CHAPTER II

LITERATURE REVIEW

2.1 Theoretical Framework

2.1.1 Language and Culture

Taylor (1974) defines culture as "beliefs, art, skills, moralities, laws, traditions and behaviors that an individual, as a member of a society, gets from his own society". On the other hand, Rocher (1972) believes culture is a collective amalgamation of ideas and emotions widely embraced by the majority within a society. In addition, Hall (2023) stipulates culture can be defined as the unique characteristics of the way of life within a particular people, community, nation, or social group. It is considered as "shared meaning" by some, and it is acquired through learning. Individuals learn about culture through their interactions with others. (Spencer-Oatey, 2012).

One of Duranti's (1997) conceptions of culture from the perspective of linguistic anthropology is seen as a system of mediation. He said that culture encompasses both physical and symbolic objects that serve as intermediaries between people and their environment. Culture, a combination of people and environment embodiment becomes a whole identity that can be a symbol to its people or nation. Moreover, Duranti said that language is a critical tool of symbolic mediation. It means that the role of the language here is to become the mediator of communication (intercultural and cross-cultural) between people around the world and its social practices. Therefore, culture cannot be separated from language as language expresses, embodies, and symbolizes cultural reality. Language not only determines thoughts and culture but also influences them reciprocally. The dynamic relationship between language and thought, as well as the mutual influence between culture and language, underscores the interconnected nature of these elements. (Wardhaugh, 2002).

2.1.2 Cultural Representation

It is vital to prioritize accurate and authentic cultural representation to foster cross-cultural understanding, dispel stereotypes, and address biased portrayals that can contribute to prejudice and misinterpretation. Cultural representation involves how a specific culture or cultural group is portrayed, interpreted, and presented across diverse forms of media, literature, art, and other modes of expression. This comprehensive perspective extends to the depiction and communication of a culture to broader audiences, shaping perceptions and understanding of that culture among both insiders and outsiders. (Kress and van Leeuwen, 2001)

Hinkel (1999) describes culture as inquiry into human societies, groups, systems, behaviors and activities. According to Brown (2000), it referred to 'the ideas, customs, skills, and arts and tools that characterize a given group of people in a given period time' (p. 177). Furthermore, Kramsch (1993) emphasized that culture plays a constant role in language learning classrooms, as language learners strive for effective communicative skills and engage in challenges that enhance their understanding of the world. In this modern era, a lot of objects or items are pervaded by implicit or explicit ideologies and meanings. For instance, building, film, music, painting, visual texts, literary works, etc. and according to Hall (2023), those objects are called cultural objects. He said that the concept of representation holds significant importance across various academic disciplines that examine cultural objects, including visual arts, design, architecture, film, and literature. These cultural objects and institutions serve as representations and reflections of society and culture. By studying these objects, we gain insights into the implicit or explicit identity and culture they convey. Moreover, this perspective suggests that any object has the potential to be employed as a means of representing our own identity or culture.

Study by Moran on Teaching Culture: Perspectives in Practice (2001) revealed culture as the interplay of products, practices, perspectives and persons. The four dimensions were in this study to analyze how cultural elements were reflected in selective chapter of English electronic textbooks for junior high schools in

Indonesia. Table 2.2.1 is a summary of the four dimensions of culture proposed by (Moran, 2001)

Table 2.1.2.1 Four Dimensions of Culture Proposed by Moran (2001)

No	Dimensions	Explanation
1	***Products*** are defined as a system of code that measures a cultural dimension in four broad aspects.	Artefacts: food, documents, language, money, tools Places: buildings, cities, houses Institutions: family, law, economy, religion, education, politics Art forms: music, clothes, dancing, painting, movie, architecture
2	***Practices*** characterize another cultural dimension that measures various aspects of cultural practices.	Operations: manipulation of cultural products Acts: ritualized communicative practices Scenarios: extended communicative practices Lives: stories of members of the future
3	***Perspectives*** include cultural materials that convey particular perceptions.	They represent beliefs, values and attitudes that underlie the products and guide people's behavior in the practice of culture. They can be explicit but often they are implicit, outside conscious awareness.
4	***Persons*** refer to the individual members who represent particular cultures and communities.	They refer to individual members who embody the culture and its communities in unique ways. Personal identity and life history play key roles in the development of a cultural person.

