DİCLE ÜNİVERSİTESİ
EĞİTİM BİLİMLERİ ENSTİTÜSÜ
YABANCI DİLLER EĞİTİMİ ANABİLİM DALI
İNGİLİZ DİLİ EĞİTİMİ BİLİM DALI

"TEENWISE" İNGİLİZCE DERS KİTABINDAKİ KÜLTÜREL İÇERİĞİN İNCELENMESİ

YÜKSEK LİSANS TEZİ

Esef DİNÇER

DİYARBAKIR-2019

DICLE UNIVERSITY
INSTITUTE OF EDUCATIONAL SCIENCES
DEPARTMENT OF FOREIGN LANGUAGE EDUCATION
DEPARTMENT OF ENGLISH LANGUAGE TEACHING

AN ANALYIS OF CULTURAL CONTENT OF THE ELT COURSEBOOK "TEENWISE"

MASTER'S THESIS

Submitted by
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DİYARBAKIR-2019

T.C

DİCLE ÜNİVERSİTESİ

EĞİTİM BİLİMLERİ ENSTİTÜSÜ MÜDÜRLÜĞÜ

DİYARBAKIR

Esef DİNÇER tarafından yapılan ""Teenwise" İngilizce Ders Kitabındaki Kültürel İçeriğin İncelenmesi" konulu bu çalışma, jürimiz tarafından Yabancı Diller Eğitimi Anabilim Dalında YÜKSEK LİSANS tezi olarak kabul edilmiştir

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Tez Savunma Sınavı Tarihi: 24/06/2019

Yukarıdaki bilgilerin doğruluğunu onaylarım.

.../...../20

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ENSTİTÜ MÜDÜR

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BİLDİRİM

Tezimin içerdiği yenilik ve sonuçları başka bir yerden almadığımı ve bu tezi DÜ Eğitim Bilimleri Enstitüsünden başka bir bilim kuruluşuna akademik gaye ve unvan almak amacıyla vermediğimi; tez içindeki bütün bilgilerin etik davranış ve akademik kurallar çerçevesinde elde edilerek sunulduğunu, ayrıca tez yazım kurallarına uygun olarak hazırlanan bu çalışmada kullanılan her türlü kaynağa eksiksiz atıf yapıldığını, aksinin ortaya çıkması durumunda her türlü yasal sonucu kabul ettiğimi beyan ediyorum.

Esef DİNÇER
24/06/2019

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"TEENWISE" İNGİLİZCE DERS KİTABINDAKİ KÜLTÜREL İÇERİĞİN İNCELENMESİ

Esef DİNÇER

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Danışman: Prof. Dr. Nilüfer BEKLEYEN
Haziran 2019, 170 sayfa

Küreselleşmenin etkisiyle ülkeler arasındaki sınırların önemini yitirdiği kültürlerarası bir dünyada İngilizcenin ortak dil olarak kullanımı, yabancı dil eğitiminde kültürlerarası iletişim becerisinin önemini arttırmıştır. Bu sebeple, kültürlerarası içeriklerin ders kitaplarına dahil edilmesi dil eğitimindeki önemli meselelerden biri haline gelmiştir. Bu bağlamda, ders kitaplarının analizi kültürlerarası unsurları temsil edecek kadar nitelikli olup olmadıklarını ölçmek için gereklidir.

Bu çalışma, orta öğretim 9. Sınıf öğrencileri için Milli Eğitim Bakanlığı tarafından yayımlanan "Teenwise" İngilizce ders kitabı setindeki kültürel içeriklerin temsilini analiz etmeyi amaçlamıştır. Çalışma kapsamında, kültürel içerikleri 'kültür kategorileri' (kaynak kültür, hedef kültür ve uluslararası kültür), 'kültür açıları' (ürünler, pratikler, bakış açıları ve kişiler), ve 'kültür öğeleri' (Büyük Kültür ve küçük kültür) bakımından incelemek için nicel yöntemden faydalanan içerik analizi kullanılmıştır.

Çalışmadan elde edilen bulgular, öğrencilerin kültürlerarası bakış açısını geliştiren çok miktarda kültürel içeriğin uluslararası kültür temsilcileri olarak çeşitli biçimlerde sergilendiğini göstermektedir. Fakat, kaynak kültürün (Türk kültürü) yetersiz temsil edildiği sonucuna varılmıştır. Farklı kültürlerin günlük hayat alışkanlıklarını ve dünya görüşlerini tam olarak anlamak için gerekli olan *pratik* ve *bakış açıları* yetersiz temsil edilirken; *ürünler* ve *kişiler* kültürel içeriklerin büyük çoğunluğunu oluşturmaktadır. *Küçük kültür* ögelerine yönelik hafif bir eğilim olmasına rağmen, *Büyük Kültür* ve *küçük kültür* ögelerinin temsilinde dengeli bir dağılım gözlemlenmiştir. Fakat, etkinliklerin büyük

çoğunluğunun *kültürden bağımsız* içerik olduğu tespit edilmiştir. Bu çalışma, ders kitabı setinin bir dereceye kadar öğrencilerin kültürlerarası iletişim becerilerini geliştirmesine rağmen yazar ve yayıncıların kültürel içeriklerin temsil edilmesinde var olan dengesizliği ortadan kaldırmak için ders kitabını gözden geçirmesi ve geliştirmesi gerektiğini göstermektedir.

Anahtar kelimeler: Ortak dil olarak İngilizce, kültürlerarası iletişim becerisi, kültürel içerikler

ABSTRACT

AN ANALYIS OF CULTURAL CONTENT OF THE ELT COURSEBOOK "TEENWISE"

Esef DİNÇER

The use of English as a lingua franca in such a cross-cultural world where the borders between countries lose its significance with the effect of globalization has increased the importance of intercultural communicative competence in foreign language education. Therefore, integration of intercultural contents into coursebooks has become one of the main concerns in language education. In this sense, analysis of coursebooks is essential to evaluate whether they are qualified enough to represent intercultural elements.

The study aimed to analyze the representation of cultural contents in English coursebook set "Teenwise" published by Ministry of National Education for 9th grade students in secondary education. Within the scope of the study, a content analysis exploiting quantitative method was employed to investigate cultural contents in terms of 'categories of culture' (source, target and international culture), 'aspects of culture' (products, practices, perspectives and persons), and 'themes of culture' (Big "C" and little "c" culture).

The results obtained in the study indicated that a wide range of cultural contents promoting students' intercultural perspectives were portrayed in various forms as representatives for *international culture*. Yet, it was inferred that *source culture* (Turkish culture) was underrepresented. It was found that p*roducts* and *persons* comprised great

majority of cultural contents; however, *practices* and *perspectives* that are necessary to gain a clear understanding in daily life routines and worldviews of different cultures were poorly displayed. A well-balanced distribution was observed in representation of *Big "C"* and *little "c"* themes despite a slight tendency toward little "c" themes. However, great majority of activities were identified as *culture free* contents. This study indicates that although the coursebook set, to some degree, promotes students' intercultural communicative competence, its authors and publishers should revise and improve it in order to eliminate the existing imbalance in representation of cultural contents.

LIST OF ABBREVIATIONS

CB: Coursebook

CC: Communicative competence

CEFR: Common European Framework of References

CoE: Council of Europe

CF: Culture Free

ELT: English Language Teaching

IC: International Culture

ICA: Intercultural Awareness

ICC: Intercultural Communicative Competence

MoNE: Ministry of National Education

SC: Source Culture

TC: Target Culture

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CHAPTER 1

INTRODUCTION

1.0 Introduction

In this chapter, background of the study is presented. Next, purpose and significance of the present study is illustrated. Finally, limitation of the study and definitions of the terms are clarified.

1.1. Background of the study

Language is a medium of communication among people. However, effective and successful communication entails not only a language but also its culture. As there is an inextricable relationship between a language and its culture, foreign language without its cultural content cannot be learned and taught separately (Alptekin, 1993). Consequently, it is very important to integrate culture into teaching and learning facilities in order to help the learners bridge the gap and communicate effectively in cross-cultural interactions. In order to achieve that goal, the notion culture has been treated in various ways in the process of integration of culture into English language teaching (ELT).

Because of its complex nature, the approaches and definitions proposed for the term culture has changed throughout the years. As observed by Lessard-Clouston (1997) in Allen (1985), there was a clear line between language and culture, and the goal of a second language learning was to be able to read the literary masterpieces of the civilization in 1900s. The prerequisite of learning culture regarded as general knowledge of literature and arts was to completely acquire the linguistic competence of target language up to sixties. In 1960s, culture was defined as "system of shared and learned behaviors" and great efforts were devoted to clarify the distinction between Big 'C' culture and small 'c' culture through supporting the latter (Meadows, 2016, p.151). In 1970s, culture was specified as "a

system of practices, beliefs, and shared values of a group" the tendency to advocate small 'c' culture continues, and also, communicative competence (CC) was developed (Meadows, 2016, p. 152). While accepted and appropriate ways of life of national culture via stereotypes and literature were regarded as Big "C" culture, the way of life of a society or a group of people was considered as little "c" culture due to importance of communication purposes (Kramsch, 2013). In 1980s, because of its insufficiency, many subcategories were added to CC such as grammatical competence, sociolinguistic competence and strategic competence (Canale and Swain, 1980); discourse competence (Canale 1983, 1984 as cited in Bagarić & Djigunović, 2007). Furthermore, actional competence (Celce-Murcia, Dörnyei & Thurrell, 1995) and formulaic competence (Celce-Murcia, 2007) were affixed to CC on the following years. In this process, not only culture of language that one wants to learn but also one's own culture was the focal point for successful communication.

The emergence of English as a lingua franca (ELF) as of 1950 and its rapid spread in globalization process at the end of the millennium has profoundly influenced the treatment of culture in foreign language education due to advancements in communication, transportation and technology. In line with the changing role of ELF, in 1990, intercultural communicative competence (ICC) was introduced which is construed as "cultural turn" by Byram, Homes and Savvides (2013, p. 251). In this sense, not only being aware of one's own culture and that of others' but also intercultural understanding and being sensitive to other cultures has become prominent in a cross-cultural world where the borders between nations lose its significance due to globalization. Because communicating successfully in intercultural setting entails more than being proficient in four skills and using that language appropriately in social interaction. In 2000s, culture was interpreted as "dynamic, diverse, and emergent- a set of symbolic tools for meaning making that are learned and shared in group settings of inequity" and ICC became the content of culture teaching (Meadows, 2016, pp.157-158). On the following years, the necessity of intercultural awareness (ICA) has been emphasized as monolithic, linguistic and sociocultural norms of particular countries such as United States and, especially, United Kingdom that are not sufficient to achieve intercultural communication in lingua franca use of English (Baker, 2011).

In accordance with the developments in the field of ELT in terms of culture, the monolithic nature of English about standardized native speaker norms and cultures has

been questioned. The advent of such perceptions emanates from the growth in the number of non-native speakers. Because English as a second language is used in administrative and educational systems of more than seventy countries and English has become the primary foreign language in more than one hundred countries (Crystal, 2006). As a result of losing its superiority now that the number of non-native speakers surpasses the number of native speakers, English no longer belongs to a specific community (Alptekin, 2002; Baker, 2009; Caine, 2008; Crystal, 2003, 2006, 2008; Matsuda, 2003; Yano, 2003). Therefore, alternative names have been posited for the current status of ELF such as *English as an Auxiliary Language'* (Smith, 1976), *'Standard English'* (Quirk, 1990), *'World Englishes'* (Kachru, 1990), *'General English'* (Ahulu, 1997), *'New English and Global'* (Toolan, 1997), *'English as an International Language'*(Modiano,1999), *'English as a Lingua Franca'* (Seidhofer, 2001), *'English as a Global Language'* (Crystal, 2003), *'Global Lingua Franca'* (Seidhofer, 2005). *'English Multilingua Franca'* (Jenkins, 2015).

The fact that it has become easier to communicate and contact with people from all around the world than before has increased the importance of ELT thanks to the current status of ELF. Many people learn English for different purposes such as education, commerce, tourism, and science (Choudhury, 2014). While it is a door providing new opportunities to merchandise for some, it may be a key of a good career for others. Accordingly, the increasing use of ELF has initiated the integration of intercultural contents into foreign language education programs (Pulverness, 2003). In this context, coursebooks (CBs) have great importance in representation of cultural contents. CBs are one of the most significant agents in shaping students' attitudes towards the foreign cultures (Wright, 1999). On the other hand, they have a strong power in forming learners' cultural perception of the world (Zarei, 2011). However, they are problematical as cultural contents are represented according to the perception of the author (Paige, Jorstad, Siaya., Klein & Colby, 2000). Therefore, it is clear that the analysis of CBs has become prominent as their writers' perception of the world may influence learners negatively while representing cultural contents through CBs.

As one of the primary source of knowledge in classrooms, CBs have been analyzed in different point of views in order to evaluate whether they are qualified enough to represent intercultural element. In this regard, several researchers propose frameworks in order to analyse cultural contents embedded in CBs. Cortazzi and Jin (1999) classify the

cultural contents in terms of source culture (SC), target culture (TC) and international culture (IC). Xiao (2010) posits a framework to analyse cultural contents in depth under Big "C" cultures and little "c" cultures according to their subcategories. Yuen (2011) prefers a breadth analysis examining cultural contents in terms of products, practices, perspectives and persons.

In order not to fail to catch up with the rest of the world in terms of foreign language education, Turkey has revised its curricula in 2002, 2006, 2011 and 2013 in order to prepare national education to the 21st century in accordance with principles of Common European Framework of Reference for Languages: Learning, Teaching, Assessment (CEFR) (Kırkgöz, 2007; Yakışık & Gürocak, 2018). Council of Europe (CoE, 2001) emphasizes that one of the aims of CEFR concentrating on the development of intercultural competence in language teaching is to standardize curricula and CBs across Europe. CEFR, also, emphasizes intercultural knowledge and skills that help learners mediate between source and foreign cultures in order to deal effectively with intercultural misunderstanding and conflict situations; and overcome stereotyped relationships (CoE, 2001). In this context, the CB "Teenwise" (Bulut, Ertopçu, Özadalı & Şentürk, 2018) for 9th grade prepared by Ministry of National Education (MoNE) in accordance with the principles of CEFR can be expected to include cultural contents that contribute to students' ICC and foster their intercultural understanding.

1.2. Purpose of the study

The purpose of this study is to analyze representation of cultural contents in the CB "Teenwise" (Bulut et al., 2018) for 9th grade in terms of three dimensions; cultural categories, cultural themes and cultural aspects. In order to examine the extent to which the CB support learners to improve their ICC, the following research questions will be answered in this present study.

1- Does the coursebook "Teenwise" for 9th grade represent 'categories of culture' in such a way that promotes intercultural perspective?

2- To what extent does the coursebook "Teenwise" for 9th grade present cultural contents in relation to 'aspects of culture', articulated by products, practices, perspectives and persons?

 3- To what extent does the coursebook "Teenwise" for 9th grade present cultural contents with respect to 'themes of culture', defined as Big "C" and little "c"?

1.3. Significance of the study

The extensive use of ELF worldwide has enhanced the importance of English as a foreign language in Turkey. Thus, the integration of intercultural contents including diverse cultures all around the world into CBs has become a necessity in Turkey (Çetin, 2012). In accordance with the increasing tendency to ICC in foreign language education, the role of CBs have started attracting more interest from researchers as CBs are one of the most crucial materials used in language teaching.

In this regard, many researchers have analysed CBs whether the extent to which they represent cultural contents in terms of cultural categories, cultural themes and cultural aspects both in international context (Cortazzi & Jin, 1999; Matić, 2015; Sadegni & Sepahi, 2017; Xiao, 2010; Yuen, 2011) and in Turkish context (Avcı, 2015; Böcü, 2015; Çelik & Erbay, 2013; Hamiloğlu & Mendi, 2010; Kırkgöz & Ağçam, 2011). While some of them have examined cultural themes according to representation under cultural categories, others have studied how cultural aspects are presented in terms of source of cultures. To put it differently, CBs were analysed either in depth or in breadth in terms of their source culture.

CBs, however, may be dangerous when they are regarded as the authority and learners take it as truth without questioning (Tomlinson, 2012). As most CB writers consciously or unconsciously transfer their own views, values, beliefs, attitudes and feelings through CBs (Alptekin,1993; Bateman & Mattos, 2006), CBs may become carriers of *hidden curriculum* once the knowledge of CB is transferred to learners (Chao, 2011). Yet, the effect of the hidden curriculum on learners' cultural perception and knowledge

may be greater and more impressive than official curriculum when they are exposed to it for an extended period of time (Cunningsworth, 1995, as cited in Kim & Paek, 2015). Therefore, CBs still need analyzing in detail since they have become a technical manual for teachers to follow and a precious source for students as well (Tran, 2010). Accordingly, Paige et al (2000) state that they are not at the desired level since they have not been deeply examined. Moreover, Sadegni and Sepahi (2017) emphasized that further studies should be conducted to analyse cultural contents embedded in CBs .

In the light of information mentioned above, it is clear that the analysis of CBs has become prominent. Consequently, this study aims to analyse cultural contents referring to different categories of culture in depth (Big "C and little "c") and in breadth (products, practices, perspectives and persons) as to what extent the CB "Teenwise" (Bulut et al., 2018) for 9th grade reflects the status of ELF in order to improve learners' ICC. There are two reasons in the selection of the CB. Firstly, it is the only CB for 9th grade in general secondary education (MoNE Bulletins Journal, 2018). Secondly, it can be regarded as an inclusive CB regarding the total number of 9th grade students in general secondary education which is 1.288.497 (MoNE, National Education Statistics Formal Education, 2018) since the printed number of copies of the CB is 1.376.335. Furthermore, the results of this study may cater constructive feedbacks for material designers and CB authors about the strengths and weakness of the CB with regard to representation of cultural contents.

1.4. Limitations of the study

Despite the significance of the present study, it has some limitations. Firstly, this study is limited to the use of "Teenwise". It is the only CB used for 9th grade students in general secondary education in Turkey. It can be regarded as an inclusive CB considering the total number of 9th grade students in general, vocational and technical secondary education which is 1.288.497 (MoNE, National Education Statistics Formal Education, 2018) when compared with the printed number of copies of the CB that is 1.376.335 (Bulut et al., 2018). Therefore, the results of this study can only be generalized to the CB used for 9th grades in general, vocational and technical secondary education. However, the CBs used in secondary preparation classes and in non-formal education are not included in this

study. To be able to generalize the result of the study, the study should be recurred with the CBs used for preparation classes, 10th, 11th, 12th grades in all general, vocational and technical and non-formal secondary education.

Secondly, this present study employed a content analysis exploiting quantitative method in order to represent the results in frequencies and percentages. Hence, agents like influences and attitudes of teachers, learners and authors in the material are disregarded. A further study will take into consideration these aspects mentioned above to get a far-reaching conclusion in wide perspective in terms of analyzing cultural contents to foster student's ICC.

1.5. Definition of the terms

Big "C": Big "C" is relevant to "a set of facts and statistics relating to the arts, history, geography, business, education, festivals and customs of a target speech society. It is, by nature, easily seen and readily apparent to anyone and memorized by learners, and has been utilized heavily by many L2/FL/ELT language practitioners to teach a target culture" (Lee, 2009, p. 78).

Culture: Nieto (2008) defines culture as "the ever-changing values, traditions, social and political relationships, and worldview created, shared, and transformed by a group of people bound together by a combination of factors that can include a common history, geographic location, language, social class, and religion" (p. 129).

Culture Free: Culture free refers to contents with no reference to origin of any cultures or any specific cultural information in terms of Big "C" and little "c" cultures (Xiao, 2010).

English as a lingua franca: The term is defined as "a way of referring to communication in English between speakers with different first languages" (Seidhofer , 2005, p.339).

Intercultural communicative competence: Byram, Gribkova and Starkey (2002) define ICC as "the ability to ensure a shared understanding by people of different social identities,

and their ability to interact with people as complex human beings with multiple identities and their own individuality". (p.10)

International culture: International culture stands for cultures that are used neither as a source culture nor a target culture in English or non-English speaking countries in which English is used as a lingua franca (Cortazzi & Jin, 1999).

Little "c": Little "c" represents "the invisible and deeper sense of a target culture (that is, the mainstream socio-cultural values, norms and beliefs, taking into consideration such socio-cultural variables as age, gender and social status) (Lee, 2009, p. 78).

Persons: This aspect comprises individuals who can be famous or unknown people and fictitious characters or real persons (Yuen, 2011).

Perspectives: This aspect of culture has to do with thoughts, ideas, beliefs and values that underlie products and practices of a culture including myths, superstitions, world views and inspirations (for example 'equality') (Yuen, 2011, p. 463).

Practices: This cultural aspect includes social interactions that incorporate customs, daily life and society (Yuen, 2011).

Products: As an aspect of culture, products refer to tangible items such as food, merchandise, print, travel, and literary works, and intangible products such as dance or education (Yuen, 2011).

Source culture: Source culture refers to learner's own culture (Cortazzi & Jin, 1999).

Target culture: Target culture refers to a culture in which target language is used as first language (Cortazzi & Jin, 1999).

CHAPTER 2

LITERATURE REVIEW

2.0 Introduction

This chapter presents a literature review to provide a background for the study. First, it includes many definitions of the term culture and its relationship with language. Then, important components in culture teaching and learning such as ICC and intercultural awareness are explained in detail. Next, ELF and its spread from a historical perspective are provided. Finally, it encompasses the role of CBs in culture teaching, importance of CB analysis and curriculum reforms in accordance with the principles of CEFR in foreign language education in Turkey.

2.1. What is a culture?

The notion 'culture' is one of the two or three most intricate words in the English language (Williams, 1985). Because of its complex and multi-dimensional nature with a long history and many meanings involving high culture, lived culture and national culture, there is not a single definition for it (Kirkebaek, Du & Jensen, 2013). Although there is not an exact figure of definitions, Kroeber and Kluckhohn (1952) included one hundred sixty four definitions of culture in their study. The number of definitions according to Trivonovich's (n.d) survey, however, was more than four hundred fifty (as cited in Orlova, 2014). Thus, myriad of definitions of culture have been proposed by many scholars and researchers representing different domains, even if in the same field of study.

From the anthropologic view, in the last quarter of nineteenth century, Edward Burnett Tylor (1971) an English anthropologist viewed as the founder of cultural anthropology, defines culture as "…that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society" (as cited in Bennett, 2015, p. 547). Having analyzed many definitions

published between about the last quarter of nineteenth century and mid of twentieth century, Kroeber and Kluckhohn (1952) put forth the following definition:

> Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiment in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other, as conditional elements of future action (p.181).

Furthermore, Goodenough (1957) defines culture as "… a society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members, and to do so in any role that they accept for any one of themselves" (as cited in Tran, 2010, p. 4). Also, culture, defined by Hofstede, Hofstede and Minkov (2010) is "*the collective programming of the mind that distinguishes the members of one group or category of people from others" (*p.3, *italic* in original*). It includes ways of life and everyday behaviors such as eating, greeting, patterns of thinking, feeling and acting in the social environments in which an individual grows up (Hofstede et al. 2010).

In the point of the sociolinguistic view, Culture, as stated by Kramsch (1998), is "a membership in a discourse community that shares a common social space and history, and common imaginings" (as cited in Ariza, 2007, p. 12). According to the definition proposed by Duranti (1997), culture is "something learned , transmitted, passed down from one generation to the next , through human action, often in the form of face to face interaction, and of course, through linguistic communication" (as cited in Thanasoulas, 2001, p. 8). Furthermore, Cortazzi and Jin (1999) regard culture as "the framework of assumptions, ideas, and beliefs that are used to interpret other people's actions, words, and patterns of thinking" (p.197). According to the definition of Spencer-Oatey (2008), culture is:

> a fuzzy set of basic assumptions and values, orientations to life, beliefs, policies, procedures and behavioral conventions that are shared by a group of people, and that influence (but do not determine) each member's behavior and his/her interpretations of the 'meaning' of other people's behavior (as cited in Spencer-Oatey, 2012, p.2).

Culture in foreign language education, on the other hand, has definitions that are more specific. Brooks (1968) identifies culture in two interrelated categories: "formal culture" and "deep culture" (p. 211). While 'formal culture' refers to observable patterns and norms of a certain culture or social group such as the dance, architecture, and artistry or birthday celebrations, confirmation ceremonies, engagement and marriage, 'deep culture' is not too obvious and visible for an individual to be aware easily as it is a lifelong

process which never ends but is acquired unconsciously through observing, speaking, thinking, eating dressing and so on (pp. 211-212). In 1960s, culture was regarded as Big "C" culture and in 1970s, as little "c" culture-as-everyday life (Meadows, 2016). In 1990s, Adaskou, Britten and Fahsi (1990) categorized culture into four groups: 'aesthetic sense' (literature and music), 'sociological sense' (customs, interpersonal relations), 'semantic sense' (thought process and perceptions), 'pragmatic or sociolinguistic sense' (social skills so as to communicate). Definition of culture according to Paige et al. (2000) is "the process of acquiring the culture-specific and culture-general knowledge, skills, and attitudes required for effective communication and interaction with individuals from other cultures" (p.4). National Standards in Foreign Language Education Project identifies culture, one of the five goal areas of national standards as following:

> Through the study of other languages, students gain a knowledge and understanding of the cultures that use that language and, in fact, cannot truly master the language until they have also mastered the cultural contexts in which the language occurs (Standards for Foreign Language Learning: Executive Summary, n.d, p.3.).

Furthermore, National standards (n.d.) propose an interrelated 3Ps which are 'practices', 'products' and 'perspectives' in order to achieve that goal. Bennett, Bennett and Allen (2003) entitle 'perspectives' of culture as 'subjective culture' and 'products' (Big C) and 'practices' (little c) as 'objective culture' (as cited in Kim&Paek, 2015). Moran (2001) defines culture as "the evolving way of life of a group of persons, consisting of a shared set of practices associated with a shared set of products, based upon a shared set of perspectives on the world, and set within specific social contexts" (as cited by Chao, 2011, p. 195). His definition consists of five dimensions which are practices, products, perspectives, persons and communities. Nieto's (2008) definition of culture is

> the ever-changing values, traditions, social and political relationships, and worldview created, shared, and transformed by a group of people bound together by a combination of factors that can include a common history, geographic location, language, social class, and religion (p. 129).

From the definitions it can be inferred that culture consists of visible and shared behaviors. However, culture is too intricate to be downgraded to just holidays, arts, dances and foods even if they are parts of culture (Neito, 2008). Therefore, culture encompasses invisible patterns of life, such as values, beliefs, assumptions, worldviews, ways of life, literature and art, language and social context, social norms and members of a society. When all of these components come together, they form a complex whole in which one grows up and acquires accepted behaviors consciously or unconsciously. Moreover, these features are not innate, thus they are not inherited from generation to generation but

learned in social milieu. Culture is learned through interaction and shared by the people interacting, not something "in one's blood" (Fries, 2009, p.3).

Although a great number of definitions of culture have been proposed in different fields owing to its complex nature, there are subtle differences between the definitions. As observed by Meadows (2016) in literature review, the complexity of the notion of culture has increased through the years as researchers build on the previous established concepts instead of throwing them away. Consequently, the fact that it can be easily discerned in the definitions proposed above indicates that culture is like a living organism and changes over time as it is "a dynamic, developmental, and ongoing process" (Paige et al., 2000, p.4). In line with, Nieto (2008) highlights that culture covers a set of characteristics as "dynamic; multifaceted; embedded in context; influenced by social, economic, and political factors; created and socially constructed; learned; and dialectical" (p. 130).

2.2. The relationship between language and culture

Language is a medium of communication used by human beings. It is not only used as a carrier of meaning through a system of verbal or nonverbal signs (Tran, 2010), but also as a medium for self-expression, verbal-thinking, creative writing and problem solving for communication (Yano, 2003). In this context, Yuen (2011) defines language as "an 'artefact' or a system of code (products) used, to signify thoughts (perspectives), for communication (practices), by different people (persons)" (p. 459). However, effective and successful communication entails not only a language but also its culture. Therefore, the inextricable relationship between language and culture has been emphasized in a large volume of studies by many authors (Alptekin, 1993, Baker, 2012, Crozet & Liddicoat, 1997, Hatoss, 2004, Jiang, 2000, Qu, 2010). While Kuang (2007) states that "language is the carrier of culture and culture is the content of language" (p. 75), Brown (1994) describes the relationship as "language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture (cited in Jiang, 2000, p.328). Moreover, a foreign language without its cultural content cannot be learned and taught separately because of their intertwined nature (Alptekin, 1993, Kuang, 2007).

Although the same words have the same dictionary meaning, they may have different connotations according to culture it belongs to. As words are "culturally loaded", people of different cultures can refer to different things while using the same language forms (Jiang, 2000, p. 329). In this sense, when Choudhury (2014) avers that culture is transmitted through language and vocabulary is its fundamental part, he emphasizes the important role of vocabulary in reflecting national and cultural differences. In order to clarify his thoughts, Choudhury (2014) states that the colour 'white' is always associated with 'pure, noble and moral goodness' in most western countries, yet it is associated with 'pale, weak and without vitality' in Chinese culture. While the word 'father's brother', for example, is considered like father by Indians , it may associate to different person in minds of Americans as the meaning that word connotates is different in each culture (Elmes, 2013). By the same token, having conducted a survey among native speakers of English and those of Chinese, Jiang (2000) stregthens her view that language and culture have such a close relationship that they cannot exist without one another as culture influences and shapes the language while it simultaneously reflects culture. In order to reify their status, Jiang (2000) explains the relationship between language and culture through metaphors, one of which is flesh for language and blood for culture. Only if they come together, can they combine a 'living organism'; otherwise, without culture, language would be dead, and culture would have no shape without language. Another metaphor is that language is the swimming skill and culture is water. Thus, people can swim well on when they both are present. (Jiang, 2000).

Consequently, language and culture are interwoven so closely that either of them will be incomplete without one another. Only when they come together will they make a whole. Accordingly, it is very important to integrate culture into teaching and learning facilities in order to cater for the learners to bridge the gap and to communicate effectively in cross-cultural interactions.

2.3. Culture teaching and learning

The primary aim of language learning in the beginning of 1900s was to "access to the great literary masterpieces of civilization" in TC (Allen, 1985 as cited in Abdullah & Chandran, 2009, p. 2). Reading and comprehending these literary works took quite a long

time for language learners to fully acquire linguistic competence in target language. Only after being proficient in the four skills in target language was language learners regarded as ready to acquire the culture of that language via novels, plays poems and so on. However, acquiring proficiency in target language and visiting a country where the target language is spoken should not be waited to start learning culture, because language learning may result in being fluent but socially inefficient in communicating with native speaker. Thus, there is no need to travel to a remote part of the world to meet people of different countries in such a globalized world thanks to media, music, tourism and large population movements (Crozet & Liddicoat, 1997). Furthermore, it is impossible to understand the language as well as its native speaker does even if one becomes proficient in a language grammatically and phonologically without understanding cultural meanings, (Katio, 1991). By the same token, Lestari (2010) urges that if a person does not have enough cultural knowledge of the language proficiency given that language only linguistically may not help him to communicate successfully. As each culture has its own unique identity, acquisition of linguistic competence without its cultural knowledge may be incomplete, lead to misunderstanding and impede successful communication.

