A Content Analysis of Korean Adolescent EFL Conversation Textbooks Regarding Their Treatment of Culture

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The present study makes an attempt at how Korean adolescent EFL conversation textbooks treat culture learning and teaching. It is first because communicative competence becomes appropriate not much with linguistic forms or the range of the speaker's linguistic repertoires, but sufficiently with the knowledge, behaviors, and attitudes of/toward the sociocultural values, norms, and other variables all reflected in the use of the target language. Secondly, it is because no studies have been found to detect EFL conversation textbooks' treatment of culture in Korea. Conversation materials are chosen mainly because sociocultural values and norms could be best acquired during the process of interaction and socialization (Scollon & Scollon, 1995). Conversation textbooks might be the best source to provide such opportunities in EFL classrooms. The 11 Korean conversation textbooks are collected upon their availability in most high schools. All the contents of the textbooks are analyzed on the basis of the present study's conceptualized model, proposing a 'natural order,' in which what aspects of culture and what topics/points are important and, thus, listed in most of the contemporary L2/FL cultural syllabuses. The results of the analyses are attained, and further suggestions are discussed. Additionally, the frequency on the use of authentic materials is measured from the textbooks since they can provide richness of cultural input, not otherwise possible in the classroom (Brinton, 2001).

I.   THEORETICAL JUSTIFICATION: A CULTURE-BASED PEDAGOGY

Culture learning and teaching has started shedding its heightened light especially in Korean EFL classrooms since the inceptive stage of the 1990s (Lee, 2004a), but the theoretical foundation on the relationship between FL/L2 teaching/learning and its culture teaching/learning seems to have still been fuzzy among the language practitioners. This section focuses exclusively on the interdependence of language and culture and its

implication on FL/L2 education.

The theoretical effort has been exerted and propelled by a number of different schools of thought, and all of which have presented invaluable tools and paved the avenue to a culture-based pedagogy. The culture-based pedagogy includes semiotic framework; schema theory; cultural literacy; linguocultural didactics, cultivation theory, and sociocultural approach. Each of the theories is purely interdisciplinary: that is, contributions to the knowledge base have come from psychology, anthropology, education, and intercultural communication to linguistics and language teaching or vice versa (Celce-Murcia, 2001; Kodotchigova, 2002; Lee, 2004a; Paige et al., 1999; Puente, 1997; Savignon, 2001).

From the semiotic perspective, Halliday (1973) views that language is a culturally-embedded form of human meaning-making of semiosis. In a nutshell, language is a social semiotics: it is a symbolic expression manifested through its texts; culture is manifested through its situation; the text-in-situation makes meaning/interpretation possible. This first contends for the symbiotic relationship between human activity in its speech community and the language, but, essentially, culture here plays a pivotal role providing situations of whole speech events, upon which meanings are construed; thus, the need for language learners to develop (socio)cultural competence of the target culture is inevitable.

Largely based upon human cognition, the schema theory of reading exerts a consistent effort linking culture and language (Puente, 1997; Tseng, 2002). Schema theorists claim that humans store a mental structure, called schemata, which holds the previously acquired information (or background knowledge). There are two types of schemata: formal schemata (corresponding to the linguistic organization of texts) and content-schemata (corresponding to the content area of texts). These structures are held together to provide a major role for background knowledge in the process of inference. In reading, transmitters omit and receivers infer many pieces of information, relying upon knowledge of general schemata. The implication, here, is that if a writer and a reader belong to different linguistic and cultural backgrounds, a certain degree of impossibility to comprehend a text appears. In L2/FL reading instructions, learners with deficiencies in the target cultural background knowledge create the learning difficulties. Thus, schema theorists argue that understanding the culture of the text is fundamental to obtain the maximum potential in the success of the language learning.

Emerged in the US in the late 1980s, the idea behind cultural literacy is not unlike that of schema theory (Hirsch, 1989). Cultural literacy is defined as the common stock of relevant background knowledge of people, places, saying, events and ideas and all shared broadly by all the literate members of a speech community. This very commonly-shared background knowledge becomes part of the national cultural heritage and always finds its manifestation in any spoken and unspoken conventions. The knowledge ensures communication beyond narrow social spheres and juxtaposes concepts, and determines how new information is

mapped on to existing knowledge. In L2/FL teaching, it has had a positive effect: that is the privileging role of background knowledge in the language learning, thinking, and communication, even though it is not chiefly concerned with the mechanism permitting the reflection of cultural singularity in language system (i.e., too much concern on the realm of literate culture itself in sociological base, not on the inextricable culture-language interdependence).

In Russia, since the 1960s, there has been a trend in the methodology of teaching Russian as a FL, called "linguocultural didactics" (in Puente's (1997) term) or "lingvostranovedenie" (in Kodotchigova's (2002) term). The proponents of the methodology assert that language does indeed reflect sociocultural meaning; thus, in L2/FL classrooms, teachers have to emphasize the culturally singular (or mainstream) values, norms, and beliefs contained in the language. Moreover, they must enable the learners to manage such information effectively when in interaction with the members from the target community. As a result, the target language becomes an important channel for achieving sociocultural competence. Simply, from this approach, the assumption that language teaching is (socio)culture teaching does not come as surprising.

Cultivation approach also gives another type of rationale for addressing culture in L2/FL classrooms. Borrowing from Lorraine Strasheim (cited in Tseng, 2002), Tseng understands cultivation approach in the sense that learning about culture "changes [or cultivates] a person from a naive individual into one who understands the ways in which he [or she] is shaped by cultural forces, and thus, able to accept the diversity of those forces" (Tseng, 2002, p. 13). It is interesting to notice that cultivation approach does stress that human beings are, indeed, all cultural beings and that the realization of the self along with the other as a cultural being across cultures is essential first to condition a positive attitude toward cultures; thus, be facilitative to L2/FL learning and teaching.

Lastly, one of the most coherent culture-based perspectives in FL/L2 classrooms might be the sciocultural approach (Hinkel, 2001; Savignon, 1972, 2001; Lee, 2003). Stemmed from the sociolinguistic foundation (Hymes, 1974; Brown, 2000), this approach claims that certain ways of thinking, behaving and using the language are a direct result of the sociocultural values, norms, and beliefs of the speech community (Hinkel, 2001; Savignon, 1972, 2001). For the cultural competence in L2/FL classrooms, the approach first contends the acquisition of intercultural competence: that is, just simply getting into a set of historical knowledge or cultural facts of a given target society is not enough. Instead, it is important for all the L2/FL teachers and students to be aware of a general empathy and openness toward other cultures, and positive intention to suspend judgment and take on the possibility of cultural differences. The approach, upon that, goes further that L2/FL practitioners and learners should be aware of the manifestations and outcomes of a given target L2/FL sociocultural values, variables, and norms of the people's speech and behavior.

This is chiefly because teaching or learning a FL/L2 is teaching or learning the culture, and success in FL/L2 learning relies sorely upon the acquisition of the sociocultural background competence of the target culture when communicative competence is indeed the primary goal of the instruction (Coupland & Jaworski, 1997; Hinkel, 2001; Lessard-Clouston, 1997; Robinson-Stuart & Nocon, 1996).

