



Abstract: The existing study is an attempt to observe and compare the results of foreign and local socio-cultural value orientations present in selected Pakistani and Oxford English textbooks prescribed for students of Punjab (Pakistan). The content analysis was employed to find out the percentages of categories and subcategories of reading passages and exercises of the prescribed English textbooks in this research. For relevant data collection, an eclectic model was devised as some of the major categories with slight modification were taken from Stern's (1983) model in which he proposed six aspects of culture teaching. While in the formation of subcategories, the researcher has employed his own teaching experience. Socio-cultural value orientations were divided into three sub-themes such as individualism, collective action and material possessiveness for data analysis. The analyzed data from the textbooks indicated that individualism tends to be encouraged. Results exhibited that the Oxford textbook focused more on individualism as compare to PTB textbook.

Key Words: Socio-Cultural Practices, English Textbooks and Culture, EFL in Pakistan.

Introduction

It may seem that foreign language education has a long tradition of dealing with the 'context of culture'. According to [Kelly \(1969\)](#), a cultural module has been included in foreign language courses all the way through several centuries. But what has this cultural component consisted of, and why has it been included? What does – or what can – the notion of culture mean in the dominion of foreign education? Prior to looking further into these questions, the researcher will make an endeavour to look at the notion of culture in more general terms. Defining the concept of culture is not an easy task. According to [Duranti \(1997\)](#), culture is such a complex concept that it may be neither possible nor desirable to arrive at an all-encompassing definition of it. As an alternative, theories of culture today tend to transmit specific contexts and fields of study. Nevertheless, as a starting point for the following conversation, it may be constructive to cite a definition which, according to those who have formulated it, 'covers most of the key territory of culture on which scholars at present agree'. We may term culture as the deposit of knowledge, experience, beliefs, values, actions, attitudes, meanings, hierarchies, religion, notions of time, roles, spatial relations, concepts of the universe, and artefacts acquired by a group of people in the course of generations through individual and group striving. This description shows that culture is seen as an entity which is acquired or learnt, and passed on from one generation to the other. Culture is viewed as having to do with the material productions through which a cluster of people represents itself ('artefacts'), but the definition rests on first and foremost on people's knowledge, beliefs, attitudes and ways of thinking, behaving and remembering. In connecting culture to a group of people', the definition indicates that culture is shared by the members of a particular community and that one community is, somehow, different from another in terms of culture. Culture is learnt, both deliberately and unconsciously, but once it is learnt, it becomes habitual and subconscious. In the same line of thought, [Hofstede \(1991\)](#) refers to culture as 'the software of the mind,' i.e. the shared rules that tell us how to work and act within a particular faction. Culture becomes a 'perceptual lens' through which we observe and make sense of the outer world. [Lakoff & Johnson \(1980\)](#) point to the way in which people from diverse cultures comprehend events, speech acts and physical phenomena in a different way, according to the 'model of their mind'.

Now at this point, a cluster of questions come into mind that What is it that designates a 'group of people', and what is it that differentiates one cultural set from another? In short: how do cultures diverge? These are

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primary questions that can generate numerous answers. What remains obvious, however, is that awareness of an international language like English can, potentially, bring one into contact with a range of dissimilar cultural groups, and that non-native speaker who desire to learn and to use English inevitably require to address questions like the ones above. Culture is arbitrary, in the way that 'I could have been you and you could have been me, given different circumstances' [\[Kramsch, 1988\]](#). On the other hand, most of us do not perceive culture in this way. Since culture is subconscious, we have a propensity to see our own cultural ways as the only 'natural' ones, or in fact, as the only ones possible. As culture is always linked up with moral issues, we tend to see our own culture as having the correct answers to what is good and bad, morally acceptable and unacceptable [\[Kramsch, 1997\]](#). This state of affairs represents quite a challenge for anyone who wants to converse effectively with someone from another cultural group. In the present world where cultural encounters and the challenges that they bring with them are the order of the day, it, therefore, appears increasingly significant to be able to see beyond one's own culture and to appreciate the fact that diverse cultures have different ways of looking at the world. As will be shown in the following sections, foreign language learning can be viewed to have an important role to play when it comes to developing this ability.

