, EFT-6)
The discovery of X-rays (non-fiction, EFT-6)

**Reading passages of discoveries, events, and engineering accomplishments in EFL textbooks**
The picnic (fiction, EFT-1)
A brief history of our country (non-fiction, EFT-1)
Please tell a lie (fiction, EFT-2)
The history of Ping Pong (non-fiction, EFT-2)
Holidays (non-fiction, EFT-2)
How the tide helped to erect the Kwan-Tu bridge (non-fiction, EFT-4)
The space program: is it worth it? (fiction, EFT-6)
The discovery of X-rays (non-fiction, EFT-6)

**Reading passages of others (e.g., values, beliefs, and customs) in EFL textbooks**
Good manners (non-fiction, EFT-1)
What money can’t buy – values (non-fiction, EFT-1)
Sympathy (fiction, EFT-2)
The house with golden windows (fiction, EFT-3)
Someone else’s watch – honesty (fiction, EFT-3)
Confucius values (non-fiction, EFT-3)
Sportsmanship (non-fiction, EFT-3)
Too much to life for (value of life) (fiction, EFT-4)
Crash-honesty (fiction, EFT-4)
Forgiveness (fiction, EFT-5)
American family-Cultural value orientations (non-fiction, EFT-5)
All out and a little extra (non-fiction, EFT-5)
Belief of life (non-fiction, EFT-5)
A statement of belief, value (natural) (non-fiction, EFT-6)

**Reading passages of language / literacy proverbs sayings in EFL textbooks**
What is it?-Riddle (fiction, EFT-1)
Language (non-fiction, EFT-1)
American speech (non-fiction, EFT-2)
Polite forms in English (fiction, EFT-3)
Universal language (smile) (non-fiction, EFT-3)
Active reading (non-fiction, EFT-4)
Who uses English? (non-fiction, EFT-5)
How to read short stories (non-fiction, EFT-6)
Better left unsaid (non-fiction, EFT-6)
Reading passages of natural phenomena and living surroundings in ESL Textbooks
The north wind and the sun (fiction, ESL-1)
The little mice (fiction, ESL-1)
Crossing Antarctica (non-fiction, ESL-1)
Read symbols of weather (non-fiction, ESL-1)
Change (fiction, ESL-2)
The Waves of Matsuyama (Japan) (fiction, ESL-3)
At the beach (fiction, ESL-3)
The road not taken (fiction, ESL-3)
The Sea around Us (America) (non-fiction, ESL-3)

Reading passages of products in ESL textbooks
Ode to my shoes (fiction, ESL-1)
How to eat a hot fudge sundae (non-fiction, ESL-1)
Watermelon (non-fiction, ESL-1)
I’m hungry (fiction, ESL-2)
That’s nice (fiction, ESL-2)
How did the potato get to North America (non-fiction, ESL-2)
Making music (non-fiction, ESL-2)
Invention-paper, the plow, and microscope (non-fiction, ESL-2)

Reading passages of people, national identity, and ethnicity in ESL textbooks
The nothing to do blues (fiction, ESL-1)
Nasr-ed-Din’s oven (fiction, ESL-1)
My first day at school (non-fiction, ESL-1)
Sandra Cisneros (non-fiction, ESL-1)
Information of presidents on U.S. money (non-fiction, ESL-1)
Stewed, roasted or live (fiction, ESL-2)
Younde goes to town (fiction, ESL-2)
Bouki’s glasses (fiction, ESL-2)
An immigrant in the U. S. Ponn Pet (non-fiction, ESL-2)
Homero E. Acevedo II (non-fiction, ESL-2)
The education of Berenice Belizaire (fiction, ESL-3)
Who’s Hu? (fiction, ESL-3)
I felt like a queen (non-fiction, ESL-3)
Across ages (non-fiction, ESL-3)
A shameful chapter (non-fiction, ESL-3)

Reading passages of discoveries, events, and engineering accomplishments in ESL textbooks
Homework machine (fiction, ESL-1)
Crossing Antarctica (non-fiction, ESL-1)
Invention of ice cream stand, zipper, jeans (non-fiction, ESL-1)
The microscope-poem (fiction, ESL-2)
How did the potato get to North America (non-fiction, ESL-2)
Invention of paper, the plow, and microscope (non-fiction, ESL-2)
The underground railroad (non-fiction, ESL-3)
The Eighth wonder of the world-Brooklyn Bridge (non-fiction, ESL-3)
A shameful chapter (non-fiction, ESL-3)

Reading passages of language, literacy, proverbs and sayings in ESL textbooks
Language diversity in the U.S. (non-fiction, ESL-1)
Misery (fiction, ESL-2)
Teaching sign language in schools (non-fiction, ESL-2)
Letter to my sister (fiction, ESL-3)
Letter in response to executive 9066 (non-fiction, ESL-3)