Although all of the theoretical assumptions above differ in goals and contexts of its application, they are interdisciplinarily associated with one another in the sense that they all recognize the importance of culture in language (especially L2/FL) teaching and learning. Success in reading comprehension or interaction with the members from the target culture hinges upon the level of proficiency both in the cultural background knowledge of the target culture and in the intercultural knowledge across cultures. Thus, it is clear that the acquisition of cultural knowledge (i.e., both the culture-general and the culture-specific knowledge, behavior, and attitude in this study) through practical study of the target language increases the maximum potential to achieve the communicative competence in a FL/L2.

II. RESEARCH MATERIALS

For the analysis on the cultural contents among Korean adolescent EFL conversation textbooks, the present study visited one of the national *GumJung (검정)* textbook association outlets located in Seoul and attained all the available *GumJung* EFL high school conversation books in the final quarter of 2003. No middle school English conversation textbooks were found at that time of the year. Then the 11 EFL high school conversation textbooks (see Appendix at the end) were selected upon their availability in most high schools including the one being used in foreign language high schools. Because of the customized English spellings for their own names, the present study would rather stick to Korean alphabets of the Korean authors' names, and any of the English-speaking authors' names are written down in English in the appendix.

The most commonly-used English textbooks are mainly for third (final)-year high school students, except one textbook (***Sounds Great II***) which is published for second-year students in any foreign language high schools. The textbook is treated differently from the rest of the textbooks by being labeled as *GookJung (국정)* textbook - the governmental ministry-published textbook by the Ministry of Education and Human Resources (MOEHR). On the other hand, all the rest of the EFL textbooks are being labeled as *GumJung* textbooks, which are all published by private publishing companies for the general high schools commissioned by the MOEHR. All the EFL conversation textbooks have adopted their contents on the basis of the 6th national

curriculum (i.e., the four textbooks published between 1996 and 1997) and the 7th national curriculum (i.e., the ones published in 2003). Both of the national curricula, set by the Korean Institute of Curriculum and Evaluation (KICE), have been strongly in favor of the current climate of the Communicative Approach since the beginning of the 1990s (Chang, 2002).

III. CONTENT ANALYSIS

To gain the insight into the way that cultural information (both the intercultural and target-specific aspects) of the target country is presented, conceptualized, and validated, the present study examines the 11 textbooks from the topic of each lesson, dialogs, readings, drawings and still pictures (or any visual aids), exercises, to activities along with special corners such as "Cultural Tips" and "Culturally Speaking" at the end of each lesson. More importantly, all the investigations on the contents have been conducted on the basis of the present study's conceptualized model of culture teaching and learning: that is the culture-general and culture-specific aspects of culture acquisition and their related topics.

1. Culture-General Aspect of Culture Learning

The culture-general aspect of culture learning refers not to a given target culture, but to something more generalizable and, at the same time, transferable across cultures when one cultural being is interacting with the other cultural being. The culture-general learning is extremely important chiefly because it provides the EFL learners with the fundamental starting point in culture learning (Hinkel, 2001; Paige et al., 1999; Savignon, 2001). It is the basic point where they become aware of the fact that they are a cultural being of their own and that culture affects every facet of human interactions, communication, and the boundary of their own cultural identity and other cultures. As an intercultural being, she/he has to raise her/is capacity to show off respect for and interest in, and a continuing learner in other cultures (i.e., the culture-general knowledge, behavioral skills, and attitudes in this study).

The 16 topics (or themes or points) of the culture-general learning are established by the present study based upon the references from intercultural communication (Levine & Adelman, 1993) and from sociolinguistic perspective (Paige et al., 1999) to seek how the 11 EFL textbooks encourage the EFL learners to be active and effective learners for the intercultural knowledge, behaviors, and attitudes. The topics such as "The self as a cultural being," "Impact of culture on human communication," "Cultural adjustment stages,"

"Cultural learning," "Culture shock: social distance," "Culture stress," "Intercultural development," "Cultural identity," and "Cultural marginality" all refer to the cognitive aspect of the culture-general learning. They are all related to L2/FL learners' awareness and knowledge on how a culture shapes him/herself as a cultural being and, furthermore, as a cultural identity across cultures and affects human communication and interactions. In addition, the topics cope with the learners' knowledge on how to learn culture and adjust themselves in intercultural confrontations, and deal with culture shock and stress associated with intense culture and language immersions.

Such topics as "Culture learning strategies (e.g., ability to acquire strategies for culture learning)," "Strategies dealing on intercultural stress," "Intercultural communicative competence (e.g., ability to show respect for and interest in cultures)," "Intercultural perspective-taking skills (e.g., ability to be a continuing culture learner by using such skills as tolerance, patience, control of emotion, and the like)," and "Ability to cultural adaptability (e.g., ability to draw on a variety of resources for cultural learning)" are all related to intercultural beings' behavioral skills when they are in interactions with others from other cultures.

Finally, the topics related to "Positive attitudes towards foreign cultures" and "Intercultural attitude toward cultural differences" refer to the culture-general attitude when having interactions with others from other cultures. This attitude is termed as 'intercultural attitude' toward culture learning and cultural differences in this study.

2. Culture-Specific Aspect of Culture Learning

The 11 EFL conversation textbooks are also analyzed based upon the culture-specific aspect. The culture-specific aspect of culture learning is for students to acquire knowledge, behavioral skills, and attitude as all being related to a given target speech community. The culture-specific aspect is further subdivided into the Big 'C' and the small 'c' domains of the target culture learning. The Big 'C' domain deals with a set of facts and statistics in the arts, history, geography, business, education, festivals, and customs of the target speech community. As argued (Byram et al., 1991; Kramch, 1987), the Big 'C' domain is, by nature, easily seen and readily apparent to anyone and memorized by learners, and has heavily been utilized by many EFL/ESL language practitioners to teach the target culture (Hinkel, 2001). On the other hand, the small 'c' domain refers to the invisible and deeper sense of the target culture (e.g., the mainstream sociocultural values, norms, beliefs, with consideration of such sociocultural variables as age, gender, and social status, etc.). The small 'c' domain of the target culture is particularly essential simply because certain ways of thinking, behaving, and using the language (e.g., English language) are "a direct result of [socio]cultural values, [norms, and beliefs and assumptions]" (Levine and Adelman,

1993, p. 12). More importantly, the deeper sense of the target culture not only determines the norms of appropriate and polite behaviors and language use within the framework of the target society but also can possibly create pragmatic failure especially in interactions with people from other cultures (Hinkel, 2001; Lee, 2004b). It can actualize L2/FL learners' ability to shape patterns that lead to an understanding of how members of a particular group and community within the target society use their language to refer to, describe, or function.

