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Manifestation of Cultural Components of Inner, Outer and Expanding Circles of English Language in EFL Textbooks: A Study of *'Crescent English Course'* for Yemen

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Abstract
This paper investigates the inclusion of cultural elements of Inner Circle, Outer Circle and Expanding Circle of English, (Kachru, 1992 a) in *Crescent English Course* Series of ELT in Yemen or English Course for Yemen. The method of content analysis, based on the two coding schemes: *The Nine Criteria of Culture* proposed by Byram and Morgan (1994) and *the Three Circles of English Speaking Countries* classified by Kachru (1992 a), was adopted to codify and analyse the cultural content of these textbooks under investigation. All of the textbooks of the series are subject matter of this study. The number of texts under scrutiny are 505 paragraphs from both Primary and Secondary series of the textbooks, whereas the number of pictures and illustrations are 560 for both as well. The results show that this series of textbooks has promoted these types of cultures with some discrepancy slightly focusing on the Outer/Expanding Circles cultural components more than Inner Circle cultural components. In other words, there is some sort of mild inclination towards the Outer/Expanding Circle culture with many examples both as paragraphs and illustrations revealed in these six textbooks of the English Course for Yemen series. English-speaking countries, that is the Inner Circle culture is less favoured in the nine criteria of investigation of the study, but still represented in a greater proportion within these six textbooks under investigation.
Keywords: *ELT in yemen, IC culture, OEC culture, crescent course, ECFY*

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1. Introduction

Crescent or *English Course for Yemen* (ECFY) is a series of EFL textbooks for Yemeni learners of English at both primary and secondary stages of education. It has been designed to meet the needs of these learners in this particular context. The course, in fact, has been used since its publication in the late 1970s by some countries in the Middle East. It is specifically developed by Oxford University unit of teaching English to the Arab world. More precisely, it has been in effect in Yemeni schools since 1996, that is its first edition. In later years, it has been published by Garnet Publishing Limited and the rights were preserved by the Ministry of Education in Yemen. The first three books, viz., Crescent Book 1, Crescent Book 2, and Crescent Book 3 are allotted for teaching English at the seventh eighth, and ninth grades

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respectively, while books 4, 5 and 6 are allotted for the remaining three grades of the secondary stage.

To have a closer insight into the series under study, it is better to refer to the introduction of the teachers' guide of the first book of the series by O'Neil, Snow and O'Neill (2011):

> The *Crescent English Course*, specially developed for the teaching of English in Arab schools, was first published in 1977 after research, conference and seminar discussions over a number of years. It pioneered the communicative approach to language learning and teaching. Since 1977, the Course has been amended from time to time and tailored to meet changing situations in the different countries using it. This policy of regular updating has ensured the continued success of the course throughout the Arab world. (p. 4)

The course is designed in parallel with functional /structural syllabus and the teaching methods suggested for its teaching are a combination of old and new sources. "The new Workbooks provide carefully graded and systematic practice and consolidation exercises as well as communicative language learning tasks (O'Neil et al 2011). The activities in this series are also designed around both group and pair work to help learners to use language communicatively in class.

1.1 A Brief Historical Perspective of ELT and EFL Textbooks in Yemen

To begin with, the status of English language in Aden had gained much increase and allure on the hands of the British rulers who captured the city in 1839, and consequently extended their power and their language into the other territories in South Arabian numerous Protectorates and Provinces. Systematic schools were brought into being with English as the medium of instruction to induce a large number of important customers with special attention to the sons of the Sultans and Sheikhs and main tribes' chieftains (Habtoor 2004). The first school was instigated after well over decade and half after the year of occupation. It was launched by St. G. B. Badger in 1856, and after two years it was terminated (Suleiman, 1994, p 66). After ten years of the closure of the first school, another English medium school was consecrated in Crater, Aden and it was run by an Indian schoolmaster with its main goal as to psychologically prepare the locals for accepting the new comer, the new ruler, namely the British colonizers. Another goal was to train and provide the new administration with native people who can communicate easily with the rulers in English (Suleiman, 1994).

English in the northern part of Yemen commenced in a bit sporadic way and in a much later time if compared with the southern part. It is in 1920 and for the sole benefit of the then monarch of the country. The beginning was with a group of students who were decided on for a scholarship abroad. So there was an urgent need to teach them English along with Arabic before leaving. Teaching materials and methods in this distinct predicament were merely decided by the tutors themselves (Al-Mekhlafi 1999).

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Designing English language curriculum is an important matter since the early days of commencing its practice in former Northern Yemen or Yemen Arab Republic (YAR). *The Nile Course of English* was the first curriculum introduced for teaching English on the hands of a group of Egyptian teachers who were hired by the Ministry of Education for this purpose. This curriculum was, in fact, an Egyptian one and it had been in effect till late 1960s. *The progressive Living English for the Arab World* was adopted as an ELT curriculum in YAR in the 1970s, which was not merely designed for this specific area but it was designed in general to fit the whole region of the Arab world and may not effectively appropriate for this mission in Yemen, in particular. After some years *English Course for Yemen* another specially designed curriculum was introduced. This time the British Council was collaborating in producing and developing such learning materials.