Although acquisition of linguistic competence was regarded as a good source of culture in foreign/second language education in the first half of the twentieth century (Tran, 2010), integration of culture into language education process became noteworthy in 1960s. While explaining the integration of culture into ELT, Kramsch (2013) mentions that there are two types of perspectives: modernist perspectives and postmodernist perspectives, which have been studied for more than two decades in applied linguistics.

In modernist perspectives, culture was regarded as a general knowledge of literature and arts, and also identified with the grammar translation method up to 1970s. In this period, Big "C" culture was emphasized more than little "c" (Kramsch, 2013). It was believed that culture could be learned and taught through Big "C" referring to "the formal institutions (social, political, and economic), the great figures of history, and those products of literature, fine arts, and the sciences that were traditionally assigned to the category of elite culture" (National Standards in Foreign Language Education Project, 1996 as cited in Yuen, 2011, p. 458). "Good" and "proper" way of life of national culture through stereotypes and literature was taught as culture (Kramsch, 2013, p.65). In parallel with the advent of CC introduced by Hymes (1972) (as cited in Dehbozorgi, Amalsaleh &

Kafipour, 2014), the way of life and everyday behaviors of members of target language which is called little "c" culture became the core point in teaching culture in 1970s and 1980s because of its importance for communication purposes (Kramsch, 2013). The notion little "c" is identified as "daily living studied by the sociologist and the anthropologist: housing, clothing, food, tools, transportation, and all the patterns of behavior that members of the culture regard as necessary and appropriate" (National Standards in Foreign Language Education Project, 1996 as cited in Yuen, 2011, p. 458). Although native speakers' use of language consists of various cultural practices, the cultural behaviors of dominant group containing overtones of national traits which are outstanding in the lens of foreigners are the focal point in teaching culture (Kramsch, 2012).

In postmodernist perspectives, the principle objective of teaching culture, as claimed by Tavares and Cavalcanti (1996), was "to increase students' awareness and to develop their curiosity towards the target culture and their own, to make comparisons among cultures" in 1990s (as cited in Dema & Moeller, 2012, p. 81). Noticing the similarities and differences between their own culture and of others motivates language learners to learn target language and help them communicate successfully with people of that nation. However, lack of cultural awareness in L2 leads to misunderstanding which results in some improper behaviors (Abdullah & Chandran, 2009). The influence of globalization eliminating the boundaries of nations leads to the emergence of Byram's model of ICC in foreign language pedagogy by the end of nineties (Meadows, 2016). Since 2000s, ICC has dominated the field of culture teaching as there has been a shift from the perception of culture as a national paradigm to decentered understanding of interculturality (Kramsch & Hua, 2016). In addition, ICA has gained significance for successful intercultural communication in culture teaching due to rapid growth in globalization since English is used as a lingua franca recently (Byram & Wagner, 2018). Hence, teaching language learners how "to operate between languages" become core point in culture teaching (American Modern Language Association, 2007, as cited in Kramsch, 2014, p. 251). Moreover, assisting them to improve their skills in intercultural communication is considered as an 'appropriate' part of language teaching (Cortazzi & Jin, 1999, p.198). That's why, learning a foreign language does not alter language learners' identity but rather, changes their '*subject position*' which shapes culture in due course as they have different goals, values, historical impressions and understanding of the same events from each other in ongoing discourse (Kramsch, 2013, p. 67). In the process of understanding

others, cultural views of native and non-native speakers may change or even displace. Therefore, if one is not aware of his own cultural behaviours, he may have difficulties in understanding others (Kramsch, 2012).

2.3.1. Communicative competence

In language learning, the notion CC opened a new path emphasizing the importance of language use in social context in addition to linguistic competence instead of highlighting only pure knowledge of language such as grammar, phonology and morphology. Proficiency in the knowledge of rules of a language is not enough per se to communicate in real life situations owing to increasing globalization, mobilization and developments in technology. Thus, CC has attracted the attention of linguists and researchers (Canale & Swain, 1980; Canale, 1983-1984; Celce-Murica et al. 1995; Celce-Murica, 2007) for approximately five decades since its introduction to the field of language pedagogy through improving the content of the notion during the years.

In line with the ever-evolving nature of culture, the methods and approaches in language teaching have also changed through the years. Chomsky (1965) developed 'linguistic competence' in which an ideal speaker-listener has perfect linguistic knowledge and is not influenced by improper grammatical agents while using language in real communications (as cited in Tiensen, 1983). In his theory, Chomsky (1965) made distinction between the terms 'competence' (the speaker-hearer's knowledge of language) and 'performance' (the actual use of language in real situations) (as cited in Bagarić & Djigunović, 2007).

As this theory, however, only emphasized an ideal speaker with perfect linguistic competence, Hymes (1971) opposed and rejected it due to insufficiency of the competence and performance, and proposed the notion CC which encompasses linguistic knowledge as well as representing use of language in social context (as cited in Savignon, 1991). According to what Genç and Bada (2005) observed in Hymes's (1972) theory, CC is purely not adequate for speakers of a language to communicate effectively. Furthermore, Hymes (1972) evaluated competence and performance as two halves of an apple instead of a dichotomy and posited four questions in which he questioned whether (and to what degree) something is possible, feasible, appropriate and performed. Possibility refers to

whether an utterance is grammatically possible. Feasibility is concerned with practicability of an utterance in terms of psycholinguistic factors. Appropriateness has to do with the relationship between utterance and its social context. Actual performance relates to occurrence of a certain communication event. (as cited in Rickheit, Strohner & Vorwerg, 2008, pp.17-18).

In 1980, Canale and Swain regarded the theory of Hymes as inadequate since he did not give close attention to the relation between an individual utterance and the level of discourse, and integrate the constituents of CC. Therefore, CC, according to Canale and Swain (1980), is "a synthesis of knowledge of basic grammatical principles, knowledge of how language is used in social settings to perform communicative functions, and knowledge of how utterances and communicative functions can be combined according to the principles of discourse" (p.20). Consequently, theoretical framework for CC, as Canale and Swain (1980) proposed consists of "grammatical competence", "sociolinguistic competence" and "strategic competence" (p.28). It was advocated that these competences help learners communicate in second language through integration of grammatical features with sociolinguistic competence and strategic competence acquired through the use of that language in real communication settings. Grammatical competence refers to the knowledge of grammatical rules of morphology, phonology, syntax and semantics. Sociolinguistic competence has to do with 'sociocultural rules' (appropriateness of utterances in sociocultural contexts such as topic, role of interlocutors, setting and norms of interaction) and 'rules of discourse' (cohesion, coherence and groups of utterances). Combination of utterances and communication functions are emphasized instead of grammatically correctness and socioculturally appropriate utterances. Strategic competence is related to verbal and nonverbal communication strategies in which there may be some failure in communication because of deficiencies in grammatical competence (not being proficient in the knowledge of language) and sociocultural competence (various role-playing). Thus, strategic competence, acquired through real life communication settings, is required to make up for these failures (Canale & Swain, 1980, pp.29-30). Based on theoretical framework of Canale and Swain (1980) consisting of three components, Canale (1983, 1984) proposed "discourse competence as the fourth competence. Discourse competence refers to cohesion in organization of structures and coherence in forming logical relationship in meanings of utterances in order to constitute a compatible unity of spoken or written texts (as cited in Bagarić & Djigunović, 2007).

In addition to four competences mentioned above, Celce-Murcia et al. (1995) proposed "actional competence" through specifying the sociolinguistic competence postulated by Canale and Swain (1980). Actional competence is defined as understanding communicative intent by performing and interpreting speech acts and speech events such as interpersonal exchange, information, opinions, feelings, suasion, problems, and future scenarios (p.9). Having revised the model posited by Celce-Murcia et al. (1995), Celce-Murcia (2007) affixed "formulaic competence" to the available competences in CC. Formulaic competence refers to static chunks or phrases such as proverbs idioms or expressions used in everyday life (p.47).

From the theories listed above, it can be inferred that CC is such an interrelated term that successful communication in a language entails not only knowledge of a language and use of that language in real situation but also a combination of structures and meanings in utterances in an harmony with each other in order to come over and compensate problems in communication. As an innate ability is not adequate to communicate in social context per se, we need "the ability to function in a truly communicative setting" (Savignon (1972, p.8) and "the ability to use it for the communication" (Hymes, 2001 as cited in Ahmed & Pawar, 2018, p. 303).

2.3.2. Intercultural communicative competence

The emergence of ICC as a domain of research in anthropology after second world war in 1950s because of the need to understand how cultural groups communicate verbally or non-verbally stemmed from concerns for national security (Kramsch & Hua, 2016). Although functions, communication and speakers' native language abilities are core of ICC (Coperias-Aguilar, 2002) and remains a goal to achieve in foreign language education, this model is regarded as insufficient by Alptekin (2002). Not only proficiency in reading, writing, listening and speaking but also using that language appropriately is not enough to communicate competently in social context of interaction as influx of people into other countries and improvements in technologies as a result of globalization entails more than being competent to communicate. Therefore, the emergence of the term 'intercultural' in the field of intercultural education and communication dates back to 1980s; in addition, culture was identified with respect to nationality in 1980s and 1990s, in which one culture

is compared with one another (Kramsch, 2013). With the introduction of ICC which is interpreted as "cultural turn" by Byram et al. (2013,p. 251), competency in both one's own culture and others in terms of communication with speakers of different languages has come into prominence in foreign language education. On the following years, interculturality has gained importance in order to understand better how participants represent their socio-cultural identities (ir)relevant to interactions.

The term ICC in foreign language learning has been defined by Meyer (1991) as "the ability of a person to behave adequately in a flexible manner when confronted with actions, attitudes and expectations of representatives of foreign cultures" (as cited in Atay, Çamlıbel, Ersin & Kaslıoğlu, 2009, p. 121). Zheng (2014) advocates that ICC should consist of "a series of abilities needed to perform effectively and appropriately when interacting with people who speak different languages and have different cultural backgrounds" (p. 74). Byram (1997) define ICC as "the ability to interact with people from another country and culture in a foreign language" and emphasizes that one can communicate effectively with people of different countries in foreign language through being aware of his own and others' perspectives and needs if he has developed his ICC (as cited in Lopez-Rocha, 2016, p.107). According to Byram, Gribkova and Starkey (2002), ICC is "the ability to ensure a shared understanding by people of different social identities, and their ability to interact with people as complex human beings with multiple identities and their own individuality". (p.10). As different people from different cultural backgrounds use a foreign language, especially English, to communicate to each other, integration of ICC into foreign language education is prominent to be improved. Accordingly, Byram et al. (2002) juxtapose four aims to develop intercultural dimension as following: 1- to give learners both intercultural competence and linguistic competence; 2- to assist them to interact with people of other cultures; 3- to help them understand and acknowledge people from different cultures as individuals with their own perspectives, values and behaviours; 4- to enable them to view such interaction as an enriching experience. On the other hand, Sercu (2005) emphasizes the necessity of some intercultural competencies and characteristics one should have. These are identified as the willingness to engage with foreign culture, self awareness and empathy, the ability to perform as a cultural mediator using culture learning skills in cultural context, taking into consideration one's own identity without simplifying others' to generalization and the ability to interpret others'worldviews (p.2).

2.3.2.1. Components of intercultural communicative competence

Byram et al. (2002) stress that the acquisition of intercultural competence is an ongoing process and never achieved thoroughly since it is impossible to learn all knowledge about other people's cultures. Because of social identities, values, beliefs and behaviours people have acquired throughout their life as members of social groups these people are in a process of adjusting themselves to new experiences. Moreover, judging people from a parochial perspective and considering them as individuals who possess a unique identity is against human beings' nature and viewed as "simplification" when their complexity and multi identities are taken into consideration (p.11). In order to develop a deep insight to other cultures and act competently in intercultural setting Byram et al. (2002) propose the five components of ICC as follow:

1- Savoir *etre (attitudes)* is related to attitudes and values through displaying curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.

2-*Savoirs (knowledge)* is connected with the knowledge of social groups and their products, and practices, in one's own and in one's interlocutor's country and of the general processes of societal and individual interaction.

3-*Savior comprende (skills of interpreting and relating),* as is evident from its name, is the ability of interpreting one document or an event from another culture, to explain it and relate it to document from one's own.

4-*Savoir apprendefaire (skills of discovery and interaction)* refers to the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction.

5-*Savoir s'engager (critical cultural awareness)* has to do with cultural awareness which points out the ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries (pp.12-13).

The five savoirs as components of ICC in the theoretical framework put stress on developing learners as '*intercultural speakers'* and '*mediators'* who are able to acknowledge complexity of human being and multiple identity; to refrain from stereotyping and perceiving someone through a single identity; and to respect for individuals on the basis for social interaction (Byram et al. 2002, p.9, italic in original). By this way, learners acquire not only linguistic competence but also intercultural competence.

2.3.3. Intercultural Awareness

Thanks to developing communication technologies and transportation, it has become easier to communicate and contact with people from all around the world than before. These developments lead to the emergence of the need requiring integration of cultural dimensions into language teaching in which language learners are supposed to be aware of their own culture and those of others' as an appropriate behaviour in one's own culture may not be regarded as proper in other cultures. Even if norms of native speakers and their cultures in CC may be plausible in foreign language education because of the intertwined relationship between language and culture, it is not sufficient in terms of teaching English as an international language (Alptekin, 2002). Thus, broader understanding of culture is needed due to extensive use of English. Because intercultural communication requires intercultural dimensions to be excluded from language-culture-nation correlation in global uses instead of restricting cultural contents to inner circle nations in intercultural communication (Baker, 2015).

There has been great interest in ICA and many definitions have been introduced for the notion. According to Yassine (2006) ICA is "the process of becoming more aware of and developing better understanding one's own culture and others cultures all over the world" (p. 49). Being competent on not only one's own culture but also on others' in such a globalized world is necessary to develop intercultural understanding. Basing their definition of ICA on various authors, Korzilius, Hooft and Planken (2007) identify the notion as:

> *Intercultural awareness is the ability to empathize and to decentre. More specifically, in a communication situation, it is the ability to take on the perspective(s) of (a) conversational partner(s) from another culture or with another nationality, and of their cultural background(s), and thus, to be able to understand and take into consideration interlocutors' different perspective(s) simultaneously. (*p. 77, *italic* in original).

The influences of globalization and changing characteristics of neighbourhood entail a intercultural understanding in all aspects, thus, Chen and Starosta, (1998) view ICA as "the cognitive aspect of intercultural communication competence that refers to the understanding of cultural conventions that affect how we think and behave" (p. 28).By the same token, CEFR defines ICA as "knowledge, awareness and understanding of the relation (similarities and distinctive differences) between the 'world of origin' and the

'world of the target community' produce an intercultural awareness." (CoE, 2001, p.103). In CEFR, it is emphasized that ICA encompasses not only awareness of regional and social diversity in both worlds but also augmented awareness of diverse cultures rather than those of learner's SC and TC (CoE, 2001).

2.3.3.1. Baker's model of intercultural awareness

Having the view that it is no longer necessary to associate English to a particular community, Baker (2011) emphasizes the necessity of ICA instead of cultural awareness due to the use of English as global lingua franca all over the world. While cultural awareness highlights the importance of becoming aware of knowledge of specific cultures, culturally based norms, beliefs, and behaviours of learners' own culture and other cultures, monolithic linguistic and sociocultural norms of particular countries such as United States and, especially, United Kingdom is not sufficient to achieve intercultural communication in global lingua franca use of English. To come over this problem, Baker (2012) proposes the notion ICA as an alternative and defines the term as following:

> Intercultural awareness is a conscious understanding of the role culturally based forms, practices, and frames of understanding can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in real time communication (p.66).

ICA is required to communicate successfully in such global contexts. Baker (2012) puts forward twelve components of ICA under three levels so that users of English can outline the knowledge, skills and attitudes that they need to communicate successfully in complex settings, These are "basic cultural awareness", "advanced cultural awareness" and "intercultural awareness" (p.66). The first level posits to construct a fundamental understanding of cultural contexts and to have knowledge of specific cultures. In the second level, language users recognize different cultural norms, have wider perspective in terms of cultural understanding and make culturally specific generalizations. It is, also, a transition level passing from cultural awareness to ICA. The last level suggests a combination of specific cultural knowledge, cultural stereotypes or generalizations and understanding of emergent cultural references in order to mediate and negotiate in intercultural communication. What Baker (2012) suggests through his model for ICA is to

provide for users of English as a global lingua franca to recognize the limitations of cultural awareness instead of trivializing and dismissing the knowledge of specific culture, and enable them to communicate in intercultural manner through a more comprehensible understanding of culture. All these elements should be represented if a person is to be regarded as interculturally aware.

2.3.4. Intercultural Sensitivity

In a cross-cultural world where the borders between nations lose its significance due to globalization, intercultural understanding and being sensitive to other cultures gain importance. As the society people are born in shapes their ways of life and this enculturation process goes on evolving through their life which lead them to view other cultures more trivial than theirs (Altan, 2018), not only being aware of one's own culture and of others but also recognizing the differences and similarities between cultures entail to increase intercultural sensitivity in foreign language education. Bhawuk and Brislin (1992) explain the term intercultural sensitivity as "to be effective in another culture, people must be interested in other cultures, be sensitive enough to notice cultural differences, and then also be willing to modify their behaviour as an indication of respect for the people of other cultures" (p.416). The definition for intercultural sensitivity proposed by Chen and Starosta (1998) is "the development of a readiness to understand and appreciate cultural differences in intercultural communication" (p.28). Furthermore, Hammer, Bennett and Wiseman (2003) view the term as "the ability to discriminate and experience relevant cultural differences" (p.422). From the definitions it can be concluded that one should have the ability to notice the cultural differences, develop intercultural understanding and empathy without despising other cultures in order to minimize the misunderstandings in intercultural communication.

2.3.4.1. Bennett's Developmental Model of Intercultural Sensitivity

Bennett (1993) offers a conceptual model that is Developmental Model of Intercultural Sensitivity in order to develop intercultural sensitivity which is termed as "the way people construe cultural difference and in the varying kinds of experience that

accompany different constructions" (24). The aim of Bennett's (1993) model is to eliminate cultural differences moving from 'ethnocentrism' to 'ethnorelativism' through stages of greater recognition and acceptance of differences. After twenty years of teaching and training experiences, and real life observations in intercultural communication with wide range of learners, Bennett (1993) developed Developmental Model of Intercultural Sensitivity which consists of six gradual stages. As it is demonstrated in Figure 1, the first three are denial, defense, minimization, termed as ethnocentric stages and the last three are acceptance, adaptation and integration denominated as ethnorelative stages.

Denial → Defense Reversal → Minimization → Acceptance → Adaptation → Integration

ETHNOCENTRISM   ETHNORELATIVISM

Figure 1. Bennett's Developmental Model of Intercultural Sensitivity (adopted from Hammer et al. (2003, p. 424).

The notion ethnocentric is defined as "assuming that the worldview of one's own culture is central to all reality" (p.30). In the ethnocentric stages, the learners undergo a transformation in their understanding of cultural differences shifting from a complete denial to the minimization. *Denial* of cultural differences is the state wherein thoughts and concerns of other people may not be important for an ethnocentric person who perceives himself in the centre of all reality. Furthermore, he is either not aware of the existence of cultural differences or regards them as general issues. Individuals in this process have "parochial" view of the world and comprehend the cultural differences through promoting the denial of existence of difference (p. 30). Also, they develop ethos against cultural differences through constructing social barrier. *Defense* against cultural difference is identified as "a posture intended to counter the impact of specific cultural differences perceived as threatening" (p.34). When compared to the denial stage which denies cultural differences in general, defense stage refers to a development of sensitivity as specific cultural differences are identified and resisted against them in order to defend one's own ethos. Some of the characteristics of this stage are to stereotype negatively the entire group just because of undesired characteristics of a distinct group; to perceive one's own culture

superior to others; and to start perceiving one's own culture inferior to others. *Minimization* of cultural difference is the last of ethnocentric stages wherein one preserves the centrality of his own ethos. Not only are the existence of cultural differences explicitly recognized without negative stereotyping to a certain point, but these differences also seems trivial when compared to similarities and common shared values of humanity. Those in minimization are not able to appreciate different culture as they cannot clearly identify their own culture. People believe that being aware of simple social context of human interaction is sufficient to understand other people and communicate successfully, thus they will unconsciously use their own cultural ethos in order to interpret the behaviour they perceive and it is trivialized (Bennett, 1993).

Contrary to *ethnocentric* stages, in e*thnorelative* stages, one's own culture is no longer central to reality as there is no absolute standard of rightness to evaluate cultural differences as good or bad within a cultural context. Differences are not any more regarded as threatening and interpreted according to contextual evaluation. *Acceptance* of cultural difference symbolizes a transition from ethnocentrism to ethnorelativism; in acceptance stage, people respect cultural differences, tries to learn them and accept that there are different cultures. They discern the cultural differences and experience them even though they are equally as complex as their own ethos. *Adaptation* to cultural difference can be identified not only as changing one's static point of view according to new references of different cultures, but also understanding other cultures and acting accordingly without feeling a threat directed to one's own cultural identity. Moreover, this process provides positive contributions to our perception of a different worldview as it increases the ability to look from a different point of view. It does not mean that one loses his own cultural identity, but expands his repertoire of beliefs and behaviours. *Integration* of cultural difference is a dynamic process wherein an individual modifies different cultural frameworks according to his way of understanding without adapting any of them and expand their cultural experiences through adding and extracting multifarious ethos (Bennett, 1993).

Hammer et al. (2003) sum up Bennett's (1993) model quite well as stating that *ethnocentric* stages can be regarded as avoiding cultural difference through denying its existence, constructing defenses against it and minimizing its significance, while *ethnorelative* stages can be seen as ways of exploring cultural differences by accepting its

significance, by adapting perspective and by integrating them into one's identity. Cultural differences in terms of diverse cultural experiences, which are called reality, are of great significance in intelligible cross-cultural communication. However, it needs time to develop as intercultural competence is an everlasting process. Given that resolution of one stage stimulates the emergence of the next stage, and the back and forth transitions among stages from resistance to openness may occur, these stages are not static (Bennett, 2004).

2.4. English as a lingua franca

2.4.1. The spread of English as a lingua franca from historical perspective

Although the emergence date and place of the term lingua franca is ambiguous, lingua franca as a pidgin or contact language with basic grammatical structures was originally used by especially merchants around the Mediterranean coasts until 19th century in order to meet basic needs of necessary communication in trade; however, it was substituted by national languages at the end of that century (Brosch, 2015). English has emerged as a lingua franca in twentieth century and gained importance since 1950. Contrary to what is believed, it is not because of easy grammatical structure, familarity of English vocabulary, or the number of people who speak that language but political and military power the UK and the US especially after Second World War has made English a global language and helped it spread all over the world (Crystal, 2003). In addition to political and military powers of Anglo-American nations, globalization, scientific, technological and cultural powers that these nations owned have assisted English to be the current lingua franca (Yano, 2003). However, the spread of ELF in the globalization process increased rapidly with the help of advancements in communication, transportation and mass media industry has contributed to the current status of English language (Cavalheiro, 2015).

The status of English has evolved from local to global in the dissemination process. Kachru (1996) classified that process in several phases. The first phase covered the period between the second quarter of 16th century and early of the 18th century in which English expanded to British Island countries such as Wales, Scotland and Ireland. The second phase encompassed the migration of native speakers of English to North America,

Australia and New Zealand. The third phase, also called Raj phase was crucial in terms of cross-linguistic and cross-cultural characteristic features. Because English was diffused to countries such as South Asia, Southeast Asia, South, West, and East Africa, and the Philippines. The significant aspects of that phase were that there were neither English speaking communities nor migrant of that language. Furthermore, indigenous languages were different genetically and culturally. Consequently, Kachru (1996) stated that "the pluricentricity of English is not merely demographic; it entails cultural, linguistic, and literary reincarnations of the English language" (pp. 136-137). In this sense, Streven (1980) has portrayed this diffusion process in detail in Figure 2 (as cited in Kivistö, 2005).
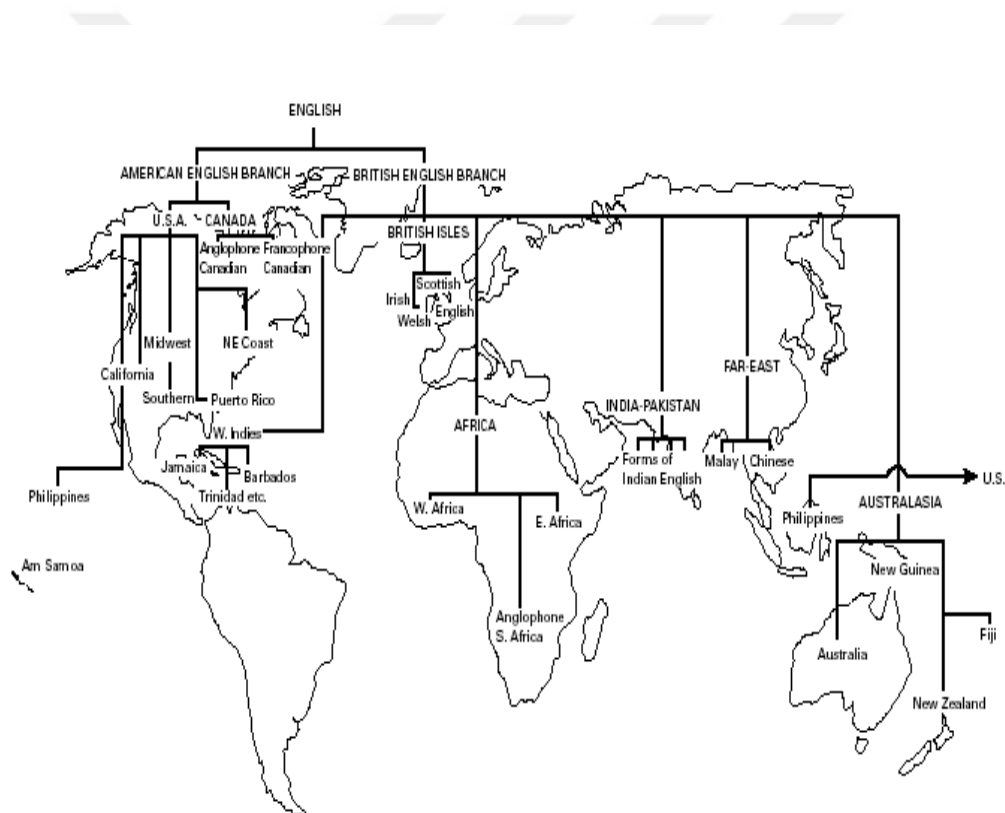
Figure 2. Strevens's world map of English (adopted from Kivistö, 2005, p.6)

Kachru (1985, 1990, and 1996) categorized this pluricentric nature of English in his model of the Three Concentric Circles of English (Figure 3).This model representing the spread of English refers to the Inner Circle, the Outer Circle and the Expanding Circle. The inner circle includes the UK, the US, Australia, Canada and New Zealand where English is the native language. The outer circle is related to countries in which English is treated as a

second language such as India, Singapore, Ghana, South Africa and Malaysia. The expanding circle represents countries such as China, Japan, Egypt and Turkey wherein English is used as a foreign language.

The "Expanding Circle," e.g.
China
Egypt
Indonesia
Israel
Japan
Korea
Nepal
Saudi Arabia
Taiwan
USSR
Zimbabwe

The "Outer Circle," e.g.
Bangladesh
Ghana
India
Jamaica
Kenya
Malaysia
Nigeria
Pakistan
Philippines
Singapore
South Africa
Sri Lanka
Tanzania
Zambia

The "Inner Circle,"
USA
UK
Canada
Australia
New Zealand
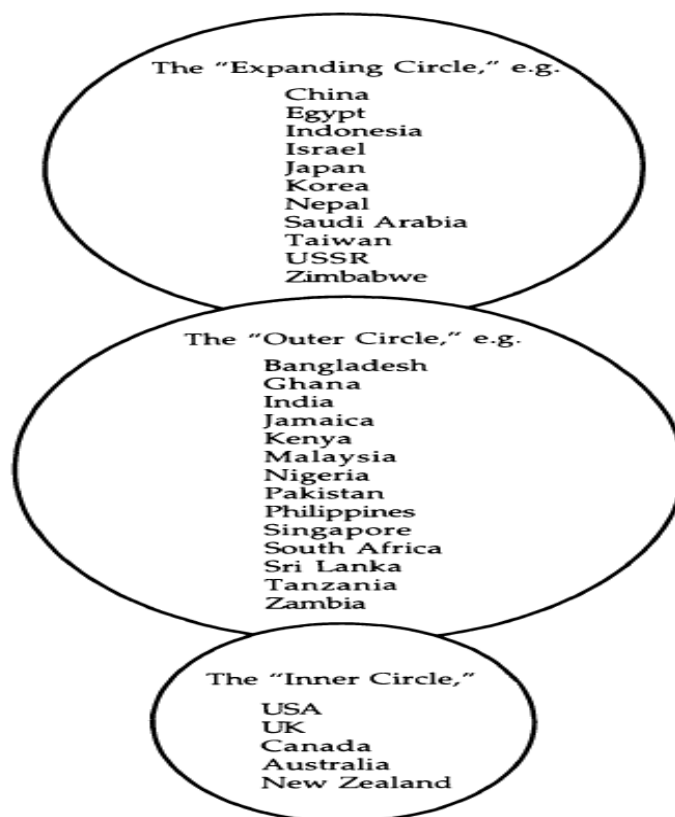
Figure 3. Kachru's (1985) three concentric circles model of English (adopted from Kachru, 1996, p.137).