1) Big 'C' Domain

The present study screens out the 22 topics (or themes) of the Big 'C' domain of the target culture with some references (Paige et al., 1999; Hinkel, 2001; Lee, 2003). The topics deal with a set of cultural facts, historical trivia, and statistical facts in the followings: (1) races/geography/historical sites, (2) arts/crafts/national treasures, (3) agriculture, (4) literatures, (5) medicine/science, (6) currency/shopping/market/industry/business, (7) infrastructures/metropolitans, (8) education, (9) dress/styles/foods/housing. (10) festivals/parties/ceremonies/celebrations, (11) holidays, (12) postal system/mass communication, (13) various social customs, (14) region/regional varieties, (15) religions, (16) sports/leisure/music/recreations, (17) traffics/transportation, (18) family, (19) meaning of touch/space/artifact, (20) nonverbal communication patterns, (21) space communication, (22) government/politics.

2) Small 'c' Domain

As for the small 'c' domain of the target culture learning, the following 26 topics (or themes) are collected with the references from the intercultural communication (Levine & Adelman, 1993), from the sociological perspective (Dateman, Crandell, & Kearny, 1997), and from ethnography (Seal, 1997), and from sociolinguistic perspective (Brown, 2000; Hinkel, 2001). They are considered to be all fundamental to many of the English speaking countries (mostly the ones in "the inner circle" defined by Kachru (1982; cited by Jenkins (1998)): (1) freedom, (2) privacy/individualism, (3) equality/egalitarianism, (4) fairness, (5) competition, (6) materialism, (7) hard work, (8) confrontation, (9) novelty- oriented, (10) self-improvement, (11) nurture, (12) personal control over environment, (13) control over time, (14) action(work)-oriented, (15) informality, (16) directness/openness/ honesty, (17) high involvement, (18) liberal, (19) experimental, (20) future-oriented, (21) rule(regulation)-oriented, (22) male-dominated, (23) self-interest oriented, (24) self-reliance, (25) weak-face consciousness, (26) resulted(achievement)-oriented.

IV.   RESULTS AND DISCUSSIONS

1. Culture-General Aspect of Culture Learning

The results that Table 1 (see after Chapter V) unveils are clear that the attempts that the 11 high school conversation textbooks made to encourage the culture-general aspect of culture learning practically bears no fruitful accomplishment. Out of the 16 topics, only such two topics (12%) as "Intercultural communicative competence" and "Positive attitude toward culture learning" are more and less encouraged for the learners by the 9 EFL conversation textbooks (3 times as maximum and 1 time as minimum from the mean average lessons of 14). The two topics have been realized mostly through dialogs and activities along with other special corners. In the dialogs, both the intercultural communicative competence (i.e., ability to show respect for and interest in different cultures) and the positive attitude toward culture learning have been captured mainly through one's willingness to help foreigners and to give a kind direction to them on the street, and through Americans' willingness to learn foreign social customs (e.g., "Hyo," the filial duty observed in Korea).

From the activities and other special corners, the two topics have been detected through Americans' willingness to be familiar with foreign cultures' greeting (e.g., taking a bow to someone instead of handshaking); one's willingness to get to know and taste foods across nations; any cities around the world that you would like to visit and what to do there; how to use all the different dining-table wares across cultures; and things to prepare for international trips. Even though the two topics are encouraged by most of the textbooks (9 out of the 11 textbooks), the present study still reckons them as a relatively considerable lack of frequency in use when taking the number of lessons in each of the textbooks into consideration (22 lessons by Jihaksa (1997) are the largest while 12 is the smallest and, at the same time, the most common in number).

Topics such as "The self as a cultural being," "Impact of culture on human communication," "Culture learning," "Culture shock: social distance," "Culture shock," "Intercultural perspective-taking," "Intercultural attitude toward cultural differences" have been rarely realized through. In detail, the topic of "The self as a cultural being" is attempted only once by each of the three conversation textbooks (Hankuk (2003), the MOEHR (2003), and Hyundai (2003) publishing companies): e.g., a rather big picture showing harmonious similes among many different ethnic groups (Hankuk co.); and a dialog revealing two friends promising as international buddies each other (the MOEHR); and a dialog displaying that people around the globe are basically the same having their own distinctive values and lifetime goals (Hyundai co.).

The topic of "Impact of culture on human communication and interactions" is

encouraged of once just by one publishing co. (Hyundai English): that is, an activity directing the notion that people with different values and norms think differently with their languages. The Hyundai English publishing co. makes other attempts to encourage the learners to acquire such topics as "Culture shock: social distance" and "Culture stress": e.g., a discussion activity aiming to find out some possible problems that overseas Koreans face when they come back to Korea. And the topic of both "Intercultural perspective-taking skills (e.g., a dialog showing American's tolerance to be a continuing culture learner, by Jihaksa, 1997)" and "Intercultural attitude toward cultural differences (e.g., a dialog displaying an American's willingness to accept to sleep on the floor with Yo (in Korean, 요, by Kyohaksa, 1996)" are again realized only once.

The present study discovers that 8 out of the total of 16 culture-general topics (50%) have not been realized in any manners by all the 11 adolescent EFL conversation textbooks. They are: (1) Cultural adjustment stages (i.e., the cognitive domain of the culture-general learning associated to L2/FL learners' ability to adjust into different cultures); (2) Cultural learning (i.e., the cognitive domain of the culture-general learning associated to the learners' ability to be aware of how to learn different cultures step by step); (3) Intercultural development (i.e., the cognitive domain of the culture-general learning associated with the learners' ability to be aware of intercultural phenomena); (4) Cultural identity (i.e., the cognitive domain of the culture-general learning associated with the learners' ability to know the impact of culture on his/er cultural identity); (5) Cultural marginality (i.e., the cognitive domain of the culture-general learning associated with the learners' ability to be aware of the cultural identity of the selves across cultures); (6) Cultural learning strategies (i.e., the behavioral domain of the cultural-general learning associated with the learners' intercultural skill to culture learning strategies); (7) Coping strategies dealing with intercultural stress (i.e., the behavioral domain of the culture-general learning associated with the learners' intercultural skill to cope with culture shock and stress); (8) Ability for cultural adaptability (i.e., the behavioral domain of the culture-general learning associated with the learners' behavioral skills to manage cultural adaptability).

The results from Table 1 indicate that the majority of the EFL conversation textbooks neglect most of the topics associated with the cognitive domain of the culture-general learning. As for the behavioral domain of the culture-general learning, the topic such as "Intercultural perspective-taking skills" is practically ignored by the 11 textbooks because it has been just once detected by one textbook.

Instead, what have been much focused on are the two topics from the culture-general behavioral skills and attitudes: "Intercultural communicative competence" and "Positive attitude toward culture learning." The emphasis merely on the two topics seems clear to overlook the current major shift in culture learning and teaching in L2/FL classrooms: that

is, from the culture-specific (especially the Big 'C' aspect of the target culture) to the culture-general domain of culture learning (i.e., getting intercultural communicative competence in the intercultural zone (Paige et al., 1999)). It undermines the natural (or fundamental) order, showing the directionality of getting the intercultural competence from the culture teaching and learning tree in this study in which L2/FL learners should first see themselves not only as a cultural being but also further as an intercultural being in this globalized community. And, based upon that awareness, they step onto knowledge on the concept of culture and then into appropriate behavioral skills and attitudes.