Language and Culture

There are several maxims reflecting the association between language and culture in the field of English Language Teaching (ELT). There are also a variety of stands by a number of ELT teachers regarding the place of culture in EFL. The encouraging implications of including cultural associations of the target language into instructional materials are largely known and accepted. This addition will cultivate a positive attitude towards the target language, consequently facilitating its acquisition. Usually, there is an implicit agreement that the integration of target culture, which results in acculturation will promote communicative competence which in turn will improve language learning. As a result, cultural understanding should not be overlooked but should be in the heart of second language learning. Having established the cultural position, we have then moved on to the issue of what kind of cultural elements are introduced and incorporated into ELT instructional materials, particularly, textbooks, and how intentional the infusion is. Studies in Malaysia, Korea, India, Japan and Pakistan reported that cultural information is present in EFL textbooks. They reveal different portrayals of culture in all its dimensions. This work aims to find out socio-cultural elements in the target and local prescribed English textbooks in Pakistan.

The Theoretical Development of Culture in EFL Education

In the earlier decades of this century, second language learning took place in order for learners to gain access to the grand literary masterpieces of civilization (Allen, 1985). Learners were opened to the elements of cultural experiences associated with the target language. In the sixties, another educational idea for second language learning emerged that was "cross-cultural communication and understanding" Nostrand in [\[Lessard-Clouston, 1997\]](#). Culture, at that moment, became indispensable not only for the study of literature but more importantly, for language learning where the term "small c culture" came into the representation (Steele, 1989). This notion is further supported by the appearance of the communicative approach in language teaching, which promotes the integration of language and culture [\[Canale & Swain, 1980\]](#). This is translated into the goal of communication within the cultural context of the target language, which in turn should promote communicative competence. The relationship between language, society and culture is further explained through the field of sociolinguistics, which examines language use within diverse social contexts. In relation to this language, use includes the social functions of language and the forms these functions take in the hint of social meaning as people's lives, opinions and beliefs are powerfully influenced by the society they live in.

Although sociolinguists have a general concern in examining the relationship between language, society and culture, there exist a variety of interpretations of the meanings of these terms. However, they have the same opinion on the principle that there exists an inextricable connection between language and culture. [\[Stern 1983\]](#) conceives the cultural aspect of a second language and foreign-language teaching in these three levels of the framework. The introductory level incorporates linguistics, educational anthropology, and sociology and sociolinguistics theories. Ethnographic or cultural description of the target language is the essence of the inter-level or level two, while the socio-cultural component of the target language is the foundation for level three. In Stern's conceptual framework language, culture, and communication is synonym with society. So, like many other frameworks, it also emphasizes the insertion of culture in ESL education. There can be various pedagogical implications of the outlook that language, context and culture are interrelated. In the first sight,

there are implications linked to the teaching of language itself. For anyone who desires to be proficient in interpreting and understanding meanings presented to him/her, the different cultural meanings embedded in language, the contexts and the cultural references of a language ought to be explored and, to the degree that it is possible, learned. In a similar way, insight into the various facets of situational and cultural contexts that come into play whenever language is used is an imperative aspect in the foreign language learner's capability to produce his/her own texts and to contribute in communication situations. Secondly, in view of the fact that language not only reports experience but represents a way of defining it, foreign language learning can offer a distinctive opportunity to experience and gain insight into new ways of conceptualizing and looking at the world ([Geertz, 1973](#)). The implication is not, of course, that diverse languages present entirely different conceptual frameworks. It has been argued that there is a common centre in all languages of linguistic and conceptual universals that can be used as a common ground from which differences between languages and cultures can be explored ([Wierzbicka, 1997](#)). As a result, learners will not experience the challenge of having to extend entirely novel views of the world, but rather be able to enlarge their vision of the world ([Fantini, 1997](#)). In exposing students to languages and conceptual frameworks different from their own, foreign language education can therefore be seen as a golden chance to expose students to expressions of 'otherness' and to challenge the students to own perceptions and prospective ethnocentric attitudes ([Kramsch, 1993](#)).