On the other hand, it was found that southern part of Yemen, or what was known formerly as Peoples' Democratic Republic of Yemen (PDRY), there was another different scenario regarding textbooks adopted for ELT. *The New Method Reader* by Michael West were employed as the curriculum of English. The books of this series consisted of books specially designed to meet the needs of teaching and learning English in the Arab culture. These series are called New Method English for the Arab World (West 1952 a, 1952 b, 1953 a, 1953 b, 1954,1955). The textbooks were designed to follow West's 'the reading first approach' as the main objective of performing the profession of teaching which was seen as the pre-eminent and most appropriate in situations where classes are very large with limited resources and less motivated learners as well. In the later part of the 1970s, both primary and secondary schools' curricula were totally refurbished. The Educational Research Centre (ERC) in Aden introduced new English language textbooks completely locally-designed to fit the current social and political post-colonial era. The primary school series were called: *English for Unity School* – Unity school is a name given to the school which combined both elementary and intermediate stages, which comprised 8 grades of the schooling system of PDRY at that time. The series included four textbooks along with workbooks and handwriting practice booklets. The secondary school curriculum of English consisted of four textbooks of The Yemeni Reader, the name of the series, which was also locally-developed by the ERC. Supplementary reading books were also presented to the students at that level as accompanying extra materials for practice in the form of extracts from abridged classical and contemporary English literary works. These two series of ELT textbooks in PDRY had been effective for well-over two decades, i.e. they remained so till the day of the unification of the two parts of Yemen in May 1990.

With the birth of the new state, that is the Republic of Yemen in 1990, a new curriculum for teaching English became a priority to the Ministry of Education in Sanaa. That curriculum was to be designed to fit the new era and for sake of this goal, the ministry collaborated with the British Council and developed *English for Yemen*, a curriculum which lasted for few years and then replaced with another updated one. This course was called *Crescent English Course*, and later it was published by the Ministry of Education as *English for Yemen.* This course has been in effect since 1996. It is specially designed for the Arab learners of EFL by English Language Teaching

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for the Arab World Unit at Oxford University to meet the needs of Arabs in general and Yemenis in particular. The course consists of six books series accompanied by workbooks, handwriting books, class cassettes, teacher's book, and visual aids' box containing: flash cards, number flash cards, and wall sheets. It is, for sure, based on both functional and structural approaches.

1.2 Circles of English Users

As a matter of clarification regarding the background of this study it is important to know the difference between world Englishes and the three circles of users of English proposed by Kachru (1992 a), who distinguished three groups of users of English worldwide. The inner circle comprises the first group of speakers, who speak English as a native language in England, USA, Canada, Australia, South Africa and New Zealand. The outer circle comprises those people who speak English as a second language and it consists of the former colonial countries like Kenya, India and Singapore. The expanding circle includes people who speak English as a foreign language and it consists of countries like Japan, China, Taiwan. As a matter of fact, Yemen, which is of course an Arab country and the focus of this study, falls in the last category of this classification by Kachru. As for the relationship between this classification by Kachru (1992 a) and World Englishes (WE), let's have an outline of the term WE. Jenkins (2009) explicated WE broadly saying that it "refers to all local English varieties regardless of which of Kachru's three circles they come from" (p. 200). In a more detailed clarification Bolton (2006) went further in his definition and explained further that WE stood for "English as an international (auxiliary) language, global English(es), International English(es), localized varieties of English, new varieties of English, non-native varieties of English, second-language varieties of English, world English(es), alongside more traditional terms such as ESL (English as a Second Language), and EFL (English as a Foreign Language)"(p. 240). Pakir (2009) referred to the same notion and argued that WE is recently embraced with the three circles of English and more precisely within the countries of the outer circle.

1.2. Purpose of the Study and Research Questions

This paper is going to focus on the inclusion of cultural elements of the three circles proposed by Kachru (1992 a). According to him, inner circle includes countries where English is the mother tongue such as UK, USA, Canada, Australia, and New Zealand. Outer circle includes countries where English is found as a second language as in India, Nigeria, Kenya, Philippines and Singapore, etc. Whereas countries like China, Egypt, Indonesia, Saudi Arabia and Yemen, among many more, constitute the expanding circle of Kachru's model. The study is going to classify the cultural elements of the inner circle countries as one category on the one hand, and both the outer and expanding circles as one category on the other. This study seeks to answer the following questions:

1. To what extent the inner circle and the outer/expanding circles of English speaking communities' cultural aspects are represented in ECFY in texts (paragraphs) of the series?

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2. To what extent the inner circle and the outer/expanding circles of English speaking communities' cultural aspects are represented in ECFY in Illustrations (pictures) of the series?
3. Are there any statistically significant differences between the inner and outer /expanding circles' cultures presentation in the ECFY series?

1.3. Culture in Language Teaching Materials

The importance of cultural aspects in teaching and learning materials, and in textbooks of teaching English, in particular, have attracted several researchers and language teachers in different parts of the world. It is reflected in the works by Kramsch (1988), Risager (1991), Sercu (2000), Lee (2009), Zarei & Khalessi (2011), Weninger & Kiss (2013), McConachy & Hata (2013), among many more. No doubt that culture is an important factor in teaching foreign or second language world-wide. However, the dispute regarding the inclusion or exclusion of target culture or intercultural elements, has been of a long history among ELT experts and curriculum developers and researchers. For instance, Holme (2003, p 18) proposes five views of culture held by experts in second language teaching and learning. These five views are: "the communicative view, the classical curriculum view, the instrumental or culture-free-language view, the deconstructionist view, and the competence view." Furthermore, Holme categorised these five views into two main categories regarding the pros and cons of culture integration in language learning. "The first three views treat cultural content as marginal or even irrelevant to successful language learning. The last two views treat language and culture as being acquired in dynamic interaction, with one being essential to the full understanding of the other" (p. 18).