The content analysis of the 11 textbooks from the perspective of the culture-general learning across cultures, also discloses that all the textbooks seem to have depicted whites (particularly with middle-class Anglo whites especially in the US) as an ultimate ethnic group speaking the language natively. They are occupying most of the front and ending-pages and pictures inserted throughout the 11 textbooks except the only three textbooks (i.e., Chungang, 1997; Hankuk, 2003; Reungyul, 2003) that have just shown each black person on their front or ending cover-pages. Particularly, the majority of the drawings (not the real photos) inserted for the lessons' purposes by all the textbooks (in fact, the numbers of drawings used by all the textbooks far outnumber those of the authentic pictures) are virtually all white people communicating with the same ethnic groups or with Korean boys and girls in English. Presumably, this very fact seems to construct an intimate sense of the symbolic annihilation of other cultures whose native tongues (or official language) are also English in this globe. For the adolescent EFL learners of Korea, the extreme absence of other English-speaking cultures except the middle-class whites may insinuate that English should be considered as a property of white people (i.e., the Anglo-Saxon tradition). Since English has become grown into a world property (Brown, 2000; Hinkle, 2001; Talebinezhad & Aliakbari, 2001) and there are assertions (Davis, 2002) that the old varieties of English (e.g., British & American ones) should accept the norms and values reflected in the use of the new varieties of English (e.g., Nigeria, India, & Singapore, etc.), the existence of different ethnic varieties in the newly-conceptualized model of English language might have to be, at least, recognized in the EFL/ESL materials and classrooms.

Also from the culture-general perspective, the content analysis from the particular textbook by Kumsung pub. co. (1996) reveals some oversimplified (maybe, exaggerated form) concepts of members of other cultures. For example, an dialog revealing "tasteless English foods" (Kumsung, p. 48); activities designed to make dialogs among the EFL learners based upon the cultural generalizations such as the scene of the New York subway filled with "crimes and dirty stuff," the city of Rome crammed with many "men of pick-pocket," and the streets of Hong Kong famous for "bogus merchandises." (Kumsung, p. 199). This negative view that members (in this case, the places) of other cultures are

"filthy" and "dangerous" with verbal and nonverbal messages often results in the maintenance of a stereotype and negative attitude - the one what Brown (2000) simply calls "an oversimplification and blanket assumption" (p. 179) among the adolescent EFL learners in Korea. In fact, as Kramsch (1987) has found, the textbook authors' frequently biased perspective on the foreign cultures becomes true and reality for the learners. Such closed-minded views may also undermine such an effort established by the 'intercultural zone,' where a creation of interaction across cultures by directing to similarities, and the tendency to exaggerate and generalize differences could be sabotaged by the production of the 'overlapped lens' to understand better other perspectives and reach at shared meaning. EFL/ESL practitioners in classrooms need to be aware that every learner has both positive and negative attitudes. However, the negative attitudes could be changed both by exposure to reality (e.g., encounters with actual persons from other cultures) and through the language teachers' endeavors for an accurate understanding of the other culture as one that is different from one's own, yet to be valued from the overlapped lens and respected.

2. Culture-Specific Aspect of Culture Learning

The content analysis of the 11 high school textbooks from the culture-specific aspect of the target culture learning is subdivided into the two domains: the Big 'C' domain and the small 'c' domain of the given target culture learning.

1) Big 'C' Domain

Table 2 displays the results of the attempts for the Big 'C' domain of the target culture learning made by the 11 textbooks. As a result, the 11 textbooks have spent a considerable amount of time and devotion on the Big 'C' domain of the target culture throughout dialogs, pictures, and activities and other special corners.

The following lists the Big 'C' topics of the target culture learning used most frequently down to the least frequent ones: Various social customs (16 times by 7 different textbooks); Currency/ shopping/ market/ industry/ business (15 times by 7 textbooks); Dress/ styles/ foods/ housing (10 times by 5 textbooks); Traffics/ transportation (10 times by 4 textbooks); Festivals/ parties/ ceremonies/ celebrations (6 times by 4 textbooks); Postal system/ mass communication (6 times by 6 textbooks); Sports/ leisures/ recreations (5 times 4 textbooks); Infrastructures/ metropolitan (5 times by 4 textbooks); Races/ geography/ historical sites (5 times by 1 textbook); Family (4 times by 2 textbooks); Medicine/ sciences (3 times by 3 textbooks); Education (3 times by 3 textbooks); Holidays (3 times by 2 textbooks); Arts/ crafts/ national treasures (3 times by 1 textbook); Nonverbal behaviors (2 times by 1 textbook); Agricultures (1 time by 1 textbook); Meaning of touch/

space/ artifacts (1 time by 1 textbook); Government and politics (1 time by 1 textbook). Topics like "Literature," "Region and regional varieties," "Religions," and "Space communication" have not been realized by all the 11 textbooks.

Of all, the "Various social customs" has been utilized top in its frequency through the sections of the activities and other special corners. For example, they are including the meaning of a firm gripping when handshaking in the US; how Americans and Brits start a conversation or break an iceberg first time with strangers; social etiquettes being observed in the theaters of the US; how Americans count aging compared to that of Korean; blowing one's nose in the public places of the US; and some observable customs related to housewarming parties in the US.

The topic of "Currency/ shopping/ market / industry/ business" has been realized of 3 times through the activities and others section by Jihaksa (1996). The other 3 times in both the dialogs and activities and other special corners by Hankuk (2003); 2 times in both the dialogs and pictures section by the MOEHR (2003); 2 times in the activities and other special corners by Reungyul (2003); 3 times in both the dialogs and activities and other special corners by Taehan (2003); 1 time in the dialog section by Hyundai (2003); and 1 time in the activities and other special corners by Jihaksa (2003).

Through dialogs, pictures, and activities and other special corners, the 7 EFL textbooks present the topic of "Currency/ shopping/ market/ industry/ business" in the following manners. They are the business hours of most banks in the US; information about a net price plus sales tax and tipping at stores when buying goods in the US; a statistical fact on the jobs most people in the US prefer; such great building as Sears Tower in the US; how to fill out an authentic document of merchandise-ordering forms and to figure out an advertisement of garage sale in the US; and pictures showing real US dollars including coins.

The topic of "Dress/ styles/ foods/ housing" has been encouraged (10 times in total) by the 5 different textbooks. They have been introduced as related to information about typical foods being enjoyed everyday in the US and dinning customs (e.g., position of forks, knives, and glasses); about women's dresses and traditional costumes in the US; about tasteless English cuisines and how cottage cheese and no-dressing taste like; about the current popular hair styles in the US and how to barbecue; and about dining etiquettes in the US.