The way we look like to accept an arbitrary code of fixed and frequently prejudicial categories uncritically is also a question that can be addressed as an element of foreign language education ([Bredella & Richter, 2000](#)). 'Critical language awareness' could consequently be an essential part of language learning in schools, in order to reveal and make students conscious of the role that language plays in preserving power structures in society and on the ways in which language functions ideologically (Fairclough, 1995). One strategy suggested for such work is to produce alternative texts ([Widdowson, 1996](#)), and this may seem to be a particularly relevant one in foreign language education.

The Role of Culture in EFL Education

This section talks about some of the arguments posited in support of developing second language learners' intercultural competence. This is in line with globalization, where second language learners are progressively more exposed to the global community in which English plays a role as an international overpass. Learners, who are entirely competent in the language, are expected to be global performers well versed in the cultural awareness surrounded in the international language in their quest for knowledge as well as fostering global relations. The intimacy between language and culture gives rise to the perception of language as a kind of acculturation ([Ellis, 1985](#)). Where language learners absorb a new culture, new codes of expression, new values and new norms of conduct as well as a dissimilar world view ([Kramsch, 1997](#)). [Fantini \(1997\)](#) emphasizes that language reflects and affects culture forming a self-motivated relation or intrinsic link. This link is manifested in what Fantini calls "lingua-culture" where the language is inseparably linked with culture and in turn, is taught in tandem with its culture. In relation to this, Pakistani English language learners need to learn about the target language culture together with Pakistani culture in order to communicate effectively, achieving communicative competence. Communicative competence is not probably achieved without cultural understanding as it is the core of language acquisition. This is demonstrated in the fact that when a learner decides to learn a language such as German, the learner is not only learning the linguistics of German but everything else German and Germany. So, learning the linguistics of a language engages assimilation, cultural associations and its entire cultural load. A learner then stays away from all the drawbacks of cultural understanding or ignorance, which leads to the breakdown of communication. In addition to communication, learners who are said to have acquired a language are those who are able to bring into line themselves with the culture of the target language. They can also link in the target language as a result enabling them to identify with the language by capturing the real meaning of the language ([Tang, 1999](#)). It is mentioned earlier that Pakistani ESL learners need to learn about the culture of the target language, together with Pakistani culture assimilated with the target language, and textbooks are the core source for this purpose. Accordingly, intercultural understanding should be emphasized in ESL education in Pakistan, and the main objective of the current research is to highlight those cultural elements in both the textbooks. Here intercultural understanding means dual culture understanding where learners are exposed to the target language culture, specifically English and to a certain extent, British culture as well as being introduced to Pakistani culture in English. Learners are given plenty of exposure to cultural information to the target language. This exposure to the target language culture is to minimise what Schulman ([in Ellis, 1985](#)) termed as social and psychological

distance in his Nativization model where he hypothesized that language learning might be slowed down by social and psychological detachment. Social distance refers to the equality of the social status of each culture, the integrative and instrumental motivation in learning the additional lingua-culture, which in turn affects the approach of the learner towards the second language learning. Psychological distance is realised in language and culture shock, motivation and ego boundaries of individual learners. Therefore, social and psychological distance extensively influence learners' attitude, whether positive or negative, towards the target language and its culture. A positive attitude will facilitate language learning as it promotes its resemblance with the lingua-culture. In contrast, if learners cut down estranged from the target language and culture, language learning is held back by this cultural gap.