In support of Holme's argument above, Sardi (2002) also claims that in literature there are two different perspectives regarding the inclusion or exclusion of culture pointed out and these two extremes:

> 1. Culture and language are inseparable, therefore, English cannot be taught without its culture (or, given the geographical position of English, cultures).
> 2. English teaching should be carried out independently of its cultural context. Instead, contexts familiar to the students should be used. (p. 101)

As noted earlier, the inclusion of target culture elements in teaching materials is inevitable. But the questions raised in this regard are: To what extent these elements are to be included? And how these elements are to be presented? In this regard the definition of culture and its incorporation in learning materials is to be tackled. According to Richards and Schmidt (2010) the term 'culture' is defined as:

> the set of practices, codes and values that mark a particular nation or group: the sum of a nation or group's most highly thought of works of literature, art, music, etc. A difference is sometimes made between "High" culture of literature and the arts, and small "c" culture of attitudes, values, beliefs, and everyday lifestyles. Culture and Language combine to form what is sometimes called "Discourses", i.e. ways of talking, thinking, and behaving that

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> reflect one's social identity. The cultural dimension of language learning is an important dimension of second language studies. Education is seen as a process of socialization with the dominant culture. In foreign language teaching the culture of the language may be taught as an integral part of the curriculum. (p. 151)

In view of this definition, it is worth mentioning that the importance of the link between learning materials and the target culture, which is inseparable from the materials presented to teach that language either through the inclusion of the 'high' culture or the 'small' culture or elements of both in these concerned materials in language learning and teaching. In congruence with the above argument of Richards and Schmidt (2010), Kramsch (1995, p. 2) views culture as being interpreted in two ways: Humanities oriented and social sciences oriented. The former view is regarded as a way of a social group that signifies itself and others trough material productions, such as art, literature, mechanisms of preservation and reproduction through history. The later view is understanding culture as the attitudes, beliefs, ways of thinking, behaving and remembering shared by members of a community. In a recent work, Kramsch (1998, p. 10) refers to culture as ''membership in a discourse community that shares a common social space and history, and common imaginings''. Another view of culture which is not far from the previous ones is that of Samovar, Porter and Stefani (1998, p. 36) who believe that culture is "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".

The importance of culture in learning a foreign or second language may enlarge the learners' capacity of the knowledge of that language through four categories proposed by Moran and Ziwen (2001) where culture is identified as:

1. knowing about, relating to cultural information—facts about products, practices and perspectives of the target culture as well as students' own;
2. knowing how, referring to cultural practices in the everyday life of the people of the target culture;
3. knowing why, constituting an understanding of fundamental cultural perspectives—beliefs, values and attitudes;
4. knowing oneself, concerning the individual learners' self-awareness. In other words, students need to understand themselves and their own culture as a means to comprehending the target language culture. (pp. 15–18)

The above stated categories, by Moran and Ziwen (2001), focus not only on the target culture, but also on the source one as to the way through which a learner may have a sound background of his own culture so as to have a good understanding of the target one. This will facilitate the process of acquiring the second language. It also gives a good share for the source culture to be incorporated in the textbooks and not to be overlooked. In addition to this McKay (2002) further emphasises on the intercultural nature of teaching second language in the sense that he also

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referred to the significance of both cultures incorporation and acquisition as well. “In order for this to happen, learners need first to acquire knowledge about the target language community and then they need to reflect on their own culture in relation to other cultures’’ (McKay 2002, p. 83).

As one of the proponents of language and culture integration, Cunningsworth (1995, p 86) states, “a study of language solely as an abstract system would not equip learners to use it in the real world”. In support of this argument, Byram (1989) emphasises the link between language and culture when he states that “when learners learn about language, they learn about culture and as they learn to use a new language they learn to communicate with other individuals from a new culture” (p. 22).

Byram and Morgan (1994) classified nine criteria of culture with detailed descriptions of each one, and they have been adopted here as the framework of analysing ECFY series in this study; they are summarised here as in table (1). These nine dimensions have been adopted as a framework to investigate the cultural content of both texts and pictures in Crescent Course textbooks.

Table (1) Summary of the Nine Criteria of Culture (Byram and Morgan 1994, p. 51-52)

	Criteria	Description
1	**Social identity and social groups**	social class, regional identity, ethnic minority, professional identity
2	**Social interaction**	conventions of verbal and non-verbal behaviour in social interaction, as outsider and insider within social groups
3	**Belief and behaviours**	routine and taken-for-granted actions, moral and religious beliefs, routines of behaviour taken from daily life which are not seen as significant markers of the identity of the group
4	**Socio-political institutions**	institutions of the state and the values and meanings, routine life within the national and sub-national groups; provision for health-care, for law and order, for social security, for local government, etc.;
5	**Socialisation and the life-cycle**	institutions of socialisation families, schools, employment, religion, military service and the ceremonies
6	**National history**	periods and events, historical and contemporary, which are significant in the constitution of the nation and its identity
7	**National geography**	geographical factors within the national boundaries which are significant in members' perceptions of their country
8	**National cultural heritage**	cultural artefacts perceived to be emblems and embodiments of national culture from past and present
9	**Stereotypes and national identity**	for example, German and English notions of what is 'typically' German and English national identity; the origins of these notions historical and contemporary and comparisons among them

2. Research Methodology

In this section the emphasis will be on the methodology adopted to conduct the investigation of the culture presentation of Inner Circle (IC) or Outer/Expanding Circle (OEC) in

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ECFY series. It will start with the instruments used and then the procedure followed to carry out this study.

