



T.C.

BURSA ULUDAG UNIVERSITY

INSTITUTE OF EDUCATION SCIENCES

FOREIGN LANGUAGE EDUCATION

DEPARTMENT OF ENGLISH LANGUAGE TEACHING

THE REPRESENTATION OF CULTURAL ELEMENTS

IN ELT COURSEBOOKS AT SECONDARY SCHOOLS

IN TURKEY: A COMPARATIVE STUDY

MASTER'S THESIS

VİLDAN BAY HALİL

BURSA

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SUPERVISOR

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BURSA

2019

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Tez Başlığı / Konusu: The Representation of Cultural Elements in ELT Coursebooks at Secondary Schools in Turkey: A Comparative study

Yukarıda başlığı gösterilen tez çalışmamın a) Kapak sayfası, b) Giriş, c) Ana bölümler ve d) Sonuç kısımlarından oluşan toplam 125 sayfalık kısmına ilişkin, 01/08/2019 tarihinde şahsım tarafından Turnitin adlı intihal tespit programından (Turnitin)* aşağıda belirtilen filtrelemeler uygulanarak alınmış olan özgünlük raporuna göre, tezimin benzerlik oranı % 17'dir.

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BURSA ULUDAĞ ÜNİVERSİTESİ

EĞİTİM BİLİMLERİ ENSTİTÜSÜ MÜDÜRLÜĞÜNE

Yabancı Diller Eğitimi Anabilim Dalı'nda 801010011 numara ile kayıtlı Vildan BAY HALİL'in hazırladığı "The Representation of Cultural Elements in ELT Coursebooks at Secondary Schools in Turkey: A Comparative study" konulu Yüksek Lisans Tezi çalışması ile ilgili tez savunma sınavı, 19/09/2019 Perşembe günü 13.00-14.30 saatleri arasında yapılmış, sorulan sorulara alınan cevaplar sonunda adayın tezinin/çalışmasının (başarılı/başarısız) olduğuna (oybirliği/oy çekişmesi) ile karar verilmiştir.



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TÜRKİYE’DEKİ ORTAOKULLARDAKİ YABANCI DİL KİTAPLARINDAKİ KÜLTÜREL ÖĞELERİN SUNUMU: KARŞILAŞTIRMALI ÇALIŞMA

İngilizce’nin statüsünün lingua franca ve uluslararası dil olarak değişmesi sonucu, kültür öğelerinin İngilizce ders kitaplarına dahil edilmesi son zamanlarda dikkat çeken bir konu olmuştur. Bu çalışma iki ana konuyu araştırmaktadır. Türkiye’deki ortaokullarda kullanılan MEB onaylı 6. sınıf İngilizce ders kitabının ve 6. sınıf piyasa kitabının ilk olarak yerel, hedef ve uluslararası kültürel öğeler açısından ve sonrasında ürünler, uygulamalar, bakış açıları ve kişiler açısından karşılaştırılmasıdır. Kitapları analiz etmek için doküman analizi ve yarı-yapılandırılmış görüşme yöntemleri kullanılmıştır. Kültürel öğelerin nitel olarak analizinin sonucunda piyasa kitabında kültürel öğelerin MEB kitabından daha fazla olduğunu ortaya çıkmıştır. MEB kitabında

en çok yerel ve uluslararası kültürel öğelere yer verilirken, piyasa kitabında en çok hedef ve uluslararası kültürel öğelere yer verilmiştir. Fakat yerel, hedef ve uluslararası kültür içeriğinin dengesiz olduğu saptanmıştır. Her iki kitapta da en çok ürünler ögesine yer verilirken, piyasa kitabında farklı olarak kişiler ögesine de yer verilmiştir.

Anahtar Kelimeler: Ders Kitapları, Kültür, Kültürel Öğeler, Uluslararası İletişim Becerisi, Yabancı Dil olarak İngilizce



Abstract

Author : Vildan Bay HALİL

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Thesis : The Representation of Cultural Elements in ELT Coursebooks at Secondary Schools in Turkey: A Comparative study

Supervisor : Assistant Prof. Dr. Derya DÖNER YILMAZ

THE REPRESENTATION OF CULTURAL ELEMENTS IN ELT COURSEBOOKS AT SECONDARY SCHOOLS IN TURKEY: A COMPARATIVE STUDY

The integration of culture into coursebooks used for teaching English as a second/foreign language has attracted much attention recently as a result of changes in the status of English as a lingua franca or an international language. This study aims to investigate two main issues in coursebooks used in Turkish Secondary Schools. A 6th grade English coursebook published by the Ministry of National Education (MoNE) and a 6th grade commercial coursebook were compared, firstly, in terms of cultural elements: source culture, target culture and international culture, and secondly, in terms of four cultural aspects: products, practices, perspectives and persons. In order to analyze the coursebooks, document analysis and also semi-structured

interview were used. A qualitative analysis of the cultural elements demonstrated that the commercial coursebook has more cultural items than the MoNE-published coursebook. While the main emphasis is on source and intercultural cultures in the MoNE-published coursebook, it is on target and international cultures in the commercial coursebook. However, in both coursebooks, the source, the target and the international cultural elements are not distributed in an equal proportion. The findings also pointed out that in both coursebooks, the most frequently represented cultural element is products, and that in the commercial coursebook the persons element is represented differently from the MoNE-published coursebook.

Keywords: Coursebooks, Cultural Elements, Culture, EFL, International Communicative Competence

TEŞEKKÜR

Öncelikle hem ders hem tez sürecinde bana her yönüyle yardım sağlayan, beni motive eden, tez sürecimini bu şekilde ilerlemesinde uzmanlığı ve yardımlarıyla en önemli paya sahip kişi olarak Dr. Öğretim Üyesi Derya DÖNER YILMAZ hocama çok teşekkür ederim; gelişim sürecime olan yardımları, desteği ve tezimi uygulama safhasında uzmanlığı için ve de öğretmen olarak gelişimime yaptığı katkılardan dolayı kendisine çok müteşekkirim.

2 yıl süresince derslerine katıldığım, yardımlarını gerektiğinde esirgemeyen ve gelişim sürecinde bizlere birçok katkısı olan Uludağ Üniversitesi İngiliz Dili ve Eğitimi bölümündeki hocalarımıza teşekkür ederim.

Bu süreçte bana desteklerini esirgemeyen sevgili eşim ve çocuklarıma, kardeşlerime, üzerimde büyük emeği olan anneme ve rahmetlik babama sonsuz teşekkürlerimi sunuyorum .

Özetle, bu süreçte her türlü; az veya çok; yardımını, fikirini, desteğini esirgemeyen herkese teşekkürü borç bilirim.

Vildan BAY HALİL

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ABBREVIATIONS

ACTFL	: American Council on the Teaching of Foreign Languages
CEFR	: Common European Framework of Reference
CoE	: Council of Europe
ICC	: International Communicative Competence
EIL	: English as an International Language
ELF	: English as a Lingua Franca
ELT	: English Language Teaching
EFL	: English as a Foreign Language
ENL	: English as a Native Language
ESL	: English as a Second Language
IATEFL	: International Association of Teachers of English as a Foreign Language
L2	: Second Language
MoNE	: Ministry of National Education
NSFLEP	: National Standards in Foreign Language Education Project

CHAPTER 1

INTRODUCTION

1.1. Background of the Study

Culture has been significant in second language or foreign language education throughout the decades and the topic associated with culture has been generating considerable interest among academic researchers, language practitioners, language instructors and academicians due to the fact that English is commonly acknowledged as a global language or “Lingua Franca” (Kramsch, 1993; Brown, 2000; Byrnes, 2010). This new face of English, however, necessitates a further complicated approach compared with the earlier situation of English as a Second Language (ESL)/English as a Foreign Language (EFL). Hamiloğlu and Mendi (2010, p.16) suggest that not only is it vital to integrate culture teaching in English language classrooms, but also it is of great importance to focus attention on the functionality of culture in order to establish intercultural knowledge among language learners, so that the language learners are able to become sufficiently interculturally sensitive. The recent aim of English language teaching has been redirected from communicative competence, which consolidates the correct application of English in terms of linguistics, sociolinguistics, and pragmatics for learners (Sercu, 2002), to Intercultural Communicative Competence (ICC) which means “one’s consciousness of others’ cultures in conjunction with one’s own culture” (Hamiloğlu and Mendi 2010, p. 16).

English is spoken by slightly under 2 billion people as a second or foreign language and it is also included by more than a hundred countries in their academic syllabus (Crystal, 2012). It has been proposed that the basic goal of contemporary language education is to teach the necessary skills to students in order for them to communicate with people from dissimilar cultures; thus, materials used for teaching should include cultures other than solely those used

for teaching cultures belonging to English-speaking nations (Alptekin, 2002). In today's world, it is not necessary to go to different countries in order to interact with other people who have different linguistic and cultural backgrounds, and thus, developing learners' skills in ICC is essential in foreign language education (Çelik & Erbay, 2013). As Cortazzi and Jin (1999, p. 198) conclude, "popular music, the media, large population movements, tourism and the multi-cultural nature of many societies combine to ensure that sooner or later, students will encounter members of other cultural groups".

In consideration of other cultures everywhere, it would be appropriate to expect divergent intercultural aspects to be integrated in EFL or ESL teaching materials (Çelik & Erbay, 2013). However, this is not the case for all English Language Teaching (ELT) coursebooks. Cortazzi and Jin (1999) distinguish between local, target and international cultures for the cultural elements in school textbooks:

Source culture refers to students' own culture; target culture is the culture in which the target language is used as a first language while international cultures refer to various cultures in English, or non-English-speaking countries which use English as a means of communication.

In Turkey, English is employed first and foremost as a means for international access, and the official status of English has not been established (Çelik & Erbay, 2013). English is treated as a foreign language (Kachru, 2005) and at present, it is compulsory as the only obligatory foreign language at state schools in Turkey. As Doğançay-Aktuna and Kızıltepe (2005) explain, "The most significant function of English in Turkey is its instrumental use within public and private educational institutions that also act as the main agents of language spread" (p. 254). However, the inefficiency of English language instruction at public schools in Turkey has been mentioned by many authors. (Büyükkantarcıoğlu, 2004; Kırkgöz, 2009). One of the reasons stated for this deficiency is the use of the Ministry of National Education

(MoNE) designed coursebooks, in which a communicative approach is not promoted all the time (Çelik & Erbay, 2013). In Turkish public schools, locally published and MoNE-approved textbooks are used currently, and they are distributed freely by the MoNE. In spite of the fact that the cultural content of these coursebooks is problematic (Çakır, 2010), the teachers and students consider them as authoritative, and for this reason the coursebooks are often used like a syllabus (Doğançay-Aktuna & Kızıltepe, 2005), a situation that makes it necessary for teachers to depend on them in order to meet standards. Besides, as Turkish ELT teachers cannot select their own coursebooks freely, they must improve to be able to properly assess their materials and to revise the essential parts in order to educate their students as cognitively, emotionally and socially developed individuals (Çelik & Erbay, 2013).

In spite of the fact that the role of culture in ELT has been receiving much attention in the Turkish context in the past decade (Arslan, 2016; Böcü & Razi, 2016; Çakır, 2010; Çelik & Erbay, 2013; Demirbaş, 2013; Durmaz, 2017; Gözgenç, 2019; Hamiloğlu & Mendi, 2010; Işık, 2011; Kırkgöz & Ağçam, 2011; Koç, 2017; Korkmaz, 2009; Sarıçoban & Can, 2012; Taş, 2010; Türkan & Çelik, 2007; Ulum & Bada, 2016), there is still a need for discovering the international status of English-speaking cultures in language teaching coursebooks, since the need for developing an international stance is emphasized by the growing use of English as a *lingua franca*.

1.2. Statement of the Problem

Cultures represented in coursebooks for teaching the English language are different than the ones represented a few decades ago. The quality and quantity of the cultural elements in coursebooks have changed through the years. The change in the amount of cultural content in coursebooks reveals the evolution of English language teaching practices with regards to culture in the 1960s (Risager, 2007, p. 162). The reasons why the representation of cultures

has varied and the extent to which the quality and quantity of the cultural elements have changed in coursebooks have been a fertile area of debate and research.

Kırkgöz and Ağçam (2011, p. 157) reveal that in locally produced ELT coursebooks, the integration of the source culture is substantial. It may be argued that ELT materials should also reflect English speaking cultures, so that in this way, it is possible for EFL/ESL students to compare and contrast their own culture with other nations' cultures. This enables students to increase their cultural knowledge and hinder possible negative feelings toward other cultures. Hence, in ELT materials, there needs to be integration of local, target and international cultural elements in a good, balanced way by considering the status of English as an international language.

1.3. Research Questions

The purpose of this thesis is to find answers to the research questions below:

1. What type of culture is represented in the MoNE-published 6th grade coursebook: local, target or international?
2. What type of culture is represented in the 6th grade commercial coursebook: local, target or international?
3. To what extent does the MoNE-published 6th grade coursebook contain cultural elements: products, practices, perspectives and persons?
4. To what extent does the 6th grade commercial coursebook contain cultural elements: products, practices, perspectives and persons?
5. Are there any differences between these two coursebooks in terms of cultural elements?

1.4. Aim of the Study

The main purpose of this study is to examine a 6th grade MoNE coursebook and a commercial coursebook at Turkish Secondary Schools in terms of their cultural elements in a comparative manner.

1.5. Significance of the Study

A positive feature of the present study is its originality, as it investigates a 6th grade MoNE coursebook used at public secondary schools and a commercial coursebook for 6th grade used at a private secondary school in terms of their cultural elements and cultural content comparatively. Previous studies in the literature analyzed either locally produced ELT textbooks or globally produced ones. These have not been compared in terms of their cultural content.

Besides, few researchers have investigated the cultural content of Turkish ELT materials by using Yuen's four Ps framework (Yuen, 2011). There are four categories in this framework, namely "products, practices, perspectives, and persons". Yuen (2011) himself used these four categories to see whether the representation of foreign cultures in English textbooks used in Hong Kong secondary schools reflected the status of English as an international language. In a Turkish context, in their study, Çelik and Erbay (2013) also evaluated a series of three MoNE coursebooks in terms of these four cultural aspects. In his study, Durmaz (2017) analyzed an in-house published reading book according to three aspects of culture: places, persons and practices.

The present study is the first of its kind, since it investigates the extent to which a 6th grade MoNE coursebook and a commercial coursebook incorporate world cultures in a comparative manner, guided by the framework of Yuen (2011), who was influenced by the Standards for Foreign Language Learning: Preparing for the 21st Century. This framework consists of two cultural goal areas. First, learners are expected to display "consciousness of the connection between the practices and perspectives of the target culture" and second, the learners should establish "consciousness of the connection between the products and perspectives of the culture" (Standards for Foreign Language learning: Executive Summary, n.d., p.3-4).

Regarding the situation of Turkish foreign language education policy as it is mentioned in the introduction part and the cruciality of ICC, this paper tries to shed light on the cultural content of the ELT coursebooks with the aim of promoting students' ICC. It is also anticipated to propose some recommendations for culture teaching and learning in EFL classrooms. From the implications of the study, textbook designers may balance the percentage and reconsider the quality and quantity of the representation of cultures in textbooks for the future use. They can also set practical guidelines for the cultural content in ELT textbooks. The situation is often that textbooks are produced without considering the cultural content.

It is considerably easy to notice the seriousness of the situation in which a number of inappropriate cultural aspects which could discourage language learners have been found in textbooks in which culture is integrated. Consequently, this places great significance on investigating and carrying out research on the cultural contents of textbooks in the English language classroom. Furthermore, the findings and results of the current thesis are believed to contribute to the field of material design and assessment, and it is assumed to be considered significant for textbook writers for taking appropriate cultural elements into serious consideration.

1.6. Assumptions

1. A language is a component of a culture, and a culture is an element of a language.
2. Culture teaching is a must in foreign language education.
3. In a foreign language context, coursebooks are one of the principal sources of culture.
4. The level of cultural knowledge of students will not be the same.
5. The teachers' point of view regarding teaching culture will be different after the study.

1.7. Definitions

Coursebook: “a book on a specific subject used as a teaching-learning guide, especially in a school or college, often part of a graded series covering either multiple skills or dealing with a single skill” (Richards & Schmidt, 2002, p. 550).

Culture: Brown (2007) believes culture is the context in which people present, acknowledge, perceive and associate with others. In a wider sense, it is daily life of people, tradition, expertise, their past, art, literature or everything relevant to people.