Opposing to two dimensional Kachruvian three-circle model perspectives, Yano (2001) proposes three dimensional sociolinguistic perspectives (Figure 4) in which he advocates that the distinction between inner circle and outer circle is less clear and eventually disappears because of some factors. The first factor is that non-native speakers of the outer circle surpass native speakers of the inner circle in terms of quantity as well as economic and technological power. The other factor is the constant inflow of immigrant and the boost in foreign residents. However, demarcation between outer circle and expanding circle will go on. Eventually, speakers of English as a second language will form their varieties and the prominent role of inner circle will diminish, and also, native

speakers of English will accept those speakers as speakers of "one of the varieties of English" (p.123). He emphasizes that there is no distinction between English as a native, second and foreign language by depicting an equal-size cylinder to visualize it. Each nation is symbolized with a cylinder and upper part of each cylinder is entitled as acrolectal use of variety, that is, English as a global language. Moreover, there is no distinction among upper parts which are for global communication while lower parts which are called as basilect at the bottom and mesolect in the middle for domestic use are demarcated and move towards upper acrolect to constitute their own linguistic forms, meanings and uses. Therefore, he proposes to reduce Kachru's concentric three circle model to two circles which are English as a native language and English as foreign language (pp.123-124). As far as each variety of English is comprehensible in international communication and free from the sociocultural norms of English speaking nations, it will help English be a global language (Yano, 2001).
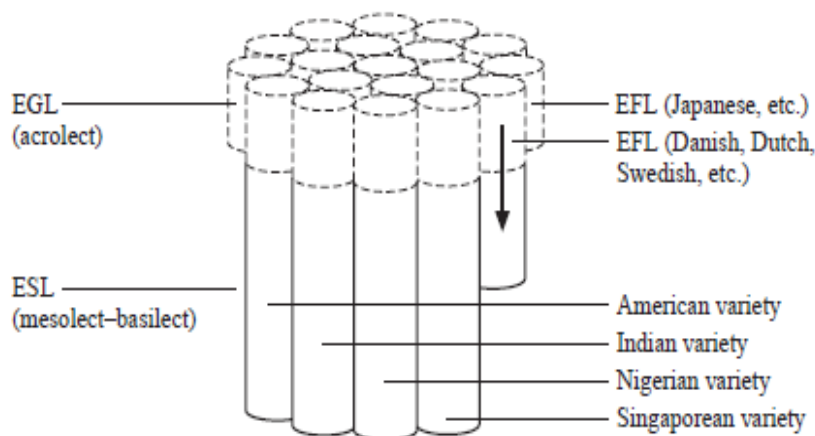
Figure 4. Yano's (2001) three-dimensional model (adopted from Yano, 2001, p. 124).

As communication between different communities has always become a core point in human life, determining a language as a lingua franca which is English today has solved the problem with its emergence in twentieth century and gaining importance since 1950 (Crystal, 2003). Even though migration of English speaking communities has played an important role in the early spread of English, the latest spread of English stems from the desire of individuals who learn English as an additional language for national and international communication (Graddol, 1999 as cited in McKay, 2003).

2.4.2. The issue of the ownership of English

Although most of the oral interactions in English take place among non-native speakers, a tendency in favour of admiring the superiority of native speakers in English usage is still regarded as an axiom (Seidhofer, 2005). However, opposing that dictum in which standardized native speaker norms, cultures and common ways of thinking and behaving are foci point in ELT pedagogy, Alptekin (2002) stresses the necessity of a new perception wherein English is used as a medium of communication not only between native and non-native speakers but also non-native and non-native speakers. In the same token, Matsuda (2003) mentions about the necessity of "a different way of looking at the language, which is more inclusive, pluralistic, and accepting than the traditional, monolithic view of English in which there is one correct, standard way of using English that all speakers must strive for" (p. 727).

The emergence of such perceptions stems from the growth in the number of non-native speakers on account of the rapid spread of English throughout the world, because English as a second language is used in administrative and educational systems of more than seventy countries and English has become the primary foreign language in more than one hundred countries (Crystal, 2006). In his article to figure out the number of speakers using English as a mother tongue, second or foreign language, Crystal (2008) gives the estimated numbers of English speakers from 16th century to the early years of 17th century as five and seven million, yet he states that an analysis of Centre for Information on Language Teaching in London declared mother tongue use as 300 million, second language use as 300 million and foreign language use as 100 million in 1984. In the mid of 1980s, the figure was estimated as a billion but revised as 1.350 million in the first edition of his book *English as a Global Language* in 1997 (Crystal, 1997 as cited in Crystal, 2008). Crystal (2003) foresees it as 1500 million in his second edition and according to Crystal (2008) it is two billion.

Taking into consideration the figures, many scholars advocate that a more comprehensive and inclusive understanding is necessary as native speakers are no longer superior to non-native speakers and the ownership has passed from native speakers to non-native speakers (Alptekin, 2002; Baker, 2009; Caine, 2008; Crystal, 2003, 2006, 2008;

Matsuda, 2003; Yano, 2003). Native speakers has lost their norm providing role and become a minority according to statistics (Kachru, 1985).As English has become a global language and is widely spoken by many people, everybody owns it and has a share in it (Crystal, 2003).

Although there is a consensus on the status of English as a medium of communication with respect to its use in international interaction, the issue of ownership of English is construed in several ways in terms of inclusion of native speakers into definitions of lingua franca. Defining the term lingua franca, some views English as a medium of communication among non-native speakers of different languages as well as native speakers using ELF while others exclude native speakers regarding English as a means of communication between non-native speakers of different languages for whom it is a second language (Decke-Cornill, 2003). On the other hand, there is another group viewing native speakers as newcomers to world of lingua franca in which they are expected to adjust themselves linguistically, socially and culturally in international settings by refraining from using redundant idioms and slang (McArthur, 1998 as cited in Decke-Cornill, 2003).

2.4.3. Alternative names for English as a lingua franca

In past, the word English was regarded as a noun or an adjective used to represent the national language of England at first and then Great Britain, however, with the increasing number of non-native speakers and globalization, this monolithic perception inclines to bring to mind the British colonial past for English as a global language (Erling, 2005). However, it is inaccurate to regard languages and cultures in such a globalized world as the prosperity of certain societies given that languages have different variations (Galante, 2015). So as for eliminating such perceptions, great attention should be paid in labelling English language as it is not only property of native speakers but also non-native speakers. Because of its prominence in international setting, different names have been used to refer to the status of English such as *'English as an Auxiliary Language'* (Smith, 1976), *'Standard English'* (Quirk, 1990), *'World Englishes'* (Kachru, 1990), *'General English'* (Ahulu, 1997), *'New English and Global'* (Toolan, 1997), *'English as an International Language'*(Modiano,1999), *'English as a Lingua Franca'* (Seidhofer, 2001),

'English as a Global Language' (Crystal, 2003), *'Global Lingua Franca'* (Seidhofer, 2005). *'English Multilingua Franca'* (Jenkins, 2015).

The definition of the term 'international language' with respect to Smith (1976) is "one which is used by people of different nations to communicate with one another" (p. 38). Smith (1976) proposes the concept English as an international auxiliary language and defines it as "a language, other than the first language, which is used by nationals of a country for internal communication" (p. 38). To broaden the scope of it, Smith (1976) states that English is a medium of communication to explain and discuss their culture through their own feeling with foreigners; English should be de-nationalized as it belongs to each country; and it is not necessary to internalize the culture of native English-speaking countries so as to use that language. English as an international auxiliary language is not only "ours" due to the need to reflect our tone, color and quality, but it also "theirs" as it requires to be intelligible to all (p.42). However, Smith (1976) indicates a danger that communication will be incomprehensible in the end if people from different varieties use their own dialects despite the less possibility that it will happen.

Quirk (1990) supports the term standard English which is legal English referring to a style that may be used equally in British and American English. The reason lying behind a standard English for communities all around the world is to eradicate incorrect use of language brought by learners from different social and regional backgrounds. Although varieties of English language are overvalued with an impression that any sort of English is as good as any other by opponents for standard English, these approaches create barriers to learners' education progress, their career prospects, their social and geographical mobility. Otherwise, people using different varieties of English may have difficulty understanding each other while communicating.

Contrary to standard English which is associated with British and American English (Quirk, 1990), Ahulu (1997) advocates that even pundits such as Samuel Johnson, the acclaimed lexicographer and grammarian of English, made grammatical errors. Ahulu (1997) urges that no speaker of English is free from the notion of 'correctness', not even the native speakers (p. 20). As English is increasingly becoming too restrictive a way of referring to the language, Ahulu (1997) urges the notion general English as an alternative name for the concept of standard English (p. 17). The reason why he felt the need to redefine the Standard English is that it has a restricted meaning connoting only the

standards of British and American English. On the other hand, his new concept has a wider extent because of the increasing number of English speaking communities around the world.

Kachru (1990) decides on using the term world Englishes which refers to "variation in form and function, use in linguistically and culturally distinct contexts, and a range of variety in literary creativity" (p.135). His preference of this notion arises from the spread and the shift of the linguistic center of English. World Englishes, as stated by Kachru (1990), are bilateral. One side refers to "ENGLISHIZATION" that is a process of transformation of other languages set up by English. The other side refers to the "NATIVIZATION" and "ACCULTURATION" that lead to emergence of localized varieties of English through acquiring new linguistic and cultural identities such as Nigerian English and Indian English (p. 138). Hence, he regards English as *additional* language used for wider communication all around the world.

In his paper entitled *Recentering English: New English and Global,* Toolan (1997) proposes the notions new English and global. The former concept refers to "the English used in mainstream public discourse in countries while the latter indicates "the public international English used by globetrotting professionals" (p.3). Toolan (1997) emphasizes that these two notions are not regarded as Anglo-Saxon properties but resources belonging to a larger group of users. Toolan (1997) also claims that like many other varieties, global is a variety of English languages, therefore, even native speakers have to switch into global variety and adopt their speech according to their interlocutor in international settings. The fact that he felt the need to rename the term world English as the global English is that it is neither a worldwide language nor an ethnic language representing England. In the light of Toolan's view, it can be concluded that English language no longer belongs only to native speakers but nonnative speakers as well.

Modiano (1999) uses the term English as an international language as an internatioanal variety, because the only way to communicate comprehensibly with myriad of people is to use such a variety of English (p.22). When it is compared to Kachru's cenceptualization of inner circle varieties, he sees it as less benificial since being native speakers of inner circle is not enough per se in order to communicate competently in international context . That's why, he proposes his own model (Figure 5) in which proficient speakers of English as an international language, who are not supposed to be a

native speaker but function well in cross-cultural communication, dominate the inner circle. Yet, native speakers of excessive regional accents and dialects are not included in this category if they can not code-switch into English as an international language. Second circle in his model is for native speakers, non-native speakers and pidgin speakers who are proficient in a variety but inadequate in codeswitching in international settings. The more the speakers get proficient in English as an international language, the more they move inward to be members of first circle. The third category is for the learners who do not know English and gain proficiency in any regional accent, dialect or variety. The most important point in his model is that speakers are classified according to their CC rather than their country, nation or region.
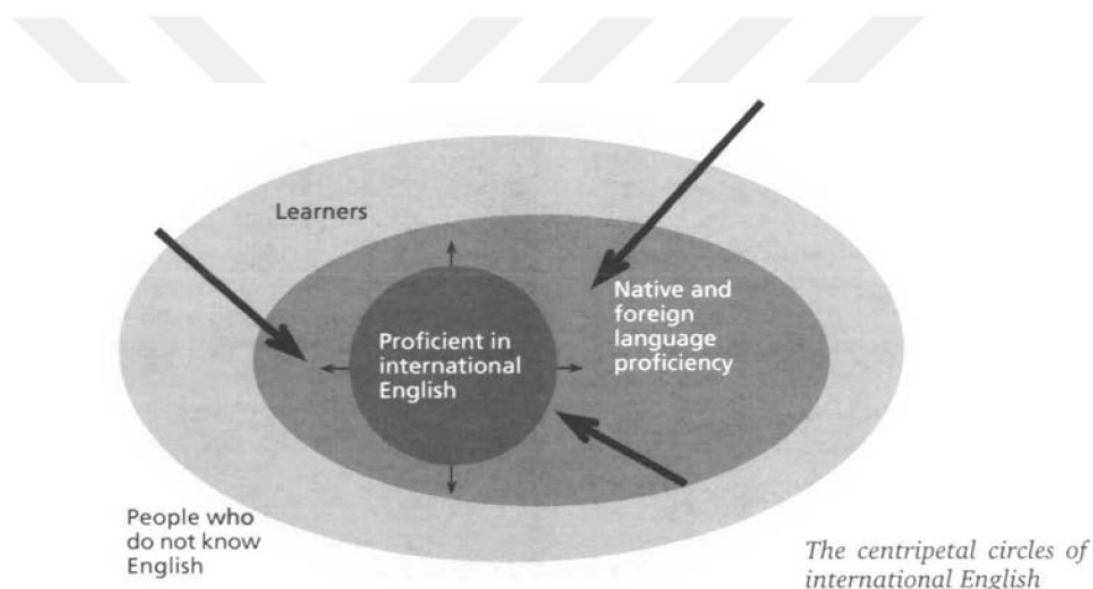
Figure 5. Modiano's (1999) model of English as an international language (adopted from Modiano, 1999, p. 25).

The preference of Seidhofer (2001) regarding status of English worldwide is the term lingua franca isolated from its native speakers' norms and identities since it is mainly used among non-native speakers. In this sense, she defines lingua franca as "an additionally acquired language system that serves as a means of communication between speakers of different first languages, or a language by means of which the members of different speech communities can communicate with each other but which is not the native language of either – a language which has no native speakers" (p. 146). She suggests that

native speakers of English should acknowledge lingua franca as a variety of English like other varieties and theirs instead of feeling that their language is maltreated and misused.

Seeing that the need for further retheorisation will continue as long as contradicting nature of ELF exists, Jenkins (2015) puts forward a view of ELF called as English as a multilingua franca referring to "multilingual communicative settings in which English is known to everyone present, and is therefore *always potentially 'in the mix',* regardless of whether or not, and how much, it is actually used" (p.74). She regards this term as 'evolution' not 'revolution' in which the amount of English in ELF decreases and the multilingualism of most ELF users become the core point (p.75).

The reasons why there are so many proposals for new names for English language in recent years encapsulate global use of English, spread of English through emergence of educated people and ELT professionals' efforts to eliminate the perceived superiority of English (Erling, 2005). The speakers of English reflect their own perceptions and identities while communicating internationally. Therefore, it is not accurate to persist in regarding other varieties as broken or pidgin due to the vast majority of international interactions generally occurring between non-native speakers (Jenkins, 2000 as cited in Seidhofer, 2001).

2.5. Coursebooks in culture teaching

2.5.1. The role of coursebooks in culture teaching

In past, traditional language teaching practices in which only one variety of English and its culture and pronunciation referring to Oxford English is available for learners to acquire were widespread and it was prestigious to learn such stereotypical language variety. (Hatoss, 2004). However, adopting such an approach in foreign language education is viewed as inadequate (Abdullah & Chandran, 2009; Alptekin, 2002; Baker, 2012; Çetin, 2012) because of increasing role of ICC (Cortazzi & Jin, 1999) arising from the surpassing number of non-native speakers against native speakers (Crystal, 2003, 2006, 2008). With the spread of globalization and mobility of people, a transformation from Anglocentric orientation to intercultural approach due to puliricentric nature of ELF has become essential in order to help learners develop intercultural understanding and insight

into other cultures (Hatoss, 2004). Consequently, the increasing use of ELF has initiated the integration of intercultural contents into foreign language education programs (Pulverness, 2003). There is a great consensus among researchers about the importance of teaching culture through ELT materials, especially CBs, since learners are exposed to cultural contents presented in CBs in the process of language learning (Kırkgöz & Agcam, 2011). In this sense, Byram (1991) points out that "the textbook plays an important role in determining the nature of the cultural information presented in the classroom" (as cited in Ulrich, 1999, p. 166). Moreover, CB is presumably the only most effective "culture bearer" in language classrooms (Joiner, 1974, p. 242). With their studies, some researchers have revealed the significant role of CBs in ELT (Wright, 1999; Zarei, 2011). According to the findings Wright (1999) reached in her study on learners' attitudes towards culture, CBs are regarded as the third prominent agent (after visits abroad and the teacher) in shaping learners' attitudes towards the foreign cultures. In his experimental study measuring the cultural preferences of learners, Zarei (2011) figures out that CB has a strong power in designing learners' cultural perception of the world.

CBs are generally the major instruments for students to learn English in the classroom milieu and regarded as the repository of linguistic and cultural knowledge of the target language (Cortazzi & Jin, 1999). That's why, they are contentful in terms of representing cultural topics such as customs and beliefs, thus learners are exposed to the cultures while learning a language (Yuen, 2011). They are also arranged to provide learners with the knowledge of the language and cultures of the target group (Ramirez & Hall, 1990).

CBs are such a valuable resource that they carry out several important roles in language and culture teaching and learning. In this context, explaining the multifaceted roles of CBs in representing cultural elements, Cortazzi and Jin (1999) emphasize that they can be *a teacher* instructing the students about the English speaking cultures; *a map* providing an overview of a structured program of linguistic and cultural elements; *a resource* catering a set of materials and activities; *a trainer* guiding inexperienced and untrained teachers to accomplish their goals; *an authority* written by expert and accredited as valid and reliable by important publishers or ministries of education; *a de-skiller* impeding teachers to use their skills that they are trained to do; and *an ideology* representing a worldview or cultural system that may influence teachers and students'

perspective of culture. CB, according to Cunningsworth (1995), is an effective resource for self-directed learning, and a source for presentation material; a reference source for linguistic knowledge and activities for learners to practice; a pre-prepared syllabus for learning objectives; and a guide for unexperienced teachers (as cited in Xiao, 2010, p. 14).

In essence, CBs should be perceived not only as "construction of foreign reality" but also "culturally coded educational construct" (Kramsch, 1988 as cited in Ramirez & Hall, 1990, p. 64) since they are one of the most easily accessible materials used for a long time in classrooms by learners. Besides, cultural elements presented in CBs improve learners' attitudes toward cultural issues positively and assist them to conceptualize the world through CBs (Zarei, 2011). Therefore, it may influence them in a good manner if they include intercultural contents that they will need to communicate effectively in intercultural interactions. In this regard, Lesikin (1998) asserts that learners' perceptions of other cultures are partially determined by what they read in CBs (as cited in Yen, 2000). Under the light of these explanations, it may be foreseen that CBs used in English language instruction foster learners' awareness of intercultural issues in which they can eloquently communicate in diverse communicative context (Ekawati & Hamdani, 2012).

2.5.2. The importance of Coursebook analysis

Contrary to the past, in which they were thought to be value-neutral, CBs provide a clear perception of the world in the eyes of the author as they are main source of culture learning; however, they are problematical (Paige et al., 2000) and dangerous since they are regarded as the authority and learners take it as truth without questioning (Tomlinson, 2012). As most CB writers intentionally or unintentionally convey their own views, values, beliefs, attitudes and feelings through CBs (Alptekin,1993; Bateman & Mattos, 2006), they may become carriers of *hidden curriculum* once the knowledge of CB is transferred to learners (Chao, 2011). Yet, the influence of the hidden curriculum on learners' cultural perception and knowledge may be greater and more impressive than official curriculum when they are exposed to it for an extended period of time (Cunningsworth, 1995, as cited in Kim & Paek, 2015).

In the light of information mentioned above, it is clear that the analysis of CBs has become prominent as CB writers' perception of the world may influence learners

negatively while representing cultural contents through them. However, studies show that CBs still need analyzing (Tran, 2010). In this context, according to literature on curricular materials Paige et al. (2000) has observed, the cultural contents especially in CBs are not at the desired level as they have not been deeply handled. Accordingly, more studies should be carried out to evaluate the extent to which CBs are qualified in terms of representing cultural elements now that there are many of them available on the market (Sadegni & Sepahi, 2017).

2.5.3. The frameworks used in coursebook analysis

In parallel with spread of ELF and intercultrrural interaction, CBs have become crucial as primary source of knowledge in classrooms. Hence, cultural contents integrated into CBs have been analyzed in different point of views in order to evaluate whether they are qualified enough to represent intercultural elements. As a result, many researchers have proposed various frameworks so that they can analyze different aspects of culture.

2.5.3.1. Categories of Culture

With the spread of ELF in international communication, Kachru (1985) suggested a framework, which categorizes the countries using English as a native language, second language or foreign language. In his model Kachru (1985) proposes three concentric circles of English in which source of cultures have been categorized as the Inner Circle, the Outer Circle and the Expanding Circle. The inner circle incorporates countries where English is the native language. The outer circle is related to countries in which English is treated as a second language. The expanding circle covers countries where English is used as foreign language.

Cortazzi and Jin (1999), however, viewed Kachru's model inadequate as it classified English in ethnocentric manner. Furthermore, having noticed the insufficiency in many published checklists and analyzed many CBs from different parts of the world, Cortazzi and Jin (1999) posited a framework concerning representation of cultural contents in English CBs. They categorized cultural contents as SC, TC and IC. While SC refers to

learner's own culture, culture of target language is described as the TC in which target language is used as first language in countries such as the UK and the US. Besides, IC stands for cultures of different countries where English is used as an international language in international settings by generally non-native speakers (pp.204-205).

2.5.3.2. Themes of cultures

Big "C" and little "c" cultural themes are two important aspects of cultural contents represented in CBs as they provide an opportunity of a deep analysis to understand specific cultural contents better (Paige et al., 2000). Big "C" is relevant to "a set of facts and statistics relating to the arts, history, geography, business, education, festivals and customs of a target speech society. It is, by nature, easily seen and readily apparent to anyone and memorized by learners, and has been utilized heavily by many L2/FL/ELT language practitioners to teach a target culture" (Lee, 2009, p. 78). On the other hand, little "c" represents "the invisible and deeper sense of a target culture (that is, the mainstream socio-cultural values, norms and beliefs, taking into consideration such socio-cultural variables as age, gender and social status)" (Lee, 2009, p. 78). In the analysis of Big "C" and little "c" cultural themes several researchers put forward various checklists.

Based on the conceptual framework of Paige et al. (2000), Lee (2009) tabulated the themes and constituted 22 themes for learning aspects of big "C" culture and 26 for little "c" in order to form easily applicable and reified model for analysis through adding and removing or changing several themes. Although Rodriguez and Espinar (2015) viewed Lee's (2009) model as useful for analysis of curricular material, they modified it by minimizing the number of themes and formed their own model of cultural learning as it is too elaborate to be functional. Therefore, 14 themes were suggested for big "C" and16 themes for little"c". On the other hand, Xiao (2010) modified Chen's (2004) and Lee's (2009) checklists for analysis of big "C" and little "c" cultures and then formed his own framework. In his model of cultural themes, there are 9 themes under big "C" culture and 7 themes under little "c" culture. Big "C" cultural themes are "Politics", "Economy", "History", "Geography", "Literature/Art", "Social norms", "Education"，"Architecture" and "Music" and little "c" cultural themes are "Food", "Holiday", "Lifestyles", "Customs", "Values", "Hobbies" and "Gestures/body language" (p. 38). Xiao (2010), in addition to

Cortazzi and Jin 's (1999) framework, added a new category called 'culture free' (CF) as some specific cultural contents were not correlated to any countries with respect to categories of culture. Then, she posited a new framework to analyze cultural themes and its sources of culture by setting Big "C" and little "c" themes under these categories.

2.5.3.3. Aspects of cultures

Previously, culture teaching had been regarded as Big 'C' culture, but in recent decades, aspects of daily life and institutions which were termed as little "c" became the focal point of culture teaching (Met & Byram 1999). Instead of these terms, National Standards suggested a more comprehensive framework in which culture is regarded as 'perspectives', 'products' and 'practices' (Standards for Foreign Language Learning: Executive Summary, n.d.). Yuen (2011) added a new category, called "persons" to the existing category and constituted a framework consisting of "Four Ps"; products, practices, perspectives and persons. In his framework, *products* refer to tangible such as food, merchandise, print, travel, and literary works, and intangible products such as dance or education. *Practices* are social interactions that incorporate customs, daily life and society. *Perspectives* have to do with thoughts, ideas, beliefs and values that underlie products and practices of a culture including myths, superstitions, world views and inspirations (for example 'equality'). *Persons* comprise individuals who can be famous or unknown people and fictitious characters or real persons. However, fictional characters in stories or movies are regarded as products.

2.5.4. Curriculum reforms in accordance with the principles of Common European Framework of References in foreign language education in Turkey

As the growing use of ELF in international relations has increased the importance of English as a foreign language in Turkey, English has been primarily taught as a foreign language either as a compulsory or elective course with the ratio of 98,4% since 1950s (Genç, 1999 as cited in Yücel, Dimici, Yıldız & Bümen, 2017). Therefore, Turkey, as one of the first members, has cooperated with CoE in foreign language education since 1950 (Demirel, 2005). Accordingly, MoNE has revised its national policies in foreign language

education in harmony with the CoE in order to catch up with the rest of the world (Çelik, 2012 as cited in Çelik & Kasapoğlu, 2014) and carried out several curriculum innovations in ELT (Kırkgöz, 2007). The revision of curricula and preparation of CBs initiated by MoNE in 1968 has been the first concrete works. However, an important curriculum project in which communicative approach was adopted for the first time in order to improve students' CC in target language for communication was introduced in 1997 (Kırkgöz, 2005).

The goal of the CoE is to form a plurilingual and pluricultural society and instruct other member countries to achieve it (Demirel, 2005). Consequently, CEFR was released by CoE in 2001 as a project after more than a decade of work in order to achieve that goal (Yakışık & Gürocak, 2018). The main objective of CEFR intended to standardize language learning across Europe is to provide "a common basis for the elaboration of language syllabuses, curriculum guidelines, examinations, textbooks, etc. across Europe. It describes in a comprehensive way what learners have to learn to do in order to use a language for communication and what knowledge and skills they have to develop so as to be able to act effectively" (CoE, 2001, p. 1). Moreover, CEFR concentrates on the development of intercultural competence in language teaching. In the framework, intercultural knowledge and skills encompass the ability to bring the culture of origin and the foreign culture into relation with each other; cultural sensitivity and the ability to identify and use a variety of strategies for contact with those from other cultures; the capacity to fulfil the role of cultural intermediary between one's own culture and to deal effectively with intercultural misunderstanding and conflict situations; the ability to overcome stereotyped relationships" (CoE, 2001, pp. 104-105).

Thus, CEFR has been one of the most effective works of the CoE and served as the substantial framework for teaching of foreign languages in Turkey. In this sense, ELT in Turkey has undergone three essential reforms, that is, the design of new curricula for foreign language education, the preparation of CBs reliant on these new curricula and indoctrinating language teachers across the country with these pedagogical innovations through in-service training (Çakır & Balçıkanlı, 2012). Consequently, the curriculum revisions for foreign language teaching were aligned with the tenets of CEFR in 2002, 2006, 2011 and 2013 (Yakışık & Gürocak, 2018). The last revision in foreign language education in grades 9th, 10th, 11th and 12th was introduced in 2014 and was put into practice

in 2015 and onwards by the Board of Education (Dursun, Bedir & Gülcü, 2017). In other words, all these changes have been introduced in order to prepare Turkish education system to 21st century through standardizing ELT and adapting it to European Union standards (Kırkgöz, 2007). Thus, in Turkish context, CBs prepared by MoNE in line with the principles of CEFR can be expected to include cultural content in order to cater learners to develop intercultural understanding and ICC.

2.6. Related studies analyzing cultural contents in coursebooks

Sadegni and Sepahi (2017) explored the representation of Big "C" and little "c" cultural themes in three international EFL CBs: Top Notch, Summit, and Passages. They investigated the correspondence between EFL teacher' and learners' cultural preferences and similarities between their predilections and cultural content of the books. 135 English learners who are compatible with the level of the CBs and 36 English language teachers were chosen for the sampling of the study. They applied two adopted questionnaires developed by Merrouch (2006) to investigate the attitudes of EFL teachers and learners. The CBs were analyzed to identify the themes of cultures using the checklist developed by Chen (2004) and Lee (2009). The findings revealed that all three CBs were mainly dominated by little "c" themes of culture (69.8%). In addition, teachers and learners preferred almost the same little "c" themes of culture more than Big "C" themes.

Syahri and Susanti (2016) examined nine textbooks published by different publishers for senior high school learners. The study data consisting of 4058 paragraphs and 2587 pictures were classified into SC, TC and IC. The findings pertaining to paragraphs indicated that SC was represented more than TC while TC was dominant in only four books. Surprisingly, TC was notable in the analyzed pictures in six CBs out of nine. Therefore, the findings revealed that there were a contradiction between paragraphs and pictures as the percentage of SC elements in paragraph analysis surpassed the percentage of those related to TC while it was vice versa in analysis of pictures.

On her paper, Böcü (2015) studied the CBs Life A1 and A2 including National Geographic contents with respect to SC, TC, and IC categories of Cortazzi and Jin (1999); and also the checklist of Big "C" and little "c" themes adopted from Xiao (2010). Furthermore, the university learners' and undergraduate students' opinions about

intercultural dimensions of the CBs were evaluated via questionnaire since they used those books as teaching and learning materials. The findings that she reached displayed a partially well-balance in the distribution of categories of culture which may help learners improve their ICC. In addition, it was found out that lecturers and students' responses demonstrated positive approach towards the cultural contents of the CBs, which cultivate ICC in practice and EFL classroom.

Kim and Paek (2015) carried out a research on evaluation of five English CBs for Korean second year middle school students whether they are sufficient in terms of multicultural perspectives which are cultural dimensions, cultural categories and cultural themes in language learning. They used Moran's (2001) framework for cultural dimensions, Chao's (2011) framework for cultural categories. Moreover, they examined how Big "C" and little "c" cultural themes were treated in the four categories (SC, TC, IC and unidentified sources of culture). They found out that there was an imbalance in representation of cultural dimensions in CBs. 'Products' were the most frequently represented dimensions accounting for 51 percent and followed by perspectives comprising of 33 percent of all cultural content. On the other hand, 'persons' and 'communities' were underrepresented with only four percent of total content. In terms of cultural categories, there was a balance among four cultural categories while cultural contents related to Intercultural Interaction was under-represented in all CBs. Representation of SC with 35% got the highest proportion and followed by TC with 29% and IC with 22%. With respect to cultural themes, the CBs they examined emphasized the cultural theme little "c" more than Big "C". It was found that cultural contents on Big "C" and little "c"in categories of culture were well distributed through the CBs while SC was the most frequently represented categories of culture. On the other hand, the findings were skewed toward little "c" cultural themes rather than Big "C" culture.

Matić (2015) examined Big "C" and little "c" culture in EFL materials used in the second year of English studies at the Belgrade Faculty of Philology. The data was collected through counting and recording the occurences of Big "C" and little "c" cultural elements. It was found out that the number of little "c" cultural elements were more than Big "C" cultural elements. While Literature ranked the most important theme, the themes, values, beliefs and attitudes got the highest in rank.