The topic of "Traffics and Transportation" has been encouraged and presented mostly through the activities and other special corners, but two times through the dialog section. They are facts about the road system in England and Japan (e.g., they drive on the other side of the road compared to the one in the US); a classroom activity directing how to use the subway with the map in London; information about the traffic systems and signs (drawings, not authentic pictures, included) currently being used in the US (especially in

Chicago by the MOEHR); and information about how to achieve a driver's license in the US.

The Big 'C' domain of the target culture topics like "Festivals/ parties/ ceremonies/ celebrations (6 times in total by 4 different textbooks)" and "Postal system and mass communication (6 times in total by 6 different textbooks)" are the next most frequently used ones. For the "Festivals/ parties/ ceremonies/ celebrations," the textbook published by the MOEHR has attempted most of it (3 times in both dialog and activities and others). Mostly, it has been realized through the information about what Americans mostly bring for various kinds of party; dialogs revealing information about the Taste of Chicago (i.e., a festival of various ethnic foods in Chicago), and dishes that Americans usually bring for potluck party. For the "Postal system and mass communication," most of the information also comes out through the section of activities and other special corners. It deals with the different registration of address on the envelops between Korea and the US; the future mass media in the US. And it also copes with information about the movie ratings such as G (general), PG (parental guidance), PG-13 (parental guidance for children under 13), R (restricted), and NC-17 (no one 17 and under admitted) in the US.

The topics of "Sports/ leisures/ recreations" (5 times in total from 4 different textbooks) and "Infrastructures and metropolitans" (5 times in total from 4 different textbooks) are mostly realized through the section of activities and other special corners. They involve the popular American sports at all times (e.g., football and basketball); information about sports and leisure clubs in the US; a statistical datum about the most popular exercises in the States; and the road system (e.g., avenue, street, and drive in the US) and the block-shaped cities in the US.

The topics like "Races/ geography/ historical sites (total of 5 times by 1 textbook)" and "Arts/ crafts/ national treasures (total of 3 times by 1 textbook)," "Agricultures (one time by in 1 textbook)," "Medicines and sciences (total of 3 times by 3 textbooks)," "Education (total of 3 times by 3 textbooks)," "Holidays (total of 3 times by 2 textbooks)," "Family (total of 4 times by 2 textbooks)," "Meaning of touch/ space/ artifacts (total of 1 time by 1 textbook)," "Nonverbal behavior (total of 2 times by 1 textbook)," and "Government and politics (total of 1 time by 1 textbook)" all have rarely been attempted by all the textbooks. Of all, the textbook published by the MOEHR (2003) is the only one that has made the most frequent attempts to encourage the adolescent learners of EFL with the topics above. Nowhere in any parts of dialogs, pictures, and activities and others, such Big 'C' topics as "Literatures," "Region and regional varieties," "Religions," and "Space communication" have not been realized by all the 11 EFL conversation textbooks.

Interestingly, of all the Big 'C' topics, most of them (82%) have been used less than 6 times. The present study reckons that this is mainly because 8 (73%) out of the 11 Korean adolescent EFL conversation textbooks all have set Korea as the geographical background

in the sections mostly through dialogs with some pictures and activities and other special corners. This Korea-contextualized dialogs along with some subsequent activities and tasks have been detected through the dialogs containing the introduction of some national treasures, historical sites, and most popular and famous shopping malls including traditional markets like Namdaemun (in Korean, 남대문) market and giving directions in some streets of Seoul.

Those 8 Korean high school textbooks, in a similar way, step onto the dialogs geographically taking place in Korea (especially Seoul and some historical sites such as Gyeongju (in Korean, 경주)). But the majority of the succeeding exercises and activities have been based much frequently upon the US cultural context. The most conspicuous instance is that there first come the dialogs about asking and giving directions, for example, for Shinchon (in Korean 신촌) "Ro" or "Ga" between an American and a Korean boy or girl; however, all of a sudden, the subsequent activities and exercises are all related to the typical maps and traffic system of the US, directing the EFL learners to find out a particular place and building in the local American maps containing the words like "Street," "Avenues," and "Drives."

Other frequent examples from the 8 textbooks are the dialogs dealing with typical Korean foods (e.g., bulgoggi (in Korean, 불고기) and samgyupsal (in Korean, 삼겹살), etc.) in Korean restaurants; however, in the very follow-up exercises and activities, they are all associated with America's most typical meals (e.g., how to order the Big Mac with a large coke and French fries in the fast-food restaurant). The topic of weather forecasts is all dealing with the centigrade (or Celsius) and centimeters in the dialogs; but, the activities followed up are, all of a sudden, oriented upon the American measurement of temperature (e.g., Fahrenheit and feet, etc.). This kind of abrupt shift in the lesson sequence may not be coherent for the adolescent EFL learners to especially encourage to acquire the culture-specific learning of the target society (both for the Big 'C' and small 'c' domains of the target culture learning). What might be appropriate in this regard seems that dialogs applying a particular pragmatic function have to be rested upon the culture (e.g., the small 'c' and Big 'C' domains) of the target society, and then, the follow-up exercises and activities should also be consistently related to the preceding target cultural context. This is only for the solid understanding and learning of the target culture. The comparisons and contrasts with the EFL learners' cultural background may have to be carefully encouraged in some parts of the special section of exercises and activities. And they have to be conducted through the EFL learners' overlapped lenses to better understand the other's perspectives and arrive at shared meanings.

Comprehensively, the attempts that the 11 textbooks made to encourage the Big 'C' domain of the target culture learning have been most fruitful, compared to the attempts for both the culture-general aspect of culture learning and the small 'c' domain of the target

culture learning. The Big 'C' domain of the target culture learning has been realized mostly through activity sections and other special corners. All the textbooks are preoccupied so much with the cultural information that is, as the nature of the Big 'C' culture learning goes, factually fragmental and strictly memorizable. In other words, all the information is all about simple directions of 'what to do' and 'not to do' in particular places and situations, and days of the target society, especially the USA. Accordingly, all the textbooks have tended to focus exclusively on the social customs and etiquettes in the possible contexts of the target culture and stressed some simple 'Dos' and 'Don'ts' for the Korean learners.

This Big 'C' type of the cultural information depicted by the 11 textbooks is shallow and superficial in a sense that all the knowledge and directions for behavioral skills such as 'Dos' and 'Don'ts' have been realized without any explications of the underlying sociocultural values, norms, and beliefs of the target culture. As typical examples, Americans handshake firmly with a rather strong grip to show their friendliness; Americans consider impolite not to give 'straight' answer; and for American students, it is not impolite to say 'No' to others when they are being asked to lend a class note for classmates. However, nowhere such as footnotes or other special sections or corners in the textbooks has exerted a time explicating the fundamental values and beliefs of the US: in the case above, directness, openness, and honesty and self-reliance might be the fundamental values upon which most Americans, in this particular case above, put the first priority. In other words, as both Moore (1991) and Byram et al. (1991) argue, factual fragments or highly generalizable Big 'C' type of the target cultural information should be attached with the kind explanation of how pattern of behaviors develop to fit in with a complex cultural system and the indications that any of norms and values of the target culture might differ among people of different genders, ages, socio-economic strata, and regions and others. The 11 textbooks all undermine the explanations and indications, and this very lack in cultural complexity and such simplistic presentation under the Big 'C' perspective is likely to bolster preexisting assumption and stereotypes, the study worries.