Source Culture: This is related to persons, places, behaviors, beliefs, values and myths in a Turkey context (Cortazzi & Jin, 1999).

Target Culture: The culture of nations where English is regarded as the native language (Cortazzi & Jin, 1999).

International Culture: The culture which is related to specific countries outside Turkey such as European, Asian and African countries (Cortazzi & Jin, 1999).

Foreign Language: A language which is acquired in addition to one’s mother tongue in a classroom environment consciously.

Foreign Language Classroom: This is the classroom in which learners attend the classes that aim to provide them with sufficient input and skills to function in a foreign language successfully.

Intercultural Communicative Competence (ICC): The competence of establishing communication successfully in an intercultural context and the capability of relating to dissimilar cultures or unfamiliar cultures effectively. (Bennett & Bennett, 2004, p. 149).

English as a Lingua Franca (ELF): In most cases, this is considered as the language of communication or contact between a person or people who have neither a language nor a national culture in common, and for those whose foreign language is chosen for them to communicate between each other (Firth 1996, p. 240).

Open-market materials: McDonough, Shaw and Masuhara (2013) made a distinction between open-market materials and Ministry of Education materials. In this study, a commercial coursebook is used for expressing material other than the MoNE-published coursebook.



CHAPTER 2

LITERATURE REVIEW

This chapter consists of 5 parts. The first part presents specific definitions of culture. Culture and language relations are demonstrated in the second part of this chapter. Part three introduces information about the place of culture in ELT. Part four presents studies focusing on the place of culture in EFL coursebooks. Part 5 is about ELT in Turkey.

2.1. Culture

In literature, there is a wide variety of definitions for culture since it has multiple meanings used in different areas. As the focus of this study is on the relationship between language and culture, definitions given here are mostly restricted to this context.

As culture is a highly complex phenomenon, it is difficult to define. Various dictionaries define culture as “the beliefs, way of life, art and customs that are shared and accepted by people in a particular society” (*Longman Online Dictionary*), “the ideas, customs, and social behavior of a particular people or society” (*Oxford Online Dictionary*) or “the concepts, habits, skills, arts, instruments, institutions, etc., of a given people in a given period; civilization” (*Webster’s Online Dictionary*).

Numerous authors have defined culture from different viewpoints. Kramsch (1998) describes it as “membership in a discourse community that shares a common social space and history, and common imaginings” (Kramsch 1998, p.10). Kohler, Liddicoat, Papademetre and Scarino (2003, p. 45) define culture as

a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals and lifestyles of the people who make up a cultural group, as well as the artefacts they produce and the institutions they create.

Similarly, Brown (2007, p. 188) gives a broad definition, saying that “culture is a context within which we exist, think, feel and relate to others and it is a glue that binds a

group of people together”, and also adds that “it might be defined as the ideas, customs, skills, arts, and tools that characterize a given group of people in a given period of time”.

Hofstede (1991, p.51) briefly explains culture as “the common rules dictating how people should behave and act in a community” and clarifies the reason behind people’s differing perceptions of the world with regard to culture by saying that “as it is subconscious, people of different cultures have the natural tendency to perceive the world from different cultural goggles and to think that their ways of perception are the only ones”.

In addition to Hofstede’s ideas which assert that the rules dictate how members of society should behave, Brislin claims that (1990, as cited in Kramsch,1997) “culture refers to widely shared ideals, values, formation and uses of categories, assumptions about life, and goal-directed activities that become unconsciously or subconsciously accepted as right and correct by people who identify themselves as members of a society” .

In a similar manner to Brislin, Richards & Schmidt (2002, p.138) define culture as “the set of practices, codes and values that mark a particular nation or group: the sum of a nation or group’s most highly thought of works of literature, art, music, etc.”

According to Bates and Plog’s (1991) definition, culture can be summarized by asserting that common beliefs, shared values, traditions and customs, behaviors, and artifacts incorporate the system of a culture, which are put into application when it comes to deal with their own world and another one, and this system of aforementioned elements of a culture is transferred from one generation to the next generation by way of learning. Bates and Plog here see culture as a static concept; but recently, social scientists are of a single mind about a more changeable perspective of the notion. In other words, culture is not stable, it is something that is generated. It continuously varies (Corbett, 2003).

Peterson and Coltrane (2003) explained that culture is exclusively associated with the human manners or actions which incorporate human notions, communication tactics and

structure, the language they speak, the beliefs they hold, and the shared values, traditions, ceremonies, behaviors, and assumed behavior of a social group which presents these aforementioned elements racially, ethnically or religiously. This definition includes the components which are relevant to social life. There are several factors that are found to differentiate one group from another. These factors are respectively, the mode of thought of people, their methods of communication and behavior, their religious beliefs, their philosophy, things which they consider ethically, and the meaning of their achievement in life.

Loveday (1981) and Adaskou et al. (1990) also gave a broad definition of culture with respect to foreign language education (as cited in Bayyurt, 2006, p.235). Loveday (1981, p. 34) defines culture as a concept “involving the unspoken norms and traditions which belongs to a specific society, its methods of ‘going about doing things’, its historically transmitted but also adaptive and creative ethos, its symbols and its organization of experience”. However, Adaskou et al. (1990, p. 3-4) divided the components of the definition into four dimensions. These are “(i) the aesthetic sense (media, cinema, music and literature); (ii) the sociological sense (family, education, work and leisure, traditions); (iii) the semantic sense (conceptions and thought processes); (iv) the pragmatic (or sociolinguistic) sense (‘appropriacy’ in language use)”.

Kachru (2008, p. 34) defines culture as “shared knowledge, that is, what people must know in order to act as they do, make the things they make, and interpret their experience in the distinctive way they do”. Here, Kachru highlights the guiding and managing aspect of culture that enables us to understand the logic of people’s practices. In addition to this view, Kramersch (1998, p.127) describes culture in three ways: “(1) membership in a discourse community that shares a common, social space and history, and a common system of standards for perceiving, believing, evaluating, and acting; (2) the discourse community itself

and (3) the system of standards itself". In other words, culture is heavily related to the discourse community, i.e. language. Holliday (1999, p. 237) distinguished discourse communities as "large" and "small" cultures and maintained that "large culture refers to prescribed ethnic, national and international entities while small culture refers to small social groupings or activities wherever there is cohesive behavior".

Hinkel (2014) states that "the term culture involves forms of speech acts, socio-cultural behaviors, the rhetorical structure of text, and the ways in which knowledge is transmitted and obtained. Culture may find its manifestations in body language, gestures, concepts of time, hospitality customs, and even expressions of politeness." Hinkel also makes a distinction between visible and invisible culture. According to Hinkel, visible culture includes "the styles of dress, cuisine, customs, festivals, and other traditions", whereas "socio-cultural norms, worldviews, beliefs, assumptions, and value systems" are referred to as invisible culture, which is a "far more complex meaning of culture". Hinkel's distinction is less specific than Holliday's strands mentioned in the preceding paragraph, as Holliday's classification is restricted to discourse communities. However, Richards and Schmidt (2002, p.138) assert the common point made by a few critics about the difference between 'C'ulture and 'c'ulture. They emphasize that "a difference is sometimes made between the high culture of literature and the arts, and small 'c' culture of attitudes, values, beliefs, and everyday lifestyles". In a similar way, Brody (2003) makes a distinction between culture with a 'big C', standing for 'Civilization' and means formal culture, which consists of societal, legislative, and monetary organizations, important figures in history, and masterpieces of literature, fine arts, and science which necessitate a classification of elite culture; and culture with a 'little c', as described by the answer to the question of how specific social groups live and refers to daily living such as housing, food, tools and transportation, that is, behavior which members of a culture consider as suitable and essential (Chastain, 1988; Lafayette, 1975; Pulverness,

1995; Tomalin & Stempleksi, 1993). These two different concepts of culture are also indicated in Hall's (1976) iceberg model. Big C culture is connected to the visible part of the iceberg, whereas the invisible part shows little c culture features (Hall, 1976, as cited in Böcü & Razi, 2016, p. 223).

However, Bennett et al. (2003) describe those concepts differently:

'Big C' and 'little c' are assumed as 'objective culture' that includes institutions, artefacts, and everyday behaviour while the world view maintained by the members of a group or society, such as values and beliefs are described as 'subjective culture' which is more conceptual compared to 'objective culture'.

Hamiloğlu (2013) exemplifies this as follows: "For instance, weddings and related rituals can be seen as elements of objective culture whereas love, marriage, and religion can belong to subjective culture." It might be said here that Bennett et al's objective culture is similar to Hinkel's visible culture, whereas Bennett et al's subjective culture is similar to Hinkel's invisible culture.

Yuen (2011) draws a distinction between strands of culture as " 'products' (Big C), 'practices' (little c), and 'perspectives' (subjective culture) with respect to the Standards for Foreign Language Learning (National Standards in Foreign Language Education Project)". Moran (2001, p.25) integrated another strand, 'persons', to the three aspects described by Yuen (2011). For Yuen (2011), the culture can be represented by famous people as well as by its products, practices, and perspectives. Stephen Hawking, for example, represents the culture of the UK. The aspects of products, practices, perspectives and persons are adopted in the data analysis of this study as well. The content of the coursebooks in question is analyzed based upon the "Four Ps" framework of Yuen, who was influenced by the Standards for Foreign Language Learning (NSFLEP, 1996, 1999, 2006), the result of a collaborative study that was performed by many professional organizations, educational institutions, and

community coordinations such as the ACTFL, and the intention of the study mentioned above was to generate several standardized principles for teaching foreign languages at a national level in the United States of America. In order to have standardized instruction in language learning, it suggests certain criteria. It is stated that there are different goals of foreign language knowledge, such as career development, appreciation of other cultures, carrying out educational needs, etc. Hence, foreign language learning consists of communication, cultures, connections, comparisons and communities. The culture represents two standards. First, the learners are expected to build “an awareness of the relationship between the practices and perspectives of the target culture”, and second, they should demonstrate “an awareness of the relationship between the products and perspectives of the culture”.

In almost all the definitions above, culture is associated with a particular society. The common beliefs, values, goals and shared perspectives of a group of people form the culture of that particular society. It also keeps people together. That is, people feel they are members of a particular society thanks to culture. Language is a tool by means of which culture is created and evolves and is transferred through the generations of society, so language is one of the most important elements of culture. It is vital to examine the relationship between the two in order to build a wider perspective of cultural elements in terms of language teaching and to lay the foundations for the rest of the study. The distinctive relationship between language and culture is to be explained with various features in the next part.

2.2. Culture and Language

As pointed out in the previous part, culture is one of the main elements forming society. It enables people to feel part of a society. The common language spoken by people is one of the most important features uniting them. Therefore, if one wants to examine a culture or fragments of it, the first pattern s/he wants to study or learn is the language commonly spoken in that culture. The language is only way to trace back the culture associated with that

society through the history. Thus, the relationship between language and culture has always been studied in many aspects by scientists from many disciplines. Naturally, examining this connection is one of the most popular subjects for linguists. The relationship between language and culture is the focus of this part as it forms the basics of the foreign language teaching and cultural elements.

It is common knowledge that language is a component of a culture, and that language plays a crucial role in it. According to Jiang (2000, p.1), “Language simultaneously reflects culture and is influenced and shaped by it”. In other words, culture represents the people symbolically, and this is due to the fact that the language also incorporates the historical events of a nation, cultural values, the perspective on life and the ways of thinking and living.

In an attempt to assert the relationship between language and culture, Geertz (1973) suggested that culture can be seen as a transmitted pattern during the course of history with the embodied symbols by which ancestral ideas are expressed. By the help of those patterns, means of communication are shaped and a viewpoint of life and knowledge can be developed. Geertz focuses on the connection between culture and language from a historical perspective, which suggests that culture is carried through generations by means of language. Brown (2007, p. 190) solidifies Geertz’s (1973) remarks in his study by saying that it is hardly possible to approach a language without the cultural elements of it, and that the two are intricately interwoven. It is also pivotal that a language and a distinguished culture should not be separated when analyzing the significance in second or foreign language acquisition, due to the fact that language and culture is considerably interwoven, and it is believed throughout the literature that second language acquisition is considered as the acquisition of a second culture or dissimilar culture from the native culture.

O’Neil (2006) states that;

Language is more than a means of communication since it influences our culture and even our thought processes. It is the expression of human communication through which knowledge, belief, and behavior can be experienced, explained, and shared, and this sharing is based on systematic, conventionally used signs, sounds, gestures or marks that convey understood meanings within a group or community.

As Kramersch (1998, p. 11) puts it;

Culture is the complex whole that includes knowledge, beliefs, art, morals, laws, customs and any other capabilities and habits acquired by man as a member of society. It is the product of socially and historically situated discourse, which, to a large extent, is created and shaped by language.

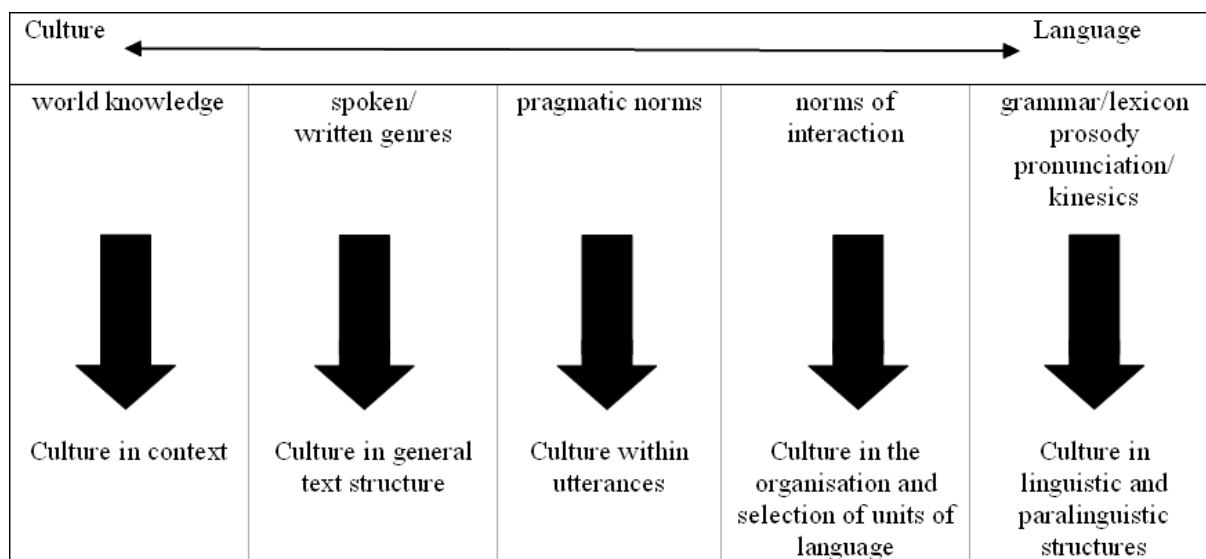
Wenying (2000) suggests that;

These two phenomena cannot exist without each other, since language simultaneously reflects culture and is influenced and shaped by it, suggesting that languages are culturally loaded. People of different cultures can refer to different things while using the same language forms.

Mitchell and Myles (2004, p. 235) argue that language and culture are not disconnected, but that both culture and language are believed to be acquired at the same time, and each provide support for developing the other. Ho (2009) states this situation as follows: “this relationship between language and culture can be reflected in terms such as *linguaculture* (Friedrich, 1989), *languaculture* (Risager, 2005) *language-and-culture* (Liddicoat et al., 2003) or *culturelanguage* (Papademetre & Scarino, 2006)”.

Liddicoat et al. (2003) also claim that there is significant correspondence between language and culture due to the connection and interaction between the two. Moreover, culture is associated with all levels of language and language structure: i.e. language cannot exist without culture. (Figure 1).

Figure 1

Stages of articulation between culture and language

(Liddicoat et al., 2003, p. 9)

Risager (2007, p. 153) proposes another idea in her endeavor to clarify the relationship between language and culture, saying that “languages spread across cultures and cultures spread across languages”.

It can be inferred from the discussion above that the language and culture relationship has become an important procedure when acquiring or learning a foreign or second language. For the actual language usage, it is postulated that language structures normally deliver the meaning of the language. However, contextual context is actually the component that generates the meaning, which means that creating or decoding the meaning is considered to be done by the assistance of cultural constitution. The relationship between language and culture is found meaningful in language learning as “the person who learns language without learning culture risks becoming a fluent fool” (Bennett, Bennett & Allen, 2003). In the process of second language acquisition, it is consequential to ameliorate the consciousness of cultural knowledge due to the interrelation of culture and a language. When language ability

is put into practice, not only the language ability, but also the cultural knowledge has a considerable amount of importance (Liddicoat, Papademetre, Scarino & Kohler, 2003).