It is also indispensable to bridge this gap as it can create complications in communication, especially when the second language learner come to straight contact with target language culture. In the practical dimension, perplexity can take place due to the ignorance of cultural information. Learners need to be aware of ambiguity in some functions of the target language, such as in the typical instance of the statement 'it's cold'. The statement can function both as a general comment on the weather and a request for the window to be opened. If an ESL learner is not acquainted with the concealed meaning, communication is definitely lost. In addition to this, learners require to be informed about a culturally established attitude and behaviour in the target language. The Asian way of reacting to praise or compliment with silence and humility might cause culture misunderstanding in the target culture. As a result, the cultural context in all its dimensions should be introduced in ELT education in order to accomplish communicative competence. Lack of cross-cultural understanding will lead to misunderstanding in second language classrooms. Some inappropriate classroom behaviour may stem from culturally definite behaviour. Many rules and procedures for effective classroom interaction are uttered by culture (Powel & Anderson, 1994). It is not astonishing that a female Muslim learner will not frequently volunteer to lead a group when there are other Muslim male learners in the group. This is the result of her upbringing, which recognises the leading role of a male Muslim. She will over and over again avoid direct eye contact with a male teacher when responding to a question as direct eye contact with a person of the contrary sex as it is undesirable in the Islamic context, particularly when not related ([Syahrom, 1995](#)). The learner may be upbraided for breaching the principles of effective communication which emphasises eye contact in interaction by a teacher who is not well versed with cross-cultural understanding. This lack of understanding has grave implications for the reason that it affects classroom management and consequently, the teaching and learning process. Teachers need to reflect on their cultural judgement and adjust their world view in the light of these cultural constraints. They have to localise definite aspects of culture by adopting the target language culture without neglecting local cultural values. This is in line with [Mcleod \(1980\)](#) who affirms "it is significant for teachers to understand the values they are transmitting and also the values of "students' cultures".

Textbooks and Culture

A discussion on textbooks is inevitable in light of the arguments advocating the infusion of cultural elements in EFL textbooks. The importance of textbooks is seen in many roles' textbooks play in facilitating the second language teaching and learning process in the classroom. According to [Cortazzi & Jin \(1999\)](#), the textbook can be a teacher, a map, a resource, a trainer, an authority and an ideology. Hence, the textbook can be a major source of cultural elements besides providing linguistic and contemporary contents which inevitably reflect the ideology inherent in the ESL context of a particular circle. Textbooks across the world are of different cultural orientations, whether they are based on source culture, target culture or international target cultures. Source culture refers to learners' own culture; target culture is the culture in which the target language is used as a first language while international target cultures refer to various cultures in English as an international language ([Cortazzi & Jin, 1999](#)). Consequently, this categorization will assist in describing the cultural orientation of the textbooks, in this study, as it compares source cultural elements with the international target cultural elements. The focus of the present study is to analyze the Oxford English textbook 5 and the PTB English textbook 5 prescribed for Punjab (Pakistan) government, semi-government and private students to identify socio-cultural value orientations contained in them. The extent, to which the value orientations and hegemonic of the countries in which the textbooks were written are present, will be analyzed, versus value orientations of the local (Pakistani) community. Contrastive value orientations will be examined for their significance in the teaching process. Statements of value orientations contents usually transmit messages that are more related to international relations than to learning another language. The effect, as stated above, is that opportunity for strengthening national values may be lost, and alternative values may be

presented. In this study of imported and local instructional material and their historical aspect is also worth mentioning. In the Pakistani context, historical events of the past sixty or so have involved grave changes in the political and government. Since that time there has been a shuffling from a civilian to military and military to civilian government and elections have been held at all levels including two referendums of the military dictators for presidentship. During this period, schools have had to continually adjust within the political climate. Throughout this period, some contents were dropped, and some were included in the curriculum. The rationale of this research is to compare and examine foreign and local socio-cultural value orientations present in selected Pakistani, and oxford English textbooks suggested for the students of Punjab and to observe the influence of foreign and local socio-cultural value orientations present in selected local and foreign English textbooks on the 5th grade L2 learners.

Research Questions

The research questions of the study are listed below:

- What kinds of statements associated with foreign and local socio-cultural value orientations are present in selected Pakistani and Oxford English textbooks approved for the students of the Punjab province?
- What is the influence of foreign and local socio-cultural value orientations present in selected Pakistani and Oxford English textbooks on the 5th-grade students of the Punjab province?

Statement of the Problem

The textbooks that are used in primary schools of financially poorer countries for teaching EFL are principally imported from English speaking countries. Understandably, the socio-cultural and socio-economic conditions of these countries are not reflected in the content and other presentations of the imported books.