Statistical information, the most prevalent type in the Big 'C' domain of the target culture learning, also turns out to be problematic in most of the 11 EFL textbooks. For examples, the statistics, employed by the textbook (Jihaksa, 1997) such as what British teenagers usually do at home/outside home and a diagram of the expenditure patterns between the US and Korea, has no references at all for the data. Another statistics hired by Hankuk Educational Media (2003) displays some jobs most people in the US prefer (e.g., worker (farms, fishing) -> 25%; intellectual workers/ professionals -> 18%; routine operators -> 25%). However, no references has still been attached or footnoted. In fact, the majority of the statistical data employed especially in the special corners like "Culture leaning" and "Culture tips" remarkably lack of the sources of their references. This lack in the reference sources for such statistical data does not make any sense in getting the Big

'C' domain of the target culture since the Big 'C' domain of the culture learning, in nature, has always dealt heavily with cultural facts in connection with statistical facts in arts, literatures, and others social contributions (Byram et al., 1991; Paige et al., 1999). Moreover, this may lead the Korean adolescent EFL learners to misunderstand and, in worst case, stereotype or overgeneralize members in the target culture, which, according to Brown (2000) "should be avoided" (p. 179) in any L2/FL classrooms.

Except the one textbook (Jihaksa, 1997) which often includes the Big 'C' domain of cultural information about countries other than the US (i.e., the British one), the rest of the textbooks have uniquely referred all the Big 'C' domain of cultural information to the US society: e.g., social customs, etiquettes, dresses, foods, arts, housing, road and postal system, currency, and shopping. It appears that there has been a strong sense of a hierarchical representation of the Anglophone world in a way that the majority of the Korean EFL conversation textbooks practically construct the US culture to serve as the supreme source of reference for the Korean EFL learners' understanding of English-speaking cultures.

2) Small 'c' Domain

The findings from Table 3 that 11 EFL textbooks have utilized cultural information on the small 'c' domain of the target culture turn out to be devastating. Such small 'c' topic of the target cultural learning as "Informality" has received the highest number of times in use (total of 5 times throughout 4 different EFL conversation textbooks). It has been realized through the special corners like the "Culture Focus" containing the norm of Americans in which most Americans prefer to be called by their first name (i.e., don't-call-me-sir type of norm), and most Americans feel that age does not matter in social activities.

Next, the topic of "Privacy and individualism" has been detected frequently (a total of 4 times by 4 textbooks): they include the right to protect private life and property is first priority in the US; Americans value most on privacy; and Americans emphasize on such word as 'I' and 'my (e.g., my house)' while most Koreans do on words like 'we' and 'our (e.g., our house).' It also has been seen one time through a dialog, showing that living with parents after 18 seems awkward in the US.

Such sociocultural values and norms as "Fairness (by 2 EFL textbooks)," "Directness/ openness/ honesty (by 2 EFL textbooks)," "Rules/ regulations-oriented (by 3 EFL textbooks)" have been employed three times. "Fairness" is dealt by the fairness existing in most business competition of the US. "Directness/ openness/ honesty" relates to the notion that to say "no" is not considered as being impolite in the US. "Rules/regulations-oriented" is detected through an activity, directing the Korean EFL learners to choose, after listening to the tape, what rule she/he is breaking and what to do about it. "Competition" (by 2

textbooks) and "Personal control over environment" (by 2 textbooks) have been observed twice. "Competition" is dealt in an activity, directing that people have to compete for success. "Personal control over environment" is encouraged in a dialog talking about the importance of recycling and landfill problems – the notion that human beings have to control their own environments instead of being determined by the environment.

Most of the small 'c' topics have been employed just one time by one of the 11 textbooks. In details, they include:

(1) "Freedom" by Hankuk Educational Media co. (2003): in the special corner like "Culturally speaking" in a sense that most people in the US do respect freedom and consider it as an essential mainstream value,

(2) "Self-reliance" by Hankuk Educational Media co. (2003): in the special corner that Americans have most tendencies to stand on their own feet,

(3) "Equality and egalitarianism" by Kumsung pub. co. (1996): in a dialog talking about no gender difference in getting promotion to top in the US as a mainstream value and norm,

(4) "Materialism" by Taehan Textbooks co. (2003): in activities, there is a discussion among the EFL learners on topic about "marriage for money" in the direction of one's tendency to be concerned more with materials (i.e., money, one of the mainstream American values) than with spiritual and intellectual goals.

(5) "Hardwork" by Jihaksa (1997): in a dialog showing the value that do something, don't just sit there, time is money,

(6) "Confrontation" by Chungang Educational Promotion Institute (1997): in activities directing to ask for a discount to the clerk,

(7) "Novelty-oriented" by Chungang Educational Promotion Institute (1997): a dialog displaying an American putting more value on practicality by preferring paperback books.

(8) "Self-improvement" by Reungyul English pub. co., (2003): in a dialog revealing one of the mainstream values in the US that most Americans are willing to take care of someone in need. The value from one of the Puritan notions (i.e., humanitarianism of "improving oneself by helping others in need"),

(9) "Action (work)-oriented" by Jihaksa (2003): in activities directing what you have to do in the situations. The value that you have to do something for that.

(10) "High involvement" by Jihaksa (1997): in a dialog showing the mainstream value that Americans appreciate to talk more and to be interrupted.

(11) "Future-oriented" by Kumsung pub. co., (1996): a dialog revealing the notion that the past is the past: look to the future not to the past, one of the mainstream American values.

(12) "Self-interest oriented" by Taehan Textbooks co., (2003): in activities directing to

discuss how one feels about marriage for money in terms of the pursuit of one's happiness.

In addition, the following sociocultural values and norms have not been detected from the 11 textbooks: "Weak-face consciousness," "Result-oriented," "Nurture," "Control over time," "Liberal," "Experimental," and "Male-dominated."

The cultural knowledge, behavioral skills, and attitudes on/of/toward the small 'c' domain of the target culture from the 11 textbooks are remarkably short in its number of times employed, while the majority of the cultural information have all been devoted to the Big 'C' domain of the target culture learning. Though very few, the small 'c' cultural information employed by all the textbooks is all about the mainstream American sociocultural value, norms, and beliefs. More importantly, the results from the small 'c' domain show that all of the textbooks neglect the explication of the existence of variations in the sociocultural values, norms and beliefs. Simply, no textbooks have not attempted at any explanations or indications that any of the values and norms might differ among such sociocultural variables as age, gender, ethnic groups (particularly in the culture like the US), regions, political orientation, and social status of the participants in interactions.