2.1. Instruments

All of the six textbooks of the ECFY have been assigned for the purpose of this investigation. The allocated texts and pictures in these textbooks are scrutinised to check their adherence to either of these circles of culture in the light of Kachru (1992 a). The distribution of the texts (paragraphs) and pictures of these books are as in table (2) below:

Table (2) the distribution of texts and pictures in ECFY

No	Textbook	Number of Texts	Number of Pictures
1	ECFY 1	27	117
2	ECFY 2	73	132
3	ECFY 3	114	115
4	ECFY 4	84	56
5	ECFY 5	117	65
6	ECFY 6	90	75
7	***Total***	***505***	***560***

As shown in table (2), the total number of texts assigned for this study are 505 texts in the whole series and the number of pictures are 560.

2.2. Procedure

A sorting table grid for each textbook has been prepared to figure out and classify these texts and pictures separately and then the books of each stage have been grouped together as can be seen in tables (3) and (4) in section 3.1 below. The nine criteria of Byram and Morgan (1994) as shown above in table (1), have been utilized to check the adherence of these texts and illustrations to these circles of cultures proposed by Kachru (1992 a). Each textbook was analysed separately for both texts and pictures and their numbers and percentages have been calculated for each unit in each textbook regarding the affiliation of each text or picture to either of these two categories of culture, viz., IC category on the one hand, and the OEC on the other. Then the primary and secondary school textbooks have been classified together to condense the data obtained for analysis purposes.

3. Results and Discussion

The results and discussions in this section are to be highlighted in two consecutive sections. The first will be allotted for the texts and paragraphs presented in ECFY series, while the second will be allotted to the pictures and illustrations presentation.

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3.1 Cultural Content Analysis of Texts (Paragraphs)

In this section, it is worth mentioning that the first question on which this work is based is going to be answered in a thorough discussion of the results obtained from the statistical measures applied in this work. As noted down earlier, this question is related to the extent to which the IC and OEC of English Speaking Communities' culture aspects are represented in ECFY in texts (paragraphs) of the series. The following paragraphs are going to give a detailed discussion to figure out the degree of inclusion of the culture of both categories mentioned here.

As can be obviously seen in table (3) below, the first criterion of the checklist of this study, the *cultural identity and social group*, which focuses on "groups within the nation-state which are the basis for other than national identity, including social class, regional identity, ethnic minority, professional identity, and which illustrate the complexity of individuals' social identities and of a national society" (Byram and Morgan 1994, p. 51). In total, as can be observed in table (3) below, 12 texts for IC and 9 texts for the OEC cultures regarding *cultural identity and social group* in all these three textbooks under scrutiny. This probably relates to the natural order in course design which usually focuses on very short sentences and no paragraphs or long paragraphs of any type of culture can be traced throughout the textbook presented to the EFL learners at this early stage of studying English. The focus is on pictures and illustrations and most probably shorter sentences, at the beginning, through which language can be practiced and even culture can be introduced at its minimum. As for the secondary school texts concerning this criterion, it is obviously presented in table (4) below, only 3 paragraphs are of IC culture nature, whereas 20 paragraphs relate to OEC cultures. This criterion includes paragraphs represent social classes, regional identity and other aspects of society and identity. If this criterion is to be compared with its counterpart in table (3) above, ECFY of primary school concentrates more on the IC culture while that of the secondary school focuses more on OEC culture. We deduce that IC is less in representation regarding this criterion than the OEC is, as can be seen in total figures.

In examining these books closely, and to have some examples of IC and OEC cultures regarding this criterion, it is found that in book 4 of the series one of the lessons on page 32 is allotted to a specific group of the society, (i.e., young people in UK) and in particular 'the laziness of the younger generations' as a social issue in UK-London. In book 5 we also have another lesson that talks about the *social identity* of UK through English as a language in extending several facts that triggers millions to learn it overseas.

Social interaction criterion concentrates on the "conventions of verbal and non-verbal behaviour in social interaction at differing levels of familiarity, as outsider and insider within social groups" (Byram and Morgan 1994, p. 51). The total number of both IC and OEC cultural paragraphs for this criterion in primary textbooks series are equal (21 paragraphs each). Comparing these figures with the secondary textbooks regarding the second criterion, it is observed that ECFY of the secondary school has got only 3 paragraphs in favour of IC culture and 8 paragraphs in favour of OEC culture in total, that is about 27 % of IC and 73% of OEC. As for this criterion, *social interaction*, the series is full of examples that make it explicit how this

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criterion is integrated into these textbooks. On page 20 of book 4, for instance, there is a conversation between two neighbours, viz., Hassan as a Yemeni national and Jill as a British one with their families also being so acquainted to socialize together in doing shopping in the souk. This reflects some sort of interaction across cultures, viz., IC and OEC cultures in this particular work.