Materials and Methods

The main purpose of the study was to analyze and compare EFL textbooks (foreign and local) prescribed for primary schools (fifth grade) in Pakistan to identify socio-cultural practices contained in them. To what extent socio-cultural practices of the countries in which the texts were written are present, will be analyzed and compared with respect to the Pakistani community. Data were collected from the two English textbooks 5 (foreign and local) prescribed for the primary schools of the Punjab (Pakistan) province. Units of both textbooks were read in addition to exercises both written and oral as well as activities designed for listening comprehension. Reading passages were categorized by themes and sub-themes. Reading passages that did not fit the previously designed sub-themes were listed as miscellaneous. Content analysis will be employed to find out the percentages of categories and subcategories of reading passages and exercises in these two books. For relevant data collection an eclectic model was devised as some of the main categories were taken from Stern, H.H. (1983) model in which he proposed six aspects of culture teaching, with slight modification while in the formation of subcategories the researcher has employed his own teaching experience

The core objective of the study was:

Table 1. To compare and investigate foreign and local socio-cultural value orientations present in selected Pakistani and imported English textbooks prescribed for Punjab (Pakistan).

Textbooks	Individualism	Group Action	Material Possessiveness	Total
Oxford textbook	247	64.83%	122	32.02%
The Punjab textbook	91	0.56%	59	32.78%

Note: statistical figures in columns refer to the analyzed statements and their percentage about socio-cultural value orientations:

Socio-cultural value orientations were divided into three sub-themes such as individualism, collective action and material possessiveness for data analysis. Both the textbooks were pregnant with the statements containing these subcategories. The analyzed data from the textbooks indicated that individualism tends to be encouraged. Results exhibited that the Oxford textbook focused more on individualism as compare to PTB textbook. The Oxford textbook also led in the manifestation of group actions with a big margin. On the other hand, the analyzed data from both textbooks represented that PTB textbook tends to encourage materialism as compare to the Oxford textbook. Statements revealing individual approach were examined in the two

textbooks. In the Oxford textbook, 381 statements were scrutinized showing individualism, group action and material possessiveness. 247 statements out of 381 reflected individualism which was 64.83% of the total statements. On the other hand, 180 statements were identified reflecting individualism, group action and material possessiveness. 91 statements indicated individualism which was 50.56% of the total number. The analysis clearly revealed that the Oxford textbook led to promote individualism as compare to the PTB textbook in society.

I have been here for two months [Oxford textbook 5, p.02].

John cannot lift it [Oxford textbook 5, p.04].

He sold the car [Oxford textbook 5, p.04].

Uzma could not say it [Oxford textbook 5, p.04].

Then he went to bed [Oxford textbook 5, p.09].

Then he went home [Oxford textbook 5, p.09].

Marry was very happy, and she could not stop smiling [Oxford textbook 5, p.09].

She took her shoes off [Oxford textbook 5, p.09].

This is the flat where I live [Oxford textbook 5, p.10].

He stepped on some broken glasses [Oxford textbook 5, p.10].

He took his son to an open place [PTB textbook 5, p.06].

I like my classroom because it is always neat and clean [PTB textbook 5, p.12].

He gets up in the morning [PTB textbook 5, p.16].

I arrange a picnic [PTB textbook 5, p.20].

She stops at the bus station [PTB textbook 5, p.20].

I have to go now [PTB textbook 5, p.27].

Excuse me, sir. May I reply? [PTB textbook 5, p.29].

Sir may I ask a question, please? [PTB textbook 5, p.30].

In the Oxford textbook, 122 statements were identified showing group action with 32.02% of the total amount while in the PTB textbook, this number was 59, reflecting 32.78% of 180 statements. Analysis disclosed that both the textbooks are equally intended to promote collective approach or group efforts while taking action.

They sank the ship [Oxford textbook 5, p.04].

They could not get on it [Oxford textbook 5, p.04].

They collected the money [Oxford textbook 5, p.04].

They obeyed the king [Oxford textbook 5, p.04].

They found the money [Oxford textbook 5, p.04].

How do they do it? [Oxford textbook 5, p.07].

