CHAPTER IX

SOCIAL AND GLOBAL VALUES IN ENGLISH LANGUAGE COURSEBOOKS

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CHAPTER IX

Pre-reading Questions

1. What do the terms *social values* and *global values* mean to you? Give two specific examples for each one.
2. What roles do these values play in learning or teaching English?
3. Do you think these values are effectively and appropriately represented in English coursebooks? Explain why or why not.
4. Scan the QR code given below and download a locally produced coursebook. Please select a unit and then evaluate it according to your answers for Question 1. While doing so, please take notes and keep them.

Introduction

Today's digitalized world offers various innovative materials for language teachers and learners. Despite all novelties in designing language learning materials and the ongoing debates on the necessity of coursebooks, they still hold the central place in language classrooms (Richards, 2005; Tomlinson, 2011) in such a way that a great number of teachers and learners consider that "no teaching-learning situation" would be "complete" without a relevant coursebook (Hutchinson & Torres, 1994, p. 315). Furthermore, as materials are "at the visible heart" of English language teaching (Sheldon, 1988, p. 237), coursebooks are also considered the tools through which the curriculum, educational plans, and decisions are actualized (Arıkan et al., 2014). Such a deep attachment to coursebooks is not without reason. In addition to their practical benefits, such as involving ready-to-use materials and saving time, as Richards (2001) outlines, coursebooks provide planned, structured, and standardized instruction along with accurate language input. Due to their core position, coursebook evaluation as a research area has been holding an essential place in the landscape of English language teaching. In line with this, the literature offers a plethora of research on analyzing or evaluating English coursebooks in various terms such as language content, the way language skills are taught, the extent to which they support communicative language use, etc. Although all these are still among the essential aspects of studies on coursebooks, as Galloway (2018) argues, material evaluation should be centered on investigating the extent to which language learning materials underpin and reflect the requirements of the 21st-century English language teaching in preparing learners to use the English language in global contexts. Undoubtedly, such an ultimate goal entails integrating social and global issues into English language teaching. Therefore, this chapter aims to discuss the rationale for social and global values in coursebooks and give a clear picture of the representations of these values in coursebooks.

The Rationale for Social and Global Values in Coursebooks

The cultural content that coursebooks incorporate has always been the topic of hot debates in English language teaching. This is simply due to the intertwined relationship between language and culture. As Jin and Cortazzi (1998) underline, language and culture together constitute the culture of communication, which is necessary for preventing a breakdown in communication. From this stance, learning a language is inseparable from understanding the culture in which it is spoken (McGrath, 2006, p. 210). As Cunningsworth (1995) states, coursebooks are more than means for facilitating language learning; they must involve samples of real language use and comprehensible and interpretable cultural content so as to equip learners with necessary competences to use the language in real life. At this juncture, some critical questions emerge: What does culture mean? Whose culture should be included in English coursebooks? What type of cultural content should be involved? For instance, after the 1970s, following the communicative turn in language pedagogy, culture became synonymous with the way of life and everyday behaviors of native speakers of the target language. In this modernist view, however, culture was seen as grounded "in the national context in which a national language was spoken by a homogeneous national citizenry" (Kramsch, 2013, p. 64), which was also the reflection of the famous modernist convention of 'one language = one nation.' As this view considered all members of a given society speak, behave, and act in the same manner while teaching a foreign language, "the focus was on the typical, or sometimes stereotypical, behaviors, foods, celebrations, and customs of the dominant group of native speakers" (Kramsch, 2013, p. 66). In the field of English language teaching, the dominant group of native speakers was undoubtedly Anglo-Americans; hence coursebooks and syllabi were filled with Anglo-American cultural elements, which most often stereotypically reflected the way of life and everyday behaviors of native speakers.

With the effect of globalization and digitalization, the pendulum of culture in English language teaching has swung from Anglo-Americanism to cultural diversity. This paradigm shift is often associated with the global status that the English language holds. Today, the English language is the medium of communication in various international domains. In parallel to this, the demographic make-up of non-native speakers of English has varied and proliferated since the last few decades. Accordingly, it is hard to link the English language to one country or the cultural life of one group of people (Byram, 2008; McKay, 2002; Modiano, 2001). This view has led to critical pedagogical implications for English language teaching. One of the most notable implications is that the ultimate goal of English language teaching is no longer limited to appropriate and effective communication with native speakers but to enable learners to be "both global and local speakers of English" and "feel at home" in culturally diverse settings (Kramsch & Sullivan, 1996, p. 211). In a similar vein, Gray (2010) accentuates that "cultural content in the aesthetic and the sociological senses can vary considerably, depending on the

context of instruction, and the interests and needs of the students" (p. 173). The sociological sense involves social skills such as conforming to norms of politeness and paralinguistic skills such as appropriately using gestures and mimes (Adaskou et al., 1990), all of which are shaped and re-shaped by learners' own social values along with those of the interlocutors. In line with this, it is necessary to enrich all instructional materials and activities with learners' own culture and other cultures that are familiar and relevant to their lives rather than reflecting a specific culture (Aguilar, 2007).