Belief and behaviour criterion is focusing on "routine and taken-for-granted actions within a social group national or sub-national and the moral and religious beliefs which are embodied within them; secondly, routines of behaviour taken from daily life" (Byram and Morgan, p. 51). In this dimension it is found that 14 of the texts in favour of IC, whereas 27 are in favour of OEC regarding the primary textbooks. The figures of paragraphs book-wise are clearly presented in table (3). As for the secondary school textbooks in this dimension, it is found that the total scores are 1 paragraph for IC and 18 paragraphs for OEC that is about 5% only for the former while 95% for the later. In looking closer at this criterion display, it is found that in ECFY 5 page 30, an IC culture aspect is being integrated. It is a lesson about 'Christmas dinner'. This reflects the inclusion of the third criterion, *belief and behaviour* as one of the nine criteria of the study, but these cultural elements affiliated to this category seem to be kept at the minimum.

Table (3) Number of paragraphs in ECFY primary school textbooks classified culture-wise

	Books of the Series ►	ECFY 1		ECFY 2		ECFY 3		Total	
	Number of Texts ►	27		73		114		214	
	Types of Culture ►	Inner Circle (IC) vs. Outer/Expanding Circles (OEC)							
No	Criteria ▼	IC	OEC	IC	OEC	IC	OEC	IC	OEC
1	Cultural identity and social group	0	0	4	0	8	9	**12**	**9**
2	Social interaction	5	4	15	8	1	9	**21**	**21**
3	Belief and behaviour	6	6	7	10	1	11	**14**	**27**
4	Socio-political interactions	0	0	1	0	8	7	**9**	**7**
5	Socialisation and the life-cycle	3	3	7	19	18	28	**28**	**50**
6	National history	0	0	0	0	3	4	**3**	**4**
7	National geography	0	0	1	1	0	5	**1**	**6**
8	National cultural heritage	0	0	0	0	0	0	**0**	**0**
9	Stereotypes and national identity	0	0	0	0	0	2	**0**	**2**
	Total	14	13	35	38	39	75	**88**	**126**

Socio-political institutions criterion focuses on the "institutions of the state and the values and meanings they embody which characterise the state and its citizens and which constitute a framework for ordinary, routine life within the national and sub-national groups" (Byram and Morgan 1994, p. 51). As can be seen in table (3) regarding the primary school ECFY textbooks, it is found that more than 56% of the paragraphs reflect IC content, while 43.75% are of OEC nature ones. In the secondary school ECFY textbooks, on the other hand, it is clear that only 34% of the paragraphs reveal IC content, while 66% are of OEC nature paragraphs, that is 3

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paragraphs for IC and 8 paragraphs for OEC in total. Table (4) below shows the statistics book-wise clearly. In scrutinising these textbooks regarding this criterion of *socio-political institutions*, it is found that a whole unit of ECFY 5 is assigned to talk about the United Kingdom. The first lesson is about 'Facts and Figures' as a socio-political dimension giving background to the government system, history, the union and how it is changed from empire to commonwealth. Definitely, there are many more examples to show how IC culture is encompassed into these textbooks. They are scattered here and there and this is only one of them to clarify the seriousness of such IC culture inclusion in the series.

Socialisation and the life-cycle criterion concentrates on "institutions of socialisation families, schools, employment, religion, military service and the ceremonies which mark passage through stages of social life; representation of divergent practices in different social groups as well as national auto-stereotypes of expectations and shared interpretations"(Byram and Morgan 1994, p. 51). In primary school textbooks, it is found that about 36% of the paragraphs are of IC cultural content; whereas about 64% are of OEC cultural elements, in total. Comparing these statistics to those of the secondary textbooks, it is found that about 61% of the paragraphs are of IC cultural content, whereas about 39% are of OEC cultural elements. To give a perfect evidence of cultural elements inclusion in these textbooks, it is found that in ECFY 4 page 36 there is an example of IC culture inclusion, in this lesson which is a wedding invitation in which a Yemeni is being hosted by Jill and her Husband in their wedding day. This reflects the socialisation and life cycle as the fifth criterion. Another example is in ECFY 6 page 18 which is 'thinking about the future' of six teenagers' ambitions only one of these is an OEC culture representative.

National history criterion is concerned with "periods and events, historical and contemporary, which are significant in the constitution of the nation and its identity both actually significant and, not necessarily identical, perceived as such by its members" (Byram and Morgan 1994, p. 51). In this criterion zero texts belong to either of the two categories of cultures for the textbook ECFY 1, which also seems to be closer to the ECFY 4 of the secondary school in the same category of *"national history"* (see table 4 for detailed comparison). To formulate a full and clear perception let's have a look at the secondary school textbooks of the series. We may infer that this criterion seems to be the least of all nine criteria in terms of number of text for both IC and OEC cultural content. Generally speaking, this criterion has got 72% of the texts of IC culture and only 28% of OEC culture, which is the least figure in these three-book series of the secondary school. As an example of the inclusion of cultural elements related to *national history* in the IC domain, it is found that in ECFY 4 page 39, there is a lesson which has got historical elements like Hadrian's Wall and some other old forts and castles in Scotland. These historical places have been matched with several historical places in Yemen found in different places in the textbooks. This reflects the inclusion of both IC and OEC cultures as has been discussed above with the figures that show the proportions of very less representation of IC in the series as a whole.