We ought to wash our hands before we eat [Oxford textbook 5, p.10].

The men cut up the tree [Oxford textbook 5, p.11].

The passengers left the ship [Oxford textbook 5, p.11].

The Muslims follow the Sunnah of their great prophet [SA] [PTB textbook 5, p. 04].

The players have to cooperate with their team-mates and play according to the rules of the game [PTB textbook 5, p. 08].

Those who play games regularly remain fit [PTB textbook 5, p. 08].

Some are fond of sunshine [PTB textbook 5, p. 10].

They wanted to buy some clothes for the Eid [PTB textbook 5, p. 20].

We can go on all night [PTB textbook 5, p. 20].

Statements regarding material possessiveness were illustrated in the two textbooks. In this subcategory, PTB textbook surpassed the Oxford textbook as in the Oxford textbook, only 12 statements represented material possessiveness which was 3.15% of the total number. On the other hand, 30 statements were identified in the PTB textbook, with 16.67% of the total statements reflecting material possessiveness.

Spend our money ... keep it [Oxford textbook 5, p. 01].

Are you going to buy it? [Oxford textbook 5, p. 02].

His car has broken down [Oxford textbook 5, p. 21].

His dog had run [Oxford textbook 5, p. 21].

His house was on fire [Oxford textbook 5, p. 21].

In the end, they had a fine well [Oxford textbook 5, p. 25].

My classroom has _____ ceiling fans (PTB textbook 5, p.13).

Our uniform is clean and properly ironed (PTB textbook 5, p.14).

The mother paid the money and got the dresses (PTB textbook 5, p.18).

My shirt is blue (PTB textbook 5, p.44).

Findings and Discussions

One of the evils of colonialism was the defamation of the Sub Continent cultures and traditions. Young people are particularly defenceless when they are bombarded with cultural attributes of other people that are supposed to be superior to their own. The present investigation has reported the research findings of the two English textbooks prescribed by the Provincial Ministry of Education for the Punjab government, semi-government and private schools at level five are examined to identify socio-cultural value orientations contained in them. For this purpose, these two textbooks are classified into two sections: textbook published by the Punjab Textbook Board (PTB) and the textbook published by the Oxford University Press. These findings are further discussed below in response to the research question, which is devised using the research objectives as a cue.

Research Question # 01

What kinds of statements associated with foreign and local socio-cultural value orientations are present in selected Pakistani and Oxford English textbooks approved for the students of the Punjab province?

Socio-cultural value orientations are separated into three sub-themes such as individualism, collective action and material possessiveness. Individualism advocates the achievement of the best for self while the group action looks for the benefit of the group as a whole. Material possessiveness encourages the attainment and consumption of material goods. The Oxford English textbook and the PTB English textbook tend to promote socio-cultural value orientations in the context of Pakistan. A total of 381 identifying individualism, group action and material possessiveness in the Oxford textbook and individualism shares 64.83% of the total which shows that this textbook tends to develop a sense of awareness in the Pakistani learners about (individualism) his or her own and others' duties, rights and responsibilities and motivate them to take an active part in different activities undertaken within the school, family and society. In the same line of thought, the PTB textbook also helps the child to reveal his/her own individual creativity and intelligence using statements containing 50.56% individual approach. Similarly, both the textbooks allocate statements regarding collectiveness or group action which seeks the welfare and benefit of the group or community, but the Oxford English Textbook performed this function in a more proper and suitable way. The distinguished thing during the analysis of the PTB textbook is the projection of the materialistic approach, which is appreciable as it is necessary for the economic growth of the country. Such kind of instructional material helps the students to develop an attitude of making appropriate use of community and national resources and to be careful in their preservation.

Research Question # 02

What is the influence of foreign and local socio-cultural value orientations present in selected Pakistani and Oxford English textbooks on the 5th-grade students?