Similarly, Thanasoulas (2001) expresses a similar concept which states that culture and language share considerably equal importance since culture is thought to be the cornerstone of successful communication and learning culture should be one of the significant elements in language learning practice. Briefly, several authors have come to the conclusion that language acquisition without the culture of native speakers from English-speaking countries would be unfulfilled in an EFL/ESL context. (Kırkgöz & Ağçam, 2011, p. 155).

From all these ideas it is clear that there is a significant interrelation between culture and language. It can be assumed that teaching and learning a foreign language are equal to teaching and learning a foreign culture. For this reason, integrating culture into ELT is vital and inevitable. The following part introduces the role of culture in foreign language education.

2.3. Foreign Language Education and Culture

The relationship between foreign language education and culture, and the historical flow of the integration of culture into language learning/teaching practices are the concerns of this section.

The inclusion of culture into English as a foreign language (EFL) classes has aroused much interest recently as a result of changes in the position of English, where impacts are observable in language teaching methodologies with regard to its lingua franca role (Canagarajah, 2006; Maley, 2009; Seidlhofer, 2011).

Many authors (Valdes, 1986 & 1990; Byram, 1991; Byram & Fleming, 1998; Kramsch, 1993) have asserted that it is impossible to teach English without reference to its culture. According to them, whether culture is consciously or unconsciously part of teaching, the transfer of cultural ingredients is inevitable. As Valdes (1990, p. 20) claims, every lesson

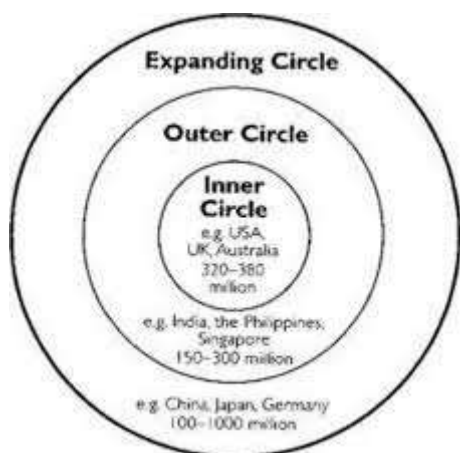
is in relation to something and that something is cultural. Similarly, Gao (2006, p. 59) argues that the inseparableness of language learning and cultural learning is so obvious that one can arrive at a decision that language learning is culture learning and that consequently, language teaching is culture teaching. Wang (2008), likewise, states that “foreign language teaching is foreign culture teaching, and foreign language teachers are foreign culture teachers”.

Yuen (2011, p. 459) regards a language “...as an ‘artefact’ or a system of code (products) used, to signify thought (perspectives) for communication (practices) by different people (persons)”. For him, apart from people’s native language, they can learn another language to communicate with people in different cultures like English.

The unique status of English as a global language must be clarified in order to understand better the significance of culture in the teaching of English. With reference to Kachru’s view (1985), it will be easier to signify the importance of the role of the English language in today’s world. In his study, he proposes the terms inner circle, outer circle and expanding circle. According to Kachru (1992), the English language is categorized into the Inner Circle, Outer Circle, and Expanding Circle (Figure 2).

Figure 2.

Kachru’s Three Circles of English



Adapted from *English as a Global Language* (Crystal, 1997)

As the figure suggests, the traditional English-using countries, such as the United Kingdom, the United States, Canada, Australia, and New Zealand, where English is the dominant official language, are called the Inner Circle Countries. The countries where English has played an important role in education and governance in a long history, such as India, Nigeria, Singapore, and South Africa, are called the Outer Circle Countries. The Expanding Circle mainly refers to countries like China, Russia, Turkey, Japan, Korea and Iran, in which people recognize the importance of English as an international language and study English widely for scientific, technical and economic purposes. Kachru (1985, as cited in Crystal, 1997, p.132) points out that inner circle countries host more than 300 million native speakers; however, the number of speakers in outer circle countries where English is an important second language is about equal to that of inner circle ones. It is not surprising to find that the largest number of people who speak English in a different group of countries is included in the expanding circle, and this indicates the increasing number of people who use English as a lingua franca. Crystal (1997) has foreseen that the number will reach one billion.

As illustrated in Figure 2, Kachru distinguishes countries into three categories as inner circle, outer circle and expanding circle countries. Countries in the three circles model mostly correspond to ENL (English as a native language), ESL (English as a second language) and EFL (English as a foreign language), respectively (Schneider, 2007). In other words, ENL corresponds to the inner circle, ESL to the outer circle and EFL to the expanding circle. Besides, a recent International Association of Teachers of English as a Foreign Language (IATEFL) research study points out that 80% of global English use consists of interaction between non-native speakers (Pulverness, 2004).

As a result, since much of the interaction takes place between non-native speakers of English, communication between non-native speakers of English makes English an international language. As the present circumstances reveal, people all over the world use

English for purposes like business, academic matters and commerce (Alptekin, 2002).

According to Crystal (1997, p. 5) “in many such countries, it is unrealistic to consider that international communication can be conducted only in the national language and some of these countries have come to accept just one foreign language, English, as the most convenient means of international communication”.

By having even a slight look at the language of the internet, business world, academia and so on, it is impossible for one to reject the status of English as an international language (EIL). According to the above statistics, “a critical point of no return has been reached in that the number of English users is developing at a faster rate as a language of international communication than as a language of intra-national communication” (Nunn, 2005, p.66).

English has become a truly global language during the past few centuries and this has not happened by chance. David Graddol (2006, p. 58) talks about how English triumphed even though it was negatively influenced by other languages. There are a number of reasons which have resulted in the widespread use of English. Linguistic imperialism and the widespread use of English as an international language (EIL) have stimulated interesting but often controversial discussion about the status of English in its varieties of what is commonly called world Englishes (Brown, 2007). World Englishes are varieties of English (also called *nativized varieties*) in countries such as India, Nigeria and Singapore, where, for historical reasons, English plays an important second language role in addition to the native languages spoken in these countries. Hence, “the widespread use of English in these multilingual settings has led to the development of particular standards of usage: Singlish (or Singapore English) is a good example. It has developed a distinctive vocabulary and pronunciation, as well as some unique grammatical and pragmatic usages” (Thornbury, 2006, p. 248). It is predicted that world Englishes are likely to flourish, but that they will co-exist with English as

an international language, which will be spoken as a lingua franca amongst speakers who do not share a nativized variety.

Considering the increasing number of speakers of English as an international language, it is not difficult to predict that the great majority of people in the world will interact in English in the near future. The conventional relation between English and the inner circle countries is possibly affected by the increase in the significance of English in the outer and expanding circle countries. Nelson (1995) states that this result might require the adoption of a completely new viewpoint in terms of the English language and its content, which would result in the teaching of any content from any culture in an English classroom and in English coursebooks.

So far, the recent status of English has been clarified. In order to provide a wider perspective of culture in language teaching, the history of culture in foreign language education is dealt with in the rest of this section.

In terms of historical perspective, there were few works written about the cultural content in foreign language education until the 1960s. Even the two British authors Howat (1984) and Hawkins (1987), who wrote the two important works about language teaching history, failed to mention the term *culture* or related terms at all. Though it is hard to say that the cultural perspective was a great concern in foreign language education till the 1960s, it is known that traditionally, students have been exposed to the literature of foreign nations, and that they acquire data about the country and its citizens who speak the target language. This was a widely practiced tradition in the teaching of languages which were regarded as classical languages such as Latin, Greek and Hebrew (Kelly, 1969). Kramsch (1997) argues that while these languages were taught, the aim was not to improve students' fluency but to equip them with a guaranteed passport to the universal culture of the European educated classes. These teachings included information ranging from the main elements of cultural life and history of

the country to the moral values of the target culture. According to Stern (1983, p.65), these practices highlight the idea that the knowledge of a foreign language is an important part of an individual's formal education, regardless of its being a preparation for practical language use. Stern (1983, p. 66) asserts that this practice was revived and was applied in the teaching of modern languages, and that at the beginning of the 19th century, it became common to add some information about the foreign country, its history, culture and literature to the teaching process. Accordingly, Risager (1989, p. 255) points out that it has been a long tradition in the United Kingdom to teach English integrated with British culture. From this perspective, in terms of ELT, it is clear that culture has been a part of teaching practice in the form of British and American history and cultural background for a considerable period of time. The focus of teaching foreign languages has shifted from written to oral practice over the past few centuries, and integration of culture into teaching practice has been influenced as well. Clearly, it has taken some time, and the shift in this focus has been influenced by important events and schools of thought. Stern (1983) points out that anthropology and sociology were discovered by the language teaching authorities during World War II because they were giving insights to them on how to teach culture in connection with foreign language studies, as in the case of American wartime language courses.

The importance of integrating culture into a foreign language course was emphasized by many foreign language theorists in the 1960s. In the 1960s, almost all the significant works on language teaching theory in the United States emphasized the importance of culture because they began to think of it as a necessary part of a foreign language (Brooks, 1964; Lado, 1964; Rivers, 1968). Lado (1964, p.63) points out that "one must learn about the cultural content of the target language first so as to learn and use a foreign language". However, the rise of the new technology of the language laboratory overshadowed the marked tendency towards the cultural dimension of foreign language teaching in those years (Stern,

1983). It is clear that the language theorists knew that there was a relationship between language and culture, but still little was done to present them together in coursebooks. Afterwards, teaching culture and teaching language were dealt with separately for some time. During this time, as Damen (1987, p. 86) stated in his study, cultural insight in language teaching was treated as a fifth skill added to the teaching of the four skills of listening, speaking, reading and writing, rather than as a component integrated with them. Stern also (1983, p.42) points out that it was the form of language that was really focused on at that time, but not the life of the society where the target language is spoken. Duranti (1997, p.77) points out that “Grammarians have thought that language learning is just learning the rules of language as a game of chess and disregarded the idea that it is also learning the rules of language as a game of life”.

In the 1960s, the cultural dimension of foreign language teaching began to draw more attention towards developing practical language skills of students learning the target language. Teaching parts of the language including situations of everyday communication became the main trend. Seelye (1984, p. 49) suggests that whole language learners are supposed to improve their understanding of culture, attitudes and communication skills which are considered to be necessary for appropriate foundation in the society of the target culture, and for dealing with the culture bearer. In this way, it is possible to say that reflecting what everyday speakers in daily life said and did became the way of teaching culture in foreign language education at the time (Kramersch, 1997).

In the 1960s and the 1970s there were also discussions about what to be taught in terms of culture in foreign language teaching (Stern, 1983). Brooks (1964, p.24) suggests that five minutes at the beginning of each class should be allocated to teaching of cultural elements including the topics of “identity, similarity, or sharp difference in comparable patterns of culture”. Nostrand (1974) proposes studying a set of themes including

individualism, intellectuality, the art of living, realism, common sense, friendship, love, family, justice, liberty, patriotism and traditionalism. Stern (1983, p.57) points out that “there were no clear principles for the representation of culture in coursebooks that could be applied in foreign language education”. As a result of this, “the cultural aspect of foreign language teaching was either disregarded or based on personal experience and a relatively improvised individual approach” (Stern, p. 256). Byram & Esarte-Saries (1991) point out that in terms of teaching cultural elements, intuition rather than empirical studies formed the basis of the teaching techniques in foreign languages for a long time. This means that although a number of studies on teaching of cultural elements were published after the 1960s, they could not be immediately applied to English language teaching practices as they were not organized. It took time to organize them and incorporate them into language teaching practices.

In the 1980s, the trend in foreign language teaching was the communicative approach. Communicative language teaching was heavily influenced by sociolinguistics and pragmatics at that time, so that learners could use the foreign language in a way that was culturally acceptable and appropriate. This tendency resulted in clearer principles for inclusion of cultural features in the foreign language classroom. Savignon (2000) points out that communicative language teaching, as the name suggests, refers not only to the aims of foreign language learning but also to the processes in the classroom, and the idea at the center of this is communicative competence. The concept of communicative competence puts forward the idea that learning about the socio-cultural rules of one target language community and acting accordingly is the most important task for the foreign language learner. Van Ek (1991, p. 16) states in the Threshold Level 1990 that “the information presented in the language teaching process should be associated with the major or one of the major countries where the language is used as the native language”, and he says that “what is aimed with such a strategy in the study is to present predictable patterns of language for a learner” (p. 102). In an attempt to

assert the significance of learning socio-cultural rules in language learning, Bada and Genç (2005, p.73) state their view about the relationship between language and culture:

Language does not exist in a vacuum, so language learners should be aware of the context in which the target language is used, i.e., they should also learn about the target cultures. For L2 students, language study seems senseless if they know nothing about the people who speak the target language or the country in which the target language is spoken. Acquiring a new language means a lot more than the manipulation of syntax and lexicon.

Not only syntax and lexicon but also culture influences language learning and teaching. According to Tomalin (2008), to teach culture as a fifth skill, in addition to listening, speaking, reading and writing, stems from English being an international language and from globalization. Tomalin (2008) further argues:

What the fifth language skill teaches you is the mindset and technique to adapt your use of English to learn about, understand and appreciate the values, ways of doing things and unique qualities of other cultures. It involves understanding how to use language to accept differences, to be flexible and tolerant of ways of doing things which might be different to yours. It is an attitudinal change that is expressed through the use of language.

To emphasize the mutual relationship of language learning and its culture, Tseng (2002, p.13) claims that

... success in language learning is conditional upon the acquisition of cultural knowledge: language learners acquire cultural background knowledge in order to communicate, and to increase their comprehension in the target language.

Regarding the need and importance of culture in language teaching, Krasner (1999, p.79) claims that competences acquired through second or foreign language acquisition not

only incorporate the four language competences, but also being competent in the target culture essentially holds significance. It can also be said for language learners that addressing people, expressing their gratitude, making requests, and agreeing and disagreeing with people in a culturally appropriate approach is also regarded as vital. Language learners are supposed to raise their consciousness towards intercultural communication; for instance, the behavior pattern in language learners' native culture could be considered culturally inappropriate in the target language community. Language learners should nurture their competence in order to establish smooth and successful communication with people from the target culture, and relating their cultural behavior to their communication should not be forgotten (Peterson and Coltrane, 2003). Thus, teaching culture is a must in language teaching.

Thanasoulas (2001) also postulated that teaching a foreign or second language should not be separated from teaching the contextual cultural knowledge, which normally includes the lifestyles of people in the target culture, and people's shared values, approaches and beliefs. Thus, by teaching via combining culture and language, language learners can be provided with the chances of manifesting these aforementioned cultural elements in their communication and embedding these in linguistic patterns and forms. By explaining things with the assistance of cultural teaching, learners can raise their awareness of various speech acts, connotations, behaviors which are appropriate or inappropriate, and etiquette, and language learners are equipped with this cultural knowledge in order to be active communicators in foreign language communication culturally and proficiently.

To be able to find out the association between culture and EFL teaching, it is vital to clarify some other basic concepts like communicative competence, intercultural competence, the intercultural competent person, and intercultural language learning in the scope of the communicative approach today, which places emphasis on communication and the noteworthiness of culture in language teaching. It is stated in Thornbury's (2006, p.36) study:

The communicative approach appeared as a result of a major shift in emphasis in language teaching that occurred in Europe in the 1970s. The approach is concerned with teaching people how language systems such as vocabulary and grammar are used in real communication ... if communication takes place in a foreign language, the existence of culture in the communication process is inevitable.

Thornbury further suggested that “Communicative competence, the goal of language learning in the communicative approach, is what you know in order to be able to communicate effectively” (Thornbury, 2006, p. 37). The phrase ‘what you know’ here apparently covers not only the syntax and semantics but the culture of the target language as well.

For the last decades in second language acquisition practice and research, ICC has been approached as an augmentation of communicative competence (Chao, 2010, p. 91). The significance of developing ICC has been approached by many research scholars and several sub-systems of intercultural communicative competence have been proposed (Byram, 1997; Fantini, 2000). According to Byram (1997), not only are linguistic, sociolinguistic and competence of discourse important, but also attitudes, knowledge, and abilities are considered considerably necessary for ICC.