Reading passages of others / value, belief in ESL textbooks
Song ~ you can get it if you want to (belief) (fiction, ESL-2)
Values ~ poetry of friendship (fiction, ESL-3)
<table>
<thead>
<tr>
<th>ESL-1</th>
<th>European American Native American</th>
<th>Non-European American</th>
<th>Other World</th>
<th>Non-Human</th>
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<tr>
<td></td>
<td>People's hobbies</td>
<td>My first day at school</td>
<td>Crossing Antarctica</td>
<td>The north wind and the sun</td>
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<td>Information of presidents on U.S. money</td>
<td>Sandra Cisneros Ode to my shoes The little mice</td>
<td>Using money Oven-Middle East</td>
<td>The nothing to do blues</td>
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<td></td>
<td>the inventor of ice cream stand, zipper</td>
<td>Language diversity in the U.S.</td>
<td></td>
<td>Caption about sunglasses, helmets</td>
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<td>ESL-2</td>
<td>America</td>
<td>What are your goals</td>
<td>Younede goes to town</td>
<td>How did the potato get to North America</td>
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<tr>
<td></td>
<td>- My life's list</td>
<td>- That's nice</td>
<td>- Bouki's glasses</td>
<td>- Making music</td>
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<td>- Deaf Donald</td>
<td>- An immigrant in the U. S.</td>
<td>- Jimmy Cliff</td>
<td>- Devices that help the deaf</td>
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<td>- Career goals</td>
<td>- Homero E. Acevedo II</td>
<td>- Invention</td>
<td>- Teaching sign language in schools</td>
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<td>- David Klein</td>
<td>- Two sides of a conflict</td>
<td>- My, how we've grown</td>
<td>- Can we talk</td>
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<td>- Taking action for change</td>
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<td>- Stewed, roasted or live</td>
<td>- A song (you can get it if you want to)</td>
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<td>- The unexpected heroine</td>
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<td>- A kingdom lost for a drop of honey</td>
<td>- What are the goals of the U.S. government</td>
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<td>- Finding a win-win solution</td>
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<td>- A dialogue</td>
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<td>- A plan for peace</td>
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<td>- Sharing a culture</td>
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<td>ESL-3</td>
<td>Rachel Carson</td>
<td>Could we ever forget</td>
<td>At the beach (Turkish)</td>
<td>The Waves of Matsuyama</td>
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<td>- Earth Shaker,</td>
<td>- Essay of Monique Rubio</td>
<td>- Keman Ozer (Turkish)</td>
<td>- How everything happens (Swedish)</td>
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<td>- May Swenson</td>
<td>- The education of Berenice Belizaire</td>
<td>- Women across the bridge (Vietnam)</td>
<td>- Song for smooth waters</td>
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<td>- Robert Frost</td>
<td>- West side</td>
<td>- I felt like a queen (Mexico)</td>
<td>- Graph of U.S. immigration events</td>
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<td>- Zoo</td>
<td>- Who's Hu</td>
<td>- Letter to my sister</td>
<td>- The road not taken</td>
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<td>- Ernest Hemingway</td>
<td>- Lensey Namioka</td>
<td>- Who lives in a foreign land (Nicaragua)</td>
<td>- Graduation</td>
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<td>- Mel Glenn</td>
<td>- Nicholasa Mohr</td>
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<td>- Footpath (Kenya)</td>
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<td>- The old man at the bridge</td>
<td>- The underground railroad</td>
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<td>- The sea around us</td>
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<td>- Ray Bradbury</td>
<td>- The Douglass &quot;station&quot; of the underground railroad</td>
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<td>- Breaking mental barrier</td>
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<td>- Carole King</td>
<td>- Harriet Tubman</td>
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<td>- Poetry of friendship</td>
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<td>- A shameful chapter</td>
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<td>- Dwight Okita</td>
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<td>- Aiming for peace</td>
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<td>- Daisy Zamora</td>
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<td>- Those who don't</td>
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<td>- As I grow older</td>
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APPENDIX D

SAMPLE PICTURES AND READING PASSAGES IN EFL AND ESL TEXTBOOKS
Some stereotyped pictures of gender roles in EFL textbooks
The following are non-stereotyped and gender-balanced roles in the ESL textbooks.
The above pictures show ESL pictures of non-stereotyped occupation roles; and the bottom pictures show the contrast of EFL stereotyped roles (left) and ESL non-stereotyped gender roles (right).
The first poem is a sample of a reading passage from the examined EFL textbooks, and the second poem is a sample of a reading passage from the examined ESL textbooks.