The terms culture and values are used in the current research as the thorough exhibition of the mutual and shared life of a nation, country or state in which the individuals train themselves from their early juvenile. Individuals grow up in a society, pick up from their near and dear all ways of actions, values, attitudes, feedbacks, assumed conventions etc. All these socio-cultural designs are so closely integrated with linguistic attitudes that any endeavor to isolate them will under no circumstances be successful. Consequently, textbook writers and writing agencies and institutions should have a well-designed program of study with authentic materials of real-life situations. 381 statements identifying individualism, group action and material possessiveness in the Oxford textbook and individualism shares 64.83% of the total which shows that this textbook tends to develop a sense of awareness in the Pakistani learners about (individualism) his or her own and others' duties, rights and responsibilities and motivate them to take an active part in different activities undertaken within the school, family and society. On the other hand, the PTB textbook in this context helps the child to reveal his/her own individual creativity and intelligence using statements containing 50.56% individual approach, so the Oxford English Textbook performed this function in a more proper and suitable way. The results of analyzed texts have shown that the socio-cultural and values content of foreign language syllabuses designed for OC countries like Pakistan is mainly based on the culture of the native language and people. At this point of the research, the role of teachers irrespective of teaching materials cannot be ignored as many

EFL teachers are not exposed directly to the target language, culture and values. So, they should make up for this lack by well-organized reading and comprehending the native and non-native cultures and values by many other resources which might supply them with necessary socio-cultural and value-orientated information such as social media, print and electronic media. Moreover, teaching cultural and values-based contents the EFL teachers should make use of progressive technology such as interactive media to present audiovisual materials to present comparison and contrast of both the IC and OC countries socio-cultural values in the L2 classroom. It would help the learners to comprehend both the social systems in a proper way, and similarly, the socio-cultural contents of a foreign language syllabus should be updated because outdated material never contributes to a real understanding of the young learners.

Conclusion

The findings and results of the current research reveal that the Oxford English textbook and the PTB English textbook tend to promote socio-cultural value orientations in the context of Pakistan. Socio-cultural value orientations were divided into three sub-themes such as individualism, collective action and material possessiveness for data analysis. Both the textbooks were pregnant with the statements containing these subcategories. The analyzed data from the textbooks indicated that socio-cultural value orientations tend to be encouraged. Results exhibited that the Oxford textbook focused less on socio-cultural value orientations as compare to PTB textbook.

Contribution/Originality of the Study

The contribution of the present study lies in the fact that through the thorough analysis of socio-cultural value orientations contained in the textbooks, an instrument in the form of suggestions and recommendations will be developed to identify and evaluate these factors as they are found in a Pakistani EFL context. The current study will therefore develop such an instrument and guidelines that would be applicable for researchers, teachers and administrators who deal with the production and use of textbooks at the primary school level.

Policy Recommendations

- Socio-cultural values are considered to be very important by parents and society in Pakistan. Parents may prefer to a religious "Madrasa" or school if the curriculum is as narrow as the Oxford English textbook 5 because the school strengthens the community's culture and values. Consequently, it is recommended to the Ministry of Education to consult with the Oxford University Press regarding the inclusion of religious and patriotic instructional material in the textbook.
- Inclusion of certain recommendations in the Oxford textbook 5 so that to meet national objectives in the perspective of Pakistan:
- As the textbook is written in Pakistani context so it should include reading material in a Pakistani perspective to foster a love for the country (nationalism & patriotism).
- Infusing moral and religious values and attitudes, promoting their practice and developing an understanding of Allah Almighty and Prophet Muhammad [PBUH].
- Promoting an understanding of national history, national heroes and socio-cultural surroundings of target traditions.
- Developing leadership qualities and self-confidence among Pakistani students.

Limitations of the Study and Research Gaps

- The present research is restricted to explore the socio-cultural value orientations presented in the texts of Oxford English Textbook Grade 5 and the English Textbook 5 published by Punjab (Pakistan) Textbook Board (PTB). But in future, research on such kind of materials taught in elementary, high and higher schools can be accomplished for a different view of the said population.
- This study was conducted on Oxford English Textbook Grade 5 and English Textbook 5 published by the Punjab Textbook Board (PTB) and prescribed for the government, semi-government and private schools of the Punjab province. Contrary to this in future studies, the other three provinces of Pakistan can also be included for increased understanding of the topic.

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