National geography criterion includes aspects related to "geographical factors within the national boundaries which are significant in members' perceptions of their country; other factors

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which are information (known but not significant to members) essential to outsiders in intercultural communication" (Byram and Morgan 1994, p. 52). No scores have been obtained for this category regarding the ECFY 1 in both IC and OEC cultures, i.e., 0% for each category. In the second textbook, viz., ECFY 2, only 1 paragraph is detected for both IC and OEC as well, for the IC it is 100%, while for OEC it is 17% of the total number of paragraphs constituting this criterion. Finally, 0 texts are detected for IC and 5 texts, which constitute the whole number and it is 100% of the OEC culture texts in the ECFY 3. In contrast, we have the following figures for the secondary school textbooks series: 5 texts (29%) for IC and 12 (56%) for OEC in ECFY 4, while there are 6 texts (35%) for IC and 0 scores for OEC in ECFY 5, and finally there are 6 texts (35%) for IC and 10 texts (45%) for OEC in ECFY 6. Generally, we can say that 44% are of IC nature of cultural content and 56 % are of OEC content for the whole series. There are many places in the textbooks one can spot as references to this criterion. On page 42 of ECFY 4, for example, the national geography of Yemen has been highlighted in a lesson allotted to discuss famous cities and regions such as Shibam, Aden, Jibla and Sanaa as local geographical areas under this criterion and in particular of OEC cultural content representing the target culture of the learners more precisely. There are some other texts specified for IC cultural content like that in ECFY 5, page 25 about 'Australia' and its geography as a country spread over a whole continent. There are so many examples representing both types of culture in the secondary school series of ECFY. They are included in several places in the three textbooks focusing on countries like India and East African Countries as well.

National cultural heritage criterion is mainly including "cultural artefacts perceived to be emblems and embodiments of national culture from past and present; in particular, those which are 'known' to members of the nation e.g. Shakespeare in Britain, …Wagner in Germany through their inclusion in curricula of … education" (Byram and Morgan 1994, p. 52). Generally, there are 28 texts belong to IC cultural content, while 19 texts belong to OEC as total figures for the primary school textbooks series in. In secondary school textbooks series this criterion is higher in terms of representing these two cultures than it exists in the primary school series. One of the examples that can best embody the IC national cultural heritage is that lesson entitled: 'A Famous Play by Shakespeare: Hamlet' on page 54 of the ECFY 6, which is a typical work representing the British cultural heritage. Another good example is given on page 26 of the fifth book of the series ECFY. That one is about 'The Taj Mahal' of India which is another typical sample of an OEC country's cultural heritage. The third example is drawn from the fourth book of the series, i.e., ECFY 4, which is about 'famous explorers'. In this lesson seven different famous explorers have been presented like Christopher Columbus of Genoa, Ibn Battuta of Morocco, James Cook of Britain, Roald Amundsen of Norway, and Vasco de Gama of Portugal. This lesson gives a good example of both IC and OEC cultural heritage nature.

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Table (4) Number of paragraphs in ECFY secondary school textbooks classified culture-wise

	Books of the Series ►	ECFY 4		ECFY 5		ECFY 6		Total	
	Number of Texts ►	84		117		90		291	
	Types of Culture ►	Inner Circle (IC) vs. Outer/Expanding Circles (OEC)							
No	Criteria ▼	IC	OEC	IC	OEC	IC	OEC	IC	OEC
1	Cultural identity and social group	1	7	2	10	0	3	**3**	**20**
2	Social interaction	0	7	2	1	1	0	**3**	**8**
3	Belief and behaviour	0	4	0	4	1	10	**1**	**18**
4	Socio-political interactions	0	8	7	15	5	0	**12**	**23**
5	Socialisation and the life-cycle	11	11	19	8	16	10	**46**	**29**
6	National history	1	1	1	0	11	4	**13**	**5**
7	National geography	5	12	6	0	6	10	**17**	**22**
8	National cultural heritage	4	12	21	7	3	0	**28**	**19**
9	Stereotypes and national identity	0	0	8	6	6	4	**14**	**10**
	Total	22	62	66	51	49	41	**137**	**154**

Stereotypes and national identity criterion is concerned with aspects such as, for example, "German and English notions of what is 'typically' German and English national identity; the origins of these notions historical and contemporary and comparisons among them; symbols of national identities and stereotypes and their meanings, e.g. famous monuments and people". (Byram and Morgan 1994, p. 52). The total scores of this criterion in primary textbooks is 0 for IC and 2 for OEC, which is the least of all these nine criteria in the whole series of ECFY. On the other hand, he total scores for this criterion in secondary textbooks of the series are 14 texts in total for IC and 10 for OEC as well. Regarding stereotypes, it can be detected, although slightly hidden, that the image of the western culture, especially that of IC, is positively presented in the terms of cultural heritage, traditional customs and contemporary aspects of life; nothing is to be negative. When it comes to third world countries, particularly OEC culture, the stereotyped image can be seen through the association of some texts and even pictures of some backward tribes in East Africa, for instance, as if there is nothing in these countries to be presented except such western mentality stereotyping of certain social groups. In ECFY 5, on page 27, a conversation of an English man coming back from east Africa giving an account to a friend about his journey in which he speaks about Kenya and Tanzania and in particular he focused on the Masai Tribe and its life as being a typical image of such region. The text is even accompanied by a picture which reflects the same attitude of presenting such learning material.