*The Road Not Taken*

Two roads diverged in a yellow wood,  
And sorry I could not travel both  
And be one traveler, long I stood  
And looked down one as far as I could  
To where it bent in the undergrowth:

Then took the other, as just as fair,  
And having perhaps the better claim,  
Because it was grassy and wanted wear;  
Though as for that, the passing there  
Had worn them really about the same,

And both that morning equally lay  
In leaves no step had trodden black.  
Oh, I kept the first for another day!  
Yet knowing how way leads on to way,  
I doubted if I should ever come back.

I shall be telling this with a sigh  
Somewhere ages and ages hence:  
Two roads diverged in a wood, and I—  
I took the one less traveled by,  
And that has made all the difference.

By Robert Frost
APPENDIX E

SAMPLE SOCIAL REPRESENTATIONS IN EFL AND ESL TEXTBOOKS
Occupations Listed for Males in Senior High School EFL Textbooks

General
Blacksmith
Teacher (Confucius)
Musician (Beethoven)
Poet
Writer
Police officer
Orator
Editor
Watchman
Policemen
Reporter
President (Washington, Lincoln, Reagan)
Manufacturer of sports goods
Farmer
Painter
Statesman
Officer
Journalist
Author
Salesman
Doctor
Principal
Official
Surveyor
Soldier
Sportsman
Driver
Shepherd
Storekeeper
Clerk
Director
Guard
Scientist
General manager
Sales manager
Lawyer

Cellist
Salesman
Actor
Magician
Journalist
Newspaper publisher
Businessman
Scientist
Inventor, Industrialist
Chemist
Linguist
Novelist
Boss
Repairman
Conductor
Military officer
Business executive
Cook
Barber
Broadcaster
Minister
Manager
Miner
Surgeon
Businessman
Violinist
Mayor
Photographer
Illustrator
Pastor
Oceanographer
Psychologist
Artist
Fishermen
Herbalist
Pilot
Occupations Listed for Females in Senior High School EFL Textbooks

Teacher
Writer
Ballet dancer
Waitress
Geneticist
Director
Journalist
Nurse
Actress
Clerk
Maid
Operator
Scientist
Assistant manager
Pianist
Marine Biologist

Occupation of Males and Females in ESL Textbooks Readings

Males
Commander
President
Architect
Inventor
Lawyer
Writer
Football player
Astronaut
Scientists
Salesman
Musician
Doctor
Carpenter
Performers
Jewelry designer
Transportation planner
Executive
Poet
Professor of math
Teacher
Pole-vaulter
General
Engineer
Civil right leader
Actor
Businessman
Farmer

Females
Poet
Painter
Waitress
Writer
Sports reporter
Reporter
Editor
Teacher
Nurse
Computer specialist
Justice
Harriet Tubman (conductor)
Carole King (song writer)
Marlin Mackenzie (sports-counselor)
Computer programmer
<table>
<thead>
<tr>
<th>Western Famous Characters (Male) in EFL Textbooks</th>
<th>Western Famous Characters (Female) in EFL Textbooks</th>
</tr>
</thead>
<tbody>
<tr>
<td>George Washington</td>
<td>Barbara McClintock</td>
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<tr>
<td>Winston Churchill</td>
<td>Helen Keller</td>
</tr>
<tr>
<td>Abraham Lincoln</td>
<td>Marie Curie</td>
</tr>
<tr>
<td>Mozart</td>
<td>Rachel Carson</td>
</tr>
<tr>
<td>President Ronald Reagan</td>
<td></td>
</tr>
<tr>
<td>Ludwig van Beethoven</td>
<td></td>
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<tr>
<td>Santa Claus</td>
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<tr>
<td>Jesus Christ</td>
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<td>Socrates</td>
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<td>Nicholas Copernicus</td>
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<tr>
<td>Buddha</td>
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<tr>
<td>Edison</td>
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<td>Hemingway, Ernest</td>
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<td>Monet</td>
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<tr>
<td>Renoir</td>
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<tr>
<td>Alfred Nobel</td>
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<tr>
<td>Bach</td>
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<tr>
<td>Isaac Newton</td>
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<tr>
<td>Wilhelm Rontgen (X rays inventor)</td>
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<tr>
<td>Mr. Bell</td>
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<tr>
<td>Thomas Jefferson</td>
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<tr>
<td>Albert Einstein</td>
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**Chinese Famous Characters (All Males, No Females)**

- Confucius
- Emperor Shen Nung
- Hiwa To
- Lord Kwan
- Dr. Sun Yat-Sen
- Chin Shi Huang Ti
- Li Po
- Tu Fu
- Dr. Lee Yuan-tseh (1986, Nobel Prize winner)