Liu and Laohawiriyanon (2013) studied a series of widely used EFL CBs for university level in China in an attempt to ascertain categories of culture (SC, TC and IC) based on the framework of Cortazzi and Jin (1999), and themes of culture (Big "C" culture and little "c" culture) based on Chen (2004) and Lee (2009). In total, they analyzed 4 books and 400 units in terms of sources of culture and themes of culture. They found out that unidentified sources of culture and TC were emphasized more than SC and IC. On the other hand, more than half (58.08%) of the total themes were little "c" theme of values. It was followed by big "C" theme of science (11.00%). The findings showed that underrepresentation of SC and IC in CBs might not be enough to cultivate learners to be competent in intercultural settings. Moreover, highly emphasized little "c" theme of "values" does not help students develop ICC.

Çelik and Erbay (2013) analyzed a series of three ELT CBs published by MoNE and used at public elementary schools in Turkey. They were studied to find out to what extent these CBs represent the cultures of the world, cultural diversity, its contributions to global understanding and dimension of English as a foreign language in terms of cultural aspects based on Yuen's (2001) framework of 'products, practices, perspectives, and persons'. According to the findings, cultural elements in CB series are equally distributed in terms of SC, TC and IC. Even though the number of references to TC exceeds the other two categories, there are not remarkable differences in the frequencies. Although cultural representations generally show tendencies in favour of European cultures, Asian countries are also represented to a degree. However African culture is subordinated.. In addition, products and persons are the most frequently represented cultural elements while practices and perspectives are the least ones in representation of aspects of culture. Consequently, the study revealed that the series presented different cultures when compared with other studies implemented on Turkish EFL texts in which elements of home culture were dominated. Therefore, it can be inferred that there is an improvement in the representation of culture of diverse nations and the series are in line with the goals of CEFR.

Kırkgöz and Ağçam (2011) investigated a total of 18 locally published English CBs used for Turkish primary schools in grades 4 through 8 after two important curriculum innovation were introduced in 1997 and 2005 respectively so as to search out to what extent the CBs represent SC (Turkish culture), TC (British/American culture) and IC. Eight of them were introduced after 1997 curriculum innovations and the other ten were

compatible with the curriculum innovation released after 2005. When the CBs published between 1997 and 2005 were examined, it was found that while the source and target cultural contents were distributed equally, they surpassed the international cultural contents. Yet, her analysis of the CBs published after 2005 curriculum innovation revealed that the source cultural and the international cultural contents existed less than the target cultural contents.

In her research to find out how the cultural content and intercultural issues are represented in the CB 'New American Inside out' and whether it includes the hidden curriculum, Chao (2011) used two frameworks, Moran's (2001) *'Five Dimensions of Culture', and 'Main Categories of Culture'* developed by the researcher. The findings indicated that the CB reflected diverse dimensions of culture especially focusing on popular products /practices and famous persons and perspectives of western countries. However, it had a tendency towards TC. From the findings, the researcher concluded that TC embedded in internationally published ELT CB with respect to cultural dimensions may consciously or unconsciously influence ELF students' values, beliefs, attitudes and behaviors. Hence, underrepresentation of SC may lead local language learners to look down on their own culture and consider TC nations as superior.

Yuen (2011) conducted a case study to analyze representation of foreign cultures in two English language CBs used in Hong Kong secondary schools as to how these CBs displayed the status of ELF. Representation of foreign cultures related to Western, Asian and African countries were evaluated in terms of four aspect: products, practices, perspectives and persons; and according to the findings, products became the most frequently appeared cultural aspect while perspective was the least. On the other hand, representation of English speaking countries, when compared to less frequently depicted Asian and African countries, appeared the most frequently. Consequently, as is inferred from the findings, representations of foreign cultures in CBs are stereotypical.

In his study, Lee (2009) evaluated 11 high school conversation CBs used in South Korea in terms of the culture-general and culture-specific aspects of culture learning based on the framework of Paige et al, (1999,2003) and Lee (2004, 2005). Pertaining to the culture-specific aspect of culture learning, he prepared a checklist for both Big "C" culture consisting of 22 themes and 26 themes for little "c" culture. The findings revealed that the culture-general aspect of culture learning and little "c" cultural themes were

underrepresented in all 11 CBs. The representation of the Big "C" cultural contents were highly emphasized mostly in favor of the US culture which impede learners to develop their ICC.

2.6.1 Other studies

Şimşek (2018) carried out a comparative study in order to analyze representation of interculturality of cultural contents in English File Upper-Intermediate (Third Edition) and Yeni Hitit 3. Cultural contents in 45 English and 41 Turkish reading passages were analyzed in terms of cultural categories (source and target culture) and five dimensional cultural aspects. It was found that popular products and persons in Anglo-American culture were highlighted both in English and Turkish CBs while multi-cultural learners' local cultures were ignored.

Toprak and Aksoyalp (2015) carried out a study which examines the type and number of target cultural representations presented in English as a foreign language CBs and deals especially with the distribution of cultural representations across different English Speaking Countries (the UK, the US, Australia, Canada, and New Zealand). They analyzed 17 CBs in different levels used at the English preparatory schools of universities located in Turkey, more especially the ones written by writers from inner-circle countries and published by internationally popular leading publishers. The results of analysis showed that the most represented category was 'a simple mention" which made up 58% of the total cultural contents. In the distribution of cultural representations across different English speaking countries, majority of the cultural elements belonged to the UK (48%) and the US (42%) while other English speaking countries were underrepresented.

In their study, Tüm and Uğuz (2014) analyzed a CB teaching Turkish for foreigners. Cultural items were examined exploiting Byram's (1993) evaluation criteria and categorized as native, target and world cultures. The key findings obtained from the data underlined that target culture-related items were highly inserted in reading texts and dialogues when compared to native and world cultures.

Demirbaş (2013) carried out a study to reveal how international and target specific elements in conversational and visual items were displayed to young learners in CEFR based CBs which are My English 5, Unique 6, Spring 7 and Four Seasons English 8

approved by MoNE. According to the findings, while Four Seasons English 8 included the most intercultural specific items in conversational analysis, My English had the fewest. On the other hand, My English 5 contains the most target cultural specific items in conversational analysis, yet Four Seasons English 8 has the fewest target specific items. Other books should be richened with both intercultural specific items and target specific items.

Shin, Eslami and Chen (2011) analyzed the aspects of culture and levels of cultural presentation in internationally used ELT CBs in terms of the cultural perspectives of ELF. The CBs they examined consist of seven series of international ELT CBs used in several Asian countries. The findings of the study indicated that inner circle cultural content dominated in all CBs. The cultural contents of outer and expanding circles were undervalued.

Çakır (2010) analyzed three CBs published by MoNE for elementary school learners at the 6th, 7th, and 8th grades. He investigated the distribution of culture specific expressions such as idioms, proverbs, superstitions, festivals, celebrations etc. It was found out that language presented mostly by dialogues and utterances do not involve culture specific expressions adequately. Furthermore, the distribution of culture specific expressions is quite less and insufficient for learners as they are not exposed to authentic and realistic situations in the target language.

CHAPTER 3

METHODOLOGY

3.0. Introduction

The aim of this study was to analyze the CB "Teenwise" for 9th grade in order to reveal the extent to which the CB include cultural contents in terms of cultural categories, aspects and themes in order to improve student's intercultural communicative competence. This chapter introduces research design, materials, data collection instruments, data collection procedure and data analysis procedure.

3.1. Research design

In this study, content analysis was employed to analyze cultural contents in the ELT CB "Teenwise" published by MoNE for 9th grade students. Content analysis is defined by Krippendorff (1980) as a research technique used to make replicable and valid inferences by interpreting and coding textual material. As for Weber (1990), it is a research technique exploiting a number of procedures to make valid inferences from text. Content analysis provides researcher to have systematic, replicable, data reduction technique in which many words of text can be classified into content categories depending on explicit rules of coding (Stemler, 2001). This technique analyzes the content in such an objective and quantitative manner that it provides the researcher to obtain the results in numbers and percentages (Prasad, 2008). Therefore, content analysis benefiting from quantitative method as a data analysis technique was used in this study as it enabled the researcher to count occurrences and show them in numbers and percentages.

The current status of ELF has increased the importance of ICC in foreign language education, which helps learners communicate effectively and appropriately with people from different languages and cultural backgrounds. As CB is likely the only most effective "culture bearer" in language classrooms (Joiner, 1974, p. 242), the goal of this study is to

examine representation of cultural contents in the CB "Teenwise" for 9th grade students in terms of three dimensions; cultural categories, cultural themes and cultural aspects. In order to evaluate the extent to which the CB supported learners to improve their ICC, the following research questions were answered in this present study.

1- Does the coursebook "Teenwise" for 9th grade represent 'categories of culture' in such a way that promotes intercultural perspective?

2- To what extent does the coursebook "Teenwise" for 9th grade present cultural contents in relation to 'aspects of culture', articulated by products, practices, perspectives and persons?

3- To what extent does the coursebook "Teenwise" for 9th grade present cultural contents with respect to 'themes of culture', defined as Big "C" and little "c"?

In order to answer the research questions above, data related to representation of cultural contents embedded in the CB "Teenwise" for 9th grade was collected through content analysis with a quantitative approach. As stated by Cohen, Manion and Morrison (2007) content analysis simply consists of coding, categorizing, comparing, and concluding. Accordingly, data compatible with the frameworks of Cortazzi and Jin (1999), Xiao (2010) and Yuen (2011) which are for cultural categories, cultural themes and cultural aspects respectively was enlisted according to the category it belongs to and then counted to get the results in frequencies and percentages.

3.2 Materials

The CB "Teenwise" for 9th grade was examined in terms of cultural contents in the current study. There were two reasons in the selection of the CB. Firstly, it was the only CB for 9th grade in general secondary education (MoNE Bulletins Journal, 2018). Secondly, it could be regarded as an inclusive CB considering the total number of 9th grade students as 1.288.497 (MoNE, National Education Statistics Formal Education, 2018) since the printed number of copies for the CB was 1.376.335. The CB was prepared by a group of Turkish authors, Bulut, Ertopçu, Özadalı and Şentürk (2018) and published by MoNE

for the first time in 2017 and then in 2018. Therefore, the latest version was used in this study.

The supplements of the coursebook, namely, the workbook and the listening scripts in the teacher's manual were included in the scope of this study. However, check yourself and pronunciation tasks in student's book are not included in the study as they had no cultural contents. Furthermore, teacher's manual was excluded from the analysis since it has been prepared to provide answer key, tips about activities and instructions for teachers. However, it was consulted to see the answers when the researcher had difficulty in coding or categorizing the cultural content.

There are 10 themes in both student's book and workbook. Each theme in student's book consists of two parts. There are listening&speaking and reading&writing activities in each part in student's book. In addition, there is a 'Wise Up' section between two parts in all units of student's book. Moreover, an idiom is provided in each part of every theme. In addition, there are pronunciation and check yourself activity in each theme. However, there are only two parts in each theme in addition to review section after per two themes in the workbook. The themes in student's book and workbook are about studying abroad, my environment, movies, human in nature, inspirational people, bridging cultures, world heritages, emergency and health problems invitations and celebrations, and television and social media. Contrary to workbook, each unit in student's book starts with an 'overview' section providing brief information about the two parts. While reading and grammar skills are concentrated in workbook, the four skills, listening, speaking, reading and writing, in student's book have been emphasized in line with the principles of CEFR which guides the learners to develop intercultural communicative competence and use their skills to communicate effectively with those from other cultures (CoE, 2001). Therefore, it is supposed to include intercultural contents to help students improve their ICC using ELF.

3.3 Data collection Instruments

In the present study, three checklists were used in order to answer the research questions. The first data collection instrument shown in Table 1 was Cortazzi and Jin's (1999) framework in which cultural contents are categorized according to SC, TC and IC. SC refers to students' own culture, that is, Turkish culture in this study. TC has to do with

the UK and the US since they are regarded as the chief target culture countries (Cortazzi & Jin, 1999; Hamiloğlu & Mendi, 2010). Accordingly, English speaking countries such as Canada, Australia and New Zealand and other varieties of cultures from all over the world such as Japan, India, Portugal and France were evaluated as IC.

Table 1. Checklist for categories of culture

UNIT- Data	Source Culture	Target Culture	International Culture

Second, four-P framework of Yuen (2011) was set under the framework of Cortazzi and Jin (1999) as Çelik and Erbay did in order to reveal how cultural contents related to *products*, *practices, perspective and persons* were portrayed in the CB according to SC, TC and IC (see Table 2). In his framework, *products* refer to tangible items such as food, merchandise, print, travel, and literary works, and intangible products such as dance or education. *Practices* are social interactions that incorporate customs, daily life and society. *Perspectives* have to do with thoughts, ideas, beliefs and values that underlie products and practices of a culture include myths, superstitions, world views and inspirations (for example 'equality'). *Persons* comprise individuals who can be famous or unknown people and fictitious characters or real persons. However, fictional characters in stories or movies are regarded as products.

Table 2. Checklist for categories and aspects of culture.

UNIT- Data	Source Culture				Target Culture				International Culture			
	Products	Practices	Perspectives	Persons	Products	Practices	Perspectives	Persons	Products	Practices	Perspectives	Persons

Third, final draft of Xiao's (2010) analysis criteria in Table 3 was adopted as a framework to analyze themes of culture (Big "C" and little "c" culture) and categories of culture (source, target, international culture and culture free). In terms of themes of culture, her framework was based on Lee (2009) and Chen's (2005) frameworks that she modified as they were too detailed. There are nine themes under Big "C" culture including "Politics", "Economy", "History", "Geography", "Literature/Art", "Social Norms", "Education", "Architecture" and "Music". Little "c" cultural themes, on the other hand, consist of seven themes referring to "Food", "Holiday", "Lifestyles", "Customs", "Values", "Hobbies" and "Gestures/Body Language". With respect to categories of culture, her framework was based on Cortazzi and Jin's (1999) framework of cultural categories, to which she added a new category 'culture free'. CF refers to contents with no reference to origin of any cultures or any specific cultural information in terms of Big "C" and little "c" cultures.

Table 3. Checklist for categories and themes of culture

UNIT-Data	Source Culture		Target Culture		International Culture		Culture Free
	Big C	Little c	Big C	Little c	Big C	Little c	

3.4 Data collection procedure

In analysis of the CB "Teenwise" for 9th grade (Bulut et al., 2018), data collection procedure was conducted in three stages in the present study. In the first stage, cultural contents embedded in the CB were categorized according to SC (Turkey), TC (the UK and the US) and IC (France, Japan, India, etc.) by exploiting Cortazzi and Jin's (1999) framework shown in Table 4. All of the visuals, written texts and activities indicating its origin of culture through countries, nationalities, flags, cities or cultural contents related to any categories of culture were coded and enlisted according to cultural categories they

belong to. In the event that there was some difficulty in identifying the origin of cultural contents such as food, institutions, movies or famous people, the teacher's manual and websites were consulted. The iterative occurrences in each unit were calculated once.

Table 4. Criteria for analysis of cultural categories (Cortazzi & Jin, 1999).

Cultural Categories	Definitions
Source culture	One's own culture (Turkey)
Target culture	Target culture where English is used as a first language (The US, the UK)
International culture	Countries belong to neither source nor target culture (Japan, India, France, etc.)

In the second stage, a coding guideline based on the framework of Yuen (2011) was taken into consideration while analyzing the cultural contents that match with the coding guideline in Table 5. All of the visuals, written texts and activities related to cultural contents were analyzed page by page, line by line. Then, each cultural reference compatible with both categories of culture; SC (Turkey), TC (the UK and the US) and IC (France, Japan, India, etc.); and aspects of culture; products, practices, perspective and persons were recorded to the list as an occurrence. The cultural aspects that have no identifiable origin were excluded from the analysis. Recurring occurrences in the same unit were not included in the study.

Table 5. Criteria for analysis of cultural aspects (Yuen, 2011).

Cultural Aspects	Definitions	Examples
Products	Tangible and intangible products	Food, merchandise, movies, TV programs, books, places, artefacts, literary works, dancing, music, and education
Practices	Social interactions	Customs, daily life practices, and communications of a society.
Perspectives	Thought and belief underlie the practices and products of a culture	Perceptions, beliefs, world views, values, inspirations, superstitions, and horoscopes
Persons	Famous or unknown people and fictitious characters or real persons	Singers, actors, scientist and musicians.

In the third stage, Xiao's (2010) coding guidelines for Big "C" and little "c" cultures shown in Table 6 and 7 respectively were consulted during the analysis of cultural contents compatible with criteria in guidelines. Cultural themes were categorized according to SC (Turkey), TC (the UK and the US), IC (France, Japan, India, etc.) and CF (unidentified cultural content). As the necessity of treating all of the visuals, written texts and tasks that form an activity as a unit of examination in recording the occurrences was stated by Xiao (2010), Weninger and Kiss, (2013) and Raigón-Rodríguez (2018), cultural contents in each activity or task were evaluated as a unit of analysis in itself independently from the others. The occurrences were enlisted when they matched the guidelines and categories of culture. When a task or an activity related to any theme of culture indicated many sources of culture, it was enlisted under international culture category. However, the tasks not referring to any cultural themes (Big "C" and little "c" cultures) or cultural categories (SC, TC and IC) were recorded under CF category.

Table 6. Coding guideline for Big "C" culture (Adopted from Xiao, 2010, p. 39)

Themes	Definition	Examples
Politics	The activities involved in getting and using power in public life, and being able to influence decisions that affect a country or a society	Legal provision Political policies Acts of governments Activities of leaders of countries International conferences and affairs on political issues
Economy	The relationship between production, trade and the supply of money in a particular country or region	Introduction of enterprises Activities of enterprises Business in a country Statistical data of consumptions International economic issues
History	All the events that happened in the past, the past events concerned in the development of a particular place, subject	History of a university History of farming and agriculture of a country
Geography	The scientific study of the earth's surface, physical features, divisions, products, population	Geographical description of a university
Literature / Art	Pieces of writing that are valued as works of art, especially novels, plays and poems The use of the imagination to express ideas or feelings in painting, drawing or sculpture	Paintings Sculpture and decorative arts Textile and costumes Literature
Social norms	The behavioral expectations and cues within a society or group. When and where it is appropriate to say certain things, to use certain words, to discuss certain topics or wear certain clothes, and when not to.	Advice for interviews Using the appropriate questions when carrying out a management assessment The most important contents which should be included in a resume
Education	A process of teaching, training and learning, especially in schools or colleges, to improve knowledge and develop skills	Organization of education system Curriculum, courses, subject descriptions Education structure Educational institutions and organizations
Architecture	The art and study of designing buildings, the design or style of a building or buildings	Great architectural products or works A method or style of building Designing and building structures
Music	Sounds that are arranged in a way that is pleasant or exciting to listen to. People sing music or play it in instruments	Types of modern music Traditional and classical music Music appreciation Introduction to great musical works

Note: The definitions are based on The Oxford Advanced Learner's Dictionary, 6th Edition

Table 7. Coding guideline for little "c" culture (Adopted from Xiao, 2010, p. 40)

Themes	Definition	Description
Food	Things that people or animals eat; a particular type of food	Dietary characteristics
		Etiquette when people eat
		Types of food
Holiday	A day when most people do not go to work or school, especially because of a religious or national celebration	Origin, purpose and significance of the holiday
		Symbols and signs of the holidays
		People's particular activities on the holiday
Lifestyles	The way in which a person or a group of people lives and works	Daily routine schedule
		Interpersonal interaction and social activities
Customs	An accepted way of behaving or of doing things in a society or a community	Wedding ceremony traditions
		Invitation card traditions
Values	Beliefs about what is right and wrong and what is important in life	Identifying what is good, beneficial, useful, beautiful, desirable, appropriate, etc. Both positive or negative values are involved
		Values for love, life, and jobs
		The new ethics, suggestions on better ethics
Hobbies	Activities that you do for pleasure when you are not working	TV program Preferences
		Reading books
Gestures/ Body language	a movement that you make with your hands, your head or your face to show a particular meaning	Body posture, gestures, facial expressions, and eye movements. Humans send and interpret such signals subconsciously.
		The signals from the above aspects which provide clues as to the attitude or state of mind of a person

Note: The definitions are based on The Oxford Advanced Learner's Dictionary, 6th Edition

3.5 Data analysis procedure

The CB "Teenwise" for 9th grade students was analyzed according to cultural categories, cultural aspects and cultural themes in order to answer the research questions. In this sense, content analysis was exploited in the present study as it enabled the researcher to classify the contents into categories (Stemler, 2001) and obtain the results in numbers and percentages (Prasad, 2008). By the same token, Cohen et al. (2007) emphasize that content analysis simply comprises coding, categorizing, comparing, and concluding. Having analyzed and tabulated the data for each theme, the total findings were compiled to make a whole. The frequencies and percentages were calculated and shown in a table after the occurrences were counted. When fractional numbers occurred in percentage distribution of quantitative data, they were rounded to whole numbers. For example, in percentage distribution of categories of culture, the number 9,126 was written as 9% while 52,579 was recorded as 53%. On the other hand, in percentage distribution of themes of culture, fractional numbers 9,507 was rounded to 9.5%, while the corresponding percentage for 16,197 was written as 16.2%. In order to verify the reliability of findings, the analysis was repeated three times at intervals.

CHAPTER 4

FINDINGS

4.0 Introduction

In this chapter, content analysis of the CB "Teenwise" for 9th grade is conducted. Findings regarding the culture-related contents in terms of categories of culture, aspects of culture and themes of culture are presented. Furthermore, the quantitative data are provided in frequencies and percentages.

4.1 Categories of culture

4.1.1. The representation of categories of culture in "Teenwise" student's book
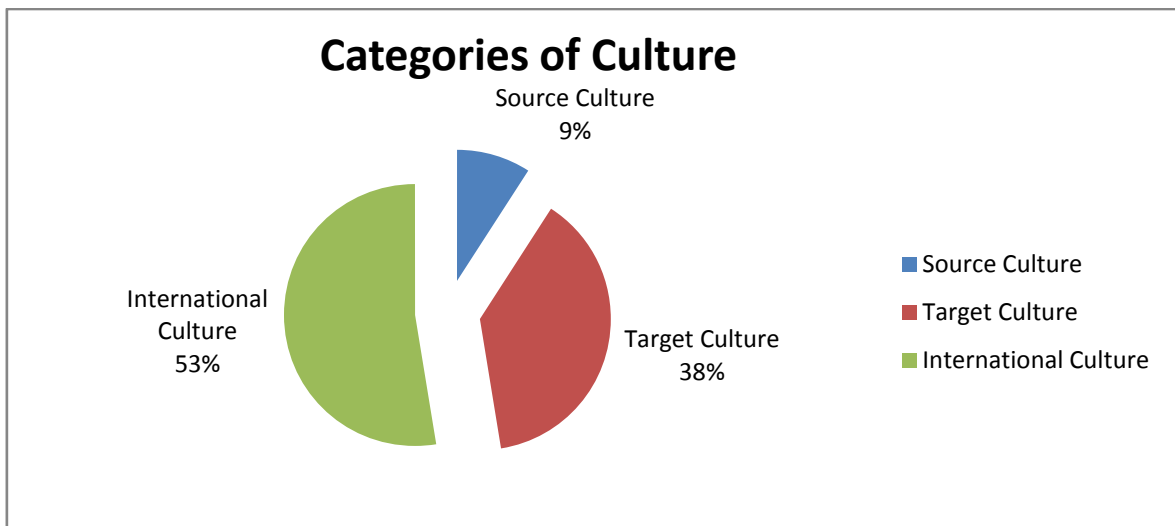
Figure 6. Categories of culture in "Teenwise" student's book

Percentages in the distribution of cultural contents related to SC, TC and IC in "Teenwise" for 9th grade student's book are displayed in Figure 6. The percentages

reported in Figure 6 indicates that the student's book included only 9% of cultural contents in referring to SC (Turkish culture in this context) while corresponding percentages for TC (the UK and the US) and IC were 38% and 53% respectively. More than half of the cultural contents were devoted to IC. The distribution of TC related contents was well balanced. However, representatives for SC were observed in limited occurrences.

Table 8 displays the frequencies and percentages of cultural contents referring to SC, TC and IC represented in each theme in student's book.

Table 8. The frequencies and percentages of cultural categories in "Teenwise" student's book

	Themes	SC		TC		IC		Total	
		f	%	f	%	f	%	f	%
Theme 1	Studying Abroad	18	3.5	15	3	70	13.9	103	20.4
Theme 2	My Environment	-	-	8	1.6	17	3.4	25	5
Theme 3	Movies	-	-	50	9.9	12	2.4	62	12.3
Theme 4	Human in Nature	4	0.8	19	3.8	44	8.7	67	13.3
Theme 5	Inspirational people	7	1.4	31	6.1	14	2.8	52	10.3
Theme 6	Bridging Cultures	1	0.2	13	2.6	47	9.3	61	12.1
Theme 7	World Heritages	9	1.8	10	2	43	8.5	62	12.3
Theme 8	Emergency and Health Problems	6	1.2	9	1.8	1	0.2	16	3.2
Theme 9	Invitations and Celebrations	1	0.2	5	1	7	1.4	13	2.6
Theme 10	Televisions and Social Media	-	-	33	6.5	10	2	43	8.5
	Total Frequency	46		193		265		504	
	Total Percentage	9		38		53		100	

As indicated in Table 8, 504 culture-related contents were observed in ten themes in student's book. The corresponding numbers for the identified cultural contents referring to SC, TC and IC were 46 (9%), 193 (38%) and 265 (52%) respectively. SC included in seven themes out of ten. While SC appeared most frequently in theme 1 *Studying Abroad* with 18 occurrences, SC was missing in themes 2, 3 and 10. In terms of representing TC, cultural contents referring to the US are represented in 110 occurrences while the corresponding number for the UK is counted as 83. So, an imbalance between the US and

the UK was identified in representing cultural contents related to TC. Furthermore, the frequencies of cultural contents related to TC ranged from 5 to 50. While the theme 3 *Movies* included the most with 50 occurrences, only 5 occurrences appeared in the theme 9 *Invitations and Celebrations*. On the other hand, the least and the most frequently represented cultural contents referring to IC varied between 1 occurrence in theme 8 *Emergency and Health Problems*, and 70 occurrences in theme 1 Studying Abroad. In overall evaluation of the occurrences, theme 1 contained the highest frequency of all while theme 9 represented the lowest.

References to cultural categories in general were displayed in various ways such as; countries, cities, historical places, movies, TV programmes, hobbies, famous and unknown people, food, daily life activities and social networks. With regard to SC, cultural contents were represented in various forms. For example, Hakan, a student in an art school in Italy, meets his friends for the first time and greets them in Turkish. Defne introduces her family members to her friend. Furthermore, inspirational characters such as Halide Edip Adıvar and Metin Oktay from Turkish history were represented. In addition to tourist attractions such as Cappadocia in Nevşehir and Lara beach in Antalya, Temple of Artemis and the Mausoleum at Halicarnassus from seven wonders of the ancient world heritage were included as some ancient historical sites. Moreover, the cities İstanbul and İzmir were also represented.

With regard to TC, cultural contents ranged from stereotypical figures to famous people and social media networks. For example, Oxford, Manchester, Liverpool and London from the UK and San Francisco, Houston and Los Angeles from the US were identified as referring to TC. As a centre of film industry Hollywood was manifested clearly in detail. The Yorkshire pudding and English breakfast were also emphasized with reference to the UK. Generally, the American celebrities Meryl Streep, Tom Hanks and Jonny Depp, the American movies Lincoln, Star Wars, and The Others were portrayed. WhatsApp, Twitter, Instagram and Facebook were some of the social networks appeared as the references for the US culture.

On the other hand, culture-related contents referring to IC were from 47 countries in six continents. A wide range of cultural contents from Europe to Africa were reflected in various forms. Flags, countries, capital cities, food, tribal people, historical sites, tourist attractions, geographical places and natural disaster occurring in specific countries were

represented in different perspectives. The Great Wall in Mutianyu, China and the Taj Mahal in Agra, India were depicted in addition to the Eiffel Tower in Paris, France and the Pyramids in Cairo, Egypt. As in TC, Bollywood referring to IC was presented as a film industry in India. Earthquakes in Japan and tsunamis in Sri Lanka, Indonesia, Thailand, India and the Maldives were displayed as some of the natural disasters regarding IC. Furthermore, traditional dishes such as Masala Dosa (India), Feijoada (Brazil) and Sushi (Japan) were illustrated with their ingredients.
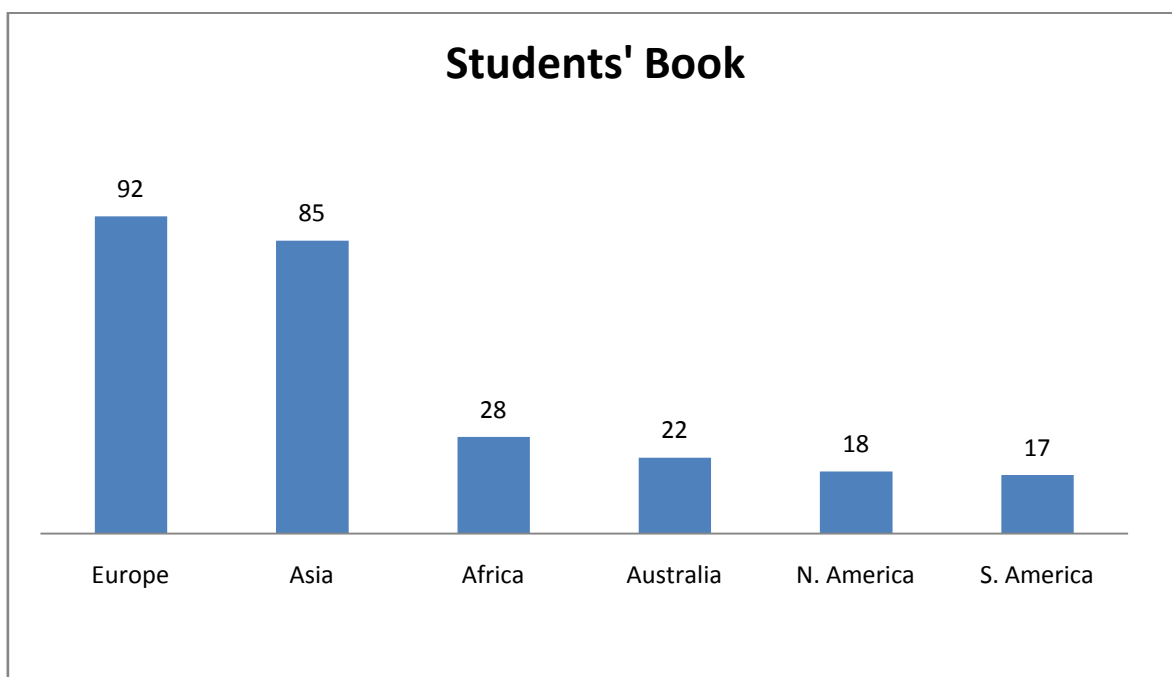
Figure 7. Distribution of frequencies in terms of continents in students' book

Figure 7 indicates the extent to which cultural contents related to IC were represented in terms of continents in student's book. 265 occurrences from 47 countries in six continents were portrayed in student's book. 92 occurrences were observed in Europe in which Italy, France and Spain were referred with 22, 13 and 10 occurrences respectively. Following Europe with 85 references, Asia became the second most appeared continent. Japan obtained the highest frequency with 29 references and was followed by China and India with18 and 17 occurrences respectively. It can be easily concluded from Figure 2 that the cultural contents in IC skewed towards Europe and Asia continents while a balance was observed among the other four continents. In terms of countries in

continents, Sri Lanka, the Maldives, Mauritania, Kenya, Tanzania, Jamaica, Bosnia-Herzegovina and Hungary became some of the least frequently referred countries.