To some up, the statistical figures reflect that the whole nine criteria book-wise are as follows: ECFY 1 is 51,85% for IC culture, whereas 48,15% for OEC. ECFY 2 has got 47,94% for IC culture, whereas 52,05% for OEC cultures and the ECFY 3 has got 34.2% for IC culture and 65.8% for OEC culture as well. On the other hand, secondary school series has reflected the following percentages: ECFY 4 assigned texts have 26% of IC nature, while 74% of them are of OEC nature. ECFY 5 texts have 56% of them as IC culture whereas 44% of them are OEC in cultural content type. Finally, ECFY 6 has got 54% IC content and 46% of OEC content as well.

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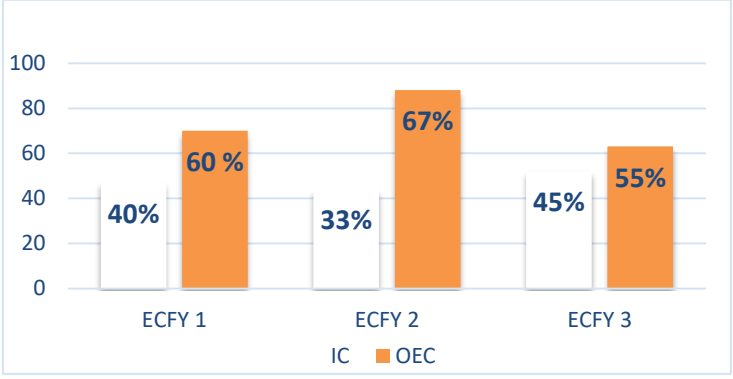
The two types of cultures are not in great discrepancy regarding the above stated and explained categories on which the study is based. But, still the OEC culture is represented more frequently throughout the paragraphs and texts of these textbooks of ECFY series with an accumulation percentage of 45% for IC cultural elements and 55% for OEC cultural elements incorporated in the whole series, i.e., a difference of 10% between these two categories of cultural content in these textbooks under study.

3.2. Cultural Content Analysis of Illustrations (Pictures)

In this section, it is the turn to answer the second question of the study thorough discussion of the results obtained from the statistical measures applied in this work. More specifically, this question is related to the extent to which the IC and OEC of English Speaking Communities' culture aspects are represented in ECFY in illustrations (pictures) of the series. The following paragraphs are going to give a detailed discussion to figure out the degree of inclusion of the culture of both categories mentioned here. The second question, as noted earlier above, is related to the extent to which the IC and OEC of English Speaking Communities' culture aspects are represented in ECFY in illustrations (pictures) of the series.

As for the illustrations and pictures incorporated in the primary textbooks of English, it is found that generally OEC cultures have scored higher than the IC culture. Comprehensive examination of the statistics reveals that in the three series of the primary education of English textbooks the following scores have been recorded: 70 pictures and illustrations with 59.82%, 88 pictures and illustrations with 66.66%, and 63 pictures and illustrations with 54.78 % for ECFY 1, ECFY 2 and ECFY 3, respectively. Scores of the same categories for IC cultural components make it clear that this category is represented in a more limited way than OEC. ECFY 1 has got 47 illustrations and pictures with 40% and in ECFY 2 we find that 44 pictures and illustrations are representing IC culture with percentage of nearly 33 %, and ECFY 3 has got 52 illustrations and pictures of IC nature with percentage of almost 45%. This reveals that there is a kind of preference for incorporating more content of OEC cultures than the IC culture, regarding pictures and illustrations, as it can be realised from both figure (1) below, where we get 39.23% as a total figure for IC and 62.36% for OEC.

Figure (1) Primary School Textbooks (Pictures)

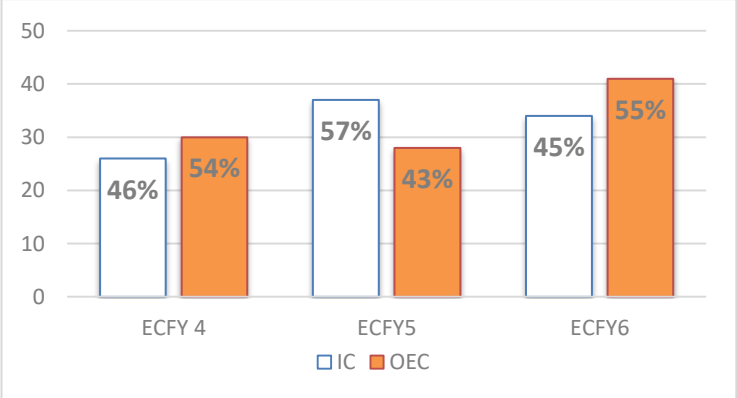


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Regarding pictures and illustrations, ECFY series in secondary school has less statistical discrepancy than the primary school textbooks. A closer look at figure 2 below shows that 54 % of the pictures and illustrations in ECFY 4 are of OEC nature whereas 46% belong to IC. In ECFY 5, it is clear that OEC has got less than the previous book, that is 43% whereas IC recorded 57% of the pictures and illustrations. Finally, in ECFY 6 it is found that OEC is higher than IC which makes the book in assimilation with ECFY 4, in the sense that OEC is presented more than IC, but ECFY 5 looks anomalous in the whole series of ECFY, that is the six books all together in this particular representation of these cultures under investigation. This makes the whole secondary series in no harmony with their counterparts of the primary school. In primary school all the three books are in asymmetrical manifestation of cultural content, whereas the secondary textbooks disrupted this congruence.