Another critical pedagogical implication stemming from the global status of the English language is to pay special attention to the cultural content of language teaching and learning materials, particularly coursebooks. The worldwide spread of the English language has been increasingly de-anglicizing the cultural content of materials (Kachru, 1992), yet, as Matsuda (2012) enunciates, it is not de-culturalized; instead, it has become culturally diversified because English "is now intricately intertwined with a wide variety of cultures, including national and regional cultures that were not traditionally associated with English" (p. 176). Such a broad cultural scope poses the question, 'Whose culture should be included in course materials?' In addition to learners' own culture, Matsuda (2012) suggests two other cultural sources; the culture(s) of learners' future interlocutors and global culture, which includes norms, values, attitudes, behaviors, and issues that "cut across national boundaries and are relevant to the global society as a whole" (p. 176). Additionally, such a focus on common (global) cultural grounds also aligns with the goals of the global education approach to English language teaching, which aims to imbue language learners with an awareness and a sense of social responsibility towards current problems in the world and encourage them to take action to make the world a better place (Bates, 2000). Likewise, Dyer and Bushell (1996) argue that language classrooms have the potential to be ideal environments where learners clarify and express social and global values, think and speak critically about world issues, and judge and synthesize other perspectives.

Social Values in English Coursebooks

Definition of Social Values

Social values are a critical part of socialization, a process through which people are taught to be proficient members of a given society. Therefore, these values refer to standards, "which individuals and social groups employ to define personal goals and essentially shape the nature and form of social order in a collective" (Tsirogianni et al., 2014, p. 6187). To be more specific, as Johnston (2003) explains, values are:

> The beliefs which help a person decide what is good and what is bad, what is right and what is wrong. Beliefs are both individual and social. They

> are individual in that all values are expressed by and through particular people… but strong social forces affect individual beliefs. As a result, values only become interesting when they are put into practice in social settings – when our inner beliefs are converted into actions that affect others (p. 6).

What is emphasized in these definitions is that social values regulate what is acceptable and not acceptable, what ought or not to be, what is desirable or non-desirable in a given society, and they are practiced by members of the society (Tsirogianni & Gaskell, 2011). From this standpoint, they are culturally bounded; that is to say, each society has social values, yet what is socially valued may differ from one culture to another.

Comparing & Discussing Social Values

Some of the social values in the UK determined by NICE (National Institute of Health for Health and Care Excellence) are listed below.

- *dignity*
- *fairness*
- *honesty*
- *humanity*
- *individual rights*
- *justice*
- *respect*
- *safeguarding the vulnerable*

1. In pairs or groups, discuss how those values become visible in society? Which of the social values given above are held in Turkey? What other social values are there in Turkey? Please give some specific examples.
2. As mentioned above, what is socially valued may differ from one culture to another, and social values are practiced by members of a given society. In pairs or groups, discuss how social values are practiced in Turkey by giving specific examples.

Studies on Social Values in English Coursebooks

As mentioned in the previous section, English language learners are expected to use the language in real-life settings, not just to interact with native speakers but also with speakers of other languages. In that case, it is expected that coursebooks involve the social values of learners' own culture and other cultures in a meaningful way so that learners are exposed to those values and can cast a critical eye over those values through comparison and discussion. The pertained literature offers myriad studies on the cultural content that global and local coursebooks incorporate, yet there are a limited number of studies focusing on what social values are covered and the way these values are given in coursebooks.