Byram (1997) proposed five *savoirs* of ICC. The first *savoir* of ICC is the attitude which consists of inquisitiveness and being open-minded, eliminating disbelief about individuals’ own culture and dissimilar cultures. The second *savoir* is knowledge about practice and products of an individuals’ own culture and other cultures, especially knowledge about social and individual interaction. The third element of ICC is abilities of decoding and associating, which emphasize the interpretation of events from the viewpoint of other cultures and relating these elements to the local culture or one’s own culture. Fourthly, Byram also mentioned the discovering and interacting skills. These abilities and skills consist of acquiring

new knowledge and putting these knowledge and skills into practice in contextual communication with people from the dissimilar culture. Last but not least is critical culture awareness or political education. This savoir incorporates the capability of assessing critical practice and products of an individual's own culture and other cultures which are different from theirs. Byram concludes:

[...] someone with some degree of intercultural competence, someone who is able to see relationships between different cultures - both internal and external to a society - and is able to mediate, that is interpret each in terms of the other, either for themselves or other people. It is also someone who has a critical or analytical understanding of (parts of) their own and other cultures - someone who is conscious of their own perspective, of the way in which their thinking is culturally determined, rather than believing that their understanding and perspective is natural. (Byram, 2000, p.9)

As for Fantini's view (2000), which is nearly same as Byram's (2000), he also pointed out the components of ICC. From Fantini's perspective, cultural consciousness, attitudes, abilities, comprehension and language proficiency are supposed to be developed in order to establish successful intercultural communication.

Thornbury (2006, p. 60) states that being part of the communicative approach, "intercultural competence, meaning the ability to negotiate cultural contact and difference in a second (or third or fourth, etc.) language, is now recognized as being an important component of overall communicative competence and features prominently in the Common European Framework (CEF)". According to the CEF (2001), the guide to teaching and learning foreign languages in Europe, intercultural competence is the capability of correlating the target culture and an individual's own culture. ICC also incorporates sensitivity as to culture, identifying various forms of sensitivity and developing strategies for building healthy communication with people from the other culture. ICC also stands for the ability to realize

the effective role between an individual's own culture and the dissimilar culture, and the capability of dispersing misunderstanding and situations which may cause conflict. Lastly, intercultural communication is the capability of overcoming stereotypes.

In the light of the information presented in the CEF under the heading of intercultural competence, it is clear that if someone wants to decode the meaning of a language element s/he has experienced, s/he should surely find out, if possible, and learn the different cultural meanings and references embedded in language and fulfill the requirements stated in the CEF. In order to achieve these, s/he has to be an interculturally competent person. According to Byram and Zarate (1997, p. 63), "an interculturally competent person is someone who can cross borders and can mediate between two or more cultural identities". One must have knowledge not only of other cultures but also of one's own culture in order to be an interculturally competent person. Sercu (2002, p.63) points out that "an intercultural speaker is determined to understand, to gain an inside view of the other person's culture, and at the same time to contribute to the other person's understanding of his or her own culture from an insider's point of view". Thus, Sercu (2002, p. 64) adds, "becoming an interculturally competent user of a foreign language not only involves the acquisition of communicative competence in that language but it also involves the acquisition of particular skills, attitudes, values, knowledge items and ways of looking upon the world". In order to acquire these skills, the borders of intercultural learning should be drawn. With reference to the studies on culture carried out by Leather, (2001), Straub (1999), Tavares and Cavalcanti (1996) and Alptekin (2002); Kılıçkaya (2004, p. 16) proposes a few conditions to be taken into consideration in intercultural language learning. First of all, teachers with considerable intercultural knowledge and abilities can be appointed to increase the quality of intercultural language learning. Secondly, an intercultural consciousness can be raised for developing strategies to deal with the cultural difference in language education. Thirdly, global and local

speakers of English should be carefully taken into account. Fourthly, materials can be developed to familiarize students with intercultural contents. Lastly, it is also suggested that discourse samples should be related to native speaker and non-native speaker, and non-native speaker to non-native speaker interactions.

Asserting this idea, Sercu (2002, p.68) points out that “in foreign language teaching, cultural contents continue to be presented from a monoperspectival point of view, and culture continues to be conceived as a static, monolithic, idealized, undiversified object of study”. In an attempt to sort out this problem, Kılıçkaya (2004, p. 15) proposes that:

Since in many countries it is not positively viewed to expose learners to a specific culture, a new trend has come into use in language teaching as well as in other subject areas: intercultural language learning. It is an attempt to raise students’ awareness of their own culture, and help them to interpret and understand other cultures. In this method, no specific culture has been paid attention, but a variety of cultures has been included in the curriculum.

With regard to the intercultural aspect of English language, another distinction is required to be made, between English as a Foreign Language (EFL) and English as a Lingua Franca (ELF) or English as an International Language (EIL). This requirement simply stems from the fact that the most probable context of using English for most of the learners will be with non-native speakers of English rather than with native speakers. According to Thornbury (2006, p. 180) the reason for this is that “the number of people who speak English as an additional language now exceeds the number of those who speak it as their first language. The term EIL or ELF, English as a lingua franca, recognizes this fact, and the fact that English is used as a global means of communication as much as a foreign or second language”. Moreover, Firth (1996, p. 218) defines English as a lingua franca, which is “contact language between persons who share neither a common native tongue nor a common culture, and for

whom English is the chosen foreign language of communication.” Besides, Richards and Schmidt (2002, p. 180) suggest that “... different norms exist for the use of English around the world and that British, American, Australian, or other mother tongue varieties of English are not appropriate targets either for learning or for communication in countries where English is used for cross-cultural or cross linguistic communication”. With reference to the same idea, Thornbury (2006, p.74) suggests that “accordingly, researchers are attempting to identify the characteristics of EIL or of EILs, since it is not yet clear if EIL is a uniform entity or a host of different varieties, such as German English, Japanese English or Brazilian English. The most suggestive findings, so far, have been in the area of phonology”. It does not seem so probable, at least in the near future, that most teachers and learners will adopt the idea of world Englishes as there is a notion of Standard English coming down through the centuries and reflected in the habits of foreign language teaching and learning.

The focus points of this section are the place of culture in ELT with the presentation of basic terms related to culture in ELT, the overview of inclusion of cultural elements for the past few decades, and cultural elements in current foreign language education. English is an international language and is taught in many different countries. The teachers are mostly non-native speakers and a considerable number of teachers may not have been abroad in their lives. In order to be able to make up for the experience gap of language teachers, instructional materials, especially coursebooks, are of great importance. Their place in language teaching should be dealt with thoroughly and the way of integration of culture into them should be analyzed meticulously. The next part focuses on these issues.

2.4. The Place of culture in EFL Coursebooks

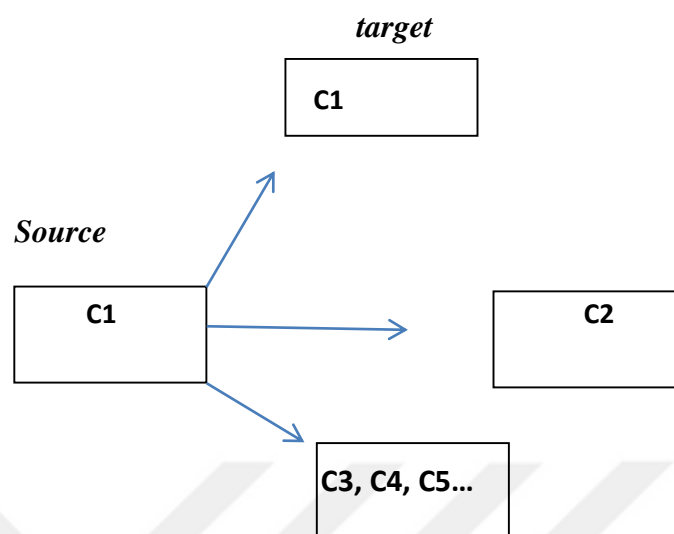
In a foreign language context, besides English language teachers, textbooks are one of the main sources of culture, and cultural information usually provides the basis for the content and topics used in textbooks and classroom discussions (Cunningsworth, 1995). In addition,

the content of textbooks mostly determines what is done in the classroom by teachers and students in English language classes (Tomlinson, 1998). A discussion on textbooks is inevitable in light of the arguments about the place of culture in ELT. According to Cortazzi and Jin (1999, p.199), the textbook “can be a teacher, a map, a resource, a trainer, an authority, a de-skinner and an ideology”. EFL learners may not have an opportunity to get in touch directly with the culture of a specific language. Therefore, learners have the possibility to experience some connection with the culture generally only in the classroom. In this respect, in order for learners to create cultural contact, coursebooks are significant inputs, in consideration of the impact of authentic material (Ihm, 1996). Besides, the textbook is conceived as an authority that is confidential, effective and written by experts. This fact is valid in the Turkish educational context because the Ministry of Education develops, publishes and distributes ELT coursebooks to be used in public schools.

Risager (2007, p.90) states that “foreign language teaching coursebooks no longer just develop concurrently with the development of foreign language pedagogy in a narrow sense, but they increasingly participate in the general cultural transmission with the educational system and in the rest of society”. Coursebooks are of great significance in enhancing cultural transmission. However, ELT textbooks differ in their approach and content with respect to cultural issues. Cortazzi and Jin (1999) distinguish between source, target and international culture for the cultural content in textbooks. Accordingly,

source culture refers to students’ own culture; target culture is the culture in which the target language is used as a first language while international cultures refer to various cultures in English, or non-English-speaking countries which use English as an international language (Cortazzi & Jin,1999).

Figure 3.

Culture in English textbooks

(Adapted from Cortazzi & Jin 1999)

In Figure 3, C1 stands for the culture of the student, which is called the source culture. C2 refers to the target culture where English is spoken as a native language, and C3, C4 and C5 refer to the cultures in which English is spoken as a foreign language, apart from the student's own culture. In other words, they are called international cultures. The present study adopts Cortazzi and Jin's classification of culture; through the comparison and analysis of the coursebooks, the researcher tries to investigate whether there is a balance of source, target and international target cultural elements in these coursebooks.

2.4.1. Source Culture

In ELT pedagogy, the source culture is the culture of the student who learns English as a second or foreign language. According to Cortazzi and Jin (1999), there are some EFL textbooks that include the culture of the country (source culture) that the textbook is prepared for. The inclusion of source culture information is stated by scholars from former colonies of the United Kingdom who reject the idea of teaching the target culture along with the English language (Kachru, 1985; Kachru and Nelson, 1996; Canagarajah, 1999). Along with this

thinking, teaching of the source culture has replaced teaching of the target culture (Kramsch and Sullivan, 1996; McKay, 2003). “In a variety of countries in which English is being studied as an additional language, there is a growing recognition of the importance of including the source culture” (Rudby and Saraceni, 1997, p. 121). In a similar way, McKay (2003) suggests that nowadays the significance of including the source culture in ELT has been recognized in most of the countries in which English is being studied as a foreign or second language. Thus, inclusion of source culture values of the source country is promoted rather than the target culture values in ELT. According to Schneider (2007, p.14) “the implication is that norms and standards should no longer be determined by inner circle/English as a native language contexts”, and these norms and standards should also include source culture values. It is now evident that the English language is owned by all of those who use it, and the most important developments of the language can be observed in outer and expanding circle countries (Kachru, 1985). In these countries, where English is spoken as a second or foreign language, people learn it mostly for pedagogical reasons and international communication. As a result, in order to transfer one’s own cultural values to other people with different backgrounds, teaching English with source culture norms is acceptable, for “most students are quite willing to add their own version of the foreign language culture (and of a novel way of learning it) to their cultural portfolio and in doing so they perceive little threat to their cultural identity” (Hinkel, 2005, p.153).

Kırkgöz and Ağçam (2011) state that in locally produced EFL coursebooks, the source culture is emphasized, while the target or the international cultures are neglected. Hajjah (1981, as cited in Aliakbari, 2004, p. 4), for example, claims that EFL textbooks in Kuwait reflect Kuwaiti culture. Scott (1980, as cited in Kırkgöz & Ağçam, 2011, p. 157) also mentions that Chinese EFL textbooks are designed to reinforce Chinese cultural norms and values. The coursebook *Spotlight on English*, written by Dede and Emre (1988), emphasizes

only the source culture and many details of Turkish culture are exemplified in this language material (Cortazzi and Jin 1999, p. 205). Cortazzi and Jin (1999, p. 205) draw attention to this issue by highlighting that “students learn English to talk to visitors who come to their country, but they are not expected to travel to target countries or to learn about target cultures”.

Cortazzi and Jin (1999) also give the example of a Venezuelan textbook that reflects Venezuelan culture, ignoring the world outside Venezuela. Another example is English for Saudi Arabia (Aliakbari, 2004, p. 4) in which almost every setting is located in the source culture, and the characters’ greetings, dialogues about local jobs and going on pilgrimage to Mecca reflect the source culture. Krishraswamy and Aziz (1978, p. 99) state that a lot of countries have prepared materials emphasizing their own cultural features, such as India and Yemen. In his study, Özil (1999) investigated *A Modern English Coursebook for Turks* for 7th grades and reported that only the source culture, namely, Turkish culture is dominant.

A study made by Battaineh (2009) searches for authentic socio-cultural elements in ELT textbooks used in secondary schools in Jordan. The researcher analyzes each reading passage in two textbooks, *General English Course One* and *General English Course Two*. Besides, the researcher makes tables of the source, foreign and universal socio-cultural features for each of the cultural references in reading passages of the aforementioned textbooks. Through content analysis, Battaineh (2009) reveals that ELT textbooks for secondary schools in Jordan are basically based on the local culture of the students, while the culture of English language speaking countries is ignored.

Rajabi and Ketabi (2012) analyzed four English language textbooks, especially the cultural components of these books: *Interchange*, *Headway*, *Top Notch* and *On Your Mark*, which have been taught to students in the Islamic Republic of Iran in order to determine the most dominant cultural dimensions demonstrated in these books. From these analyses, it can be observed that local culture of different ethnicities are predominantly reflected in these

books. Shirvan and Taherian (2015) examined the first and second books of the *Prospect* series used at Iranian secondary schools for learning English in the light of Byram's model of Intercultural Communicative Competence (ICC), and they found that textbooks mostly presenting a single culture, i.e., local culture, are insufficient for language learners to improve their ICC. Panahi and Ajideh (2016), in order to evaluate cultural representations, analyzed English textbooks (the *Prospect* and *Vision* series) taught in Iran and developed by the Ministry of Education of the Islamic Republic of Iran, and the result of their study revealed that these analyzed books mostly consist of the local culture rather than of intercultural contents, which is not considered beneficial for language learners to raise their intercultural awareness and improve their intercultural knowledge. In their study, Abbasian and Bria (2017), analyzed 7th, 8th and 9th grade English language textbooks in Iran in terms of national, international and target cultural content, and they reported that these textbooks are based on local culture.

2.4.2. Target Culture

There are many textbooks that predominantly emphasize the culture of the target language only. In this type of textbook, names, places and discussion topics are directly related to the target culture. Pennycook (1999) states that target-based goals were emphasized in the most popular days of audio-lingual methods of teaching in the textbooks published by inner circle countries. The most prominent view states that the target culture should be transmitted to students along with English because acquiring a foreign language in combination with cultural awareness results in a "holistic view about how and when to use the language" (Bayyurt, 2006, p. 335), which results in socio-cultural competency. Besides, *The National Standards for Foreign Language Learning* published by the American Council (1999, p. 3) on the teaching of foreign languages state that "students cannot truly master language until they have also mastered the cultural context in which the language occurs".

According to the supporters of this view, the inclusion of the target culture is a must in language education so that students will have full competency in the target language.

As Stuart and Nocon (1996, p. 432) suggest, “learning about the lived culture of actual target language speakers as well as about one’s own culture requires tools that assist language students in negotiating meaning and understanding the communicative and cultural texts in which linguistic codes are used”. Some English language educators believe that target culture information will be motivating for English language students as it creates curiosity (Rubdy and Sacarani, 2006). However, integrating the target culture into foreign language education could be seen as a “form of assimilation promoted by the domination of its culture – especially when the language itself is dominant in the world arena” (Önalın 2005, p. 216). As a result, foreign language teachers may intentionally avoid teaching culture in order not to be a tool of linguistic imperialism (Phillipson, 1992). As Phillipson (1992, p. 60) suggests, “the promotion of the British is a government-backed enterprise with an economic and ideological agenda aimed ultimately at boosting commerce and dissemination of ideas”. Thus, according to some scholars, integrating the target culture into foreign language education is to promote the demonstration of power of economically and militarily dominant countries such as the USA and the United Kingdom. According to Phillipson, there is direct link between the promotion of English as a world language by the USA and the United Kingdom and foreign policy (Kachru and Nelson, 1996).