4.1.2. The representation of categories of culture in "Teenwise" workbook
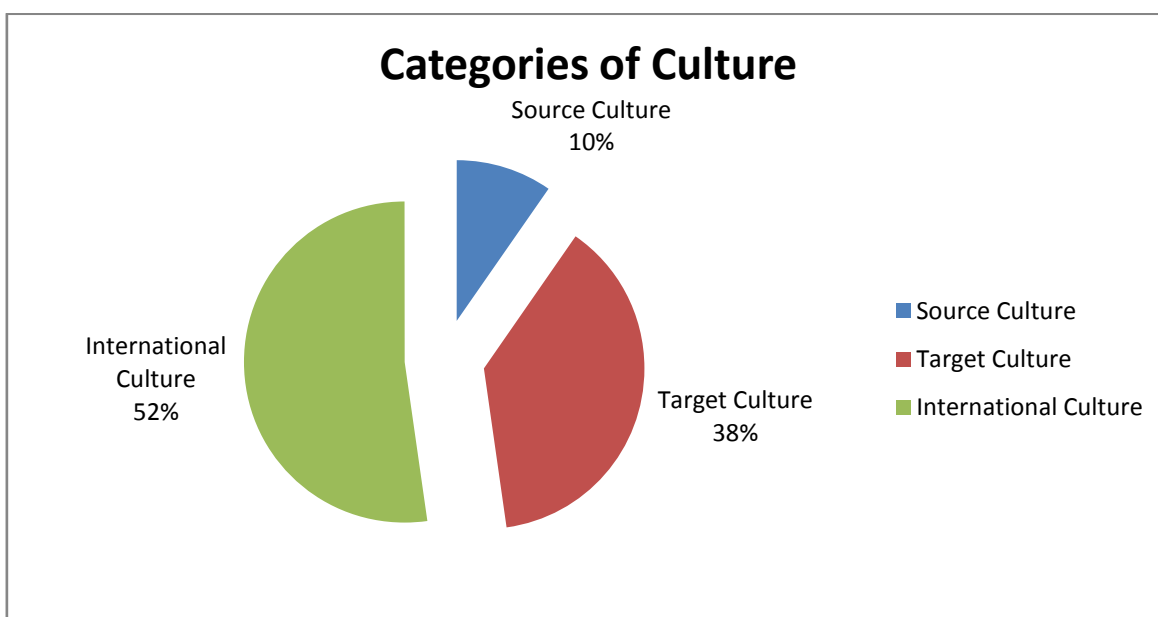
Figure 8: Categories of culture in "Teenwise" workbook

Percentages in the distribution of cultural contents related to SC, TC and IC in "Teenwise" for 9th grade workbook are displayed in Figure 8. The percentages displayed in Figure 8 signify that SC was represented in 10% of total cultural contents. However, the corresponding percentages for TC and IC were identified as 38% and 53% respectively. IC related contents covered more than half of the cultural elements embedded in CB. While TC was the second most frequently identified category of culture, SC was the weakest.

The frequencies and percentages of cultural contents referring to SC, TC and IC in each theme in workbook were manifested in Table 9.

Table 9: The frequencies and percentages of cultural categories in "Teenwise" workbook.

Themes		SC		TC		IC		Total	
		f	%	f	%	f	%	f	%
Theme 1	Studying Abroad	2	0.6	5	1.5	43	13	50	15.1
Theme 2	My Environment	2	0.6	3	0.9	15	4.5	20	6
Review 1-2		-	-	3	0.9	6	1.8	9	2.7
Theme 3	Movies	-	-	29	8.8	9	2.7	38	11.5
Theme 4	Human in Nature	1	0.3	8	2.4	5	1.5	14	4.2
Review 3-4		-	-	-	-	4	1.2	4	1.2
Theme 5	Inspirational people	1	0.3	16	4.8	3	0.9	20	6
Theme 6	Bridging Cultures	2	0.6	27	8.2	34	10.3	63	19.1
Review 5-6		-	-	6	1.8	4	1.2	10	3
Theme 7	World Heritages	22	6.6	8	2.4	27	8.2	57	17.2
Theme 8	Emergency and Health Problems	-	-	4	1.2	1	0.3	5	1.5
Review 7-8		-	-	-		4	1.2	4	1.2
Theme 9	Invitations and Celebrations	2	0.6	3	0.9	14	4.2	19	5.7
Theme 10	Televisions and Social Media	-	-	12	3.6	1	0.3	13	3.9
Review 9-10		-	-	2	0.6	3	0.9	5	1.5
	Total Frequency	32		126		173		331	
	Total Percentage	10		38		52		100	

As it is clearly seen in Table 9, 301 culture-related contents with reference to SC, TC and IC in ten themes and five review sections in workbook were identified. The frequencies for SC were determined as 32 (10%) while references for TC were 126 (38%). On the other hand, IC was represented in 173 (52%) occurrences. Although cultural contents related to SC were manifested in seven themes, it was missing in themes 3, 8, 10 and in all review sections. The highest frequency for SC was observed in Theme 7 *World Heritage* with 22 references. Only one reference to SC was examined in themes 4 and 5. In terms of representing TC, cultural contents referring to the US is represented in 64 occurrences while the corresponding number for the UK is counted as 62. Consequently, a balance between the US and the UK was observed in distribution of contents, yet cultural contents related to the US were emphasized slightly more than the UK. Moreover, all themes included culture-related contents in the range of 2 and 29; however, no reference was observed in review sections 3-4 and 7-8. While 29 references to TC was identified in theme 3 *Movies,* review section 9-10 became the one that contained the least with two occurrences. With respect to IC, all themes and review sections encompassed intercultural contents ranging from 1 to 43 references. While the highest frequency was observed in

theme 1 *Studying Abroad*, the least occurrences were examined in theme 8 *Emergency and Health Problems* and theme 10 *Televisions and Social Media.*

Various forms of cultural contents were represented in terms of SC, TC and IC. The cultural contents were represented through not only countries, cities and national food, but also historical places and landmarks of countries. Furthermore, there were cultural elements on movies, TV programmes, famous actors, singers, football and tennis players, scientists, architects and architecture.

In regard to SC, a diversity varying from popular singer and scientist to unknown people, from historical places to tourist attractions were represented in different themes. Aziz Sancar was identified as a scientist who is known as receiving 2015 Nobel Prize in Chemistry. The popular singer Murat Boz was illustrated for his respect to the elders. As a historical place Göbeklitepe Temple, Ephesus, Bodrum Castle and Grand Bazaar were introduced as important historical sites referring to SC. Besides, a festival celebrated in İzmir was portrayed as a source cultural content.

With reference to TC, singers, actors and actresses, adventurer, food, cities, icons, social networks and magazine were some of the cultural contents related to TC. Kate Winslet, Emma Watson, Mariah Carey and Tom Hanks were identified some of the celebrities referring to TC. While London, Las Vegas and New York were cities used to represent target cultural contents, the Statue of Liberty and Double-decker bus became some of the stereotypical icons. As a magazine "Digital World", a TV series, "Teen Wolf" and a movie "A Beautiful Mind" were embedded as target cultural contents.

In terms of IC, 173 occurrences from 33 nations in six countries were determined. Not only cultural contents related to European continent countries but also other nations in Africa, Asia, Australia, South and North America continents were represented even though countries in South America continent were presented least frequently. Culture-related contents as for IC were portrayed through countries, cities, flags, food, historical sites, football and tennis players, singers, actor and actresses, famous icons referring to its country. Jackie Chan from China and Ronaldo from Portugal were depicted as well-known actor and football player in IC. La Sagrada Familia in Spain and Sydney Opera House were a couple of famous icons. Capital cities from different part of the world such as Lublin in Poland, Nairobi in Kenya and Bogota in Colombia were also determined as international cultural contents.
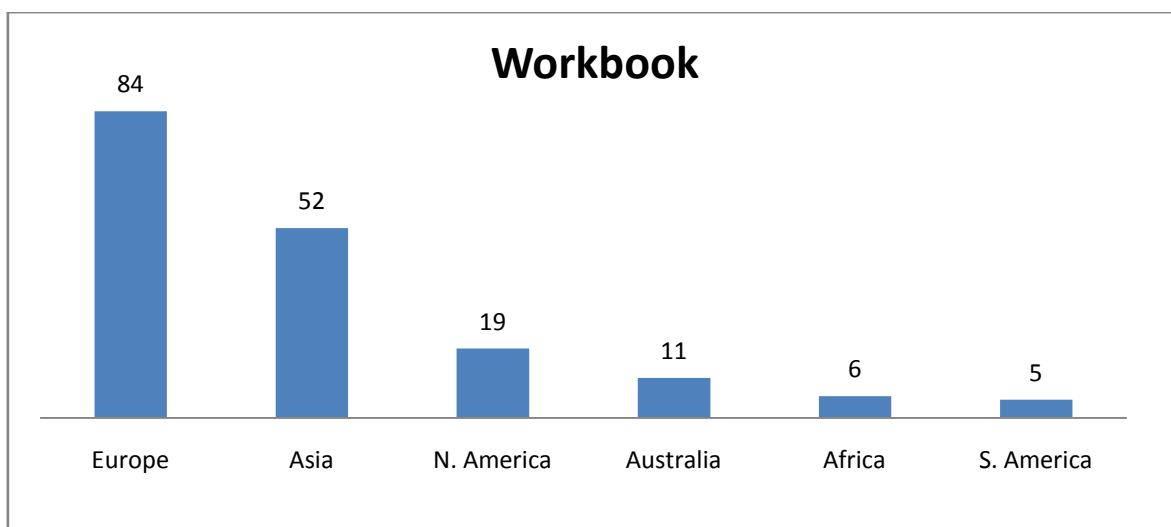
Figure 9. Distribution of frequencies in terms of continents in workbook

The distribution of cultural contents referring to IC in terms of continents in workbook is illustrated in Figure 9. The number of total occurrences in workbook was determined as 177 referring to 33 countries in six continents. While Europe represented the highest frequency with 84 occurrences, it was followed by Asia with 52 references. The occurrences of the most frequently referred European countries were 19, 17 and 13 for Italy, Spain and France respectively. In Asia, India was represented in 17 occurrences while China and Japan were presented in 11 and 10 references respectively. As a result of the analysis, it was observed that there was an inclination towards European and Asian countries in terms of representing cultural contents in IC. On the other hand, countries in South America and Africa were under-represented.

4.2. Aspects of culture

4.2.1 The representation of aspects of culture in "Teenwise" student's book

Table 10 displays the frequencies and percentages of cultural aspects (products, practices, perspectives and persons) and cultural categories (SC, TC and IC).

Table 10.The frequencies and percentages of cultural aspects in "Teenwise" student's book

		Products	Practices	Perspectives	Persons	Total
Theme 1	SC	7	1	2	9	19
Studying Abroad	TC	12	3	-	2	17
	IC	41	5	-	14	60
Theme 2	SC	-	-	-	-	-
My Environment	TC	3	-	-	2	5
	IC	11	3	-	3	17
Theme 3	SC	-	-	-	-	-
Movies	TC	28	1	1	17	47
	IC	9	-	-	3	12
Theme 4	SC	3	-	-	1	4
Human in Nature	TC	9	2	1	1	13
	IC	35	6	4	3	48
Theme 5	SC	1	-	-	4	5
Inspirational People	TC	12	-	2	15	29
	IC	7	-	-	8	15
Theme 6	SC	1	-	-	-	1
Bridging Cultures	TC	9	4	1	1	15
	IC	49	8	4	2	63
Theme 7	SC	9	-	-	-	9
World Heritage	TC	6	1	-	2	9
	IC	44	-	1	5	50
Theme 8	SC	5	-	-	-	5
Emergency and Health	TC	2	1	-	-	3
Problems	IC	-	-	-	-	-
Theme 9	SC	-	-	-	-	-
Invitations and	TC	1	4	-	-	5
Celebrations	IC	4	2	1	4	11
Theme 10	SC	-	-	-	-	-
Television and Social	TC	31	-	1	2	34
Media	IC	5	-	-	2	7
Total	**SC** f	**26**	**1**	**2**	**14**	**43**
	%	**7**	**2**	**11**	**14**	**9**
	TC f	**113**	**16**	**6**	**42**	**177**
	%	**33**	**39**	**33**	**42**	**35**
	IC f	**205**	**24**	**10**	**44**	**283**
	%	**60**	**59**	**56**	**44**	**56**
Total	f	**344**	**41**	**18**	**100**	**503**
	%	**68**	**8**	**4**	**20**	**100**

As seen in Table 10, 503 culture-related contents in terms of products, practices, perspective, and persons were identified in ten themes in total. With respect to products, practices, perspectives and persons, the most frequently represented items were products which included 68% of all cultural contents in the text. Products were followed by persons

with the ratio of 20% which became the second most frequently occurred aspect. Practices were presented in 8% of all culture-related items. However, the least represented cultural items were perspectives with the ratio of only 4% of all. Therefore, it can be concluded that practices and perspectives were under-represented in "Teenwise" for 9th grade student's book while the CB included products and persons in 88% of all cultural contents.

With regard to the representation of SC, TC and IC in terms of products, practices, perspectives and persons, IC was determined in 283 culture-related items which covers 56% of all items embedded in the text. It was followed by TC in which 177 occurrences comprising 35% of culture-related elements were identified. 43 items referring to SC, Turkish culture, encompassed only 9% of all cultural contents. While the most frequently represented culture was IC, SC was treated as the least one.

Figure 10. Cultural contents on Products in "Teenwise" student's book

The percentage distribution of products according to their categories of culture is displayed in Figure 10. In this context, IC (60%) was determined as the most frequently represented category of culture and followed by TC (33%). However, the least represented category was identified as SC (7%) signifying that it was underrepresented. Consequently, an imbalance was observed to the detriment of SC while it was skewed toward IC. Product

became the most frequently represented aspect of culture of all through historical site, cities, food, movies and so on. Some examples are displayed below.

Figure 11. An example on Products in "Teenwise" student's book (2018, p.22)

Stereotypical icons on products from SC, TC and IC countries are portrayed to arouse student's awareness about other cultures and increase their enthusiasm to visit these countries.

Figure 12. An Example on Products in "Teenwise" student's book (2018, p.38)

Movies are one of the elements of products referring to the countries they belong to. Thus, the movies "the Fault in Our Stars, Star Wars and Lego" are some of the representatives for TC.
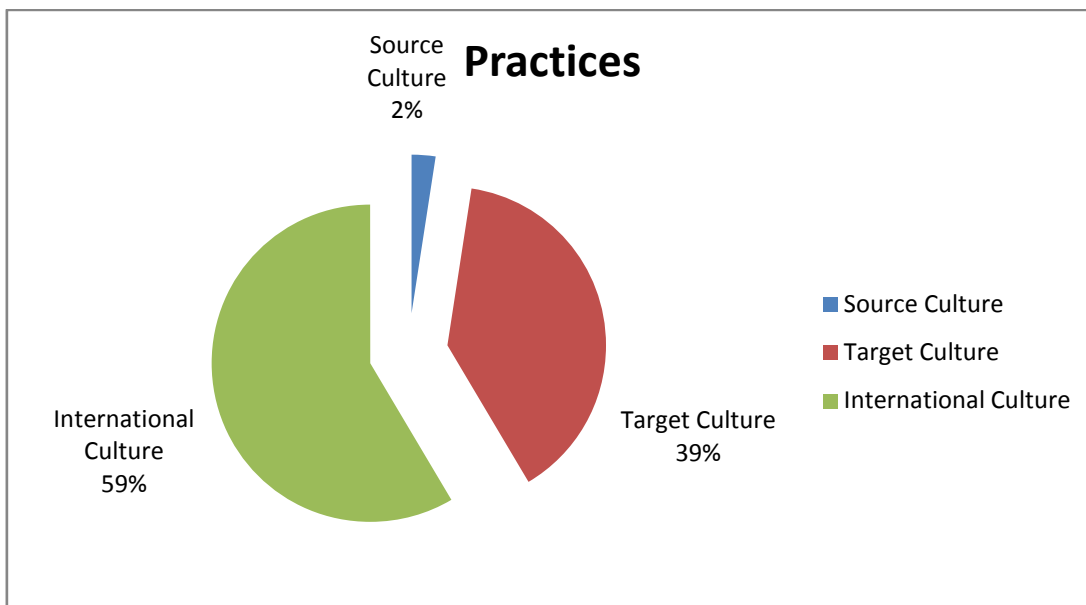
Figure 13. Cultural contents on Practices in "Teenwise" student's book

The percentage distribution of practices according to their sources of culture is displayed in Figure 13. In representation of practices, cultural elements indicating IC was determined as the most frequently represented cultural category with the ratio of 59% and followed by TC which comprised 39% of cultural elements. However, one occurrence corresponding only 2% in representation of practices referring to SC was observed. In terms of practices, SC was underrepresented. As one of the cultural aspects, practices were portrayed through some daily life conversations, and social activities. There are some examples below.

Figure 14. An example on Practices in "Teenwise" student's book (2018, p.14)

The drawing portrays the first day of an art school which has students from different countries. The students from France, Germany, Greece, Italy, Spain, the UK and Turkey greet each other in their native language. Daily life communication patterns in different native languages promote students to learn new languages and help them communicate effectively when they encounter native speaker of any language.

Hakan : Hello! I'm Hakan. I'm from Turkey. What's your name?
Rodas : I'm Rodas.
Hakan : Where are you from Rodas?
Rodas : I'm from Greece. What is your job?
Hakan : I'm a dentist. And you?
Rodas : I'm an engineer. Nice to meet you, Hakan!
Hakan : Nice to meet you, too!

Figure 15. An example on Practices in "Teenwise" student's book (2018, p. 15)

Dialogue patterns in TC are one of the good ways of practicing the language. Accordingly, conversation drills in TC are useful practices as they assist students to learn how to behave appropriately.
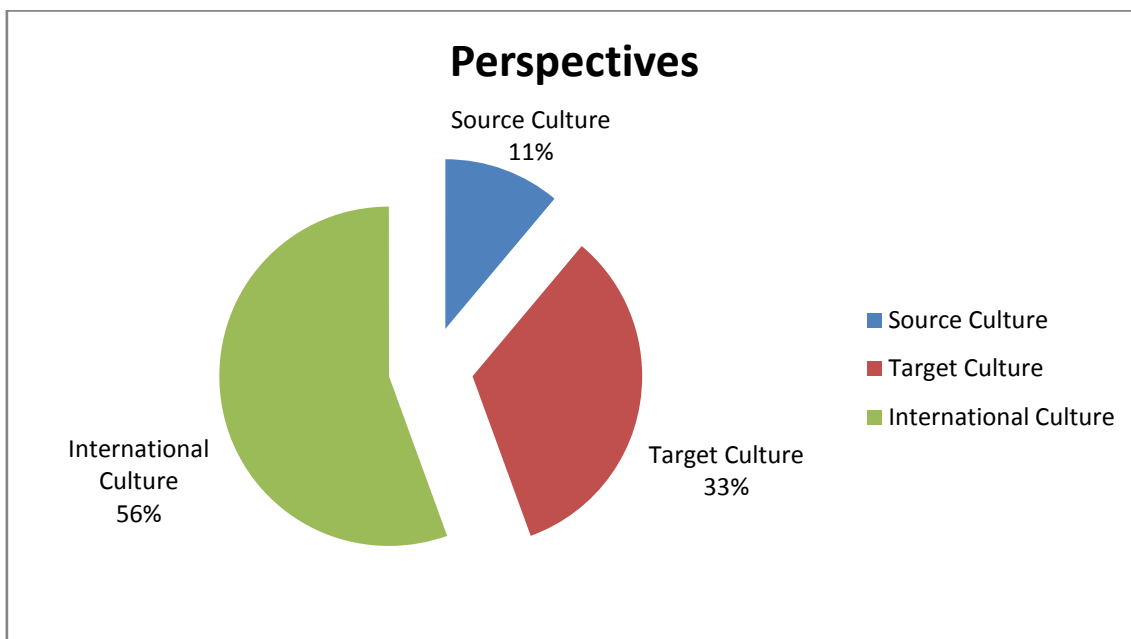
Figure 16. Cultural contents on Perspectives in "Teenwise" student's book

The percentage distribution of perspectives according to categories of culture they belong to is displayed in Figure 16. With reference to perspectives, SC was observed as the least represented aspect in which the corresponding ratio was 11%. On the other hand, the cultural aspect obtaining the highest representation rate was IC including 56% of total cultural contents. TC occurred in 33% of all cultural elements. In this sense, the appearance of perspectives in SC was underrepresented. The perspectives were portrayed through respecting the elders, belief and views. Several examples are illustrated below.

Figure 17. An example on Perspectives in "Teenwise" student's book (2018, p.31)

A girl called Amina explains a practice about Moroccans' approach to warm colours while introducing her room. In this way, Students learn about Moroccan people's thoughts and beliefs representing IC. As thoughts and beliefs of a society are not easily seen, representation of cultural contents on perspectives is necessary for successful communication.

Figure 18. An example on Perspectives in "Teenwise" student's book (2018, p.19)

A view of talented Turkish musician about the importance of music in her life is depicted through her saying "My life is music and music is my life".
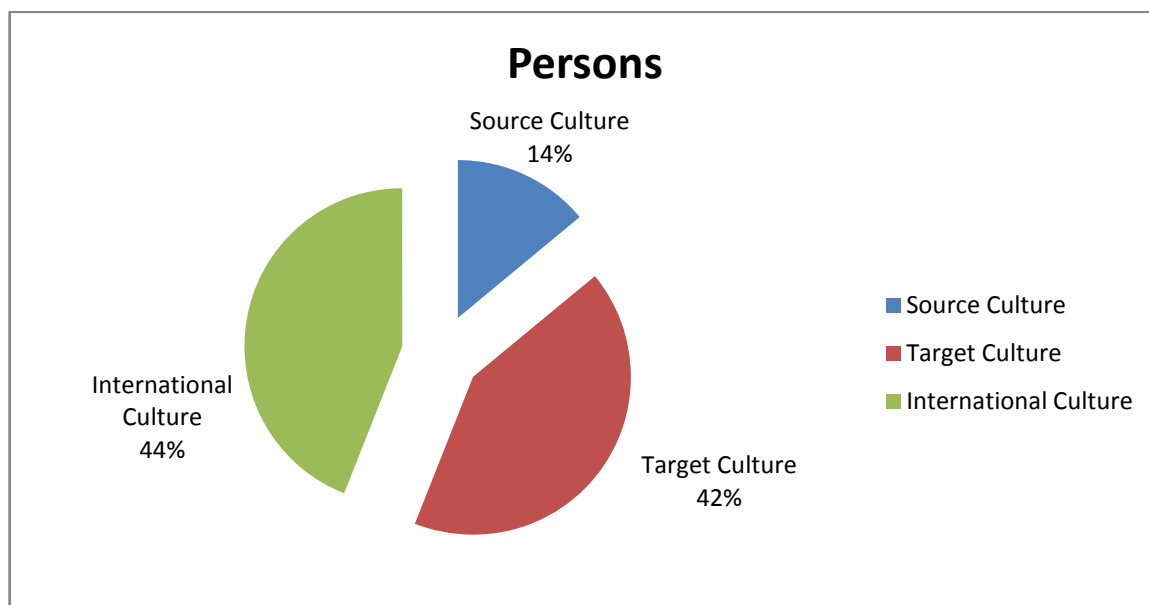
Figure 19. Cultural contents on Persons in "Teenwise" student's book

The percentage distribution of persons in terms of categories of culture they belong to is displayed in Figure 19. With regard to persons, there was a balance in distribution of TC and IC with the ratio 42% and 44% respectively while SC involving 14% of culture-related items was underrepresented as it occurred in products, practices and perspectives. In representation of persons, celebrities or unknown people from different part of the world were illustrated. There are some examples below.

Figure 20. An example on Persons in "Teenwise" student's book (2018, p.45)

Persons of a society are very important as representatives for culture they live in. A few worldwide famous American celebrities are portrayed as persons in TC.
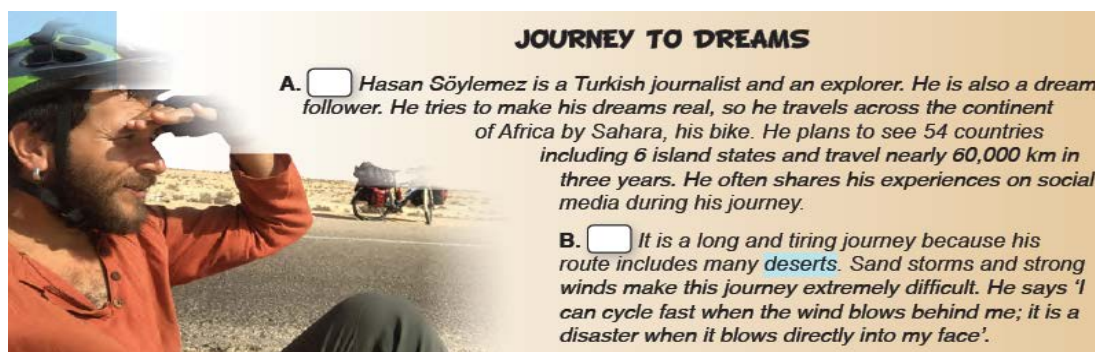
Figure 21. An example on Persons in "Teenwise" student's book (2018, p.58)

A Turkish journalist Hasan Söylemez as an adventurer following his dream is illustrated as cultural content on Persons pertaining to SC.

4.2.2 The representation of aspects of culture in "Teenwise" workbook

The frequencies and percentages of products, practices, perspectives and persons according to their categories of culture (SC, TC and IC) are portrayed in Table 11.

Table 11. The frequencies and percentages of cultural aspects in "Teenwise" workbook.

		Products	Practices	Perspectives	Persons	Total
Theme 1	**SC**	-	-	-	1	1
Studying Abroad	**TC**	2	2	-	1	5
	IC	21	-	-	10	31
Theme 2	**SC**	2	-	-	-	2
My Environment	**TC**	2	-	-	1	3
	IC	12	-	-	2	14
Review 1-2	**SC**	-	-	-	-	-
	TC	1	-	-	-	1
	IC	1	-	-	-	1

Theme 3	SC	-	-	-	-	-
Movies	TC	17	3	-	12	32
	IC	5	2	-	3	10
Theme 4	SC	-	-	-	-	-
Human in Nature	TC	6	-	-	1	7
	IC	5	-	-	-	5
Review 3-4	SC	-	-	-	-	-
	TC	-	1	-	-	1
	IC	2	1	-	-	3
Theme 5	SC	-	-	1	1	2
Inspirational People	TC	-	-	1	14	15
	IC	-	-	1	3	4
Theme 6	SC	1	-	-	-	1
Bridging Cultures	TC	23	-	-	1	24
	IC	29	1	-	-	30
Review 5-6	SC	-	-	-	-	-
	TC	1	-	-	1	2
	IC	4	-	-	-	4
Theme 7	SC	20	-	-	1	21
World Heritage	TC	5	1	1	1	8
	IC	16	1	3	5	25
Theme 8	SC	-	-	-	-	-
Emergency and	TC	2	1	-	-	3
Health Problems	IC	1	-	-	-	1
Review 7-8	SC	-	-	-	-	-
	TC	-	1	-	-	1
	IC	4	-	-	-	4
Theme 9	SC	2	1	-	-	3
Invitations and	TC	2	1	-	-	3
Celebrations	IC	13	3	-	-	16
Theme 10	SC	-	-	-	-	-
Television and Social	TC	9	-	-	2	11
Media	IC	1	-	-	-	1
Review 9-10	SC	-	-	-	-	-
	TC	2	-	-	-	2
	IC	3	-	-	-	3
Total	SC f	25	1	1	3	30
	SC %	12	5	14	5	10
	TC f	72	10	2	34	118
	TC %	33	53	29	57	39
	IC f	117	8	4	23	152
	IC %	55	42	57	38	51
Total	f	214	19	7	60	300
	%	71	6	3	20	100

As indicated in detail in Table 11, 300 culture-related contents in terms of products, practices, perspective, persons and SC, TC and IC were identified in ten themes and five review sections of the workbook. In reference to products, practices, perspectives and persons, the most frequently appeared cultural elements were products covering the 71% of all cultural contents in the text. Persons with the ratio of 20% became the second most frequently occurred cultural aspect following products. Practices were presented in 6% of all culture-related items. However, perspectives were the least represented cultural items with the ratio of only 3% of all. Consequently, it can be concluded that practices and perspectives were underrepresented in "Teenwise" for 9th grade student's book while the CB included products and persons in 91% of all cultural contents.