In his case study, Yuen (2011) investigated how culture was represented in two different global coursebooks. Findings revealed that native speakers' culture outnumbered other cultures, including learners' own culture. Another critical finding this study showed is that cultural elements given in these coursebooks mostly fell into the categories of cultural products and persons, and cultural

practices and perspectives were least represented. These two findings offer significant insights into social values in English coursebooks. As cultural products and persons incorporate mostly tangible elements, they are less likely to portray social values compared to cultural practices and perspectives. This is simply because social values are heavily based on the cultural perspectives of a given society, and these values often become visible through the practices of members of the society. Besides, the problem of imbalance in the representation between the cultures of different regions also indicated that even if social values were implicitly given, they were mainly limited to Anglo-American culture. In a similar vein, Arıkan's (2008) study also revealed that social norms and values were among the least represented topics in reading passages found in global coursebooks. A more recent study indicated similar findings related to social values in global coursebooks. Thumvichit (2018) analyzed both visual and written cultural content in six different global coursebooks studied in Thailand. Findings showed that both reading texts and visuals in the great majority of the coursebooks were either filled with content referring to Anglo-American cultural values or with content that did not refer to any particular culture. Additionally, Bulut and Arıkan's (2015) analysis of locally and globally produced coursebooks in terms of socially responsive teaching indicated that disability and ethnicity were almost totally ignored, and females were primarily portrayed in subordinate roles (e.g., parenting and doing chores). Likewise, in another study, Rahim and Daghigh (2020) comparatively analyzed a local and a global coursebook in terms of the principles of intercultural competence. Findings revealed that the process of socialization, the processes of social interaction, willingness to question the values, identifying and interpreting explicit and implicit values in documents, and social distinctions and their principal markers were among the least represented aspects in the global coursebook, whereas the local coursebook incorporated content and activities related to some social values belonging to learners' own culture such as friendship and peace among other different cultures (p. 326).

Feng's (2019) study provides valuable insights into social values in global coursebooks. This study investigated what and how social values were given in global coursebooks studied in Hong Kong, and findings revealed strengths and weaknesses in relation to the way these values were presented. Social values covered in the coursebooks were perseverance, respect for others, responsibility, national identity, commitment, integrity, and care for others. These values were included in coursebooks considering language learners' cognitive, affective, and behavioral developmental levels. Furthermore, both negative and positive examples of social values (e.g., disturbing others and politeness) were represented in all coursebooks so that learners could become able to "distinguish between positive and negative values" (p. 468). Lastly, findings also revealed that social values in the studied coursebooks were mainly given in a didactic manner rather than facilitating critical thinking, and there was a limited number of visuals portraying the social values covered in these coursebooks.

Discussion

Some key findings of national and international studies related to social values in English coursebooks were given above.

1. The predominance of Anglo-American culture in English coursebooks was stressed in some studies. Discuss what problems this predominance may pave the way for language learners and teachers.
2. Arıkan's (2008) study revealed that social norms and values were not sufficiently represented in the reading passages found in both locally and globally produced coursebooks. Discuss the possible problems that may stem from this lack.
3. Feng's (2019) study indicated that social values were included in coursebooks considering the developmental levels of language learners. Discuss what advantages this way of value teaching provides for language learners and teachers.

Global Values in English Coursebooks

Definition of Global Values

Schooling is beyond teaching knowledge about the content areas; rather, it also aims to educate individuals who have an awareness of social and global problems and are ready to take action to ameliorate them. The role of English language teaching in making the world a better place has long been discussed. Brown (1990) critically questions this role and argues that

> What are we doing for the Earth? What are we doing to save it? What are the issues? And what on earth does this have to do with you as an ESL teacher? It has everything to do with you as an ESL teacher. Global, peace and environmental issues intrinsically affect every human being on earth. These issues provide content for your content-based humanized teaching of the 90's. We teachers have a mission, a mission of helping everyone in this world communicate with each other to prevent the global disaster ahead (as cited in Cates, 1997, Rethinking aims section, para. 2).

Likewise, Jacobs and Cates (1999) touch upon similar issues and underline that it is not likely to regard English language teaching as satisfactory and successful if learners can speak accurately and fluently but remain apathetic about global issues and indifferent to take action to provide solutions for them. Furthermore, the global status of the English language also makes classrooms ideal environments where learners can expand their knowledge of the world, gain the necessary "skills and commitment required by world citizens to solve global problems" (Cates, 2002b, p. 41), and also become able to communicate with the world's peoples (Cates, 2002a). Therefore, there is a need for an approach

that aims to facilitate a sense of social responsibility in learners (Cates, 1997). At this juncture, global education comes into play as it emphasizes values and attitudes along with knowledge (Dyer & Bushell, 1996). Holding this view, it is clear that global values are an essential part of global education. As Yakovchuk (2004) accentuates, these values refer to "goals or standards vital for living in the interdependent world" such as "justice, freedom, peace, dignity, equality, rights, democracy, social responsibility, tolerance, independence, environmentalism, and multiculturalism," and integration of these values is seen as "an opportunity for mutual understanding and effective cooperation between different nations, countries, societies in an interdependent world" (p. 33). Yakovchuk (2004, p. 32) also proposes the following seven different areas of global issues and values that should be included in English language teaching. She also elaborates these areas providing a thematic framework for each of them.