It is further argued that “the new cultures in which English has been or is in the process of being nativized have their own necessities for politeness, apology, persuasive strategies, and so on” (Kachru and Nelson, 1996, p. 97). In other words, cultural norms do not stick to the target culture anymore. On the contrary, English is being adapted to the culture in which it is being learned or spoken.

In target-based textbooks, all the cultural information given is about British or American lifestyles, famous people, dishes, places and values. Scholars have argued that these textbooks are typical representation of values and world views of western countries (mostly Anglo-American), and that those kinds of materials may not be appropriate for students coming from various backgrounds (Alptekin, 1993). These textbooks are not produced for specific countries but marketed worldwide. Some examples for these textbooks are *Success-Communicating in English* (Walker, 1993), *English Occasions* (Longman, 1952), *Success with English* (Penguin, 1968), *The Language of Business* (British Broadcasting Corporation, 1970), *Reward* (Greenall, 1994), and *Flying Colours* (Greenall and Garton-Sprenger, 1990). It can be assumed that the authors of these textbooks may aim to help EFL students who are planning to become ESL students in the country of the target language by familiarizing them with target culture values (Ariffin, 2009).

Kang-Young (2009) analyzed textbooks at high school level in Korea and found that the books are US culture-oriented and that local culture and cultures of other English-speaking countries such as Australia, New Zealand, etc. are not included. She suggests that the textbooks should integrate both the target culture and local culture elements; the cultures of other English-speaking countries should be included as well as those of the US and the UK. In his study, Reimann (2009) states that as the education is exam oriented and cultural knowledge has no importance in the exams, textbooks in Japan do not include source or international cultural elements, and he suggests that the cultural content of ELT textbooks be revised in Japan. In order to reveal the cultural content of the EFL textbook *College English*, Wu (2010) conducted a study by analyzing the first four student volumes of the textbook, published by Shanghai Foreign Language Education Press. The analysis was based on the texts and exercises in each unit of the four textbooks. The results of the analysis revealed that most of the passages reflect target cultures (especially American culture), while the

representation of international and source cultures is limited. The researcher viewed the limited number of texts referring to the source culture as a disadvantage, for students could have difficulty in expressing Chinese culture in English. Besides, he suggested that comparisons and contrasts between source, target and international cultures should be added.

Yuen (2011) carried out a research study as to the cultural content represented in two of the school English textbooks which were used by middle schools in Hong Kong. Yuen conducted this research to investigate whether these books used in middle schools represented and demonstrated the current situation of English as a global language. The study results suggested that the textbooks mainly represented the cultural content of English-speaking countries, whereas it also found that African cultural content was underrepresented with regard to foreign culture. This was an imbalance in terms of representing foreign culture, and cultural elements of products were more frequent than practices, perspectives and persons; especially, perspectives were the least frequently represented. Yuen (2011) suggests that teaching materials should not cover only target language cultures, as English is used for international communication.

Iriskulova (2012) examined an 8th grade coursebook entitled *Spot On* in Turkey and found that the coursebook emphasizes target cultural elements, and that source cultural elements are limited. Palli (2012) investigated the global dimension in ELT coursebooks approved for use in Greek post-secondary schools. Results indicate that the cultural content most likely has an Anglo-American focus with limited coverage of other cultures. In addition, many texts seem to be non-culture-specific. Liu and Laohawiriyanon (2013) analyzed Chinese EFL university textbooks in terms of cultural content and they found that these textbooks are target culture based, while source and international cultural elements are de-emphasized. They also claim that this imbalance may cause trouble when Chinese students take part in international communication practices.

Dehbozorgi et al. (2014) analyzed cultural elements of three mainstream intermediate level EFL textbooks in terms of big “C” and little “c” culture aspects and the classification of culture according to target, source and international cultures, and it was found that generally, both little “c” and big “C” are present in the textbooks and that the cultural content presented in the chosen textbooks includes both the target culture and source culture. They conclude that these analyzed textbooks perform well in terms of combining intercultural content with the other categories of culture, and that they satisfy the needs of students for learning ICC.

Faris (2014) investigated cultural content of an English textbook named Look Ahead, book three, published by Airlangga for senior high school grade three in Cianjur, West Java, and the research finds that the target culture is predominant in the textbook. The findings of the research suggest that both additional or more intercultural contents and cultural contents from the source culture could be included in the textbooks to improve the language learners’ intercultural communication and their intercultural knowledge.

Ponte (2015) analyzed the cultural vocabulary of two ELT textbooks from two different levels of Spanish education, i.e. 4th grade of secondary education and 2nd baccalaureate level. The findings reveal that the total number of words related to culture encountered in both textbooks is not balanced and that the ELT textbooks analyzed tend to focus on the target culture.

Durmaz (2017) evaluated an in-house published reading book and he found that although the target culture is emphasized and the source culture is limited, the textbook displays an increased awareness about ICC. Durmaz (2017) suggests that more elements of the source culture be integrated in coursebooks.

In the literature, there are some studies about the extent and number of target cultural representations in EFL coursebooks and the distribution of these cultural representations

across different English-speaking countries (i.e., the UK, the USA, Australia, Canada and New Zealand). In his article released in 1988, Prodromou says:

Globally designed textbooks have continued to be stubbornly Anglo-centric: appealing to a world market as they do, they cannot by definition draw on local varieties of English and have not gone very far in recognizing English as an international language either (p. 76).

Chapelle (2009), investigated the representation of Canada in French coursebooks. In their study, Toprak and Aksoyalp (2014) examined 17 English coursebooks published by international publishers and used at preparatory English schools of universities in an EFL setting in terms of cultural representations across different English-speaking countries (i.e., the UK, the USA, Australia, Canada and New Zealand). The findings revealed that the majority of cultural elements presented in the coursebooks belonged to the UK and the USA.

2.4.3. International Culture

The third view states that English has become a lingua franca, and it is affirmed that English is now the main medium of international communication (Alptekin, 2002). It is asserted that “English has become the language of international communication; therefore, real communicative behavior that includes the use of English in native speaker-native speaker interactions, as well as native speaker-nonnative speaker and nonnative speaker-nonnative speaker interactions, should be defined” (Alptekin, 2002, p. 60). Phan Le Ha (2005) suggests that “it is not so much that natives are suddenly being dispossessed, but more that non-natives are increasingly becoming ‘possessed’ ”. Alptekin (2002) suggests that the concept of “native speaker” is a linguistic myth because the native speaker’s language and culture are perceived in one way only. According to him, this monolithic perception of culture is unrealistic because it does not reflect the lingua franca status of English. Moreover, he claims that in order for students to communicate properly in international practice, they should acquire

required linguistic and cultural behavior. Taking into consideration the current status of native speakers and their culture, it is the appropriate time to focus on a multilingual context of English use by abandoning the mythical native speaker model of ELT (McKay, 2003).

As for the current status of English as a lingua franca (ELF), Fishman and Andrew (1996, p.8) suggest that “English should be reconceptualized, from being an imperialist tool to be a multinational tool”. Nowadays, the reason that lies behind the increase in the number of individuals who want to learn English is not the promotion postulated by inner circle countries, but rather the necessity to access worldwide knowledge (Rubdy and Sacareni, 2006). As the status of English changes, the orientation of cultural information in English language classes changes. Kachru (1985) indicates a parallelism between knowing English to Aladdin’s lamp, “which permits one to open, as it were, the linguistic gates to international business, science, technology and travel”. If what is to be taught is an international language, then the world itself becomes the culture that resides in the international language (Alptekin, 2002). With the aim of creating less ethnocentric generations who are tolerant of differences, English should be taught by referring to international cultures (Steele, 1989). Non-native speakers of English are not necessarily interested in learning the culture of inner circle countries (native speakers), which results in teaching English as a tool for multinational communication (McKay, 2003). Besides, the supporters of this view note that having a non-native teacher is an advantage on the part of the students. As a teacher in the expanding circle, the role the non-native speaker represents is that of a valuable role model appropriate to students, for s/he is a competent foreign language speaker (Pennycook, 1999). The reason for this is that the teacher represents an achievable role model because the teacher and his or her students have the same linguistic and cultural background (McKay, 2003). Having an insider perspective, the non-native teacher is capable of comparing and differentiating cultural content which is unfamiliar to students. According to the supporters of this view, by its very

nature, an international language cannot be linked to a specific culture. Instead of using contexts that students are not familiar with, source and international contexts which can attract students' attention should be used (Alptekin and Alptekin, 1984). If the place of English in the global village is re-examined, the integration of cultural issues in language teaching is to be re-examined as well.

As a final remark, it is clear that there is a tendency among scholars to reject native-speaker norms, including target culture norms in ELT, yet the premise that the target language cannot be truly mastered without target culture information is still prominent. However, a number of scholars emphasize the integration of source culture values as well as international ones into ELT as a result of the current status of ELF.

The coursebooks that mirror international culture integrate diverse cultures from all inner, outer and expanding circle countries. Cortazzi (2000) states that at present, international culture elements are now apparent in some textbooks from the USA and South Asia in which the characters have a distinct profile and use English as an international language. McKay (2003) asserts that in EFL settings, materials should not only focus on western culture. Materials that include a variety of knowledge from various cultures all over the world are the best ones (McKay, 2003), for these materials can provide a basis for students so that they can gain a deeper understanding of the usage of English for international purposes in wider contexts. This eventually helps defeat students' fear of being assimilated into a specific culture, so that they will start understanding cultural differences with ease (McKay, 2003).

Panorama (Potter, 1990), published and taught in Brazil, is an example of a textbook with international culture elements. Some of these elements are passages about Seoul, Istanbul, Buenos Aires and Tokyo, and situations that take place in various cities, such as a job application in Milan (Cortazzi and Jin, 1999). Another study conducted by Hamiloğlu and

Mendi (2010) aimed to analyze topics related to different cultures from different countries in the world. Five textbooks, namely, *New Hotline* (1998), *New Streetwise* (1999), *Enterprise 2* (1999), *Matrix* (2001) and *Total English* (2006) were analyzed by the researchers. The results revealed that each textbook involved international topics in varying degrees in *New Hotline* (14), *Enterprise* (32), *Matrix* (11), *Total English* (26), but not in *New Streetwise* which was not observed to include any international topics, but only cultural elements from the USA and UK as the target culture of the main English-speaking countries.

Çelik and Erbay (2013) investigated three coursebooks used at elementary schools in Turkey in the sense of four cultural elements, namely, products, practices, perspectives, and persons. It was revealed that the coursebooks include a variety of cultures in spite of the fact that the main stressed cultural elements are from European cultures, and that the cultural elements of products and persons are emphasized.

Böcü and Razi (2016) carried out a study in which they analyzed activities in a textbook series published by National Geographic to determine ICC with a checklist including mainly source, target and international cultural elements, and also big “C” and little “c” features. It was found that the textbooks contain various cultures, but that the source culture, that is Turkish, is not integrated.

In her study, Koç (2017) examined activities and tasks in the MoNE-published fifth, sixth, seventh and eighth grade coursebooks in Turkey with regard to international communication. It was found that all the coursebooks frequently include international culture elements.

Studies with a focus on cultural content of EFL textbooks point out that textbooks published by inner circle countries and marketed worldwide include target culture information, while textbooks published by outer or expanding circle countries have a number of source culture references. However, textbooks with a focus on international culture are

reasonably limited in number when compared to the ones with source and target culture focuses.

There are also some other studies about coursebooks which the researcher could not categorize under the headings of source, target or international and yet which have also useful insights for this study. Aliakbari (2004) reported that the textbooks in Iranian high schools do not integrate intercultural elements sufficiently and that there is inadequate cultural teaching and related culture-specific vocabulary; therefore, the learners cannot develop their cultural knowledge, culture skills or worldview. He concluded that the textbooks are not sufficient for students to gain intercultural communication skills.

Korkmaz (2009) analyzed New Headway intermediate, New Cutting Edge intermediate and Face to Face intermediate in respect to multicultural elements. It was found that in all of the coursebooks, target culture elements are emphasized more than multicultural elements.

Çakır (2010) also conducted a qualitative research study by using the random selection of textbooks which were taught to 6th and 7th and 8th graders in elementary schools in Turkey. The research results demonstrated that the learning activities provided in these textbooks were found to be insufficient for developing language learners' intercultural communication. The results of the study also pointed out that more intercultural activities should be included for developing students' pragmatic competence. For instance, idioms or other cultural elements should be incorporated while presenting a new theme. Çakır concluded that ELT teachers should teach culture in a suitable manner to develop students' cultural awareness.

Kırkgöz and Ağçam (2011) examined the cultural parts of MoNE-published ELT coursebooks at primary schools in Turkey with respect to two curriculum changes in ELT. 8 textbooks which were published after the 1997 curriculum change and 10 textbooks which

were published after the 2005 curriculum change were analyzed in terms of the source culture, the target culture and the international target culture. It was found that while the textbooks published after the 1997 curriculum change contain source and target cultural elements, other textbooks published after the 2005 curriculum contain source, target and international cultural elements equally.

In her study, Demirbaş (2013) examined locally published 5th, 6th, 7th and 8th grade coursebooks to determine the extent to which they contain intercultural elements. It was revealed that the 8th grade coursebook contained the most intercultural elements, belonging mostly to Turkish culture, with a little Japanese, German and French. On the contrary, the other textbooks included mostly target culture elements. Demirbaş (2013) concluded that locally published coursebooks have been developed in terms of cultural elements, but that still, the cultural elements are represented in an unbalanced way, and the important thing is for teachers to adapt these cultural items creatively and communicatively.

Sorongan, Susanti and Syahri (2014) investigated the English textbooks “English Zone” and “Interlanguage” in terms of local and target culture items to examine the percentage combination of local culture with target culture in the textbooks, which were taught to high schools. The study revealed that local cultural items are more frequently represented in English Zone than in Interlanguage; on the other hand, target cultural items are more frequent in Interlanguage. They also pointed out that the number of target and local cultural items is very low in general.

Silvia (2015) also conducted a similar series of studies in order to investigate the representation of intercultural components in the textbooks recommended by the Curriculum and Publishing Centre (Puskurbuk) in Indonesia. The study aimed to find out whether the cultural elements were sufficient to represent the target culture and whether the contents of the textbooks reinforced the major goal of EFL, which is considered to be ICC. The research

results showed that the cultural contents in these books in question shared a similar proportion in terms of illustrating the source, target and international cultures. Applying Yuen's 4Ps framework, the research also argued that cultural components were demonstrated with the assistance of visual illustrations, which means that culture in these textbooks was presented by their products and persons. On the other hand, cultural components were demonstrated minimally by the practices and perspectives in the form of descriptive texts, collocations, and idioms.

Arslan (2016) also performed a similar study which focused on finding out to what extent culture is employed in language textbooks which are taught to 3rd and 4th graders at state schools in Turkey. The study intended to analyze the cultural elements in these books and the frequency of these elements with respect to native language, target culture and international cultures. The results maintained that cultural contents were more dominant in 3rd graders' textbooks whereas 4th graders' textbooks failed to produce similar results. The findings also pinpointed that cultural contents of the source, target, and international cultures were demonstrated in an unbalanced proportion. Furthermore, the results also revealed that native culture items were found less in 4th graders' textbooks compared with the target culture and international cultures.

Ulum and Bada (2016) carried out an academic research study in order to determine the inner and outer circle cultures and social features of the English language. To this end, the researchers examined textbooks provided by the Ministry of National Education. The results of the study concluded that the outer circle of culture was more dominant than the inner circle in terms of material design and coursebook content.

It can be concluded from the above discussion that in order to develop learners' cultural awareness, they must be exposed to all of the cultural elements from target, source and international cultures equally. In the teaching materials, in locally published ones

especially, the inclusion of the source culture is important, but the integration of intercultural elements is as important as the local ones. Therefore, learners can have a chance to compare and contrast their own culture with other global cultures and in this way, their cultural knowledge is broadened and they may easily appreciate the conventions of other cultures. Thus, as English is an international language, there is a need to integrate the source, the target and the intercultural elements in ELT materials equally.

The present study aims to investigate cultural elements in coursebooks in Turkey at secondary schools. It may be useful to view the present situation in Turkey regarding ELT, culture and coursebooks.