In regard to portrayal of SC, TC and IC in terms of products, practices, perspectives and persons, IC was identified in 152 culture-related items involving 51% of all items embedded in the text. 118 references corresponding to 39% of cultural items were assigned to TC rendering target cultural elements as the second most represented elements. Contrary to IC and TC, only 10% corresponding to 30 occurrences was allocated to SC, Turkish culture. In this context, it was observed that SC was underrepresented in terms of comprising products, practices, perspectives and persons.
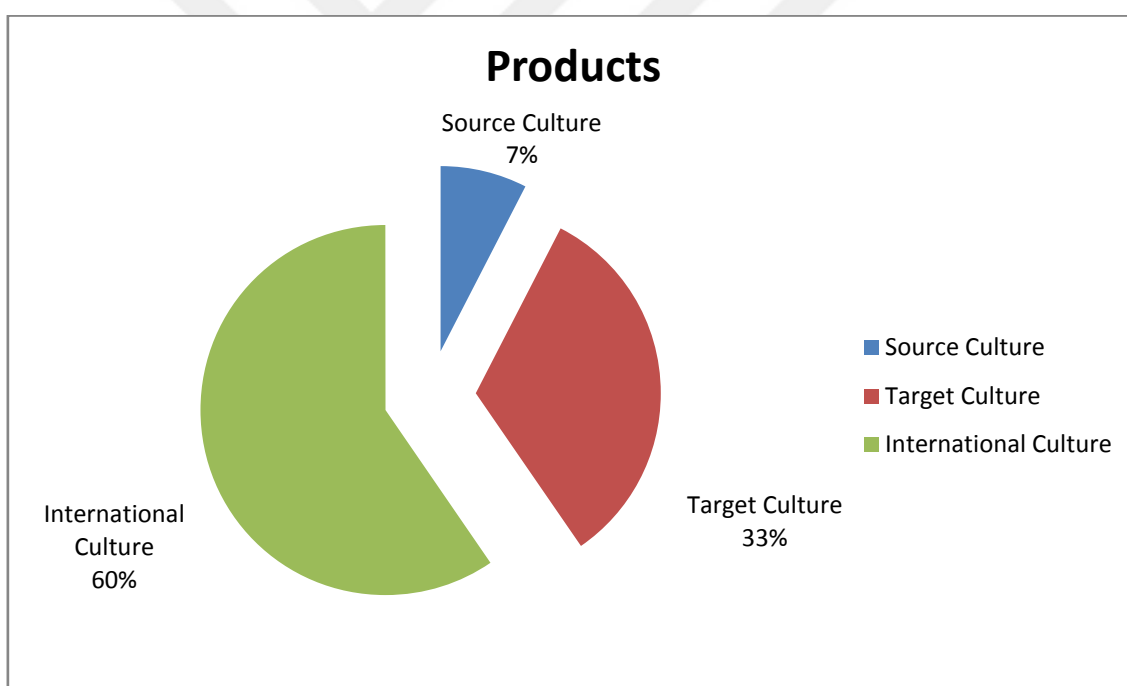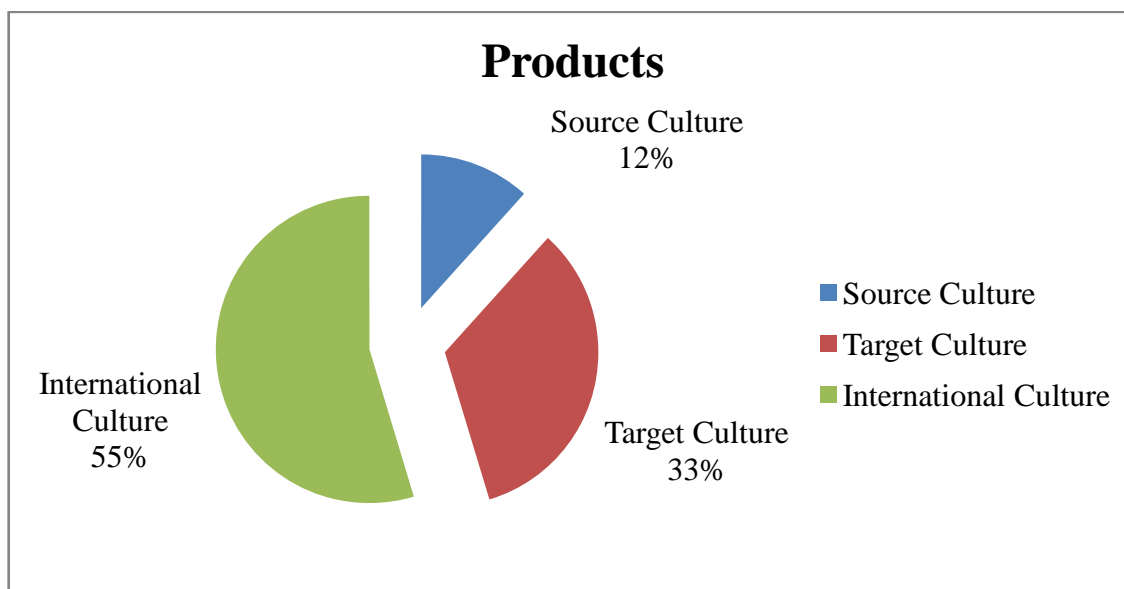

Figure 22. Cultural contents on Products in "Teenwise" workbook

The distribution of products according to their sources of culture is indicated in Figure 22. With 55% representation rate, IC was determined as the most frequently occurred cultural category with respect to treatment of products according to sources of cultures, and followed by TC covering 33% of all culture-related items. Only 12% was allocated to SC related cultural elements. Therefore, an imbalance and underrepresentation was observed to the detriment of SC regarding treatment of products while it was skewed towards IC. Product became the most frequently represented aspect of culture of all through historical site, cities, food, movies and so on. Cities from various regions are displayed in Figure 23 as cultural contents on product.

1. Athens is a(n) _____ city because it is very old.
2. Paris is a very large and _____ city, so you never get bored there.
3. Lublin is _____ and _____. There aren't many people in it.
4. Hyderabad is a very _____ place, so you can stay there with little money.
5. London gets really _____ and _____ in summer months with many tourists.
6. Nairobi is famous for its _____ and energetic places to eat and drink.
7. Hong Kong is the most _____ city in the world. You need to earn a lot to live there.
8. Ottawa is _____ because there is nothing much interesting there.

Figure 23. An Example on Products in "Teenwise" workbook (2018, p.46)

Different cities referring to TC and IC countries such as Kenya, Poland, Canada and the UK are illustrated as products.
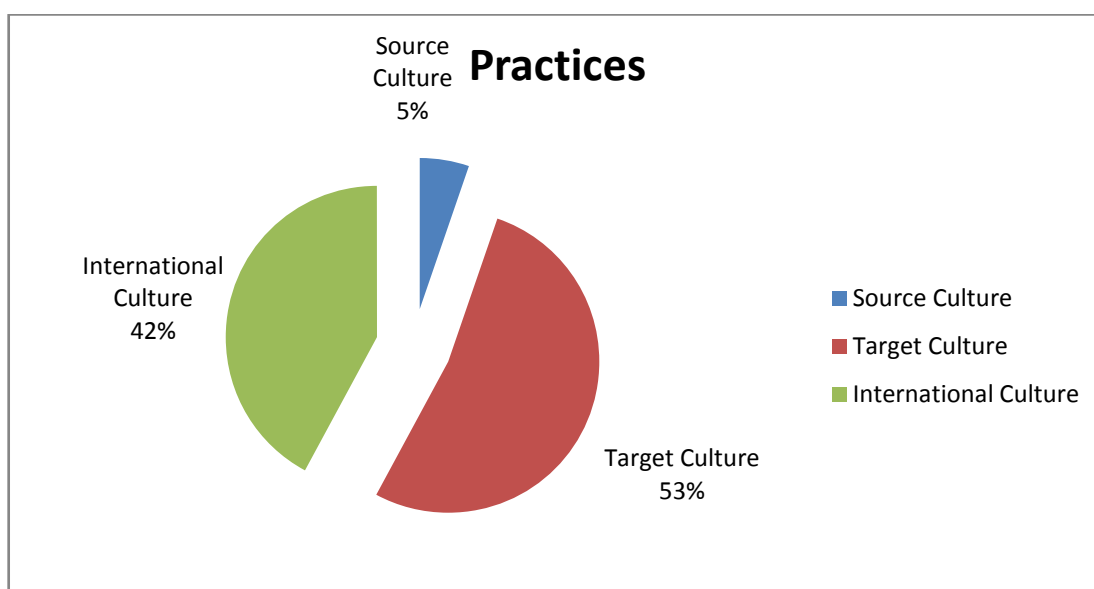
Figure 24. Cultural contents on Practices in "Teenwise" workbook

Figure 24 portrays the distribution of practices in terms of their sources of culture. As for practices, culture-related contents pointing to TC corresponding to 53% was ascertained as the most frequently represented cultural category and followed by IC incorporating 42% of cultural elements. However, SC was portrayed in only one occurrence denoting 5% in representation of practices. As a result, SC was underrepresented in terms of practices. As one of the cultural aspects, practices were depicted in some daily life conversations, and social activities. An example from SC is illustrated below.

Figure 25. An example on Practices in "Teenwise" workbook (2018, p.68)
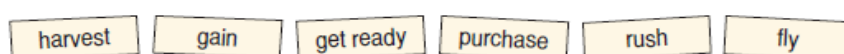
A festival celebrated for the first harvest of cherries in a district of Izmir called Kemalpaşa which is famous for its cherries is represented as a practice indicating SC.
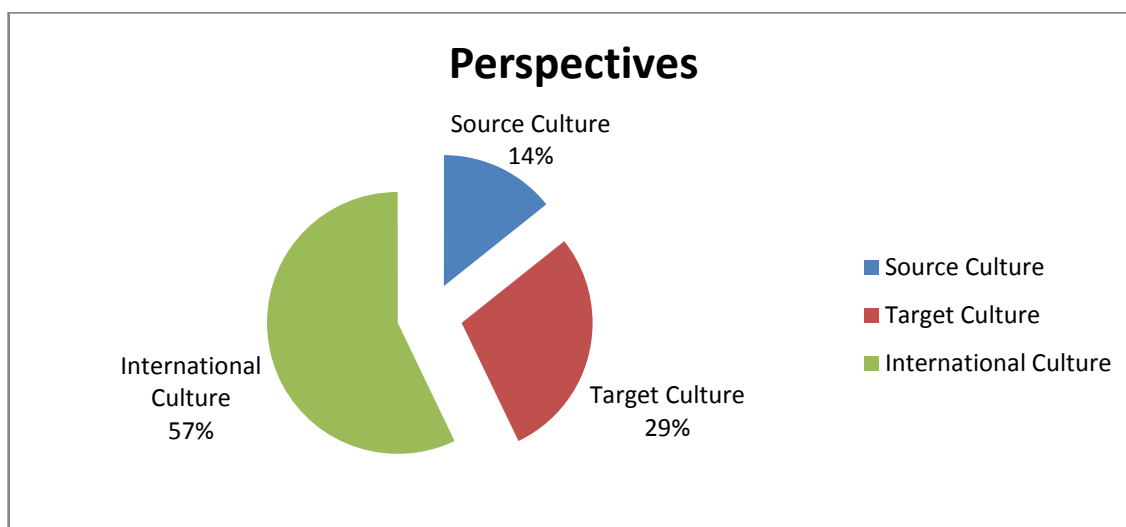
Figure 26. Cultural contents on Perspectives in "Teenwise" workbook.

Figure 26 signifies the treatment of perspectives in cultural categories through percentages. In terms of perspectives, 57% of identified cultural contents were allocated to IC. The corresponding percentages for TC and SC were 29% and 14% respectively. In this sense, the least represented aspect was SC while IC obtained the highest representation rate. Thus, it was observed that the treatment of perspectives was underrepresented in SC. The perspectives were portrayed through beliefs, views and values. An example for cultural contents on Perspectives is displayed below.

1. Look at the photo in the magazine. Murat Boz is carrying the bags of an old woman. He's a _____ popstar.
2. Angelina Jolie spends most of her money on children who are in need. She is really

Figure 27. An example on Perspectives in "Teenwise" workbook (2018, p.40)

Perspectives in SC and TC are portrayed through famous Turkish singer Murat Boz and Angelina Jolie's support for elders and children.
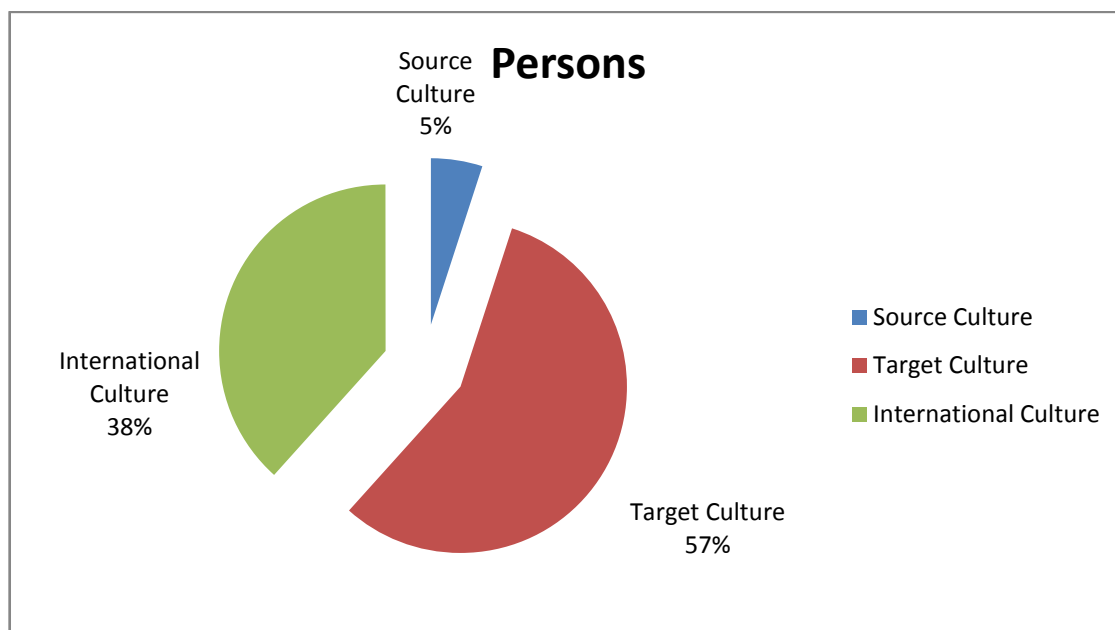
Figure 28. Cultural contents on Persons in "Teenwise" workbook

Figure 28 displays percentage distribution of persons in cultural categories. In reference to persons, the most frequently represented cultural aspect as in practices was allocated to TC with ratio 57%. 38% of total identified culture-related contents were assigned to IC while it was only 5% for SC. Consequently, findings indicate that SC was underrepresented in treatment of persons. In representation of persons, celebrities and unknown people from different part of the world were portrayed. An example on Persons is displayed below.

Figure 29. An example on Persons in "Teenwise" workbook (2018, p. 9)

Several world-known actor, actresses, singers, football and tennis players are illustrated as Persons representing to TC and IC.

4.3. Themes of culture

4.3.1 The representation of themes of culture in "Teenwise" student's book

The frequencies and percentages of cultural content on categories of culture (SC, TC, IC and CF) and themes of culture (Big "C" and little "c" culture) in "Teenwise" student's book are displayed in Table 12.

Table 12. The frequencies and percentages of cultural themes in "Teenwise" student's book

Units	No. of Tasks	Source Culture		Target culture		International Culture		Culture Free	Total
		Big C	Little c	Big C	Little c	Big C	Little c		
Theme 1	31	2	-	1	1	6	-	21	10
Theme 2	28	-	-	-	1	1	3	23	5
Theme 3	27	-	-	-	3	1	-	23	4
Theme 4	29	-	1	-	-	7	2	19	10
Theme 5	27	-	1	1	6	-	1	18	9
Theme 6	28	-	-	-	2	-	10	16	12
Theme 7	27	-	-	-	1	10	-	16	11
Theme 8	31	-	-	4	-	-	-	27	4
Theme 9	29	-	-	-	4	-	4	21	8
Theme 10	27	-	-	1	2	-	1	23	4
Total Frequency	284	2	2	7	20	25	21	207	77
		4		27		46			
Total Percentage	100	0.7	0.7	2.5	7	8.8	7.4	72.9	27.1
		1.4		9.5		16.2			

As clearly seen in Table 12, the number of activities counted in student's book was 284, 207 of which were identified as CF activities. The total number of Big "C" and little "c" cultural themes related activities referring to categories of culture was determined as 77. In terms of distribution of activities in categories of culture, IC getting the highest frequency was presented in 46 (16.2%) while the distribution for TC was 27 (9.5%). Observed as the weakest category of culture, SC was only represented in 4 (1.4%) occurrences. However, in overall evaluation, CF was portrayed in 207 (72.9%) which is two and a half times more than total number of activities indicating to SC, TC, and IC.

With respect to cultural themes, Big "C" themes were portrayed in 34 (12%) activities. The number of frequencies of Big "C" cultural themes in SC, TC and IC were 2 (0.7%), 7 (2.5%) and 25 (8.8%) respectively. In this sense, it was observed that IC included the highest frequency. SC was found out as the weakest represented category after TC. On the other hand, little "c cultural themes was identified in 43 (15.1%) occurrences. In representation of little "c" themes, 21 (7.4%) was allocated to IC and 20 (7%) for TC; however, only 2 (0.7%) occurrences were assigned to SC. Consequently, in presentation of

cultural themes, the CB skewed toward little "c" in general. Big "C" and little "c" cultural themes were equally distributed in SC even if it was the least represented category of culture. While little "c" related contents occupied more activity than Big "C" in TC, Big "C" cultural contents were favoured in IC.

The distribution of frequencies for Big "C culture (9 themes) and little "c" culture (7 themes) is manifested in Table 13.

Table 13. The frequencies of Big "C" and little "c" themes in "Teenwise" student's book

	Units	Theme 1	Theme 2	Theme 3	Theme 4	Theme 5	Theme 6	Theme 7	Theme 8	Theme 9	Theme 10	Total
Big "C"	Politics	-	-	-	-	-	-	-	-	-	-	-
	Economy	-	-	1	-	-	-	-	-	-	-	1
	Music	-	-	-	-	1	-	-	-	-	-	1
	Social Norms	-	-	-	-	-	-	-	-	-	-	-
	Art / Literature	-	-	-	-	-	-	-	-	-	-	-
	Education	6	-	-	-	-	-	-	4	-	-	10
	History	1	-	-	-	-	-	7	-	-	1	9
	Geography	2	1	-	7	-	-	2	-	-	-	12
	Architecture	-	-	-	-	-	-	1	-	-	-	1
	Total	**9**	**1**	**1**	**7**	**1**	**-**	**10**	**4**	**-**	**1**	**34**
Little "c"	Value	-	-	-	-	8	-	-	-	-	-	8
	Lifestyles	1	4	-	2	-	2	1	-	7	-	17
	Customs	-	-	-	-	-	1	-	-	1	-	2
	Hobbies	-	-	3	1	-	-	-	-	-	3	7
	Holiday	-	-	-	-	-	2	-	-	-	-	2
	Food	-	-	-	-	-	7	-	-	-	-	7
	Gestures / Body Language	-	-	-	-	-	-	-	-	-	-	-
	Total	**1**	**4**	**3**	**3**	**8**	**12**	**1**	**-**	**8**	**3**	**43**

As indicated in Table 13, totally 77 cultural themes in which 34 and 43 occurrences refer to Big "C" culture and little "c" respectively were identified in ten themes of student's book. In terms of nine themes under Big "C" culture, "Economy, Music,

Education, History, Geography and Architecture" were represented while the themes "Politics, Social Norms and Art/Literature" were missing. The most frequently depicted theme was "Geography" in 12 occurrences and followed by the themes "Education" (10) and "History" (9). The themes "Economy, Music and Architecture" were illustrated only once in activities. While the theme that includes the highest occurrences was theme 7, no occurrences were identified in theme 6 and 9.

In regard to little "c" culture, however, the theme "Gestures/Body language" was not represented while occurrences in the themes "Value, Lifestyles, Customs, Hobbies, Holiday and Food" were observed. As for distribution of little "c" cultural themes, "Lifestyles" got the highest rank with 17 occurrences and followed by "Values" (8), "Hobbies" (7) and "Food" (7). Nevertheless, gestures and body language theme was not observed. While the most frequently represented theme was theme 6 with 12 occurrences, themes 1 and 7 were the weakest ones with only one occurrence for each. The only theme that does not include any little "c" cultural themes was theme 8.
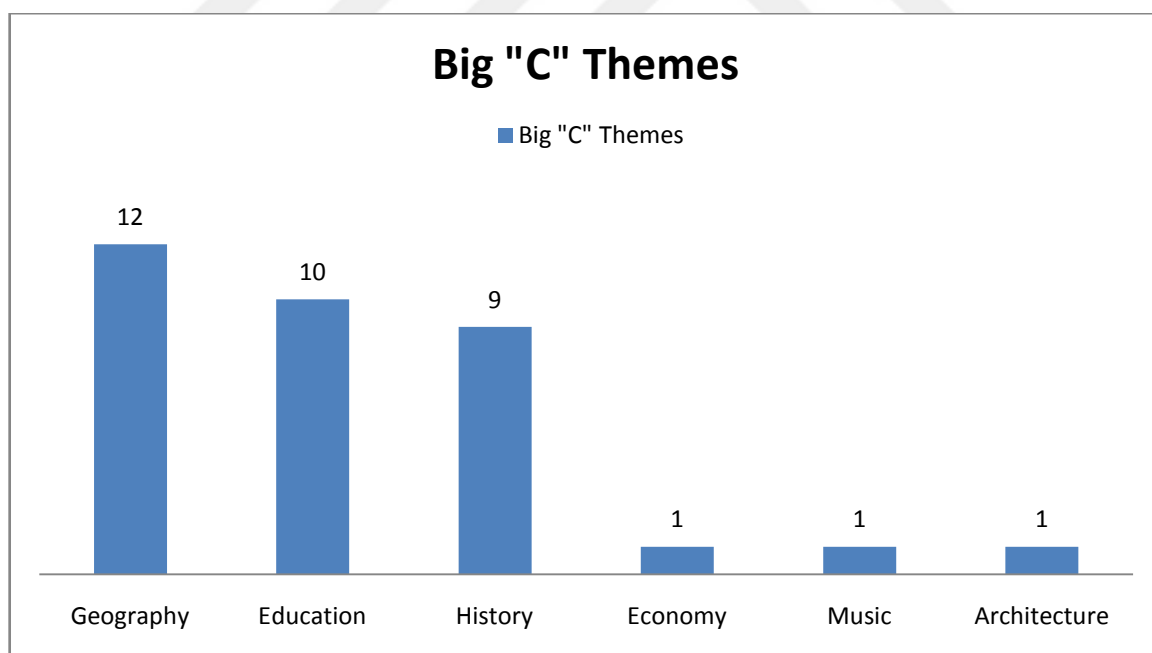
Figure 30. The frequencies of Big "C" themes in "Teenwise" student's book.

Figure 30 indicates the frequency of identified cultural themes under Big "C" culture in student's book. The number of cultural contents related to Big "C" culture was

counted as 34 in six themes out of nine. From six identified cultural themes under Big "C" culture, "Geography" with 12 occurrences ranked as the top frequency and followed by "Education" (10) and "History" (9). The themes "Economy, Music and Architecture" were the least represented ones. Some examples from Big "C" cultural themes are portrayed below.

Figure 31. An example on Big "C" theme "History" in "Teenwise" student's book (2018, pp. 88-89)

In this activity, two stories of two ancient structures are narrated. The first story is about the history of a mausoleum built by Artemisia for the memory of her husband, great Persian king Mouslos, after he died. The other story is about the Hanging Gardens of Babylon, which was constructed as a gift for Nebuchadnezzar. In these stories, the histories of two wonders are depicted as representatives for Big "C" theme "History" in IC.

Figure 32. An example on Big "C" theme "Geography" in "Teenwise" student's book (2018, p. 55)

This activity includes natural disasters such as avalanches, tsunamis, earthquakes in Indonesia, Sri Lanka, India, Thailand and the Maldives in addition to hurricanes and typhoons in Atlantic and Pacific Ocean as features of geography. Therefore, the cultural theme "Geography" signifying IC was depicted in this activity.

Figure 33. An example on Big "C" theme "Education" in "Teenwise" student's book (2018, p. 107).

The Big "C" theme "Education" in this activity is represented through the Fire Busters Club of an educational institution in TC, in which important life saving instructions are provided to teach students what to do in case of a fire.
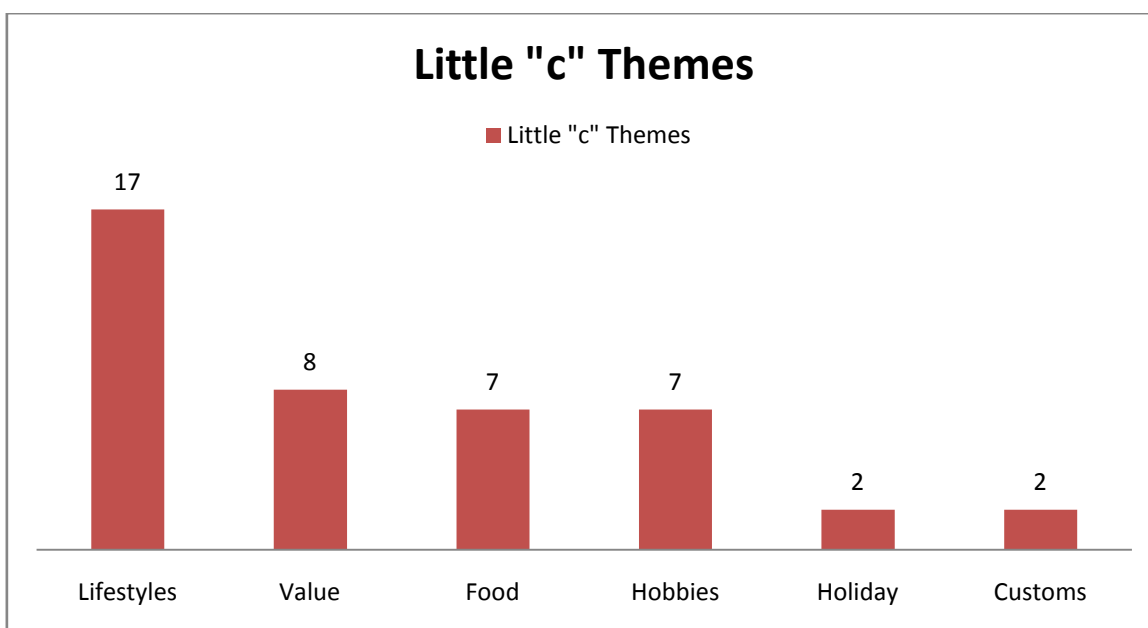
Figure 34. The frequencies of little "c" themes in "Teenwise" student's book.

In order to analyze further, the distribution of little "c" cultural themes are illustrated in Figure 34. Out of seven themes under little "c", six themes were determined in 43 occurrences. The theme getting the highest frequency was identified as the theme "Lifestyles" under little "c" culture in 17 occurrences and followed by "Value". The following themes "Food" and "Hobbies" were ascertained in 7 activities each. The weakest themes with 2 occurrences each were "Holiday" and "Customs". Several examples are portrayed below.

Figure 35. An example on little "c" theme "Customs" in "Teenwise" student's book (2018, p. 79).

Celebrating birthdays in a different culture is treated as a topic related to the theme "Customs" under little "c" culture. Even if blowing out candles seems a common practice, every culture has different traditions to celebrate birthdays.

Figure 36. An example on little "c" theme "Food" in "Teenwise" student's book (2018, p. 76).

Little "c" theme "Food" is the topic of this activity. Well-known dishes of different countries with their ingredients are represented as references for IC.

Figure 37. An example on little "c" theme "Lifestyles" in "Teenwise" student's book (2018, p. 118).

"Basant Panchami Festival", a practice carried out by people in North India, is presented as little "c" theme "Lifestyles" in order to show what people do before and on festival days.

4.3.2 The representation of themes of culture in "Teenwise" workbook

Table 14 illustrates the frequencies and percentages of cultural content on categories of culture (SC, TC, IC and CF) and themes of culture (Big "C" and little "c" culture) in the CB "Teenwise" student's book.

Table 14. The frequencies and percentages of cultural themes in "Teenwise" workbook

Units	No. of Tasks	Source Culture		Target culture		International Culture		Culture Free	Total
		Big C	Little c	Big C	Little c	Big C	Little c		
Theme 1	20	-	-	-	-	2	1	17	3
Theme 2	22	-	-	-	-	3	-	19	3
Review 1-2	10	-	-	-	-	-	-	10	-
Theme 3	20	-	-	-	-	-	1	19	1
Theme 4	22	-	-	-	2	1	-	19	3
Review 3-4	10	-	-	-	-	-	1	9	1
Theme 5	20	-	-	-	-	-	1	19	1
Theme 6	22	-	-	1	1	5	2	13	9
Review 5-6	10	-	-	-	-	-	-	10	-
Theme 7	20	-	3	-	2	3	-	12	8
Theme 8	19	-	-	1	1	-	-	17	2
Review 7-8	10	-	-	-	-	-	1	9	1
Theme 9	21	-	1	-	-	-	1	19	2
Theme 10	17	-	-	-	-	-	-	17	-
Review 9-10	11	-	-	-	-	-	-	11	-
Total Frequency	254	- 4	4	2 8	6	14 22	8	220	34
Total Percentage	100	- 1.6	1.6	0.8 3.2	2.4	5.5 8.6	3.1	86.6	13.4

As signified in Table 14, 254 activities in ten themes and five review parts were determined, 220 of them were represented in CF category. In total, 34 activities were counted as representatives compatible with Big "C" and little "c" culture and SC, TC and IC. With respect to categories of culture, IC ranked the top category with 22 (8.6%) occurrences and followed by TC with 8 (3.2%) appearance while frequency for SC was

counted as only 4 (1.6%). On the other hand, appearing in 220 occurrences, CF covered 86.6% of all culture-related activities, that is, CF was represented almost six times as much as total amount of SC, TC and IC.

In terms of cultural themes, little "c" was illustrated in 18 (7.1%) occurrences. In terms of SC, TC and IC, little "c" cultural themes were presented in 4 (1.6%), 6 (2.4%) and 8 (3.1%) respectively. In this context, cultural contents related to IC ranked the top while SC was the least represented category after TC. However, in representation of Big "C" cultural themes, the corresponding number of occurrences was 16 (6.3%). In distribution of occurrences referring to SC, TC and IC, the frequencies identified were 0 (0%) for SC; 2 (0.8%) for TC and 14 (5.5%) for IC. As a result, Big "C" themes were not represented in SC while IC was the most frequently appeared category. While little "c" themes were represented more than Big "C" themes in SC and TC, Big "C" was favoured in IC. In overall generalization in terms of themes, an inclination toward little "c" was observed in representation of activities.

Table 15 manifests the distribution of frequencies for nine themes under Big "C" and seven themes under little "c".

Table 15. The frequencies of Big "C" and little "c" themes in "Teenwise" workbook.