1. Environmental issues: pollution, deforestation, endangered animals, global warming, recycling, natural disasters, etc.
2. Peace education issues: wars, nuclear arms race, refugees, etc.
3. Human rights issues: racism, gender issues, children's rights, etc.
4. Intercultural communication issues: cultural issues, global citizenship vs. national identity, multiculturalism, etc.
5. Socio-economic issues: poverty, wealth, consumer society, advertising, etc.
6. Health concerns: drugs, AIDS, etc.
7. Linguistic imperialism

Principles of values education are said to be integrated into our national EFL (English as a foreign language) Curriculum, and the key values to be covered are determined (MoNE, 2018, p. 5). These values are given below. Match these values with the seven areas proposed by Yakovchuk (2004).

MoNE's Key Values	**Yakovchuk's (2004) Areas**
1. friendship	a) Environmental issues
2. justice	b) Peace education issues
3. honesty	c) Human rights issues
4. self-control	d) Intercultural communication issues
5. patience	e) Socio-economic issues
6. respect	f) Health concerns
7. love	g) Linguistic imperialism
8. responsibility	
9. patriotism	
10. altruism	

Compare your answers with those of your classmates. Discuss what other values can also be included and explain why.

Studies on Global Values in English Coursebooks

Analyzing coursebooks in terms of global issues and values has been embraced in the landscape of English language teaching. The pertained literature provides various studies focusing on this issue. These studies pose problems about the way these values are given in both internationally and locally produced English coursebooks. In a study conducted by Jacobs and Goatly (2000), activities found in 17 global coursebooks were investigated, focusing on the way environmental issues were given. Findings showed that only 2% of the activities involved environmental content, and much of this content was included in the coursebooks for higher proficiency levels. The authors also noted that whether this percentage was low or high depended on the context where the coursebooks were studied since environmental issues might take on very different forms between and within countries (p. 262). In another study, Arıkan's (2005) critical examination of visuals in two global coursebooks revealed that age, social class, and gender were problematic areas due mainly to the imbalance in the way these aspects were represented in the coursebooks. In addition, these problematic representations portrayed inequalities and injustices existing in the world. Therefore, the messages and values transmitted through these visuals were found to be apt to maintain and

strengthen stereotypes about age, gender, and social class leading to the erosion of social and global peace.

More recent studies showed a detailed picture of global issues and values in coursebooks. Melliti's (2013) a thorough analysis of global content in a global coursebook revealed that women were stereotypically portrayed, Western cultures were represented from an ethnocentric perspective, racial bias was maintained and strengthened, favoring Whites over the other groups along with the domination of British English. Additionally, findings also showed that sterile topics (e.g., travel and sport) recurred again and again without touching upon serious global issues and values. As Melliti (2013) concludes, all these paved the way for the deprivation of global issues and values in coursebooks. Similar findings appeared in Tomlinson and Masuhara's (2013) study in which six different global coursebooks prepared for adult language learners were investigated. Findings showed that these coursebooks were far away from developing learners' global and intercultural awareness. The main problem is that these coursebooks were designed holding the assumption that all the learners were "aspirational, urban, middle-class, well-educated, westernized computer users" (p. 248). In addition, little or no attempt was made to encourage learners to make use of English in their actual or virtual environments outside the classroom (p. 242). In terms of global values, linguistic imperialism and cultural bias were maintained in the coursebooks. Despite samples of varieties of Englishes and other cultures, the priority was given to native speakers, and Anglo-American cultural aspects dominated the coursebooks. Furthermore, environmental and ecological issues were also either partially given or restricted into a single unit, and they were not given in a relevant way to facilitate learners' engagement.

Our national literature on global issues and values in locally produced English coursebooks mainly centers around analyzing intercultural issues (e.g., Arslan, 2016; Çelik & Erbay, 2013; Sarıçoban & Kırmızı, 2020) and gender representation (e.g., Demir & Yavuz, 2017; Söğüt, 2018), and there is a paucity of studies applying specific course materials or analyzing both content and activities in coursebooks from a holistic perspective. Using a specific course design and materials, Arıkan (2009) conducted a study and integrated environmental peace education activities into English language teaching to contextualize grammar teaching. Findings indicated valuable insights about integrating global values in English language teaching. First, language learners found these activities enjoyable and meaningful. Second, contextualizing grammar through environmental peace education provided learners a context to discuss important issues from a global perspective, and thus "activated learners to delve into the use of English as if the participants were in real-life situations where the language was naturally spoken" (p. 96). In a similar study, Salı and Gürsoy (2014) designed a course considering the tenets and principles of global issues in English language teaching and evaluated this course from the framework of socially responsible teaching. Researchers also designed

a coursebook focusing on environmental issues. Findings of this study showed that the designed course along with course materials helped participants raise their environmental awareness and willingness to become part of the solutions to environmental problems.