2.5. ELT, Culture and Coursebooks in Turkey

The fact that English is the main language for international communication and has a lingua franca role in science, technology, business and literature, as well as Turkey's strategic and geopolitical situation as a junction between Europe and Asia, make learning of English especially vital for Turkish people to communicate internationally and to follow developments in many areas in which the widely applied language is English (Kırkgöz, 2007).

In Turkey, English is employed first and foremost as a means for international access and has no official status (Çelik & Erbay, 2013). It is considered as a foreign language (Kachru, 2005) and now, in Turkey, the only foreign language taught at state schools has become the English language. As Doğançay-Aktuna and Kızıltepe (2005, p. 254) point out, "The most significant function of English in Turkey is its instrumental use within public and private educational institutions that also act as the main agents of language spread". However, the inefficiency of English language instruction at public schools in Turkey has been mentioned by many authors (Büyükkantarcıoğlu, 2004; Kırkgöz 2009). One of the reasons stated for this deficiency is the use of the Ministry of National Education (MoNE) designed coursebooks, in which a communicative approach is not promoted all the time (Çelik &

Erbay, 2013). In Turkish public schools, locally published and MoNE-approved textbooks are used currently, and they are distributed freely by the MoNE. In spite of the fact that the cultural content of these coursebooks is problematic (Çakır, 2010), the teachers and students consider them as authoritative, and for this reason the coursebooks are often used like a syllabus (Doğançay-Aktuna & Kızıltepe, 2005), a situation that makes it necessary for teachers to depend on them in order to meet standards. Besides, as Turkish ELT teachers cannot select their own coursebooks freely, they must improve to be able to properly assess their materials and to revise the essential parts in order to educate their students as cognitively, emotionally and socially developed individuals (Çelik & Erbay, 2013). According to Türkan and Çelik (2007, p.21), although teachers have freedom to monitor the coursebooks they use and to prepare extra cultural materials, they generally cannot achieve this because of the overloaded curricula, fear of not having enough target culture knowledge themselves, or their lack of knowledge about teaching culture and their students' possible negative feelings toward the new cultural norms. In Turkey, EFL classes tend to focus on linguistic aspects of the language being studied and teachers hardly ever present the target language culture (Türkan & Çelik, 2007), and so cultural issues have never been regarded as popular among teachers' priorities (Karatepe & Yılmaz, 2018). The lack of culture teaching in EFL classrooms is affected by the deficiencies of the coursebooks and by other issues directly such as teacher education programs. The teacher education programs do not consider culture and its teaching as an important aspect in Turkey (Karatepe & Yılmaz, 2018). Thus, ELT teachers generally do not have a clear idea of what it means to teach culture and how to do it.

To attempt to overcome inefficient foreign language, i.e. English, instruction, the MoNE has made some curriculum innovations. The 1997 curriculum is a milestone in Turkish history, because the concept of the Communicative Approach to ELT was introduced for the first time (Kırkgöz, 2005). The main aim of this policy is to prepare learners to use the target

language for communication in classroom activities by developing learners' communicative capacity (Kırkgöz, 2007). In addition, Turkey is a member of the Council of Europe and has approved the Common European Framework of Reference for Languages (CEFR), in which the main emphasis is on interculturalism. As is clear from the framework of the CEFR (2001), "The CEFR provides a common basis for the elaboration of language syllabuses, curriculum guidelines, examinations, coursebooks etc. across Europe. It describes in a comprehensive way what language 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. The description also covers the cultural context in which language is set." In short, the CEFR, in order to use language communicatively and effectively, focuses on the necessary skills and knowledge and the cultural context of the language.

The CEFR perspective is also emphasized in the MoNE's new curriculum change in 2018:

In consideration of the CEFR's emphasis on developing intercultural competence and appreciation for cultural diversity (CoE, 2001), cultural issues are also addressed.

Elements of both the target culture and international cultures are presented in a positive and non-threatening manner (Elyıldırım & Ashton-Hayes, 2006) in keeping with the themes of each unit, at the same time stressing the value of home culture in order to avoid the formation of negative attitudes (MoNE Board of Education, 2018).

In the Turkish context, it can clearly be seen that the coursebooks used in public schools are claimed to be designed according to the CEFR and this means that those textbooks attach importance to cultural aspects.

The present dimension of ELT, the place of culture in ELT, and ELT coursebooks in Turkey are summarized in this part.

In the light of the information presented in the first chapters, the methodology of the study is developed in the third chapter, and the findings are discussed in the rest of the study.



CHAPTER 3

METHODOLOGY

3.1. Introduction

The preliminary purpose of this study is aimed at comparing a 6th grade MoNE coursebook and a commercial coursebook in terms of cultural elements. In order to compare culture elements in the two sixth grade ELT coursebooks, the qualitative research methods of document analysis and interview are applied.

The aim of this chapter is to introduce the research design, data collection tools, materials and data analysis.

3.2. Research Design

The present study is designed with the analysis of cultural elements in two different coursebooks by the researcher, who is a teacher, and her two colleagues. The present study is a qualitative study in nature. According to the purpose of the present study and the research questions, the use of documents in qualitative research is an effective method of gathering data. In addition to document analysis, to increase the reliability of the study, a semi-structured interview was conducted.

3.2.1. Qualitative Research

In qualitative studies, the research design and questions should be consistent with each other and the researcher is responsible for using appropriate procedures in line with the purpose of the study. The main components of qualitative research studies are: natural setting, research in a process, providing the researchers with a main role to make interpretations, and creating an interactive research design (Hays & Singh, 2012). All of these defined characteristics have encouraged this researcher to adopt a qualitative approach, which is defined by Creswell (2007, p.37) as follows:

“Qualitative research begins with assumptions , a worldview, the possible use of a theoretical lens, and the study of research problems inquiring into the meaning individuals or groups ascribe to a social or human problem. To study this problem, qualitative researchers use an emerging qualitative approach to inquiry, the collection of data in a natural setting sensitive to the people and places under study, and data analysis that is both inductive and deductive and establishes patterns or themes. The final written report or presentation includes the voices of the participants, the reflexivity of the researcher, and a complex description and interpretation of the problem, and it extends the literature or signals a call for action”.

Hazhemnezhad (2015) stated that qualitative studies are believed to be rather flexible characteristically, and qualitative research enables both researchers and participants to establish interaction and obtain significant spontaneity.

In accordance with the purpose of this study and the research questions provided, the document analysis and semi-structured interview methods of qualitative research are considered to be the best means of gathering data.

3.3. Data Collection Tools

The current study was facilitated by gathering qualitative data. The qualitative data were collected through document analysis. The current study is designed with the analysis of cultural elements in two different coursebooks by the researcher, who is a teacher, and her two colleagues. Besides, a semi-structured interview was conducted.

3.3.1. Document analysis:

Documents are a considerably significant source of information in qualitative studies (Yıldırım & Şimşek, 2005; Creswell, 2007). Document analysis can be a single data collection method on its own, or it can also be used with other data collection methods (Yıldırım & Şimşek, 2005). Furthermore, Bowen (2009) defines document analysis as “ a systematic procedure for reviewing or evaluating documents-both printed or electronic

(computer-based and Internet-transmitted) material". According to Ekiz (2009, p. 102), document analysis is carried out by gathering formal or informal records, and examining and evaluating them systematically. In document analysis there should be data to be investigated and explicated to discover meaning, and to understand and promote empirical knowledge, as in other methods of qualitative research (Bowen, 2009). In this study, there was no researcher interference in the documents, which contain both text and pictures, and they were recorded without the researcher's intervention.

Documents consist of various forms of applying systematic assessment. The various forms incorporate commercials, itineraries, attendance registers, meeting minutes, handbooks, background papers, books and files, daybooks, journals, event programs, letters, maps, charts, newspapers, press releases, proposals for programs, application forms, summaries, scripts of radio programs and television programs, official reports, survey data, and a variety of public records.

The degree of significance of the data and usability of the data source are closely related to the research issue (Yıldırım & Şimşek, 2005). For example, if the research is about education, then coursebooks, curriculum guidelines, correspondences in and out of school, student enrollments, meeting records, counselling records and files, handbooks of teachers and students, student homework and exams, lesson and unit plans, teacher files, formal documents about education, etc. can be used as data sources (Bogdan & Biklen, 1992; Goetz & LeCompte, 1984; Yıldırım & Şimşek, 2005).

Generally, document analysis is integrated with other qualitative research methods. The researcher who is doing qualitative research is expected to benefit from several sources of evidence; in other words, to support his/her research by using various data sources and methods. Interviews, participant or non-participant observation, and physical artifacts are examples of these resources (Yıldırım & Şimşek, 2005; Creswell, 2007).

Within this context, to reduce the impact of potential biases that can exist in a single study, the data have been examined through different methods in this study. Based on the research questions stated, two coursebooks have been analyzed as a form of document.

Moreover, in an attempt to provide inter-rater reliability, two of the researcher's colleagues using the coursebooks in question were asked to analyze the cultural elements represented in the coursebooks.

Data collected from the coursebooks as documents have helped the researcher to generate interview questions. Thus, another qualitative method, that of interviewing, has been used in this study. This has helped the researcher to guard against any suspicion that the findings of the study are considered as an artifact of a sole method, a distinct method, or an individual researcher's prejudice. The findings of the present study are not simply an artifact of a single method, a single source, or a single investigator's bias (Patton, 1990, Yıldırım & Şimşek, 2005).

3.3.2. Semi-Structured Interview:

Interviews have an important role in qualitative research (Creswell,2007).

For the interview process, a semi-structural interview was performed since the chosen method was considered a suitable approach to carry out the research. The questions for the interviews consist of open-ended questions intended to obtain a considerable comprehension and understanding of the cultural components of the cultural elements in the textbooks. Moreover, the semi-structured interview is also thought to be a flexible technique for research on a small scale (Drever, 1995). Following the flow of a semi-structured interview is also easy in accordance with the pre-determined questions.

When document analysis is applied with other methods in qualitative research like interviews, it will contribute to enhancing the validity of the research (Yıldırım & Şimşek, 2005). In the light of this information, in the present study, in addition to document analysis, a

semi-structured interview protocol was employed in order to enhance the reliability and validity of the research. Moreover, the semi-structured interview was also conducted because the researcher wished to explore some untouched points and participants' perceptions towards cultural elements in the coursebooks, and also because it was a small-scale research.

After the researcher's colleagues' analysis of the coursebooks, the researcher prepared the interview questions depending on the results of this analysis. The interview questions were employed by the English teacher using "*Ortaokul İngilizce Ders Kitabı 6*" and the English teacher using "*World Quest*". The interviews were held in the library of the school; the hall was calm and silent, ensuring that a smooth recording on the smart phone of the researcher would be made, since it was necessary to record all the interviews for them to be listened to and analyzed when needed for further investigation. The participants were informed about the interview and asked for their permission for the recordings verbally by explaining the reasons for the study, and were asked to share their ideas honestly without any hesitation. After their consent was ensured, the interviews were started, and the following questions were asked to each of the participants one by one;

1. Are you aware of the cultural elements in your coursebook?
2. How do you examine your coursebook in terms of its cultural information?
3. Do you devote some time to culture teaching in your language classes?
4. If yes, do you prepare extra materials for culture teaching?
5. If yes, in terms of three types of culture in language classes (source, target and international), which one do you mostly prefer to present in your classes?
6. In what ways does the textbook serve as a window into learning about source, target and international cultures?
7. What culture should coursebooks include in terms of the three types of culture in language classes (source, target and international), in your opinion?

3.4. Materials

The sources of the data for this study are two English coursebooks for sixth grade of secondary school. One coursebook is “*Ortaokul İngilizce Ders Kitabı 6*” distributed freely by the Ministry of National Education and used at public schools. This coursebook was written by Turkish writers, Dilek Olga PARLAR and Ayşe ŞEKER. They are both English teachers working at Turkish schools. It was published in 2017 by Ada Yayıncılık. It has 10 units covering 10 different topics, namely, after school, yummy breakfast, a day in my city, weather and emotions, at the fair, vacation, occupations, detectives at work, saving the planet and democracy.

The other coursebook is “*World Quest*”, which is used at private schools. It was written by a foreign writer, Elaine Boyd. Elaine has a PhD in Linguistics from Cardiff University and was a teacher for many years, mainly in Italy and Spain. She has also worked for examination boards in the UK, writing tests and marking exams. “*World Quest*” was published in 2013 by Oxford University Press. It has 12 units covering the topics of free time, amazing people, wild nature, future life, outdoor activities, animals, music, the environment, holidays, the cinema, friends and modern wonders. In this coursebook, at the end of each unit, there is also a ‘Culture Corner’ section. In this study, 10 units of this book are evaluated in order to assess the same number of units as those in the MoNe coursebook.

3.5. Participants

The coursebooks were first analyzed by the researcher. The researcher has been an English teacher for 16 years and works at a public school.

After the researcher had analyzed the coursebooks, two English teachers also analyzed the coursebook they each used in their class. They were also participants of the semi-structured interview.

Teacher A: She has been teaching English for 26 years and works at a public school. She has also used “*Ortaokul İngilizce Ders Kitabı 6*” and analyzed it.

Teacher B: She has been teaching English for 10 years and works at a private school. She has also used “*World Quest*” and analyzed it.

3.6. Data Analysis

3.6.1. Analysis of Coursebooks

In order to investigate cultural elements in the coursebooks in question, Yuen’s (2011) framework and Cortazzi and Jin’s (1999) categorization were adapted for document analysis.

There are four categories in Yuen’s framework, namely, products, practices, perspectives, and persons.

Products refer to concrete products like books and abstract products like traditional dances. In the present study, with reference to Yuen’s (2011) framework, geographical items, entertainment, travel, printing, traditional dances, food, music, education, merchandise, tools, dwellings, clothing, law and religion were included in the products section.

Practices include people’s behaviors in a particular society, customs, everyday life, dress codes of particular people, personal space awareness, and ceremonies.

Perspectives involve notions and principles, guiding lights, mythology, myths and outlook towards the world of a certain society.

Persons refer to well-known individuals and fictitious or unidentified people from a specific society.

In the present study, firstly, the researcher analyzed all of the pictures, exercises, listening texts, in short, every part of the coursebooks and found the cultural elements. Each of the repeated elements was numbered once. Additionally, in order to be certain about the number of cultural elements, the researcher’s colleagues who used the coursebooks in question analyzed the relevant coursebooks. Then, the cultural elements were grouped as

products, practices, perspectives and persons and the frequencies of products, practices, perspectives and persons were calculated by the researcher in accordance with Yuen's (2011) explanation that "the breadth of cultural elements in teaching materials can be established by frequencies".

As the next step, the cultural elements were categorized according to Cortazzi and Jin's (1999) classification of culture. Cortazzi and Jin (1999) categorize cultural elements into three categories:

The first category is the source culture, which refers to the learners' native culture [in this study, Turkish]. The second category is the target culture where the target language is used as a first language, e.g., American or British culture. The third category is the international target culture, which refers to different varieties of the target culture from both English and non-English speaking countries, e.g., France, Spain etc.

The cultural products, practices, perspectives and persons are displayed as source, target and international culture in the tables in a comparative manner. Furthermore, the distribution of cultural products, practices, perspectives and persons is displayed in the tables in a comparative manner.

3.6.2. Analysis of the Interview Protocol

Interviewees' responses were evaluated in accordance with the coursebook analysis findings, and similar/dissimilar views expressed in the coursebook analysis findings were identified.

CHAPTER 4

RESULTS

The purpose of this study was to investigate the cultural elements in ELT coursebooks by comparing two different coursebooks. It was aimed to examine the way the coursebooks integrated cultural aspects.

This chapter presents the findings gathered through document analysis and semi-structured face-to-face interview protocol. The data were analyzed using Cortazzi and Jin's categorization of culture: source, target and international culture and Yuen's Four Ps framework: products, practices, perspectives and persons.

The results were analyzed under two main headings: the comparison of the two coursebooks in terms of categorization of culture and the comparison of the two coursebooks in terms of the four Ps framework.

4.1. Comparison of Cultural Categorization in Coursebooks

In an attempt to find answers to the first research question associated with Cortazzi and Jin's categorization of culture, each of the cultural components demonstrated in the two coursebooks was analyzed with regards to three types of culture: source, target, and international cultures and additionally, the distribution of the target cultural representations across different English-speaking countries (i.e., the UK, the USA, Australia, Canada, and New Zealand) was analyzed. These findings are based on the researcher's analysis.