At the discussion level, the findings from the content analysis seem clear in claiming that the 11 mostly-used high school English conversation textbooks in Korea are basically rudimentary and superficial with regard to their treatment of culture. From the 11 textbooks, very few evidences of both the culture-general aspect of culture learning and the small "c" domain of the target culture learning have been detected. This indicates that the 11 contemporary textbooks seem to have undermined the conceptualized shift undergoing currently in L2/FL culture teaching and learning: the meaningful shift from the simple and factual Big 'C' domain of the target culture learning to both the small 'c' domain and the culture-general aspect of culture learning. It is, therefore, assumed that all of the 11 high school conversation textbooks might be 'communicatively incompetent' to the task of teaching both the small 'c' domain of the target culture and the culture-general aspect of culture learning. That is mainly because such the culture-general learning across cultures and the small 'c' domain of the target culture are more crucial than the simplistic and memorizable set of the Big 'C' culture learning, when the goal of the L2/FL is indeed the communicative competence.

There has also been a considerable lack of time and devotion allotted for discussion (i.e., pairs or groups) in most of the activity sections: the discussions which can stimulate the effect of sociocultural values, norms, and beliefs on EFL learners' thought such as arranged marriage or liberal marriage, mercy killing, pollution, etc. As Folse (1996) and Shulman (1998) have attested, such discussions on the contemporary social issues have been proved to be highly fruitful in motivating interesting discussions and developing skills in the

language fluency among the learners and, most importantly, in stimulating the learners to identify some commonalities and contrasts between cultures in a rather high level. Therefore, the learners begin to see and understand their own sociocultural values, norms, and beliefs more closely.

All the 11 textbooks, indeed, have put a heavy emphasis on the communicative functions such as greetings, thanks, requests, and apologies, etc. They, along with that, also have spent a great deal of attention to the linguistic forms of speech act (maximum of three variations found practically in all of the EFL conversation textbooks). As an example, under the pragmatic function of "offering," such linguistic variations as "(1) Have some more tea," "(2) Have some more tea, please," "(3) Would you (please) like to have some more some tea?" are usually presented for the Korean adolescent learners' linguistic repertoires of English. Even the majority of the EFL textbooks (except the one published by the MOEHR) spare some time on their appropriate pronunciation and intonation (all American ones) mainly because transfer of intonation from L1 to L2 can have very subtle negative consequences for interaction.

However, what the textbooks have not focused at all is the information and explicit explanations about why that particular linguistic expression is appropriate at the particular setting with the particular person: for example, no information on whom and where to use such expression like "What's up?" and "How is it going?" Again, such sociocultural variables as age, gender, and social status of the participants in interactions are the ones that "can make a particular expression or speech act situationally appropriate" (Hinkel, 2001, p. 448): that is, you simply cannot use the expression, "What's up?" to a university president in a normal situation. One perfect expression of English could be totally unacceptable in different interactions and settings. Again, the sociocultural variables all reflect the small 'c' domain of L1 or L2 culture; however, this small 'c' culture has not been displayed anywhere (i.e., dialogs, pictures, and activities and other special corners) in the 11 conversation textbooks. In this sense, the EFL textbooks tend to make the Korean adolescent learners be against being what Savignon (2001, p. 25) has argued "communicatively" or what Hinkel (2001, p. 456) and Saville-Troike (1996, p. 365) has called "interactionally" competent.

Additionally, the use of authentic materials such as print, audio, video, and realia materials along with the use of native persons of the target culture, has been virtually scarce throughout the 11 EFL conversation textbooks. One or two authentic materials employed especially in the form of print media is just about it: e.g., an authentic Amtrek timetable by Kyohaksa (1996); two print advertisements both for garage sale and a travel agency of the US by Taehan Textbooks co., (2003); an authentic business order form used in the States by Reungyul English pub. co., (2003); an authentic immigration and customs form of the US by the MOEHR (2003); an authentic airline ticket by Hyundai English co.,

(2002); a photo of authentic US dollars by Jihaksa (2003); and finally, two authentic print materials: one for a British hotel advertisement, the other for an American dining menu plate by Minjungsuhrim pub. co., (2003). The active use (or inclusion in FL/L2 textbooks) of the authentic materials has been reported as the most effective and efficient move toward the culture learning process (Paige et al., 1999). And it also helps to motivate the learners by a slice of real life into the classrooms in more complete communicative context and can also provide a great deal of information and richness of cultural input, which is not otherwise possible in the classrooms (Brinton, 2001; Cullen & Sato, 2000; Fantini, 1997; Hinkel, 2001; Savignon, 2001; Shulman, 1998). This visibly rare use of the authentic materials throughout the 11 textbooks seems to neglect the important opportunity that the Korean EFL learners can use to be aware of both the mainstream sociocultural values and norms and the sociocultural variables of the target culture. For this, the current study concludes that the EFL textbooks seem not 'culturally competent' to make their adolescent learners be 'communicatively competent.'

V.   CONCLUSION

What the results from the content analysis conducted by the present study, indeed, indicate is calling for the construction of a systematic suggestion for culturally-oriented EFL/ESL conversation textbooks (or curricula materials) along with its appropriate supplementaries. In other words, for the Korean EFL setting, this might be an impending proposal to the upcoming 8th National Curriculum for ELT materials development: that is the methodical approach of the present study's conceptualized model, the natural order of "Culture Teaching and Learning Tree" and its application into the EFL conversation textbooks and classrooms. The learners with their overlapped lens, should first seek to increase their ability in the suggested topics (or points) of the culture-general knowledge, appropriate behavioral skills, and attitudes. Then they have to get down into the listed topics of the knowledge, behavioral skills, and attitudes of/toward both the Big 'C' and small 'c' domains of the culture-specific aspect of culture learning. One notice, here, is that factual fragments or highly generalizable Big 'C' type of the target cultural knowledge (or information) should be attached with the kind explication of how the pattern behaviors develop to fit in with a complex cultural system (mainstream values, norms, and beliefs) - indicating that the small 'c' domain of the target culture learning is much more fundamental to understand the certain ways of thinking, behaving, and using English language than the Big 'C' domain and that any of the norms and values of the target culture might differ among people of different genders, ages, religions, and socio-economic strata, and etc.