2.1.3 K-13 (2013 Curriculum)

In 2013, the Ministry of Education (ME) implemented the K-13 curriculum, with a focus on the affective aspects of education. Consequently, the spiritual attitudes and social dimensions anticipated for English learners are integrated throughout the curriculum (Setyono & Widodo, 2019). Kusumaningputri & Widodo (2018) observe that the K-13 aims to prepare Indonesians to be citizens who embody religious values, productivity, innovation, and passion, contributing to societal, national, and global advancements. In addition, For junior high schools basic competencies are broken down into cognitive, affective, and psychomotor aspects. These competencies are delineated based on such core competences as

different domains of spiritual attitudes, social attitudes, knowledge, and skills, i.e. understand knowledge (facts,concepts, and procedures) based on curiosity aboutscience, technology, arts, and culture as well asobserved phenomena. (Parlindungan et al, 2018). Finally, graduates are envisioned as global citizens who uphold religious, social, and cultural values, thrive on hard work, and engage in creative thinking for contributions at local and global levels. The K-13 underscores the development of national education qualities to equip individuals with both technical and interpersonal skills, such as proficiency in English and adherence to values (Setyono & Widodo, 2019).

2.1.4 Textbook

According to Lisa (2018), A textbook is a book specifically designed for instructional purposes. Due to their significance, numerous experts have conducted studies to explore the crucial role of textbooks. Beyond being a source of information, textbooks also function as supporting teaching instruments. They offer a didactical structure for the content, aiding both teachers and learners in the teaching and learning process. Additionally, given their mediating role between the intended and implemented curriculum, textbooks can serve as monitoring instruments within an educational system. (van de Ham & Heinze, 2018).

A textbook contains cultural component elements that can be explained by using the *four Ps* mentioned by Kumala and Lestari (2021) namely "products, practices, perspectives, and persons". Products refer to tangible culture objects, such as movies, TV programs, food, merchandise, prints, travel destinations, etc. Practices relate to customs, daily life, sports, school life, and celebrations. Perspectives are about inspirations, values, myths, world views, beliefs, etc. Lastly, persons are about famous individuals (fictitious or real), figures, characters, etc.

Numerous studies indicate that textbook content encompasses various dimensions, including pedagogical, cultural, and sociological aspects. These aspects may involve considerations related to gender, ethnicity, and equity, reflecting the diverse social and cultural dimensions embedded in the content of educational materials (Fan et al., 2013). Consequently, each textbook is grounded

in distinct curriculum interpretations and adheres to various pedagogical intentions, cultural perspectives, or educational traditions. These variations can result in different conditions for English learners, contingent upon how teachers utilize textbooks in lesson preparation.

Cortazzi and Jin (1999) propose a classification of three cultural categories found in textbooks: source culture, target culture, and international culture. Source culture pertains to the culture of teachers and learners, with the current study focusing on Indonesian culture. Target culture relates to the culture of the country where the language is spoken as a first language, such as British or American culture. International culture encompasses cultures that don't belong to either the source or target culture, including variations from both English and non-English speaking countries, like Germany, Spain, Japan, and others. In this research, these three cultural categories serve as the framework for analyzing the diverse cultures presented in the textbook.

Therefore, the focus of this research is on an English textbook designed for seventh-grade junior high school students titled "Bahasa Inggris: When English Rings a Bell." This textbook was published by the Ministry of Education and Culture of Indonesia in alignment with the 2013 curriculum. The researcher's examination is specifically directed at selected chapters: "Chapter I How Are You", "Chapter II It's My Birthday", "Chapter III I Love People Around Me", "Chapter V I Love My Town", and "Chapter VI She's So Nice".

2.2 Study of Relevant Research

Kirkgöz and Agcam (2011) highlighted the close intertwining of language and culture, leading to the widespread acceptance of integrating culture into textbooks for teaching English as a second/foreign language. This integration is a global phenomenon, as observed in various contexts, including Turkey. In their study, Kirkgöz and Agcam (2011) investigated the prominence of either local culture or target culture in Turkey's English language textbooks for primary schools. Analyzing eight books spanning grades four to seven (two textbooks per grade), they found that the target culture (47.13%) surpassed both the source culture

(31.35%) and the international target culture (21.52%). Consequently, the study concludes that the target culture, specifically American or British, is more predominant than the local or source culture in Turkey's English language textbooks for primary school.

Furthermore, Faris (2014) delved into the cultural content of an English textbook designed for third-grade Senior High School students in Cianjur, West Java. His findings revealed that the predominant cultural content in the textbook was the target culture, constituting 77.05%. It's worth noting that Faris's research specifically concentrated on the reading passages within the English textbook, and the textbook under scrutiny was "Look Ahead," published by Airlangga publisher. A similarity between Faris's study and the previously mentioned research lies in the shared focus on analyzing cultural content categories within English textbooks.

In a related context, Kumala and Lestari (2021) aimed to identify and describe cultural content within the same English language textbook. The researchers analyzed eight chapters, focusing specifically on the visual elements for study and description. The findings of the study revealed that the textbook encompasses all sections of cultural dimensions categories as per Moran's (2001) theory. Consequently, the researchers recommend the use of this textbook as a teaching material for English teachers. However, they also suggest supplementing teaching with additional references to further enrich students' learning experience.