4.1.1 Cultural Products

The categorization of cultural products by numbers is displayed in Table 1. According to the findings in Table 1, whereas there are 29 source culture products in CB A, such as the

horon, the zeybek, Izmir and the Fairy Chimneys, there is only one in CB B, which is about Marmaris.

Although there are 8 target culture products in CB A, such as the Great Britain flag, British traditional breakfast and the pound, there are 36 in CB B, such as Harry Potter, Madonna's song "Everybody", and Barbados.

Table 1.

Categorization of Cultural Products

Coursebooks	Source Culture Products	Target Culture Products	International Culture Products	Total
CB A	29	8	29	66
CB B	1	36	39	77

CB A: *Ortaokul İngilizce Ders Kitabı 6* **CB B:** *World Quest*

As for the international culture products, in CB A the number of these is 29, such as tango, flamenco, German traditional breakfast and the Eiffel Tower, and this is equal to the number of source culture products. However, in CB B there are 39 international culture products, such as ancient Egyptian writing (hieroglyphics), Spain and the Toba Volcano.

4.1.2. Cultural Practices

The categorization of cultural practices by numbers is displayed in Table 2. As seen in Table 2, in both coursebooks there are no source culture practices. Although in CB A there is only one target culture practice, which is a phrase "Enjoy it!", there are 7 in CB B, such as the traditional British brass band, the Jamboree in UK and the London Olympic Games.

As for international culture practices, in CB A there are 4 items, such as “Buon Appetito!”, “Guten Appetit!” and Earth Day, but in CB B there are 8 items, such as the Athens Paralympics, the Beijing Olympic Games and Australia Day.

Table 2.

Categorization of Cultural Practices

Coursebooks	Source Culture Practices	Target Culture Practices	International Culture Practices	Total
CB A	-	1	4	5
CB B	-	7	8	15

4.1.3. Cultural Perspectives

The categorization of cultural perspectives by numbers is displayed in Table 3.

Table 3.

Categorization of Cultural Perspectives

Coursebooks	Source Culture Perspectives	Target Culture Perspectives	International Culture Perspectives	Total
CB A	-	-	-	0
CB B	-	-	-	0

As seen clearly in Table 3, in both coursebooks there are no cultural perspective elements.

4.1.4. Cultural Persons

The categorization of cultural persons by numbers is displayed in Table 4. According to the findings in Table 4, in CB A there are no cultural persons, but in CB B there are 40 cultural persons, 22 of whom are target culture persons, such as Shakespeare, One Direction and Johnny Depp, and 18 are international culture persons such as Columbus, Natalie du Toit and Abba.

Table 4.

Categorization of Cultural Persons

Coursebooks	Source Culture Persons	Target Culture Persons	International Culture Persons	Total
CB A	-	-	-	0
CB B	-	22	18	40

4.1.5. Distribution of Cultural Contents Across Different English-Speaking Countries

Table 5 illustrates that in CB A, the largest proportion of cultural contents belongs to the UK (4 elements) and the USA (4 elements), followed by Australia (2 elements), and Canada and New Zealand (0 elements each). Similarly, in CB B, 31 elements belong to the UK and equally, 31 elements belong to the USA. Australia follows the UK and the USA with 5 elements. Canada is not represented and New Zealand is represented only once.

Table 5.

Distribution of Cultural Contents Across Different English-Speaking Countries

	CB A	CB B
The UK	4	31
The USA	4	31
Australia	2	5
Canada	-	-
New Zealand	-	1
Total	10	68
CB A: The MoNE Coursebook		CB B: The Commercial Coursebook

4.2. Comparison of the Cultural Elements in terms of the Four Ps Framework

In an effort to reply to the other three research questions regarding Yuen's four Ps framework, whole cultural components obtained were counted and organized. These findings are based on both the researcher's and the other two teachers' analyses. They all use the coursebooks in their classrooms.

4.2.1. Cultural Products

The numbers of cultural product elements are displayed in Table 6. As seen in Table 6, the analysis results of the other two teachers, shown as T B and T C, are similar to the researcher's (T A) results. Accordingly, although the number of cultural products in CB B is 77, it is 66 in CB A. The geographical items clearly have the highest number in both

coursebooks. The range of cultural products is not represented in a well-balanced way in both coursebooks. As the table below indicates, from the most frequent to the least frequent, geographical items, entertainment, travel, printing, traditional dances and education appear, respectively. Other elements (merchandise, tools, dwellings, clothing, law and religion) are not represented. It is seen that whereas in CB A, the range of cultural product elements related to geographical items such as Izmir, Athens, Florida and Rome appears 31 times, in CB B there are 45 geographical items like Egypt, Macedonia, Crete and Mount Vesuvius.

Table 6. *Distribution of cultural products*

	CB A		CB B	
	T A	T B	T A	T C
Geographical Items	31	30	45	43
Entertainment	-	-	17	18
Travel	16	16	8	6
Printing	7	6	4	2
Traditional Dances	7	7	-	-
Food	4	4	-	-
Music	-	-	3	4
Education	1	1	-	-
Merchandise	-	-	-	-
Tools	-	-	-	-
Dwellings	-	-	-	-
Clothing	-	-	-	-
Law	-	-	-	-
Religion	-	-	-	-
Total	66	64	77	73

T A: the researcher **T B:** the teacher using CB A **T C:** the teacher using CB B

Surprisingly, although there are no entertainment elements in CB A, there are 17 in CB B, such as Harry Potter, The Golden Compass, Pirates of the Caribbean and James Bond.

As for the number of travel elements, in CB A it is 16, such as Aspendos, the Fairy Chimneys, Sumela Monastery and Butterfly Valley; however, in CB B the number is 8, with elements like the Pyramids, the ancient Roman town of Pompeii, the Eiffel Tower and Disneyland.

In spite of the fact that printing references appear 7 times in CB A, such as the Swiss flag picture, the pound, dollars and the French flag picture, they appear 4 times in CB B, with items like ancient Egyptian writing (hieroglyphics), James Bond (as a book) and the euro.

The number of traditional dances such as flamenco, the horon and the polka is 7 in CB A, but in CB B there are no traditional dance references.

In CB A, food items appear 4 times and these are Swiss, French, British and German traditional breakfasts; like traditional dances, there are no food items in CB B.

Though the number of music items, such as Madonna's song "Everybody" and Rihanna's first album "Music of the Sun" is 3 in CB B, there are no music references in CB A. The least frequently represented element is education, which occurs only once in CB A, and this is about a Spanish course. There is no education reference in CB B.

4.2.2. Cultural Practices

The number of cultural practices is displayed in Table 7. As seen in Table 7, the analysis results of the other two teachers, shown as T B and T C, are similar to the researcher's (T A) results. Accordingly, the number of cultural practices in CB B exceeds the number of these in CB A. Whereas the number is 18 in CB B, it is 5 in CB A. The society element among cultural practices has the highest number in CB B. As the table below indicates, from the most frequent to the least, society, daily life and customs appear,

respectively. Other elements, consisting of forms of address, use of personal space and rituals, are not represented.

Table 7.

Distribution of cultural practices

	CB A		CB B	
	T A	T B	T A	T C
Society	-	-	8	6
Daily Life	4	4	4	4
Customs	1	1	3	2
Forms of Address	-	-	-	-
Use of Personal Space	-	-	-	-
Rituals	-	-	-	-
Total	5	5	15	12

According to the findings in Table 7, while the range of cultural practice elements related to society such as the Athens Paralympics, the Beijing Olympic Games and the National Youth Championships is represented 8 times in CB B, there are no references in CB A.

Surprisingly, the number of daily life items is equal in both coursebooks. In CB A, daily life items such as “Bon appetit!”, “Guten Appetit!” and “Buon Appetito!” appear 4 times. In CB B, like CB A daily life is represented 4 times, with items such as the world dog patting record,

a horse riding holiday in Scotland, and a skiing record. As for the customs items, there is only one in CB A and this is about Earth Day; however, in CB B there are 3, and the Jamboree in the UK, the traditional British brass band, and Australia Day are examples of customs in CB B.

4.2.3. Cultural Perspectives

The number of cultural perspectives is displayed in Table 8.

Table 8.

Distribution of cultural perspectives

	CB A		CB B	
	T A	T B	T A	T C
Beliefs	-	-	-	-
Values	-	-	-	-
Inspirations	-	-	-	-
Myths	-	-	-	-
Superstitions	-	-	-	-
World Views	-	-	-	-
Total	0	0	0	0

As seen on Table 8, the analysis results of the other two teachers, shown as T B and T C, are similar to the researcher's (T A) results. Accordingly, there are no cultural perspective items in both coursebooks.

4.2.4. Cultural Persons

The number of cultural persons is displayed in Table 9. According to the findings in Table 9, the analysis results of the other two teachers, shown as T B and T C, are similar to

the researcher's (T A) results. Accordingly, the famous individuals element among cultural persons is not represented in CB A, but in CB B it is represented 42 times, with figures such as Sean Connery, Einstein and Adele.

In both coursebooks, there are no references to fictitious or unknown people.

Table 9.

Distribution of cultural persons

	CB A		CB B	
	T A	T B	T A	T C
Famous Individuals	-	-	42	41
Fictitious or Unknown People	-	-	-	-
Total	0	0	42	41

4.3. Semi-structured Interview

In addition to the data collected through document analysis, a semi-structured interview was employed so as to compare the findings with those of the document analysis.

In this part, T A refers to the teacher who used the MoNE-published coursebook, *Ortaokul İngilizce Ders Kitabı 6*, while T B refers to the teacher who used the commercial coursebook, *World Quest*.

Here are some quotations for each interview question:

4.3.1. Are you aware of the cultural elements in your coursebook?

In order to understand whether or not the teachers were aware of the cultural elements in their coursebooks, this question was asked.

T A: “Of course we are aware of the cultural elements in our coursebooks because it is nearly impossible to learn a language without its cultural features. Furthermore it is a fact that languages change with time, depending on the cultural change of the people who use the language.”

According to the T A’s answer, it is understood that she is aware of the cultural elements, the inseparableness of the language and culture and also the dynamic situation of the culture.

4.3.2. How do you examine your coursebook in terms of its cultural information?

T A: “I try to find the cultural differences by comparing them with our culture in the reading and listening parts of the coursebooks. Of course, one needs to be up to date with the target culture which is pretty difficult if you are not living in the target culture.”

T B: “In the coursebook, I generally search for the cultural elements, especially in the reading parts and the pictures given.”

From the above answers, it is understood that the cultural elements are in the listening and reading parts of their coursebooks. Furthermore, the teachers seem quite willing to include cultural elements in their language classes. T A mentioned the difficulty in keeping up to date due to not living in the target culture. Besides, she added that she compares local culture with the other culture in the coursebook. This is a very useful way for language teachers to prevent possible student reaction to the newly learned cultural norm.

4.3.3. Do you devote some time to culture teaching in your language classes?

T A: “Depending on the difference between the source and target culture, I firstly evaluate if there is a need for spending extra time on this. If students have difficulty with the cultural issue, then I devote some time to culture teaching. 6th grades have 3 hours of English in a week and as teachers, we should complete all the units in the book until the end of the year, so because of the time limitation, some issues are neglected.”

T B: “Yes, I do.”

It can be understood from T A’s answer that she tries to devote some time to culture teaching according to the students’ needs. She added that because of the time limitations, some issues may be neglected. T B devotes some time for culture teaching. Unlike T A, the 6th grades in her school have 14 hours of English in a week.

4.3.4. If yes, do you prepare extra materials for culture teaching?

T A: “If the topic needs extra materials, then yes, but mostly I prefer to explain the differences between the target and source cultures, instead of teaching the target culture by itself, because I believe that the source culture should be protected against corruption.”

T B: “Sometimes.”

It is clear from the above answers that the teachers sometimes prepare extra materials. T A appears to be very sensitive about the source culture.

4.3.5. If yes, in terms of three types of culture in language classes (source, target and international) which one do you mostly prefer to present in your classes?

T A: “I prefer to emphasize the differences between the source, the international and the target culture. I always keep the source culture as the reference.”

T B: “Mostly I prefer international materials.”

It is clear from T A’s answer that she introduces other cultures by comparing them with the students’ own culture. This approach may be effective, as the students develop their national identity. T B prefers mostly intercultural materials. Exposing diverse cultural elements to students helps them to appreciate many foreign cultures, which is due to the fact that English nowadays is learnt and taught as a global language in order to assist the communication process with people from all over the world.

4.3.6. In what ways does the textbook serve as a window into learning about source, target and international cultures?

T B: “In my opinion, language classes are really important for the learners to get information about the cultures. It is necessary for the learners to be aware of other people, beliefs and cultures. It develops their world views. Because of this, coursebooks are unique tools in language classes. So, they need to include cultural items, especially in the target culture and the international culture. The source culture is also important, because when the learners find something about themselves, they feel more comfortable and motivated. However, the coursebooks should not include too many source culture elements.”

As seen by T B’s answer, she thinks that coursebooks should contain mostly target and international culture elements. They can also include source culture elements, but not so

many. She also adds that learning about different cultures broadens learners' world view and tolerance of other cultures.

4.3.7. What culture should coursebooks include in terms of the three types of culture in language classes (source, target and international), in your opinion?

T A: "I prefer that the coursebooks should show the differences between all three cultures, which would help us to protect our culture as well."

T B: "Coursebooks should include both target and intercultural items."

According to answers, T A prefers that the coursebooks should contain all of the cultures in an equal proportion. T B thinks that the coursebooks should integrate both target and international culture elements.

CHAPTER 5

DISCUSSION

5.1. Overview

The main concern for this study is to compare a 6th grade MoNE-published coursebook and a commercial coursebook used at Turkish Secondary Schools in terms of cultural elements and cultural content. It is believed that this study will provide necessary information for coursebook authors who will prepare an ELT coursebook with cultural considerations in mind and will also help English teachers who are planning to integrate cultural elements into their lessons.

Two main issues were investigated in the present research. Firstly, the type of culture (source, target, international) and secondly, the presence and number of cultural elements (products, practices, perspectives and persons) were analyzed and compared in the aforementioned coursebooks.

In this part, the research questions are discussed.

5.2. Discussion of Findings with Relation to the Research Questions

The current research tried to find answers to the following research questions:

1. What type of culture is represented in the 6th grade MoNE-published coursebook:
source, target or international?
2. What type of culture is represented in the 6th grade commercial coursebook:
source, target, or international?
3. To what extent does the MoNE-published 6th grade coursebook contain cultural elements: products, practices, perspectives and persons?

4. To what extent does the 6th grade commercial coursebook contain cultural elements: products, practices, perspectives and persons?
5. Are there any differences between these two coursebooks in terms of cultural elements?

5.2.1. Discussion of the first research question.

(What type of culture is represented in the 6th grade MoNE-published coursebook: source, target or international?)

First of all, the researcher has aimed to understand the type of culture in the 6th grade MoNE-published coursebook as it is stated in research question 1; the qualitative results that have been presented in Chapter 4 can guide us towards finding answers to this question. As has been mentioned in section 4.1, in the MoNE-published *Ortaokul İngilizce Ders Kitabı 6* (CB A), the representation of the source culture (29) and international culture (33) outnumbered that of the target culture (9). The emphasis is on source culture and international culture and the frequencies belonging to the source and international cultures are nearly the same. This finding differs from other studies on Turkish EFL texts, such as those of Cortazzi and Jin's (1999), Özil's (1999), and Çakır's (2010) studies. In contrast to the aforementioned research, which suggested that source culture elements were predominantly represented in locally published coursebooks, the present study shows that the coursebook investigated integrates the cultures of various nations. This is similar to the study by Koç (2017), who examined 5th, 6th, 7th and 8th grade MoNE-published coursebooks and found that all the coursebooks consisted of mostly international culture elements. The present study is similar and also dissimilar to Çelik and Erbay's (2013) study. The two studies differ in terms of cultural types. In their study, unlike the present study, the frequency of the target culture is found to be significantly higher than that of the other two categories of culture. They are

similar in terms of dominant cultures. In both studies, the representations of cultures are related to Europe. In this study, especially German, French and Spanish cultures are represented. Cultural content from Asian countries and African countries are neglected. For Asian countries, Russia and Moscow are included only once, while for African countries only Egypt and Cairo are included once, as with Asian countries. In Çelik and Erbay's study, cultural content from Asian countries such as Japan and China is represented to a degree, but Africa is not highlighted. These findings are also in line with the study by Yuen (2011). In his study, representation of the culture of English-speaking countries is greater than that of other cultures. More varieties of cultural items belonging to other cultures like Asian, African and Australian cultures need to be added to the MoNE-published coursebook. Also, as English is a medium for intercultural communication, the number of cultural elements from all around the world should be increased in the MoNE-published coursebooks. The stereotypical cultural content of locally published texts may stem from the authors' and the learners' national identity. The author may reflect his/her worldview on the coursebook he/she has produced. According to Alptekin (2002), textbooks may be affected by their authors' social environment.