In another study, a holistic analysis was applied by Özcan (2019). Her study provides a vivid picture of the representation of global values in locally produced English coursebooks. Findings showed that traditional roles assigned to males and females, elements related to learners' own culture and cultural products were prioritized, almost no importance was attached to disability, elements related to environmental and peace education were given in an informative way, yet no activities requiring learners' active participation were found in the coursebooks. In a similar vein, Zorba's (2019) study on intercultural awareness indicated racial bias, incorrect cultural information, inappropriately given cultural content, and environmental issues in two locally produced coursebooks. Findings showed that black people were underrepresented, some cultural elements were presented away from the local context, and although there was a unit dedicated to environmental problems, they were given without associating them with learners' own culture, which poses a threat for a misperception that Turkey is not having any of these environmental problems.

Discussion

Some key findings of studies related to global values in internationally and locally produced English coursebooks were given above.

1. Based on the information given above, a unit is dedicated to some of the global values in English coursebooks. In terms of the representation of global values in English coursebooks, do you think quality or quantity is important? Explain your ideas by giving reasons.
2. As Tomlinson and Masuhara's (2013) study showed, in some of the coursebooks, little or no attempt was made to encourage learners to make use of English in their actual or virtual environments outside the classroom. Discuss what problems may stem from this drawback in terms of teaching global values to language learners.
3. Discuss what other findings given above are important to you. Explain your ideas by giving reasons.

Conclusion

In the 21st-century world, the English language has become globalized and turned into a medium of communication among culturally different individuals in various domains. Accordingly, the current goal of English language teaching is to enable learners to use the language effectively and appropriately in diverse real-life settings where social norms and values have a profound impact on daily interactions and human relations. Additionally, the global status of English also

entails that language learners as members of the global society should also be imbued with knowledge, awareness, skills, and attitudes about the global issues and values so that they can take an active role in solving these problems. From this view, language classrooms are considered ideal places which provide considerable opportunities for learners to read, listen to, and discuss various cultural values, including their own, along with the problems of the world. Considering the importance attached to coursebooks in maintaining the teaching practice in the classroom, the value-based content these materials incorporate plays a critical role in shaping and re-shaping learners' social and global identities. Based on the findings given in this chapter, the representation of social and global values in both locally and internationally produced English coursebooks is still problematic. Therefore, all stakeholders have the responsibility to compensate for these lacks in coursebooks. For instance, educational decision-makers should develop more concrete policies about values integrated into English language teaching. In addition, curriculum designers should also draw a clear-cut framework for how these values are integrated along with assigning learning outcomes for the determined values. These steps are crucially important as locally produced English coursebooks in many countries and Turkey are designed in accordance with the national curriculum. If a global coursebook is planned to be used, in addition to its appropriateness to the curricular aims and objectives, this material should also be evaluated in terms of social and global values. Lastly, teachers of English should apply some strategies to make up for what coursebooks lack. It should also be noted that value-based education should not be limited to English courses or course materials; rather, it should be an essential part of the whole education system from top to bottom. This chapter focused on the rationale for social and global values in coursebooks and gave a clear picture of the representations of these values in internationally and locally produced English coursebooks. Based on the literature reviewed in this chapter, there is a need for studies investigating the quality of activities addressing social and global values and the impact of these activities on learners' knowledge, attitudes, and skills.

Questions for Study and Reflection

1. Think about one of the courses you designed or taught/you will design and teach. Discuss what social and global values should be/should have been included in it and how. If some of these values are/were already included in it, please explain what values were/are included and how you integrated/will integrate them into your course.
2. As teachers of English or teacher candidates, which social and global values do you think should be included in English coursebooks, and how should these values be given to learners?
3. Scan the QR code given below and download a locally produced coursebook. Please select a unit and then evaluate it in terms of social and global values (e.g., what social and global values are included, and how these values are given, etc.). While doing so, please take notes, and compare your findings with those given in this chapter. Compare your notes with those you took while doing the pre-reading questions. If you have a chance to find an internationally produced coursebook, follow the same steps and then compare your findings related to the locally produced and the internationally produced coursebooks.

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