	Units	Theme 1	Theme 2	Review 1-2	Theme 3	Theme 4	Review 3-4	Theme 5	Theme 6	Review5-6	Theme 7	Theme 8	Review7-8	Theme 9	Theme 10	Review9-10	Total
Big "C"	Politics	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	Economy	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	Music	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	Social Norms	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	Art / Literature	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	Education	-	1	-	-	-	-	-	-	-	-	1	-	-	-	-	2
	History	-	-	-	-	-	-	-	-	-	2	-	-	-	-	-	2
	Geography	2	1	-	-	1	-	-	6	-	1	-	-	-	-	-	11
	Architecture	-	1	-	-	-	-	-	-	-	-	-	-	-	-	-	1
	Total	**2**	**3**	**-**	**-**	**1**	**-**	**-**	**6**	**-**	**3**	**1**	**-**	**-**	**-**	**-**	**16**
Little "c"	Value	-	-	-	-	-	-	1	-	-	-	-	-	-	-	-	1
	Lifestyles	-	-	-	-	-	1	-	-	-	-	1	-	2	-	-	4
	Customs	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	Hobbies	-	-	-	1	1	-	-	-	-	-	-	-	-	-	-	2
	Holiday	1	-	-	-	1	-	-	-	-	5	-	1	-	-	-	8
	Food	-	-	-	-	-	-	-	3	-	-	-	-	-	-	-	3
	Gestures / Body Language	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
	Total	**1**	**-**	**-**	**1**	**2**	**1**	**1**	**3**	**-**	**5**	**1**	**1**	**2**	**-**	**-**	**18**

The total occurrences for identified cultural contents in accordance with Big "C" and little "c" were 34. While 16 appearances were observed in Big "C" related activities, the corresponding number was 18 in little "c" cultural themes activities. Out of nine themes under Big "C" themes, only four themes, "Geography, Education, History and Architecture", were determined. The missing themes were "Politics, Economy, Music, Social Norms and Art/Literature". As the most frequently represented theme, "Geography" was counted in 11 occurrences while the corresponding numbers for "Education", "History" and "Architecture" were 2, 2 and 1 frequencies respectively. In terms of representation of Big "C" culture, not only review sections but also theme 3, theme 5,

theme 9 and theme 10 included no culture related activity while theme 6 ranked the top with 6 occurrences.

With regard to little "c" cultural themes, the themes "Lifestyles", "Holiday", "Food", "Hobbies" and "Value" were identified while the themes "Customs" and "Gestures/ Body Language" were missing. Being the most frequently depicted theme in representation of little "c" culture, "Holiday" was ascertained in 8 occurrences while the corresponding numbers were 4 for "Lifestyles", 3 for "Food", 2 for "Hobbies" and 1 for "Value". Theme 7 ranked the top in representing the highest frequency in little "c cultural themes. However, no little "c" related cultural content was observed in theme 2 and theme 10 in addition to review sections 1-2, 5-6, and 9-10.
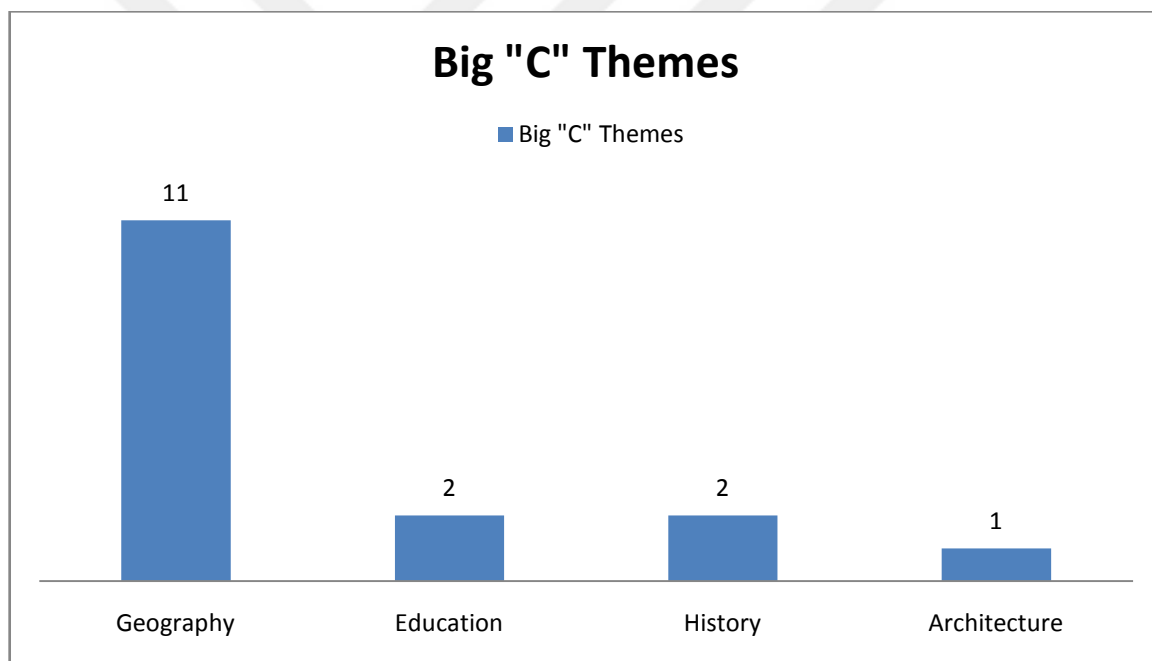
Figure 38. The frequencies of Big "C" themes in "Teenwise" workbook.

The frequencies of cultural themes under Big "C" culture identified in workbook are indicated in Figure 38. From 16 occurrences identified related to four Big "C cultural themes, 11 referred to "Geography", while "Education" and "History" was appeared in two activities. However, "Architecture" was the least represented theme with only one occurrence. In this sense, the theme "Geography was overrepresented in comparison with other three themes. Several examples are displayed below.

4 **Read the texts. Which sentence is true for all three structures?**

a) They are all in Asia.
b) They are in the New 7 Wonders list.
c) They had political importance.
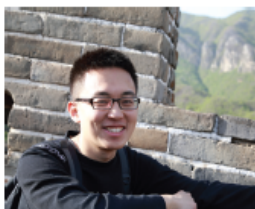
Chang- China

When I went to see the Great Wall of China last year, I learnt that it is in the list of New Seven Wonders. I think it deserves this title because it is the largest building in the world. Thousands of workers built it to protect China from attacks. Most people think that you can see it from the space but in fact this belief is legendary. I'm proud that a structure from my country is in the list.

Akhil – India

UNESCO declared the Taj Mahal as one of the New Wonders of the World in 2007. It is a breathtaking mausoleum in India. When I visited the Taj Mahal, its story affected me deeply. Emperor Shah Jahan wanted to build a structure for the memory of his beloved wife, Mumtaz Mahal because she died after she gave birth to their 14th child. It was the jewel of Muslim art in Indian history. It cost millions of Rupees. I think it's worth it.

Veronica – Mexico

I live in Mexico. Every year about two million people visit my hometown to see Chichén Itza. It was a well known Mayan city. They used this place as a religious, political and an economic centre. The most important figure in the site is the pyramid, El Castillo. The Maya people built it to watch the movements of the sun. Unfortunately, after the Spanish came here, they used the site as a cattle farm. Was it always in a bad condition? Luckily, no. Thanks to the Mexican government, it is a popular tourist attraction now. In 1988 UNESCO added Chichén Itza to the World Heritage List.

Figure 39. An example on Big "C" theme "History" in "Teenwise" workbook (2018, p. 55).

People from China, India and Mexico mention about the history of popular tourist attractions in their country such as, the Great Wall, Taj Mahal and Chichen Itza. In this way, Big "C" theme "History" referring to IC is integrated into activity.

4 Read the text and tick (✓) the true statements.

- a. This house is an interesting house.
- b. All the things in this house are in a star shape.
- c. The house has got a big garden but there isn't a swimming pool in it.
- d. There are two bedrooms and a living room in this house.

Hello everybody! Welcome to my house. My father is an architect and look at his amazing work. This is our beautiful house in Mexico. It's not an ordinary house. It's a seashell house. Our house has got two floors. There is a living room and a kitchen downstairs. There are two bedrooms, a bathroom and a study upstairs. In the living-room we have got a large sofa and a TV. There is a kitchen next to our living room. There is a fridge, a cooker and a sink in it. My room is upstairs. It's between my parents' room and the bathroom. There is a bed, a chest of drawers and a mirror on the wall. In the bathroom there is a shower. There is a shower, a sink and a closet. They are all in a sea shell shape even the water taps. Our house has got a big garden and there is a private swimming-pool in it.

Figure 40. An example on Big "C" theme "Architecture" in "Teenwise" workbook (2018, p. 16).

This activity is about interesting architecture of a house in Mexico in which the house itself in addition to shower, sink and a closet are in sea shell shape. Big "C" theme "Architecture" in IC is represented through a house in sea shell shape.

5 Read the text and answer the questions.

- a. Where is Viola from? _____.
- b. Where is she now? _____.

Hello! I'm Viola from Norway. I'm a student at a school of fashion in Paris. This is an amazing city with its beautiful gardens and old architecture and it's very lively. There are always lots of people in the streets, especially tourists. This city is never boring because there are many places to go. The amazing Eiffel Tower, the famous Louvre Museum and the gorgeous palaces are few examples of it. Paris has different facilities for everyone. You can see a play at the world famous theatres or go to the concerts. Art is everywhere. But I sometimes miss Oslo especially, its safe and quiet life. It's the capital but it is small and uncrowded. The buildings are modern. Life is simple. There is no traffic at all. You only hear the sound of nature.

Figure 41. An example on Big "C" theme "Education" in "Teenwise" workbook (2018, p. 16)

The topic of the activity is about education in Paris, France. Viola, an international student from Norway, gives some information about the city.
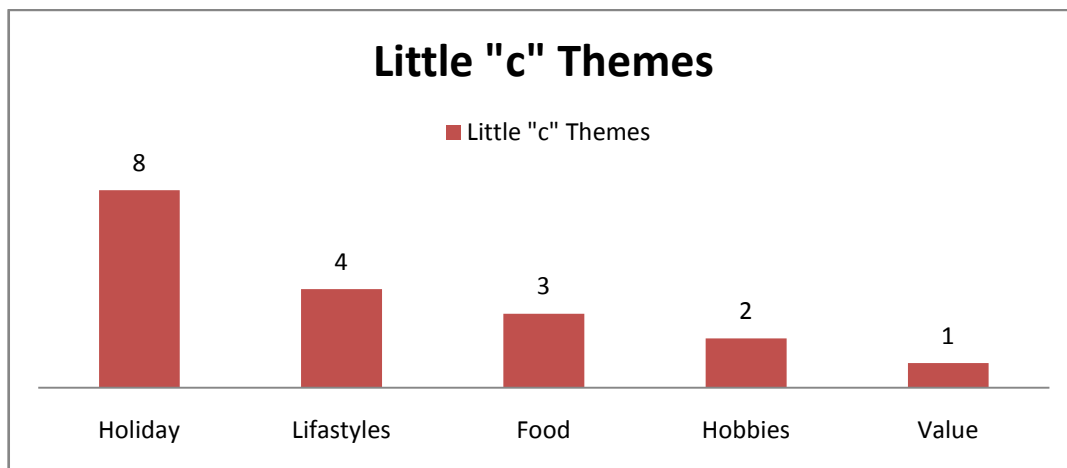
Figure 42. The frequencies of little "c" themes in "Teenwise" workbook.

The frequencies of cultural themes under little "c" culture identified in workbook are indicated in Figure 38. Five out of seven themes under little "c" were observed in 18 occurrences. As the most frequently represented theme, "Holiday" was included in 8 occurrences while it was followed by "Lifestyles" (4) and "Food" (3). "Value", the least presented theme was displayed in only one activity. There are several examples on little "c" cultural themes.

Figure 43. An example on little "c" theme "Lifestyles" in "Teenwise" workbook (2018, p. 69).

Some festivals from Italy, Thailand and Russia were represented as little "c" theme "Lifestyles" referring to IC in order to arouse curiosity about social life activities of people from other cultures.

Figure 44. An example on little "c" theme "Holiday" in "Teenwise" workbook (2018, p. 13).

Important landmarks and tourist attractions of different countries were portrayed through little "c" theme "Holiday" under IC to give information about these places.

Figure 45. An example on little "c" theme "Hobbies" in "Teenwise" workbook (2018, p. 27).

Different types of interesting hobbies from various parts of the world were displayed as the theme "Hobbies under little "c" culture.

CHAPTER 5

DISCUSSION

5.0 Introduction

In this chapter, the findings that were illustrated in the chapter 4 were discussed under the light of the three research questions in terms of the related literature.

5.1 Discussion

In this present study, culture-related contents embedded in the CB "Teenwise" for 9th grade including student's book and workbook were analysed in the light of three research questions.

The first research question was to examine whether the CB "Teenwise" for 9th grade represents cultural categories in such a way that promote intercultural perspective. The findings obtained from the analysis of the CB "Teenwise" indicated that culture-related contents referring to IC covered more than half of the total cultural elements and followed by TC representing one-third of the identified cultural contents. The findings of the present study are congruent with the results of Hamiloğlu and Mendi (2010) in which intercultural contents were the most frequently represented elements in the CB "Enterprise". However, the findings do not comply with other studies of Chao (2011), Çelik and Erbay (2013), Kırkgöz and Agçam (2011). The results of content analysis Çelik and Erbay (2013) conducted indicate that cultural elements were well-distributed through the CB series "Spot on" although a slight inclination to TC was observed. In the study employed by Chao (2011), cultural contents were skewed toward TC. Furthermore, Kırkgöz and Ağçam (2011) found a tendency toward TC in representing culture-related contents.

In portrayal of TC, the occurrences of cultural contents related to the US were superior to those pertaining to the UK. Especially the ones concerned with technology and social media were identified as the US origin. In this context, Crystal (2003) claims that it was due to the supremacy of the US in the fields of economics in earlier and politics afterwards in the world.

On the other hand, it was found that cultural contents referring to SC was underrepresented in both student's book and workbook. In this sense, the results of many researches such as Al-Sofi (2018), Azkiyah and Setiono (2017) and Faris (2014) are in accordance with the findings of the present study. The findings of these studies revealed that cultural contents referring to SC were de-emphasized in English language CBs. Yet, the findings are not in line with those of Cortazzi and Jin (1999) and Syahri and Susanti (2016) in which SC was emphasized rather than TC culture and IC.

With respect to representation of continents, the highest frequency in culture-related contents in the CB set was assigned to European countries, especially Italy, France, Spain, and followed by Asian countries such as Japan, China and India. However, countries such as Argentina, Brazil, Colombia, the Caribbean Islands, Puerto Rico and Peru referring to South America continent occupied the least occurrences. The results of the present study are not in line with the findings Çelik and Erbay (2013), and Yuen (2011) concluded. In these studies, a tendency toward cultures of European countries was emphasized, yet Africa was disregarded. Moreover, Yuen (2011) found that fragmented and stereotypical cultural contents of West, especially of English-speaking countries, dominant in the CB used in Hong Kong.

Second research question was to what extent the CB "Teenwise" for 9th grade presents cultural contents in relation to products, practices, perspectives and persons. In terms of representation of products, practices, perspectives and persons, culture-related contents were skewed toward IC in CB set. While TC was represented in one-third of all cultural contents, representatives for SC were in limited numbers. Furthermore, an imbalance in representation of 'products', 'practices', 'perspectives' and 'persons' was observed. 'Products' were the most frequently employed cultural aspect. Also, cultural contents on 'persons' were the second most frequently appeared aspect. However, practices' and 'perspectives' were significantly ignored as 'products' and 'persons' comprised nearly nine-tenth of total amount of cultural contents in the CB set.

On one hand, these findings are in accordance with Yuen's (2011) and Çelik & Erbay's (2013) studies in terms of representing aspects of culture, in which they observed that products and persons consisted of majority of cultural contents while practices and perspectives were identified as the least represented cultural aspects. On the other hand, there is no agreement with their studies in which cultural aspects showed a tendency toward TC and English speaking countries since aspects of culture representing IC were emphasized more than SC and TC.

The results of the present study, however, are incongruent with those of Avcı (2015) who obtained that perspectives were the most frequently represented cultural aspect in English speaking countries as compared to products practices which scored the least occurrences. Moreover, the findings are incompatible with those of Kim and Paek (2015) and Mayangsari, Nurkamto and Supriyadi (2018) who found that there was an imbalance in representation of cultural aspects in textbooks they analysed through using Moran's (2001) framework. In these studies, 'products' were the most frequently represented cultural aspect and followed by perspectives while 'persons' and 'communities' were the least represented cultural aspects.

The third research question was to what extent the CB "Teenwise" for 9th grade present Big "C and little "c" cultural themes. CF contents referring to neither themes of culture nor categories of culture dominated far more than half of the cultural contents in the CB set. When it comes to portrayal of Big "C" and little "c" cultural themes according to their categories of culture, IC was represented about one and a half time as much as the total amount of SC and TC in the CB set. SC was represented in minimal coverage scoring the lowest frequency with few occurrences. In terms of distribution of Big "C" and little "c", culture-related contents were skewed toward little "c" in total. Furthermore, the themes "Geography" under Big "C" culture and "Lifestyles" under little "c" culture was the most frequently represented cultural themes.

In terms of cultural themes, the results of the present study are in line with the findings of Mátic (2015), and Sadeghi and Sepahi (2017), in which little "c" cultural themes outnumbered themes of Big "C" culture. The findings Liu and Laohawiriyanon (2013) obtained are also compatible with the present study with respect to representing little "c" more than Big "C". In addition, more than half of the content was identified as CF while the determined cultural contents were skewed toward TC that displays inconformity

with the results of the present study. Likewise, the results of Kim and Paek (2015) indicated the same findings in representing themes of culture, in which little "c" cultural themes were included more than those of Big "C" culture, yet a tendency in culture-related contents was observed toward SC which is incompatible with the findings of present study. In line with this, Ashrafi and Ajideh (2018) found that the highest occurrences were allocated to TC as compared to SC taking the least attention. The findings of their research also indicated that cultural themes under little "c" culture were moderately emphasized more than Big "C" cultural themes in two CB they analysed.

This present study displays incongruence with many studies. According to Xiao's (2010) study in which she analysed listening scripts and notes sections in an in-use EFL textbook, the results showed that Big "C" themes in TC dominated almost half of the total tasks while SC and IC occurring rather less in frequency. Moreover, Lee (2009) inferred that most of cultural contents were assigned to themes of Big "C" signifying TC while little "c" cultural themes notably gained the lowest occurrences. Contrastingly, Böcü (2015) identified a balance in distribution of Big "C" and little "c" cultural themes in the CB series "Life". In addition, variety of cultural categories was identified although SC was not directly represented.

Overall, IC predominated more than half of the identified cultural contents in the CB set. The findings of the present study are in accordance with views of Byram (1997) that exposure to culturally rich milieu can increase learners' intercultural communicative competences through acquisition of cultures of various nations (as cited in Kim&Paek, 2015). The results are also in agreement with the objectives of CEFR that concentrates on the development of intercultural competence in language teaching. (CoE, 2001). However, SC was de-emphasized. In this sense, McKay (2003) recommends that SC of learners should also be integrated into English language teaching so that it can promote learners to develop a deeper understanding of their own culture. With respect to presentation of cultural aspects, products covered nearly two-third of cultural contents and followed by persons. However, practices and perspectives were represented the least. In this regard, Silvia (2014) suggests that this kind of presentation of cultural contents will cause learners to develop 'tourist view' and concentrate on "surface culture" rather than "deep culture" (p. 242). In terms of representing themes of culture in the CB set, little "c" cultural themes

were presented more than Big "C" culture. In this context, Xiao (2010) underlines the importance of little "c" cultural themes in improving learners' communicative competence.

CHAPTER 6

SUMMARY, IMPLICATION AND SUGGESTIONS

6.0 Introduction

This chapter presents a brief summary of the findings, implications and suggestions for further studies.

6.1 Summary of the findings

The present study analyzed the representation of cultural contents in the CB set "Teenwise" published by MoNE for 9th grade students in terms of 'categories of culture' (source culture, target culture and international culture), 'aspects of culture' (products, practices, perspectives and persons) and 'themes of culture' (Big "C" and little "c" culture). This study aimed to ascertain to what extent the CB included intercultural contents. For that purpose, three research questions were answered. In order to answer the research questions, content analysis exploiting quantitative method as a data analysis technique was used in this study since it enabled the researcher to count occurrences and show them in numbers and percentages. As data collecting instruments, the frameworks of Cortazzi and Jin (1999), Yuen (2011) and Xiao (2010) were used to prepare a checklist in the present study.

Research question 1: Does the coursebook "Teenwise" for 9th grade represent 'categories of culture' in such a way that promotes intercultural perspective?

As for the first research question, Cortazzi and Jin's (1999) framework was used to categorize the origin of cultural contents in analysis of categories of culture. In data collection process, cultural contents related to any categories of culture were coded and enlisted according to categories of culture which are SC (Turkey), TC (the UK and the US) and IC (France, Japan, India, etc.).

The findings revealed that IC was the most frequently represented cultural content in both books. More than half of the culture-related contents were allocated to IC. In this sense, a wide range of cultural contents from Europe to Africa was reflected in various forms. While European countries ranked the top and followed by Asian countries, the countries in South America continent indicated the lowest frequency. On the other hand, TC related cultural contents were the second most frequently observed elements. In terms of representation of the UK and the US, cultural contents referring to the US were superior to the UK. Generally, the American celebrities, movies, several social networks were portrayed as the references for the US. However, the representatives for SC were the least emphasized category of culture. In this context, it can be inferred that SC was underrepresented as compared to IC and TC.

Research question 2: To what extent does the coursebook "Teenwise" for 9th grade present cultural contents in relation to 'aspects of culture', articulated by products, practices, perspectives and persons?

In order to answer the second research question, four-P framework of Yuen (2011) for aspects of culture set under Cortazzi and Jin's framework was utilized as a checklist to examine how cultural contents concerning products, practices, perspectives and persons were represented. While collecting data, each cultural reference compatible with both categories of culture, and aspects of culture was recorded to the list as an occurrence. The cultural aspects that have no identifiable origin were excluded from the analysis.

The results of the study indicated that concerning the categories of culture in representing products, practices, perspectives and persons in the CB set, the highest occurrences were identified in IC and followed by TC while cultural items indicating SC were counted as the lowest. With regard to products, practices, perspectives and persons, the most frequently appeared cultural elements were determined as products which covered most of the cultural contents in all categories of culture. Persons were the second most existed cultural contents. Nearly nine tenth of cultural elements were devoted to products and persons. As manifested by the findings, practices and especially perspectives in which the latter scored the weakest frequency were seriously underrepresented.

Research question 3: To what extent does the coursebook "Teenwise" for 9th grade present cultural contents with respect to 'themes of culture', defined as Big "C and little "c"?

For the third research question, final draft of Xiao (2010) was exploited as a framework. In her framework, she set Big "C" and little "c" themes under the framework of Cortazzi and Jin (1999), to which she added a new category called 'culture free'. In data collection, the occurrences were enlisted when they matched the checklist for themes and categories of culture. When a task or an activity related to any theme of culture indicated many sources of culture, it was enlisted under IC category. However, the tasks not referring to any cultural themes or cultural categories were recorded under CF category.

At the end of the analysis process, it was found that great majority of cultural activities were determined as culture free referring neither categories of culture nor themes of culture. From the identified activities in categories of culture, IC obtained the highest frequency and followed by TC. However, activities signifying SC were observed as the weakest. In evaluation of themes of culture according to their categories of culture in student's book, Big "C" and little "c" themes were equally distributed. While little "c" cultural themes dominated in TC, themes related to Big "C" culture is emphasized more than little "c" culture in IC. On the other hand, the findings in workbook indicated that only little "c" cultural themes were portrayed in SC and Big "C" culture was ignored. As for TC, little "c" culture was emphasized more than Big "C" culture. However, Big "C" cultural themes were preferred in representing IC. Overall, the contents were skewed toward little "c" culture in representation of themes of culture. Cultural theme "Geography" under Big "C" culture and the theme "Lifestyles" referring to little "c" culture were the highest represented themes in the CB set. Yet, three Big "C" themes and one little "c" theme were missing. It can be inferred that the themes "Geography", "Education" and "History" under Big "C" culture were more emphasized than other themes while little "c" cultural themes were well distributed.

6.2 Implications of the study

The results of the present study may offer beneficial guidance for material designers and CB authors as well as publishers. First of all, the findings of the study

indicate that SC (Turkish culture) is underrepresented as compared to TC and IC. An underrepresentation of SC in English CBs may restrain students from being aware of their own and other cultures, and juxtaposing the similarities and differences between cultures. Moreover, underrepresentation of SC may lead language learners to look down on their own culture (Chao, 2011). Therefore, the imbalance in representation of cultural contents should be eliminated to foster learners to acquire and develop ICC. In addition, an improvement in portrayal of source cultural contents should be provided to enhance students' own cultural knowledge due to the fact that it helps them develop ICA that is essential to be competent in ICC.

With respect to presentation of IC, the CB displays a wide range of diversity from different part of the world. It exhibits a rich milieu in representation of various cultural backgrounds. Accordingly, it can be concluded that the CB improves students' ICC. However, to a certain extent, it contributes to students' ICC given that there exists an imbalance in representation of SC. Because, learners compare and contrast their own culture with others' in order to develop awareness (Byram et al., 2002).

Furthermore, it can be inferred that a remarkable attention in preparation of the CB has been paid in regard to integration of various cultural contents form Europe to Africa. However, such diversified amount of intercultural contents represented in the CB may be problematic if extra explanatory information about cultural items is not provided. Because intercultural background of each teacher may not be equal and sufficient enough to transfer cultural knowledge to students. Therefore, the teacher's manual should be improved to provide extra information about IC represented in activities.

Secondly, great majority of cultural contents are on products and persons in all categories of culturein terms of representation of cultural aspects. However, the CB includes a small percentages of practices and perspectives. Therefore, it can be suggested that cultural contents embedded in the CB are generally represented through tangible and visible objects denoting to cities, flags, historical places, food, famous people and so on. This kind of representation may lead learners to develop 'touristic view' about other cultures. Yet, underrepresentation of practices and perspectives may deprive students of communicating effectively in social interactions and understand how a group people think and behave. Because, celebrations, festivals, ceremonies, daily life communications, habits, thoughts, worldviews and beliefs that a community or a nation has are important

cultural sources learners should acquire in order to eliminate misunderstanding in intercultural communication. Consequently, an imbalance in representation of cultural aspects in IC may not significantly improve learners' ICC.

Thirdly, Big "C" and little "c" themes are nearly well distributed even though there is a slight inclination toward little "c" cultural themes. However, they cover nearly one fourth of cultural contents. Consequently, great majority of activities are identified as culture free category referring to none of the categories or themes of culture. CF activities are designed to provide either useful practices for students' linguistic and communicative skills or general information known as the same in all over the world. Because of the limited number of activities devoted to categories and themes of culture, it may be concluded that the CB, to some degree, promotes students' ICC. Yet, it is unsatisfactory.

6.3 Suggestions

The findings of the study indicate that cultural contents promoting ICC have been taken into consideration. The results also point out that cultural contents related to IC have been embedded into CB in accordance with the principles of CEFR in which cultural diversity is emphasized. However, an imbalance has been observed in representation of cultural contents regarding categories of culture, aspects of culture and themes of culture. Therefore, the researcher offers some suggestions not only for CB designers, authors, publishers but also for further researches.

First, the imbalance among SC, TC and IC should be eliminated and a well-balanced distribution should be provided. In addition, more cultural contents related to SC should be embedded into CB since underrepresentation of source cultural contents prevent learners from comparing and contrasting their own culture with others'. Furthermore, it may lead students to trivialize and despise their own culture.

Second, the representation of product and persons are important to attract students' attention and arouse curiosity about other cultures. However, the representation of practices and perspectives should also be integrated in a balanced way, as these aspects of culture are essential to learn how other people communicate in daily life, think and behave. In this way, they can gain better understanding. Otherwise, students may develop 'tourist perspective' which only provides 'surface culture'.

Third, cultural contents identified as CF covers great majority of cultural activities. Therefore, more cultural activities related to Big "C" and little "c themes should be integrated into CB. Furthermore, a well-balanced representation of Big "C" and little "c" cultural themes through the CB enables students to acquire not only intercultural knowledge but also intercultural communication.

Fourth, teacher's manual provides little information about the cultural content. This insufficiency influences effectiveness of teacher due to their different intercultural background while teaching culture in classroom. Thus, teacher's manual should be revised and modified in order to be able to provide necessary explanations.

Fifth, the current study examined the CB "Teenwise" for 9th grade students in general secondary education. Therefore, it is impossible to generalize the conclusion to all grades of secondary school. To be able to generalize the result of the study, the study should be recurred with the CBs used for preparation classes, 10th, 11th, 12th grades in all general secondary, vocational and technical and non-formal education.

Sixth, the CB was analysed in terms of categories of culture, aspects of culture and themes of culture. Agents like influences of teachers, learners and authors in the material are disregarded. A further study will take into consideration these aspects mentioned above to get a far-reaching conclusion in wide perspective.