5.2.2. Discussion of the second research question

(What type of culture is represented in the 6th grade commercial coursebook: source, target, or international?)

The researcher has aimed to understand the type of culture in *World Quest* as it is stated in research question 2; the qualitative results that have been presented in Chapter 4 can guide us towards finding answers to this question.

In *World Quest 6* (CB B), a commercial coursebook, the main emphasis is on the international (65) and target cultures (65), and there is only one reference to the source culture, which is Turkish. This finding is similar to that of Böcü and Razi's (2016) study. The

findings regarding *World Quest* are also similar to the findings of Hamiloğlu and Mendi's (2010) study. In both studies, the coursebooks analyzed have international cultural elements in varying degrees. Unlike the MoNE-published coursebook, *World Quest* contains a lot of cultural elements from Europe, Asia, Australia, Africa etc.

In the *Ortaokul İngilizce Ders Kitabı 6* and *World Quest*, the source, target and intercultural elements are not represented in a well-proportioned way. A number of scholars emphasize the integration of source culture values as well as international ones into ELT as a result of the current status of ELF. As Kılıçkaya (2004, p.15) suggests, "in language learning, intercultural language learning is a new trend, and intercultural learning is an attempt to raise students' awareness of their own culture and help them to interpret and understand other cultures. In this method, no specific culture has been paid attention, but a variety of cultures has been included in the curriculum".

In ELT classes and materials, the focus should not be on only the target culture. Alptekin (2002) asserts that it could create some misunderstanding among language learners if they regard native speakers as their role model, due to the feeling of considering their own local culture to be in an inferior position. Due to the fact that providing learners with opportunities to understand the value of their native culture is extremely important, therefore, learners' own culture can also be included in language education (Alptekin, 2002).

Also, coursebooks which mostly emphasize the source culture are not evaluated appropriately for teaching intercultural competence because content like this harms students' ability of "curiosity and "novelty" (Bao, 2008).

Teaching materials that contain only international culture do not enhance learners' intercultural competence even though this is important for promoting learners' awareness of other cultures (Çakır, 2010). In this respect, Kachru (1986), Byram (1994), Alptekin (2002) and McKay (2003) suggest that cultural components about students' own culture should also

be introduced along with international cultures so that students can develop their perspectives, negotiate and communicate tolerantly and sympathetically with people from other cultures. Baker (2012) claims that an effective cultural attitude consists of a bridge between local and global contexts. Integration of source culture elements as well as international culture elements makes it possible to appreciate other cultures and make cross-cultural analyses. Thus, as English is considered and used as an international language, source, target and international cultural elements should be integrated equally in ELT teaching materials. As a result, although the MoNE-approved coursebook lacks target culture elements but contains source and international cultural elements, it may not be wrong to say that the coursebook reflects the current status of ELF, and in addition, that learners are exposed to cultures of diverse nations and thus, they can also make cross-cultural analyses. *World Quest* lacks source cultural elements, but it is rich in terms of covering diverse cultural elements from all over the world. The reason for not integrating source cultural elements in this coursebook may stem from its being published by a foreign publisher (Oxford University Press), and from the author's worldviews and national identity. However, in the literature there are examples of coursebooks not published by local publishers or written by local writers, that contain Turkish culture, such as *Panorama* (Potter, 1990, as cited in Cortazzi and Jin, 1990).

5.2.2.1. Discussion of Cultural Contents Across Different English-Speaking Countries. In *Ortaokul İngilizce Ders Kitabı 6*, the largest proportion of cultural elements belongs to the UK (4 elements) and the USA (4 elements), followed by Australia (2 elements), and Canada and New Zealand (0 elements each). Similarly, in *World Quest 6*, 31 elements belong to the UK and equally, 31 elements belong to the USA. Australia follows the UK and the USA with 5 elements. Canada is not represented and New Zealand is represented only once. This finding is similar to Lund's (2006) and Toprak and Aksoyalp's (2014) studies. Similarly, they revealed that the cultural representation of the UK and the USA

maintained its prominence while Canada, Australia, and New Zealand remained relatively underrepresented. As Crystal (1997) and Graddol (1997) state, it might be said that there is not even an approximate distribution of cultural content within inner circle countries, in spite of the increasing spread of English outside the inner circle to the outer and expanding circles. This can be clearly seen in the case of Canada, Australia, and New Zealand being underrepresented in the *Ortaokul İngilizce Ders Kitabı 6* and *World Quest 6*. This situation can be traced back to the role of the UK and the USA as the representatives of English language and culture. Toprak and Aksoyalp (2014) explain this situation as follows:

Since World War II, the increasing power of the USA in economy, commerce, technology, and politics, increasing number of overseas students in the UK and the USA, the rise in pop culture and its transmission via the world-wide-web, media, and finally the origins of most publishing companies (mostly British or American) may have considerable impact on these two countries gaining prominence over the others.

The main aim of foreign language teaching should be to make language learners become ‘interculturally competent’ and ‘culturally literate’, since English has become the lingua franca in the world and it is used in outer and expanding circle countries. Learning about the target culture (specifically the UK and the USA) is vital for them because of the inseparable nature of culture and language. However, cultural knowledge of the underrepresented parts of the inner circle (Australia, Canada, and New Zealand), and of outer and expanding circle countries should also be presented in coursebooks. McKay (2003) also draws attention to English as an International Language (EIL) curriculum development by emphasizing the fact that English no longer belongs to any one culture and, hence there is a need to be culturally sensitive to the diversity of contexts in which English is taught and used. Therefore, the cultural elements of Australia, Canada and New Zealand should be represented in the

Ortaokul İngilizce Ders Kitabı 6 and the *World Quest 6* in order for learners to become ‘interculturally competent’ and ‘culturally literate’.

5.2.3. Discussion of the other research questions

Since these research questions are interrelated, they have been discussed together. (To what extent does the MoNE-published 6th grade coursebook contain cultural elements: products, practices, perspectives and persons?)

To what extent does the 6th grade commercial coursebook contain cultural elements: products, practices, perspectives and persons?

Are there any differences between these two coursebooks in terms of cultural elements?)

The researcher has aimed to understand the cultural elements in the 6th grade MoNE-published coursebook and in *World Quest*, and whether or not there exist differences between them in terms of cultural elements; the qualitative results that have been presented in Chapter 4.2 can guide us towards finding answers to these questions.

The total number of cultural elements in *World Quest* (132) is nearly twice the number of elements in *Ortaokul İngilizce Ders Kitabı 6* (71). The reason for this may be the tendency of the authors to transfer their local cultural elements to the coursebooks they produce (Ulum & Bada, 2016). The findings of *Ortaokul İngilizce Ders Kitabı 6* show that content regarding products (66) appears most frequently, with geographical items (31), travel (16) and traditional dances (7). Content regarding practices (5) is less frequently represented, and the other two aspects, i.e. perspectives and persons are not represented. In *World Quest*, like *Ortaokul İngilizce Ders Kitabı 6*, products (77) appear most frequently, with geographical items (45), entertainment (17) and travel (8), while the practices (15) are the least frequently

represented. The difference from *Ortaokul İngilizce Ders Kitabı 6* is that cultural elements of persons are represented in *World Quest* and additionally, the cultural person elements (42) are represented less than the cultural product elements (77). These results are consistent with Yuen's (2011), Çelik and Erbay's (2013) and Silvia's (2015) studies, which concluded that the representation of cultural products and persons appears most frequently, whereas the other aspects, perspectives and practices, are not represented. According to Yuen (2011), popular products may more easily raise students' interest than more intangible perspectives such as equality, and the 'tourist perspective' is more interesting for younger learners. In addition, according to Türkan and Çelik (2007), integrating visible cultural topics such as food, places and travel, and famous people is effective in drawing learners' attention. In *Ortaokul İngilizce Ders Kitabı 6*, there are no elements of cultural persons, in contrast to the views of Yuen (2011) and Türkan and Çelik (2007). As an English teacher, I have observed in my language classes that younger learners are enthusiastic to talk about famous people, and therefore, in future editions, in order to increase learners' motivation, the elements of cultural persons and also of the other three aspects from various cultures should be integrated. Çakır (2010) claims that superstitions, idioms, sayings, proverbs, and details of daily life should be incorporated in ELT materials in order to raise students' awareness about these significant features. Furthermore, generally, younger learners are curious about how children live in other cultures, and including these cultural aspects may interest and motivate them for learning (Çelik & Erbay, 2013). Hence, in future editions of the analyzed coursebooks, the integration of practices and perspectives of various cultures should be taken into account.

On the whole, since the analyzed coursebooks are likely to allow students to be exposed to cultural aspects, it may not be wrong to say that Turkey's cultural strategy complies with the goals of the *CEFR*, which emphasizes enhancing intercultural competence and recognition of cultural variety (CoE, 2001), and regarding the last MoNE curriculum

change, which emphasizes the CEFR and stresses analyzing each unit carefully, it can be said that components of both target and international cultures are demonstrated in both favorable and non-threatening forms. Meanwhile, the importance of home culture should also be emphasized in order to avoid negative attitudes (MoNE Board of Education, 2018). This tendency towards ICC will allow language learners to establish effective communication, and to develop cultural identity and awareness of other identities (Byram, 2000), resulting in an increase in learners' intrinsic motivation (Dörnyei, 1994).



CHAPTER 6

CONCLUSION

6.1. An overview of the study

The main goal of present study was to assess a 6th grade MoNe-published coursebook and a commercial coursebook used at Turkish secondary schools with regard to their cultural elements in a comparative manner. The examination of the coursebooks was based firstly on Cortazzi and Jin's (1999) criteria, and in this context the types of culture were divided into three parts, namely, source, target and international cultures. Secondly, the analysis of cultural elements in the coursebooks in question was based on Yuen's (2011) 4-Ps framework consisting of four categories, namely, "products, practices, perspectives and persons". The current study was facilitated by gathering qualitative data. Qualitative data were collected through document analysis and semi-structured interview. The coursebooks were analyzed by the researcher, who is a teacher, and her two colleagues in terms of the criteria stated above and the results of the study are presented via tables.

It was found that whereas in the MoNE-published coursebook, the source and the international cultures are emphasized, in *World Quest 6*, the target and the international cultures are emphasized. In *Ortaokul İngilizce Ders Kitabı 6*, the elements of cultural products are represented mostly; on the other hand, in *World Quest 6*, the elements of cultural products and persons are represented mostly.

6.2. Conclusion

Technology, globalization and immigration make cross-cultural interactions compulsory in today's world. As a result of these facts, the number of people who use English internationally is rising constantly. However, the issue of how to use English in a proper manner in international interactions emerges. Important changes have been proposed to solve this issue in ELT. One of the major changes is the introduction of intercultural competence in

English teaching pedagogy. Intercultural competence provides learners using English with culturally appropriate behaviors. Researchers believe that if students are exposed to grammar-based language learning, some misunderstandings occur when they interact with people from other cultures (Corbett, 2003). Thus, in teaching and learning English, cultural knowledge and consciousness should be integrated to prevent these misconceptions.

Communication without culturally appropriate behavior generally results in miscommunication and misunderstanding. Hence it is crucial to consider the significance of cultural issues in English classes. As coursebooks are core materials in classrooms and they are also providers of culture knowledge, especially in EFL settings, their content is very important. Researchers, language educators and textbook authors have attached great importance to the content of texts over the years, and their contents have changed constantly. Teaching materials should contain intercultural elements, as English is used internationally. According to McKay (2003), when designing ELT materials, cultural elements belonging to local and international cultures should be integrated in them. Baker (2012) emphasizes that ELT materials should provide appropriate communication between local and global contexts. Integrating elements from various cultures into coursebooks can make this possible. In this study, the MoNE-published coursebook contained cultural elements from various cultures, but European cultural elements are emphasized. Cultural elements from different cultures may be included in future editions. *World Quest* seems to include more cultural elements from different countries in the world.

6.3. Limitations of the Study and Suggestions for Further Studies

In the study, two coursebooks, *Ortaokul İngilizce Ders Kitabı 6* and *World Quest* have been dealt with. The study is limited to two 6th grade coursebooks. The number of the books might not be enough to validate the results of this study. This is one of the limitations of the

study, and coursebooks for other classroom levels such as 5th, 7th and 8th grades may be included. In addition, the number of colleagues who participate might be increased.

6.4. Implications

In a broad sense, the following conclusion can be drawn from the present study. It is proposed that it holds great significance for writers who are specialized in textbook writing, and for material developers. Teachers can work cooperatively to produce intercultural language books in order to give support to the development of students' ICC. With the assistance of intercultural materials, students can become capable of engaging in more efficient and effective communication with people from diverse backgrounds by the use of a global and international language- English.

There are implications for teachers using *World Quest* in their language classes. Since *World Quest* lacks source cultural elements, the teacher can design locally enriched extra materials and activities. As was mentioned before, it is useful to compare and contrast local and international cultural elements to prevent possible student bias towards the new cultural norm. Therefore, the teacher may arrange discussion groups and ask the students to compare and contrast cultural elements from target or international cultures with the source culture ones to support the cultural content of the book.

Ortaokul İngilizce Ders Kitabı 6 lacks target cultural elements and the number of cultural elements is insufficient. Teachers who are using this coursebook can find videos through the internet, and prepare extra materials to support the content of the book. In future editions, the authors can add "culture corner" at the end of each unit and they may also integrate person cultural elements from diverse cultures, since younger students are interested in famous people.

Through the eyes of a language teacher, it should be kept in mind that, even if the cultural content of the coursebook is not sufficient, it is in teachers' hands to enrich the

content and to guide learners accordingly. Regarding this, teachers should be equipped with an intercultural background to be able to actualize the goal of teaching. In that regard, ministries of education, policy makers and institutes should adapt their teacher training programs appropriately to develop ICC as a necessity of intercultural education in the globalization process of the world. Additionally, teachers should be aware of the cultural limitations of coursebooks and try to complement them with other kinds of activities and prepare extra materials to support cultural content. Besides, even if teachers cannot choose their own coursebooks in public schools in Turkey, they can e-mail and give feedback to the MoNE Board of Education about coursebooks' content. In private school situations, if ELT teachers working there decide which books to choose, they can participate in educational training organized by various publishing houses, where they can learn about the features of the coursebooks and then they can choose the suitable ones for their context.

In order for English teachers to carry out the suggestions in the preceding paragraphs, in other words, to improve culture teaching in the Turkish EFL context, it is vital to integrate ways to teach culture and what to teach about culture in teacher education programs. In their study, Karatepe and Yılmaz (2018) concluded that there is a need to support the current course program with a more systematic and explicit culture supplement and to integrate cultural issues into other courses with a more holistic approach in the teacher education program. So, if teacher education programs can be updated in terms of cultural issues, teachers in an EFL context may acquire a considerable understanding of how to deliver and equip their students with intercultural knowledge and consciousness.

The MoNE should also organize intercultural training programs for English language teachers, since even if the teaching materials are sufficient in respect of ameliorating intercultural competence, it is also considered to be the teacher's responsibility to provide

learners with an intercultural learning environment; without their support it is impossible to create an intercultural language learning environment.



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ULUDAĞ ÜNİVERSİTESİ

TEZ ÇOĞALTMA VE ELEKTRONİK YAYIMLAMA İZİN FORMU

Yazar Adı Soyadı	Vildan BAY HALİL
Tez Adı	The Representation of Cultural Elements in ELT Coursebooks at Secondary Schools in Turkey: A Comparative study
Enstitü	Eğitim Bilimleri Enstitüsü
Anabilim Dalı	Yabancı Diller Eğitimi
Tez Türü	Yüksek Lisans
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Hazırlamış olduğum tezimin belirttiğim hususlar dikkate alınarak, fikri mülkiyet haklarım saklı kalmak üzere Uludağ Üniversitesi Kütüphane ve Dokümantasyon Daire Başkanlığı tarafından hizmete sunulmasına izin verdiğimi beyan ederim.

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İmza :