Another observation, that deserves special attention, is the number of pictures in these series. It is obviously recognised that primary school textbooks contain more pictures, drawings and illustrations than the secondary schools do. The total number of pictures scrutinized book-wise are as follows: ECFY 1 contains 117 pictures, ECFY 2 comprises 132 pictures, while ECFY 3 contains 115 pictures, with total of 364 pictures for the whole series of primary textbooks, whereas ECFY 4 includes only 56 pictures and ECFY 5 also contains 65 pictures and finally ECFY 6 comprises 75 pictures. It is clear that secondary school textbooks have less pictures than the primary school. Generally speaking, it is observed that the accumulated percentage for the whole series regarding pictures related to these circles cultural elements are the following: IC has got 44.4%, and OEC has got 55.6% of the total pictures for the whole nine criteria in these six textbooks series of ECFY. These figures obtained here in this section resemble, to greater extent, the figures obtained in the previous section of paragraphs analysis. This gives some credibility to this type of analysis in the sense that there is no great discrepancy even between the main variables of the study: paragraphs and pictures.

Figure (2) Secondary School Textbooks (Pictures)



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To answer the third research question regarding the statistically significant differences between the IC and OEC cultures' presentation in the ECFY series, Mann-Whitney test has been manipulated. The results showed that there were no statistically significant differences between these two categories for all the nine criteria employed here for investigating this research problem except for criterion number three, '*belief and behaviour'* which basically focuses on "routine and taken-for-granted actions within a social group national or sub-national and the moral and religious beliefs which are embodied within them; secondly, routines of behaviour taken from daily life." (Byram and Morgan, 1994 p. 51). In this criterion it was statistically significant (p = 0. 043 which is less than 0.05), and it is in favour of the higher mean rank group, which is in this case the OEC category. This is the only criterion which recorded statistically significant differences among all these nine criteria, as can be seen in table (5) below.

Table (5) Results of Mann-Whitney U Test statistics of differences between IC and OEC on the nine criteria of cultural content.

Criterion	Culture Circles	N	Mean Rank	Sum of Ranks	U	W	Z	Sig.
1. Cultural identity and social group	IC	6	5.67	34.00	13.000	34.000	-.815-	.415
	OEC	6	7.33	44.00				
2. Social interaction	IC	6	5.92	35.50	14.500	35.500	-.565-	.572
	OEC	6	7.08	42.50				
3. Belief and behaviour	IC	6	4.42	26.50	5.500	26.500	-2.019-	**.043**
	OEC	6	8.58	51.50				
4. Socio-political interactions	IC	6	6.33	38.00	17.000	38.000	-.167-	.868
	OEC	6	6.67	40.00				
5. Socialisation and the life-cycle	IC	6	6.42	38.50	17.500	38.500	-.080-	.936
	OEC	6	6.58	39.50				
6. National history	IC	6	6.83	41.00	16.000	37.000	-.335-	.737
	OEC	6	6.17	37.00				
7. National geography	IC	6	6.17	37.00	16.000	37.000	-.328-	.743
	OEC	6	6.83	41.00				
8. Stereotypes and national identity	IC	6	6.42	38.50	17.500	38.500	-.089-	.929
	OEC	6	6.58	39.50				
9. National cultural heritage	IC	6	6.83	41.00	16.000	37.000	-.357-	.721
	OEC	6	6.17	37.00				

4. Conclusion

The present study is based on the purpose of investigating the representation of cultural content of two cultures in the ECFY series. These cultures are the IC on the one hand and the OEC culture on the other. The method of content analysis used in this work is based on the two coding schemes, Kachru's (1992 a) three circles of English, viz., the IC, the OC and the EC. Both OC and EC are combined together as on category called OEC on the one hand, and the IC on the other. The cultures of these three types of circles were scrutinized against the nine criterion of cultures prosed by Byram and Morgan (1994) to categorise the cultural components of the texts (paragraphs) and illustrations (pictures) in the ECFY series. The results show that these series of the textbook were designed to promote three types of culture, particularly

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concentrating on the introduction of cultures of OEC nature more than the IC cultural elements. There is some sort of bias towards the OEC culture with many examples both as paragraphs and illustrations show in these six textbooks of the ECFY series. The integration of local and Arab culture is obviously seen all over the textbooks, which is in fact an OEC concentration of culture, that reflects the primacy of the source culture over the target culture of the learners in Yemeni learning environment. English-speaking countries, that is the IC culture is less favoured in both categories of investigation of the study. Although with marginal differences, still it can be considered a sort of variation between these cultures inclusion in the material of teaching English in Yemeni schools.

Finally, the design and organisation of cultural content of ECFY can, to some extent, satisfactorily meet the needs of EFL learners to deal with future challenges in intercultural contexts. The findings of this research work suggest that writers and curriculum developers of ELT textbooks in Yemen should pay attention to the real needs of the learners regarding the cultural content to be tackled in such important element of ELT domain in the educational system. However, cultural components in syllabus design and students' attitudes, values, beliefs, behaviours and expectations are to be considerably stated and reflected in the textbooks of teaching English. Bearing in mind that English as a focal subject in the curriculum with a considerable load in the teaching plan, ranging from six to seven periods a week, needs a special attention in integrating cultural elements. At the end of the day, Inclusion of the target culture is indispensable in teaching a foreign language, but the problem lies in maintaining its proportion and the type of the target culture considered in course design.

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