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APPENDICES

Appendix 1. Analysis of categories of cultures in "Teenwise" 9th Grade Students' book

(L&S=Listening & Speaking, R&W=Reading & Writing)

Theme 1 Studying Abroad	Source culture	Target culture	International culture
A			
L&S, 1	Turkey(2)	The UK(2)	Spain(2), Italy(2), Greece(2), France(2), Germany(2)
L&S, 2	Turkey(3)	The UK(3)	Spain(2), Italy(3), Greece(2), France(2), Germany(2), China(2), Australia(2), Portugal(2)
L&S, 5			Italy
R&W, 1		The UK	Egypt(2)
R&W, 5		The UK(3), the US,	Sweden(2), Bulgaria(2),Argentina, Russia, India, Canada(2),France, Ireland
Wise up	Turkey(2)	The UK(2), the US(2)	Switzerland(3), Japan(2),
B			
L&S, 2	Turkey(6)		
R&W, 1	Turkey(2)	The UK	Italy(2), Egypt(3), Australia(2), Japan(3), India(3)
R&W, 2			Japan(8)
R&W, 3			Japan(3)
R&W, 7	Turkey(3)		
Theme 2 My Environment			
A			
L&S, 3		Tthe US	
L&S, 4		The UK	
Wise Up			Japan(3), Morocco(2), Sweden(2)
B			
L&S, 3		The UK(4), the US	Italy(2),
R&W, 1			Japan(2), Austria(2)
R&W, 2		The UK	
R&W, 7			Liechtenstein(2), Hong Kong(2)
Theme 3 Movies			

A			
L&S, 1		**The UK, the US(7)**	
L&S, 3		**The UK, the US**	
L&S, 4		**The US**	
R&W, 1		**The US**	
R&W, 2		**The UK(3), the US(10)**	**Mexico**
R&W, 5		**The UK, the US(3)**	**France**
Wise Up		**The US(6)**	**India(6)**
B			
L&S, 1			**Japan**
L&S, 4		**The US(5)**	
L&S, 5		**The UK(3)**	
R&W, 3		**The UK(3), the US(3)**	**Australia, Germany**
R&W, 5		**The UK**	
R&W, 6			**Nepal**
Theme 4 **Human in Nature**			
A			
L&S, 1	**Turkey(2)**	**The US(2)**	**Philippines(2), Canada(2), South Africa(2), Croatia(2), North Africa(2) Germany(2), Russia(2),North America(2)**
L&S, 2		**The UK, the US(5)**	**Papua New Guinea(2), Kenya, New Zealand(3), Australia, India, North America**
R&W, 2		**The UK(4), the US(4)**	**Japan(3), Canada(2), Italy(4)**
Wise Up	**Turkey**	**The US**	**Indonesia, Sri Lanka, India, Thailand, the Maldives**
B			
R&W, 3	**Turkey**		**Africa**
R&W, 4		**The UK(2)**	**France, Mauritania, Africa, Middle-East**
Theme 5 **Inspirational People**			
A		**The UK**	
L&S, 4		**The UK(2)**	

L&S, 5		**The UK(4)**	**Tanzania**
R&W, 1		**The US(5)**	**China**
R&W, 3	**Turkey(2)**	**The UK(2)**	**Germany, Singapore(2), Italy(2)**
R&W, 6		**The UK**	
Wise Up	**Turkey**	**The UK(2), the US(3)**	**France, Australia(2),**
B			
L&S, 4		**The UK(2), the US**	
L&S, 6			**Portugal, Argentina**
R&W, 2	**Turkey**	**The UK, the US(6)**	**India(2)**
R&W, 3		**The UK**	
R&W, 5	**Turkey(3)**		
Theme 6 **Bridging Cultures**			
Overview			**Bosnia-Herzegovina**
A			
L&S, 2		**The UK**	
L&S, 3		**The UK(2)**	**Japan(3)**
R&W, 1		**The UK(2)**	**Scotland(2), Brazil(2), Italy(2) India(2), Japan**
R&W, 2			**Brazil, China(3)**
Wise Up		**The UK**	**Australia(2), Mexico(2), Canada, Jamaica**
B			
L&S, 3	**Turkey**	**The UK, the US**	**Spain, Portugal Argentina**
R&W, 1		**The UK(2)**	**Spain(2), France(2),**
R&W, 2		**The UK, The US**	**Argentian(5), Portugal(5), China(7),**
R&W, 5		**The UK**	
Theme 7 **World Heritage**			
overview			**China**
A			
L&S, 1	**Turkey(3)**		**Egypt(3), Greece(3), Iraq**
L&S, 3	**Turkey(2)**	**The US(3)**	**Greece, Iran**
R&W, 1		**The UK**	

R&W, 2		The UK(2)	
R&W, 3			Iran(2), Iraq(2)
Wise Up	Turkey(4)	The US(2)	Jordan, North Africa(2), Asia(2), Northern Europe(2)
B			
L&S, 1			Jordan(2), India(3), China(2), Peru(3), Brazil(3), Mexico(3), Italy(3)
L&S, 2			Jordan
R&W, 2		The UK(2)	China(2)
Theme 8 **Emergency and Health Problems**			
A			
R&W, 3		The US	
B			
L&S, 1	Turkey(4)		
L&S, 2		The UK, the US	Europe
L&S, 3	Turkey(2)		
L&S; 6		The US(3)	
L&S, 8		The US	
R&W, 1		The US	
R&W, 5		The UK	
Theme 9 **Invitations and Celebrations**			
A			
L&S, 3			Ireland
L&S, 5		The UK	
R&W, 2	Turkey		
Wise Up		The UK	France
B			
L&S, 3		The UK(2)	India
R&W, 3			India(3)
R&W, 5		The UK	
Theme 10 **Television and**			

Social Media			
A			
L&S, 1		The UK, The US	France
L&S, 3		The US(2)	
R&W, 4		The UK, the US(2)	
Wise up		The US(7)	Hungary, West Africa
B			
L&S, 2		The UK(2), the US(4)	Africa, France
L&S, 3		The US	
L&S, 5		The US(3)	
L&S, 6		The US(6)	Spain
L&S, 8			Spain(2), Brazil
R&W, 3		The UK(2), the US	Italy

Appendix 2. Analysis of categories of cultures in "Teenwise" 9th Grade Workbok

(L&S=Listening & Speaking, R&W=Reading & Writing)

Theme 1 Studying Abroad	Source culture	Target culture	International culture
A			
1		The UK(4)	Australia(4), China(4), Portugal(4), Spain(4)
2	Turkey		
4			Australia(3), France(4), Italy, Portugal
9			Greece(3)
10	Turkey		
B			
1			Egypt, Italy(2), Japan
4			India(4), Spain(5), Australia(4),
6			India
7		The UK	
9			Canada
Theme 2 My Environment			
A			
2			Mexico
B			
3			France
5			Norway(3), France(3)
8		The US	Italy
11	Turkey(2)	The UK, the US	Bulgaria, Italy, Japan, Germany, Russia, Poland
Review 1-2			
B		The UK	
C		The UK	
D		The UK	Spain(3),
E			France
G			Italy
H			Italy
Themes 3			

Movies			
A			
1		The UK, the US(12)	Switzerland
3		The US	
4		The US(3)	
5		The UK(2), the US(4)	Canada, Nepal
7			South Asia
9		The US	
10		The US(2)	
B			
1			Japan
4		The UK(3)	Belgium(2), Poland(2),
Themes 4 Human in Nature			
A			
2			Japan, Peru, Atlantic Ocean
5		The UK(2)	Mexico
8		The UK	
9		The UK, the US(2)	
B			
5		The UK(2)	South America
7	Turkey		
Review 3-4			
B			Japan(2)
F			Germany(2)
Theme 5 Inspirational People			
A			
7		The US	
10		The US(3)	
B			
2	Turkey	The US	Canada
8		The UK, the	Canada, Carribbean Island

		US(8)	
9		**The UK(2)**	
Theme 6 **Bridging cultures**			
A			
2			**Mexico**
4			**Spain, Italy(2)**
8	**Turkey**		**China, Italy, Poland, Spain**
9		**The UK(2)**	**Austria(2), China(2), Japan(2)**
B			
2			**Czech Republic, Canada, Ireland, India,**
4		**The UK**	**Greece, France, Poland, India, Kenya, Hong Kong**
5		**The UK(19)**	
7		**The UK(2)**	
8		**The UK**	**Canada, France, Ghana, Japan, Puerto Rico,**
9			**Jamaica**
10		**The US(2)**	**Japan, Italy, India**
11	**Turkey**		**Colombia**
Review 5-6			
C		**The UK(3)**	
F		**The UK(2)**	
G			**Italy**
H		**The US**	**Asia, Europe(2)**
Theme 7 **World Heritage**			
A			
1	**Turkey(2)**		**Egypt, France(2)**
3		**The UK**	
4	**Turkey(15)**		**Greece**
6	**Turkey**		
7			**Greece**
8		**The US(3)**	
9	**Turkey(2)**		**Mexico, Europe**

B			
2			**Italy**
3		**The UK**	
4			**Asia, China(3), India(7), Mexico(7), Spain**
8	**Turkey(2)**		
9		**The UK(3)**	
Theme 8 **Emergency and Health Problems**			
A			
4			**Italy**
B			
3		**The US(3)**	
9		**The US**	
Review 7-8			
B			**Egypt(2)**
H			**India(2)**
Theme 9 **Invitations and Celebrations**			
A			
7		**The UK**	
B			
4	**Turkey(2)**		
5		**The US(2)**	**Italy(4), Thailand(2), Russia(6), Jamaica**
9			**Italy**
Theme 10 **Television and Social Media**			
A			
1		**The US(3)**	
6		**The US**	
7		**The US**	

9		**The US**	
B			
1		**The US(2)**	
3		**The UK, the US**	**China**
6		**The US(2)**	
Review 9-10			
D			**Spain**
E		**The US**	
I		**The UK**	
J			**Italy**
K			**Spain**

Appendix 3. Analysis of categories and aspects of cultures in "Teenwise" 9th Grade Students' book

L&S= Listening&Speaking, R&W=Reading & Writing

Theme 1 Studying Abroad	Source culture				Target culture				International culture			
	Products	Practices	Perspectives	Persons	Products	Practices	Perspectives	Persons	Products	Practices	Perspectives	Persons
A												
L&S, 1	Turkey(2)				The UK(2)				France(2), Greece(2), Germany(2), Italy(2)			
L&S, 2		Turkey		Turkey	The UK	The UK/ the US		The UK	Australia, Britain, China, Italy, Portugal	France, Germany,Greece, Italy, Spain		France, Greece, Germany, Italy
L&S, 3									Italy			
L&S 7						The UK/ the						

						US					
R&W, 1					**The UK**						
R&W, 5					**The US, the UK**		**The UK**	**Bulgaria, France, India, Russia, Sweden,**			**Bulgaria, Canada, Egypt, Sweden**
Wise Up	**Turkey**		**Turkey(2)**	**Turkey**	**The US(2), the UK(2)**			**Switzerland(3), Japan**			
B											
L&S, 2				**Turkey(6)**							
L&S, 7					**The UK**	**The UK/ the US**					
R&W, 1	**Turkey(2)**				**The UK**			**Australia(2), Egypt(3), France(2), India(3), Italy(2), Japan(3),**			
R&W, 2								**Japan(2)**			**Japan(6)**
R&W, 3								**Japan**			
R&W, 7	**Turkey(2)**			**Turkey**							

Theme 2 My Environment											
A											
L&S, 3				The US							
Wise Up								Japan(2), Morocco, Sweden,	Japan, Morocco, Sweden		Japan, Morocco, Sweden
B											
L&S, 3				The UK, the US		The UK(2)		Italy(2)			
R&W, 1								Japan, Italy			
R&W, 2								Italy			
R&W, 7								Hong Kong, Liechtenstein			
Theme 3 Movies											
A				The UK, the US(7)							
L&S, 1											

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L&S, 3					**The UK, the US**						
L&S, 4								**The US**				
L&S, 7						**The UK/ the US**						
R&W, 1					**The US**						
R&W, 2					**The US(5)**			**The UK, the US(6)**				**Mexico**
R&W, 6								**The US**				
Wise Up					**The US(7)**				**India(6)**			**India**
B												
L&S, 1									**Japan**			
L&S, 4								**The US(5)**				
L&S, 5					**The UK(2)**			**The UK**				
R&W, 1							**The US**					
R&W, 3					**The US(3)**			**The UK(2)**	**Germany**			**Australian**

R&W, 6								**Nepal**			
Theme 4 Human In Nature											
A											
L&S, 1	**Turkey(2)**			**The US(2)**				**Canada(2), Croatia(2), Germany(2), North Africa(2), South Africa(2), North America(2), Philippines(2), Russia(2)**			
L&S, 2				**The UK**	**The US**			**Papua New Guinea, New Zealand(2),North America**	**Papua New Guinea, New Zealand**		
R&W, 2				**The UK(2), the US(2)**	**The US**	**The US**	**The UK**	**Japan, Canada, Italy(3)**	**Japan, Canada, Italy**	**Canada, Italy**	**Japan, Canada, Italy**
R&W, 6										**Japan, Italy**	
R&W, 7									**Japan**		
Wise Up	**Turkey**			**The US**				**India, Indonesia, Maldives, Sri Lanka, Thailand**			

B												
R&W, 3				Turkey					Africa			
R&W, 4					The UK				Africa, Mauritania, France, Arabic Peninsula			
Theme 5 Inspirational People												
A												
L&S, 4								The UK				
L&S, 5							The UK	The UK(4)	Tanzania			
R&W, 1					The US(5)				China			
R&W, 3	Turkey			Turkey	The UK			The UK	Germany, Italy, Singapore			Singapore, Italy
R&W, 6								The UK				
Wise Up					The UK, the US			The UK, the US,	France			Australia(2), France
B												

L&S, 4					**The UK**		**The UK, the US**				
L&S, 6											**Argentian, Portugal**
R&W, 2				**Turkey**	**The US(3)**	**The US**	**The UK, the US(3)**	**India**			**India**
R&W, 5				**Turkey(2)**							
Theme 6 Bridging culture											
Overview								**Bosnia-Herzegovina**			
A											
L&S, 3						**The UK**	**The UK**		**Japan**		**Japan**
R&W, 1					**The UK(2)**			**Brazil(2), India(2), Italy(2), Japan(2), Scotland(2)**			
R&W, 2								**China(4)**	**Brazil, China**	**Brazil, China**	**China**
Wise Up					**The UK**	**The UK**	**The UK**	**Australia(2), Mexico(2), China(2),**	**Australia, Mexico, China,**	**China, Canada**	

								Canada, Jamaica	Canada, Jamaica		
B											
L&S, 3	**Turkey**				**The UK, The US(2)**	**The UK/ the US (2)**			**Argentina, Portugal, Spain**		
L&S, 6						**The UK/ the US**					
R&W, 1					**The UK(2)**				**France(2), Spain(2)**		
R&W, 2					**The US**				**Argentina(5), Portugal(6), China(7), South America**		
Theme 7 World Heritage											
Overview									**China**		
A											
L&S, 1	**Turkey(3)**								**Egypt(3), Greece(3), Iraq(2)**		
L&S, 3	**Turkey(2)**				**The**				**Greece(2)**		**Iran**

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				US(3)							
L&S, 6					**The UK/ the US**						
R&W, 1							**The UK**	**Iraq**			
R&W, 2							**The UK**				
R&W, 3											**Iran(2), Iraq(3)**
R&W, 7								**Asia(2)**			
Wise Up	**Turkey(4)**			**The US(2)**				**Jordan, North Africa(2), Asia(2), Europe(2)**			
B											
L&S, 1								**Brazil(3), China(3), Jordan(2), India(3), Italy(3), Mexico(3), Peru(3)**			
L&S, 2								**Jordan**			
R&W, 3				**The UK**				**China(2)**		**China**	
Theme 8											

Emergency and Health Problems											
A											
L&S, 5					**The UK/ the US**						
B											
L&S, 1	**Turkey(3)**										
L&S, 3	**Turkey(2)**										
L&S, 6					**The US**						
R&W, 1					**The US**						
Theme 9 Invitations and Celebrations											
A											
L&S, 3								**Ireland**			
L&S, 6					**The UK/ the**						

						US						
Wise up						The UK				France		
B												
L&S, 3					The UK	The UK/ the US			India			
L&S, 5						The UK/ the US						
R&W, 3									India(2)	India	India	India(3)
Theme 10 Television and Social Media												
A												
L&S, 1					The UK, the US				France			
L&S, 3					The US(3)							
R&W, 4					The US(2)							

Wise Up					**The US(6)**		**The US**	**The US**	**West Africa**		
B											
L&S, 2					**The UK(2), the US(5)**						
L&S, 5					**The US(3)**						
L&S, 6					**The US(6)**			**The US**			**Spain**
L&S, 8									**Spain(2)**		**Brazil**
R&W, 3					**The UK, the US**				**Italy**		

Appendix 4. Analysis of categories and aspects of cultures in "Teenwise" 9th Grade Workbook

(L&S= Listening&Speaking, R&W=Reading & Writing)

Theme 1 Studying Abroad	Source culture				Target culture				International culture			
	Products	Practices	Perspectives	Persons	Products	Practices	Perspectives	Persons	Products	Practices	Perspectives	Persons
A												
1					The UK			The UK	Australia, China, Portugal, Spain			Australia, China, Portugal, Spain
2				Turkey								
4									Australia(2), France(3), Italy			Australia, France, Portugal
9									Greece			Greece
B												
1									Japan, Italy, Egypt			

3						**The UK**						
4									**Australia(2), India(3), Spain(2)**			**Spain,**
7					**The UK**							
8						**The UK**						
9												**Canada**
Theme 2 **My Environment**												
A												
4									**Mexico**			
B												
3									**France**			
5									**France(3)**			**Norway(2)**
8								**The US**	**Italy**			
11	**Turkey(2)**				**The UK, the US**				**Bulgaria, Germany, Italy, Japan, Poland, Russia**			

Review 1-2												
C				**The UK**								
G								**Italy**				
Theme 3 Movies												
A												
1				**The US(7)**			**The UK, the US(5)**	**Switzerland**				
3				**The US**								
4				**The US(3)**								
5				**The US(3)**			**The UK(2), the US**	**Nepal**				**Canada**
7								**South Asia**				
9							**The US**					
10				**The US**	**The UK/US**		**The US**					
B												

1								Japan				
4				The UK(2)	The UK		The UK	Belgium,	Belgium, Poland			Belgium, Poland
8					The UK/US							
Theme 4 Human In Nature												
A												
2								Japan, Peru, Atlantic Ocean				
5				The UK(2)				Mexico				
9				The UK, the US(2)								
B												
5				The UK			The UK	South America				
Review 3-4												
B								Japan				

F									**Germany**	**German y**		
I						**The UK/US**						
Theme 5 Inspirational People												
A												
7								**The US**				
10								**The US**				
B												
2			**Turkey**	**Turkey**			**The US**	**The US**			**Canada**	**Canada**
8								**The UK, the US(8)**				**Canada, Carribean Island**
9								**The UK(2)**				
Theme 6 Bridging Cultures												
A												
2										**Mexico**		

4									**Italy(2), Spain**		
8									**Spain**		
9					**The UK(2)**				**Austria(2), China(2), Japan,**		
B											
2									**Canada, Czech Republic, India, Ireland**		
4					**The UK**				**France, Greece, India, Kenya, Hong Kong, Poland**		
5					**The UK(17)**			**The UK**			
8					**The UK**				**Canada, Ghana, France, Japan, Puerto Rico**		
9									**Jamaica**		
10					**The US(2)**				**Japan, Italy, India**		
11	**Turkey**								**Colombia**		

Review 5-6													
F					**The UK**								
G									**Italy**				
H								**The US**	**Asia, Europe(2)**				
Theme 7 **World Heritage**													
A													
1	**Turkey**			**Turkey**					**France(2), Egypt**				
4	**Turkey(15)**												
6	**Turkey**												
7											**Greece**		
8					**The US(3)**								
9	**Turkey(2)**								**Europe, Mexico**				
B													
2									**Italy**				

									Asia, China(2), India(3), Mexico(4)	Mexico	China, India	China, India(3), Mexico
4												
8	Turkey											
9					The UK(2)	The UK	The UK	The UK				
Theme 8 **Emergency and Health Problems**												
A												
4									Italy			
B												
3					The US	The UK/US						
9					The US							
Review 7-8												
B									Egypt(2)			
E						The UK/US						

H									**India(2)**			
Theme 9 **Invitations and Celebrations**												
4					**The UK/US**							
B												
4	**Turkey(2)**	**Turkey**										
5					**The US(2)**				**Italy(4), Thailand(2), Jamaica, Russia(5)**	**Italy, Thailand, Russia**		
9									**Italy**			
Theme 10 **Television and Social Media**												
A												
1					**The US(3)**							
6					**The US**							
7					**The US**							

9				**The US**							
B											
1							**The US(2)**				
3				**The US**				**China**			
6				**The US(2)**							
Review 9-10											
D								**Spain**			
E				**The US**							
I				**The UK**							
J								**Italy**			
K								**Spain**			

Appendix 5. Analysis of categories and themes of cultures in "Teenwise" 9th Grade Students' book

(L&S=Listening & Speaking, R&W=Reading & Writing)

UNIT	Source Culture		Target Culture		International Culture		Culture Free
Task	Big C	Little c	Big C	Little c	Big C	Little c	
Theme 1 Studying Abroad							
A							X
L&S, 1					Geography		
L&S, 2					Education		
L&S, 3					Education		X
L&S, 4							X
L&S,5							X
L&S, 6							X
L&S, 7				Lifestyle			
R&W, 1			Education				
R&W, 2							X
R&W, 3							X
R&W, 4							X
R&W, 5					Education		
R&W, 6							X
R&W, 7							X
R&W, 8							X
Wise Up	History						
B							X
L&S, 1							X
L&S, 2							X
L&S, 3							X
L&S, 4							X
L&S,5							X
L&S, 6							X
L&S, 7							X
R&W, 1					Geography		
R&W, 2					Education		
R&W, 3							X
R&W, 4							X
R&W, 5							X
R&W, 6							X

R&W, 7	**Education**					
R&W, 8						**X**
Theme 2 **My Environment**						
A						
L&S, 1						**X**
L&S, 2						**X**
L&S, 3						**X**
L&S, 4						**X**
L&S,5						**X**
L&S, 6						
L&S, 7						**X**
R&W, 1						**X**
R&W, 2						**X**
R&W, 3						**X**
R&W, 4						**X**
R&W, 5						**X**
R&W, 6						**X**
R&W, 7						**X**
Wise Up						**Lifestyles**	
B						
L&S, 1						**X**
L&S, 2						**X**
L&S, 3				**Lifestyles**		
L&S, 4						**X**
L&S,5						**X**
L&S, 6						**X**
R&W, 1						**Lifestyles**	
R&W, 2						**Lifestyles**	
R&W, 3						**X**
R&W, 4						**X**
R&W, 5						**X**
R&W, 6						**X**
R&W, 7				**Geography**		
Theme 3						

Movies						
A						
L&S, 1						X
L&S, 2						X
L&S, 3						X
L&S, 4						X
L&S,5						X
L&S, 6						X
L&S, 7						X
R&W, 1						X
R&W, 2						X
R&W, 3						X
R&W, 4						X
R&W, 5						X
R&W, 6						X
Wise Up				**Economy**		
B						
L&S, 1						X
L&S, 2						X
L&S, 3						X
L&S, 4			**Hobbies**			
L&S,5			**Hobbies**			
L&S, 6			**Hobbies**			
L&S, 7						X
R&W, 1						X
R&W, 2						X
R&W, 3						X
R&W, 4						X
R&W, 5						X
R&W, 6						X
Theme 4 Human In Nature						
A						
L&S, 1				**Geography**		
L&S, 2					**Lifestyles**	
L&S, 3					**Lifestyles**	

L&S, 4						**X**
L&S,5						**X**
L&S, 6						**X**
R&W, 1						**X**
R&W, 2					**Geography**	
R&W, 3					**Geography**	
R&W, 4					**Geography**	
R&W, 5						**X**
R&W, 6					**Geography**	
R&W, 7					**Geography**	
R&W, 8						**X**
Wise Up					**Geography**	
B						
L&S, 1						**X**
L&S, 2						**X**
L&S, 3						**X**
L&S, 4						**X**
L&S,5						**X**
L&S, 6						**X**
R&W, 1						**X**
R&W, 2						**X**
R&W, 3						**X**
R&W, 4		**Hobbies**				
R&W, 5						**X**
R&W, 6						**X**
R&W, 7						**X**
R&W, 8						**X**
Theme 5 Inspirational People						
A						
L&S, 1						**X**
L&S, 2						**X**
L&S, 3						**X**
L&S, 4						**X**
L&S,5				**Values**		
L&S, 6						**X**

L&S, 7							X
R&W, 1							X
R&W, 2							X
R&W, 3			Music				
R&W, 4							X
R&W, 5							X
R&W, 6				Values			
R&W, 7							X
Wise Up						Values	
B							
L&S, 1							X
L&S, 2							X
L&S, 3				Values			
L&S, 4				Values			
L&S,5							X
L&S, 6							X
L&S, 7							X
R&W, 1							X
R&W, 2				Values			
R&W, 3				Values			
R&W, 4							X
R&W, 5		Values					
Theme 6 Global Understanding							
A							
L&S, 1							X
L&S, 2							X
L&S, 3						Food	
L&S, 4						Food	
L&S,5						Food	
L&S, 6							X
L&S, 7							X
R&W, 1						Food	
R&W, 2						Food	
R&W, 3						Food	
R&W, 4						Food	

R&W, 5						X
R&W, 6						X
R&W, 7						X
Wise Up					Customs	
B						
L&S, 1						X
L&S, 2						X
L&S, 3			Lifestyles			
L&S, 4						X
L&S,5						X
L&S, 6			Lifestyles			
R&W, 1					Holiday	
R&W, 2					Holiday	
R&W, 3						X
R&W, 4						X
R&W, 5						X
R&W, 6						X
R&W, 7						X
Theme 7 World Heritage						
A						
L&S, 1				Geography		
L&S, 2						X
L&S, 3				History		
L&S, 4						X
L&S,5				History		
L&S, 6			Lifestyles			
R&W, 1				History		
R&W, 2						X
R&W, 3				History		
R&W, 4						X
R&W, 5						X
R&W, 6						X
R&W, 7				History		
Wise Up						X
B						

L&S, 1					**Geography**	
L&S, 2						**X**
L&S, 3					**History**	
L&S, 4						**X**
L&S,5					**Architecture**	
R&W, 1						**X**
R&W, 2						**X**
R&W, 3					**History**	
R&W, 4						**X**
R&W, 5						**X**
R&W, 6						**X**
R&W, 7						**X**
R&W, 8						**X**
Theme 8 **Emergency and Health Problems**						
A						
L&S, 1						**X**
L&S, 2						**X**
L&S, 3						**X**
L&S, 4						**X**
L&S,5						**X**
L&S, 6						**X**
R&W, 1						**X**
R&W, 2						**X**
R&W, 3						**X**
R&W, 4						**X**
R&W, 5						**X**
R&W, 6						**X**
R&W, 7						**X**
Wise Up						**X**
B						**X**
L&S, 1						
L&S, 2						**X**
L&S, 3						**X**
L&S, 4						**X**

L&S,5						X
L&S, 6						X
L&S, 7						X
L&S, 8						X
R&W, 1			Education			
R&W, 2			Education			
R&W, 3			Education			
R&W, 4						X
R&W, 5			Education			
R&W, 6						X
R&W, 7						X
R&W, 8						X
R&W, 9						X
Theme 9 Invitations and Celebrations						
A						
L&S, 1						X
L&S, 2						X
L&S, 3			Lifestyles			
L&S, 4						X
L&S,5						X
L&S, 6			Lifestyles			
L&S, 7						X
R&W, 1						X
R&W, 2					Lifestyles	
R&W, 3						X
R&W, 4						X
R&W, 5						X
R&W, 6						X
R&W, 7						X
Wise Up					Customs	
B						
L&S, 1						X
L&S, 2						X
L&S, 3			Lifestyles			

L&S, 4						X
L&S,5				**Lifestyles**		
L&S, 6						X
R&W, 1						X
R&W, 2						X
R&W, 3					**Lifestyles**	
R&W, 4					**Lifestyles**	
R&W, 5						X
R&W, 6						X
R&W, 7						X
R&W, 8						X
Theme 10 Television and Social Media						
A						
L&S, 1						X
L&S, 2						X
L&S, 3						X
L&S, 4						X
L&S,5						X
L&S, 6						X
R&W, 1						X
R&W, 2						X
R&W, 3						X
R&W, 4						X
R&W, 5						X
R&W, 6						X
R&W, 7						X
Wise Up			**History**			
B						
L&S, 1						X
L&S, 2						X
L&S, 3			**Hobbies**			
L&S, 4						X
L&S,5						X
L&S, 6					**Hobbies**	
L&S, 7						X

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L&S, 8							**X**
R&W, 1							**X**
R&W, 2							**X**
R&W, 3				**Hobbies**			
R&W, 4							**X**
R&W, 5							**X**

Appendix 6.Analysis of categories and themes of cultures in "Teenwise" 9th Grade Workbook

(L&S=Listening & Speaking, R&W=Reading & Writing)

UNIT / Task	Source Culture		Target Culture		International Culture		Culture Free
	Big C	Little c	Big C	Little c	Big C	Little c	
Theme 1 Studying Abroad							
A					Geography		
1							X
2							X
3							X
4					Geography		
5							X
6							X
7							X
8							X
9							X
10							X
B							
1							X
2							X
3							X
4						Holiday	
5							X
6							X
7							X
8							X
9							X
10							X
Theme 2 My Environment							
A							
1							X
2							X
3							X
4					Architecture		

5						X
6						X
7						X
8						X
9						X
10						X
11						X
B						
1						X
2						X
3						X
4						X
5					**Education**	
6						X
7						X
8						X
9						X
10						X
11					**Geography**	
Review 1-2						
A						X
B						X
C						X
D						X
E						X
F						X
G						X
H						X
I						X
J						X
Theme 3 Movies						
A						
1						X
2						X
3						X

4						X
5						X
6						X
7						X
8						X
9						X
10						X
11						X
B						
1						X
2						X
3						X
4						Hobbies	
5						X
6						X
7						X
8						X
9						X
						X
Theme 4 Human In Nature						
A						
1						X
2					Geography		
3						X
4						X
5				Holiday			
6						X
7						X
8						X
9						X
10						X
11						X
B						
1						X
2						X
3						X

4							**X**
5				**Hobbies**			
6							**X**
7							**X**
8							**X**
9							**X**
10							**X**
11							**X**
							X
Review 3-4							
A							**X**
B							**X**
C							**X**
D							**X**
E							**X**
F						**Lifestyles**	
G							**X**
H							**X**
I							**X**
J							**X**
Theme 5 Inspirational People							
A							
1							**X**
2							**X**
3							**X**
4							**X**
5							**X**
6							**X**
7							**X**
8							**X**
9							**X**
10							**X**
B							
1							**X**
2						**Values**	

3						**X**
4						**X**
5						**X**
6						**X**
7						**X**
8						**X**
9						**X**
10						**X**
Theme 6 Bridging Cultures						
A						
1						**X**
2						**X**
3						**X**
4			**Food**			
5						**X**
6						**X**
7						**X**
8					**Food**	
9					**Food**	
10						**X**
11						**X**
B						**X**
1						**X**
2				**Geography**		
3				**Geography**		
4						**X**
5		**Geography**				
6						**X**
7						**X**
8				**Geography**		
9						**X**
10				**Geography**		
11				**Geography**		
Review 5-6						

A						**X**
B						**X**
C						**X**
D						**X**
E						**X**
F						**X**
G						**X**
H						**X**
I						**X**
J						**X**
Theme 7 World Heritage						
A						
1					**Geography**	
2						**X**
3						**X**
4		**Holiday**				
5		**Holiday**				
6		**Holiday**				
7						**X**
8				**Holiday**		
9						**X**
10						**X**
B						
1						**X**
2						**X**
3						**X**
4					**History**	
5					**History**	
6						**X**
7						**X**
8						**X**
9				**Holiday**		
10						**X**
Theme 8						

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Emergency and Health problems							
A							
1							X
2							X
3							X
4							X
5							X
6							X
7							X
8							X
9							X
10							X
B							
1							X
2							X
3				Lifestyles			
4							X
5							X
6							X
7							X
8							X
9			Education				
Review 7-8							
A							X
B							X
C							X
D							X
E							X
F							X
G							X
H						Holiday	
I							X
J							X
Theme 9 Invitations							

and Celebrations						
A						
1						X
2						X
3						X
4						X
5						X
6						X
7						X
8						X
9						X
10						X
B						
1						X
2						X
3						X
4		Lifestyles				
5					Lifestyles	
6						X
7						X
8						X
9						X
10						X
11						X
Theme 10 Television and Social Media						
A						
1						X
2						X
3						X
4						X
5						X
6						X
7						X
8						X

9							X
B							
1							X
2							X
3							X
4							X
5							X
6							X
7							X
8							X
Review 9-10							
A							X
B							X
C							X
D							X
E							X
F							X
G							X
H							X
I							X
J							X
K							X