Table 1. Analysis of the High School Conversation Textbooks by the Culture-General Domain of Culture Learning

Culture general categories	교학사 (Kyohaksa, 1996)			지학사 (Jihaksa, 1997)			금성출판사 (Kumsung, 1996)			중앙교육진흥 (Chungang, 1997)			한국교육미디어 (Hankuk, 2003)			교육인적자원부 (the MOEHR, 2003)			능률영어사 (Reungyul, 2003)			대한교과서 (Taehan, 2003)			현대영어사 (Hyundai, 2003)			지학사 (Jihaksa, 2003)			민중서림 (Minjungsuhrim, 2003)		
	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc
The self as a culture Being															1	1																	
impact of culture on human comm,																	1										1						
Culture Adjustment stages																																	
Culture learning																																	
Culture shock: social distance																											1						
Culture stress																											1						
Inter-cultural develop-ment																																	
Cultural identity																																	
Culture imaginarity																																	
culture learning strategies																																	
Strategies dealing on interethal stress																																	
Interethal commu-cative competence	2		3		1					1	2	1	3	1	3			1			2			1									
Interchural perspective taking skill			1																		1			2									
Ability to cultural adaptability																																	
Positive attitude toward culture learning	2		2		1					1	1	2	2	1				1						1	1								
Interchural attitude toward culture difference	1																																

Table 2. Analysis of the High School Conversation Textbooks by the Culture-Specific Domain of Culture Learning : the Big 'C' Aspect of the Target Culture Learning

Big 'C' categories	교학사 (Kyohaksa, 1996)			지학사 (Jihaksa, 1997)			금성출판사 (Kumsung, 1996)			중앙교육진흥 (Chungang, 1997)			한국교육미디어 (Hnakuk, 2003)			교육인적자원부 (the MOEHR, 2003)			능률영어사 (Reungyul, 2003)			대한교과서 (Taehan, 2003)			현대영어사 (Hyundai, 2003)			지학사 (Jihaksa, 2003)			민중서림 (Minjungsuhrim, 2003)		
	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc	dialog	picture	activi ty/etc
Race/geography/historical sites																3		3															
Arts/crafts/national treasures																2	2	2			1												
Agriculture																1																	
Literature																																	
Medical/science						1			1						1		1																
Currency/shopping/market/industry/business						3									2	1	1	2	1		2	1		2	1								
Infrastructure/metropolitan						1										2																	
Education						1			1							1			1		1			1			1						
Dress/styles/foods/housing					1	2			2						2	2	2	2				1		1			1						
Festivals/party/ceremonies/money/celebrations									1			1				2	2	2			1			1							1		1
Holidays	1		1						1							1	1														1		1
Postal system/mass comm						1						1				1			2		1										1		1
Various social custom						5						4			1									2									
Regional/regional varieties																																	
Religions																																	
Sports/leisure/music/recreations						1									2	1		1				1											
Traffic/transportation						1									3	2		2				2					1						1
Family						1		2								2	2																
Message of touch/space/artifact						1						2																					
Nonverbal behaviors																																	
Space comm																																	
Government/politics																															1		

Table 3. Analysis of the High School Conversation Textbooks by the Culture-Specific Domain of Culture Learning : the Small 'c' Aspect of the Target Culture Learning

Small 'c' categories	교학사 (Kyohaksa, 1996) dialog/picture	교학사 (Kyohaksa, 1996) activi ty/etc	지학사 (Jihaksa, 1997) dialog/picture	지학사 (Jihaksa, 1997) activi ty/etc	금성출판사 (Kumsung, 1996) dialog/picture	금성출판사 (Kumsung, 1996) activi ty/etc	중앙교육진흥 (Chungang, 1997) dialog/picture	중앙교육진흥 (Chungang, 1997) activi ty/etc	한국교육미디어 (Hnakuk, 2003) dialog/picture	한국교육미디어 (Hnakuk, 2003) activi ty/etc	교육인적자원부 (the MOEHR, 2003) dialog/picture	교육인적자원부 (the MOEHR, 2003) activi ty/etc	능률영어사 (Reungyul, 2003) dialog/picture	능률영어사 (Reungyul, 2003) activi ty/etc	대한교과서 (Taehan, 2003) dialog/picture	대한교과서 (Taehan, 2003) activi ty/etc	현대영어사 (Hyundai, 2003) dialog/picture	현대영어사 (Hyundai, 2003) activi ty/etc	지학사 (Jihaksa, 2003) dialog/picture	지학사 (Jihaksa, 2003) activi ty/etc	민중서림 (Minjungsuhrim, 2003) dialog/picture	민중서림 (Minjungsuhrim, 2003) activi ty/etc
Freedom										1												
Privacy/individualism									1	1												
Equality/egalitarianism					1																	
Fairness				1	1	1																
Competition				1	1	1										1						
Materialism																1						
Hard work				1																		
Confrontation								1														
Novelty-oriented							1				1											
Self-improvement													1									
Nurture																						
Personal control over environment							1															
Control over time																				1		
Action (work)-oriented																				1		
Informality					1												1	1				2
Directness/openness/honesty				1																		2
High involvement				1																		1

Table 3. Analysis of the High School Conversation Textbooks by the Culture-Specific Domain of Culture Learning : the Small 'c' Aspect of the Target Culture Learning

Small 'c' categories	교학사 (Kyohaksa, 1996)			지학사 (Jihaksa, 1997)			금성출판사 (Kumsung, 1996)			중앙교육진흥 (Chungang, 1997)			한국교육미디어 (Hinahuk, 2003)			교육인적자원부 (the MOEHR, 2003)			능률영어사 (Reungyul, 2003)			대한교과서 (Taehan, 2003)			현대영어사 (Hyundai, 2003)			지학사 (Jihaksa, 2003)			민중서림 (Minjungsahrim, 2003)		
	dialog	picture	activity/etc	dialog	picture	activity/etc	dialog	picture	activity/etc	dialog	picture	activity/etc	dialog	picture	activity/etc	dialog	picture	activity/etc	dialog	picture	activity/etc	dialog	picture	activity/etc	dialog	picture	activity/etc	dialog	picture	activity/etc	dialog	picture	activity/etc
Liberal																																	
Experimental																																	
Future-oriented							1																										
Rules/regulations oriented												1												1									
Male-dominated																					1												
Self-interest oriented															1												1						
Self-reliance																																	
Weak-face consciousness																																	
Result-oriented																																	

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APPENDIX

The 11 High School EFL Conversation Textbooks

1. 박경자, 이재근, 이희경, 이강영, 주용균 (2003). S*ounds Great II.* The MOEHR (Ministry of Education and Human Resources).
2. 강흥립, 이민호, 임호열 (1997). *High school English Conversation.* JiHakSa.
3. 전병만, 이흥수, 차경환, 이영식, 신동일, 김석우, 박추원, 이정임, 송성덕, 나우철 (2003). *High school English Conversation.* HanKuk Educational Media.
4. 안병규, 곽효석, Kim Anna Dahland (1996). *High school English Conversation.* ChungAng Educational Promotion Institute.
5. 한학성, 김수연 (2003*). High school English Conversation.* TaeHan Textbook Co..
6. 전상범, 김임득, 이병춘, 김기호, 안성호, 한문섭 (1996). *High school English Conversation.* KumSung Pub. Co.
7. 이기동, 정영숙, 김성식, 서상철, Guilfoyle P. M (2003). *High school English Conversation. R*eungYul English Pub. Co.
8. 김임득, 이병춘, 김기호, 안성호, 김영희, Paquet D. (2003). *High school English Conversation.* Hyundai English Pub. Co.
9. 조상규, 정찬영, 김영철, 고경식, 차광순, Button J. E. (1996). *High school English Conversation.* KyoHakSa. Co.,
10. 안병규, 오윤자, Dahland A. (2003). *High school English Conversation.* JiHakSa.
11. 박충연, 서진희, 박오열, Kim D. B.C. (2003). *High school English Conversation.* MinJungSuhRim Pub. Co.

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